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B. INDIVIDUAL ABSTRACTS IN ALPHABETICAL ORDER
A. PRE-ORGANIZED PANELS

Panel 1:  
Acquire and Admire: Objects and Their Owners in Diyarbakır, Van and Sarajevo  
Discussant: Tülay Artan, Istanbul Sabancı University, tulay@sabanciuniv.edu  
Presenters: Amanda Phillips, Florence Art History Inst, amanda.phillips.khi@gmail.com  
Kunsthistorisches Inst – Museum of Islamic Art, Berlin (organiser)  
Tsameret Levy-Dafni, Tel Aviv University, levtsam@yahoo.com  
Maximilian Hartmuth, Istanbul Sabancı University, melange@gmx.at

Our panel focuses on the Ottoman provinces, and specifically on the belongings of local dignitaries. Our papers use diverse sources, but each starts with lists of goods and properties as jumping off points to speculate about the formation of tastes, the definition of status, the negotiation of power, the creation of intellectual horizons, and the nature of private life in the Ottoman Empire, while also pushing the use of probate and other inventories beyond their usual limitations to the field of consumption history, itself much neglected in Ottoman studies.

Amanda Phillips takes the probate inventory of a governor of Van, Ali Paşa (d 1700), who maintained palaces in that city and in Üsküdar. Comparing goods between the locations allows us to make some preliminary suggestions about the differences in modes of living between centre and local; at the same time, she draws on similar records to parse the distinction between what might be considered public or private life.

By contrast, Tsameret Levy-Daphny looks at pasha and voyvoda households in Diyarbakır through their probate inventories and examines the process of push-pull between the center and the provinces in the first half of eighteenth century. Her paper discusses the dialectic between the social household and the architecture of the house itself, and more specifically how objects and structures reflect social norms and status as well as professional concerns, but at the same time had an important role in shaping and determining cultural and social borders.

Maximilian Hartmuth’s paper examines Muslim collectors of medieval Bosnian artifacts in the later nineteenth century, immediately contesting the cliché that the pre-Islamic past held no fascination for the Ottoman elites. The paper focuses not only on types of goods, but also on accumulations and prices, both which the author uses to show how collecting may have been influenced by contemporary archaeological travellers and in turn may have reflected some of the historical or historiographical concerns of the owners. Hartmuth’s interest in the collecting of objects neatly draws together the themes of ownership—whether by choice, official duty or other compunction—running through all three papers. In turn, this provides the authors with a platform to contrast not only their conclusions, but their methods and perspectives. Equally important, all the authors work deductively, starting from similar documents and working toward larger conclusions that have implications for our field in general and will allow for the engagement of both expert and non-expert in the resulting discussion.

Our discussant, Professor Tülay Artan, is a leading expert on the use of inventories—mostly from Istanbul—to describe the material surroundings and acquisition patterns of Ottoman princesses, kitchen stewards, and more general interests in prosopography and the theoretical underpinnings of the discipline.
Panel 2:
The integration of the Christian vakf into the Ottoman society: social and economic aspects, 15th-18th centuries

Discussant: Murat Çızağa, INCEIF, mcizakca@gmail.com
Presenters: Sophia Laiou, Ionian University, laiou@ionio.gr

Diverging realities of the Christian vakf, 15th-18th centuries
Elias Kolovos, University of Crete, kolovos@phil.uoc.gr

Christian Orthodox Monasteries and Muslim Tekkes in the Ottoman Society: Toward a Comparative Approach
Phokion Kotzageorgis, Aristotle University of Thessaloniki, phokionk@hotmail.com

Economic activities of the Christian monasteries in the Ottoman society (15th-18th c.)

The aim of the proposed panel is first, to investigate the ways the Orthodox religious foundations adapted themselves to the new political reality established with the Ottoman conquest and the strategies they followed in order to economically survive and occasionally to flourish and second, to approach with a comparative perspective the Islamic and Christian religious foundations within Ottoman society.

In this respect, the Islamic notion of vakf is central, since its ambiguous use by both the Orthodox monks and occasionally by the Ottoman officials regarding both the Orthodox monasteries and their landed property permitted the monasteries to economically develop, and consequently to broaden their symbolic spiritual power. On the other hand, the monks’ determination to apply the vakf status to their landed property and the state’s policy to grant important concessions to the Orthodox monks reveal the importance of the negotiation process between the Ottoman central authority and the Orthodox monks, which constitutes a part of the general Ottoman policy towards the reaya.

The ways the Orthodox monks used in order to secure and enlarge their landed property and other possessions are also analyzed. Investments in agricultural and urban land, the commercialization of the monasteries’ agricultural surplus in the local markets, participation in an extensive loan cycle, both as creditors and debtors, the application of the idiorrhythmic model by the existence of the personal funds of the monks together with the common treasury or the mortgage of landed (çiftliks) or movable (holy relics) properties are some aspects of the multidimensional economic activity of the monasteries that enabled, at least the leading ones, to appear as major land-owners in the Ottoman period.

Finally, the panel investigates the parallel, though distinctive, courses of the Christian monasteries and the Muslim tekkes in the Ottoman society. With a comparative perspective the panel seeks the common methods and strategies applied by both monks and dervishes, such as the use of the vakf status in order to secure stability of their land ownership. Also, an interesting aspect of the existence of these religious foundations that the panel intends to emphasize is the significance that the Ottoman state attributed to them, both as stable tax-payers and guarantors of political stability.

With the analysis of the above mentioned three main topics the panel seeks to demonstrate the multidimensional function of the Christian vakf during the Ottoman period and the common characteristics with the Muslim tekkes. The archival material that will be used is stated in the individual abstracts.
Diverging realities of the Christian vakf, 15th-18th centuries

The first paper of the proposed panel aims to investigate the adaptation of the Christian monastic foundations into the Islamic framework of vakf. Avoiding the legalistic approach which emphasizes the question of the strict application or not of the specific rules of the şeriat in the case of Christian monastic property, this paper focuses on the ways the term vakf was applied by the Orthodox monks and the state officials (kadıs and ehl-i örf) in the period from 15th to 18th century, in order to demonstrate the flexible and ambiguous application of the term from both sides. Sign of this ambiguity was the double meaning of the term: vakf according to the stipulations of the Islamic law or vakf as the landed property with a Christian context, dedicated for some pious purposes and owned by a religious foundation.

The question of ambiguity is important since the majority of the most significant Orthodox monasteries in the Greek lands appeared by the end of the Ottoman period as major landowners or possessors of a significant amount of agricultural land. A major part of this property was owned as vakf, either owned since the Byzantine period or acknowledged as tax immune property by the Ottomans, and/or property acquired during the Ottoman period and characterized as vakf through the legal procedure. In the latter case the characterization was often achieved illegally by the application of various legal stratagems and through the tacit approval of the Ottoman officials. Besides, the vakfiyes of the monastic archives that were in accordance with the Islamic law are few.

The ambiguity of the term vakf in relation to monastic landed property reveals the negotiation process through which the monks tried to secure this property in the safest way, as well as to differentiate themselves from the rest of the zimmis by declaring that part of the property possessed was not “raiyet”. On the other hand, the Ottoman state appeared willing to negotiate with an important segment of the zimmis’ local societies, the Orthodox monks (at least of the most significant Orthodox monasteries), and to grant various forms of prerogatives in order to further facilitate the imposition of the state political authority and the smoother adaptation of the rest of the reaya to the new reality. Indicatively, even in the confiscation crisis during the Selim II’s reign, the state agreed to grant important concessions to the Orthodox monks that enabled them to retain future possession rights over the monastic property.

This paper is based on the unpublished Ottoman archives of the monastery of Varlaam in Meteora, Thessaly, the monastery of Leimon (island of Lesvos/Midilli), and the monasteries of the island of Samos/Sisam. Finally, the published monastic archives from the island of Andros/Andra will be also used.

Economic activities of the Christian monasteries in the Ottoman society
(15th-18th c.)

Orthodox Christian monasteries, as any other religious foundation, operated as economic and spiritual entities, and they integrated into the Ottoman society as such. Regarding the economic parameter of the monasteries, the monks, during the Ottoman period, manifested a remarkable adaptability.

Their methods for investments showed a variety of practices. For their investments, the monks based their policy in the operation of the ambiguous term “Christian vakf”, which permitted them acting in a wide range of economic activities. They succeeded in using occasionally the ecclesiastical term ‘monastery’ (i.e legal person) or to be registered personally (i.e. as physical persons) in the economic transactions, according to Islamic law. Thus, the monks could protect their interests from future claimants, be they Christians or Muslims. Moreover, the fact that all the monasteries attended the idiorrhythmic model of monastic life provided the monks with new opportunities in the management of their properties, by parallel use of the two laws (Byzantine and Islamic). According to the idiorrhythmic model, there existed the common treasury of the monastery along with the personal funds of every monk. Therefore, the exist-
ence of these two kinds of funds resulted in the refunding of the common treasury through the personal funds of the monks. Thus, there was ‘ready’ money for new investments and/or the payment of the tax obligations. The payment of the taxes was accomplished through other ways as well: the extensive loan cycle, in which the monasteries were involved either as creditors or as debtors, the establishment of short-term companies with the laity, the commercialization of a small part of monastery’s surplus in the local markets, the mortgaging of the often immense landed (çiftliks) or movable (holy relics) properties.

The ever-increasing debt of the monasteries, particularly in the 17th and 18th centuries, did not prevent them from investing. The travels of the monks for getting alms (zeteies) brought in endowments of landed property. Thus, the monks established the metochia, entities often remote from the central monastery, and increased them through additional purchases of small land-plots. The nature of these properties was mainly urban. The monastery gave the management of these properties to local people – either laity or clergy – through the method of the payment of an annual lamp-sum. Therefore, the monastery preserved a remote and risky investment and got money in cash. Furthermore, aspects of a multidimensional economic activity were, for example, the preserve of these dispersed properties, the re-gaining of properties, unproductive for years, and the re-purchase of former Byzantine ones after the passage of a century.

The paper is based on the Ottoman archival material of the monasteries of Saint Paul and Xeropotamou in Athos peninsula, while archival material from other monasteries is partly used.

**Christian Orthodox Monasteries and Muslim Tekkes in the Ottoman Society:**

*Toward a Comparative Approach*

Christian Orthodox monasteries and Muslim tekkes functioned in parallel, however distinctively, within the Ottoman society. This paper will attempt some preliminary thoughts toward a comparative approach of the functions and relations which both Christian monks and Muslim dervishes developed within the Ottoman state, economy and society, in order to promote their religious programs.

Both Christian Orthodox monasteries and Muslim tekkes, as religious institutions functioning in the rural economy, present some common characteristics. Since the Islamic legal institution of vakf under the Ottomans secured, at least to a certain degree, stability of land ownership, dervishes and monks as well made use of the vakf as the institutional tool for the development of land estates which supported their survival.

Already for the early Ottomans, both Muslim tekkes and Christian Orthodox monasteries, as safe and sometimes fortified units, as institutions which “organized” agricultural production, and as tax-payers, were considered “allies” in the colonization and stabilization of the rural societies under conquest. It is well known that the oldest surviving Ottoman document, the so-called “birth certificate” of the Ottoman state, issued by Orhan in 1324, establishes a hanegâh in the Bithynian town of Mekece. For the vakf status of the Christian monasteries, the oldest reference I have located comes from a firman issued by Murad II for the monasteries of Mount Athos in 1430, immediately after the conquest of Salonika, which confirms their vakfs and mülks already from the years of Mehmed I. And it is interesting to note that in the tax registers of the first years of Süleiman the Magnificent, both Muslim and Christian vakfs (evkaf-ı kenais) are recorded side-by-side. Through an attempt of a comparative approach, based on the aforementioned and other sources on monasteries and tekkes, the paper will address some questions considering the political significance of the Ottoman attitude toward both Orthodox Christian monks and Muslim dervishes.
Panel 3:
**Shifting Ottoman Borderlands and Concepts of Rule**

**Discussant:** Dror Zeevi, Ben Gurion University, drorzeevi@gmail.com

**Presenters:**
- Fariba Zarinebaf, University of California, faribaz@ucr.edu
- Linda T. Darling, University of Arizona, ldarling@email.arizona.edu
- Andrew Wachtel, Northwestern University, a-wachtel@northwestern.edu
- Georg B. Michels, University of California, michels@ucr.edu

**Azerbaijan between Empires**

Recent interest on empires has drawn a growing literature and scholarship on modern western empires and the post-modern American imperialism. We know far less about early modern empires in a comparative context. Marshall Hodgson’s definition of Gun Powder Empires (Ottoman, Safavid, Mughal) has not been incorporated in any recent scholarship on how early modern empires differed from their modern and western counterparts. Moreover, the study of empires has been too limited to imperial centers and the rise and fall of empires. My study will focus on Azerbaijan, an imperial frontier between the Ottomans, the Safavids, and later the Russians. I will compare the Ottoman and Safavid administration of this region in the eighteenth century and the Russian incursions and takeover in the following century. I will show how both the Safavid and Ottoman administrations maintained continuity in the administration of this region by keeping local notables in power through the institution of tax farming in the eighteenth century. This was in stark contrast with the earlier and longer Ottoman rule over this region in the late sixteenth century which resulted in direct taxation, and the *timar* system (revenue grants in return for military service) that assigned rich sources of revenue to the Ottoman military. When the Ottomans switched to the *timar* system, they faced resistance and rebellion in Azerbaijan; they had to negotiate with local notables and incorporate them into their administration. The local grandes negotiated their status with both the Safavids and the Ottomans and switched their allegiances despite the shi’i identity of the majority of the population. The ethnic and linguistic identity of Azerbaijan with the Ottomans and their religious identity with the Safavids made this region an interesting borderland between empires. When the Russians took over northern Azerbaijan, their rule was far more in line with western colonial traditions (direct rule) than what the region had experienced under the Ottomans and Safavids. They faced considerable resistance as a result. My study will be based on Ottoman and Persian archival sources.

**Provincial Government and Elite Competition Seen through the Advice Literature.**

Unlike most early modern empires, the Ottoman Empire, as a steppe empire, did not have a hereditary aristocracy. To govern its territories it drew its elites from two main sources, dynastic servants and existing local elites, each group having several subdivisions. Friction and competition among these elites formed a constant factor in Ottoman politics and was recorded in the literature of advice generated in the late sixteenth to early eighteenth centuries. The advice literature also functioned as a weapon in the contest among the elites, changing in character as the battles among them shifted their ground. This paper examines elite politics through the lens of the advice literature, with special attention to issues of provincial governance. This literature has often been taken as a gauge of im-


perial decline, but the decline discussed there, as Rifaat Abou-El-Haj has shown, was the de-
cline of one segment of the elite rather than of the empire itself. While Abou-El-Haj dismissed
the writers' specific complaints as sour grapes, however, this paper contends that they reflect
actual problems faced by the elites. The provincial origins of some of the elite contenders, the
holding of provincial offices, and the use or misuse of provincial resources were all significant
issues in the advice literature's critique of the sultan's servants. Reading these works in chron-
ological order reveals how the problems of provincial governance changed over time and
something of the changing relations between center and periphery.

Devşirme in Balkan Literature
From a historiographical perspective, the practice of devşirme was and remains controversial.
Often seen by Balkan historians as the prime example of Ottoman cruelty, it is frequently por-
trayed by Ottoman historians as a road for advancement for the Empire's Christian population
and an example of Ottoman tolerance, given the number of high officials with Balkan and
Caucasian origins during the heyday of the Empire. In this paper I would
like to examine attitudes to the devşirme in two literary works written some 60 years apart as
exemplars of changing attitudes toward the devşirme: the first, Ivo Andric's "Bridge on the
Drina" (1945) is quite well known and takes a somewhat nuanced but basically negative atti-
dute toward the devşirme (in line with Andric's generally negative attitude toward the
Ottoman period in the Balkans). The second, "Haman Balkanika" (2008) by the Serbian au-
thor Vladislav Bajac, takes a much more positive attitude, seeing the devşirme as a predeces-
sor to contemporary cultural hybridization which allowed for a flowering of creativity in both
the political and cultural spheres. The contrast between the two novels reveals changing atti-
dutes toward the Ottoman Empire within its former Slavic-speaking borderland territories.

Myth or Historical Reality? Ottoman Support of Rebels in Habsburg Hungary
(1664-1674)
I will investigate Hungarian-Ottoman relations against the backdrop of the brutal Counter-
Reformation campaign that started in Royal Hungary in the early 1660s and led to the mass
expulsion of Hungarian protestant clergy in 1674. After the Peace of Vasvar (1664) the Habs-
burg court became increasingly concerned about the possibility of a Hungarian-Ottoman alli-
ance and the subsequent defection of large areas of Royal Hungary to the Ottoman Empire. By
1670, this fear had become an obsession, if not downright paranoia. To what extent was this
fear based on historical reality? I will focus on the revolts that engulfed the strategic province
of Upper Hungary (bordering on Transylvania) during the early 1670s. To address this ques-
tion I will first review the unsuccessful Ferenc I. Rakoczi Revolt (1670), in which rebel lead-
ers actively solicited Ottoman support against Habsburg oppression. I will then analyze in
depth the Kuruc Revolt (1672), which started with a military invasion from Ottoman territory
organized by fugitive Rakoczi supporters. This invasion unleashed a series of massive popular
uprisings that led to the paralysis and temporary collapse of Habsburg administration in Sep-
tember and October 1672. Based on previously unstudied documents (such as official reports,
trial records, and court correspondence) found in the Hungarian National Archives (Budapest)
and the Austrian State Archives (Vienna), I will explore rebels' hopes for Ottoman interven-
tion. Were these hopes merely the product of rebels' imagination—and Habsburg paranoia? Or
did the Ottomans, who pursued an official policy of neutrality in Royal Hungary subsequent to
the Vasvar Peace Treaty, actively support and encourage rebels in their struggles?
Panel 4:
Engendering state-subject interaction in the late Ottoman Empire: Public representations of women at work, on the street and in court

Presenters: Tutku Vardağılı, Boğaziçi University, tutku.vardagligi@boun.edu.tr
Limits and Indentations of the “Woman Domain” in the Ottoman Labor Politics
Nurçin İleri, Binghamton University, nurcinileri@gmail.com
The Spectacle of Women Experiences on Istanbul Streets in fin de siècle Istanbul: Social-spatial Containment or Social-spatial Exclusion?
Ebru Aykut, Boğaziçi University, ebruaykut74@gmail.com
The Question of Gender in the 19th century Ottoman Courts: Domestic Violence, Adultery and Public Reputation

"Engendering state-subject interaction in the late Ottoman Empire: Public representations of women at work, on the street and in court"

This proposed panel consisting of three papers from junior scholars aims to analyze and elaborate on three major fields of state-subject interaction in the late Ottoman Empire: politics, public life and judiciary. The papers are prepared from a shared gender perspective and furthermore have their individual focus points within the fields they are investigating.

The first paper from Tutku Vardağılı “Limits and Indentations of the “Woman Domain” in the Ottoman Labor Politics” examines women’s agency and their political representation in labor disputes at the urban centers of Ottoman tobacco industry of the late nineteenth-century Thrace. This paper’s chosen locations are Thessaloniki and Kavala, where labor organizations in their emergence played a decisive role for the development of urban political life in the Ottoman Empire.

The second paper from Nurçin İleri “The Spectacle of Women Experiences on Istanbul Streets in fin de siècle Istanbul: Social-spatial Containment or Social-spatial Exclusion?” investigates the intersection points of the issues of public morality related to women of Istanbul and the general and gendered public imagination of women in the midst of a drastic transformation of the urban fabric of the city in the late Ottoman Empire. The imagined yet at the same time tried to be established and facilitated moral order of the period is crucial to understand the role of women and roles attributed to the same women of the late Ottoman society.

The last paper of the proposed panel from Ebru Aykut “The Question of Gender in the 19th century Ottoman Courts: Domestic Violence, Adultery, Public Reputation” inspects the gendered characteristics of the functioning of a new juridical institution, nizami courts, in the late Ottoman Empire. These courts were post-Tanzimat instances of legal disputes, where not only state and subjects but also subjects as plaintiffs and defendants confronted, struggled and negotiated with each other. This paper will investigate chosen cases from these courts to work out the gender effect in their rulings.

Obviously gender is the overarching perspective bringing these three papers together. Yet it is not the only shared approach but also the time period and the chosen locations of these papers are the constituting factors of this panel. All three papers focus on post-Tanzimat 19th and early 20th centuries. This time span covers important culmination points for social, economic, political and administrative changes in the Ottoman Empire. The first two papers have an urban focus dealing with core cities such as Thessaloniki and Istanbul. The third paper on the other hand provides a more rural perspective due to the locations of the chosen court cases form the Balkans and Anatolia. In this respect as a whole this panel can contribute to our understanding of dynamics of political, legal and public life in the late Ottoman Empire both in urban and rural settings from a gender perspective.
Limits and Indentations of the “Woman Domain” in the Ottoman Labor Politics

Position of the Ottoman economy within the world-economic system in the late 19th century opened up new job opportunities for the Ottoman women, especially in the agricultural export sector. Among these agricultural export items, tobacco exports displayed an amazing development that is incomparable to the others. Before the export, tobacco leaves were manipulated in the warehouses—called as mağaza—which functioned as commercial processing workshops. Thousands of Ottoman women from different communities were employed in these tobacco workshops where the Austrian Herzog Company had the greatest employment capacity beside the American Tobacco Company. These women labor intensive commercial processing workshops have long been neglected by the Ottoman historians. This study tries to shed light on these workshops, which are in fact keys to understand the often underestimated role of Ottoman women in the labor market and labor politics.

This paper will especially concentrate on the Ottoman Thessaloniki province, where the dynamism of the tobacco labor market met the labor politics. In the central Thessaloniki city, women made up the majority in the tobacco labor force, while it was almost evenly divided by men and women laborers in Kavala, the nearby town next to central Thessaloniki. These two localities had become the centers of labor movement and socialism in the same period. Although, the women labor intensive sectors are not generally considered as the viable venues for the development of labor movement and labor politics, this paper tries to attract attention to the point that the feminization of labor and the development of organized labor politics occurred almost simultaneously in the Ottoman tobacco sector. So that, the position of woman within the tobacco labor politics becomes a perplexing issue here.

Relying on the Ottoman state archives, Greek consulate reports and the newspapers of the period, this study tries to answer to the question of how the women laborers were positioned within the emerging tobacco labor politics. It is suggested that the issue at hand is highly complex and complicated and requires the integration of several units of analysis. On the discursive level, the state, religious authorities and the bourgeoisie could compromise on the segregation and isolation of the women laborers from the socialization processes of the organized labor activism and the labor politics, but the two labor organizations in Thessaloniki and Kavala failed to display such a common stand to include these women. The limits and levels of the “women domain” recognized or unrecognized by the two labor organizations displayed significant divergences and even contradictions. On the material level, it is suggested that, this discrepancy in the position of the two labor organizations is closely related with the different demographic facts and the urban transformation processes in the two localities. From the point of the women, it is also suggested that the same factors both supported and hindered the self-representation of women in labor politics.

The Spectacle of Women Experiences on Istanbul Streets in fin de siècle Istanbul: Social-spatial Containment or Social-spatial Exclusion?

Through the integration into the world capitalist economy, Istanbul as the capital and port city of the Ottoman state experienced significant economic and social transformations. The forced migrations after the wars of the 19th century, changing urban milieu and new job opportunities triggered the rapid population increase in the capital city. New migration and settlement policies brought about the subsequent participation of a wider group in the urban area. As a consequence, Istanbul streets emerged as showcases of the great political, economic and social transformations that the Ottoman Empire underwent.

The participation of a wider group in the urban fabric brought about new concerns considering public security and moral order and triggered elite fear under the discourse of lower class vice. Government reports and journal/magazine authors depicted the city as a new version of hell. The public moralists had some concerns on the interactive relation between Istanbul society
and urban milieu and displayed a huge effort to analyze social life in Istanbul to escape anything that would be a component of Hell. The most threatening component of this Hell emerged as woman. With regard to cultural leisure activities and infrastructural improvements, a wider group of women began to share the public spaces with men. However, the participation of women or the visibility of women in public spaces no doubt brought new moral concerns. Although Istanbul streets became a new temporal zone for women, not for all the women, it was the paradoxical essence of the city: dangerous but full of possibilities for women.

This paper focuses on different aspects on the visibility of women in urban space and the control and the marginalization of this visibility through the discourse of public morality. I will basically tell the stories on crime practices performed against women and performed by women on Istanbul streets. This study aims to analyze how the Istanbul governments intended to control, isolate, and conceal women’s bodies in the late 19th and early 20th century. In the light of archival documents, newspapers, and fictional narratives, this paper deciphers the seeming paradox of the city considering the experiences of women from different classes, pursuing discussions of public morality, gender conflict and sexual danger in the late 19th and early 20th century Istanbul:

The Question of Gender in the 19th century Ottoman Courts: Domestic Violence, Adultery and Public Reputation

Domestic crime and domestic violence are issues that have been widely explored by social scientists in Turkey and they have turned into prominent fields of research for historians as well in the last several decades. For the Ottoman Empire, legal cases of marital conflicts, sexual violence and inheritance disputes involving ordinary women have been studied usually in the early modern context by appealing to kadi court records, showing women’s visibility and involvement in public life. However, in spite of the contemporary rising interest gender has received by historians, domestic crime and violence along with female criminality have rarely taken the attention of 19th century Ottoman historians.

