

# **THE LEVANTINES: COMMERCE & DIPLOMACY**

**The Levantine Heritage Foundation**  
1st International Conference | Istanbul | 3-5.11.2014

**PROGRAMME & PARTICIPANT INFORMATION**



The Levantine Heritage Foundation  
[www.levantineheritagefoundation.org](http://www.levantineheritagefoundation.org)



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# Welcome to the First International LHF Conference in Istanbul

Welcome to the first academic conference organised by the Levantine Heritage Foundation. The programme for "The Levantines: Commerce and Diplomacy" is very diverse and I hope that both speakers and delegates will have a stimulating three days.

As this is the Levantine Heritage Foundation's first major public event, let me outline what we are aiming to achieve. The Levantine Heritage Foundation (LHF) is a charity set up in the UK in 2010 with the aims of promoting education and research on the history and cultural heritage of the Levantine communities, preserving that heritage and making it accessible for future generations worldwide.

So who were the Levantines? The Levantines were people, some of Western European origin, whose long-term domicile was in the Eastern Mediterranean within the former boundaries of the Ottoman Empire. Many came to the Levant to seek their livelihoods in various ways, as traders, builders, farmers, miners and even as soldiers and government officials of the Ottoman Empire. Some came as refugees

from troubled parts of Europe. Others came as diplomats and shipping agents, bridging the interfaces between the major trading nations of the world and the cities of the Levant. Our research is on every aspect of their culture, including genealogy, cuisine, architecture, economic history and general culture. Cities were the great epicentres of Levantine life and business – Salonica, Alexandria, Beirut, Jaffa, Aleppo, Smyrna and Constantinople, as they were called then. And so it is very fitting that this first conference takes place in modern Istanbul, the historic hub of them all.

The LHF carries out its charitable mission by bringing together academics, both professional and amateur, to share their research on these historic communities and to make it accessible. Indeed, the LHF was founded on the back of the success of the remarkable collection of Levantine family testimonials put together by our Charity Secretary, Craig Encer, and preserved on the website [www.levantineheritage.com](http://www.levantineheritage.com). We are most grateful to Craig for his huge contribution.

The LHF's ambition is to build on that founding archive of material. We plan to collaborate with academic partners in Turkey and elsewhere to discover more information on the Levantines and their contributions to historic economies and societies. We intend to build an online digital library of material that preserves this research for public benefit. Where physical documents and objects need safe storage, we plan to acquire collections and find them a permanent home with an institution that researchers and the

public can access. And we will continue to organise events where research can be shared and discussed, and where the people who enable our mission can meet and discover new collaboration opportunities and friendships.

None of this would be possible without the supporters of the LHF. I have been struck by the great interest and generosity of our sponsors and donors. Our major supporters are listed in this programme and I wish to thank them wholeheartedly here and to encourage you to take note of them. There are also many individual members who have made donations of time, money and materials in support of our mission and whom I would like to thank as well. I am deeply grateful for all our supporters' generosity and hope that we can honour them by succeeding in our ambitions to grow the Levantine Heritage Foundation into a charitable organisation that makes a significant contribution to education and research.

I would also like to thank our hosts, the British Consulate-General and the Istituto Italiano di Cultura di Istanbul, who have provided their splendid facilities and the support of their teams for this conference.

I hope you enjoy the conference and I look forward to meeting as many of you as possible.

Quentin Compton-Bishop  
Chairman  
The Levantine Heritage Foundation



The English  
Chaplaincy  
Istanbul



## Organizers

### LHF Board

Quentin Compton-Bishop  
(Chair-man)  
Craig Encer (Secretary)  
Philip Mansel (Trustee)  
Jonathan Beard (Trustee)  
George Galdies (Trustee)  
Axel Çorlu (Trustee)  
Osman Öndeş (Trustee)  
Kalliopi Amygdalou (Trustee)

### Local Organizing Committee

Jonathan Beard (Trustee)  
Zeynep Cebeci Suvani  
Emin Saatçi  
Osman Öndeş (Trustee)  
Kalliopi Amygdalou (Trustee)  
Nuri Çolakoğlu

### Web design & Digital Archive

Craig Encer (Trustee)

**Quentin Compton-Bishop** is a former diplomat, Middle East specialist, entrepreneur and now CEO of Warwick Ventures, which commercialises research from the University of Warwick. Researching his Levantine family background, which includes Izmir and Beirut, led him to the Levantine Heritage interest group and its many dedicated academic and amateur researchers, and into the history of the Levant

region. This led him to become one of the founding Trustees and the first Chairman of the Levantine Heritage Foundation with its charitable mission to promote education and research in the history and cultural heritage of the Levant and to support its preservation for the benefit of future generations.

**Craig Encer** lived and worked in Turkey most of his life and in doing so was often reminded of the vestiges of the rich multicultural past, evident in diverse aspects of life there, from architecture to cuisine, to stories told to him by old people in the back-streets of Beyoglu. Official history, as in most countries, has always ignored that mixture to provide a nation-based narrative that led to widespread misconceptions of the contributions of minorities, not least the Levantines. This desire by Craig to go deeper into the stories of the past led to a personal research that stretched from local libraries to cemeteries, to chatty descendants and the then often overlooked academic researchers, over the late 1990s. The website was born initially in 2004, merely to share the findings on Levantines, possibly the most misunderstood of the minorities of the Levant. As this website created slowly but surely its own followers, who subsequently became contributors, the wheel of creating an accessible database for reference and inspiration began to turn. With the encouragement of friends, the idea of bringing together contributors, academics, community members and the general public grew, and the first Symposium took place in Izmir, in November 2010. Craig is currently the secretary of the Levantine Heritage Foundation. He

still updates the website through liaising with contributors and is happy to be contacted on all aspects of this on-going work.

**Dr Philip Mansel FRHS** is a historian of France and the Middle East, particularly interested in the Levant. His books include *Sultans in Splendour: Monarchs of the Middle East 1869-1945*, *Constantinople: city of the World's Desire* (1995), *Paris between Empires* (2001) and *Levant: Splendour and Catastrophe on the Mediterranean* (2010), the first history in English of Smyrna, Alexandria and Beirut in the modern age. Its themes include coexistence between Muslims, Christians and Jews; relations between the Ottoman Empire and the powers of Europe; and the political importance of cities. He has lived in Paris, Istanbul and Beirut, lectures in the UK and abroad and is currently writing a life of Louis XIV and a history of Aleppo. In 2012 he won the London Library Life in Literature award. He is a Fellow of the Institute of Historical Research, London, and a founding trustee of the Levantine Heritage Foundation. For further information see [www.philipmansel.com](http://www.philipmansel.com)

**Jonathan Beard** was born in Beirut, Lebanon, of a Levantine family of British extraction. He received his education in England and Switzerland where he developed his love for winter sports and mountaineering. After university he joined the Cautoni group, a shipping and trading enterprise. He was elected to the board in 1990 and has served as chairman since 2004. He has held numerous positions in business and other associations.

He is currently researching "The impact of Levantines on Liquorice root, cotton and tobacco trade." Jonathan Beard lives in Istanbul and London.

**George Galdies** worked in British Government Service as British Vice-Consul in Turkey, which he left in 1974 to take up commercial positions with international companies, making fuller use of his typically Levantine linguistic and interpersonal skills. He semi-retired in 2001 and continued being active world-wide, having founded his own company. In 2008 he initiated an international gathering of Levantines, which led to the Levantine Symposium of Izmir in October 2010. Fired by this success he promoted the idea of writing a Lexicon of Smyrna's Vocabulary. Work started in 2010 in collaboration with Alex Baltazzi and George Poulimenos, whom he had met during the Symposium. *A Lexicon of Smyrneika* was published in June 2012 with academic endorsements. The book reflects the multi-cultural faceted life in Smyrna up to the mid-20th century. He is a keen contributor to the forum which emerged from what is now the 'www.levantineheritage.com' website. George is one of the original founders of the London-based Levantine informal group who meet and dine regularly, and which led to the formation of The Levantine Heritage Foundation.

Born in Izmir, Turkey, to a Levantine (Italian/Greek/French/Armenian) family, **Dr. Axel Corlu** has a B.A. in Political Science and Public Administration from Bilkent University, an M.A. in History from Bilkent University, and a Ph.D. in History from



Binghamton University (State University of New York). Since 2002, he has taught history courses at Binghamton University (SUNY), SUNY-Cortland, University of Mary Washington, and Georgia Gwinnett College, on the U.S., the Ottoman Empire, the Byzantine Empire, and the Middle East, as well as thematic courses such as History of War-fare and History of Food. Dr. Corlu currently teaches history at Georgia Gwinnett College, as Assistant Professor of History. His current research into the history and sociology of food is shaping up into an article titled "Going to War over Baklava and Cheese?: Food as Identity in the Eastern Mediterranean, 1912-Present", while another article in military history is on its way, titled "An Elaborate Fiction: the Myth of the 'Western Way of War' in the Context of Byzantine and Ottoman Warfare". His academic profiles can be found at [usg.academia.edu/AxelCorlu](http://usg.academia.edu/AxelCorlu) and [www.ggc.edu/about-ggc/directory//axel-corlu](http://www.ggc.edu/about-ggc/directory//axel-corlu).

Dr. Corlu lived in upstate New York from 1999 to 2012, and after a 2-year stint in Virginia, now resides with his family in Atlanta, Georgia.

**Osman Öndes** was born in Istanbul in 1931. He studied at Ankara University, Faculty of Political Sciences and at the Turkish Naval Academy. As a first-class naval officer he served in Maryland USA, England, and for 2 years in Malta. Upon retiring from the navy in 1972 he worked as freelance writer, producing both novels and research articles on diverse subjects. He worked as Turkey correspondent for many foreign periodicals such as 'Lloyd's of London Press', 'Informa', 'Seatrade', 'Shipbroker', 'Naftiliaki'

(Greece), 'Internationale Journal des Transports' (Swiss). His latest published books include *Moda'lı Vitol Ailesi* [The Whittall family of Moda] and *Vapur Donatanları ve Acenteleri Tarihi* [The history of Shipping Agencies], dealing with the, mostly Levantine, shipping brokers of the Ottoman period.

Born in Chios, Greece, **Dr Kalliopi Amygdalou** holds a Diploma in Architecture from the National Technical University of Athens (2009). During her undergraduate degree she studied for a semester as an Erasmus student at Istanbul Technical University. She completed an MSc in Culture and Society at the London School of Economics (2010) and subsequently she pursued doctoral studies in Architectural History and Theory at the Bartlett School of Architecture, University College London (2014). Her doctoral research, titled 'A tale of two cities in search of a new identity: The politics of heritage and modernisation in early 20th-century Izmir and Thessaloniki', was funded by the Alexander S. Onassis Public Benefit Foundation (2011-2013) and by the Foundation for Education and European Culture (IPEP, 2010-2011). Kalliopi lived in London from 2009 to 2013 and is now based in Izmir.

**Emin Saatçi** was born and brought up in Western Thrace, Greece. He studied English in Scotland. He spent his main working life at The British Council in Istanbul. He was a founding member of Cornucopia Magazine. He has been reading Classical History and leads private tours to Classical sights on the South West coast of Turkey and Western Turkey.

After obtaining a master's degree from the Pontifical Gregorian University in Rome, **Zeynep Cebeci Suvari** attended Bosphorus University's history department. Mrs. Suvari has been working on her Ph.D. thesis on the Italian community of Istanbul in the late Ottoman period. She previously taught in Ca Foscari University of Venice and Bosphorus University in Istanbul. Mrs. Suvari lived in Damascus in 1999-2000 and studied Arabic.

