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In sum, Kark's impressive collection of (selected) empirical data about the evolution of Jaffa is marred by important weaknesses in the conceptual organization of the book. This, in turn, is compounded by insufficient attention to some details. For example, the terms *miri* and *ra'īya* are incorrectly defined as "land tax on Muslims" (p. 16), and "non-Muslim Ottoman citizens," respectively. Kark also states in chapter 2 that Jews constituted a majority in Jaffa in 1913 (p. 46), but shows the opposite in chapter 3. Other difficulties include the lack of an index for the many helpful maps, tables, and illustrations; typographical errors; and an inconsistent footnoting system. Nevertheless, this book helps fill a large gap in our knowledge about urban change in Ottoman Palestine, and a critical reading is certain to convince many of the need for further research on the social, economic, and cultural history of the native population and their role in the evolution of Jaffa.

DANIEL GOFFMAN, *İzmir and the Levantine World, 1550–1650* (Seattle: University of Washington Press, 1990). Pp. 236.

REVIEWED BY FATMA MÜGE GOÇEK, Sociology Department, University of Michigan, Ann Arbor

We need to thank Donald Lach and Halil İnalçık for making this excellent book possible: we are told in the preface that these scholars directed the author to Ottoman studies in general, and to a dissertation on the Ottoman port city of İzmir in particular. This dissertation he has successfully developed into a book. The question he poses is, How was it possible for İzmir to expand as a commercial center in that critical century when the Ottoman empire had started to contract? Almost all earlier attempts to answer this same question have emphasized the changing circumstances of international commerce; the empire's administrative, social, and economic conditions have almost never been taken into account. The author restores this oversight by extensive research in the Ottoman archives. His thorough analysis of indigenous archival material illuminates the emergence of İzmir as a commercial center, and the superficiality of other explanations that have failed to take such sources into account also becomes apparent in the process.

The author's argument, as summarized in the conclusion (p. 140), is that "the confluence of a regional crisis in Anatolia (which created the conditions that accommodated change) with a revolution in international commerce (which constituted the principal impetus for change)" transformed İzmir into a commercial center. Seven chapters support this argument: the first two chapters on İzmir before the 17th century and catalysts of change in western Anatolia set the stage within which the city's transformation into a commercial center occurred. Chapters 3–7 highlight the influence of international commerce, from the initial discovery of İzmir by the Atlantic seaboard, to the roles (in separate chapters) of the non-Muslim Ottomans, Venetians, and the French in the city's expanding trade. The last chapter leaves İzmir as it heads into becoming a colonial port city. The ample pictures and maps in the text also help the reader visualize the perceptual transformations İzmir underwent through the centuries.

In Chapter 1 we learn how İzmir before the 17th century was bypassed as a port city due to the static and self-contained structure of Ottoman trade based on provisioning internal needs. After the 1570s, as foreign trade came to the forefront through changes in world patterns, western Anatolian trade in general and İzmir in particular started to flourish. Chapter 2 studies the change in western Anatolia that led to the emergence of İzmir. Financial crises and breakdown of central control from a series of severe and prolonged wars produced economic and political decentralization. Provisioning of Istanbul lost grounds to an initially

clandestine international commerce in Levantine agricultural products centered in İzmir. Chapter 3 focuses on the elements of this international commerce, specifically on the surging European desire for the products of western Anatolia such as fruit, mastic, cottons, grains, and silk. We see the political and economic factors that favored the emergence of İzmir as the port of western Anatolia over Chios, Urla, Foça, Kuşadası, and Balat.

Chapters 4–6 focus on the Ottoman and Western social groups engaged in trade in İzmir. Specifically, chapter 4 analyzes the leading role of Ottoman Christians and Jews as intermediaries and agents for Westerners. The non-Muslim poll-tax records of the period reveal Ottoman Jews in particular to be active as collectors of customs; they are replaced by a Balkan-Greek ascendancy in trade in the 17th century. Chapter 5 studies the Venetians, the leading 17th-century Western counterparts in this trade, and the Dutch, French, and English who replaced the Venetians through the course of the century, thanks to flexible economic policies and increasing political influence. Chapter 6 traces the emergence of the French as the leading partners in commerce in late 17th century through a combination of astute consular politics and wide local commercial networks that penetrate the western Anatolian hinterland. Chapter 7 leaves us with İzmir having become a colonial port city in the 18th century as the city increasingly fell under Western economic influence.

The most valuable contribution of this book is in the archival documentation of its argument. The author uses the Turkish prime ministry's archives in addition to Venetian and British archival material. The Ottoman archival documentation in particular demonstrates the complexity of the relations between the Ottoman center, local authorities, minorities, and Western representatives. The author shows how state policies, political struggles, economic crises, and personal conflicts all interacted in the development of İzmir. Particularly illuminating are his presentation of the conflict between the Ottoman state and local authorities and the attempts of the Venetian, Dutch, French, and English representatives to capitalize on it. One small problem lies in the translation of the Ottoman word for "foreigner," which fluctuates throughout the text between "misbeliever" (p. 32) and "infidel" (p. 36).

If one were to search deliberately for a shortcoming in this excellent analysis, one may point out that the narrative does not go far enough in giving agency to the Ottomans. As historical events unfold, Western representatives play a much more central role than the indigenous Ottoman authorities and the populace. We find out more about the actions of the Westerners as they affect Ottoman society than about the lives of the indigenous people. How could this inclination be overcome? The author should consider, in the next volume, expanding his analysis to cover other local sources such as court records and those of local notables. These records would provide a social history of the city from the viewpoint of its dwellers. As the people bring to court their conflicts with one another—their intercommunal frictions, property transactions, marriages, and divorces—the study of the emergence of İzmir would then acquire more historical vibrancy. We would also arrive at a truly "Ottoman" (as opposed to a Western) perspective on this important Ottoman city.

NORMAN A. STILLMAN, *The Jews of Arab Lands in Modern Times* (Philadelphia: The Jewish Publication Society, 1991). Pp. 632.

REVIEWED BY RACHEL SIMON, Princeton University Library, Princeton, N.J.

The growing interest in minority affairs, coupled with the impact of the Arab–Israeli conflict on Middle Eastern developments, and the increasing role of Jews from Arab lands in Israeli society, serves as an impetus to study the position of Jews under Arab rule. Most earlier work in the field has been on specific countries, personalities, or phenomena (one