In this study, I attempt to scrutinize Ottoman court as a space of confrontation, manipulation and negotiation where specific agencies of women and men materialize in the form of their diverse claims over sexuality and honour within the context of domestic crime and violence cases. By concentrating on archival evidence provided by the 19th century nizami court registers, I aim to examine how gender operates in the court. Court registers about domestic homicide cases illustrate clearly how women’s agencies and criminalities were perceived differently from men’s before law. They also show how community got involved in judicial process as an agent testifying and approving the credibility, good/bad reputation, honour and chastity of victims and murderers which stands as another dimension of gender bias in the court.

To make a more concrete analysis, I examine, on the one hand, interrogation reports about murderous women who poisoned and killed their husbands. I claim that women were not desperate victims in the face of domestic violence but rather had all the means to cope with brutal and feeble husbands. However, as the cases reveal, women’s agencies were denied by the court even when they perpetrated crimes as serious as murder. In fact, this denial proved advantageous for women to receive lenient sentences, just due to the perception and categorization of women as “nâkisat-ül-akl”, that is “weak-minded”. On the other hand, I focus on adulterous women who fell victim to men’s violent temper. Killing an adulterous wife when caught flagrante delicto was an unpremeditated murder before law, committed under the spur of anger which made men receive lenient sentences. For this reason, honour-defence which bestowed men the right to kill was one of the most frequently resorted excuses by murderers who wanted to escape from harsh punishment.
Panel 5:
Nature, Disaster and Empire: Famines, Fires, and Riots in the 19th Century Ottoman Empire

Presenters:
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Market, Famine, and Migration: The Role of the Trabzon-Erzurum-Bayezid Road in the 1892-1894 and 1908-1909 Regional Famines in Erzurum
Barış Taşyakan, Boğaziçi University, baris.tasyakan@boun.edu.tr
A Desperate Capital City in the Hands of a Natural Disaster: Istanbul Fires in the Nineteenth Century
Özge Ertem, European University Institute, ertemozge@gmail.com
“Those of the seas and those of the mountains”: Famine, crisis and unrest in southeastern Anatolia, 1879-1880

In his report on the Merzifon station for June 1874, Rev. Benjamin Schneider, a missionary of the American Board of Commissioners for Foreign Missions (ABCFM), wrote that “successive calamities suggestive of the ten plagues of Egypt” had befallen “the entire wide Marsovan field”1. Schneider was also a doctor and had returned from his tour of investigation in the region on March 13th, 1874. He had observed that the entire Marsovan field had been exposed to the effects of the famine from the South and West except a narrow border along the shore of the Black Sea.

The 1874 famine was not an exceptional case. On the contrary, the Ottoman world faced other famines and disasters throughout the 19th century. These disasters had a huge impact on the empire and transformed its social life dramatically. Still, the history of these disasters has not been examined in detail in the existing Ottoman historiography. This panel intends to picture these disasters from the perspective of environmental and social history and analyze them not as natural catastrophes but as a social phenomenon. The disasters cannot be studied independently from the social and political context in which they functioned. In the 19th century, this context was determined by financial restraints, wars, commercialization, and urbanization. Under this framework, this panel will discuss on the one hand the response of the state both in Istanbul and in the provinces and on the other, the reaction of the people who had to face the drastic consequences of these disasters.

Fulya Özkan will talk about the role that the Trabzon-Erzurum-Bayezid road played during the 1892-1894 and 1908-1909 famines in the Erzurum region. She will presume this road as the social space that shaped the context in which both the Istanbul government and the local people experienced these two consecutive famines and the subsequent migrations from the region. Özge Ertem’s paper focuses on a riot in a southeastern Anatolian town against high prices of bread and scarcity during the famine (1879-1880) following the Russo-Ottoman War (1877-78). She evaluates how the financial crisis, the Russo-Ottoman war and provincial political unrest combined with the famine and mobilized the people against the government. Barış Taşyakan’s presentation deals with the incessant fires in Istanbul in the nineteenth century which became more destructive than ever with the rapidly increasing population. He attempts to elucidate the capital’s vulnerability to fires and evaluates the responses developed by the government and the inhabitants.

Market, Famine, and Migration: The Role of the Trabzon-Erzurum-Bayezid Road in the 1892-1894 and 1908-1909 Regional Famines in Erzurum
During the 1892-1894 and 1908-1909 period, the province of Erzurum suffered from two regional droughts which were followed by a critical decline in food supplies. The result was the

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emergence of a regional famine, a cholera epidemic and migration. While thirty thousand people migrated from Erzurum to the neighboring province of Trabzon during the 1892-1894 famine, Erzurum dwellers went as far as Istanbul in the 1908-1909 case. The role of the Trabzon-Erzurum-Bayezid road was very tremendous and ironic in these two events. On the one hand, the Istanbul government was unable to organize and send the dispatch of food supplies from other parts of the empire to the Erzurum region via the Trabzon road because of various reasons. On the other hand however, merchants used the very same road in order to transport their merchandise from interior regions to the regional and imperial markets. Furthermore, the residents of interior regions in Erzurum made use of the road in order to migrate first to Trabzon and from there on to Istanbul. In response, the central government sent the migrants back to their hometowns and let them work in provincial road constructions. On certain occasions, the Trabzon-Erzurum-Bayezid road was also witness to small-scale insurrections when local people plundered the military caravans that conveyed food supplies to the soldiers. In this context, this paper will argue that the Trabzon-Erzurum-Bayezid road played a crucial role in commercializing agriculture and decreasing the self-sufficiency of peasants, thus making them more vulnerable to climatic changes and subsequent fluctuations in the market.

A Desperate Capital City in the Hands of a Natural Disaster: İstanbul Fires in the Nineteenth Century

At the beginning of an article published in 1864 in a science magazine of the time, Münif Paşa, one of the leading Ottoman statesmen of the late nineteenth century, claimed that İstanbul, with its beautiful nature and location, had had two defects for a long time: plague and fire. In the continuing lines of the article, which focused on the fires of İstanbul, he gave the latest statistics in detail regarding the fires and the damage they had caused. In the last five years and four months period, approximately between August 1858 and September 1864, 160 fires had occurred in the capital, destroying 4,114 buildings, including one imperial palace. This corresponded to one fire every eleven days and twenty four buildings destroyed per each fire. This paper aims to focus on the various responses developed by the inhabitants of the Ottoman capital during the last hundred years of the empire to the frequent fires they experienced. Being a city comprised of a wooden and dense dwelling pattern and having inadequate water supply systems, İstanbul had been vulnerable to flames throughout the entire Ottoman reign. During the nineteenth century parallel to a rapid population growth, the city witnessed an increase in both the frequency of fires and the attempts, in turn, to alleviate their destructive effects. This study will focus on these attempts displayed on one hand by the government through new administrative bodies constituted during the Tanzimat period, and on the other by the dwellers themselves through volunteer teams established in various İstanbul neighborhoods. The paper will be following an imaginary fire from its start to its very end, and will try to illustrate the responses of the government and İstanbulites to the disaster. It will be argued that İstanbul fires constitute significant moments which let us make valuable observations regarding change in Ottoman society in the nineteenth century.
"Those of the seas and those of the mountains":
Famine, crisis and unrest in southeastern Anatolia, 1879-1880

Between 1873-75, approximately 150,000-250,000 people died in the villages and towns of a wide region in central Anatolia because of starvation and disease. Following the Russo-Ottoman War (1877-78), just five years after the end of this famine, another one hit eastern Anatolian provinces of Van, Erzurum, Diyarbakır and Mosul in 1880. The number of starved people in the second famine was not less than 10,000 in eastern Anatolia and 25,000 in Mosul. Meanwhile, the intensity of the political and financial crisis that the Ottoman Empire faced since the early 1870s had reached its peak. After the war, the problems of settling Circassian and Muslim refugees, war indemnities and inability of controlling the plunders of Kurdish tribes in eastern Anatolian villages combined with a severe drought, scarcities and rising prices in towns. Eventually, rising discontent led to severe protests and riots in the southeastern town of Malatya and the provincial center of Diyarbakır. Focusing on a period of unrest during the famine in Malatya in March 1880, this paper aims to analyze how drought led to famine in a specific social, economic and political environment, how the townspeople reacted to the crisis and how the government dealt with the disaster in the region. For this aim, the reports of an Ottoman bureaucrat, Ferid Bey, the Inspector-General of Tribunals of Justice for Harput and Diyarbekir will be utilized together with the British consulate reports. It will be argued that nature was not the sole source of disaster and it will be illustrated how this argument was also shared by the Ottoman bureaucrat, the British consuls and the townspeople in Malatya.
Panel 6:
Medicine and Politics in the Nineteenth Century Ottoman Empire:
A Problematic Institutionalization of Medical Practices

Presenters: Seçil Yılmaz, City University of New York, secil.yilmaz@gmail.com
The “Syphilitic” Body and the Limits of Institutional Medicine in the 19th Century Ottoman Empire
Ceren Gülser İllkan Rasimoğlu, Boğaziçi University, cerenilikan@gmail.com
Assigning Physicians to the Province: Constraints in the Formation of a Professional Body in the Nineteenth Century Ottoman Countryside

A social history of medicine envisages an understanding of a professional practice within the context of state intervention in quotidian lives for ensuring the well-being of the population by redefining the boundaries of public health. Institutionalization of medical activities and medicalizing the social body could be seen in every aspect of both legislative and administrative entities, with an effort to train a novel medical staff, to build new hospitals, to institute quarantines, or to enact new regulations in both the center and the provinces. However, this effort was far from being unproblematic. The capacity of the modernizing state did not suit to the medical institutionalization, not only in provinces, but also in Istanbul, primarily due to a set of economic disadvantages resulting in discontinued application of the new legal framework.

This panel targets at taking a brief look to this seldom studied branch of the Ottoman history, within the context of the boundaries of institutionalization of medicine by making use of three different historical objects via documents collected in the Ottoman Archives: one professional occupation, one disease, and one clinic.

Fatih Artvinli focuses on Toptaş Lunatic Asylum between the years 1873 and 1908 to excavate the institutionalization of modern psychiatry, introduced by a new regulation in 1876, Law of Lunacy, redefining insanity under the auspices of state only. Yet, Toptaş, the only state asylum, served with its limited capacity, principally because of the overcrowding which reached to its peak point by the cholera outbreak of 1893, but also due to other factors such as the insufficient number of qualified staff, economic constraints, disadvantages in establishing new institutions. The paper argues that the attempt to form an idealized pioneer of modern psychiatry failed.

Seçil Yılmaz discusses public health measures against syphilis taken in Istanbul, Izmir and the coast of Black Sea and the main differences between urban and rural areas in addition to popular reactions to these policies in the post 1880s. She argues that the spread of syphilis created an environment suitable for both the application of modern forms of power and administration and its own challenges. Medical institutionalization of the infected regions through regulation of public hygiene and prostitution proved its failure in its inability to prevent the spread of the disease, with its conflictive moments appearing in the archives.

Ceren İllkan deals with the provincial physicians sent from the center to the provinces after 1873 as medical responsible of their area according to the Code of Provincial Medicine to grasp the responses of the physicians and the provincial population to the new sanitary organization and professionals of modern medicine and argues that the program to create a new organization could only be realized partially, and the aforementioned responses occupied a considerable place in the difficulties arising against this program.

The “Syphilitic” Body and the Limits of Institutional Medicine in the 19th Century Ottoman Empire

Although syphilis did not kill as many people as cholera or plague in the course of history, it was nonetheless the most frightening illness of the 19th century. This fear was due to the irremediable nature of the disease as well as to the visible damages it cause to the eye. Mercury
treatment was one of the most commonly applied methods to attack the disease. However, mercury treatments could merely halt the onset of further symptoms like insanity. Fear produced by syphilis outbreaks were also related to moral and social values attached to the venereal disease. The “syphilitic” body was not only condemned and excluded morally but was also criminalized and confined as a result of state legislations to prevent the rapid spread of the disease in the rural and urban domain.

In the framework of this paper, I concentrate on the emergence and spread of syphilis in the urban Ottoman Anatolia during the late 19th century, particularly in Istanbul and Izmir, as well as in the provinces, on the coast of Black Sea. I will discuss the main characteristics of preventive public health state implementations, the differences of these implementations in urban versus rural domains, and the reception and reactions of people to these policies. I will argue that the rapid spread of syphilis presented an opportunity and a challenge for the state in the application of modern forms of power and administration. By mobilizing medical personnel, establishing hospitals and clinics, and forming the legal and administrative basis of medical practice, the state was able to realize the medical institutionalization of most of the infected regions. These practices increased the state’s surveillance power, particularly in urban settings with the regulation of public hygiene and prostitution. On the other hand, the capacity of the state and the state’s medical institutionalization demonstrated its limits through the failure in preventing the spread of the disease, especially in the provinces. This failure was closely related to the discontinuity of the institutional structure due to inadequate personnel, lack of medicine and the closure of the clinics and hospitals because of economic constraints. Keeping in mind the sexual and gender based aspects of syphilis, I will try to illustrate the moments of conflict and resolution as they appear in the state documents in order to analyze the meanings attached to the disease in this historical context.

Assigning Physicians to the Province: Constraints in the Formation of a Professional Body in the Nineteenth Century Ottoman Countryside

After having graduated from the civilian medical school, opened in 1867 in Istanbul, young physicians were appointed from the center to fulfill their five years’ compulsory service in the countryside. According to the Code of Provincial Medicine, they were responsible for all medical care of their area such as consultation, post-mortem examination, or vaccination; unless a secondary doctor in urgent cases like epidemics appeared. Yet, this system was far from being imperfect. The main problem in the application of this system of “physician as state officer” was the insufficiency of the physicians in number, which could be clearly seen in the official petitions demanding for them: between 1873 and 1899, the total number of graduates was only 584. Another general problem besides the insufficient number of professionals was the dissatisfaction of the professional staff due to low wages, which resulted in unwillingness to go to the distant places, especially to places where ethnic or political fluctuations dominated. As for the receivers of medical care, generally, people were contented with it; yet, once the physician had begun to impose a restriction or even an alternative for their simple behaviors on their daily lives (as quarantine conditions or burials), disinclination or insurgency appeared. Many complaints centered on the malpractice of these physicians, even more, a complaint umbrella varied from preparing fake reports to the incapacities in treatment. This paper focuses on the provincial physicians to grasp some ideas about the place that this professional group occupied at the formation of the modern state from the Ottoman archives. The target is to seize a multiplicity of responses of both the physicians and the provincial population to the new sanitary understanding of the modern state. It will argue that the central authority’s effort to create an all-encompassing medical institutionalization did coincide with neither the activities of the physicians nor the reactions of the people.
Panel 7: 

Household structures and marriage patterns in the Ottoman Empire

Chair & Discussant: Siegfried Gruber, Max Planck Institute for Demographic Research, gruber@demogr.mpg.de

Presenters: Gentiana Kera, University of Graz, gentiana.kera@uni-graz.at

Marriage behavior in Albanian Cities in interwar period
Enriketa Papa-Pandelejmoni, University of Graz, enriketa.papa@uni-graz.at

Household and family of Albanian migrants during interwar period:
Analysis of family structures of Albanian migrants in Trieste and Egypt 1924-1925

The research about household structures in the eastern half of Europe and especially the regions of the Ottoman Empire is still mostly an annex to the overall research of household structures in Europe. The reasons for this situation are manifold: missing sources, less interest from Western scholars, and less orientation of scholars from the region towards international research. Overall pictures of the region are still mostly based on ethnographic studies or scattered quantitative studies of a few villages or cities. The absence of databases covering a whole country, with the notable exception of Albania, makes it hardly possible to depict a picture of this whole region based on quantitative results.

This session should gather some scholars who increase our knowledge about household structures and marriage patterns within the Ottoman Empire and its region shortly afterwards its dissolution. The first paper deals with household structures in three cities of the Ottoman Empire over a time period of several centuries, for which we only little until now. The second paper analyses marriage behaviour in Albanian cities, where age at marriage was higher than in the country-side and did not fit into the marriage patterns postulated by Hajnal for Eastern Europe. The third paper investigates the household structures of Albanian migrants in Trieste and Egypt. Migrants have become a major topic in research in the 21st century, but we do not know much about their familial contexts about one century ago. All papers use quantitative approaches and use census material, census-like listings, or probate inventories.

Household composition and marriage patterns in Albania around 1900
Family structures in the Balkans have attracted much interest among scholars from the region and also from abroad because of its patterns being different from Western Europe. National traditions have been postulated and others have rejected this alleged otherness as inventions of Western scholars. The database of the Albanian population census of 1918 is the only database covering a whole country in the Balkans and allows therefore to investigate the Balkan family in a thorough way. This contribution deals with household composition, age at marriage, marriage endogamy and exogamy, and polygamy. It compares urban and rural people and different regions within the country to show the wide range of variation with such a small country.

Marriage behavior in Albanian Cities in interwar period
The focus of research on marriage, family and household in Albania during the first half of the 20th century on ethnographic records, and the scarcity of research based on demographic data is to a large degree due to the lack and in most of the cases to the inaccuracy of existing data. The first official population census undertaken by the Albanian state was only in 1923, followed by a more accurate population census in 1930. Although a not much known fact, the Austrian-Hungarian Military Administration undertook a population census in 1918 in the occupied territories of Albania (which included more than two thirds of the country). The occupied territories included also six Albanian towns in Northern and Central Albania. The anal-
yses of marriage behavior for the proposed paper comprise also other Albanian cities not included in the census of 1918, such as Korca and Gjirokastra.

The arrangement of marriage by the parents and relatives of the young couple has been a usual practice in Albania until the beginning of the 20th century. The decision to create a new family was usually not an individual decision of the persons to be married, and the couple was even expected not to meet before their marriage. Several aspects of traditional marriage behavior began to change slowly in the first half of the 20th century, partly as a result of the efforts made by state structures to modernize the country. The Albanian state took over administrative and civil issues, which had been handled up to that point by the religious institutions, and the Civil Code of 1929 and several laws and regulations passed by the parliament regulated the marriages.

The aim of this paper is to analyse the marriage behavior in Albanian cities in qualitative and quantitative terms. Age at marriage and the factors influencing nuptiality among the urban population are analysed using a combination of quantitative and qualitative data. The data of the population census of 1918 will serve as starting point for the analyses of quantitative aspects of marriage behavior such as age at marriage for the cities that were included in the census. Quantitative aspects of marriage such as the factors that influenced the decision to marry, the role of parents and relatives on this decision, the premarital transactions between the families of the future couple will also be analysed.

**Household and family of Albanian migrants during interwar period:**

**Analysis of family structures of Albanian migrants in Trieste and Egypt 1924-1925**

There exists a limited amount of Albanian research regarding the Albanian family and household based especially on demographic data and comparison of criteria derived from different population census taken in the first half of the 20th century (1918, 1923 and 1930). The main demographic analyse derived from these censuses are focuses on the population within the country, whilst there exists a limited amount of research regarding family structures of Albanian migrants, especially in the inter-war period.

The aim of the paper is to conduct basic analyses concerning family structures of the Albanian migrants in Trieste and Egypt in 1924-1925. The analysis is based on data found in the Albanian State Archive (AQSH).
Panel 8: Charitable Foundations and Related Commercial Activities in the Ottoman Provinces
Chair: Suraiya Faroqhi, Bilgi University, suraiya@lrz.uni-muenchen.de, sfaroqhi@bilgi.edu.tr
Discussant: Eleni Gara, University of the Aegean, egara@sa.aegean.gr
Presenters:
Amy Singer, Tel Aviv University, asinger@post.tau.ac.il
Class and Crops in Palestinian Villages: Following where Vakf Account Registers Lead
Jane Hathaway, Ohio State University, hathaway.24@osu.edu, kostebek24@yahoo.com
The Economic and Charitable Activities of Chief Harem Eunuchs in the Ottoman Provinces
Randi Deguilhem, CNRS/IREMAM, randi.deguilhem@gmail.com
Making Waqf Endowments Profitable in Ottoman Damascus: Renting, Exchanging, Managing Waqf Assets

PANEL ABSTRACT: Charitable Foundations and Related Commercial Activities in the Ottoman Provinces
This panel explores the interface of pious endowments (singular, vakf, or waqf) with commercial activities in the Ottoman provinces. The panelists aim to transcend the misleading distinction in much secondary scholarship between pious or charitable foundations, widely regarded as “stable,” non-entrepreneurial investments, and more capitalistic commercial ventures. As the papers demonstrate, the distinction between these types of enterprise was often quite blurry.

Paper 1 offers an in-depth study of a single account register pertaining to the charitable establishment (imaret), featuring a large soup kitchen, founded by the wife of Sultan Süleyman I (r. 1520-66) in Jerusalem. With a level of detail seldom encountered in archival documents, this register itemizes the revenues supplied to the imaret by individual villages in the district of Jerusalem, down to the crops produced by individual villagers. It thus provides a rare glimpse of the demographic composition of Jerusalem’s rural hinterland at the time of the imaret’s establishment, as well as its economic output in the years just before the onset of the global seventeenth-century crisis. Together with the more comprehensive but less detailed tapu registers, the muhasebe registers provide a picture of the provincial agricultural regime and how it supported a major charitable foundation.

Furthering the theme of the impact of Ottoman courtiers’ enterprises, Paper 2 scrutinizes the provincial economic activities of the Ottoman Chief Harem Eunuch. The Chief Eunuch’s position as superintendent of the pious foundations for Mecca and Medina gave him connections throughout the Ottoman provinces since lands and properties empire-wide generated revenue for these endowments. While the acting Chief Eunuch’s charitable foundations – libraries, schools, etc. – were concentrated in Istanbul and in provincial capitals on the pilgrimage route to Mecca, his commercial ventures, often established within the framework of the pious foundations, were scattered across a wide range of provinces. On the other hand, exiled Chief Eunuchs concentrated their commercial activities in Egypt, where they were usually exiled. A survey of estate inventories and pious endowment deeds reveals lucrative operations strategically positioned in Cairo and throughout the Nile Delta.

Paper 3 addresses the multiple roles of waqf among the civilian population at large by exploring how the residents of the important Ottoman provincial capital of Damascus in the eighteenth and nineteenth centuries treated lands and properties endowed to pious foundations as veritable private property, renting, selling, and mortgaging them. These findings refute the conventional perception of waqf property as immobilized while pointing up the entrepreneurial sophistication of the civilian population, wealthy and humble alike, in a major urban center.
These three papers draw on account registers, pious endowment deeds, and Muslim court registers preserved in the archives of former Ottoman provincial capitals, as well as Istanbul. Collectively, they call into question the rigid dichotomy in much secondary scholarship between “center” and “periphery,” as well as that between charitable and entrepreneurial economic activities. In so doing, they contribute to a truly integrated and inclusive view of provincial economic activity.

Class and Crops in Palestinian Villages: Following where Vakif Account Registers Lead

It has long been clear that the muhasabe defterleri (account registers) of large imperial evkâf are a key source (and sometimes the only one) for the economic history of Ottoman cities and villages. As the defters relate to individual institutions, they offer historians the possibility of studying micro-economies, often over an extended period. Beginning from the work of Ömer Lutfi Barkan and stretching through the recent publications of Kayhan Orbay, research based on these defters has supplied scholars with important data on commodities, materials, equipment, prices, wages, loans, and consumption. The data include, for example, information on loans made by the vakif, repairs undertaken on endowed properties, and food preparation. Each defter is a world unto itself, the snapshot of vakif-related accounts for a brief and defined period of time. Each appears outwardly as an orderly record of fiscal transactions, accounts assessed, monies paid in or out or left owing. Read carefully and in conjunction with other sources, they often reveal a complex world of economic relationships, as well as some of its flaws or weaknesses. By focusing on different types of data from the defters, historians can conduct larger thematic studies, for example of shifting prices, weights and measures used, and consumption variations across the empire. As the defters relate to specific regions, their collective study adds immeasurably to the basic portrait of economic life in the Ottoman Empire, town by town, province by province.

The paper proposed here continues this work by examining a single register containing the accounts of villages belonging to the endowment of the Haseki Sultan imaret in Jerusalem. This defter is dated to 992/1583-84 and is unique among the registers for this vakif for the detail it records about individual villagers. Organizing his entries according to village, the scribe of the vakif listed each person by name, together with the amounts and types of produce paid for a one-year period. The tapu tahrir defterleri of these villages list everyone by name, but the quantities of produce paid by each village are given only in aggregate for the entire village. The defter studied here affords a look into the village and the possibility of assessing its internal economic stratification. The paper will present an analysis of the village data, together with a discussion of the limitations of the analysis and the source itself. Ultimately, the study of hundreds of account registers of varying types, together with tapu tahrir defterleri, is the foundation for understanding the most fundamental aspects of local agrarian history, as well as the broader nature of Ottoman provincial rule and its impact on subject populations.

Economic and Charitable Activities of Chief Harem Eunuchs in the Ottoman Provinces

This paper examines the economic and charitable activities in the Ottoman provinces of the Chief Eunuch of the Ottoman imperial harem from the late sixteenth century through the extraordinarily lengthy tenure of Haci Beşir Ağâ in the first half of the eighteenth century. From the inception of the office in 1582, the Chief Harem Eunuch had been superintendent (nâzîr) of the Evkâfû'l-Haremeyn, the conglomerate of pious foundations for the Muslim holy cities of Mecca and Medina. This position allowed him to construct a network of influence in the Ottoman provinces since the Evkâf drew revenues from lands and properties located throughout these regions. In connection with his supervisory position, the Chief Eunuch established charitable and educational institutions in provincial cities that held key positions on the pil-
grimage routes. Among these, we may single out Hacı Mustafa Ağa’s (terms 1605-20, 1623-
24) school for orphans in Cairo; Yusuf Ağa’s (term 1671-87) domed shrine in Jerusalem; and
Hacı Beşir Ağa’s (term 1717-46) library in Baghdad, theological seminary (medrese) in Me-
dina, and sebîl-mekteb (a Qur’an school over a public fountain) in Cairo. Notable among all
these establishments is the aim of promoting the Hanafi legal rite (mezhep, madhhab) of Sunni
Islam, the official Ottoman rite, above all by limiting enrollment in the schools to students
from the Ottoman central lands and limiting the curriculum to Hanafi texts.