**Nuri M. Çolakoğlu** has been working as a journalist & broadcaster and media executive since 1969. Born in Izmir in 1943, he graduated from Robert College and took his BA in International Relations from the school of Political Sciences, Ankara . He has held positions in Turkey and abroad. Starting with TRT, the Turkish public broadcaster, he went on to work for German news agency DPA, Swedish TV, German radio WDR, daily *Aydınlık*, BBC World Service, and Daily *Milliyet*. Upon his return to Turkey he was appointed as the news editor of *Milliyet*, and then moved to become the Deputy General Manager of TRT. Since 1991 he has been involved in launching a number of private TV channels such as Show TV, Cine 5, news channel NTV, business news channel CNBC-e, Kanal D in Romania and Fenerbahçe TV. He launched a total of ten TV stations. He served as President and CEO of CNN Turk. For a while he served on the board of Dogan Media Group, managed their production company ANS and later became the President of Dogan Media International work-ing as coordinator for print media and TVs and external relations. He is now working as a media

consultant with his own company, New Media Company, working in the field of corporate communication and producing content for various internet sites. He is involved in a number of NGOs – currently serving as board member at TAIK (Turkish American Business Council), TUSIAD (Turkish Businessmen and Industrialists' Association), the Istanbul Arts & Culture Foundation, the Istanbul Modern Arts Museum and Contemporary Istanbul. He is a Board Member of the International Council of Paley Media Center, New York, Advisory Board Member of The Performance Theatre, London, and Chief Strategy Officer for Turkey of the World Economy Forum, Geneva. He has three children and two grandchildren.

## **Practical Information**

By participating in the First International LHF Conference you grant LHF the right to use your name, photograph and biography for such purposes. Photographing, audio recording and videotaping a presentation or speaker is prohibited without the presenter's prior written consent. You will be asked to fill such a form at Registration in order to allow us to videotape or audio record your presentation.

### **Registration**

Registered participants will receive their badge and conference booklet at the Registration Desk.

### **Membership Information**

If you wish to support our ongoing work, we would be grateful for any donations to our charity Levantine Heritage Foundation. Payment can be taken online through this page: <http://levantineheritagefoundation.org/become-a-member.html>

This will make you a member and you will be the first to be informed of our future activities.

### **Insurance**

Registration does not cover insurance. Please arrange your own travel and personal insurance. The organizers will not be liable for accidents, theft and property damage, or for delays and/or modification of the program due to unforeseen circumstances.

### **Photographs / Videos**

LHF will take photographs and videos during the First International Conference and reproduce them in the LHF news materials whether in print, electronic, or other media, including LHF website.

## Venues and Maps

Monday, Nov. 3rd and  
Tuesday, Nov. 4th

### **BRITISH CONSULATE- GENERAL (PERA HOUSE)**

The magnificent Pera House in Istanbul, built as the British Em-bassy to the Ottoman Empire in 1844, is now home of the British Consulate-General Istanbul. It houses a range of British Govern-ment organisations including Con-sular and Visa operations, Political and Prosperity teams, the British Council, and UK Trade and Invest-ment (UKTI), charged with boosting trade between the United Kingdom and Turkey. To find out more about doing business with Turkey see the UKTI Website: [http://www.ukti.gov.uk/pt\\_pt/export/countries/europe/southerneurope/turkey.html](http://www.ukti.gov.uk/pt_pt/export/countries/europe/southerneurope/turkey.html) or contact the British Chamber of Commerce in Turkey on: <http://www.bcct.org.tr/>

Wednesday, Nov. 5th  
**ITALIAN INSTITUTE OF  
CULTURE IN ISTANBUL**

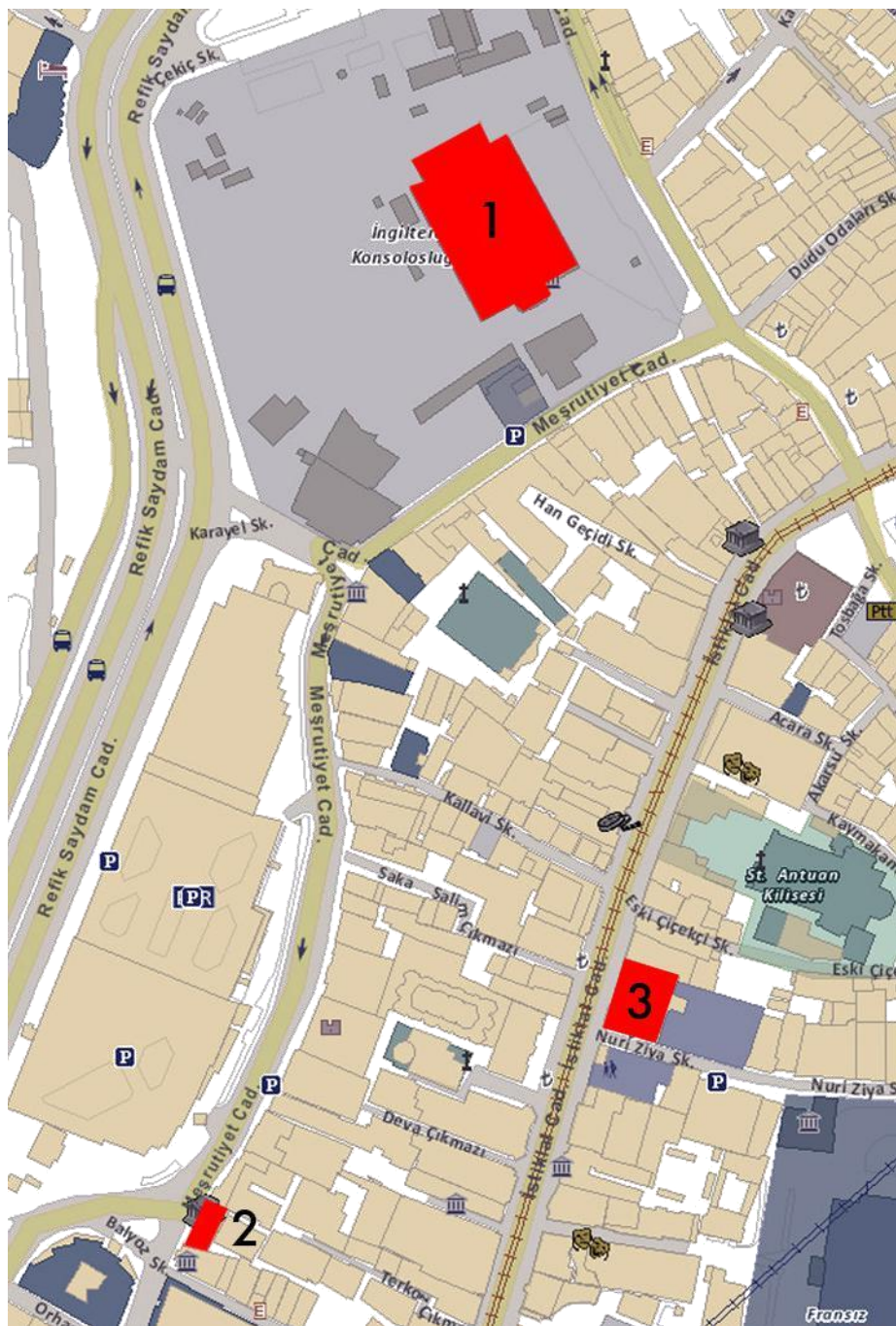
The Italian Institute of Culture in Istanbul is the official Italian governmental institution dedicated to the promotion of Italian language

and culture. For this purpose the Institute organizes Italian language and culture courses; supports initiatives concerning Italy and its cultural, artistic and scientific life; offers a book and a video library; provides information and documentation about Italy, as well as advice and guidelines concerning Italian universities for students who wish to continue their education in Italy. During the year, the Italian Institute of Culture in Istanbul organizes a wide series of events such as conferences, film screenings, concerts and exhibitions.

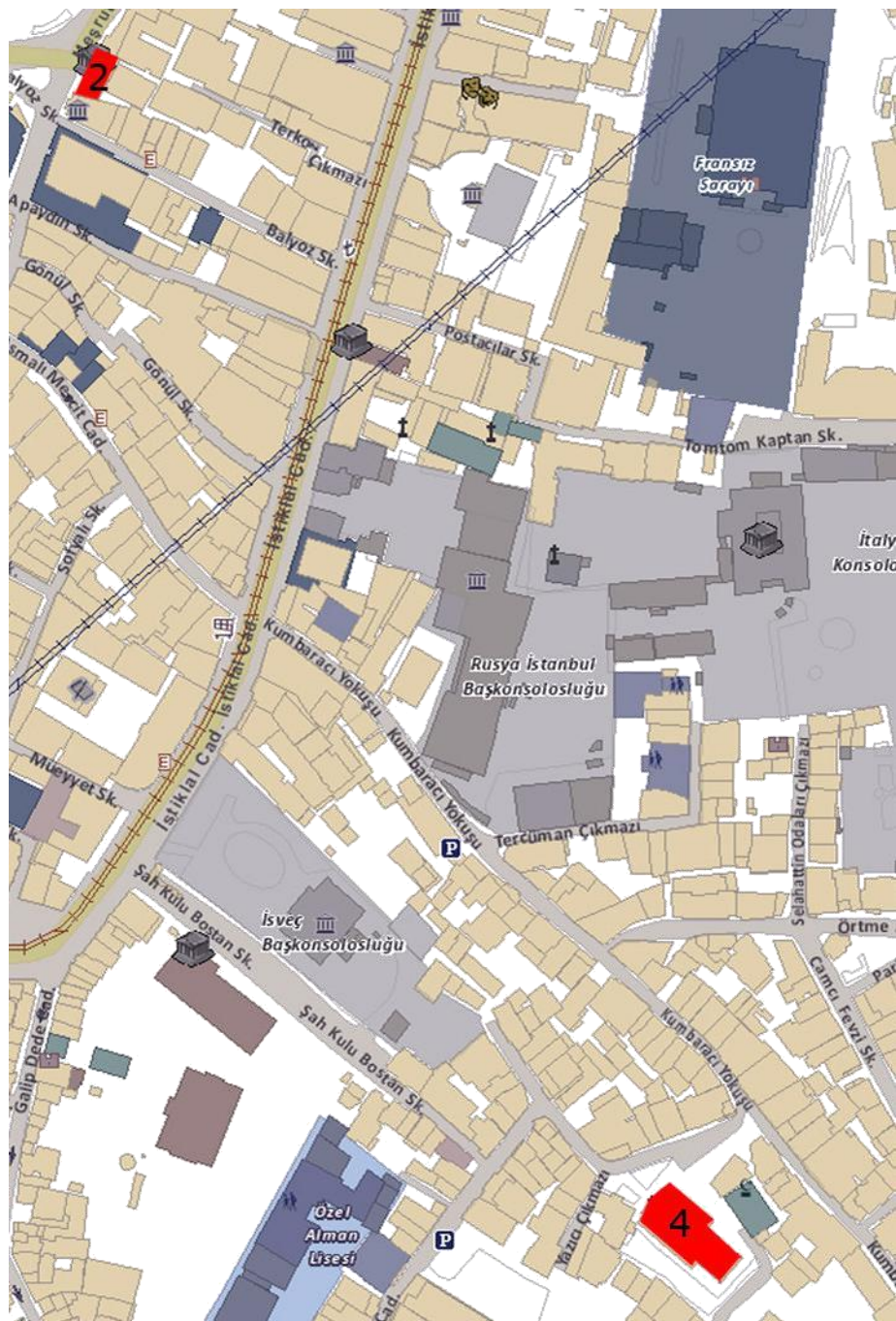
Monday, Nov. 3rd | SIDE EVENT  
**CRIMEAN MEMORIAL CHURCH**

The Crimean Memorial, dedicated as Christ Church, remains a unique piece of neo-Gothic architecture in the Republic of Turkey. Deconsecration in 1972 and subsequent dereliction were followed by renewed use in 1991 and reconsecration in 1993. Over the past 20 years the sanctuary and nave have been used exactly in the way G E Street would have conceived for traditional western liturgy. On re-opening the Memorial, the altar was successfully built and the sanctuary was ar-ranged as the architect had planned it. A traditional English Service takes place there every Sunday. The nave has been flexibly used as a venue for the church's primary school project for refugee children. Around 600 pupils have been taught Mathematics, Music, English, Art, Latin, and History over the years. The nave is also used occasionally for concerts, exhibitions, and lectures. The undercroft provides the

church with a hostel for adult male refugees being processed by the UNHCR in Ankara. Normally 7 men can be accommodated. In the past 20 years well over 2,000 have been accommodated. The Crimean Memorial serves a national need to commemorate men who died in the Crimean War and at Gallipoli; a spiritual need as a place of worship in Turkey where new churches are almost impossible to build; and a welfare need in an area from which Turkey falls desperately short. Over the past few years a series of Crimean Memorial Lectures has been hosted. These have raised almost 20,000 pounds some of which have been recently used in saving the three apices between the west and the east ends of the church. Currently the church is proceeding with the more radical restoration of the crumbling tower, before raising funds for the rest of the church masonry.



