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Notes.

THE LEVANT COMPANY IN SMYRNA.

SMYRNA was an important station of the Company during the eighteenth century—Aleppo having somewhat declined as the centre of the overland trade with the nearer East. But Smyrna was very much modernized and altered during the nineteenth century, and the old Consulate with its private chapel in Frank Street, the merchants' houses, and even the old cemeteries have all disappeared. A friend in Smyrna writes me:—

"There was a British cemetery just in the centre of Smyrna containing many interesting monuments, but it was sold for the paltry sum of 300*l.*, which scarcely paid for the removal of the gravestones to a new cemetery outside the town (some years ago)."

In the graveyard of the Armenian Cathedral in Armenian Street was formerly a gravestone to the memory of Capt. John

Mozer, an Englishman who died in 1637. At this date the English evidently possessed no cemetery of their own.

Spon and Wheeler visited Smyrna in 1674 during their tour, and were entertained by a large English colony. Several of the merchants' names are recorded, and Mr. Ricaut, author of the 'Present State of the Greek Church,' was then acting as Consul.

Another traveller of the same period was the Rev. Thos. Smith, Fellow of Magdalen College, who describes the enthusiasm of the English Smyrna merchants for antiquities, and their practice of visiting the ruins of Ephesus every autumn ('Remarks on the Turks, &c.' London, 1678).

In 1717 De Tournefort ('Voyage du Levant,' Paris, 1717) describing the *bonne chère* which he enjoyed at the French Consulate, mentions the presence of the English Consul and a considerable community.

The growing importance of the colony during the seventeenth century is shown by the demand for a "preacher" or chaplain in 1635 (Court Minutes, 28 Feb., 1635. Epstein's 'History,' 1908).

The English colony in Smyrna of the eighteenth century has disappeared without leaving any records, beyond the occasional references to be found in books of travels, and the Court Minutes preserved in London.

The consular house and chapel, and the merchants' premises of the period, having been pulled down, and rebuilt in a modern style, there is little to record the presence of the Levant Company outside the cemetery. But, unfortunately, the interments have been removed to a cemetery near the Caravan Bridge, which crosses the river Meles, some distance from the centre of the town.

The merchants of Smyrna at the present day live in their villas at Boudja and Bournabat—suburbs at some distance from the town—and they have their English churches and cemeteries in these two places.

The following list of such memorials as survive of members of the English Levant Company buried in Smyrna is copied from a record at the Consulate. This list was made at the time when the old cemetery was sold for a building site, and the remains were transferred to the existing three cemeteries of Caravan Bridge, Boudja, and Bournabat.

The number of British subjects residing at Smyrna during the past two centuries has, of course, been considerable, but anything like a complete list of burials in different parts of the place would be difficult to obtain. The names on the few tombs

which escaped the consequences of transference are of interest, although they are all so recent as the beginning of the nineteenth century. They are the names of the most important personages of the community in the last years of the Levant Company, and some of them were the founders of the rich and flourishing Levant families of the present day.

Mr. R. D. Whittall has recently published an historical account of his family, which was founded in Smyrna by his grandfather, Charlton Whittall, in 1812.

So late as 1878, Murray's 'Guide' devotes some space to the Smyrna Levantines:—

"Smyrna possesses a peculiar institution in its *Casinos* or family clubs, founded by the English in the last century. Of these among others are the 'European or English Casino' (consisting of

Levantine and Armenians), next to the English Consulate, and the 'Greek Casino' (supported by the Greeks). A stranger can get admission for three months on the application of a friend, and, if in the ball season, receives invitations for himself and family. The Casinos are supported by subscriptions of members, and have a news-room, ball-room, &c. At the carnival time, the only brief season of gaiety in Smyrna, two or three balls are given at each Casino. The persons invited are each member of the Casino, and all his family residing under his roof, the widows and orphans of deceased members, and foreign members. The last ball is a mask and fancy-ball. These balls no longer show to any extent the local costumes of the country, nor the rich display of diamonds once so striking. French fashions are predominant now amongst the native women, and there is a great display of wealth and dress. The handsome English Levantines no longer attend the Casinos, as the English exercise their hospitality in their own houses. At the balls gambling is carried on systematically and to a great extent."

BRITISH CEMETERY, SMYRNA. (Near the Caravan Bridge.)

Block F.	Admitted to the Levant Company.	Died.
6. Sarrell, Philip, Constantinople ...	10 Feb., 1814 ...	26 March, 1839
9. Perkins, George, Smyrna ...	7 May, 1782 ...	14 Jan., 1835
16. Barker, William, Smyrna ...	2 Oct., 1759 ...	23 July, 1825
24. Wilkin, Atkinson, Smyrna ...	23 Nov., 1804 ...	22 Jan., 1826
39. Jackson, Thomas, Smyrna ...	26 Aug., 1800 ...	30 Sept., 1854
50. Fisher, John King, London ...	15 Aug., 1816 ...	8 Aug., 1827
51. Jackson, John ...	18 Jan., 1802 ...	1 Aug., 1820
56. La Fontaine, James ...	3 May, 1791 ...	7 Sept., 1802

BOUDJA CEMETERY.

Werry, Francis, Consul, Smyrna ...	10 March, 1778 ...	27 July, 1832
Brant, Richard W., Smyrna ...	24 Jan., 1811 ...	24 July, 1856

BOURNABAT CEMETERY.

Whittall, Charlton, Smyrna ...	13 Feb., 1812 ...	1867 or 1868
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The English Cemetery in 1878 was situated at the Caravan Bridge.