Egypt held a distinctive place in the Chief Harem Eunuch’s influence, not only because a dis-
proporionate number of Egyptian villages were endowed to provide grain to the Holy Cities,
but also because, beginning in the early seventeenth century, the Chief Eunuch was usually
exiled to Cairo on being deposed from office. While in Egypt, he used the institution of the
pious endowment (Turkish, vakıf) to found commercial establishments that allowed him to
take advantage of lucrative economic trends. Notable among these are Hacı Mustafa Ağa’s
numerous warehouses (Arabic singular, wakâla) and storerooms in Cairo and Abbas Ağa’s
(term 1667-71) flax-production and coffee establishments in the Nile Delta. We may contrast
these post-exile activities with those of Hacı Beşir Ağa, who died in office. Since Beşir was
not restricted to Egypt, his economic interests, ranging from rental properties to grain mills to
olive and mulberry groves, were scattered throughout the Ottoman provinces, with notable
concentrations in Greater Syria, along the Danube, and on Chios.

Evidence of acting and exiled Chief Eunuchs’ charitable and commercial efforts, drawn large-
ly from pious endowment deeds (Turkish singular, vakfiyye) and estate inventories housed in
Istanbul’s Süleymaniye Library and Topkapı Palace Archive, as well as in Cairo’s National
Archives, points to the conclusion that the Chief Eunuch had a substantial impact on economic
and religious life in the Ottoman provinces, above all the Arab provinces. His economic activ-
ities stimulated industrial production and regional trade in these territories. At the same time,
his charitable foundations helped to reinforce the Hanafi mezhep in provinces in which it
competed for influence among the population at large with other Sunni legal rites.

Making Waqf Endowments Profitable in Ottoman Damascus: Renting, Exchanging,
Managing Waqf Assets

In its most elemental form, waqf gives an individual (woman or man) or a group of individuals
the means to support given beneficiaries (or a single beneficiary) by apportioning to them spe-
cific revenues generated by economic activity involving properties belonging to the founda-
tion. This paper studies several types of rent contracts on waqf assets which produced income
for the endowment.

It is now widely known that waqf properties do not correlate with the image of perpetually
“immobilized” assets depicted in publications produced before the opening of the Ottoman
archives in the 1950s. Indeed, the use of the French word mainmorte to describe such en-
dowed properties has been called into question over the past fifty years as a result of research
carried out in these archives, both at the imperial center and in the former provincial capitals
where waqf documents are preserved. This documentary analysis has offered a totally differ-
ent picture of waqf to researchers who now perceive the complexities and nuances, in real-
estate terms, of built and agricultural properties belonging to waqf.

As a case in point, waqf properties were routinely rented on both short- and long-term bases;
they were also exchanged, mortgaged and sold. This type of activity took place within specific
socio-economic and politico-religious contexts, but it was also defined according to religious,
customary and civil law which developed in relation to specific periods and places.

This paper will study the means by which buildings and agricultural properties endowed to
waqfs in eighteenth- and nineteenth-century Damascus were rendered profitable through the
use of different types of rent contracts. Examples from two sets of documents are used for this
study: documents registered with the Damascene law courts (*mahākim sharīʿa*) as well as documents from the Damascus *Awāmir Sultāniyya*, which record imperial decrees pertaining to economic and other issues in the city of Damascus. As *waqf* is present among all sectors of Ottoman society, from the wealthiest levels to the most modest, this paper reflects that reality with examples taken from rent contracts on *waqf* established among the different societal strata of Ottoman Damascus.
B. INDIVIDUAL ABSTRACTS

Nurcan Abaci, Uludağ University, nurcanabaci@gmail.com

SNA (Social Network Analysis) and Ottoman History: A Social Network Analysis of Mountain and Immigrant Villages of Bursa (Late Ottoman/Early Republic)

During the 19th century, as the Ottoman Empire was gradually replaced by nation states, large groups of peoples from it's borderlands began to migrate to the center. This group of migrants contained both those who left their native lands of their own will, and those who had been thrown out of the new nation-states because they did not fit, i.e. they were not "one of them". 19th century Bursa, as earlier in its history, became a center of attraction for all immigrants. Peoples of different ethnic backgrounds from different parts of the Empire, but mainly from the Balkans, continued to come to Bursa.

The proposed paper involves eight villages from İnegöl and Keles Counties of Bursa, situated at the same geographical district. In this aspect while İnegöl is a high immigrant village Keles’ demographic structure changed little for centuries. We are examining those two areas and expect them to have different paths in terms of the development/evolution of social structure and high/low immigration with social network analysis.

The goal of the paper is to discuss the preliminary results of the research which aims to examine the effects of some change-inducing variables (including the cultural effects such as modernization) on social structure in late Ottoman and early Republic setting via social network analysis. A special emphasize is to be given to the process wherein a community composed of different ethnic groups (İnegöl) and a relatively homogeneous one (Keles) acquires/or does not acquire the same national identity during the transition to the Republic from Empire in analyzing the course of change.

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“Illiterates' Fascination with Scripture”: Ottoman Judge as a Notary, A Quantitative Essay on Bursa Shariyyah Registers

The predictability and reliability of social and economic behaviors can be considered as one of the vital characteristics of complex societies. Societies achieve this goal through social control means assuring conformity to principles of law. In the Ottoman case qadi’s court performs a part, though not all, of this function, whereas, notaries public plays a similar role in Europe. I will primarily try to delineate the limits of the notarial service of “qadi” as a preventive social control function. My basic hypotheses are as followings:

In the Ottoman State, the “qadi” served as a notary public besides providing judicial, administrative and municipal services. In terms of the private law and protection of personal rights, they perform similar functions with the notaries public in Europe. The use of written documents performs a preventive function in case of interpersonal disagreements in the Ottoman society where illiteracy was common and therefore it was a social control mechanism.

In the studies dealing with the Ottoman law and the judicial, administrative and municipal functions of qadis executing this law that qadis performed some notarial activities as well is mentioned briefly. However, such questions as the kind of transactions performed by qadis as notaries public, the profile of those who mostly applied to qadis-notaries public to protect and take under guarantee their personal rights, and the ratio of notarial transactions among other cases and fermans included in qadi registers have almost never been asked by researchers studying on qadi registers. There are no detailed and descriptive studies on the notarial functions of the “qadi” in the Ottoman State are available.

As for the research method, I intend to avoid a path relying solely on reporting documents and narration, which frequently becomes a matter of criticism in the discipline. We specify a num-
ber of variables such as title, quarter, gender, religion, and subject. The profiles of those applying to court for notarial transactions will be analyzed using a statistical package program. (SPSS: Statistical Package For Social Sciences).

In this study, manuscripts no A.46 and A.47 were selected randomly from the 15th century Bursa Shariyyah Registers.

The followings are the variables employed to evaluate the documents in the court records:
1- “Quarter”, wherein the applicant dwells in. It is one of the basic variables in determining the identification of a person.
2- “Titles”, indicating people’s statuses in society (efendi, ağa, beşe, çelebi etc.)
3- Gender
4- Religion, Muslim/non-Muslim
5- The nature of the court procedure in the records i.e. case type such as marriage, inheritance, bodily harm, sale, peace etc.
6- Distribution of the written documents prepared within the scope of the notarial transactions.

First the share of court records in the Shariyyah Registers will be determined. Then the distribution of the court records according to reason of issue/dwelling/title/gender/religion will be examined. Lastly the use of written documents as evidence and the types of court records this practice concentrated are to be investigated.

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The Price Revolution in Bilad al-Sham: Its manifestations and Repercussions

The price revolution’s impact on the Ottoman Empire has been studied largely on the basis of central archival material pertaining to Istanbul and a number of other Turkish locations in Anatolia. In these studies, the discussion has tended to focus on the extent of price increases witnessed in the Ottoman Empire in the 16th century and whether, on the bases of price increase calculations, it was a major cause of ottoman decline.

The proposed paper relies on data drawn from literary sources by contemporary authors (some with statistical data) from three different locations in Bilad al-Sham in the 16th century. These are Mount Lebanon in the province of Damascus and later in the province of Tripoli, Damascus and Aleppo. Based on these sources, the rise of prices in the 16 century is charted and where possible compared to prices in other parts of the Ottoman empire and the impact of this price increase on the population of these regions as gauged by these writers.

The second part of the paper examines possible links that this price revolution had with certain social, political and economic phenomena of the 16th century such as: Druze rebellions and other rural cases of unrest, large scale smuggling of basic commodities, troop insubordination in both Aleppo and Damascus.

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Social Stratification in the Tanzimat Period and the Rise of Huseyin Avni Pasha

This paper is not about the reforms in the nineteenth century but about the social and political changes which resulted there-from and which largely defined the course of Ottoman politics in the period under discussion.

The establishment of the new army after 1826 and the modernization of the central administration and the Foreign Service by Sultan Mahmud II led to a new social stratification. The new officer corps and the expanded civil officialdom formed the core of a new middle and lower middle class which grew up steadily throughout the Tanzimat period. The outbreak of the Crimean War in 1854 discredited the ruling elite of the early Tanzimat which was of a
conservative outlook and furnished the opportunity for members of the new class led by Aali and Fu'ad to occupy the Sublime Porte. During their ascendancy at the Porte which extended from 1856 to 1871 Aali and Fu'ad consolidated their power by promoting many members of this class to higher positions in the bureaucracy and the army command. However, after the death of Aali in 1871, leading statesmen of the former elite who were kept on the margin of Ottoman politics since the mid 1850s had the opportunity to regain political power. Mahmud Nedim who belonged to an old Istanbuli family was raised to the grand vizierate by Sultan Abdulaziz. Of conservative outlook, Nedim tried to undermine the power of the bureaucracy and the higher army command and to restore the upper hand in the state to the Palace. The result was the surfacing of conflict between the former upper class and the new middle class. Indeed the years 1871-1876 turned to be years of intensive contest and hostility between these socio-political forces in Istanbul. The moving force in a group of statesmen who tried to preserve the legacy of Aali and Fu'ad as against the traditional elite and the Palace was Huseyin Avni Pasha. Of lower social background from south-western Anatolia and a protégé of Fu'ad who ascended to the highest military command, Huseyin Avni, in the tradition of the Janissaries, brought the intervention of the army in a basically socio-political conflict. And though Sultan Abdulaziz was deposed, but as it is known the course of events turned contrary to their calculations and ended with the return of despotism against which this group acted in the first place.

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Procuring and Women Trade in the Ottoman Empire, 1850s-1910s

Even though both procuring and women trade was as old as the Empire itself, as archival, primary and secondary sources show, procuring and trading women became rather widespread in the Ottoman Empire, especially from 1850s to 1910s. In this paper, based on Ottoman archival documents as well as primary and secondary sources, I will examine how procuring and trading women were regarded in Ottoman laws and cite some examples of the ways in which Ottoman authorities and officials tried to deal with them. Also I will show to some degree the extent and form of women trade in the last half century of the Ottoman Empire.

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Foreigners and waqf in Aleppo in the late nineteenth century

Research on waqf (Islamic pious foundations) has long gone beyond assessing the institution’s purely legal aspects, to cover its more socio-economic and political implications, based on an ever growing variety of sources. One of the more important dimensions of recent scholarship is to have demonstrated the dynamism of Islamic foundations and their adaptability to changing circumstances, rather than their immutable nature as suggested in legal texts. The development of customary practices and law in relation to waqf tenancy and ownership rights is one example. In the Syrian lands in the 18th –19th centuries, as recent research has shown (Abdul-Karim Rafeq, Stefan Knost), not only Ottoman subjects but also foreign nationals could acquire long term leases and special rights. Our contribution will concentrate on non-Ottoman tenants of waqf property in Aleppo, a city that was an important commercial center for the entire Ottoman Empire and that had a long-established foreign merchant community. We will aim at outlining how foreign tenants of waqf property themselves perceived, valued and assessed their legal rights and invoked them in case of disputes. The approach will be to combine sources that remain little used in the field, in particular the correspondence of consular representatives and the private correspondence of different members of foreign merchant families in Aleppo. We will especially question the possibilities of
interference by the representatives of foreign powers in favor of their nationals or protégés. While in the Ottoman reform era western influence was very real in domains like commercial and penal law and foreigners were entitled to be judged by either a consular court or a mixed tribunal which followed European-style law, the domain of real estate and especially waqf property proved to be different. Our contribution will give evidence of the ambiguous status of foreign waqf tenants caught between consular and Ottoman jurisdiction.

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Şer’iyye sicillerine göre 18. Yüzyılda Midilli’de Para Vakıflarının Sosyo-ekonomik Yaşama Katkısı
Vakf Müessesesi ekonomik, sosyal, siyasal ve kültürel fonksiyonları açısından diğer İslam toplumlarında olduğu gibi Osmanlı Devleti’nde de önemli bir yere sahip olmuştur. Osmanlı vakf sistemi içinde bir dönem gayrı menkûllerin yanı sıra doğrudan nakit para da vakıfların konusu olmuştur.


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Money Vakıfs on the Socio-economic Life in Mytilene in the 18th century- According to Ottoman Kadi Court Records
The vakıf establishment occupied an important place in the Ottoman Empire as well as in the other Islamic societies with its economic, social, political and cultural functions. For a certain period, hard cash has become the subject of foundations in addition to real properties in the Ottoman vakıf system.

Charters are among important records relating to foundations in Mytilene’s kadi court records. The island was conquered in the middle of the XVth century and many foundations were established 250 years thereafter. Among these foundations, it is striking that the money vakıfs have become increasingly popular in the 18th century. This study shall focus on the status of money vakıfs that have increased in number in the 18th century and their contribution on the economic life in Mytilene based on Mytilene court records. The basic problematic is the investigation of factors underlying the establishment of money vakıfs. It is considered that money vakıfs were created as a means of returning people’s cash savings to the economy during the said period. Secondly, who took advantage of these foundations, borrowers’ profiles, their relationships, the amount and interest rates of monies they borrowed in Mytilene’s particular geography outline the study questions.
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XVIII. Century Midilli’s Participation in Governance Processes in the 18th century in Ottoman Mytilene

It is now common knowledge that the ruled were not excluded from the decision-making mechanisms in the Ottoman Empire as they were supposed to be. The ruled used to somehow influence the decisions from time to time in subjects directly related to them. The people’s feedback on different subjects, their bringing solution proposals together with their complaints most of the time and more importantly acceptance and implementation of these solution proposals by the center too are rather important for this process. Such examples once again confirm the thesis that the people somehow intervened the governance process. Our paper will illustrate this thesis with practices in Mytilene which sometimes put pressure on the overall system. 18th century Mytilene court records that were some time ago found, but not much used, in Turkey shall constitute the fundamental basis of this paper.

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Sosyal Sorumluluk Bağlamında “Kadınları Çalıştırma Cemiyet-i İslamiyesi’nin Faaliyetleri ve Osmanlı Çalışma Hayatına Etkileri (1916-1923)


Kadınların istihdam edilebilirliğini artırılmasına yönelik olarak II. Meşruyeti sonrası yaya başlayan kadın dergi ve gazeteleri ile kadın cemiyet ve derneklerinin göz ardı edilemeyecek
 Activities of “Islamic Association of Women Employment” and its Influences on Ottomans Working Life on the Basis of the Context of Social Responsibilities (1916-1923)

The duration after second constitutionalism that is proclaimed in 1908, affected political, social and economical structure of Ottoman Empire, as well as its state of production and working order significantly. Second constitutionalism is at the same time an important landmark in terms of the situation that generally ottoman women or more specifically muslim-turkish women participated in working life and began appearing on the foreground of economical events. With and after this period of time, besides political, economical and martial instability, there have occured destructive and enormous balkan wars, tripoli wars and first world war. After these incidents the negative heritage that was left on working life and labor force, has been a decrease in population and also the situation that most men who are the most important components of economic life, must have gone to front lines by resigning from economical life. The amount of men labor force decreased significantly in the time period after the year of 1910 when in press and opinion poll, the idea regarding women should take more place in social and economical life, became common. This circumstance made the situation of women participating in working life, obligation rather than just a choice. In this sense, thousands of women participated in working life, obligation rather than just a choice. In this sense, thousands of


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Activities of “Islamic Association of Women Employment” and its Influences on Ottomans Working Life on the Basis of the Context of Social Responsibilities (1916-1923)
women got employed as civil servants, employers in private and government agencies, in factories, in their own houses, in production units that were established by various organizations and associations.

Women magazines and papers that began publishing after second constitutionalism, with women associations and organizations made significant contributions on women increment to be employed. The most prominent association among all has been ``Islamic Association of Women Employment´´ that was established in 1916 and only 4 months after that, 14.000 women already submitted applications and after the first year 25.254 women were already provided to be employed. The association, besides various public agencies and private organizations, provided women members to make production in their houses with the help of the branches that the association has set up itself. Therefore, it enabled an opportunity for rising up the hopes and neutralized the prejudices existing in press and public opinion regarding Turkish women’s participation and coming forward in social and economical life.

Due to women constitute an important portion of population and total labor supply, the participation of women in economical life and increment of them to be employed is very essential in terms of using economical sources optimally. However on the other hand it has negative social conclusions as much as having affirmative economical consequences. With the rise of women participation in working life in 18th and 19th centuries when Europe working-class arose and institutionalized, there are many examples on corruption of family life and social structure. At this point, the importance of ``Islamic Association of Women Employment´´ emerges in terms of the study that we perform. The association, while working hard for employing more women, at the same time setting some social goals and struggling for supporting population policy of government and protecting social structure and family life as much as possible. The association performed activities or doings concerning social goals and determined them on the basis of having women participate in working life but preventing all bad influence of this to social structure and family life and also tried to carry out these activities within the framework of social responsibility.

In this dissertation, discussing the activities of the association in the context of social responsibility and on the basis of periodicals of 1916 and after that date and The Prime Ministry Ottoman Archive papers is aimed to be prepared in detail. In the context of this purpose, what kind of effects are there on the social structure of Ottoman with the impact of rising of women’s participation into the labour market in Ottoman is discussed. In addition, in contradistinction to the limited studies on this association, related association’s preparing and implementing marriage regulations and evaluating their members in the context of education and social aspects in order to prevent the crises inside the family which were existed because of the women’s increasing participation into the labour life in the European History is discussed.

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7 Numaralı Kısas Defterine Göre Osmanlı Devletinde Cinayet Suçları
In the 19th century, from which crimes women were sentenced to exile in the Ottoman State? How the Ottoman women’s life shaped during the application of the punishment? Women, sentenced to exile, under what conditions, sent to where? During and after the application of the punishment, how affected the social status and families of women sentenced to this penalty? Within the framework of data obtained from the answers given to questions, an assessment will be done in the direction of how the penalty of exile affects the lives of women in the Ottoman social life in this study.

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Women in Exile in the Framework of the Ottoman State’s Exile Policy in the 19th Century

The word of exile was used in two senses in the Ottoman history and the Ottoman legal system. The word emerges as a housing and placement policy in the Ottoman history and as a form of punishment in the Ottoman legal system. The word of exile, used as a form of punishment by all states in the history of mankind, will be evaluated in terms of this definition. The exile which is a serious crime and can be considered equivalent to the death penalty as a form of punishment, means removal of the offender from its location in a neighborhood for a certain period of time. In this sense, this penalty was applied to those who were guilty without any discrimination in the Ottoman State. The Ottoman women have also taken place among these people who were sentenced to this penalty.

Relevant documents of the 19th century in the Ottoman Archives will be used as the source. In the study, first of all, I will give information about the application of the sentence of exile in the Ottoman State and then I will focus on the application of the sentence of exile among women. At this point the following questions will be answered in this study:

- In the 19th century, from which crimes women were sentenced to exile in the Ottoman State?
- Women, sentenced to exile, under what conditions, sent to where?
- How the Ottoman women’s life shaped during the application of the punishment?
- During and after the application of the punishment, how affected the social status and families of women sentenced to this penalty?

Within the framework of data obtained from the answers given to questions, an assessment will be done in the direction of how the penalty of exile affects the lives of women in the Ottoman social life in this study.

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19. Yüzyılda Osmanlıda Sürgün Politikası Çerçevesinde Sürgün Kadınlar

Osmanlı tarihinde ve hukuk sisteminde sürgün kelimesi, iki anlamba kullanılmıştır. Birinci anlamiyla Osmanlı tarihinde iskân ve yerleştirme politikası, ikinci anlamiyla da Osmanlı hukuk sisteminde bir ceza şekli olarak karşımıza çıkmaktadır. İnsanlık tarihinde bütün devletlerin kullandığı bir cezalandırma şekli olan sürgün, çalışmasından bu anlam açısından değerlendirilecektir. Bir cezalandırma şekli olarak ölüm cezasına denk sayılabilecek derecede
açık bir suç olan sürgün cezası, suçlu bulunduğunu yerden başka bir mahalle belirli bir süre uzaklaştırılması anlamına gelmektedir. Bu anlamıyla herhangi bir ayırın yapmak sizin Osmanlı'da suçlu bulunun her kesime uygulanmıştır. Osmanlı kadınları da bu cezaya çarpıtılan kesim arasında yer almıştır.

Kaynak olarak konuyla ilgili Başbakanlık Osmanlı Arşivi’nde yer alan 19. yüzyıla ait belge gruplarından yararlanılacaktır. Çalışmada öncelikle sürgün cezasının Osmanlı'daki uygulamanın hakkında bilgi verilecek, daha sonra da kadınlar arasında sürgün cezasının uygulaması üzerinde durulacaktır. Bu noktada arastırmada şu sorulara cevap verilemeye çalışılacaktır:

1. Osmanlı'da 19. yüzyılda hangi suçlardan dolayı kadınlarla sürgün cezası verilmiştir?

2. Sürgün cezasına çarpıtılan kadınlar, hangi şartlarda, nerelere gönderilmişlerdir?

3. Cezanın uygulanması esnasında Osmanlı kadınların yaşantıları nasıl şekillenmiştir?

4. Cezanın uygulanması esnasında ve sonrasında bu cezaya çarpıtılan kadınların toplum içindeki durumları ve aileleri gelişmelerden nasıl etkilenmiştir?

Sorulara verilecek olan cevaplara elde edilen veriler çerçevesinde araştırmada, sürgün cezasının Osmanlı sosyal yaşamın içerisinde kadınların hayatını nasıl etkilediği yönünden bir değerlendirme yapılmaya çalışılacaktır.

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Tradable and Non-tradable Goods in the Second Half of the 19th Century Along the Ottoman Danube

19th century is considered as a disintegration period for Ottoman State in political and economic terms. The Anglo-Ottoman Commercial Treaty of 1838 has been accepted generally as one of the important determinants of this period. However, some recent studies made this acceptance open to question. These discussions make clear that the Ottoman economy had its own principles which builds the institutional structure can not be analyzed independent from the objective conditions of the Ottoman economy and the mentality of Ottoman people. Accordingly, it becomes vital to understand and significate the institutional structure of the Ottoman economy, before using the terms like disintegration and/or dissolution.

This paper aims to analyze the above mentioned acceptance by investigating the structure of the trade, along the Ottoman Danube, which is one of the most important trade routes on the Ottoman–Europe trade, in the second half of the century. The Ottoman Balkans, including the Danube river, has been an area of competition for the industrialized European countries like England, Austria and France at the same period. In this paper, the institutional structure of the trade in Ottoman economy will be discussed through the tradable and non-tradable goods depending on the documents which are derived from Ottoman archives. The eligible records of the tradable goods are derived mainly from the revenue books of the customs, related to the beginning and to the third quarter of the 19th century. We learn from the archival documents, that the Ottoman state was prohibiting the exportation or limiting the mobility of some goods which are defined as non-tradable goods in the paper. Our basic question is how the classical principles of the Ottoman economic thought react against the free trade teachings of the industrialized countries. In this manner, determining the intensions of the Ottoman state in case of non-tradable goods, becomes more important. Thus a special effort will be spent to find out whether the principle of provisionism has ever lost its efficiency or not. It is aimed to refer to the Ottoman archival documents besides the related literature in Turkish, English and German.

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19. Century’s Second Half with Tuna Region: Despite the Treaty of Konu Olan and Olmaya Mallar

19. century's second half with Tuna Region: Despite the Treaty of Konu Olan and Olmaya Mallar
The Social Fabric of the City of Balya Badra at the beginning of the Seventeenth Century

The history and development of the coastal city of Patras (Palaiai Patrai / Balya Badra) of the Morea during the 18th and 19th centuries as a trading and administrative center of the time is quite well-known. This paper proposes to investigate the earlier, heretofore less-familiar picture of the city and kaza of Balya Badra as reflected primarily in a şaria sicilli of the first third of the seventeenth century. This volume is the earliest known surviving court record of the Greek lands after the Verrhoia series. It is also the only one known to have survived for Balya Badra and the Morea. It is divided into two parts: the first (125 fols.) comprises matters referred and attended to by the religious court of Patras; the second (48 fols.) contains incoming commands and responses from the center addressed primarily to the governors and kadis.