1. British Consulate-General (entrance from Refik Saydam Street) |  
2. Italian Institute of Culture in Istanbul | 3. Divan Restaurant



2. Italian Institute of Culture in Istanbul | 4. Crimean Church





# Programme

## MON 3 NOV | Pera House (British Consulate - General)

- 08.30 Registration (tea & coffee provided)  
\*Participants are advised to arrive early, as getting through security takes a long time.
- 09.55 Welcome by Leigh Turner, HM Consul-General and DG UKTI Turkey, Central Asia and South Caucasus
- 10.0 Opening remarks by Philip Mansel (Institute of Historical Research, London)

### 10.10 - 12.40 Keynote session | Ball Room

Chair: Philip Mansel (Institute of Historical Research, London)

- (10.10) The Istanbul Memories Project – research into conviviality within a multiethnic and multicultural imperial metropolis  
Richard Wittmann (Orient-Institut Istanbul)
- (10.50) Liberalism, empire, and port- cities  
Çağlar Keyder (SUNY - Binghamton and Boğaziçi University, Istanbul)
- (11.30) From *factory* to consulate. Commerce and diplomacy in the making of a Levantine urbanity  
Paolo Girardelli (Boğaziçi University, Istanbul)
- (12.10) Q&A
- 12.40 Lunch (provided) & Levantine Food History Event  
| Palm Court & Ball Room

**14.00 - 15.50 Session 1: Nationalities in the Levant** | Ball Room

Chair: Philip Mansel (Institute of Historical Research, London)

- (14.00) 'Men and women of Pera, that nation of polyglots, are chirping away like our Mazurians and Krakowians...': Levantine-Polish contacts in Late Ottoman Istanbul  
Paulina Dominik (Orient-Institut Istanbul)
- (14.20) Living the Levantine Dream: Romanian residents in Constantinople around 1900  
Silvana Rachieru (University of Bucharest)
- (14.40) The Ancient Levant and Modern Chiote Tradition  
John Freely (Boğaziçi University, Istanbul)
- (15.00) A Dalmatian Levantine Success Story: The 'Zellich' Print House in Galata, Constantinople  
Vjieran Kursar (University of Zagreb)
- (15.20) Q&A

16.30 Drinks reception at the Crimean Memorial Church. Welcome by The Rev. Canon Ian Sherwood OBE  
\*sponsored by Jonathan Beard, Chairman of the Catoni Group  
\*\*Private event open only to participants registered for the conference

**TUE 4 NOV | Pera House (British Consulate - General)**

08.30 Registration (tea & coffee provided)

**09.30 - 11.40 Session 2: Culture, Space & Society** | Ball Room

Chair: Axel Çorlu (Georgia Gwinnett College)

- (09.30) Beerbrewers, Architects, and Railway Workers: The Role of European Immigrants and Levantines in In-novation in the Ottoman Empire  
Malte Fuhrmann (Ruhr University Bochum)

- (09.50) The Levantine world through the eyes of Italian travellers in “Costantinopoli” between the 19th and early 20th Centuries  
Luca Orlandi (Istanbul Technical University)
- (10.10) The Levantine contribution to the revivalist aesthetic of late nineteenth-century Constantinople  
Alyson Wharton (Mardin Artuklu University)
- (10.30) Guatelli Pasha and the Levantine musical life of 19th century Pera  
Emre Aracı, Author, researcher and historical musi-cologist
- (10.50) Italian Levantines. The Italian community of Istanbul, 1860s – 1920s  
Sakis Gekas (York University, Toronto)
- (11.10) Q&A

11.40

Lunch (provided) | Palm Court  
Levantine Histories Roundtables | Ante Room  
**Family Histories** | Moderator: Quentin Comp-ton- Bishop, (Levantine Heritage Foundation, Chairman)  
**Present and Future of the Levantines** | Moderator: Jonathan Beard (Levantine Heritage Foundation, Trustee)

**13.00 - 15.10 Session 3: Diplomacy and Governance | Ball Room**

Chair: Malte Fuhrmann (Ruhr University Bochum)

- (13.00) A Levantine of Trabzon in the early 19th Century, Pierre Dupré and the French Consulate of Trabzon (1803-1820) (*in Turkish*)  
Özgür Yılmaz (Gümüşhane University)
- (13.20) Levantine Dragomans and Intra-Imperial Space in Nineteenth Century Istanbul  
Frank Castiglione (University of Michigan, Ann Arbor)

(13.40) Allies or enemies? : Local Governors of the Hamidian Era through the Eyes of British Consuls  
Funda Aditatar (Izmir Institute of Technology)

(14.00) British Consulates and Levantines in the first half of the 18th century (*in Turkish*)  
Hakan Yazar (Hitit University, Çorum)

(14.20) An [Italian] British Levantine Consul in Cyprus: Antonio Vondiziano (1799-1844) (*in Turkish*)  
Mehmet Demiryürek (Hitit University, Çorum)

(14.40) Q&A

15.10 - 17.00 Optional walking tours (prior registration required)  
Tour 1: Galata and Pera, by Emin Saatçi  
Tour 2: Pangaltı and Şişli Cemetery, by Erhan İşözen

19.30 Dinner at Divan restaurant (prior registration re-quired)  
\* sponsored by Ömer Koç, Chairman of TEV (Türk Eğitim Vakfı)

## **WED 5 NOV | Italian Institute of Culture in Istanbul**

09.30 Registration (tea & coffee provided)

### **10.00 - 11.30 Roundtable: Towards a Critical Reappraisal of Cosmopolitanism**

Chair: Vangelis Kechriotis (Boğaziçi University and RCAC, Koç University, Istanbul)

(10.00) Cosmopolitanism and its discontents  
Arus Yumul (Istanbul Bilgi University)

(10.15) Cosmopolitan Commitments: Artistic Networks and the Invention of Cultural Authenticity in the Late Ottoman Empire  
Ahmet Ersoy (Boğaziçi University, Istanbul)

- (10.30) Cosmopolitanism vs Nationalism in the Port-cities at the end of the Ottoman Empire : Elective Affinities  
Vangelis Kechriotis (Boğaziçi University and RCAC, Koç University, Istanbul)
- (10.45) Riffing It: "Constan Town's" Transnationalism through 1920s Jazz Culture  
Carole Woodall (University of Colorado, Colorado Springs)
- (11.00) Discussion
- 11.30 - 11.50 Coffee Break
- 11.50 - 14.00 Session 4: Education and Commerce**  
Chair: Caroline Finkel (The University of Edinburgh)
- (11.50) The role of schools in preserving identity and language in the Italian Community of Istanbul  
Anna Lia Proietti Ergün, (Yıldız Technical University) & Verner Egerland (Lund University)
- (12.10) Double-sided agents of modernisation: Catholic Schools in the Adrianople Province  
Ümit Eser (School of Oriental and African Studies, London)
- (12.30) The Tubini family and their Properties in Istanbul  
Zeynep Cebeci Suvari (Boğazici University, Istanbul)
- (12.50) The Levant Postal Services in the Ottoman Empire (*in Turkish*)  
Taner Aslan (Aksaray University)
- (13.10) The Role of Levantines in Uşak's Carpet Industry and Trade and the first Levantine Company in this field: Cardinal & Harford  
Sadık Uşaklıgil (Carpet manufacturer) and İlkey Talu (ALSA Makina San. Ltd)
- (13.30) Q&A

14.0 Lunch (provided)

**15.20 - 17.10 Session 5: Levantines and the Ottoman Empire**

Chair: Kalliopi Amygdalou (Izmir Institute of Technology)

- (15.20) Capitulations in Ottoman-French Trade Relations (*in Turkish*)  
Ayşin Şişman (Gedik University, Istanbul)
- (15.40) Levantine Confectioners of the Capital (*in Turkish*)  
Jülide Akyüz Orat (Kafkas University)
- (16.00) European Doctors and Ottoman Diplomats: Levantines in 19th-Century Ottoman Medicine and Inter-national Quarantine Debates  
Madeleine Elfenbein (University of Chicago) & Molly Laas, (University of Wisconsin-Madison)
- (16.20) Exploring the Levantine heritage of Rhodes: The eventful life of Dr. Johannes Hedenborg (1886-1865), Swedish vice-consul, author and traveller.  
Eric Bruns (MA, Utrecht University, current PhD independent researcher in Leiden)
- (16.40) Q&A

17.10 Closing remarks by Axel Çorlu (Georgia Gwinnett College)

17.30 Closing of the conference by Quentin Compton-Bishop, Chairman of the Levantine Heritage Foundation

## Abstracts & Bios

### Keynote Speeches

For **Philip Mansel's** biographical note please see p.8.

#### **The Istanbul Memories Project – research into conviviality within a multiethnic and multi-cultural imperial metropolis**

Richard Wittmann

As a consequence of the political changes following World War I, the Ottoman Empire and its capital city Istanbul have been treated by many historians as an intrinsic part of Turkish national history. The international Istanbul Memories Research project ([www.istanbul-memories.org](http://www.istanbul-memories.org)), coordinated by the Orient-Institut Istanbul aims to study the multicultural and multiethnic realities of the Ottoman capital during the 19th century by focusing on the life narratives, autobiographies, diaries and other forms of self-referential writing, produced by the city's residents in a variety of languages including, among others, Greek, Armenian, Ladino, French, and German. By making the voices of its diverse inhabitants heard and accessible to the public through collecting and discussing these neglected primary sources, we hope to contribute to a more inclusive and adequate

understanding of late Ottoman society in its full richness and complexity.

**Dr. Richard Wittmann** earned his PhD in History and Middle Eastern Studies (Harvard University, 2008). He is currently the Associate Director of the Orient-Institut Istanbul, a German academic research institute of the Max Weber Foundation. His current research focuses on self-narratives as sources for the study of the late Ottoman period. He coordinates the international and interdisciplinary research project Istanbul Memories and is the co-editor, with Prof. Christoph Herzog (Bamberg University), of a new publication series, *Self-narratives of the Ottoman Realm: Individual and Empire in the Near East* (Ashgate, UK).

### **Liberalism, empire, and port-cities**

Çağlar Keyder

Port-cities were the creations of the huge increase in trade and capital movements during the nineteenth century. This 'first globalization' was institutionalized under British hegemony within an 'imperialism of free trade' and facilitated by the gold standard. While world trade exploded in volume and value, port-cities, through which global commerce was organized, naturally became the nodes of the new world economy. Britain and France made certain that colonial states and weak empires such as the Chinese and the Ottoman allowed port-cities a degree of autonomy, often guaranteed under extraterritorial arrangements for their denizens. The Levantine population in the

rapidly expanding port-cities of the Ottoman Empire became prominent in the economy and the social life of these cities. Their prosperity ended and numbers dwindled as port-cities were eclipsed with the demise of British hegemony, collapse of the Empire, and the reversal of globalization following World War I.