In many cases the Levantine families of Smyrna and other parts of Turkey have originated in the circumstances attending the ownership of property by foreigners residing within the Empire. Landed and real estate could only be held by persons qualifying as Turkish subjects until very recent times, and as a consequence many foreign families, once established in the country, were surrounded by difficulties in the disposal of their property whenever they attempted to leave. Such matters were the causes of interminable disputes and litigation in the consular courts, and involved the ambassador in much trouble and diplomatic business. Russell in his 'History of Aleppo' refers to the action of the French Government in dealing with *Levantine*s at the end of the eighteenth century:—

"Besides the merchants, a number of French subjects of inferior rank find their way to the Levant, and, by intermarriage with the native

Christians, produce a half-French race, or *Mezza-Razza*. A variety of inconveniences found to result from the Consul being obliged to afford protection to people who were often involved in low transactions and disputes with Turks produced, not many years ago, a royal edict by which all married subjects of His Most Christian Majesty were recalled from the Levant, and power was vested in the Consuls to remand instantly to France subjects of whatever rank who should marry in future without special licence obtained through the Ambassador at the Porte."—'Hist. Aleppo,' vol. ii. p. 1.

The English Government did not attempt to exercise so peremptory a control over its subjects settled in the Levant, although the consular records are full of complaints about the exactions of the Turkish officials, who claimed authority to administer the affairs of English subjects, and to consider the children of Englishmen born within the empire as Turks in as far as their properties were concerned.

The Smyrna of the nineteenth century was characterized by the presence of a large

number of what were known as "Levantine families." Wealthy merchants of all European nationalities, who had settled in the town for the purposes of their trade in past times, found it inconvenient to leave, and as time went on the connexions springing up between these foreigners and the cosmopolitan society of the place led to many families with English names being distinguished amongst these "Smyrna Levantines."

A reference in one of Sir W. Scott's novels, 'St. Ronan's Well,' which was written about 1830, suggests the idea that at the beginning of the nineteenth century Smyrna was looked upon as a rather gay sort of place:—

"Ah, Tyrrel," says Mr. Touchwood, one of the principal characters in the novel, "the merry nights we have had at Smyrna! Gad, I think the gammon and the good wine taste all the better in a land where folks hold them to be sinful indulgence. Gad, I believe many a good Moslem is of the same opinion—that same prohibition of their Prophet's gives a flavour to the ham, and a relish to the Cyprus. Do you remember old Cogia Hassein, with his green turban? I once played him a trick, and put a pint of brandy into his sherbet. Egad, the old fellow took care never to discover the cheat until he had got to the bottom of the flagon, and then he strokes his long white beard and says, 'Ullah Kerim'—that is, 'Heaven be merciful.' Ullah Kerim, says the hypocritical old rogue, as if he had done the finest thing in the world!"

Sir Walter, a little further on, refers to the project of cutting the Suez Canal as an idea presented to the Pasha, by whom he presumably means Mohammed Ali. He speaks of a bank by the local name of *Ragion*.

GEO. JEFFERY, F.S.A.

Cyprus.

SEVENTEENTH-CENTURY TRAVEL IN EUROPE.

(See *ante*, p. 42.)

FROM the Low Countries the traveller frequently made his way to Germany. It was, perhaps, more general to travel in the opposite direction—to proceed to France and Italy from England, and then to cross the Alps into Switzerland, taking Germany and the Low Countries on the way home.^a But the other route was frequently followed. Edward Browne passed that way in 1668. After visiting Rotterdam, Leyden, Utrecht, and Antwerp, he reached Brussels, where he

found the people in high spirits over the departure of Castel Rodrigo, the Spanish Governor of the Low Countries. Their patron saint, St. Michael, as they said, had overcome and cast out the Devil,^a a proceeding one would much like to see repeated to-day. From Brussels he made his way to Cologne, and thence up the Rhine. Cologne was a useful centre for the traveller. The inns were good, many of the hosts speaking Latin and their servants French,^b and coaches went once a week to Paris and other places.^c

From Cologne there was a service of boats drawn up stream "with great might and maine"^d to convey the traveller to Coblenz and Mainz. Sir John Reresby, travelling in the opposite direction, found the journey very expeditious and agreeable,^e but any one who has laboured up stream on the Rhine will appreciate Edward Browne's feelings when he describes the journey as tedious; and it was also considerably more expensive.^f After a day or two Edward Browne hired a coach to Coblenz, whence he came by water again to Rüdeshheim, where he had an opportunity of adding to his father's "closet of rarities" at Norwich. He was shown a boy whose hair was thick and woolly like a negro's, but of a fine white colour, "which being somewhat an odd sight," he writes, "I took away some of the hair with me."^g

The traveller on the Rhine must have been considerably worried by the continual stopping of the boat at the numerous toll-houses. At the beginning of the seventeenth century there were eleven customs towns between Mainz and Cologne.^h The taxes belonged to different princes, spiritual and temporal, and as they were frequently farmed, they were collected with the utmost rigour. Travellers at the time, too, were expected to take their turn with the oars. Rowing, as Coryat remarks, is a fine enough exercise, but it did not a little distaste his humour to find himself obliged to row as well as pay for his passage.ⁱ At times rafts were strung together for the conveyance of passengers.

^a Ed. Browne, Letter, Sir Thos. Browne's 'Works' (1835), i. 156.

^b Ed. Browne's 'Travels' (1687), 115.

^c Letter, Ed. Browne, i. 84.

^d Coryat's 'Crudities' (1905), ii. 361.

^e Reresby, 'Travels' (1904), 108.

^f Coryat, ii. 361.

^g 'Travels' (1687), 118.

^h Coryat, 'Crudities' (1905), ii. 295. Ed. Browne in 1668 noted ten customs towns ('Travels,' 1685, 117).

ⁱ Coryat, ii. 299.

^a Howell, 'Instructions for Forreine Travel,' sec. xiii., Preface to R. Lassels's 'Voyage of Italy,' 1670.