This paper will investigate the circumstances brought to the attention of the court during the months from 4 September 1626-9 April 1628 (14 Zilhicce 1035-II Şaban 11037). It will focus on the economic and fiscal pursuits – in short, the enterprise activities that centered in or touched upon the city and its environs at the several levels of society. In addition to matters of real property and its acquisition or alienation by sale, transfer, gift and exchange by residents of the kaza, matters of loans and credit, as well as dowry and the assumption of tax leases will be investigated. Within this perspective, special attention will be given to: (a) intra-confessional and inter-confessional partnerships, associations and other transactions (including mutually profitable cooperation and controversy) within the scope and conditions of developing reaya and Jewish enterprise; and (b) the enhancement of social differentiation through social mobility, including advantageous Muslim, Christian and confessionally mixed marriage contracts concluded in the şaria court, which contributed to the further development of social, economic, administrative and socially privileged constituents within the periphery of Patras.

Also, this paper will touch upon the prevailing moral standards of the city as illustrated by the cases brought to the attention of the court. In short, the paper will attempt to present a picture

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of what may be regarded as everyday life as it affected the affairs of the populace and contributed to the formation of the social and economic fabric of an Ottoman city which, a century later was to become a leading window to the West for the Morea and southern Greece.

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**A Social and Economical Analysis of an Application: The Confiscations in late of 18th century Bursa**

Confiscation (*müşâdere*) means that someone’s wealth was captured as a punishment by state and it has been carried out in every age and country and sentenced with several causes and forms. In the Ottoman Empire, confiscation was generally implemented to the people who defalcated the state property and rebelled. However, in the Ottoman Empire, since 17th century, especially in the periods of economic crisis, we witness that the field of this application was expanded and it became a punishment not only applied to the people mentioned but also to the people who got rich by trading, farming etc.

Especially in the studies discussing the Ottoman social and economic history of 18th century, the researchers have pointed out an increase in confiscation applications. This finding was annotated on the one hand as one of the measures taken for financial problems and on the other hand as an instrument used by administration to break the over-increased power of *ayvan* (notables). Nevertheless, there hasn’t been a research analyzing the confiscations implemented in this period.

Using the 18th century court records including various documents about this subject in this period, I will try to analyze the impacts of these applications in late of the 18th century. In order to provide systematical data and determine the results of individual applications, I will focus on the confiscations carried out in Bursa, in 1770-1800. I want to answer the questions of how to provide systematical data and determine the results of individual applications, I will focus on the confiscations carried out in Bursa, in 1770-1800. I want to answer the questions of how many people’s wealth was confiscated, how an inspection was performed to identify them by paper, I will try to analyze the impacts of these applications in late of the 18th century. In order to provide systematical data and determine the results of individual applications, I will focus on the confiscations carried out in Bursa, in 1770-1800. I want to answer the questions of how many people’s wealth was confiscated, how an inspection was performed to identify them by paper.

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Thus, I will discuss the arguments aforementioned.

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**Osmanlı’da Zamanın Dönüşümü: Dolmabahçe Gazhanesi ve Yeni Zaman-Mekân Deneyimi**


Bu yazısı ilgilendiren, düşündürüren ve anlatıcı motivasyonunu kuran temel unsurlar böylece sıralanabilir. Sözdür unsurlar, ağırlıklı olarak Pera/Beyoğlu Caddesi kesintesi, ilgili dönemde ya da dönemde üzerine olan yazılı ve görsel dokümanları aracılığıyla izlenmeye ve değerlendirilmeye çalışılacaktır.

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Sosyal ve Ekonomik Dönüşümler Bağlamında Geç Osmanlı İnşa Pratiklerinde Yapı Malzemeleri


Yapı etkinliğini basit bir müşteri ve mimar ilişkisinde tanımlamak yeterli görünmemektedir; inşaet etkinliğinin organizasyonundan malzeme temini ve dolaşımı sağlayan aktörleri ve süreçleri de görünür kılacak anlatı çerçevelerinin kurulması gerekmektedir. Bunun için mimarlık tarihi yazımında ön çıkarılan belirli aktörlerin dışında diğer aktörleri de için yani anlatı çerçeveleri gerektirmektedir. Bu sayede mimarlık üretimi, üstünlük anlayışını, üstünlük anlayışını öne koyan estetik alan içinde değerlendirildiği anlatılar dışında toplumsal ve ekonomik ilişkiler ağı içinde konumlandırılmasıyla değişim süreçlerinin daha katmanlı kavranabileceği öngörülmektedir.

Mimarlık düşüncesinin fiziksel dünyaya aktarımında malzemenin dolaşımı oaksayısının gerçekleştirilmesi olanaklı değildir. Bu çerçevede düşünüldüğünde yapı malzemeleri teknik, teknolojik ve estetik tahayyuğun maddeleştigi ortamın kurulum unsurlarından olduğu kadar toplumsal ilişkiler ağı içinde ekonomik bir gösterge haline de gelmektedir.

Sonuç olarak bu makale ifade edilen tarihsel arahatları yapı etkinlikleri içinde dolaşma giren malzeme çeşitliliği, arz-talep mekanizmaları, üretim koşulları ve standartlar üzerinden değişim güzergahlarını izlemeyi önermektedir.
Osmanlı İmparatorluğu'nda Çingenelerin Sosyo-ekonomik Yapıları

Osmanlı Toplumunda diğer vatandaşlar gibi can, mal ve namuslarının korunması karşılığında Çingeneler de vergi vermeke yükümlü idiller. Çingenelerin Müslüman ve gayrimüslümlerinden vergilerin ne şekilde alınacağı, bunların miktarı ve toplanma usulune ilişkin olarak tahrir kayıtlarında bilgiler yer almaktadır. Bu konuda alakalı bilgileri tahrir defterlerinden takip edebilmekteyiz. XVI. yüzyılda Rumeli’ye ait yapılan Çingene tahrirlarında kâtıplerin bazı gebran Çingeneler için alınması gerekken ispençeleri yazmadığı görülmektedir. Bu durum Çingenelerden vergi alınma olana gelmediği gibi, muhtemelen bu vergiler devletin diğer görevlileri tarafından toplanmaktadır.


Bu bildiride Çingeneler Osmanlı İmparatorluğu’nun kuruluşundan son dönemlerine kadar nasıl bir sosyo-ekonomik yapıya sahip olduklarını ele alacaktır. Özellikle 1691 Çizye reformunun sonrası durum ise birlikte Tanzimat döneminde sonraki durumda da Çingenelerden cizyenin kaldırılmasından sonra “Kibtıyan Vergisi” ne de değinilecektir. Osmanlı Devleti’nde Çingenelerin belirli bir meslekleri ve mekanları bulunmadığında bulunanların ise, dâ\

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Osmanlı Devleti’nde önemli gelir kaynakları arasında gümüş mukataalarını oluşturan çeşitli bürolar bulunmaktaydı. Bunlar arasında çeşitli madenlerin hesaplarından, tüketin ziraatından alınan vergilerin tahsiline, Rumeli Kipterinin ispençe ve cizye vergilerinden alınan hesaplar oluşturmaktaydı. Çingenelerden alınan cizye ve ispençe vergileri cizye muhasebesi ve maden kalemi gelir kaynakları arasında sayılmaktı.

Sonuç olarak Osmanlı İmparatorlukunda toplumun en alt katmanında yer alan bir toplulukla karşı devletin baskı ve Çingenelerin toplum içerisindeki yerleri sosyo-ekonomik yapılarının yola çıkılarak ele alınmaya çalışacaktır. Böylece, bu bildiri ile bilim dünyasına katkıda bulunmayı amaçlamaktayız.

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**Labour Movements in the Ottoman Empire in 18th Century: the Case of Siderokavsia Mine Site**

Generally, labour movements are explained as a phenomenon which was emerged with Industrial Revolution. It is undoubted fact that industrial worker class were resulted by the revolution and this class’ problems were different. However, workers’ problems could be seen pre-Industrial times. For instance, insufficient payments, negative working conditions or workers’ extreme demands could cause problems.

It is possible to find examples of this kind of problems in the Ottoman world, especially at mining sector more than other sectors. In this paper miners’ movements, from Siderokavsia mine site, will be discussed. Siderokavsia mine site, near the Salonika, was one of the most important mine site, aspects of production and employment in the Ottoman Empire.

Beginning of 18th century, Ottoman administration launched a modernization to improve productivity of mine. As a result of modernization efforts, miners’ charges as a amount of mineral production were increased and miners resisted the mine administration at various times. During the 18th century, this kind of resistance or unrest problems were sometimes seen and these problems resulted in giving up, returning their own villages, changing the sector and violence of miners. There were another confusions that derived from managers’ negative approaches and a controversy between miners because of different ethnic origin of them in the Siderokavsia Mine Site.

In this paper, it will be discussed all these problems with reasons and how they solved during the 18th century.

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**18. Yüzyılda Osmanlı’dan İşçi Hareketleri: Sidrekapsı Madeni Örnek**

İşçi hareketleri sanayı devrimi ile birlikte ortaya çıkmış bir olgu olarak anlatılır. Kuşkusuz sanayi işçisi sınıfı sanayi devriminin bir ürünüdür ve bu zümrelerin huzursuzlukları bir takım kendine farklılıklar taşımaktadır. Ne var ki emek sahiplerinin emeğinin karşılığını alamama, çalışma şartlarındaki olumsuzluklar ya da kendi çıkarlarını azamiştirmeye gibi nedenlerle çıkan karşıklıklar sanayi devrimi öncesi dönemlerde de vaki olmuştur.

Osmanlı dünyasında da bu türden hareketliliklere rastlamak mümkündür. Bilhassa diğer üretim alanlarına nispetle oldukça ağır şartlar altında üretim yapılan maden sektöründe bu türden karşıklıklarla karşılaşıma daha muhtemeldir.

İşte bu modernizasyon çabaları sonucu madende çalışan madenciler, devlet için çıkarmakla yükümlü oldukları maden miktardaki artışlarla karşı dirençler göstermişlerdir. Yüzyıl sü- 

resince çeşitli kereler görülen bu karşı çıkışlar kimi zaman iş bırakma, kimi zaman madencilerin maden bölgesine terk ederek köylere tırmalı ugraşmaya başlamalarına ve kimi zaman da şiddette varan karşıklıklarla sonuçlanmıştır. Bu türlü hareketlerin yanında bazı yöneticilerin suistimallerinden kaynaklanan karşılıklıklar ile farklı etnik gruplardan olan madenciler arasında yaşanan uyuşmazlıklar ve kıskırtmalar da çeşitli kereler yaşamıştır.

Bu tebligde 18. Yüzyıl boyunca Sıdrakapsı madeninde görülen bu tarz madenci hareketleri, sebepleri ve nasıl sonuçlandıkları ile değerlendirilip, tartışmaya sunulacaktır.

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From Halep to Istanbul a Scholar Family: The Kevâkibîzade Family

There is still a limited literature on the Ottoman ulama. Especially the formation of the ulama, the promotion systems, and their families have been primary matters of interest. Some of their children and relatives carried on the same profession that they inherited from their family and they became professor, qadi, military judge; even some of them were promoted to the position of Sheikh ul-Islam. The ulama families had emerged due to the continuation of their duties in the promotion systems, and their families have been primary matters of interest. Some of their known ulama families of the time such as Arapzâde, Feyzullahzâde, Mekkizâde, Mirzâzâde, Paşmakzâde, Pirizâde, Salihzâde and Vassafzâde families. Additionally their burial places, treatises they compiled and the physical property – mansions, villas, mosques, madrasas and tombs- they left will be detected referring to the foundation records. Our study will be based on the records of Şakai'bin-Numantîye, Sicill-i Osmanî, Ottoman history chronicles and Republic of Turkey Prime Ministry State Archive.

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Halep'ten İstanbul'a Bir Ulema Ailesi: Kevâkibîzâdeler

Osmanlı uleması hakkında yazılanlar hâlâ çok sınırlı düzeydedir. Özellikle Osmanlı ule- 

masının teşekkürü, yükselseme biçimleri, aileleri merak konusudur. Ulemannın çocukları ve 

yakınlarından bazıları, ailelerinde gelen mesleği sürdürerek müderris, kadi, kadiyaker olmu- 

hatta bir kısmi şeyhülislamlığa kadar yükselmiştir. Onları ilmiyedeki görevlerinin nesilden 

nesile devam etmesiyle de ulema aileleri meydana gelmiştir. 

Halep'ten İstanbul’a uzanan yolda, ilmiye ricalindeki görevleriyle ve özellikle son dönemlerde 

birbirinden farklı siyasi tavırlarıyla dikkat çeken Kevâkibiler bu tür ailelere örnek gösterileb- 

ir. Kevâkibî ailesinde kimler vardı? Bu kişilerin menşeleri neydii? Hangi eğitim süreçlerinden 

geçmiş ve hangi görevlerde bulunmuşlardır? İlim, sosyal ve siyasi hayattaki rolleri neydii? Gibi 

sorulardan yola çıkararak başladığımız araştırmamızda Osmanlı Devleti içinde 17. yy’n ilk 

yarsından itibaren isimlerinden bahsedilen ve günümüzde kadar çeşitli statü ve makamlarda 

bulunan “Kevâkibi” ailesini genel hatlarıyla ortaya koymaya çalışacağız. Bir ulema ailesinin

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**Son Dönem Osmanlı Avusturya Arasındaki Entellektüel İlişkiler**


**James Edward Baldwin**, Harvard Law School, Cambridge, james.baldwin@nyu.edu

**Ottoman provincial archives: their mobility and their fate in the Ottoman-Habsburg wars of the late 17th century**

The Ottoman empire kept records scrupulously. It has left to historians a quantity of documentation unmatched by any other pre-modern Muslim state. The survival rate of Ottoman documents is inconsistent, however. Documents produced by the imperial palace survive in abundance, as do documents produced by provincial shari’a courts. On the other hand, documents produced by provincial governors’ administrations are very rare. Why did provincial governors’ records not survive?

A considerable collection of “Turkish booty” exists at the State Library of Baden in Karlsruhe and the State Library of Bavaria in Munich. These collections were recovered from the battlefields of the late 17th-century Ottoman-Habsburg wars and were subsequently owned by various German aristocrats before being bequeathed to the libraries. These collections include a variety of documents and registers belonging to several Ottoman governors of Egypt, who served in Cairo during the 1670s and 80s.

The presence of these Ottoman-Egyptian documents on the battlefields of eastern Europe suggests an explanation for why so few provincial governors’ records have survived. The archive of a provincial governor was apparently mobile: travelling with the governor from posting to
posting or even, in this case, to war. Such archives would have ended up in the hands of governors’ families, and without an institutional infrastructure to preserve them, it is not surprising that they have been lost.

In my paper I will have three aims. First, I will tell the history of these particular collections of Ottoman-Egyptian documents and how they ended up in German libraries. This will include an account of the documents themselves and what they contain; the careers of the Ottoman governors of Egypt to whom they belonged; and the collecting activities of the German aristocrats who fought in the 17th-century Ottoman-Habsburg wars. Second, I will reflect on the personal, mobile nature of these governors’ archives, and what that can tell us about the political structure and culture of the late 17th-century Ottoman empire. Third, I will describe a shift in archiving practices in Ottoman Egypt during the mid 18th century. At this time, an institutional archive was created at the governor of Egypt’s Diwan, and from the 1740s a substantial collection of governors’ documents have survived in Cairo. This reform in Egypt coincided with reforms to archiving practices at the imperial palace in Istanbul. I will argue that these reforms were driven by the Ottoman government’s desire to strengthen provincial institutions in order to bind distant provinces such as Egypt closer to Istanbul, at a time when many were drifting away from central control.

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19. Yüzyılda Filistin Bölgesi'nin İktisadi Yapısı İçerisinde Etnik ve Sosyal Tabakalar


Ayrıca Filistin bölgesinde Mısırlıların, Cezayirli nin, Bosnalıların, Çerkezlerin, Yahudilerin, Almanların ve Farsların göc etmesiyle, bölgede zaten var olan etnik çeşitlilik daha da artmuştur. Bu bildiride; 19. yüzyılda Filistin bölgesinde bulunan tüm dinî ve etnik grupların yaşadıkları yerler, yaşam şekilleri ve iktisadi faaliyetleri Başbakanlık Osmanlı Arşivi’nde bulunan belgeler ve daha önce yazılmış tetkik eserler doğrultusunda verilmeye çalışılacaktır.
**Ebru Boyar**, Middle East Technical University, boyar@metu.edu.tr

**State, Society and Syphilis in the late Ottoman Empire**

In my paper I shall examine how the Ottoman government in the late 19th and early 20th centuries attempted to confront the problem of contagious disease, in this case syphilis, and to construct a health policy response, and how such an intrusion into the private sphere was met by society at large.

From the last quarter of the 19th century, the Ottoman state started to perceive syphilis as a dangerous menace threatening the security of the state and the welfare of society. It therefore began to undertake measures to contain the disease and prevent it spreading. While the fight against the disease in Istanbul was mostly conducted by the municipality, in the provinces, such as Kastamou, the central government set up an invasive system of enforced pre-nuptial health checks, regular controls of the *hamams* and barber shops, as well as imposed restrictions on the mobility of local residents, controls which had a direct impact on the everyday lives of the population.

The effective application of these measures was hampered by the resistance of the population in the provinces, and in consequence the officials, such as the medical personnel, *muhtars* and *imams*, who were responsible for the imposition of such measures, were forced to modify some measures and ignore others in order to avoid a confrontation with the local population. On occasion the government itself was obliged to amend its regulations in response to local resistance.

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**Ann Binns’ in Türkiye Günülgü’nden Seçmeler: Dindar Bir İngiliz Kadının Gözlemleri ve 19. Yüzyıl Osmanlı Sanayileşmesinden Manzaralar**


One of the experts who was transferred from Europe to manage Izmit broad-cloth factory was James Binns. James Binns’ wife, Ann Binns, kept a diary while in Turkey. Some parts of this diary were later published by Kathryn Whitaker, who was a descendant of Ann.

In this article, primarily the outlines of the Ottoman industrialization in the 19th century will be unveiled. After the problems that emerged in the course of this process are identified, James Binns’ connection with the Izmit broad-cloth factory will be revealed, and lastly the outstanding themes in the diary of Ann Binns will be examined.

Key Words: Ottoman economy, Ottoman industry, Izmit broad-cloth factory, Ohannes Dadian, Non-Muslim subjects in the Ottoman economy, James Binns, Ann Binns, Bakers family.
Devleti’nde terimlerin, özellikle de malî olanlar

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suslar hemen uygulanamamıştır. Bununla birlikte 1961 yılında gündemde gelen düzenlemeler daha


Menzilhânelerin idari ve mali sorumluluklarının yüklenilmesi ve yönetilmesi Osmanlı bür

okralarları tarafından “derühde” olarak nitelendirilmektedir. Yine menzilhânelerin derühde edilmelerinin ise “isticar” ve “iltizam” kefimeleriyle tanımlanmıştır. Osmanlı Devleti’nde terimlerin, özellikle de mali olanların, kullanımlarında, kelime anlamlarla

Competition to Electrify Ottoman Istanbul: Foreign Investment, Multinational Companies, International Banking and the Electrification Business in Early 20th Century’s Istanbul

This paper focuses on the competition among the multinational companies which applied for lighting concession of Ottoman Istanbul by electricity in the early 20th century. The role played by multinational companies and international finance in constructing and financing the electrification project of Istanbul will be analyzed through the research done in the National Archives of Turkey, Germany and United States, Princeton University Library and Rare Books Department, and Ottoman Bank Archives and Resaerch Centre.

The electrification project of Istanbul attracted great interest among the giants of world’s electrification business. Multinational companies originated from different countries of the world (France, Germany, Belgium, United States, Britain, Switzerland) applied to Ottoman government since late 19th century for the lighting of Istanbul with electricity. Apart from the companies, the enlargement of electrification was in the political and commercial agenda of leading European nations and USA that the commercial policies of various countries supported their companies to construct electricity business in different parts of the world. Archival sources on the issue reveal the penetration battle among foreign powers over the Empire’s electrification business.

The concession agreement for the Silahtarağa Electrical Factory was realized in 1910. Hungarian Ganz Company won over the bid. Building of the factory took four years and the factory was opened in 1914. After a short while, Ganz Company made cooperation with other multinational companies and financial institutions leading to “Constantinople Consortium”. The consortium, which settled in Brussels, was composed of representatives of French, German, Hungarian, Belgian and Suisse companies and banks. Among Constantinople Consortium, the forms of multinational enterprises, the partnership-ownership relations among each other were extremely complicated and had nature of crisscrossing national frontiers.

The major aim of this paper is to focus on the competition between the multinational companies for Ottoman Istanbul’s electrification cencession while identifying various strategies employed by rival companies to win over the bid. However, it should be that that the idea of electrification for Istanbul was not the invention of only foreign multinational companies. Thus, in this paper, I will also demonstrate that Ottoman bureaucrats were not silent acceptors of the electricity, but rather actively engaged in the selection, evaluation and implementation of this new technology.
An Unknown Aspect of Inns in Istanbul: The Economic Distance of Inns of Historical Peninsula

The inns of Istanbul were started to be constructed after the Muslims got the administration of the city and they managed to reach today with transformations. The inns were positioned with different functions in the economic structure of Istanbul. Only some of the inns were trade inns and they did not have any room for stay. However, there were also some inns like Elçi Han in Çemberlitaş to accommodate foreign ambassadors and guests and these inns did not have any trade functions. As a different example to inns, there were inns which had room for singles upstairs while they were also serving as a place for manufacturing functions. Among those inns of Istanbul, the camel inns could be counted as a different group of inns. The camel inns upstairs while they were also serving as a place for manufacturing functions. Among inns and they did not have any room for stay. However, there were also some inns like Elçi Han in Çemberlitaş to accommodate foreign ambassadors and guests and these inns did not have any trade functions. As a different example to inns, there were inns which had room for singles upstairs while they were also serving as a place for manufacturing functions. Among those inns of Istanbul, the camel inns could be counted as a different group of inns. The camel inn in Fatih which does not exist anymore can be a good example to these inns. Since there is no academic study on the inns in general which are one of the important elements of trade and in private on the inns of Istanbul other than architectural approach is the reason of this study.

The method of the study will be to analyze the social and economic meaning of the “economic distance” that will be taken from the maps. The length of the ways of inns which included in this century is 251. There is no information on the inns which did exist in this century but demolished today and new buildings constructed in their place. Some of these were recorded in the building schemes. However, there is no enough information on the place and bigness of the inns remained. Not all of the inns in question but only some of them will be included in the study.

The reason to select the peninsula in this notification is that the inns in Istanbul are positioned in Eminönü region. The period of the analysis covers 19 century. The number of the inns in this century is 251. There is no information on the inns which did exist in this century but demolished today and new buildings constructed in their place. Some of these were recorded in the building schemes. However, there is no enough information on the place and bigness of the inns remained. Not all of the inns in question but only some of them will be included in the study.

The method of the study will be to analyze the social and economic meaning of the “economic distance” that will be taken from the maps. The length of the ways of inns which included in this study leads to harbor divided by their width expresses the economic distance. The distance of the inn is measured by this value. By this distance a mathematical relation will be searched among the architectural size, operational field and construction date and the relation between the architecture of the place and its economy will searched on the inns in the historical peninsula.

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İstanbul Hanlarını Bilinmeyen Bir Yönü: Tarihi Yarımada Hanlarının “Ekonomik Mesafesi”

çeştililikleri de göz önünde bulundurulduğunda hanların ekonomik açıdan incelenmesi ancak geniş bir bilgi yelpazesine sahip olunabilirse mümkün olabilecektir. Bu teblig İstanbul hanları ile ilgili akademik çalışmalar katki sağlamak maksadıyla kaleme alınmıştır.


Araştırmamanın metodu haritalardan elde edilecek “ekonomik mesafe”nin sosyal ve iktisadi anlamıylawerkleyecektir. Bu tebligle ilgili olarak küllatı hanların sultânî ideallerin seçilmiş ve sultanının sultânîlere dönüştürülmek üzere belgeleri olmak üzere devlet salnameleri, maarif meseleleri, özellikle dini eğitim veren dini eğitimin birinci kademesi idâdîlerin, ikinci kademesi olarak 1874 tarihinde ilâhiyet alanı扩容 ve yapım tarihi arasında matematiksel ilişki aranarak yerleştirmenin mimarisi ile ekonomisi arasındaki ilişki tarihi yarımada hanların örneği üzerinde aranacaktır.

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II. Meşrutiyetten Sonra Osmanlı’da Ortaöğretim: Sultanîler

Bu bildiri çerçevesinde başta Osmanlı arşiv belgeleri olmak üzere devlet salnameleri, maarif salnameleri, talimatnameleri ve diğer kaynaklar yardımıyla idâdîlerin sultânîlere dönüştürülmeleri süreci ve sultanîleredeki yeni yapılanma incelenmeye çalışılacaktır.

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19. Yüzyılda Bursa’da Eğitim

Bursa ziraat mektebi 1885 tarihinde açılmıştır. Daha sonra darb潟muallimünün ve diğer meslek okulları ve yükse okullar da Osmanlı devrinde Bursa’da açılmıştır.

Bu bildiride geleneksek eğitim kurumları verildikten sonra modern okulların açılması ve gelişmesi esas olarak incelencektir. Konu, Başbakanlık Osmanlı Arşivi belgeleri, Bursa Salnemeleri, Maarif Salnemeleri ve diğer kaynaklar ışşında araştırılacaktır.