**Çağlar Keyder** teaches at Boga-zici University and at SUNY-Binghamton. He has published several articles and books on the historical sociology of the Ottoman Empire and Turkey, and on the contemporary transformation of Turkish society. In his research he attempts to relate national and regional change to world-historical developments. His best known works include *State and Class in Turkey: A Study in Capitalist Development* (1987), and the articles he contributed to a collection he edited, *Istanbul: Between the Global and the Local* (1999).

**From factory to consulate. Commerce and diplomacy in the making of a Levantine urbanity**  
Paolo Girardelli

In this lecture I would like to survey the formation and the functioning of Eastern Mediterranean spaces where commerce and diplomacy developed in close connection. Urban environments like Galata, Izmir, Alexandria and Beirut, all included important districts and sections whose architectural fabric was inherently transitional, placed "in between", and exposed to an intensified regime of material, symbolic and political exchange. The origin of the word "entrepôt", which could be used to describe many such

environments, is in itself derived from Latin "inter-positum", meaning precisely "placed between". Between land and sea, between the residential areas of the city and its harbor, between the permanence and institutions of urban life and the volatility, the ever-changing experience of maritime and commercial enterprise. From the Venetian *fattoria* to the *factorerie* or *factory* of French and English usage, from the *pandokeion* to the *funduq* and the *fondaco*, from the Ottoman *han* to the *wakala* and the *okelles* surrounding Place des Consuls in Alexandria, from the *verhanes* of Izmir to the French St Pierre *han* at Galata, a sort of common framework of space, discourse and practice seems to link together these sites of exchange and encounter. Outside the Levant (but in connection with its historical/spatial dynamics) the famous "Thirteen factories" developed outside the walls of Canton in the 18th and 19th century, and combined the functions and the socio-political dynamism of heterogeneous spaces, displaying Chinese, European and Levantine features. They were similar in function, and in their hybrid constitution and socio-cultural positioning, to the many Levantine sites evoked above. Amitav Gosh's literary account of Canton before the first Opium war, along with some historical images of the factories, help us imagine how these spaces - not only in east Asia but in the Levant as well - may have been lived and experienced.

The 13 factories of Canton were destroyed by the Opium wars, as were the old *okelles* of Alexandria by the British bombardment of 1882. The *verhanes* and the Rue des Francs of Izmir were erased by the late



19th century development of the quays, and ultimately by the fire and riots of 1922. Only St Pierre Han in Galata, among the examples I consider, is a still standing witness, however dilapidated, of these spatial and historical complexities. What little remains physically of this rich multi-cultural heritage should be valorized and restored with appropriate international projects and interventions. But also what has already disappeared can be recovered and remembered culturally, through the efforts of scholars like the colleagues and friends who are participating in this meeting.

**Paolo Girardelli** is an architectural and urban historian, with research and teaching experience in the field of Euro-Mediterranean and Ottoman interactions, XVIII to early XX centuries. He completed his PhD at the University of Naples in 1996, with a dissertation on the Italian presence in the urban and architectural history of late Ottoman Istanbul. His graduate seminars and main publications focus on the production of space and images in multi-cultural contexts, problematizing the relation between architecture and "Levantine" identities. Since his appointment as a member of the History Department of Bogaziçi University in 2000, he has contributed actively to the development of a Graduate Program of studies in Art, Architectural History and Visual Culture. He participated in over forty international scholarly meetings, and published on indexed journals since 1995.

Paolo collaborates closely with scholars of diverse background, aiming to bridge geographical and disciplinary gaps. Blurring the boundaries between Ottoman and

European history, as well as between visual-cultural and socio-political dynamics, is one of his main concerns. In 2005-06 he was Aga Khan Fellow for Islamic Architecture at MIT, where he conducted a research on the relation between diplomacy and space in 19th century Istanbul. This experience resulted in his major long term project on the "Landscapes of the Eastern Question" (also supported by the Graham Foundation for Advanced Studies in the Visual Arts), which reconsiders diplomacy, international relations and the making or unmaking of identity boundaries across the east-west divide from a spatial, architectural and visual perspective.

Since 2009, Paolo participated in the J.P. Getty Trust « Connecting Art Histories Initiative », and in the spring 2013 he was *chercheur invité* at INHA (Institut national d'histoire de l'art, Paris). He was recently invited to deliver a conference at the Palais de France in Istanbul for the *Journées européennes du patrimoine*.

## **Session 1: Nationalities in the Levant**

### **'Men and women of Pera, that nation of polyglots, are chirping away like our Mazurians and Krakowians...': Levantine-Polish contacts in Late Ottoman Istanbul**

Paulina Dominik

Following the final partition of the Polish-Lithuanian Commonwealth (1795) by Russia, Prussia and Austria, the Ottoman Empire became one of the key destinations for the Polish political émigrés. Poles fled to Istanbul hoping for Ottoman support in their efforts to regain independence. As Polish services were openly welcomed in various spheres by the Ottoman dignitaries, their main space of activity stretched from Galata through Pera up to Pangalti. When Michał Czaykowski aka Mehmed Sadık Pasha (1804-1886) tried to demonstrate in his memoirs how numerous Poles concentrated in Pera during the Crimean War (1853 – 1856), he referred to the Polish chief Romantic poet Adam Mickiewicz's Lady Twardowska ballad: "Streets and cafés are filled with Poles. They eat, drink and play cards, just like in the ballad on Twardowska. They almost destroy Pera." Throughout the nineteenth century the Levantine quarters of today's Istanbul were centre of the Polish social and political life. Polish shops, ateliers, cafés and canteens could be found at every step in Pera and Galata. Meanwhile many of the Polish soldiers who joined the Crimean War on the Ottoman side, built wooden houses in Pangalti in the aftermath of the conflict.

This presentation focuses on the interactions between Polish émigrés and the Levantine community of Istanbul. The personal narratives – memoirs, diaries and private correspondences – of the émigrés are revealing of their mutual contacts. It is clear that thanks to the shared Roman Catholic religion, Levantines were the group of the late Ottoman society with whom Poles felt the greatest affinity. It was a common practice for Polish émigrés to marry Levantine women. We learn from the memoirs that Levantines not only learnt Polish easily but also immediately shared their husbands' love for Poland and hatred for Russians. Mixed marriages certainly contributed to the émigrés' integration into Ottoman society. Meanwhile, Levantinization was regarded as a considerable threat to the distinctive Polish national identity on the Bosphorus. Consequently, as soon as Poland regained independence in 1918, it became popular to send children to Warsaw and Cracow to study. Given the particular dynamics of the mutual contacts, this presentation aims to shed light on different dimensions of interactions between the Istanbul Levantine community and Polish émigrés.

**Paulina Dominik** received her Bachelor of Arts from the University of Oxford, where she studied Turkish and Persian. In 2013 she was awarded an MSt in Oriental Studies from the same institution. Her Master's programme was dedicated both to Ottoman/Turkish and Polish history and literature. Currently she is based in Istanbul where she is carrying out research on the Polish political émigrés in the 19th-century Ottoman Empire.

Paulina Dominik is part of the Orient-Institut Istanbul's international and interdisciplinary project "Istanbul Memories". Within the scope of the project she works on the personal narratives of Late Ottoman Istanbul written in Polish. Her academic interests cover Late Ottoman history, Polish history in the post-partition period, Eastern European Orientalism, Ottoman Occidentalism and Orientalism in literature and press.

**Living the Levantine Dream: Romanian residents in Constantinople around 1900**  
Silvana Rachieru

The presentation will focus on the relations of the Romanian community in Istanbul with the Levantine community around 1900, as part of a broader history of foreigners living in Constantinople. The history of the modern Romanian community, protected by an independent state that was represented by diplomatic missions, has its beginning in the autumn of 1878, after the arrival of the first official Romanian diplomatic representative to the Porte, Dimitrie Bratianu. From that moment on the Romanian residents in the Ottoman Empire were under the protection of an official authority and acquired the status of the foreign subjects in the empire. Due to different reasons, only in 1918

a consular convention was signed between Romania and the Ottoman Empire, convention which was of direct interest for the Romanian community in the Ottoman Empire because it had the role of stipulating its status and rights. Romanian subjects in Constan-

tinople were often assimilated with members of the Levantine community, due to the similarities and sometime confusions concerning their status. The community was both multi-ethnic and multi-religious. My presentation will address few of the aspects concerning the interactions between those two communities and will try to answer some questions concerning the identity of Romanian subjects in the Levantine environment.

**Silvana Rachieru** is Assistant professor at the Faculty of History, University of Bucharest. Since 2006 she has been working at the Romanian Cultural Institute in Istanbul (2006-2007 project coordinator, 2007-2011 deputy director, 2011-present director). She holds an MA in History (1998, Central European University Budapest) and received a PhD in History (2010, University of Bucharest) on the topic of Romanian-Ottoman Relations between 1878-1908. She is specialist on social and diplomatic South-East European modern history, with a special interest in the history of the Ottoman Empire during "the long 19th century". She has over 30 published articles in Romania and abroad on the Romanian-Ottoman diplomatic relations after 1878, on the Ottoman perspective with regards to the modernization of the Old Kingdom of Romania, and on modern gender history in Romania. She gave presentations at over 35 international conferences and congresses, and public speeches at Bilkent University (Ankara), Sabanci University (Istanbul), the French Institute for Anatolian Studies Istanbul, etc. She has carried out research in Turkey, France, Greece and Hungary.

## The Ancient Levant and Modern Chiote Tradition

John Freely

Greeks from the island of Euboea were the first westerners to begin trading with the Levant. Late in the ninth century BC they established a trading colony at Al-Mina on the estuary of the Orontes River, on what is now the Turkish side of its border with Syria, south of Antakya, Greek Antioch. The site was excavated in 1936 by Sir Leonard Woolley, who considered it to be an emporium in direct competition with the Phoenicians to the south. Al-Mina served as an entrepôt for cultural influences that accompanied trade with Urartu and the shortest caravan route to Assyrian cities of upper Mesopotamia. Through Al-Mina and Greek traders in Cyprus, the Phoenician alphabet was transmitted to Euboea and mainland Greece in the eighth century BC, as well as to the Euboean colonies in Sicily and Italy. It is possible that the Phoenician alphabet arrived in Greece during the lifetime of Homer, whose Iliad and Odyssey may have first been written down at that time, which is why they were preserved and not lost in the night of time.

Homer almost certainly was from Chios, where a bardic guild known as the Homeridae flourished up into historic times. The Homeric tradition still flourishes in Chios, as in the folk song Kato Sto Yialo, which was set to music by the Chiote composer Mikis Theodorakis as Varka Sto Yialo, which helped keep Greek spirits alive during the darkest days of the Junta dictatorship.

**John Freely** was born in New York in 1926. He left school at 17 to join the US Navy and during the last

two years of World War II he served in a commando unit in the Pacific and China-Burma-India theaters of war. He has a PhD in physics from New York University and did post-doctoral studies in the history of science at All Souls College, Oxford. Since 1960 he has been professor of physics at Bosphorus University in Istanbul. He has published more than 50 books, most of them on Turkey and the Eastern Mediterranean. His most recent book is *Homer, A Travellers' Guide*.

## A Dalmatian Levantine Success Story: The 'Zellich' Print House in Galata, Constantinople

Vjieran Kursar

Among thousands of European immigrant workers that were attracted to the Ottoman capital during the 19th century by business opportunities, Dalmatians represented a significant part. The majority of Dalmatians represented the so-called maritime proletariat (O. J. Schmitt) – sailors, manual workers, or maids. Few of them, however, managed to achieve the dream and succeed in the Levant. Antonio Zelić from Brela provides a good example of a Dalmatian Levantine dream-come-true story. After arrival in Istanbul in 1840, Zelić found employment at the lithographic print house of the French Henri Cayol, the first of its kind in the Ottoman Empire. In 1869, he opened his own lithographic print house named "Zellich and Sons" (A. Zellich et fils). His descendants continued the enterprise with great success, and the "Zellich" Print House, now known as "Zellich Brothers" (Zellich frères), became

one of the most renowned in the Empire. The Zellich Brothers won recognition due to the high quality of their products, such as newspapers, almanacs, numerous books, as well as postcards and post-ers. They received many Ottoman and international awards for their achievements and services, including medals conferred by the Pope, the Persian shah, and the Serbian king.

