

Elif Akçetin and Suraiya Faroqhi (eds.),

Living the Good Life: Consumption in the Qing and Ottoman Empires of the Eighteenth Century,

Leiden: Brill, 2018, 573 p., ISBN 978-9004-349-38-4.

The prolific Ottoman historian Suraiya Faroqhi co-edited with Elif Akçetin a new volume on material consumption in the Qing and the Ottoman worlds in the eighteenth century. Several writers in this highly diverse volume look into the social and economic relations between the Ottoman and the Qing empires.

After the introduction, the first chapter, “Setting the Stage” (p. 38-58), opens the discussion on material culture with references to new approaches by the editors. Chapter I presents consumption patterns in the Qing and the Ottoman empires by analyzing land use, population, trade effects, urban life and food culture. The Ottoman elite and their possessions receive special attention in that part. This chapter indicates that the essays on the Qings and the Ottomans group around a set of themes. Akçetin claims that similar to the relation between the Nile and the Egyptian civilization, the Qing Empire relied on the great opportunities offered by such great rivers as the Yangzi and the Yellow to boost commerce and consumption during the 1700s. On the Ottoman side, estate inventories of deceased persons and other registers, especially these of local *qadis* are major sources for the history of Ottoman material culture through the eighteenth century. The new interest in consumption and material culture in the Qing and the Ottoman empires rely on these sources primarily.

The essays start in “Part I: Dead Grandees and Their Inventories” in which Yun Yan, Amanda Phillips, Yıldız Yılmaz and Selim Karahasanoğlu focus on confiscations, important figures in both empires such as viziers, like Nevşehirli Damad İbrahim Paşa, and provincial governors. To begin with, Yun Yan’s article deals with the governor-general of Fujian and Zhejiang provinces, Chen Huizu’s confiscated goods in 1782 and his household. Yan analyzes the inventories of Chen Huizu’s confiscated property as a key to explain “confiscating one’s household property”, (p. 62-64). In this case, apart from luxury goods of the governor-general, we surprisingly find his home accessories like perfume implements, mirror pieces, fans and cases (15.7% of his material possessions by quantity), and pearls, gemstones such as pine stone (turquoise), tourmaline, coral, realgar, crystal and ivory (6.6%). Furthermore, Amanda Phillips looks into “Türk” Ali Paşa and his

households, private possessions, everyday objects and domestic consumptions in the family home in Istanbul and in his residence in Van where he served as governor (p. 90-112). This article relies on elements of Ali Paşa's material possessions by using statistical and anecdotal methods to shed lights on material culture in the capital and the provinces in the eighteenth century. Phillips firstly describes the Ottoman practice of recording a *tereke* and its processes backed by examples of high-class members. In Ali Paşa's case, Phillips indicates that the process accounted for various objects in detail and by categories such as dishes, fine objects and glassware. Similarly, Selim Karahasanoğlu relies on the example of the consumption behavior of Nevşehirli Damad İbrahim Paşa and his household in detail by analyzing his personal expense registers. Karahasanoğlu, thus, has a great opportunity to show İbrahim Paşa and his household's consumption patterns and tastes. Karahasanoğlu produces a table that shows "monthly revenues and expenditures of Nevşehirli Damad İbrahim Paşa and his household from Zilhicce 1133 (September-October 1721) to Rebiulevvel 1143 (September-October 1730)" (p. 139). The table allows us to follow the Grand Vizier's increasing economic power during this period. Another table, "Annual revenue and expenditure of İbrahim Paşa and his household", shows us the powerful Grand Vizier's yearly revenues and expenditures. His total revenue amounted to 1,555,881 guruş, but his expenses were no more than 1,027,741 guruş (p. 139-142). Karahasanoğlu also tries to make an argument for the perception of the period of *ayans*, using the rise of İbrahim Paşa as an example and comparing his expenditures with those of Şehid Ali Paşa (p. 154-157). Karahasanoğlu underlines that the records of İbrahim Paşa's consumption patterns in the Tulip Era (1718-1738) point to a lifestyle more modest than that of the preceding era. This view is in contrast with the upheld views regarding the Tulip Era.