877/1472 Tarihli Fatih Sultan Mehmed Vakfiyesinin İstanbul’un Sosyal ve Ekonomik Tarihi Açısından Önemi

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Tobacco Smuggling in Thessaloniki and Regie of Thessaloniki

Tobacco smuggling which started right after the taxation of revenues from tobacco intensified and expanded its domain. The Regie established Guard Corps (Kolcu Teşkilatı) in order to prevent the smuggling. The Guard system controlled tobacco production and its trade in repressive ways. “Kolculuk” was almost identified with the Regie even though it had existed with foreign capital had a monopoly on tobacco. The reasons of tobacco smuggling, types of smuggling, as well as how the practices of the Regie effected smuggling and the precautions that the Regie took to control it are discussed in this study. Guard corps (kolculuk) are dealt with in the case of Thessaloniki. How the Guards Corps is organized in provinces and its relations with producers (farmers), merchants and local establishment will be analyzed with the case of Thessaloniki.
Osmanlı Devleti’ne hayli geç gelen matbaanın kuruluşu sonrası yine geç olarak kurumsallaşan basın, 1800’lerin ortalarından sonra ortaya çıkan aydın muhalefeti tarafından etkin bir biçimde kullanılabacaktır. İlk resmi gazetelerin yayılanamasından yaklaşık otuz yıl sonra ünlüncə içinde bulunduğu siyasi atmosfer, muhalif aydınları gazette çıkarma yöntemini yöneldirmiştir. Hürriyet adına yürütmeye yapılan eleştiriler basına yönelik düzenlemeleri de beraberinde getirmiş, 1864 Matbuat Nizannamesi ile başlayan süreç daha sonra yapılacak değişikliklerle sürekli kazanmıştır. Tüm bu düzenlemeleri karşısında artan muhalefetin etkisiyle basının hayatı her geçen gün zenginleşecektir. Meşruiyetin ilanı basın üzerindeki baskıyi artıracak önçü kalemlerin yurt dışına kaçmalarına ve hürriyet mücadeleyi buradan sürdürülmeye yol açacaktır. İlkinci Meşruiyetin ilanı ile oluşan hürriyet atmosferi basın üzerindeki sansürlü hafifleterek yayın sayısında patlamaya yol açar ancak bu geçici rahatlama 1909 Matbuat Kanunu ile sona erer. Meşruiyetin ilanını her türlü özgürlüğü temin altına alma öngörüsünden sonra, bir önceki dönemde olduğu gibi kendisine muhalefet edenlere hayat hakkı tanımaması bir iyonik içinde barındırmır. Takip eden dönemde Birinci Dünya savaş sırasında Sansür Talimatnamesinin yürürlüğe konarak basının iktidar denetimi altında alınması Osmanlı modernleşmesinde bir enstrüman olarak basının nasıl bir işlevey gördüğü işareti vermektedir. Daha önce kendi içindeki dördüncü kuvvet olarak söz edilen (yasama, yürütme ve yargı) yasal kuvvet olarak teşekkür edilen (mekansal) müdahalelerle, dişılıklerle süreklilik kaça deyimini anlamak ve açılmak için, modernleşme sürecinin, makro analizinin içinde yerleştirilmektedir. Bu süreçte başarılı biçimde Cumhuriyet’in başını Osmanlı modernleşme seyrini üzerindeki etkileri ve basın üzerinde uygulanan denetimin siyasi atmosferde yansımları değerlendirilecektir.

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Ebnıyê Nizannameserinden Şehir Planlama Teorisine Uzanan Yol: İstanbul’dan Şehir Planlama

Bu bildirimizin konusu, Osmanlı İmparatorluğu’nun başkenti İstanbul’dan 19. yüzyıl ikincisi yarısındaki şehir planlama uygulamalarıdır. Bildiride, dönemin Ebnıye Nizannamesleri, kanunları (ilki 1848 Ebnıyê Nizannamesi ve sonuncusu 1892 Meşhur Ebnıyê Kanunu olmak üzere) içerik analizine tabi tutularak, metinlerin kavramlar haritası çizilerek İstanbul şehir planlama deneyimini tasvir edilecektir. Bu tasvir şehir planlamasının Osmanlı’daki oluşum yollarını anlamamızı görüşe kadar, aynı zamanda şehir planlama teorisinin geliştirimi kavramamızda sıkıştıracaktır. Türkiye’de şehir planlamasının gelişimi birbirini tamamlayan iki farklı eskenle açıklanmaktadır. Şehir planlama deneyimi; bir yandan Batılaşma (Avrupalılılaşma) sürecinin bir parçası olarak Osmanlı’nın son döneminde İstanbul’dan gerçe克莱ş(tirilen)en (mekansal) müdahalelerle, diğer yandan Türkiye Cumhuriyet’in ilk yıllarında modernleşme hamlesinin görünüş yüzü olarak Ankara’nın kuruluşu ile ele alınan bir konu olagelmüşt. Bu ele alışlar, şehir planlama deneyimini Osmanlı (Türkiye) modernleşme sürecinin, makro analizinin içinde yerleştirilmektedir. Bu ele alıştan farklı olarak bu bildiride amacımız, modernleşmenin bir yüzü olarak ikinci bir unsur olarak değil, şehir planlamayı bir deneyim olarak merkeze alan bir analiz gerçekleştirmektir. Bir başka deyişle Osmanlı şehir planlama deneyiminden hareketle şehir planlama teorisinin (fikir ve eylemenin) geliştirimi anlama ve açıklama girişiminde bulunulacaktır. Şehir planlama teorisi birbirinden ayırt iki temel eksende ayrışarak geliştirildir; ilki planlamının kesesi üzerinde duran gelişim, ikincisi ise karar alma süreçlerini odagın alan gelişim olmaktadır. Planlama teorisinin kendine özgü niteliğini bu ayırma kadar besleyen diğer birçok unsur bulunmaktadır. Planlama teorisinin besleyen temel ayırma ve söz konusu unsur-
Osmanlı Taşra Bürokrasisi: Şehzade Selim’in Kazaya Deferi


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Toplum İçi İlişkilerin Göstergesi Olarak Osmanlı Mahkeme Belgelerine Yansıyan “Şehâdet” Biçimleri


- Olaya doğru dan tanıklık
- Olaya Müdahil olanların mahkeme öncesi söyledikleri sözle tanıklık
- Olayın mühahil olan, fakat ölüm veya başka bir yerde bulunma sebebiyle başvurulan başvurulamayan olayların, durum ve sözlerine tanıklık biçiminde karışıma çıkmaktadır.

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Images of Military Commanders of the Russo-Turkish War (1877 – 1878) in the B.Akunin’s Novel “The Turkish Gambit”

In this our article we try to characterize the military commanders of the Russo-Turkish War from both sides as they described by B.Akunin in his novel “The Turkish Gambit”. The War of 1877-1878 year as well as the other Russo-Turkish wars finds it’s reflection in the world literature. The B.Akunin’s novel is one such works, but the peculiarity of his novel is in its genre; the author has written his novel as detective. Specifics of this genre – it is acting characters of the novels and sphere of their activity.

Some of the characters of B.Akunin’s novel are real historical persons of XIX century. In our article we analyze main military commanders characters mentioned by B.Akunin in his novel and try to find out “who is who?” and how fare they resemble the real historical persons. Moreover, our study will help readers of the novel to understand better the historiography of the described in the novel events and to see how these events may be reflected in the different kind of art works, including literature.

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Repercussions of a Murder: the Death of Sehzade Mustafa in Europe

In 1553, Sehzade Mustafa, the eldest son of Suleyman the Magnificent and the supposed heir to the throne, was strangled at the command of his father. Later, his story was recorded by contemporary chroniclers and there were many Turkish mourning poems dedicated to him. Two years later, in 1555, Nicolas à Moffan’s text, Soltani Solymanni Turcorum Imperatoris horrendum facinus, scelerato in proprium filium, natu maximum, Soltanum Mustapham, parricidio, anno domini 1553 patratum appeared and reverberated throughout Europe. Ogier Ghiselin de Busbecq’s well-known four letters were published in 1581 Mustafa’s fate attracted even more attention. During the mid-sixteenth and the mid-seventeenth centuries “the Suleyman-Mustafa story” became one of the most intriguing topics about the Ottomans. Three plays, plotted around the story were written in England alone. The aim of this paper is to analyze the various reconstructions of the death of Mustafa, an episode of Ottoman history, in Ottoman, European and English contexts. Through evaluating two English plays, the anonymous Cambridge play Solymannidae and Fulke Greville’s The Tragedy of Mustapha, in terms of their relation to their European and Ottoman sources and with a specific attention to their alterations of the Suleyman-Mustafa story, I will try to reach a closer reading of the texts than so-far offered. Freed from anachronistic projections and misconceptions regarding the formation of early modern Ottoman and English identities, this paper will be helpful for a better understanding of the representations found in the texts under scrutiny.
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Ottoman-Florentine relations in the second half of the fifteenth century

This paper will examine and contrast the relations between Florence and the Ottomans during the reigns of Mehmed II and Bayezid II. Under Mehmed, Florence maintained a good relationship with the empire, approaching the sultan in 1455 for trade concessions for its merchants and adopting a cautious policy towards any papal incitement to anti-Ottoman actions, as it did for example over the taking of Negroponte in 1470. Such relations, together with Florentine commercial success in the region provoked Venetian hostility and accusations of favouring the Ottomans.

Florentine-Ottoman relations, however, cooled on the death of Mehmed II in 1481 when Florence broke off its relations. This event is interesting from various points of view. It indicates the vulnerability of foreign merchants in Istanbul, the Florentines ostensibly breaking off relations as a result of the attacks on their merchants by the janissaries during the period of Bayezid’s accession, and draws attention both to the attitude of Florence to the changed political position in the empire after the death of Mehmed, and the considerable importance that the Ottomans attached to their commercial relations with Florence, Bayezid despatching an ambassador soon after his accession to complain about this rupture and to make clear the favourable conditions which would be granted to Florentine merchants in Ottoman territory. It was not, however, until 1488 that Florence despatched an ambassador to Istanbul to request a resumption of commercial relations.

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Tayyar Mahmud Pasha in Ottoman Politics at the turn of the 19th century

Tayyar Mahmud Pasha (d. 1808) has been mostly known by his rebellion (1805) against the “New Order” (Nizam-ı Cedid) policies of Selim III. However, his rebellion in the Black sea and North-Eastern Anatolia has not been examined within a broader context of internal and external factors that led him to organize a military arm against the central government. This paper aims to reconsider Tayyar Mahmud Pasha and his rebellion by referring to the Ottoman, French and Russian sources, which describe him very different from each other. Based on these different sources, this paper will analyse him as a powerful frontier figure, who attempted to strengthen his hegemony in the region by profiting from the balance of power among these states.

The first part of the paper will describe his relations with the Sublime Porte in the period of 1800-1805 based on the Ottoman sources. On the one hand, Tayyar Paşa pretended to be loyal to the Ottoman state by providing services such as the repression of banditry in Rumelia, capturing Gürcü Osman Paşa in Anatolia and in return he asked more favors from the Sultan to revive his grandfather Canikli Ali Paşa’s regional empire. On the other hand, he was naturally suspected as a pro-Russian figure because of his exile years (1790-1799) in Crimea as a Russian colonel. At the same time, his enemies at the Porte and in the provinces convinced the central government that he was having secret relations with the Russians and therefore, he should have been excluded from the reform program. Since the Ottoman government did not grant significant political and economic resources that Tayyar Paşa demanded, he collected troops from the northern and eastern Anatolia to revolt against the “New Order”.

However, his rebellion against the Sublime Porte can be considered as a protest against his exclusion from the reform program, rather than the reform agenda itself. In order to understand his rebellion and big trouble in the region, one must not only to look at his relations with the French and the Russians for the promotion of the commerce, but also his wide range of network established in the Anatolian towns. French consular reports are very rich to reconstruct this powerful Ottoman pasha as comparable to Pasvandoğlu Osman Pasha of Rumelia.
Moreover, as recent studies points out he was also involved in the famous May 1807 rebellion owing to his connections in Istanbul.

This paper will outline different conceptions of this ambitious, powerful Ottoman pasha and his fierce struggle against the Sublime Porte and other parties profited from his exclusion by taking into account his local, regional and international connections. Although his revolt was mostly analyzed in reference to his opposition to the “New Order” program, it can actually be interpreted as a power struggle by an autonomous frontier actor.

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Beer Consumption in 19th Century Aegean Port Cities and the Transformation of Public Space

In Central Europe, the per capita consumption of beer peaked in the late 19th and early 20th century. The reasons for the beverage’s wide proliferation were the new technologies that enabled its industrial mass production and longer durability together with its role as a status symbol and central element of working class sociabilities. Appropriating and reshaping the drinking habits of the middle classes were given importance by the so-called proletariat and resulted in several cases in beer riots, if citizens believed that their possibilities to socialize, politicize, and consume in a beer-laden atmosphere were endangered.

Beer also came to play a central role in the major port cities of the Ottoman Empire, such as Smyrna, Salonica, and Constantinople, but its function there was in part quite different. The drink seems to have found a certain degree of popularity already during the reign of Mahmud II. Its origins in seem to lie in small-scale breweries-cum-pubs that catered predominantly to sailors and diaspora communities from Central Europe. The foreigners’ demand for beer eventually led to the import of high quality brands, especially from Munich and Pilsen, to prestigious cafés in central locations of the port cities. Also, some Central European immigrants, such as Prokop in Smyrna and Bomonti in Constantinople, set up industrial breweries to cater to the local market.

The beverage’s growing proliferation caused a new social space, the beer garden and the beer hall, to begin to play a role in the 19th century port city. This paper aims to investigate what new forms of consumption, leisure behavior and cultural capital came to revolve around the public consumption of beer during the Tanzimat and Hamidian era and how they contrasted to the customs associated with more indigenous alcoholic beverages, such as mastic-flavored hard liquor and wine. It intends to thus demonstrate that the spread of beer was due in large part to consumers and entrepreneurs rooted in Central Europe, but that locally based drinkers and café owners soon came to play a prominent role in shaping the precise social meaning of the beverage in Ottoman port society.

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A Maronite Statesman Between Business and Politics in the Ottoman Empire: Selim Melhame Paşa

The gap between the economic and social structure of the Ottoman Empire and its European counterparts enlarged after the rapid and deep changes which started at the end of the 18th century. The increasing difficulty in solving its social and economic problems forced the Empire to take bigger steps toward the integration with the Western world. Signs of integration efforts, such as The Treaty of Balta Liman and the Declaration of Tanzimat, in 1838 and 1839 respectively, became clearer after the 1820s. Arguably, the Crimean War was an important factor in forging this integration. The Ottomans, for the first time, borrowed in the European financial markets to cover the expenses of this war. Another important outcome of this war
was the increased interest of European nations in the natural resources and raw materials of
the Ottoman territories. As a result, an inflow of foreign investment in many sectors was ob-
erved until the First World War. Two thirds of these investments were made in railroads, the
rest in different sectors such as banking, insurance, mining, ports, water and gas. In this pro-
cess, the Ottoman administration needed to find individuals or institutions which would facili-
tate obtaining the credits that it craved. Similarly, foreign investors needed to find individuals
who were either part of the Ottoman administration or who were close to it, in order to receive
profitable contracts and/or privileges. The aim of this paper is to present such an individual,
Selim Melhame Paşa, who served as a minister with close relationships with foreigners. Selim
Melhame Paşa, who came to Istanbul at a young age, and who managed to become a trusted
aid of Sultan Abdülhamit the Second was a Maronite Christian from Cebel-i Lübnan (Mount
Lebanon). After serving as the director of Düyun-ı Umumiye, being a trustworthy man of the
Sultan, he served as the Minister of Forestry, Agriculture and Mining between the years 1891
and 1908. Be that as it may, the main factor behind his strong political position was the strong
relationships which he had with the international financiers and entrepreneurs before and dur-
dering his service as a minister. Apparently, Selim Melhame Paşa was a valuable partner for for-
eign companies, since he received titles from and was decorated by some European countries,
such as France or Italy. Selim Melhame Paşa was one of the founders of several joint-stock
companies established in the Ottoman territories by foreign investors until he escaped to Italy
in 1908. He was one of the founders of the Ereğli Company, which was established by French
investors to build the Zonguldak port, and which was the largest foreign investment in the en-
ergy sector, until the opening of the oil fields in the Middle East. Having statesmen among
their founders provided foreign companies with a greater possibility of receiving the privileg-
es they demanded more easily.

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İlmiye Tarikinde Üç Asır: İstanbullu Arabzadeler
Osmanlı Devleti’nin ortaya çıkışından bứctülü başına kadar devam eden süreçte ulema; müderris-
lik, kadınlık vazifelerini uhdesinde bulundurarak bizatılı devlet hizmetini yürüttüğü gibi aynı
zamanda imparatorlukta cereyan eden siyasi, sosyal, askeri, ikitsadi ve kültürel hadiselerde de
etkili olarak devletin gidişatına yön veren elitin en önde gelenleri arasında yer almıştır. Osman-
lı uleması kimdir? sorusunu sorduğumuzda tek tek f tertlerle ve ulema aileleri ile
karşılışmaktaıyız. Osmanlı uleması üzerine yapılan araştırmalar içinde ulema aileleri, üzerinde
fazla durulmayan bir alan olarak kalıdır. Ulema ailesi kavrımı ve bu ailelerin devlet teşkı-
latının işleyişindeki konumlarını anlamlandırmayı amaçlayan bu çalışmada, bu çalısmada, on kuşak boyunca
ilmiyе sınıfının içinde yer alan Arabzâde ailesi ele alınmıştır.

Bir ulema ailesi nasıl ortaya çıkmıştır? Ailenin ortaya çıkışında patronaj ilişkilerinin rolü
Genel Müdürlüğü Arşivi, Vakanülüş tarihleri, biyografi kaynakları çerçevesinde incelenmiştir.

İlmiye sınıfı içindeki yerinin devamlığı ve aile üyelerleri arasında ilmiyе dahl olmanın bir
gelen hali gelmesiyle dikkat çekken, Celveti tarikatiyle yakın münasebetleri bulunan, modernleşme ile birlikte medrese yanında mektep eğitimleri olarak bürokrasisi de görev alan, çeşme ve mektep gibi hayır müesseseleri inşa ettiren, şiir, musiki ve hat sanatıyla ilgilenen
Arabzâde aileleri üzerine yaptığımız bu çalışma, hem ulema ailesi araştırmalarına hem de
ilmiyе sınıfın Osmanlı Devleti’nin sosyo-ekonomik yapısı içerisindeki yerinin anlaşılmmasına
katki sağlamayı hedeflemektedir.
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Tree Centuries on Ilmiye Path: The Istanbulite Arabzade Family

From the establishment to the fall of the Ottoman State, the ulama both carried out the public services by holding in itself the positions of professorship and judgeship and they were among the pre-eminent figures of the elites who shaped the course of the state on political, social, economic, military and cultural affairs. When we ask about a question like “who was the Ottoman ulama?” we get answers about some individuals and scholar families. The researches on the Ottoman scholar families is still a neglected topic. Aiming to explain the concept of “ulama family” and their function in the state organization, this study deals with a scholar family -the Arabzâde family- that had taken place in ilmiye class for ten generations.

How an ulama family emerged? What is the role of patronage involvements in this process? What was the characteristic of the relationship between this family and the other scholars or sheikh families? What can be figured out about the Ottoman ilmiye organization by considering a scholar family? What are their sources of income? Do they own any kind of a foundation? What are their intellectual activities and scholarly works? These leading questions will be examined through the records of Republic of Turkey Prime Ministry State Archive, İstanbul Müftülüğü Şer'iye Sicilleri Arşivi, The Archive of General Directorate of Foundations, the chronicler recordings, and the biographies.

This study hopes to be a contribution to the studies on ulama families and also aims at reaching a better understanding of the place of ilmiye class in the socio-economic structure of the Ottoman State by examining the Arapzâde family whose family members had a tradition of becoming an ilmiye class representative, who had close relationships with the Celvetî sufic order, who also served in bureaucracy by getting modern school education in addition to the classical madrasah seminary, who built charities such as fountain and school, who dealt with the arts of poetry, music and calligraphy.

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Ottoman Transition of Power Between the Years 1683 and 1750s: A Struggle for Sovereignty Among Ottoman Sultans, Newly Emerged Muslim and non-Muslim Elites

Our paper is going to look at the socio-political as well as economic events which prepared the Ottoman Empire for a new period between 1683 and 1750s. We shall posit that the period between 1683 and 1750s is a period of transition from a single sovereignty of the sultan to multiple sovereignties of first Muslim and then non-Muslim notable figures who were not only more concerned about their influence in the empire but also had means and desire to acquire further gains from newly created Ottoman system. In order to reveal this transformation we have chosen three stages that changed the course of the empire in the eighteenth century once and for all. The first period of time starts from the second siege of Vienna in 1683 and continues till the Treaty of Karlowitz in 1699. During that time we see the emergence of new Muslim notables which were not only quite different from earlier leading Muslim elites but also willing to clash with the state for the sake of their newly emerged power at the expense of sultanic authority.

In the second stage encompassing the years between 1699 and 1730, we observe sultan’s attempts to revive their authority with no success. Namely, starting from Mustafa II’s time, the Sultan tried to find a necessary ally among the interest parties and mainstay with another source of power in order to reassert his threatened position and consolidate it at the expense of others. In the third and last period of time between the years 1730 and 1750s, this time we witness the emergence of the non-Muslim notables with the help of both sultans and external powers, which in the end not only decreased the authority of the sultans but also opened a new era where the Muslim and non-Muslim leading figures both fought and cooperated one another for new distribution of the wealth in the Ottoman Empire. In other words, Mahmud I’s
(1730-1754) attempted to restore and reestablish the authority of the state with the help of the non-Muslim interest groups. Consequently, the realignment of 1731-1740 between the Sultan and his non-Muslim subjects as a mainstay of his reign changed the balance of power in favor of the non-Muslims.

We shall argue events external to the empire became catalysts of all these internal alterations and changes which laid the groundwork for later development in the second half of the eighteenth century. By 1750s, however, both Muslim and non-Muslim subjects of the Sultan were not only so concerned about the administration which determined their future but also so integrated with it that made their support or objection indispensable in the decision making of the state. In short, this paper is an attempt to display the changing balance of power between the sultans and their leading subjects of the Muslim and non-Muslim origin, which would not only permit us to understand the *ayanlık* institution of high importance but also the place of the non-Muslims in this struggle which occurred during the whole eighteenth century.

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Excavating the Pamuk’s Data With Statistical Time Series Techniques: Trends, Cycles and Structural Breaks in Ottoman Time Series Data

In the 1950’s, with the oncoming of Phelps Brown and Hopkins’ seminal papers in *Economica*, economic historians set out for the task of preparing long run time series data for prices and wages. This data harvesting effort culminated in the late 90’s and early 2000’s which witnessed the compilation of wage and price data for a considerable number of European cities by Allen. Along those lines Şevket Pamuk had prepared a commensurate data set for Istanbul and some other cities in 2000. Since then numerous researchers made use of the European price data in various ways. Van Zanden (1999, 2004) and Allen (2003) are just to cite a few. However those data were usually employed in a quite limited scope to feed panel data and other sort of models.

As far as we are concerned no any serious attempt has been made to investigate and exploit the time series properties of neither European nor Ottoman time series in a formal statistical time series framework. Apparently Fisher (1989) and Persson (1999) are sole exceptions, nonetheless, in fact they are not, since the former employed a pre-Allen obsolete data set with a limited sample while the latter used only grain prices not a general price index. On the other hand Özmucur and Pamuk (2002) entertained a very limited analysis on the Ottoman series, in an appendix to their paper, which suffers from various technical drawbacks.

In this paper we utilize an array of formal parametric and non-parametric time series and business cycle tools in order to decompose the series into their respective trend, cyclical and irregular (random) components: A battery of unit root and variance ratio tests such as Augmented Dickey and Fuller (1979), Elliott, Rothenberg and Stock (1996), Kwiatkowski, Phillips, Schmidt, and Shin (1992), Lo and MacKinlay (1988), Wright (2000) and an assortment of filters which are namely Hodrick-Prescott (1997), Baxter-King (1999) and Christiano-Fitzgerald (2003). Also special emphasize is to be given on structural breaks by implementing the multiple structural break tests of Bai and Perron (2003). All this statistical procedures would allow us to sort out trends, cycles and trend breaks in Ottoman time series, helping to set up a periodization.
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A Demonstration Of Some Statistical Techniques Concerning Probate Inventory Studies: Measures Of Inequality And Cluster Analysis

There exists a considerable literature on Ottoman probate inventories. However usually, a less than satisfactory level of technical prowess has been displayed by them. Tabulating the data, extracting percentages and drawing graphs are typically the “final frontiers” of the statistical technique employed in those studies. Nevertheless there is some potential in this type of data yet to be exploited by a set of some other but slightly more complicated techniques.

In this study we intend to focus on the distribution of the cash value of the inventories which can tell us a lot about the inequality of wealth. We draw on the huge statistical and economic literature spawned on the income inequality which poses a similar problem: How to measure inequality? Quite a multitude of statistics has been developed to tackle this problem. Gini Coefficient, Theil, Hoover, Atkinson and Robin Hood Indices are the most prominent ones. Different aspects of those statistics are to be examined in order to delineate their pros and cons in measuring the inequality of wealth in a non-technical language. Also statistical packages and websites facilitating an easy computation for the historians are to be cited.