The Zellich family mastered the art of lithography, one of new technologies imported from the West, and played an important role in the transfer of this technology into the Ottoman state. However, after the circumstances that had attracted European immigrants changed in the 1920s and 1930s, the Zellich family, following the example of others, abandoned the business and eventually most of its members left the city in which it made its fame.

**Vjeran Kursar** was born in 1975 in Zagreb, Croatia. He graduated with a double major in History and Turkish Studies from the Faculty of Humanities and Social Sciences, University of Zagreb (2003). He got his MA in Ottoman History from Bilkent University, Ankara (2007). In 2010 he graduated with Ph.D. thesis entitled "Non-Muslims and the functioning of a premodern multiconfessional society in Ottoman Bosnia (1463 – ca. 1750)" at the Department of History, Faculty of Humanities and Social Sciences, University of Zagreb. He is working as instructor and researcher at the Department of History, Faculty of Humanities and Social Sciences, University of Zagreb. He teaches classes on Ottoman history at the Department of History and Department of Turkish Studies. His main

fields of interest are Early Modern History of the Balkans and the Ottoman Empire, Legal and Cultural History of the Ottoman Empire, Islamic Law, Islamic Studies, Ethnic and Confessional Relations in the Balkans.

He has participated in 9 scientific conferences (7 of them international). He is a member of the Croatian National Committee for Historical Sciences (HNOZ), the International Committee for Pre-Ottoman and Ottoman Studies (CIÉPO), and member of the Executive Committee of International Association of Social and Economic History of the Ottoman Empire (IAOSEH). He was a script writer and scientific advisor in several documentary films produced by Croatian Television, including "Croats on the Bosphorus" (script writer with Vesna Miović), and "Zelić – Printers to the Empire" (script writer).

## **Session 2: Culture, Space and Society**

For **Axel Çorlu**'s biographical note please see p.8.

### **Beerbrewers, Architects, and Railway Workers: The Role of European Immigrants and Levantines in Innovation in the Ottoman Empire**

Malte Fuhrmann

Traditional historiography has interpreted the milieu of European immigrants and Levantines in the Ottoman major cities as connected to international trade and lacking impact on local Ottoman society. The publications of the last ten years have decisively changed that impression, as scholarship now sees them more as an integral part of Ottoman society. However, apart from a few families dominating the local economy of Izmir/Smyrna, it still remains to be determined what the impact of Levantines and European immigrants on Ottoman society was.

This presentation will focus on the role immigrant Europeans and members of locally established Levantine families played in establishing new crafts and technologies in the Ottoman port cities. In contrast to common assumptions, many cultural and technical innovations were initially not imported by the Porte or foreign big business, but were introduced on the initiative of lower or middle class immigrants from Austria-Hungary, Germany, Switzerland, or other more Western European countries. These include the postcard printing service by Max Fruchtermann in Pera and, most

notably, brewers that pioneered beer in the Ottoman realm from the 1830s onwards.

Members of more established Levantine families such as Alexandre Vallauray or Raymond Charles Pere played an important role by studying architecture abroad and then pursuing a career in their native towns of Izmir and Istanbul, while the local Kraemer dynasty set the contemporary standards for leisure practices and prestige by founding the leading hotel and first regular cinema in Izmir.

Even when innovation was introduced by large-scale investors, as in the case of the railways, the construction and operation necessitated a large immigrant workforce. These immigrants mixed with local society both at the workplace and beyond, as the numerous intermarriages by railway workers indicate. By contrasting these various modes of interaction, the presentation aims to give a broader picture of the Levantines' and Europeans' impact on Ottoman society and the longterm effects on the societal fabric.

**Malte Fuhrmann** studied History and Balkan Studies at the Free University Berlin. He completed his Ph.D. there on German cultural colonialism in the Ottoman Empire. He has worked as a researcher at Zentrum Moderner Orient Berlin and Orient-Institut Istanbul and has taught at Fatih, Bogazici and Turkish-German University in Istanbul. He is presently acting as professor for the cultural history of the Mediterranean at Ruhr University Bochum. He has published extensively on 19th century port cities, focusing on the Europeanization process in Istanbul, Izmir, and Salonica.

**The Levantine world through the eyes of Italian travellers in "Costantinopoli" between the 19th and early 20th Centuries**  
Luca Orlandi

The aim of this paper is to present descriptions of the Levantine world made by some Italian travellers who spent, for several and different reasons, a period in the Ottoman capital city.

With this purpose, the period between the 19th Century and the beginning of the 20th Century has been chosen and analyzed, showing how several Italian 'eyes' and 'voices' could describe at that time the differences but also the points of contact between the West and the 'Orient'. Through the comprehension of the 'others', the Levantine world itself was unveiled under their eyes, giving new points of view to understand the complexities of such a world, always in balance between East and West.

Written impressions in form of books or travelogues left by Italian travellers, ambassadors and diplomats, journalists, artists and draughtsmen, who visited Istanbul in the above-mentioned period, have left to us a primary source to understand the social and political transformations in the Ottoman Empire. Reading those travelogues today, provides us with an indispensable tool to understand the epochal changes which occurred in the Ottoman Empire, the relations between the minorities and the core of the state, and the way of living in one of the most interesting and cosmopolitan capital city in the world. Moreover, through their detailed and accurate descriptions, many travellers witnessed and discovered the world of the 'Frenks': the urban

environment in which they lived and the architecture they built, the languages they spoke and so on, showing a sense of curiosity and sometimes admiration for their habits, and their daily life, as well as their religion, traditions and customs among the Muslim Turks. Within this framework, this presentation will focus, in a chronological manner, on some Italian protagonists who brought back to Italy a different interpretation of the Ottoman world, thanks also to the knowledge of those Levantine communities.

**Luca Orlandi** is an architect and an architectural historian. He graduated from the Faculty of Architecture at University of Genoa (Italy); he obtained a PhD in 2005 from the Polytechnic of Turin (Italy), within the programme: History and Critique of the Architectural and Environmental Heritage.

He lives in Istanbul where he teaches History of European Architecture, History of Landscape Architecture, Contemporary Architecture and Italian Architecture as Assistant Professor in the Department of Architecture at Istanbul Technical University.

He often participates in lectures, seminars and workshops in other universities and his fields of interests cover several topics like contemporary Italian and Turkish design and architecture; world contemporary architecture; Ottoman architecture and Sinan; Travelogues in the Orient.

## **The Levantine contribution to the revivalist aesthetic of late nineteenth-century Constantinople**

Alyson Wharton

This paper will look to the works of Levantine architects, artists, decorators and other creative actors working in nineteenth-century Constantinople to identify their particular role in the formation of the revivalist aesthetic that was to dominate architectural production in the second half of the century. The high degree of input of Levantine individuals working on imperial works undertaken by the Balyan family and on the delegations to the international expositions, such as Pietro Montani, has often been stressed in the past. However, these assertions are not always based on evidence but rather on assumptions that these 'foreigners' would have better knowledge of European revivalist styles than local 'men of practice' such as the Armenian Balyan family. This paper therefore sets out to gauge more accurately the original contribution of these Levantines through pinpointing what united and differentiated them, their works and their approach to revivalism, from their Greek, Armenian and Turkish colleagues.

**Alyson Wharton** is Assistant Professor in the Department of History of Art, Mardin Artuklu University, Turkey. She received her PhD in 2012 from SOAS, University of London, which will be published in book form as *Architects of Constantinople: the Balyan Family and the History of Ottoman Architecture* (IB Tauris, 2014). She has published articles on Armenian architects in

the nineteenth-century Ottoman Empire and Armenian church build-ings.

## **Guatelli Pasha and the Levantine musical life of 19th century Pera**

Emre Araci

"Gen[eral] Guatelli-Pasha, whose death at the age of eighty-four is announced from Constantinople, had far more than half a century been Director of the military music to the various Sultans of Turkey and he held the rank of General of Division. He was a native of Parma, and [...] succeeded, as Musical Adviser to the Sultan, Giuseppe Donizetti, brother of the composer of "Lucia", reported The New York Times on 22 April 1900 after the death

of the Sultan's much-liked Italian bandmaster. Giuseppe Donizetti and Callisto Guatelli shaped the musical life of Levantine Pera in the 19th century and through the latter's chequered life Emre Araci rediscovers the hybrid sounds of the Ottoman capital.

**Emre Araci** is a Music historian, composer and conductor. He studied music at the University of Edinburgh, where he received his BMus (Hons.) and PhD. His CDs include European Music at the Ottoman Court, War and Peace: Crimea 1853-56, Bosphorus by Moonlight and Istanbul to London, also released as compilations under the titles of Invitation to the Seraglio (Warner Classics) and Euro-Ottomania (Brilliant Classics), which received praise from The Gramophone. He is the author of various books, all published in Turkey: *Ahmed Adnan Saygun* (2001),



*Donizetti Pasha, Master of the Sultan's Music* (2006), *Naum Theatre* (2010), *Kayıp Seslerin İzinde* [In search of Lost Sounds] (2011), *Yusuf Ağâh Efendi, The first Turk-ish Ambassador in London* (2013) and *Elgar in Turkey* (2014). In 2012 Ankara State Ballet premiered *Murad V*, based on Aracı's libretto and research on the life and original compositions of one of the most productive composer sultans of the Ottoman Empire. Based in the United Kingdom since 1987, Dr Emre Aracı continues his research under the patronage of the Çarmıklı family / Nurol Holding Inc.

### **Italian Levantines: The Italian community of Istanbul, 1860s – 1920s**

Sakis Gekas

This paper uses the Italian Con-sulate Correspondence, the Ital-ian Commercial Court and notary papers from the Italian Embassy, held at the Ottoman Bank Archives and Research Centre, to explore the following issues: the character of inter-communal relations between Italians and other residents of Istanbul and specifically the creation of modern institutions such as schools, hospitals, orphanages and other charitable institutions, which will be compared with the communal organization of other ethnic groups, such as the Greeks of Istanbul. The paper uses the parish records of the Galata Levantine community to identify the relations between the Levantine 'Italians' and the newcomers, and relations between Italians and other communities in Istanbul (Greeks). The parish records go back to 1740 and are more about the Galata

communities and communal life and not just about the Italians of Istanbul. The paper also explores the relations between Italy and the Ottoman Empire in the early 20th century, focusing on issues that dominate the correspondence of the Embassy, such as the investment projects of the Balkan railway from the Danube to the Adriatic. The records examined provide a unique opportunity to study also the ex-tent of jurisdiction that Embassy courts exercised, given that Ital-ian nationals were not tried in an Ottoman court. The issue has been explored in the context of British rule in Egypt but not for Istanbul, especially from the point of view of a European community. The court records are detailed and provide information about the age, origin, occupation / employment, the term of sentence and of course the crime they were accused of and committed. The paper aspires to contribute to the history of migration in the Mediterranean, focusing on groups other than the well-studied ones and provide a history of late Otto-man Istanbul through the networks and relations between Italians, Ottomans and Greeks, among other groups.

**Sakis Gekas** is Associate Professor and Hellenic Heritage Foundation Chair of Modern Greek History, teaching Modern Greek and Mediterranean History at York University, Toronto. He has published articles on the economic and social history of the Ionian Islands under British rule and is currently completing a history of the Ionian State, forthcoming by Berghahn Books in 2015. He recently published 'Class and cosmopolitanism: the historiographical fortunes

of merchants in Eastern Mediterranean ports', *Mediterranean Historical Review* 24, 2 (2009): 95-113, and was co-editor of a special issue in the *European Review of History* 18, 4 (2011), 'A Colonial Sea: The Mediterranean, 1798-1956'.