The part II, "Urban Life: Generating a Self-Image through Textiles, Pictures and Buildings", includes the articles by Antonia Finnane and Wu Jen-shu & Wang Dagang about the Qings and Suraiya Faroqhi and Colette Etablet about the Ottomans. They mainly offer preliminary studies on local consumption in urban centers. In Antonia Finnane's article and the following one written by Wu Jen-shu & Wang Dagang, we surprisingly find out the differences between the Qing and the Ottomans the culture of local consumptions and the quality of the goods used by elites. In this sense, luxury consumption and their historical patterns are also analyzed in both articles. On the other hand, Suraiya Faroqhi has the same route but different area: she analyzes Bursa around the 1730s by

including *women* and one of the important figures of Bursa, *textiles* (p. 213-235). In Bursa case, Faroqhi asks: “Was there an eighteenth-century expansion of consumption? And If so: which women benefited and how?” This is an essential question for sure but only analyzing of Bursa, Faroqhi cannot seem to find regular and consistent figures for describing the place of Ottoman women as a part of consumption attitude and their relations with daily life. Apart from the secondary sources on Bursa and its trade with financial functions, she just includes the *Bursa Şeriyye Sicills* in this case. On the other hand, she handles the problems of textile terminology, which is quite important to broaden the perception of readers on the textiles as of home furnishings and clothes of wealthy ladies. In the end, we can obviously say that *women were much poorer than men*.

In the following part, “Food Culture” (p. 259-331), opens with Arif Bilgin, Joanna Waley-Cohen and Michael G. Chang’s articles. All articles in this part give us a glimpse into understanding the differences between these two cultures on food culture with different attitudes or *two geographies, two climates and two different empires*. As Arif Bilgin shows that the food culture and new fruits and vegetables bring different source(s) of understanding for societies to analyze their attitude of consumptions.

The last and the longest part is composed of “Materials: Precious and Modest, Luxuries and Necessities” (p. 332-473). While Lai Hui-min & Su Te-Cheng, Elif Akçetin and Martina Siebert handle the consumption patterns of the Qings, Hedda Reindl-Kiel and Edhem Eldem present two studies by analyzing different persons and different areas. In this chapter, Martina Siebert’s article traces the consuming attitude of paper as of possessing things from the late period of imperial China. Siebert shows the importance of paper and its consuming effects in society throughout the eighteenth century. Furthermore, Edhem Eldem gives a vivid subject on the consumption culture of the Ottomans by using bricks and tiles of Mürefte (Thrace). Do you even believe that some of the tiles named with its origin, like “Marseilles tiles” (*Marsilya kiremedi*)? Eldem explores this different material culture with the connection of the Greek side in the areas of Mürefte/Myriophyton and Şarköy-Şehirköyü/Peristasis. Hence, he includes local industry elements in the historical dimension for *alla franca* production which is linked up to a local tradition of brick and tile manufacture. With rich figures on the roof tile and bricks, Eldem notes that these items became the main source of the revenue for the Muslims in these areas during the late period of the Ottomans. Using some of the primary sources, he also shows the position

of these elements as a construction material in the capital and especially in the imperial palaces in the first half of the nineteenth century to “the path to Modernity” (p. 460).

After these parts, the editors conclude the approaches of the consumption attitude of both empires in general perspective, by focusing on the new and possible discussions with problem-based studies by analyzing new local sources. In the final pages, the editors also add Chinese character glossary, which can be used for the articles on the Qings.

To conclude, this edition gives us a glimpse into the consumption behaviors of two different empires by emphasizing their distinguished material cultures, local attitudes and consumption approaches. In fact, the book mainly establishes the groundwork for comparison with other parts of the early modern world. It is not only revealing the distinctions between these two cultures by putting the experience on the daily life and material environments, but it also allows to ask an important question whether these differences of “culture” were really effective or conservative towards luxury consumption. On the other hand, some of the articles on the Chinese sides have lost consistency by analyzing without any primary sources or historical remnants, while the Ottoman sides handle with more professional in large scales by utilizing archival materials.

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Emigration has been a crucial phenomenon through the course of history of the mankind. It also has an important place in the Turkish history which can be observed in the epics and folk songs in the Turkish political and social life. Due to the fact that the issue of emigration has been the subject that has considerably