Lastly “Cluster Analysis” which is the backbone of the data mining and a novel way to elucidate the inequality is to be introduced. All of the aforementioned techniques were implemented to probate inventories from Bursa to provide an ease of understanding and clarity for the historians. Thereby we aim to procure some useful additional techniques for the historians’ toolbox.

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Why is the Ottoman body “abnormal, amorphous and accustomed to slacking?”
The Body and Producing Productive Citizens in the Fin de Siècle Ottoman Society

In 1843, four years after the Edict of Gulhane, with which the Ottoman Empire entered its long nineteenth century, an unsigned piece appeared in the official newspaper of the empire. This piece, after evaluating the empire's position within the rapidly changing world, ascribed its politico-economic weakness directly to a sole reason: the laziness of the 'Ottoman nation.'

In this paper, I discuss how the body was reconfigured at a period when a series of modern binaries, such as productivity/laziness and work time/leisure time, were becoming hegemonic in late Ottoman society (1839-1920). The focus of this paper is based on the ethics books of the period, which display an 'elective affinity' between the mobilization for productivity, modern conceptualizations of body, and nation formation. Transformation of the use of terbiye was one way in which this new awareness became visible at a discursive level. The ethics books, an old genre that had new incarnations in the late nineteenth century, offered emergent discourses on work, body and time, self-discipline, and self-monitoring. These ethics books illustrate how productivity was articulated in normative terms and how religious idiom played a role in establishing modern concepts of work ethic.

The ethics books, in their multilayered formulations about notions of work and productivity countering laziness and idleness, not only became an arena in which a new self was debated, but also a sketching ground of an ideal citizen and ideal society. Unlike the state orders that specifically targeted the bureaucrats in the governmental offices as 'bodies at work,' the authors of the ethics books, most of whom were bureaucrats themselves, addressed the entire Ottoman 'nation.' As the building block of a nation, the human body became the site where laziness and indolence ought to be defeated in order to establish a 'productive nation.' Body became a topos where the forces of work and productivity fought the contagious virus of laziness. The Ottoman body, deemed as 'accustomed to slacking,' and far from an idealized 'machine-like' discipline, became a culprit of many social vices, and even military defeats. What was 'national' had to be filtered based on their contribution to productivity of the nation,
and productiveness proved to be a very volatile term. Emphasizing social practices of the Tanzimat reforms that these new configurations were rooted, in this paper I attempt to place the discourses on body, and productivity at the center of an Ottoman modernity.

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**The Determinants of Bilateral Trade, International Politics and Institutions - Evidence from Late Ottoman Empire**

The purpose of this research was to study the impacts of the international political environment and institutions on trade flows by identifying seven hypotheses for the Ottoman Empire. A panel data set of 18 trade partners over 1879 to 1913 was used. The arguments including in the first part state that trade flows might be influenced by conflicts and alliances, the second part addresses the impacts of insecurity from regime changes, and also regime types on Ottoman trade. In this setting, we estimated an augmented gravity model for Ottoman exports and imports with political and institutional variables added. The results showed that conflicts and alliances have significant effects on bilateral trade flows. As for the impact of importers’ political institutions, we found that stable political regimes encourage Ottoman imports; but the support for the influence of them was moderate. The results also suggested that free trade agreements play a significant role in the formation of Ottoman trade, in particular imports.

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**Small Livestock In The Economy Of Bosnia At The End Of 16th Century**

Bosnia is a very favourable area for raising livestock due to its hilly and mountainous surrounding, especially for raising sheep, goats and such. In historical literature and accomplished results on that topic in Bosnia, there aren’t any researches that treated the participation of small livestock raising in the economy of Bosnia, with exception of the work of H. Hadžibegić, “Tax on small livestock and pasture usage”. There are legislations given in that work that treat various questions about the area of small livestock raising, especially questions of tax height, ways and times of collecting. Since the author relied on cadastral tax census in Bosnia, its been given very poor data on small livestock and mostly from the period of the beginning of 16th century. Its possible however to acquire at least some basic insight into that economy sector. The work offers only data of particular categories of population. For the area of Herzegovina its been offered some more data, but they were from the 15th century. As the incomes form the small livestock weren’t imparted to the fiefs of spahis or zaims (timars of spahi or zaim, timar-holders) their documentation was not registered in the cadastral tax censuses. That is one of the main reasons why there weren’t any approaches to this problem. On the base of somewhat newer sources from late 16th century, I would like to disclose the growth of this economic sector in some parts of Bosnia. The analyses would cover three kadiluks (the area of a responsibility of a judge): Sarajevo, Neretva, Akhisar. It should display in what intensity the small livestock was spread as an economy business and in what intensity it participated in the complete economy of those areas.

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**Casanova in Istanbul**

Giacomo Girolamo Casanova (1725-1798)’s ubiquitous reputation of gambler, adventurer, and above all womanizer shadowed the fact that the Venetian nobleman was one of the most intellectually intriguing personalities of his time, incarnation of his, less epicurean than stoic ethical ideal, who circulated in virtually all courts of Europe, and maintained friendly correspondence with some of the most distinguished men and women of the period. It is even less
known that, after his promising career as cleric has been abruptly terminated with an affaire du coeur and the consequent scandal, 19 years young Casanova spent 3 months in Istanbul, between July and September 1744, in a mission for cardinal Acquaviva. During his stay he was introduced to the most exclusive circles of cosmopolitan Pera community, and became intimus of some Ottoman dignitaries. In the second of his ten volumes long Histoire de ma Vie, he left some detailed and witty remarks on the life of the 18th century capital's social elite. The paper aims to discern historical facts behind Casanova’s Istanbul memoirs, evaluate their plausibility and identify some of the introduced personalities.

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Theatres of war – Battles and Historiography (Ottoman historians upon the participation of the reaya in the war of the Holy League and the Ottoman Empire 1683 – 1699)
The current presentation is based upon the representative ottoman historical narratives – the histories of Silahdar Mehmed Aga and Defterdar Mehmed Aga – in search of the typology of social behavior of the Christian inhabitants of the Ottoman Balkan provinces during the war of the Holy league with the Ottoman Empire in the end of the 17th century. The Ottoman authors, which reports will be analyzed, are part of the historiographic direction that presents the military and political events in the Ottoman Empire during the second half of the 17th century. At the same time the chroniclers involve information about the life in the provinces, as a reflection of the war upon the reaya, and its reactions. The purpose of this report is to present the Ottoman viewpoint in the light of Ottoman historiography, as concrete events, happened in the Ottoman rear during the successful advance of the Habsburg forces will be viewed upon. From the examples, that will be presented, will be made some conclusions, characterizing the behavior of the non-Muslim population in the context of the political events.

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Ottoman fiscal documentation as a source of social changes during times of war (Some aspects of the war between the Ottoman Empire and the Holy league 1683 – 1699)
The purpose of the present paper is to present some aspects of the Ottoman Empire’s social structure at the time of the war with the Holy league (1683 – 1699). This will be made by presenting the information, given by the ottoman registers and, to be more specific – one avarız defter, compiled in the 1102 year of Hijra (1690 – 1691), describing regions of the Ottoman Empire, now on the territories of Southeastern Bulgaria, Northeastern Macedonia and South-eastern Serbia.
This avarız register contains information about different classes of the Ottoman society, directly and indirectly affected by the military conflict. The source gives opportunity to be interpreted in the different – paleographic and diplomatic, economical and financial, demographical, social and in the field of historical geography - aspects and problems of the Ottoman history. Here, on the basis of the main text and some additional information in the register (compiled in the wartimes and relevant to regions, directly affected by the military conflict), will be made some suggestions for the reflection of war upon the reaya and the military class – askeri.
Istanbul Custom was organized as a center of both land and sea customs inside of the city and also the center of the customs in the Marmara region as whole. Sometimes customs from the Black Sea and Aegean coasts were connected to this network. Manager of Istanbul custom (Gümrük Emini) was administrated this network by the mediation of the managers of the connected customs.

Istanbul Custom, that spread geographically a wide area, was one of the most important revenue sources of Ottoman Empire. This importance resulted was not only coming from tax income, but also custom spent some of its money for different expenditures of Ottoman Empire.

In this paper, it will be focused on these expenditures. For instance salaries of some state staff, payments for retired people, some needs of Ottoman Palace, military expenses, payments to poor people living in Istanbul, some transportation costs of guilitys or people who couldn’t manage to return their homeland and payments for Crimean Girays with their families were spent by Istanbul Custom. While some of these spendings were being done for economic reasons, some of them had politic and social reasons.

All of these expenditures will be explained according to types and intent of payments. Sources of this paper were archival register s, which were found while I have been studying my PhD thesis about Istanbul Custom in the Ottoman archives.

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Expenditures of Istanbul Custom between 1750-1800

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1750-1800 Years Among Istanbul Customs’ Expenditure Arrangements

Istanbul Customs, Istanbul within the kara and deniz gümrükleri for the whole Marmara region is known as. Istanbul customs and other customs part of the network. The customs network was connected to the Black Sea and Aegean coasts. The manager of Istanbul Customs was administrated this network by the mediation of the managers of the connected customs.

All of these expenditures were explained according to types and intent of payments.

Sources of this paper were archival registers, which were found while I have been studying my PhD thesis about Istanbul Custom in the Ottoman archives.
Strategies of Rule: Provincial Administration in the Tanzimat Era

The Tanzimat reforms centralized provincial administration by forming a new bureaucracy, attempting to regulate taxation and conscription, and implementing new local councils. This centralizing aspect of the Tanzimat has been well studied in the last decades, but the application of the Tanzimat also created new spaces of interaction between the state and local actors, where contention, negotiations and conflict prevailed. This paper focuses on this interactive process and studies different strategies of rule that the Ottoman state developed during the application of the reforms in provinces. Strategies of rule refer to mechanisms that the Ottoman statesmen developed in response to issues raised by local actors. I call them strategies not policies because they were formulated on the spot when the issues came to the agenda, being responsive to the needs of local groups. However, these temporary solutions were constructed basing on the acknowledgement of the long term legacies of Ottoman rule, which included negotiation capacity and flexibility. This paper attempts to problematize the conventional understanding which considers the Tanzimat as a top down imposition of new practices and policies without any consultation with local groups. What the paper emphasizes is the learning process of the Ottoman state that is its capacity to negotiate and learn from these negotiations. Documents from the Ottoman archives, especially petitions and orders between the center and provinces, will be analyzed to provide examples about various state functions including security, centralization and taxation in different regions of the Ottoman Empire such as Ankara, Edirne and Bulgaria. These examples will display some common aspects of state strategies while acknowledging differing aspects and regional variation. In terms of providing security, the reorganized zaptiye system relied on the surety (kefalet) mechanism that was a long term legacy of the Ottoman rule. In the reorganization of provincial administration, reforms actively intervened to social structure especially in frontier regions which were strategically important for the state. The strategy was to further hierarchy by supporting and implementing headmen (muhtars) to villages and neighborhoods in an attempt to curtail powerful local notables as in the case of tribal groups in the province of Ankara and landholders in Northern Bulgaria.

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A Family Sprouting in War: The Emergence of Köprülü Political Influence during the Habsburg-Ottoman Military Engagements of 1658-1664

The ascendancy of Köprülü Mehmed Paşa to the grand vizierate in 1656 marks an essential change both in the administrative practice and the political culture in the Ottoman Empire. Unlike his predecessors, Köprülü Mehmed Paşa managed to create a long-lasting governor family which, with its affiliates, maintained the peak of the Ottoman political system for nearly half a century. In the beginning of this period, Köprülü family prospered in terms of financial capability at an astonishing speed that would most probably account for its coming success within the Ottoman political body. The amount of vakf endowments established by Köprülü Mehmed Paşa in his tenure between 1656-1661 points to a virtual accumulation of political power and material strength in the hands of his family. For instance, in 1661, when Köprülü Mehmed Paşa appointed his son, Fazıl Ahmed Paşa, superintendent to his vakfs all over the empire before his death, the expected income from Köprülü vakf properties amounted to nearly 6.500.000 akçe. Moreover, just in a couple of years, this sum was further supplemented by additional income from the vakf properties in Arad and Nagyvárdd which had recently been added to Ottoman territory. More interestingly, Fazıl Ahmed Paşa followed the example of his father and acquired land or purchased some assets in Érsekújvár (Nové Zámky) in 1663 on which he founded a vakf in his name in the newly conquered region.
However, even a superficial look in contemporary Ottoman narratives will suffice to reveal that Köprülü Mehmed Paşa, until the day he was ascended to the grand vizierate in 1656, was not particularly a person of wealth. Quite the contrary, his election to the post was harshly criticized among his contemporaries who repeatedly voiced Mehmed’s need of money to insult him. Nevertheless, Köprülü Mehmed Paşa and his son and successor in grand vizierate, Fazıl Ahmed Paşa succeeded in founding substantial family vakfs in Tenedos (Bozcaada), (Limnos) Limni, Borosjenő (Yanova/Ineu), Arad, Nagyvárad as well as in other parts of the empire from which the Köprülüş allocated a certain amount of money directly to female members of the family. Given these circumstances, a pattern seems apparent. A considerable part of the Köprülü vakfs was rooted in the regions that had been occupied or retaken for the Ottoman Empire by direct initiative of Köprülü Mehmed and Fazıl Ahmed Paşas. This development looks rather natural as well as anticipated, since the vakfs established by the Köprülüs rested mainly upon land incomes that had been granted by the sultan in the newly seized territories, most probably, in exchange for their leading participation in war efforts on the western front against Habsburg forces. In addition to this respectively deep-rooted administrative practice, Köprülü Mehmed Paşa and his son have duly appreciated the opportunities presented itself during the Ottoman-Habsburg military engagements, and they bought a great deal of estates at rather fair prices deserted by their former owners in the cruel devastation of the war.

In this paper I aim to clarify the details of this process in order to describe the factual correlation between war and material gains which would lead us to the inevitable speculation whether the members of the Köprülü family and the leading personages of the period who had sided with them instigated and pushed for military engagements on the western front.

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Morisco Refugees, Ottoman Authorities and European Communities in Ottoman Galata, 1570s-1630s
While there are several valuable studies examining political and religious dynamics in Morisco communities in North Africa both before and after their final expulsion from Spain between 1609 and 1614, little is known of Morisco refugees in the other destinations they reached, particularly in the capital of the Ottoman Empire—the key imperial rival of the Spanish Habsburgs and the polity that Moriscos were accused of secretly supporting as an insidious “fifth column” (Hess, 1968). While many Moriscos migrated to Ottoman-controlled North Africa, especially Tunis and Algiers, historians have suggested that those who traveled as far as Istanbul were the well-off, well-connected individuals many of whom were successful merchants and craftsmen. The destiny of these refugees as well as the Ottoman-Morisco relationship in general has not been systematically explored through the vast Ottoman archives and narrative sources as well as through the diplomatic sources that detailed their troubled journey through France and Venice to their final destination in Istanbul and their subsequent settlement there.

This paper is about religious migration and economic competition attendant upon the insertion of the Morisco refugees into the heterogeneous merchant and confessional landscape of Ottoman Galata in the age of fierce imperial and confessional competition, between the 1570s and 1630s. Moriscos began arriving to the Ottoman capital already in the 1570s, in the wake of the unsuccessful Morisco revolt in Alpujarras (1568-71), which was followed by unprecedented pressures on Iberian Muslims to abandon not only their religion (a process already underway since 1500), but their customs, culture, language and books as well. This state-organized erasure of religious and cultural identity culminated in the edict of expulsion in 1609 of all “new Christians” of Muslim origin. During their exodus, between 1611 and 1614 the refugees were aided by the French and Venetian authorities, upon the express request of the Ottoman Sultan Ahmed I, who in his letters to the Dodge of Venice and the French king styled the refugees as
“his subjects.” That, however, did not spare the refugees from harassment and physical harm on their way to Istanbul.

Once they reached the Ottoman capital, the refugees were settled in Galata, in what appears to be the deliberate attempt by the Ottoman authorities to change the confessional make-up of this overtly non-Muslim section of the city. This is how the fierce economic and confessional competition among the local, already established communities and the new comers began. The paper will reconstruct this competition on the basis of Ottoman, Venetian, French and some Spanish contemporary sources by focusing on several incidents surrounding mercantile interests and attempted takeover of Galata churches by the Morisco refugees.

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The Role of Wine in the Ottoman Society, a Collective “Vice”: Restrictions and Disobedience to Laws
Though strictly restricted and forbidden, wine has always been a very significant component of Muslim intellectual and reigning classes. Not only as an organic part of highly-intellectual gatherings and feasts, but also as an undeniable unifying factor wine has always found addicts from almost all levels of society within the borders of the Ottoman Empire. Obviously the coexistence of Christian and Muslim subjects of the Sultan in the same quarters, villages and towns made it easier for the Muslims to get to this “forbidden” drink. An astonishing variety of sources help us to draw the portrait of these wine consumers: Travelers’ accounts, avisos, disacci, pilgrims’ notes, imperial letters of the Sultan, letters of agents, spies, double spies, - in some cases triple spies-, informants, merchants, renegades, double renegades, triple renegades, captains, religious figures belonging to different sects and men in exile, like Jews. This paper aims to analyse this colorful secret society and its “vicios” with Ottoman, Spanish, Italian, German, etc. sources. Archival data deriving from the archives of Spain, Italy and Ottoman Empire Spain, Italy and Ottoman Empire will be on the foreground.

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Ottoman works of popular learning and sciences and their “consumers”
Contrary to the often expressed view that Ottoman intellectual life hit rock bottom during the period extending from the second half of the sixteenth to the end of the 18th century, many Ottoman manuscripts preserved in Turkish and Western libraries and archives testify to the great interest with which many Ottomans approached different fields of science and learning. The number and variety of these documents is abundant. As a first approach to this field of research, that is, Ottoman interest in and use of learning and sciences during the period mentioned, we have chosen two types of documents: the Ottoman encyclopaedia Netaic el-fünun and several volumes of Ottoman mecmuas from the collections in the Austrian National Library.

The popularity and widespread use of the Netaic is attested by numerous manuscripts extant in libraries and archives. Many of these manuscripts contain, beside the text proper of the Netaic, diverse marginal notes which reflect the interests and concerns of the readers and “users” of this encyclopaedia.

The mecmuas are collections of notes and extracts from other works gathered by one person, or sometimes by several individuals, for their personal use. We can assume that the information contained in these manuscripts of the Netaic and the mecmuas represents to a great extent the learning and ideas that really mattered to the educated Ottoman during the Early Modern Period. Therefore they provide an excellent starting point to examine Ottoman intellectual culture and to investigate what the contemporary producers and users of knowledge them-
selves were interested in, how they understood their dealings with learning in general and the sciences in particular, what motives and aims they had in mind, and what their methods and background assumptions were. For the specific context of this conference we intend to focus in our presentation less on the scientific contents of our documents but rather on their users: We will investigate the social and economic background of these readers and users, describe the social practices which provided the context in which the Ottomans made use of learning, and we will relate their concerns and interests as they are expressed in the entries in the mecmuas and marginal notes in the manuscripts of the Netaic to this social background.

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Memoirs of Ottoman Governors as Reflecting the State of their Provinces and Their Own Experiences
The number of memoirs written by Ottoman officials serving as governors of provinces is not large, but it is possible from those existing to form an impression of their particular experiences while in office and of the particular conditions of different regions in the Empire. Certain common denominators emerge which point to the generally hard life of the governors, trying to overcome both the bureaucratic obstacles they faced and those which emanated from local conditions. While problems encountered in all provinces had much in common, there were also some particular features unique to one or another province or region. The paper will attempt to make some generalizations about the work of provincial officials during the last decades of the Ottoman Empire as well as point to some of the salient differences between various regions.

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The Introduction of Printing into the Ottoman Empire
Many of the Jews, exiled from Spain in 1492 and from Portugal in 1497, found refuge in the Ottoman Empire, which welcomed them. Among those who settled in Istanbul were some who brought with them the skills of printing which had recently been introduced into Western Europe. These Jews set up in Istanbul in 1493 the first printing press in any language in the Ottoman Empire. Since then, they printed numerous books in Hebrew and later in Ladino (Judeo-Spanish) in Hebrew characters, sending them throughout the Empire and beyond its frontiers. Thus, they soon became an important cultural center for the publication of Hebrew books. The printers enjoyed throughout the fact that there was no censorship whatsoever on book publication in the Ottoman Empire, contrary to the situation in many Christian lands. The paper will attempt to present an overview of Hebrew printing in Istanbul and a methodical characterization of the works printed there.

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Osmanlı ‘ın Sosyo-Kültürel Yapısının Fotograflara Yansıması
Osmanlı İmparatorluğu’nda ve siyasi açıdan olduğu kadar, farklı dil, din, ırk ve kültürel mozayığıyle de hem dünyanın, hem de yabancı gezgin fotoğrafcıların ilgisini çeken önemli merkezlerinden biridir. Fotografin,icadından çok kısa bir süre sonra Osmanlı’ya gelmesi ve burada da Grand Rue de Pera’yı seçmesi bir rastlantı değişildi. Çünkü Pera (bugünkü adıyla Beyoğlu)Musevi’inden Levanten’ine, Rum’undan Avrupa’lsına dek her bir milletten insani içinde barındıran, onların yaşam tarzlara ve şeklindeşlenen bir kültür mozayığı gibiydı.19.yüzyıl sonlarında Pera küçük bie Avrupa değil,Avrupa’nın ortasındaydı.
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Ottoman Elites and Conflict in an era of changes: Cyprus at the beginning of the 19th century

A Cypriot revolt in 1804 during the reign of Selim III who was dethroned a few years later due to the changes he attempted to make by creating the Nizam-i Cedid is a good basis for the analysis of the situation in Cyprus in the first years of the 19th century. As it happens very often in history, the analysis of the 1804 revolt in Cyprus, which marks the beginning of a very difficult and full of developments 19th century for the island, raises more questions than it aspires to answer. In my view, the 1804 revolt in Cyprus is at the same time the culmination of earlier developments in relation to the formulation of local Ottoman elites but also the delimitation of the most powerful local authority on the island for the rest of the Ottoman history of Cyprus until 1878. An Ottoman-Cypriot elite (like Toledano refers to Ottoman-Egyptian, Ottoman-Syrian, Ottoman-Iraqi, Ottoman-Tunisian and Ottoman-Algerian elites) gradually became the predominant group in the Cypriot society during the second half of the 18th century. The emergence and the political influence of this Ottoman-Cypriot elite may relies on the two distinctive factors that Albert Hourani mentions in his work: It’s access to authority, that is the imperial centre, and its social form and in an extent recognition by the society as it’s natural leadership.
The questions raised by the analysis of the revolt are several and complex. First and foremost, which persons or institutions constitute the Cypriot Ottoman ruling elite in the beginning of the 19th century? Particularly in relation to the Church of Cyprus and its High Priests, should we study the first decades of the 19th century as the culmination of the establishment process of the Church of Cyprus as a powerful political institution? It is also important to ask why it is mainly the Muslims on the island who revolt and especially those living in Nicosia. What was the reaction of the central administration and the island’s authorities and how is the revolt finally repressed? Another question refers to the possibility that the 1804 revolt was due to harsh competition between multiple authorities on such a small place like Cyprus. If the reply to this question is affirmative then another question is raised as to which authority will come forward as the most powerful after the complete repression of the revolt.

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“Refugees, Land, and Competing Sovereignties in the Balkans after the Russo-Ottoman War of 1877-78”

This paper analyzes how competing sovereignties—imperial Ottoman, imperial Russian, and national Bulgarian—were articulated vis-a-vis Turkish Muslim and Bulgarian Orthodox Christian migrations between Ottoman and Russian occupied territories during and after the Russo-Ottoman War (1877-78). I show how Muslim and Christian migrations were embedded in the radical changes in land tenure which accompanied the end of direct Ottoman rule. Muslim and Christian migrations, I argue, were instrumental in the post-war creation and solidification of polities in Ottoman territory. This was so because the peace Treaty of Berlin (July 1878) enacted the contradictory diplomatic logic of containing movements for national independence in empires while linking imperial sovereignty to ruling over distinct ethno-religious groups. I describe this diplomatic logic by focusing on Eastern Rumelia, a polity that was created by the Berlin signatory powers as an autonomous, tributary-paying Ottoman province, with an appointed Christian governor and an elected legislature seated in the capital Plovdiv. The Berlin signatory powers gave the province pluralistic principles of rule whereby representative government would hinge on the political balance between several ethno-religious groups. This conception of self-rule, which entwined representative government with a group ethno-religious balance, ultimately collapsed in September of 1885 when, after a coup and an uprising, Eastern Rumelia was annexed to the Principality of Bulgaria. I argue that the Berlin conception of self-rule collapsed less because of the inevitable force of nationalism, but because 1) political representation stemmed from the notion of balance, which was rooted in ethno-religious “majorities” and “minorities”; 2) the maintenance of balance entailed the competing agendas of empires.

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Contribution to the Economic History of the Eastern Balkans (late 16th and early 17th centuries)

Agricultural and urban economic history and history of prices as well in the 16th- and 17th-century Ottoman Empire are still asking for more scholarly works on local economy employing diverse primary material and further price data. This study analyses the account books of imperial waqfs, which are largely neglected archival sources in the local studies, and provides data for food prices. The imperial waqfs held vast agricultural lands and urban properties in the Balkans therefore their financial history reflects the changes in the regional economy. This paper aims to contribute to the economic history of the eastern Balkans in the late 16th and early 17th centuries through the financial analyses of large imperial waqfs. The time span covered in this examination is considered a period of ‘crisis and change’ in the Ottoman history. The
literature flourished around ‘the general crisis of the 17th century thesis’ assumes a global economic crisis in the same period. In this study, the economic development of the eastern Balkans is also evaluated within the framework of the thesis of economic crisis.