### **Session 3: Diplomacy and Governance**

**For Malte Fuhrmann's** biographical note please see p.30.

#### **A Levantine of Trabzon in the early 19th Century, Pierre Dupré and the French Consulate of Trabzon (1803-1820)**

Özgür Yılmaz

The French Revolution and the invasion of Egypt created a crisis period in Ottoman-French relations and also stopped the French trade initiatives in the Black Sea which dated from the 17th century.

However, in 25 July 1802 with the Treaty of Paris, the French were also given the right to trade in the Black Sea. Hence, France added the Black Sea to its privileges. With the 2nd and 3rd articles of the treaty, France obtained the right to appoint consular agents on various points of the Black Sea. In this context, by a decision of 21 September 1802, a general consulate (*commissaire général*) in Sinop and two consular agents (*sous-commissaire*) in Trabzon and Ereğli, dependent to the consulate-general of Sinop, were established. Although the Sinop and

Ereğli consulates closed in 1812, Pierre Dupré's *sous-commissaire* at Trabzon was transformed into a general consulate in the same year. Hence, Pierre Dupré became the founder of the French Consulate of Trabzon which remained for nearly 150 years in the city.

Pierre Dupré, a timber merchant from Carcassonne, had been appointed to Arta by the French Ambassador in Istanbul (Descorches) in the third year of the the French Revolution Calendar. There

he played an important role in the relations between France and Ali Pasha of Tepelena. Later, he was assigned as commissioner to Trevisza and Vonizza by General Gentile. Due to his commercial background, he was appointed to Trabzon as commercial commissioner in 1802 by Bonaparte. Pierre Dupré stayed in Trabzon until his death in 1822. In his long consular mission in Trabzon Dupré was the only source for the French Foreign Ministry about, not only developments in the Anatolian coasts, but also internal and external affairs in Trabzon, Erzurum and Caucasia. This paper aims to present the consular activities of Dupré in Trabzon according to his consular correspondence with the French Foreign Ministry, found in archives in Paris and Nantes.

**Özgür Yılmaz** was born in Trabzon in 1978. He completed middle and high school education in Of. He received his Bachelor's degree from Karadeniz Technical University, Faculty of Arts, Department of History in 2002 and an MA from Karadeniz Technical University, Institute of Social Sciences, with a thesis on "Trabzon According to Western Travellers (1808-1878)", in 2006. He received his Ph.D. in history from the same institute with a dissertation titled: "Trabzon in the Period of Tanzimat", in 2012. From 2003 to 2012 he worked at Karadeniz Technical University, Faculty of Arts, Department of History, as research assistant. Since 2012 he continues his academic life in the University of Gumüşhane. His research interests focus on the social and economic life of 19th century Ottoman cities, especially Southern Black Sea ports. After one year of doctoral research in

France, he focused especially on French consular archives related to the history of Trabzon and the Black Sea Region. In his Ph.D. dissertation, he mainly used French consular archives and showed the importance of foreign sources in the city history studies of the 19th-century Ottoman Empire. He has also studied travelogues as another source of Ottoman urban history in the 19th century. He published some articles on early 19th-century French consular organisation in the Southern Black Sea region; on French trade and economic interests in Trabzon and its region; on the Caucasian Migration of 1864; on the administrative structure of Trabzon, and on Armenian and Greek communities in the region. He presented his research at national and international symposiums.

### **Levantine Dragomans and Intra-Imperial Space in Nineteenth Century Istanbul**

Frank Castiglione

A prolific family of translators and interpreters, the Pisanis supplied the British Embassy in Istanbul with successive generations of dragomans throughout the eighteenth and nineteenth centuries. Alongside their duties at the embassy, members of this family were active in the Levantine and Latin-Catholic community of Pera, and built their social networks through marriage alliances with other families there. The Pisanis straddled the political, social, and confessional boundaries between two empires, all of which were interconnected in the Ottoman imperial capital. In following some of the activities of members of

this family in the nineteenth century, this paper examines how the Pisanis negotiated their status between the Ottoman Empire and the British, integrated into the Ottoman imperial structure, and the techniques they used to move beyond a seemingly liminal status in an Islamic empire. To do so, it employs the conceptual framework of intra-imperial space to analyze the space that some Levantine dragomans, and the Pisanis in particular, occupied in the Ottoman imperial capital. Intra-imperial space refers to the zone in between the imperial power that the dragomans served, and the Ottoman one that they were born into. Combining empirical evidence from The National Archives (Kew, London), the Prime Ministry Ottoman Archives, and the archives of the Santa Maria Draperis Catholic Church (Istanbul, Turkey), with theoretical literature on empire, I argue that this intra-imperial space provided a political, economic and legal position that benefited the Pisani family of dragomans in Istanbul.

**Frank Castiglione** is a Ph.D. Candidate in the Department of Near Eastern Studies at the University of Michigan, Ann Arbor, where he studies the political and social history of the Ottoman Empire in the nineteenth century. He received a Master of Arts degree in Arabic, Persian, and Turkish Languages and Cultures from Leiden University, the Netherlands, and a second Master of Arts degree in Globalization Studies at McMaster University, Canada.

## **Allies or enemies? : Local Governors of the Hamidian Era through the Eyes of British Consuls**

Funda Aditatar

Having established a widespread consular network in the Ottoman Empire, the British Empire had a significant influence in the Ottoman lands. The Treaty of Berlin (1878) obliged the Ottoman Empire to carry out `reforms` in Anatolia and the British Empire reinforced this influence in its capacity as the controller of these reforms. Through this treaty the Sultan was committed to the British government to make the reforms needed for the good governance and well-being of the Christians and other subjects in Anatolia. The Ottoman Government encountered difficulties in applying these reforms because of the insufficient number of trained bureaucrats and law enforcement officers, and also because of the lack of will-power to finance them. On the other hand, the British Government adopted a policy of building pressure on the Ottoman Empire for the implementation of reforms through the local governors, and of monitoring the willingness and success of local governors via its consuls. This case brought about interaction and mutual transformation in almost every area in the provinces, within the context of the Hamidian era, which heralded the collapse of the empire, and within the process of the birth of new Turkey. The aim of this paper is to identify the instances of interaction and transformation of the Ottoman provincial administration and administrators and to understand the development of Ottoman public administration. Local governors were considered to be

either friendly or hostile in the eyes of Her Majesty's consuls, depend-ing on the expectations of British politics with regards to the socio-economic and political issues of the time. This research looks for an answer to the question of how Anatolia's administrative, political, economic and social history was shaped. In addition, the general local governor profile of Hamidian era is derived from the consular reports covering professional character analyses of provincial administrators. The research is based on Izmir British Consul reports.

**Funda Aditatar** received her Ph.D. from Dokuz Eylül University, Turkey in 2011. Her research area is urban history, social and economic history of the late Ottoman provincial areas and also computational history. She has published papers in international journals and presented at international congresses. She is currently working on the project 'A Data Analysis and Visualization Work on the 19th Century British Consulate Reports' (Izmir Institute of Technology Scientific Research Project, 2014-2015). She is a lecturer at Izmir Institute of Technology, Department of General Cultural Courses since 2000.

### **British Consulates and Levantines in the first half of the 18th century**

Hakan Yazar

England, in the reign of Elizabeth, in 1580, gained the right to trade within the Ottoman Empire thanks to the ahidnâme hümâyün or capitulations and soon later founded an embassy in Istanbul.

The English founded the Levant Company in 1592, with the aim of regulating its commercial relations with the Levant. From this year onwards, the company had the monopoly on trading in the name of England in the Mediterranean and within the whole Ottoman territories. The Levant Company had the authority to appoint the English ambassador in Istanbul and the consuls in other Ottoman cities. The fundamental responsibility of the consuls was to defend the rights and commercial interest of their subjects. Consuls were appointed by the Ottoman Sultan's berats at the English ambassador's request. In this present research, the berats given to the consuls and some registers in the Ottoman Prime Ministry Archive will be examined. In addition to this, which Ottoman cities had English consuls or vice-consuls will be determined. The study also aims at revealing how the English consuls defended the Europeans' or the Levantines' rights and how the consuls handled the process when a judicial or commercial matter related to their nation arose.

**Hakan Yazar** was born in Artvin, in 1990. He studied History at Kirikkale University from 2007 to 2011, and wrote a thesis on Slave Trade and Slave Markets in the Ottoman Empire. After his Bachelor's degree, he pursued a master's degree in History (2014) at Yildirim Beyazit University, Ankara, with a thesis on the English in the Ottoman Empire in the first half of the 18th century. He is Phd candidate and he has been working at Hitit University as a research assistant since 2012.

**An [Italian] British Levantine Consul in Cyprus: Antonio Vondiziano (1799-1844)**

Mehmet Demiryürek

Cyprus was an important trade centre both in the Venetian and Ottoman periods. It was one of the first places where a consulate was opened within the context of the capitulations, granted by the Ottoman Empire to foreign states to promote trade. Following the capitulations granted to England in 1580, an English consulate was established in the beginning of the 17th century. Throughout the 18th century the English consulate continued its activity through the consuls that served there. The last consul to be appointed in the 18th century (1799) was a Levantine of Italian origin, living in Cyprus, called Antonio Vondiziano. Serving for 42 years, he supervised the business of English merchants on the island, addressed the needs of English travellers that visited Cyprus and was himself also involved in trade. This research aims to uncover information that will contribute to the putting together of Vondiziano's biography, and to evaluate his commercial activities. The primary sources used were found at the Ottoman Archive and the Cyprus Court Records.

**Mehmet Demiryürek** is Professor at the History Department of Hitit University. He received his masters and doctoral degrees from Dokuz Eylül University. His academic interests focus on the history of Cyprus and modern history.

**Roundtable: Towards a Critical Reappraisal of Cosmopolitanism**

For **Vangelis Kechriotis's** biographical note please see p.39

**Cosmopolitanism and its discontents**

Arus Yumul

This paper presents the ways in which cosmopolitanism, as a form of public sociability, was practiced and sustained in Pera, and discusses its decline in the nationalistic context of the 20th century.

**Arus Yumul** is a Lecturer at Istanbul Bilgi University, Department of Sociology. She received her PhD from Oxford University, Department of Sociology. She is the co-editor of several books, and the author of articles on nationalism, racism, discrimination and minorities.

**Cosmopolitan Commitments: Artistic Networks and the Invention of Cultural Authenticity in the Late Ottoman Empire**

Ahmet Ersoy

This study concentrates on late Ottoman artistic/intellectual networks engaged in defining a modern and nativist discourse on cultural authenticity in the Empire. From the 1870s onward, initial attempts were made, mainly under state patronage, to reformulate the Ottoman dynastic tradition in art and architecture as local heritage, conceived in the form of a grand narrative consonant with nationalist templates. The proponents of this emergent nativist discourse, which survived into the early Republican period as "nationalized" official

teleology, can be categorized mostly as hyphenated Ottomans, a diverse coterie with multiple and shifting allegiances: Ottoman-Armenians, -Greeks, -Levantine, naturalized-Frenchmen or superwesternized-Ottomans. These artists, intellectuals and bureaucrats belonged to a cast of Constantinopolitan elites who could draw upon different cultural systems and switch effortlessly between local and global cultural codes. The standard cosmopolitan stereotype associates these transcultural groups with allegedly elitist, marginal, and politically uncommitted modes of existence, detached from the assumed "core" of Ottoman culture. Disputing the projection of such constraining visions of identity over the Ottoman artistic field, this study aims to understand the local attachment and status of these "embedded cosmopolitans," who were motivated by complex patterns of allegiance, and acknowledges them as vital and legitimate agents in the shaping of late Ottoman cultural transformation. Its broader aim, therefore, is to propose a more diffuse and multifocal vision of mainstream late Ottoman culture, with a new emphasis on its "transnational and translational" aspects.

**Ahmet Ersoy** received his PhD from Harvard University, Department of the History of Art and Architecture. He is associate professor at Bogazici University, Department of History. His publications include: *Discourses of Collective Identity in Central and Southeastern Europe (1775-1945): Texts and Commentaries, vol. III*, Ahmet Ersoy, Vangelis Kechriotis and Maciej Gorny

(eds), (Budapest: Central European University Press, 2010) and *Architecture and the Late Ottoman Historical Imaginary; Reconfiguring the Architectural Past in a Modernizing Empire* (forthcoming from Ashgate in 2015).

### **Cosmopolitanism vs Nationalism in the Port-cities at the end of the Ottoman Empire : Elective Affinities**

Vangelis Kechriotis

Because of the participation of individuals of different ethnic backgrounds, joint ventures among professionals, businessmen and bureaucrats in the last decades of the Ottoman Empire have often been taken as proof of the multi-faceted, even cosmopolitan character of these societies, port-cities being the most typical cases. Yet it was occasionally the powerful impact of nationalism, as one of the faces of modernization, that reinforced this colorful image of human coexistence. Dwelling upon examples from Smyrna and Salonica, this paper will ask whether nationalism and cosmopolitanism refer to inherently opposed sets of practices or, on the contrary, whether they triggered encounters that problematize the conditions of urban experience during the period under study.

**Vangelis Kechriotis** has received his Ph.D. from the Program of Turkish Studies, University of Leiden, the Netherlands. His research interests focus on late Ottoman imperial ideology; political and cultural history, public history, Christians and Jewish communities, and nationalism in the Balkans. He has published many articles related to

these topics, among others at the *Mediterranean Historical Review* (2009), *History of the Family* (2011), *Historein* (2011, 2014). He is a member of the editorial committee of the journals *Historein* and *Toplumsal Tarih* as well as member of the Board of the History Foundation (Tarih Vakfı). Since 2007, he has been an Assistant Professor, Department of History, Boğaziçi University, Istanbul, Turkey, where he is also sponsored by the Onassis Foundation. He is currently a senior fellow at the Research Center for Anatolian Civilizations in Istanbul.

**Riffing It: “Constan Town’s”  
Transnationalism through  
1920s Jazz Culture**

Carole Woodall

This paper takes the abbreviated version of Constantinople, “Constan Town,” as penned by U.S. writers, as the starting point to look at the city’s emerging 1920s jazz culture. I focus on migratory elements to the city, including U.S. amateur musician sailors as well as touring black American jazz musicians. My stance for the roundtable focuses on the distinctly transnational element attached to jazz culture that (1) plots post-Armistice Constantinople in a much larger trans-cultural dialogue around meanings of jazz, and (2) shifts the emphasis away from cosmopolitanism as a descriptive, historically contextualized, and ethical project by isolating what is at times attached to cosmopolitanism.

Studies at the University of Colorado, Colorado Springs. She has published in the journal *Comparative Studies of South Asia, Africa, and the Middle East*, for several ABC-CLIO projects, and has published translations of period sources on social dancing and the modern woman in 1920s Istanbul. Currently, she is working on her forthcoming book titled *The Decadent Modern: Cocaine, Jazz, and the Charleston in 1920s Istanbul*, and is part of a Turkish-US collaborative transmedia-documentary project based on early jazz in Istanbul.

**G. Carole Woodall** is an assistant professor of Modern Middle East history in the Departments of History and Women’s and Ethnic



## Session 4: Education and Com-merce

**Caroline Finkel** is an Ottoman historian who has lived in Istanbul for many years. She is the author of *Osman's Dream. The Story of the Ottoman Empire, 1300-1923*. She is co-director of the Akker-man Fortress Project (<http://www.akkermanfortress.org>). She is currently fascinated by the travels of Evliya Çelebi, the early part of whose 1671 pilgrimage journey she and colleagues have re-enacted and established as a cultural route with accompanying guidebook: *The Evliya Çelebi Way* (co-authored with Kate Clow, with Donna Landry; <http://cultureroutesinturkey.com/c/evliya-celebi-way/>). She is a committee member of the Culture Routes Society of Turkey (<http://cultureroutesinturkey.com/c/>). Together with Nick Hobbs and Suha Ülgen, she is preparing a book of 20km day-walks in the environs of Istanbul (<https://www.facebook.com/hikingistanbul>).

**The role of schools in preserving identity and language in the Italian Community of Istanbul**  
Anna Lia Proietti Ergün & Verner Egerland

Italian language has always played a very important role in the commercial, cultural and political life, at first in the Ottoman Empire, and in the Republican time afterwards. (Karakartal, 2002, 2003, Ortaylı, 2007, Zuccolo, 2011) The prestige of the language they spoke may be one of the reasons that contributed so that the small and fragmented Italian community maintained its

identity for nearly 900 years (Misir di Lusignano, 1990). The focus of this presentation will be the role played by the Italian schools in Istanbul in the maintenance of the language heritage and therefore the national identity and an intimate connection with the motherland (Iacobellis 2007, Ortaylı 2007). In this presentation there will be a small historical excursus on the education of the Italian community in Istanbul since the foundation of what would be described as a "study group" by the Società Operaia, in 1864 (Iacobellis 2007, Pannuti 2006, 2007); since then, many Italian Schools were opened and unfortunately closed because of the demographic trends of the Community, and, also because of political decisions on foreign medium Italian schools following the Lausanne Treaty in 1923. As a conclusion, we will present and comment the data testifying a recent revitalization of the interest of the Community for Italian language medium schools.

**Anna Lia Proietti Ergün** received her Ph.D. in Foreign Language teaching from Venice University (Ca' Bembo). She additionally holds an MA in Teaching Italian as a Second Language from the same university. She is a faculty member at Yıldız Technical University, Foreign Languages Department. She has published on intercultural education, on bilingualism and the teaching of Italian, among other

**Verner Egerland** is Professor in Romance Languages at Lund University. He received his PhD from Lund University in 1996. He has carried out research in Venice,

Padova, Rome and Florence and he has served as a referee for several international reviews, such as *Studia Linguistica*, *Nordic Journal of Linguistics*, *Neuphilologische Mitteilungen*, *Transaction of the Philological Society*, *Arena Romanistica*.

### **Double-sided agents of modernisation: Catholic Schools in the Adrianople Province**

Ümit Eser

The Catholic missionary efforts in the Ottoman Empire date back to the beginning of the 17th century. Except for Istanbul, the Catholic missions served in the provinces of Adrianople, Salonica, and Monastir in the Balkan provinces. The First 'Uniate' Bulgarian-speaking community came into being in Kilkış (Kukush in Bulgarian and Kilkis in Greek) in 1859. At the same time, the relation between the Catholic Bulgarians and the Orthodox community of Istanbul was strained. Due to the rising tension in the Ottoman capital, the Bulgarian Catholic community moved its centre from Istanbul to Adrianople in 1869, and St. Elias Church was inaugurated as the episcopal church of the city. The Oblate Sisters of Providence also ran the hospital dedicated to St. Louis and a girls' school in Adrianople, while *Les Filles de la Charité d'Agram* (Sisters of Charity of Zagreb), female branch of St. Vincent de Paul order, established St. Hélène College there. In the suburban area, a boys' school was operated by the Assumptionists. Moreover, there was a Resurrectionist college and church, Sts. Cyril and Methodius, in the same city.

Despite the fact that many Catholic orders increased their activities in Adrianople province in the second half of the 19th century, they would not attract the attention of the Greek Orthodox (Rum) communities. Still, the schools founded by the Catholic missions functioned as a magnet drawing even the Orthodox who did not intend to change their religious affiliation. In other words, the Catholic schools kept an important place in the education of Christian communities. Moreover, the ecclesiastical conflict between the Ecumenical Patriarchate of Constantinople and some Slavic-speaking clerics provided a fertile ground for the establishment of Catholic educational institutions.

These schools contributed to the modernisation process of the Ottoman Christian communities. Their graduates, who were familiar with the ideological movements in Europe and acquired occupational skills in such schools, constituted the newly emerging well-off group of the Ottoman Christian communities. On the other hand, European ideas and currents, particularly nationalist ideologies, had the means to reach the students in these schools.

After completing high school education in Izmir, **Ümit Eser** studied History and International Relations/ European Studies at the Middle East Technical University in Ankara. In 2009, he earned an M.A. degree from the History Department at Sabancı University where he worked as a teaching assistant at the same time. Currently, Mr. Eser is a Ph.D. candidate at the School of Oriental and African Studies (SOAS), University of London. His research interests include the

transition from the Ottoman Empire to the Republic of Turkey, modern Balkan history, and nation-building and minorities in Turkey.

### **The Tubini family and their Properties in Istanbul** Zeynep Cebeci Suvari

There were around 14,000 Italians living in Istanbul in 1906. Some of them have been living here for a long time, and some of them were very recent immigrants with the intention of temporary residence. They were from various social classes and ethnicities and each had a unique experience of Istanbul. If you were a foreigner and you wanted to have any type of transaction related to property, you had to bring a letter from your embassy as a proof of your identity and your citizenship. In order to receive

this document called '*ilmuhaber*', Italians had to address a petition to their embassy, specifying the details of the property and of their transaction. The petitions also give biographical data as to their genealogy and to their origins, their age, and profession sometimes. As such, they are very valuable sources regarding the Italians of Istanbul. The documents that are used in this paper are these petitions written by Italians living in Istanbul. The petitions start from 1873, the year Italians were allowed to own property and end with 1910, before the Italo-Turkish war. In this paper petitions addressed by the members of the Tubini family will be presented. They were one of the most prominent Levantine families of Istanbul. Although they had Italian origins, through marriage with the

members of the local and other foreign Christian families, they formed a hybrid culture. This family had numerous properties throughout the city. I will be documenting these properties and their present situation.

For **Zeynep Cebeci Suvari**'s biographical note please see p.10

### **The Levant Postal Services in the Ottoman Empire** Taner Aslan

In various periods the Ottoman State granted commercial and political privileges to European states, called capitulations. One of the most important and prominent outcomes of the capitulations was the foundation of 'Levantine Postal Services'. As a result of these privileges the Western states acquired license to open and operate postal services in various places of the empire. With Austria leading the way, Germany, England, France, Italy, Russia, Poland, Romania and Greece benefited from this privilege. This project, which was born out of necessity given the fact that the Ottoman state had not established a modern communication network on its lands, served an important need in the beginning, but increasingly became a profitable business, and led to competition between the European states. This paper, which studies the foreign postal services, which influenced greatly the correspondence and postal transfer in the Ottoman State for over 300 years, examined documents found at the Ottoman Archive and hopes to offer a new perspective in the field.

**Taner Aslan** is Assistant Professor at Aksaray University. He received his Ph.D from Gazi University in Ankara in 2006. His publications focus on the period of Constitutional Monarchy, on the Committee of Union and Progress and on the early Turkish Republic.

**The Role of Levantines in Uşak's Carpet Industry and Trade and the first Levantine Company in this field: Cardinal & Harford**  
Sadık Uşaklıgil & İlkey Talu

Uşak is a small city located in Western Anatolia with a population of approximately 200,000. The world-famous "Uşak Carpet" originates from this city, and had become famous since the 16th century. Especially during the 19th and early 20th centuries, the city reached its apogee in terms of hand-woven carpet production. The large majority of woven carpets were exported to European countries, particularly UK, and also the USA, by some established Levantine companies. During these years, the city gained a great income and this affected city-life permanently. For example, Uşak was the first electrically lit town of Ottoman Empire in Anatolia (early 1900s). Also, in the early 20th century, high demand for carpet yarn led to the installation of three yarn spinning factory by wealthiest families of Uşak. However, mechanization of manual labor brought intense concerns about unemployment and therefore, one of the first workers' uprisings took place (1908). The biggest company on carpet trading was Oriental Carpet Manufacturers Co. (OCM), but this was not the first established

company. Before OCM, there was Cardinal & Harford Ltd. (established in 1792), the first Levant company for carpet trading. The firm was started by a merchant of Smyrna, Mr. William Tomlinson. In this talk, the story of Cardinal and Harford will be discussed along with impressions of a trip to Uşak by company managers during 1875.