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Doğu Balkanlar’ın İktisadi Tarihine Bir Katkı (geç 16. ve erken 17. yüzyıllar)


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A Foreigner in the Foreign Use: Alvise Gritti in the Ottoman Politics

Alvise Gritti (1480-1534) is one of the most interesting and vivid characters appeared in both Ottoman and European history of the sixteenth century. As an Istanbul-born Venetian, Gritti was the son of Andrea Gritti, the Doge of Venice elected in 1523, from a non-Muslim Ottoman woman. Since he was not born within a Catholic marriage and he was accepted illegitimate according to the Venetian law, he was deprived from the right of participation into the Venetian politics despite the fact that he was talented and well educated in the Renaissance atmosphere of Italy. Instead, he found the chance of having a political carrier in Istanbul, his birthplace, where he had come to engage in commerce. With the help of luxurious goods he traded, he could appear within the palace, find to contact with high ranking officers, even the Sultan of the period, Suleyman the Magnificent. In short time following his presentation to the Sultan as a “connoisseur of jewels” by the Grand Vizier Ibrahim Pasha, his close friend, he found the opportunity to show his talents in diplomacy and politics, mediated between the Ottoman sultan and the European states; and undertook important tasks in the “Hungarian Question”, which was considered as one of the most important political problems of the concerned period. The “bastard son” of Venice, in a sense, was used as a smart pawn in the cases of necessity.

Not only for the Ottoman politics, but also for the everyday life of Istanbul, Alvise Gritti can be considered as a colorful character in that period. In his European style palace, the diplomats, travelers, merchants were hosted and Renaissance style festivals were held. Some contemporary sources reveal that some high ranking Ottoman bureaucrats even the Sultan himself were participated in these meetings. The district where his palace had been would started to be called Beyoğlu, his epithet after his time. Moreover, Alvise Gritti followed the path of Renaissance intellectuals and undersigned a work with Dragoman Yunus Beg which can be considered within the literature of “cose de’Turchi” and contributed to introduce the Ottoman administration and life in Venice. He never quit contact with his father; he even pioneered to supply the grain scarce in Venice with his grain laden ships using his network in the imperial capital and worked as a spy for Venice.
This paper can be considered as a compact review of the master thesis of the present author and intends to peruse the life and the roles of Alvise Gritti within the Ottoman politics. In this context, besides the political conjuncture of the period, the family, the personality, and the extensive commercial and political networks of Alvise Gritti and the tasks that he undertook as part of the “Hungarian Question” will briefly be discussed mainly by light of the Venetian sources. The paper aims to prove that Alvise Gritti is one of the versatile and enigmatic personalities of his time; he advanced through the present political system and deposed by the same system whenever he started to use it for his benefits and the examination of the life of Gritti and his political roles is important and necessary not only to reveal a figure rarely appeared in the Ottoman history but also to understand the general political structure and the diplomatic relations of the period more clearly. In that aspect, besides presenting the character, the author intends to portray how the Ottoman politics helped the raise of such kind of personalities and used them in the international arena.

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On the Forms and Nature of Violence in the Late Ottoman Province of Trabzon (1876-1924)

Violence in Ottoman history in general appears to have become a topic of increasing interest. The scope of the works produced on various forms of violence have been remarkably expanded, ranging from the tribal banditry and the Celalis of the sixteenth-seventeenth centuries, to the forms of violence used by the modernizing state as well as the ones developed by the revolutionary/nationalist organizations during the nineteenth and early twentieth centuries. While Karen Barkey's recent work, Empire of Difference (2008), develops a perspective through the dichotomy of accommodationist inclusivist vis. assimilationist exclusivist polities with the increasing use of uncontrolled violence by the weakening state over centuries, James Reid (2000) points to the new forms of organised violence both by rebel groups and the state, focusing on the culture and practice of başıbozuk/milis/çete activities of the last century of the Empire.

In this paper, I will retake the issue of violence in the late Ottoman context, and discuss certain aspects of it by focusing on how ordinary acts of banditry gradually assumed an ethnic character and further incorporated into nationalist movements, changing nature from a petty crime into heroic acts of national struggles for independence in a multi-ethnic empire. Based on various archival sources and oral history work, my paper will zoom into the Eastern Black Sea districts from Samsun to Giresun, where Muslim and non-Muslim native population were mixed with the newly-arrived immigrant groups, showing how this mixture evolved into a complex circle of violence in the forms of banditry and local militias, eventually leading to dangerous militarization of the whole society towards “national” causes. It also develops an argument around the central question: how such a complex issue of violence can best be contextualised and conceptualized both at micro and macro levels in a disintegrating empire.

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Osmanlı Devleti'ndeki “Mahrusa” ve “Mahmiye” Terimlerinin Mana ve Mefhumu

Osmanlı belgelerinde sıkça kullanılan bu iki terimin tarihi ve siyasi anlamları üzerinde ciddi bir çalışmmanın olmadığıalmamalıdır. Özellikle fermanlar, Şer’iyye sicilleri üzerinde yapılanmahtar işlemleri ile ilgili olarak, bu iki terimin tarihî ve siyasî anlamı göz ardı edilmemelidir. Bunda tutulan, Türküyle Osmanlı Devleti'ne dahil olan her çaktı, her bir terim parçası, Mahmiye veya Mahrusa’dır, yani Osmanlı Devleti’nin yüce hakimiyeti altında himaye edilmiş, korunmuştur.


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XVII. Yüzyıllık Ortalarda Veba Salgının Erzurum Eyaleti’ndeki Sosyo-Ekonomik Yansımaları Üzerine Bazı Görüşler

İnsanlık tarihininアウトック hastalıklarından birisi olan veba, XVII. yüzyılda Osmanlı İmparatorluğu sınırları içerisinde etkili oldu. Fare, fare piresi ve insanlar kanalıyla yayılan hastalığın, ciddi boyutlara ulaşmasında açığın ve yoklukluğun etkisi olmuştur. Bu bağlamda özellikle XVII. yüzyılda, Osmanlı Devleti’nde görülen çok<num ber, sadece askeri ve ekonomik alanlarda sınırlı kalmadı sağlıktı ve hissetildi. Bilhassa uzun yollar süren savaşlar, ekonomik yetersizlikler ve merkezi otoritenin zayıflığı göz önüne alınarak halk açısından oldukça olumsuz bir tablo ile karşılaşılmaktaydı. Tabii bu durumda veba gibi bir takım menfi gelişimlere olanak sağlamaktaydı.

Ottoman merchants and a Venetian guild and petitions from both sides reached the highest offices of the state.

The aim of this paper is to present the life of the Ottoman merchant community in Venice in the 17th century. In 1621 the Venetian government created a huge caravanseray, the so-called 'Fondaco dei turchi', for the Muslim merchants coming from the Ottoman Empire. However, in that century there were also other subjects of the sultan who used to reach the Rialto market to trade: for instance Christian Greeks, Armenians, Albanians and also Arabs. Being Christians they were not obliged to remain in the 'Fondaco dei turchi' but could stay in hotels, houses of their nations, and also private houses. Nonetheless the fact that these merchants were all Ottoman subjects sometimes pushed them to act as a real community, above all when they were fighting for their rights: for instance in 1654, during the Cretean war, a quarrel arose between Ottoman merchants and a Venetian guild and petitions from both sides reached the highest offices of the state.

The aim of this paper is to present the life of the Ottoman merchant community in Venice in the 17th c., the places they lived, how they acted, how long they used to stay and also, at least in one lucky case, the way they enjoyed the beauty of the city.

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Ottoman merchants in Venice in the 17th century

In the first half of the 17th c. Venetian-Ottoman trade reached its climax and even the two long wars of the following years could not stop it completely: merchants coming from the Ottoman Empire went on reaching the city of the Lagoon even if the sultan’s army and navy were fighting against the doge’s ones. In 1621 the Venetian government created a huge caravanseray, the so-called ‘Fondaco dei turchi’, for the Muslim merchants coming from the Ottoman Empire. However, in that century there were also other subjects of the sultan who used to reach the Rialto market to trade: for instance Christian Greeks, Armenians, Albanians and also Arabs. Being Christians they were not obliged to remain in the ‘Fondaco dei turchi’ but could stay in hotels, houses of their nations, and also private houses. Nonetheless the fact that these merchants were all Ottoman subjects sometimes pushed them to act as a real community, above all when they were fighting for their rights: for instance in 1654, during the Cretean war, a quarrel arose between Ottoman merchants and a Venetian guild and petitions from both sides reached the highest offices of the state.

The aim of this paper is to present the life of the Ottoman merchant community in Venice in the 17th c., the places they lived, how they acted, how long they used to stay and also, at least in one lucky case, the way they enjoyed the beauty of the city.

Osmanlı arşiv kayıtlarındaki veriler, bahsedilen dönem üzerine yaptığımız numizmatik araştırmalardan çıkan sonuçlarla büyük ölçüde örtülmektedir. Sunulacak bildiri çerçevesinde, bu veriler değerlendirilerek Kara (ca) Akçe ile doğuduğaki sözkonusu darphanelerde basılmış akçeler arasındaki olası bağlantı tartışılacaktır.

Gisela Procházka-Eisl see Marlene Kurz

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Austro-Hungarian political-economic interests in the Ottoman Empire during the 1890s

The activities of foreign banks and investment groups in the Ottoman Empire and corresponding economic policies of the Great Powers provide a rich and rewarding field for historical and economical studies. The second half of the 1890s constitutes a particularly interesting period, as it saw the Ottoman Empire plunged into deep political and economical turmoil through the notorious Armenian massacres of 1894-1896, the 1897 Greco-Ottoman War, international and internal pressure for reforms and the constant struggle to acquire capital and avoid bankruptcy. Research dealing with institutions such as the Ottoman Public Debt Administration, the Ottoman Bank and the complex interactions between representatives of international economical and political interests has traditionally mainly focused on actors connected with Great Britain, France and Germany, the most economically powerful of the Great Powers.

This paper in contrast intends to shed some light on the so far comparatively neglected subject of Austro-Hungarian political-economic interests and interest groups in the Ottoman Empire. While the Habsburg Monarchy may not have been much of a global economical power, it certainly wielded economical influence on the Balkans and in the Ottoman Empire. How frequent were corresponding interactions between Austro-Hungarian political decision makers, economical lobbyists and investment groups? Economical and financial considerations clearly influenced Austro-Hungarian policies towards the Ottoman Empire long before the ambitious Balkan railway plans of 1908: In 1895 a group of mainly Austro-Hungarian investors wielding a monopoly on Ottoman tobacco exports confidently appealed directly to Foreign Minister Agenor Count Goluchowski, lobbying for a tightening of international control over the Ottoman Empire to secure their profits. The Austro-Hungarian ambassador in Constantinople later played a key role when the Ambassadors’ Conference there worked out a potentially far-reaching reform plan in February 1897, aiming to secure common Great Power interests in an Ottoman Empire stabilized under international economical and political control. In November 1897 the Austro-Hungarian ambassador in Constantinople successfully applied “gunboat diplomacy” style threats of naval bombardments to force the repayment of a loan to a railway company and an official apology of the Ottoman government for insulting a representative of the shipping company “Austrian Lloyd”. My paper explores these evident connections be-
tween Austro-Hungarian diplomacy and lobbyists representing economical interests in the Ottoman Empire during the 1890s, drawing on extensive source material from the Austrian Court- and State Archive in Vienna, the British National Archives in Kew and the Archives of the German Foreign Office in Berlin. It may hopefully form the core of a larger, future research project dealing with Austro-Hungarian political-economical networks in the Ottoman Empire throughout the second half of the 19th century.

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Patterns of the Jewish Settlement in the Habsburg and Ottoman Empires in the Early Modern Period

The aim of this paper is to analyze various modes of Jewish settlement in two great empires of the early modern period: the Habsburg monarchy and the Ottoman Empire. Of special interest will be the geographical area of Bohemia, Moravia and Lower Austria on one hand, and the central lands of the Ottoman Empire on the other. The main question will be, how, if at all, these patterns fashioned the everyday life of the Jewish individuals. In the first part of the paper the author would like to delineate a typology of the Jewish settlements in given areas. In some regions the Jews can be viewed as a primary urban element, in others the character of the Jewish population would be rather rural. Despite the clear definition of a town or a city versus a village in the studied territory, the practiced borders between them were quite permeable and the everyday mutual contacts to a large extent contested these boundaries.

Another parameter of comparison will be the legal prerequisites of the Jewish settlements. In this respect, relations of the local Jewish community to the local ruler or to the state deserve our attention. The legal status of the community inevitably left its mark on the communal organization, which can serve as another parameter of comparison. Here one can see not only great differences, but sometimes also surprising similarities that again leave space for discussion on the decisive factors shaping the community structures and ways of administration.

Early modern European population shows a high level of migration. This is also true for the Jews. Whether we study a forced migration (mainly in the form of expulsion) or a voluntary one (business trips, moving for the purpose of marriage etc.), we can always examine the strategies of individuals and whole families on a large geographical scale and, when there is enough space, across the time axis. In a present paper, the attention will be paid to the importance of family ties in studied regions and across their borders for the economic, social and religious life of the Jewish population in early modern Europe, including the central parts of the Ottoman Empire.

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İmparatorluğun Son yıllarında Kimsesiz Çocuklar Meselesi ve Darüleytamlar

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Sûrgûne Ölmek (Mahmüd II dönmünde sûrgûne “ansûzûn” olen devet adamları)


Dönemin büyük ilim adamlarının biri olan ve arîmetik, tp ve tarih alanında eserlerînâ has olan Şanî-zade Atâ’üllâh Efendi (ö. 1826), Yenîçeri Ocağının kârdırılmasımdan sonra Bektaşi olmak süçlûmasıyla sûrgûne gönderilmiş; sûrgûn yerî olan Tire’dê iken affînî bildiren fermanî getiren ulak Tire’ye ulaşışında gelen emrin, katîl fermanî olduğunu zannederek beyin sektesinden “füc’eten” (ansûzûn) vefat etmişîr.

Meclis-i Umûmî üyesi olan ünlû şair Keçecizâde Izzet Molla (ö. 1829) da Rusya’nın ilan ettiği savaş dolaysîyle, Meclisin aldığı karara akyûrû bir layîha yazdîgî için Sîvâ’a sûrgûn edilmiş, ancak buraya gelisinin dokuzuncu ayında Ağustos 1829’dâ geç denebilecek bir yaştta “füc’eten” vefat etmişîr. Kaynaklardaki rivayetlere bakûlrasa Izzet Molla ölmenden kısa süre önce padişah tarafindan affedmişîr.


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Money Lending in 17th Century Yenişehir-i Fenâr

The sources we are drawing on for this very wide issue of money lending, be it only in a given town at a specific period of time, are the judicial records (kadi sicilleri) of the years 1650-1652 and 1662-1678, as well as the vakf account records (vakf muhasebe defterleri) of the years 1691-92 and 1700-1701. These sources are maintained in the State Archives of Kozani, Northern Greece, and stem from the archives of the kadi of Yenişehir-i Fenâr, nowadays Larissa in Central Greece.

Our study focuses on four axes. The first of them concerns the question about who the lenders and who the borrowers were in this corner of the Ottoman Empire: private persons and institutions (pious foundations), men and women, town dwellers and villagers, single persons and whole communities (like a neighborhood, mahalle, or a whole village). The second axis concerns the procedure of lending money: rate of interest, ways of getting round the restrictions of the sacred law of sharia, ways of security for a debt (pawn, rehn, or/and guarantor, kefil), and the reasons for which a case of money lending came to the court.

The third issue is perhaps the most important from the point of view of the money borrowers, because it deals with the reasons that led people to a money lender. But, at the same time, it is the point in which our sources remain more silent. An effort is made to collect the scarce references to this matter. Finally, we shall try to compare our conclusions with the data from oth-
er regions of the Ottoman Empire, which have been studied, like Kayseri and Trabzon in Anatolia, Karaferye (Veroia) and Selanik (Thessaloniki) in Rumeli.

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“Ottoman Participation in the 1873 Vienna Universal Exposition”

Ottoman State took care of attending to international exhibitions organized in big cities of Europe and America since the first international exhibition held in London in 1851. It participated in 8 international exhibitions with a formal commission and pavilion between 1851 and 1900. The first one was in London in 1851, and the last was in Paris in 1900. Many products that are gathered from various regions of imperial such as the main agricultural productions and crafts were presented in those exhibitions. In 1867, Ottoman Empire was ranked as third with its 4946 attendant after France and England in the exhibition in Paris and this exhibition came into prominence being visited by Sultan Abdülaziz. After London and Paris, another important European capital, Vienna has also hosted an international exhibition Die Weltausstellung which was held in the Prater Park in 1873. It was the first international exposition that Austria was hosting for the twenty-fifth anniversary of Emperor Franz Joseph I (lived 1830-1916, reigned 1848-1916)’s rule. Ahmet Ersoy who wrote one of the most comprehensive studies of this event informs us about the particular importance the Ottoman state gave to this exhibition organized in the lands of this long-term European neighbor. (On the Sources of the “Ottoman Renaissance”: Architectural Revival and its Discourse during the Abdülaziz Era (1861-76), Ph.d. diss., Harvard University, 2000).

The Ottoman State, participated in this exhibition with an official committee and pavilion. The president of the Imperial Ottoman Commission for the World Exposition of 1873 in Vienna was Nâfia Nâzırı (the Minister of Public Works) İbrahim Edhem Pasha (1819-1893). The Ottoman exhibition commissioner was Osman Hamdi Bey (1842-1910) who was the son of İbrahim Edhem Pasha. In sum, 7.200.000 visitors attended the exhibition in which 42.000 exhibitors displayed in an area of 250 hectares between the months of May and November of 1873. The Ottoman quarter consisted of seven small structures: a main pavilion carefully duplicating the Sultan Ahmed Fountain (1728) in Istanbul and presenting it as an example of Ottoman architecture; a high domed pavilion, the Sultan’s Treasury, where valuable items such as jewelry were displayed; a residential structure based on the Yali Kösk in Istanbul and reminiscent of the Pavilion du Bosphore of 1867; a bath, along the lines of Parvillé’s bath in 1867; a café, and a small two-story building with a bazaar on the first floor and residential apartments on the second floor.

The real importance of the 1873 Universal Exposition of Vienna was the invaluable contribution to the exposition literature. The three publications produced specifically for the Vienna Exposition by the Ottoman government with a larger official effort to represent the Empire in 1873. The first publication was a photographic album of traditional Ottoman domestic costumes from all corners of the empire dressed in their local garb according to class and region, prepared by the head of the commission Osman Hamdi Bey, and the secretary Marie de Launay, with photographs by Pascal Sébah, entitled Binikiyüzdoksan Senesinde Elbise-i Osmanîyye/Les Costumes populaires de la Turquie en 1873 (Istanbul, 1873)

The second Ottoman publication for the 1873 exposition was, Usûl-i Mimârî-i Osmânî /L’Architecture ottomane/Die ottomanische Baukunst (The fundamentals of Ottoman architecture) (Istanbul, 1873). It was the earliest comprehensive study concentrating on the history and theory of Ottoman architecture in which prepared in three languages; Ottoman, French and German. The text and the drawings were prepared under the supervision of İbrahim Edhem Pasha (the Minister of Trade and Public Works) by a diverse group of bureaucrats, artists, and architects who had close professional ties with the Ottoman palace.
A third book prepared under the patronage of the Ottoman government for the 1873 Vienna exposition was, *Der Bosphor und Constantinople/Le Bosphore et Constantinople: Description topographique et historique*, (Vienna, 1873) a guidebook on Istanbul written by the director of the Imperial Museum of Antiquities in Istanbul, and a member of the Ottoman commission to the exposition, Philipp Anton Dethier (1803-1881). The book provided brief historical information on many Byzantine and Ottoman monuments in the city, including some of the modern edifices built recently by the state. All three books were commissioned by the Ottoman government prepared and published on the occasion of the 1873 Universal Exposition in Vienna.

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**Ruler and State, State And Society in Ottoman Political Writing**

The history of Ottoman political thought remains a highly needed desideratum for Ottoman studies. Although there have been numerous articles concerning individual political writers or a more general synopsis of the major works, we still need a comprehensive history that will encompass not only the great landmarks of this field, but also more insignificant works that, albeit not path-breaking or innovating, formed the context and background of the transformations and reform of the political praxis throughout the Ottoman centuries. The only comprehensive works on the history of Ottoman political thought have never so far attained the length and scope of a monograph. There are some collective catalogues of manuscripts and treatises of political advice, as well as some recent efforts to put forth an agenda for the study of the topic.

Indeed, contrary to the traditional image we have of the Ottoman Empire, innovation and reform seems to have been a constant feature of Ottoman administration even since the 16th century. Some authors did realize the need for reform and advocated for it, such as Na’ima in the beginnings of the 18th century; others, such Mustafa Ali in the late 16th, perceived changes as a challenge for the traditional order and suggested a return to what they considered the “Golden Age” of the Empire, back in the beginnings of the 16th century. The process of transformation culminated, one can say, in the first half of the 19th century, when a huge program of reforms was implemented, the well-known Tanzimat. The traditional view of this change stresses the Westernizing aspects of it and attributes it to the influence of Western Europe. However, recent studies emphasize the internal dynamics of Ottoman society and administration rather than external factors.

This paper will focus in the notions of ruler, state and society as reflected in these authors. Rifat Abou-El-Haj has argued that the late seventeenth century marks the transition of the Ottoman entity into an early modern state, with one of its main features identified as the distinction between the ruler and the state apparatus. If such a process toward this distinction can be traced throughout the seventeenth century and on, how was it—or was it not—reflected in contemporary political thought? I will try to explore the ways Ottoman elite authors represented society vis-à-vis the Sultan, examining whether and when he was considered part of it or a kind of “gardener” of its variety; also, to analyze the development of the notion of “state” in the same authors and how it came to be considered different from that of the “ruler”. Finally, I will try to analyze the ways Ottoman authors perceived society and whether their changing perceptions corresponded to the process of dismantling the traditional order of estates in the way towards modernity.
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Writing the Countryside: Representations in the Syrian Press

A truism that is frequently encountered in the historical literature pertaining to the closing decades of Ottoman control in the Syrian provinces has to do with the ‘silence of the peasants;’ that is the silence of the vast majority of the population then and, even, now. But while it is true that the peasants might have been voiceless, in that they left no known literary works documenting their toil on the land or their life in general, it does not follow at all that there were no representations of them or the countryside which they inhabited in the Press.

The purpose of this study is to selectively track the local Syrian Press, and what can be described as its extra-Syrian variety, circulating in such cities as Cairo, Istanbul and, even, New York in the few decades preceding the outbreak of WWI with a view to identifying, and analyzing the content, of articles dealing with agriculture in general, and their representation of the peasant as economic man and as an ontologically different social being. How representations arose, and the ambiguities involved in their construction, normally by urban intellectuals operating at the other end of the social and educational scale, will necessarily figure in the analysis and its probable outcome.

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Revolt and Identity Politics in Ottoman Crete during the Late Nineteenth Century

The aim of the present paper is to understand the complex and dynamic relations between Muslim and Christian communities of Ottoman Crete in the late nineteenth century and the interaction between the local actors and their socio-political and ideological environment. Late nineteenth-century Ottoman Crete witnessed profound socio-economic and political transformations and changing practices. Within this context, negotiations and conflicts in Ottoman Crete is well worth considering, not only for understanding the internal dynamics of Crete but for the larger themes of Eastern Mediterranean region as a place where Christianity, Islam, ancien régimes and nation-states interacted and intersected throughout human history. This paper seeks to provide a profile of the so-called “nationalist liberation struggle” of Cretan Christians in 1896 and attempts to analyze how those people were politicized and nationalized, and why they were engaged in rebellious activities. The standard argument focused on the union of Crete with Greece (enosis/ékvoanc) and interpreted it as the absolute political and national aim of the Christian insurgents and the major reason for the Cretan revolt. Indeed, this paper argues that Cretan Christians aimed to change the political, economic and social structure of the Cretan society and to seize power by overthrowing the Ottoman administration and forcing the evacuation of the Ottoman troops from the island. The Cretan revolt of 1896 provided important insights into the consolidation of the Cretan Christians and the exclusion of the Cretan Muslims. In a way, it illustrates how exclusion and violence drew certain boundaries between the Orthodox Christian and Muslim communities of the island. Cretan Christians voiced their own demands, such as the nomination of a Christian governor, the restoration of the Halepa Convention, and finally the withdrawal of Ottoman forces from the island. Furthermore, the Cretan revolt of 1896 acted as important means to integrate most of the Christian inhabitants of Ottoman Crete and created the sense of ‘differences’ (dhiafores) between the Muslim and Christian communities.

This paper shall be an attempt to combine the Cretan story with the world around it. To be more specific, the Cretan experience should be examined within the context of the late nineteenth century; a time when the eastern Mediterranean region became a ‘paradigmatic topos’ among the Ottoman Empire, Greece and European Powers. The paper, thus, portrays social, political and ideological currents in Ottoman Crete within the context of local (Ottoman Crete), imperial (Ottoman Empire), nation-state (Greece) and colonial (European Powers) levels, all of which had crucial impacts on the events that took place in Crete at that time. The
European Powers played an increasingly important role in the internal affairs of the island by reducing their duty to protection of the Christian inhabitants only. The Greek state invested a great amount of energy in cultivating the modern Greek identity in Ottoman Crete. From this perspective, the specific nature of Cretan society and specific internal conditions, and at the same time 'international process', became essential in analyzing the events that took place in Ottoman Crete in 1896.