**Sadık Usaklıgil** was born in Uşak in 1946. His father and three more generations of great-grandfathers were all Uşak carpet manufacturers. He completed primary and secondary education in Uşak. Although he studied political sciences in Middle East Technical University in Ankara, after graduation, he took over his father's carpet manufacturing business. During his working life he travelled almost all of the carpet producing centers of the world. Last year Mr. Uşaklıgil left working life, and is now enjoying retirement.

**İlkey Talu** was born in Gaziantep. After his graduation from Ankara University, he studied Chemical Engineering at The City College of New York where he pursued doctoral and post-doctoral research. He is now residing in Uşak. Before settling in the city, he worked at pharmaceutical and food companies for more than 10 years. He has intellectual interest in hand woven rugs, particularly Uşak and Hereke rugs.

## Session 5: Levantines and the Ottoman Empire

For **Kalliopi Amygdalou**'s biographical note please see p. 9

### Capitulations in Ottoman-French Trade Relations

Ayşin Şişman

The political and diplomatic relations of France and the Ottoman Empire in the XVIIIth century covered the economic and cultural fields, and most important of all, trade. Consuls appointed on Ottoman territory and the capitulations granted to France by Ottoman Sultans were the basis of these relations. Protecting the personal rights, properties and interests of their citizens were the main roles of the consuls who were appointed in the ports outside Istanbul; they also had to oversee the implementation of capitulations. Our aim in this study is to evaluate social, cultural, religious, commercial and economic developments in the Ottoman Empire, and Ottoman-French relations, through French consuls' reports. It will also show the degree to which the central government, and the consuls, were aware of the needs and rights of minority groups.

**Ayşin Şişman** was born in Uşak in 1972. After completing primary and secondary education there, she entered the History Teaching Department of the Balıkesir Necatibey Faculty of Education, Uludağ University, in 1989. In 1993 she pursued postgraduate studies and carried out her masters dissertation, titled 'Türk-Fransız İlişkilerinde

Konsolos Arzları ve Bunlara Dair Hükümler', under the supervision of Professor Nejat Göyünç. She pursued doctoral studies at Afyon Kocatepe University (Social Sciences Institute, 2006-2011). Her Ph.D. thesis was titled 'Osmanlı-Fransız İlişkileri 1740-1789 (Konsolos Arzlarına Göre)'. She started working as an instructor on Revolution History in 1994, at Afyon Kocatepe University, moved to the Uşak Faculty of Education in 1996, in 2009 to the Faculty of Science and Literature at Uşak University, and finally in 2012 to Gedik University, Faculty of Economic and Social Sciences, Department of Political Science and Public Administration. She has co-authored a book and published in national and international journals.

### Levantine Confectioners of the Capital

Jülide Akyüz Orat

The Ottoman Empire possessed a capital with a diversity that mirrored its mixed world. It reflected all the various cultures and populations that it encompassed. One of the important strands of this diversity were the non-Muslim foreigners of the past, the Levantines of the time. Levantines mirrored their multi-strands with varying trades including 'colourful confectionery'.

Levantines became part of the living fabric of Ottoman society, whether they were foreign nationals or Ottoman nationals. Commerce was the prime factor in forming this close relationship between the state and community. With the help of trade concessions the Ottoman Empire had become one big market and Levantines became the big players in this arena. This was the natural

outcome of this process. However in the eyes of the state and society, this group were seen as one of providing a service. These Istanbul confectioners with the trade they performed were seen as part of society, one providing a benefactor role, extending greatly their 'Levantine' designation.

**Jülide Akyüz Orat** was born in the city of Kars, Turkey, 9-6-1970. She graduated in 1991 from Ankara University (Faculty of Language, History and Geography, Department of History). In 2003 she received her Ph.D. from Ankara University, Institute of Social Sciences, Department of Modern History. She became Associate Professor in 2008 and Professor in February 2014. She currently teaches at Kafkas University, Faculty of Science and Literature, Department of History.

### **European Doctors and Ottoman Diplomats: Levantines in 19th-Century Ottoman Medicine and International Quarantine Debates**

Madeleine Elfenbein and Molly Laas

This paper explores the pivotal role of Levantine doctors in both Ottoman public health institutions and international diplomacy in the mid-nineteenth century, arguing for their importance as both doctors and diplomats. Amidst a series of global cholera outbreaks in the 1850s and 1860s, Ottoman quarantine policy became an international battleground for European states vying for control over the movement of goods and people through Ottoman territories. For their part, Ottoman state representatives sought to develop a set of institu-

tions that would protect sovereignty as well as public health.

We focus on several figures of European origin who played pivotal roles in these negotiations, examining their distinctive positions as intermediaries between Ottoman and European state interests.

Among these figures are physicians of Italian descent, such as Bartoletti and Gerolamo Castaldi, and the French-born doctor Antoine Fauvel. By studying their lives and careers, we aim to bring into focus the personal and professional identities of Levantines in Istanbul in the mid-nineteenth century, and to illuminate the global circulation of medical ideas within the context of international diplomacy. Through our study of these figures, we also aim to emphasize the role played by Levantines as advocates of Ottoman state interests. We argue that it is a mistake to regard these figures as simply or even as primarily "European;" instead, we will make a case for their belonging to a tradition that is distinctively Levantine, and in that sense particularly Ottoman.

**Molly Laas** is a doctoral candidate in the Program of the History of Science, Medicine, and Technology at the University of Wisconsin-Madison. Her dissertation is an intellectual history of nutrition and dietetics in the nineteenth century, focusing on the trans-Atlantic circulation of scientific ideas about diet, and their incorporation into people's daily lives.

**Madeleine Elfenbein** is a doctoral candidate in the Department of Near Eastern Languages and Civilizations at the University of Chicago. Her dissertation is on the Young Ottoman movement of the 1860s and

1870s and its relationship to broader currents in nineteenth-century political thought.

**Exploring the Levantine heritage of Rhodes: The eventful life of Dr. Johannes Hedenborg (1886-1865), Swedish vice-consul, author and traveller**  
Eric Bruns

The historiography of Rhodes as a Levantine town is in its infancy and the precise extent of its European community and its role in the wider Levantine context remains to a large extent unclear. Rhodes was a Levantine town, yet a minor one and of secondary importance. Nevertheless, the Rhodes Levantine community, albeit small, counts several figures and names of interest and importance, transcending the local Rhodian environment. Best known among them is Sir Alfred Biliotti (1833-1915) but there are others, of equal interest, whose biographies are less known. One of them is the forgotten Swedish physician Johannes Hedenborg who chose Rhodes as his permanent domicile after an eventful life of travels and work in Istanbul and Alexandria. In my presentation I intend to shed light on the eventful life of Hedenborg, a Levantine by choice and an eminent Swedish scholar, in relation to Rhodes as a Levantine town.

**Erik Bruns** (Utrecht, The Netherlands, 1971) studied History and History of Art at the University of Utrecht. In 1996 he received his MA degree in Political History with a thesis exploring the image of 19th century French elites in *A la recherche du temps perdu* by Marcel

Proust. Since 2011 he is preparing a PhD thesis about the Flemish traveller colonel B.E.A. Rottiers at Leiden University. In 2007 Erik Bruns published a history book and history based educational method for Dutch schools and in 2010 he published a cultural and historical guide for the town of Rhodes. In 2009 he founded and became the first president of the Rhodes International Culture & Heritage Society, an NGO which focuses on developing awareness, promotion and study of the diverse cultural heritage and history of Rhodes. Erik Bruns lives alternately in Apeldoorn, The Netherlands and Rhodes, Greece.

## City Tours

### Galata Tour | Emin Saatçi

The tour around the historic area of Galata will include Santa Maria Church, Narmanli Han, Galata Mevlevihanesi, Galata Tower, the British Prison, St. Piere Church, Komando Stairs, the Ottoman Bank, St. Paul and St. Domenic (Arap Camii), and Rustem Pasha Han-Kurşunlu Han.

John Freely's book 'Strolling Through Istanbul' will be consulted.

For **Emin Saatçi's** biographical note please see p.9

### Pangaltı Tour | Erhan İşözen

In 1839 the Edict of Gulhane proclaimed that all the citizens from various religions and nations living in the Ottoman Empire would be equal. This made Istanbul an ideal place to settle for foreigners who were looking for jobs and for better life conditions. Sisli and Pangaltı are two of the quarters that emerged with the settlement of these foreign immigrants in mid-19th century. It is believed that the name Pangaltı derived from the name of an Italian immigrant called

Giovanni Battista Pancaldi. Itinerary:

- . Papa Roncalli Street
- . Latin Catholic cemetery in Pangaltı
- . Artigana di Pieta building
- . The streets which are still inhabited by some of these families
- . The streets which were inhabited once by the families Rotondo, Giudici, Genovesi and Dapei
- . Saint – Esprit Church

Information about the professions practiced by Levantines will also be given.

**Erhan İşözen** graduated from the Istanbul Academy of Fine Arts in 1980. He has worked on architectural, urban and restoration projects for the last 30 years. Such are the Ortaköy Square, Küçük Bebek Square, Levent Square, the Ortaköy Cultural Center, the Uğur Mumcu monument, the Nişantaşı-Teşvikiye Urban Design Project, etc. He has published works on Üsküdar, Taksim and Beyazit Squares, the Basilica Cistern, Ortaköy Square, the architect Vedat Tek, and Hüsrev Gerece, among other topics. He is a GS Congress Member, Member of ÇEKÜL Foundation Advisory Board, Honorary Member of TAÇ Vakfı (Foundation for Protection of Historical Monumental Environment and Touristic Values), Member of the TDY Advisory Board (Tourism Investors Association), and a Founding Member of Toplumsal Tarih Vakfı (Social History Foundation). He has been nominated twice for the Aga Khan Award for Architecture.



## Side Events

experience and knowledge on diverse topics such as family businesses, business partnerships and employment, inheritance, education trends, language, the Levantine house, family and gender relations, community life, property ownership, the image of the community, Levantine social events (arts, culture, sport), current problems, the diaspora and Levantine communities outside the Levant, etc.

### Levantine Histories Roundables

Monday 3rd November

On the first conference day, towards the end of the lunchbreak, we invite our participants to join two informal discussions: about **Levantine Family Histories** (moderated by Quentin Compton-Bishop) and about the **Present and Future of the Levantines** (moderated by Jonathan Beard). Apart from fostering new connections within the community, these roundtables will allow participants to share their

### Levantine Food History Event

This event will feature Dr. Axel Corlu and Ingrid Braggiotti, author of *Mutfak Tarihinin Levanten Tarifleri / Traditional Recipes of the Levantine Cuisine*. Dr. Corlu will outline the academic field of food history, and emphasize the place and contributions of the Levantines in this field, before introducing Mrs. Braggiotti, who will make a dual-language (Turkish-English) presentation based on Levantine food.

## The Levantine Heritage Foundation

[www.levantineheritagefoundation.org](http://www.levantineheritagefoundation.org)  
[contact@levantineheritagefoundation.org](mailto:contact@levantineheritagefoundation.org)

The Levantine Heritage Charitable Foundation is a non-profit association with a constitution prepared and adopted according to the guidelines of The Charity Commission for England and Wales.

Trustees: Quentin Compton-Bishop, Craig Encer, Dr Philip Mansel FRHS, Jonathan Beard, George Galdies, Dr Axel Çorlu, Osman Öndeş, Dr Kalliopi Amygdalou

## Notes