Serdar Serdaroğlu see Yakup Akkuş

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Identity, the Military Labor Market, and the Transformation of Ottoman Slavery: Prisoners in the Russo-Ottoman Wars, 1787-1812
This paper examines the relations between prisoners of war, their officers, foreign embassies, and the Ottoman state, aiming to reconstruct the options available to those captives. Their experiences, I argue, represent those of a unique population, a military labor force caught between empires. Their social history sheds light both on the Ottoman state’s engagement with individual identities, religious conversion, and the class divisions between officers and enlisted men; and on the evolution of Ottoman slavery prior to its abolition. The paper is based upon extensive work in the Ottoman Başbakanlık, British diplomatic, and Russian Imperial Foreign Ministry archives.

As part of a broader evolution throughout the eighteenth century, in wars against Russia and Austria in 1787-1792 and 1806-1812, the Ottoman state took custody of most enemy soldiers and sailors captured in its frequent wars with the Russian and Habsburg Empires, rather than allowing them to be sold into slavery. These prisoners were kept in the central Istanbul Arsenal, building and serving on ships (but no longer rowing galleys), while expecting release at the end of each war. I discuss the strategies by which they negotiated with, and sometimes violently resisted, both the Ottomans and their own military hierarchies—which were simultaneously preserved and transformed by captivity.

Officers attempted to preserve their own position, pushing the Ottomans to favor them according to the customs of Christian Europe, while also exerting social, coercive, and financial pressure on enlisted men. These men, though, resisted, using their technical skills (much in demand by the reforming Ottoman navy), their status as subjects of neutral states, and even religious conversion to better their position and contest the power of officers. These struggles were continuous, but occasionally erupted, for example in a violent clash between Russian officers and sailors in 1788, and in a mass conversion by 140 Russians in 1812.

Though prisoners could convert to Islam and thus be freed from the Arsenal, this was not the sure path to incorporation into Ottoman society and even into the elite which it had once been. Previous prisoner exchange agreements had made Ottoman elites suspicious of converted Russians, who could not be trusted to remain after peace was made. Instead, unconverted captive sailors and artillerymen, especially, were simply welcomed into temporary Ottoman service. Where once this had generally been mediated by conversion, the Ottomans were now straightforward players in the military labor market.

In essence, I argue that in this conflict, prisoners of war were subject to a new category of Ottoman slavery, assumed to be temporary and to terminate upon peace. I contend that this shows considerable Ottoman state flexibility in dealing with slavery, prior to the debates surrounding its formal abolition, documented by Ehud Toledano and Hakan Erdem. Increasingly, for captives in the Arsenal, advancement was found not through the kul system of household slavery and assimilation but through the global military labor market—of which the Ottomans were a part.
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Georg Christian Gropius- a Austrian consul in Athens caught in the middle (early 19th c.)

In the eve of the Greek War of Independence of 1821, the City of the Wise, as Athens was literally called by the Ottomans, was listed among the first ten biggest cities of the South Balkans. It is worth noticing that whereas the fate of Athens after the Ottoman withdrawal and its transformation into the capital of Greece has attracted the interest of many researchers, the description and documentation of its Ottoman past has been neglected.

In comparison to other cosmopolitan cities in the eighteenth century, Athens was quite a unique case because of the homogeneity of the majority of its population. Three quarters of the inhabitants of Athens in the late 18th and early 19th centuries were Greek-Orthodox Christians, who elected their representatives following specific rules throughout the years. As for the Ottoman officials in the city they were a) the voyvoda or governor, who coincided usually with the malikâne sahibi of Athens, b) the müfti, c) the kadi, d) the dizdar, commander of the Acropolis castle and e) the serdar, commander of the city garrison.

A city of approximately 10,000 inhabitants, Athens also hosted a number of foreign consulates, especially in the 18th and early 19th centuries. But from earlier on, in the last quarter of the 17th century, the appointment of the first British consuls in Patra and in Athens had preceded the appointment of a consul in Salonica. Usually in the works on Greek lands under Ottoman rule, the foreigners are examined in order to show their views of the cities they visited as external observers. In this paper we focus on one of them as an active member of Athens, as an insider because of the residence he held there for a series of reasons. This personage is Georg Christian Gropius, vice-consul of Austria in Athens in the early 19th century. With his excellent knowledge of Greek language and ancient civilization, but also with his close relations to the Ottoman administrators, Gropius provides a unique case of study.

The goal of this paper is to examine the complex and multifaceted political identity of consul Gropius, both in the context of the local Christian communal institutions and as a political actor and intermediary to the Ottoman administration that was represented in the city by the voyvoda. The foreign consuls were often caught in the middle trying to satisfy both sides and at the same time retain their status, fortune and political influence and serve the country they represented.

The career of Gropius in Athens provides a narrative thread for the exploration of these aspects of the social history of a small but historically significant Ottoman provincial town, as was Athens in the early 19th century.

Archival material of Gropius’ consular correspondence will be combined with the extensive secondary bibliography on foreign consulates in the Ottoman Empire in an attempt to trace the interaction – cooperation and conflict alike – between the foreign representatives, the urban Athenian notables and the local Ottoman officials in Athens.

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Birinci Dünya Savaşı Yıllarında Avrupa’ya Eğitim Görmek ve Meslek Öğrenmek Amaçıyla Gönderilen Osmanlı Talebeleri:

In 1624, revenues from the customs house of the port of Iskenderun had almost completely dried up. As this money was earmarked for the maintenance of the valide sultan, the queen mother, the sharp decline from the expected annual income prompted complaints from Istanbul and an investigation into the circumstances surrounding it. The resulting reports painted a stark picture of a port under siege. For at least seven months, pirates from North Africa (magreb korsanları) loitered in the vicinity of Iskenderun, picking off the ships of foreign merchants and even raiding the town itself. They destroyed the customs house of the port and prevented ships from unloading, bringing both trade and the work of the customs officials to a grinding halt. Though piracy around Iskenderun had often been a problem in the preceding decades—at one point enough so to drive Ottoman officials to temporarily relocate the port of Aleppo from Iskenderun to Syrian Tripoli—it seems that this time the fortunes of the city had reached a new low.

Even after the threat had receded somewhat, customs officials complained that due to the continuing fear of the pirates, few foreign ships were making use of the port. Consequently, customs revenues remained painfully low. The loss of English and Venetian business was particularly mourned. Ultimately, Ottoman officials decided to summon the foreign consuls to question them as to why English and Venetian ships had not returned and to encourage them to do so.

Relying on documents from the Topkapı Palace and Başbakanlık Archives, as well as Venetian and English archival records and consular reports, this paper delves deeply into a dark episode in the history of an Ottoman Mediterranean port. It explores the process of the Ottoman investigation into the pirate siege and the search for complicit parties on land, as well as how the Ottoman center, once made aware of developments, tried to ameliorate the situation and bring the port back to life. The views of the English and Venetian representatives, preserved in consular reports and dispatches, feed into this narrative and reveal how the pirate

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Pirates, Foreign Merchants, and a Customs House under Siege: Ottoman Iskenderun, 1623-1625

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threat was perceived by foreign merchants and how decisions to abandon, and later return to
Iskenderun were made. Moreover, by utilizing Ottoman customs records, this paper details the
scale of the economic damage wrought by the pirates’ long sojourn in Iskenderun’s backyard.
Thus, this paper provides a micro-historical snapshot of the economic, political, and diplomat-
ic consequences of growing piracy in the seventeenth-century Eastern Mediterranean and their
significance for everyone from foreign merchants to local customs officials, and from Algeri-
an pirates to the valide sultan.

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Egyptian and Syrian Sufis Viewing Ottoman Turkish Sufism: Similarities, Differences,
and Interactions

By the sixteenth century, it was obvious that Sufism could be seen as a success story. Most
ulema were tolerant towards the Sufis, if they abided by the Shari’a and their doctrines were
not far from the theological mainstream. Moreover, many ulema were initiated into Sufi or-
ders. There were disagreements about aspects of mysticism, because it had never been defined
as clearly as the Shari’a, and was open to many interpretations. The level of tolerance for
mystical ideas varied among the ulema and the Sufis themselves, and also between Arab and
Turkish Islam. With the Ottoman occupation of Syria and Egypt in 1516-1517, the two kinds
of Sufism came into close contact. This did not mean, however, that the Ottomans imposed
their Sufi version on its Arab provinces.

Generally, the separation between ulema and Sufis was clearer among the Ottomans than it
was in the Arab lands. The Ottoman biographical collections are organized by the sultans’
reigns, first listing the high ranking ulema (mollās), and in the next section, the Sufi shaykhs.
In the biographical dictionaries that were written in the Arab provinces, ulema and Sufis are
arranged together. Since there are no special sections for Sufis, and almost every ālim had
Sufi affiliations, it is often hard to tell whether the person is a Sufi or an ālim. One has to
look at careers rather than at beliefs.

The Turks were more attracted to mystical, even monistic, notions than the Arabs. The reasons
for the opposing attitudes are religious mentalities that are not hard to discern, but almost im-
possible to explain scientifically.

Dervish groups (described by Karamustafa in his God’s Unruly Friends; Dervish Groups in
the Islamic Later Middle Period, 1200-1550) that disregarded the Shari’a and all social
norms, had no parallels in Arab Sufism, not even among the “popular” orders.

The orthodox Ottoman state tolerated the Bektashi order, with its antinomian features. This
paradox demonstrates the famous Ottoman pragmatism for the sake of raison d’état. The
Bektashi lodges of Cairo housed only Turks and other non-Arabs. The Naqshbandiyya and the
Mevleviyya orders were regarded as orthodox in Istanbul, but not in Cairo. Their doctrines,
routines and culture – significantly, the Persian language and poetry -- did not attract the Arabs.

The Ottoman state officially adopted Ibn al-‘Arabi’s monistic doctrines. In the Arab world,
ulama and Sufis usually rejected these ideas. Yet, several shaykhs, such as al-Sha’rani and al-
Nabulusi, the outstanding Sufi writers in Ottoman Egypt and Syria, were defenders and inter-
preters of Ibn al-‘Arabi, al-Shaykh al-Akbar.

The Khalwatiyya order entered Egypt shortly before the Ottoman conquest. It was regarded as
heterodox, among other reasons for the centrality of Ibn al-‘Arabi’s doctrines in its teachings.
Only in the eighteenth century, the Khalwatiyya enjoyed immense popularity in Egypt after
being wholly reformed toward impeccable orthodoxy.

Arab writers frequently accused the Turks of being inclined to blameworthy forms of Sufism.
As usual, generalizations are wrong; as will be shown, this paradigm is far from being accu-
rate.
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"From the Dirhem’ür-rical to Mültezim Status: The 'Alawis and the Ottoman Fiscal Administration in Syria, 16th-18th Century"

The Eyalets of Sidon and Tripoli were home to some of the largest concentrations of non-Sunni sectarian communities in the Ottoman Empire, their mountainous hinterland often beyond the reach of direct imperial control. While the semi-autonomous local rule of Druze and, to a lesser extent, of Imami Shiite feudal lords has been immortalized in countless texts and today constitutes the "founding myth" of Lebanon as a separate mountain republic, the demographically more important 'Alawi-Shiite community of Tripoli and Aleppo provinces, in what is now northwestern Syria and Hatay in Turkey, have received next to no historical attention. This paper aims to situate the Alawite community within the context of Ottoman provincial administration in the early modern period. It draws not on heresiographical texts long used by orientalists to expose the secretive 'Alawi religion, but on Istanbul chancery documents as well as Tripoli shari'a court registers that detail the day-to-day administrative rapport between imperial and provincial authorities and secular 'Alawi society. It concentrates both on the discriminatory tax dirhem’ür-rical that was used to differentiate the 'Alawi, but also other tribal communities, as well as on individual 'Alawi notables coopted to collect taxes and enforce order among the highland communities of Latakia and Jabala districts as tax farmers or mültezims on the state's behalf. We will argue that while the 'Alawis were relatively marginal to government concerns in the first two centuries of Ottoman rule, the spread of tax farming, the subjugation of the other north Lebanese feudal lordships to the Shihabi emirate of Sidon, and especially the rise of tobacco farming in the northern highlands around Latakia conspired to permit the emergence of 'Alawi feudatories as an important political factor in Tripoli and western Aleppo province in the 18th century. By examining the careers of the Shibli, Shillif and other local 'Alawi dynasties, we hope both to underscore the pragmatic attitudes adopted by the Ottoman government toward heterodox communities in this period and call into question the too narrowly Lebanese focus in much past scholarship on sectarian self-rule in the Ottoman Levant.

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Indefinite Waits - Temporality and Patrimonial Domination in Late Eighteenth Century Ottoman Ante-Chambers

The sociologist Eviatar Zerubavel observes that in modern societies, time is one of the major dimensions along which boundaries are drawn between the private and the public, between a person and his role. As a result of what he terms "the bureaucratization of professional commitments" the worker in modern societies is subordinate to his boss only during the period institutionalized as work time.

Things were very different in early-modern Ottoman society. The vertical, personal bonds of dependency that were characteristic of the patrimonial tradition had a profound impact on temporal patterns. The main argument of the proposed presentation is that early-modern Ottoman waiting patterns reflected the nature of power relations within the household, and served to reaffirm them. The presentation will explore inflicting wait (and haste) on subalterns as explicit acts of domination. By using historical sources alongside examples from 18th century gazels, I will further argue that Ottoman lyric poetry imbued these practices with additional layers of meaning and thus served to perpetuate them.

In order to illustrate the main arguments, the presentation will largely focus on interaction within the context of late 18th century administration. Before the second half of the nineteenth century, I will argue, high-officials would not normally set hours for interviews with their subalterns; rather, the dependent would be summoned and kept waiting in the ante-chamber, possibly, for a very long duration. The length of the wait, especially when measured against
the waiting of peers (and rivals) sitting in the same ante-chamber, was clear indication of status and proximity to the master.
The flip side of wait was haste. Just as the subordinate was expected to willingly give up any measure of control over his time, he was expected not to keep his superior waiting. Indefinite waits and frantic haste were thus expressions of domination (and servility) patterns that were largely unregulated by written rules; neither were they governed by clocks. The master had total and direct control over the time of his dependents and they simply had to wait and endure. These patterns remained intact even when the use of clocks became more widespread in the second half of the 18th century. To use Ottoman phraseology, clocks were always slaves, never masters. They were always subjected to personal authority, never serving as independent standards to which both grandees and subalterns had to respond.
Through its rather limited prism, then, the proposed presentation will open a window to the temporal dimension of social interaction, a dimension that is still largely overlooked in sociocultural history of the Ottoman Empire.

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**Limits of Subjecthood in Ottoman Iraq in the late Nineteenth Century: Shiites**

This paper concentrates on the limits of subjecthood for the Iraqi Shiites in the Ottoman Empire in the late nineteenth century. The Ottoman perception of Iraq had considerably altered since the second half of the nineteenth century, as “spread of Shiism” became the dominant discourse among the Ottoman officials. Joining with the exaggerated, even sometimes obsessive, worries of the Hamidian regime, the rise of Shiite power brought about a change in the Ottoman bureaucratic mind and called the socio-political status of the Iraqi Shiites into question. The limits of their subjecthood tended to narrow down. Shiites were regarded as “potentially disloyal”, portrayed as having in mind the option of colluding with the Iranian Shah and thus betraying the Ottoman Sultan. The ban on Shiite-Sunni marriages, mostly between Iranian Shiite men and Ottoman Sunni women, was a legally applied precaution. Likewise, Ottoman authorities made plans to reduce the density of Shiite soldiers in the Sixth Army corps situated in Iraq and monitored the activities of powerful Shiite mujtahids closely. The Hamidian regime, which aimed to unite all Muslims around the personality of the Caliph, initiated a counter-propaganda against the spread of Shiism by way of teaching Sunni Islam to the lately settled tribes and to the people who newly converted to Shiite Islam. Therefore, Ottoman officials seem to have equated the preferable subjecthood to Hanafi-Sunni interpretation of religion. However, it seems that the experience in Iraq in the late nineteenth century was more about achieving the political commitment and loyalty of people through creating a religiously homogeneous society rather than recurrently expressed cliché of “correcting the beliefs” in the Ottoman official documentation.

In fact, throughout the long history of the Ottoman Empire, there have always been heterodoxies, and the Ottoman authorities either fought against or tolerated them, but the case in the late nineteenth century was unprecedented since the government embraced the policy of educating its subjects in a massive way and ideologically combined them with the outlook of the state. Therefore, this religious-political zeal aimed to disseminate religion, convert Shiites to Sunni Islam and thus supposed to turn them into reliable elements of the Iraqi society. As a precaution, historians should keep in mind that Ottoman perception of religion and politics was already intertwined. But there is something more interesting. Despite sectarian antagonism towards Iraqi Shiites in the official documentation and despite governmental plans to convert and control them, the practiced reality was different since Shiites, although minor in number, were appointed to certain bureaucratic positions. In addition, there were already established communication channels between Shiite mujtahids and Ottoman governments. Thus, Ottoman treatment of Shiites in the late nineteenth century Iraq was operating on two different levels.
On the first level, Ottoman officials perceived Shiism undoubtedly as a deviation from “the true path” of Islam, however on the other, they recognized certain Shiites just as other “normal” components of the Iraqi society. Moreover, Ottoman officials tended to differentiate between Shiites of Iranian subjection and Shiites of Ottoman subjection, recognizing the latter as much more reliable. Therefore, using mostly Ottoman but also British archives, this paper aims to discuss the controversial and fluctuating limits of subjection of the Iraqi Shiites in the late nineteenth century.

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Palestinian Commercial Networks in Transformation: 1800-1900.
This paper traces how as of the mid-19th century commercial networks in Palestine moved from being regional and interior to coastal and global and discusses the social and political changes accompanying this transformation. Traditionally Palestinian trade occurred largely within the Ottoman Empire, centered round Cairo and Damascus. Palestine’s main trade and manufacturing towns—Nablus, Jerusalem, Hebron and Ramla—produced for their rural hinterland and the wider provinces. As they expanded their capitalist relations, merchants began dominating local politics and controlling the peasantry.

Textiles and rice made their way in bulk from Egypt to agents in the port town of Jaffa. Given the large initial investments of capital long-distance trade with Egypt made necessary, Palestinian merchants also maintained offices, homes and warehouses in Egypt, staffed by partners, relatives, or local agents, who served as intermediaries. By the mid nineteenth century, as textile trade networks shifted towards Damascus and Beirut, Palestinian merchants encountered increasing competition from the few but much richer Damascus and Beiruti families who soon dominated regional trade. As the hub of trade connections gradually shifted from Egypt to Syria, it brought a change in the kind of products traded. Merchants now travelled personally to Beirut and Damascus to select the goods they wanted and to negotiate the prices. With foreign manufacturers establishing a foothold in the local market, trade became more global, reinforcing the domination of merchant families from the port cities and Damascus over Palestine’s interior cities.

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Demographic Pattern and Yürük's in the 16th century Western Thrace
The Sol-Kol route, the ancient Via Egnatia - Western Thrace or Southeastern Macedonia region-, was one of the main and initial paths of the Ottoman expansion in the Balkans. Almost simultaneously with the military movement in the 14th and 15th centuries, the demographic components were directed into the region. It is a well-known fact that together with the sedentary elements, yürük's took a significant part within the demographic structure of the early arrivers. As for the following period, the concept of population increase is an accepted phenomenon among the scholars not only for the Balkans but almost for the whole Ottoman geography. Several studies have focused on this issue for different regions. With this paper, I will draw attention to the region of western Thrace within this concept. While speculating on the rural population changes, the role of the yürük's and their place within the demographic picture will be questioned. Despite the fact that the presence of the yürük's is mentioned in literature on the Ottoman presence in the Balkans, it usually remains within the lines of first waves of population movements to the Balkans. As for the following periods, their existence within the demographic structure is not appreciated enough. This paper aims to bring them into a more visible spot. By discussing their presence within the demographic changes in the region, it will open
the role they played in the discussion. The districts of Gümülcine, Drama, Yenice-i Karasu and Timurhisar will be the focus through the fiscal registers both from Başbakanlık Osmanlı Arşivi and TKGM Kuyud-i Kadime Arşivi.

Kadir Yıldırım see Yakup Akkuş

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Divan of Sadik Abdal: An Unknown Source for the Religious History of the Fifteenth Century Ottoman Balkans

In many aspects the fifteenth century proves to be a period of constellations in the Ottoman History. When talk about the religion and sufi currents, this idea became more forceful. Perhaps as a parallel process to the centralization of the state, some sufi currents experienced a transformation from sufi school to socially well-organized and economically well-grounded sufi orders. The Bektashi Order stands for one of the best examples to such a transformation process. Although Bektashis traces the origin of the order back to its eponymous founder Hacı Bektas Veli, it is a widely accepted phenomenon among scholars that the Bektashi Order was really founded by Balim Sultan by the end of the fifteenth century, almost two and a half century later than Hacı Bektas. Balim Sultan’s initiative included not only socially and economically organizing the dervish groups called under a variety of names such as Kalenderi, Abdal, Hayderi, Shemsi etc., but also reformulating the doctrine and rituals of the Order. Our present knowledge about the Bektashi beliefs and rituals are usually attested to Balim Sultan. On the other hand, our knowledge on the beliefs and rituals of the pre-Order Bektashis, i.e. dervishes before Balim Sultan somehow attaching themselves to Hacı Bektas, is only meager. The scanty sources available to scholars provide only a vague picture of early Bektashi dervishes. A recently discovered source is potent to contribute substantially to our knowledge on the state of Bektashism during pre-Balim era. The Divan of Sadik Abdal is a collection of sixty six poems all dedicated either to explain sufi principals to novices or to praise Hacı Bektas Veli, Abdal Musa and Seyyid Ali Sultan. In various poems, the author, Sadik Abdal, declares himself as a disciple of Seyyid Ali Sultan, spending most of his life in the Tekke of Seyyid Ali Sultan in Dimetoka and personally receiving the sufi auspice of the latter. A careful reading of his poems reveals that the author died in the second half of the fifteenth century. Sadik Abdal’s poems include quite valuable knowledge, both historic and doctrinal. An analysis of this work would shed light to the early phases of the Bektashi history. Although the unique manuscript of the divan is published in Latin script (by an independent researcher), a thorough analysis of this source is yet to be done. Furthermore, its value for the religious history of the fifteenth century Ottoman Balkans seems to be not discerned by the historians. No need to doubt that, a study of this Divan as a source for the sufi doctrine and the history of the pre-Balim Bektashis would expand our present state of knowledge on the issue. My paper aims to introduce this source to the scholarship and discuss its valuable aspects for the Ottoman history in general and for the Bektashi history in particular.
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Geographical Mobilisation, Passport Regulations and Security Perceptions in the Hamidian Era

This paper aims at exploring the relation between Hamidian threat perception, security policies and geographical mobilisation by analyzing the passport regulations with using archival materials. The Hamidian era (1876-1909) appears as a crucial point of founding the modern state apparatus in the 19. century Ottoman Empire. The security reforms during this era are one of its examples.

The geographical mobilization is one of the critical issues in the Hamidian era as a part of security policies. The new threat perceptions of the political elites, mainly based on political problems, directed their attention to the Armenian seasonal workers, foreign workers and members of secret societies. Besides this, the new legislative and administrative security reforms are also influenced by the anarchist fear in Europe and the anti-anarchist regulations against “propaganda by deed”.

The threat perceptions affected the security discourse of political center. The new usages of “vagrant” (serseri) and “mischief “ (fesad) create a discoursive link to the “anarchism” and “anarchist” in their pejorative meanings. This security discourse, also refers the reactional social order concept and the panislam discours of the Hamidian regime that is being used to obtain the legitimacy of the empire in addition to that, it refers to the security ideology which is based on the aim of unifying the empire against its “internal and external enemies”.

The passport regulations in the Hamidian era will be discussed in this historical frame. Mürür Nizamnamesi (internal passport regulation) in 1887, the passport regulations in 1884 and 1894, hotel regulations after 1894 appears as a sign of not only security concept but also the infrastructural power tools. In practice these regulations are based on exclusion of some elements of the society. The security policies and panislamism in the Hamidian era can be seen as a Janus face, one of them is based on pressure and other is legitimacy. However at the end both of them are based on exclusion.

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Serdar Satırcı Mehmed Paşa’nın Avusturya Cephesinde Verdiği Ruuslar

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Growing Consciousness of the Child in Ottoman Syria in the 19th Century: New modes of Parenting and Education in the Middle Class
The history of childhood has become in recent decades a separate discipline - a branch of family history. However, the modern history of children in the Middle East still has yet to be written. Unlike in Europe, modern research on children in Arab provinces during the early modern period of the eighteenth and nineteenth centuries is still in its infancy.
The paper seeks to examine one aspect of children's history, parental education and childrearing. I stress that my central point is the public discourse on children and the ideas surrounding childhood as witnessed in middle class readers’ and writers’ debates especially in the region of Greater Syria in the Arabic press at the turn of the 19th century and the beginning of the 20 century, and not the "real" condition of children, evidence of which may be found in the Islamic law such as the Fatwāa collections and the shari’a court records (e.g. the sijil).
The paper demonstrates that this period witnessed an emergence of a more modern attitude toward children. However, I argue, that this "child –centered" attitude was not the result of a new insight into children's psychology or their rights but was a by-product of the reconstruction of the modern Arab family (ones of the nahda's (core projects) which was mainly focused on marriage and marital relationship.