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MADDE YAYIMLANDIKTAN
SONRA CELEN DÖRÖMÖN

Paul Rycaut

DATE OF BIRTH 1628
PLACE OF BIRTH Aylesford, Kent
DATE OF DEATH 1700
PLACE OF DEATH Aylesford, Kent

author - Hasan Bakır

BIOGRAPHY

Paul Rycaut was born in Aylesford, Kent, in November or December 1628 into a merchant family, the 11th child and 10th son of Peter and Mary Rycaut. Paul most probably received his primary education at a grammar school in Kent, where he learnt Greek and Latin. When he was 16 years old, he was admitted to Trinity College, Cambridge, where he was supervised by Charles Rich, who introduced him to members of the English nobility. At Cambridge, he developed a friendship with Peter Wynch, son of the English ambassador to Constantinople, who probably first introduced him to the Ottoman world. He graduated from Cambridge in 1650 and was a member of Gray's Inn for two years from 1652.

Peter Rycaut was of Spanish origin, and served as an agent for the Spanish king (Philip IV) in London, lending him money during his war against Holland. Partly as a result of this, Peter Rycaut was exiled by Cromwell and his property was confiscated. When Paul Rycaut went to Spain with his brother to reclaim his father's loan from King Philip IV, he was warmly welcomed by the king, who admitted him, free of charge, to the University of Alcalá de Henares, where Rycaut was admired for his mastery of Latin. Paul Rycaut's mother was Mary van der Colge, a member of the Huguenot society of London. She was also originally of Spanish origin.

Rycaut admitted that Spain provided him with a great opportunity to learn about the Islamic heritage of the Andalusian civilisation as well as about Spanish authors such as Baltassar Gracian and Garsilasso de la Vega, whose works he translated into English. His fortunes changed after 1659, when he became private secretary to Heneage Finch, ambassador of the Levant Company to Constantinople. In 1660, Finch, Robert Bargrave (official secretary of the Company) and Rycaut (private secretary) left London for Constantinople. On their way, Robert Bargrave fell sick and died, after which Rycaut acted as both private and official secretary to

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English audience, if his pattern of repeatedly working with the same publishers is any indication. These short, cheap works, connecting Ottoman news to Turkish history, are indicative of the expansion of English print by the 1680s, but also of the degree to which an English discourse on Turkish history had become firmly established by this period.

Shirley's works were not the only short derivative histories, which bridged the gap between contemporary news pamphlets and established historical discourse on the Turks, and other books of this kind also flourished at this time. A further example is Thomas Mills's *The History of the Holy War* (1685), printed for Thomas Malthus in the same format as Whitwood's editions of Shirley's works (i.e. duodecimo, with similar margins, print quality, and length). Mills connects his work to previous scholarship on the crusades that has 'not only been the amusement of the *Learned Pens of other Nations*, but of a *Celebrated Author of our own* [Margin: * Dr. Fuller]', a reference to Thomas Fuller's *The historie of the holie warre* (1639).¹⁸ He goes on to draw a parallel between the historical conflicts described by Fuller (i.e. the crusades) and contemporary events:

[A]t this day the *Turks* to spare the *Christians* pains in going so far as *Palestine*, have done them the unwelcome courtesie, to come more then half the way to meet them, but yet it is to be hoped that if they lose *Buda*, which they cannot in all possibility avoid, they will be wholly driven out of *Europe*, by the Victorious Arms of the *Christians*; and that it will not be long before their vast and overgrown Empire be finally ruined...¹⁹

Mills both draws upon previous historical writing to contextualise the events he described and mimic its form. Similarly to Shirley, for Mills established historical discourse on the Turks (here primarily the *Seljuks*), helps to orient and frame his understanding of the Ottoman role in contemporary events. However, his confident prediction of the end of Ottoman power in central Europe, made in 1685 in the years following the dramatic Christian victory at Vienna, stands in contrast to earlier writing. While auguries of the downfall of the Ottoman Empire were common enough in earlier periods, they were generally stated in eschatological or prophetic terms, rather than the self-assured and matter-of-fact opinion articulated here.

In addition to the numerous pamphlets, and shorter histories such as those of Shirley and Mills, a number of longer and more authoritative

works were written on the topic of the War of the Holy League and the Turks more generally, while a number of new editions of older books were also printed. As in previous decades this output included numerous translations from continental works. For example, the French author Jean de Préchac's *Cara Mustapha, grand vizir, historie contenant son élévation, ses amours dans le serrail, ses divers emplois, le vray sujet qui lui a fait entreprendre le siege de Vienne, et les particularitez de sa mort* (1684), was translated by Francis Philon, for the stationers Langley Curtis and Henry Rhodes in 1685. The introduction noted that this topical work had 'deserved a general approbation in its own Country', and it was 'not to be doubted, but it will find the same acceptance in its Travels in *England*, being dressed up after the *English* fashion.'²⁰ Préchac's work was evidently topical enough that a second, seemingly separate, anonymous translation was also printed by Henry Hills for John Whitlock.²¹ An English translation of André Du Ryer's Koran titled *The Alcoran of Mahomet* first published in England in 1649 was also republished in 1688.²² Furthermore, interest in the Turks stimulated by their topicality may also account for the translation and printing of numerous French travel accounts of the Levant and Ottoman Empire in the later 1680s, such as those by William Joseph Grelot, Jean Baptiste Tavernier, and Jean de Thévenot.²³

Rycaut's *The History of the Turks* (1700)

The renewal of major Hapsburg–Ottoman conflict acted as a spur to English publishing on the Turks, including a number of new editions of Knolles and Rycaut's works. In fact, Rycaut's *History of the Turkish Empire* had been published in 1680, three years before the outbreak of this conflict (for its context see Chapter 4). However, following the outbreak of war a number of longer works appeared, including not only a new edition of Rycaut's *Present State* (1686), but a massively expanded edition of Knolles's, by now classic, *Generall Historie* titled *The Turkish History* (1687). This final edition of the *Generall Historie* in two mammoth folio volumes comprised of a selection of component texts including Knolles's original; continuations by Grimeston and M.B. (edited by Roe); Rycaut's *History* of 1680; a new continuation covering 1676–1686 by Sir Roger Manley; and Rycaut's *Present State* (1666). Lastly, Rycaut's final work, *The History of the Turks beginning with the year 1679* (1700), was essentially a continuation of his earlier *History of the Turkish Empire* (1680), tracing events up to the treaty of Karlowitz. Rycaut's last published work ended the remarkable sequence of texts and editions

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03 Augustos 2017

Rycaut, Paul
(170622)

László Rásonyi

170622

Macaristan

03. Mart 2014

03 Mart 2014

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN



Onomastik (Ad bilimi) alanında yaptığı çalışmalarla tanınan Lazslo Rásonyi, 1899 yılında doğdu. Budapeşte ve Berlin üniversitelerinde Türkoloji ve Hungaroloji öğrenimi gördü. 1929'da Helsinki Üniversitesi'nde, 1933-1934'te İstanbul Üniversitesi'nde çalıştı. Atatürk'ün daveti üzerine 1935-1942 yılları arasında Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi'nde açılan Hungaroloji bölümünde görev yaptı. 1942 yılında Macaristan'da Kolozsvar Üniversitesi'nde Türkoloji profesörlüğüne atandı. 1942-1944 arasında aynı üniversitede Türkoloji Kürsüsünü kurdu. Kolozsvar Üniversitesi'nden 1950 yılında ordinaryüs profesör olarak emekli oldu. Aynı yıl Macar Bilimler Akademisi Kütüphanesi'ne ilmî danışman olarak atandı. 1963'te Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi'nin daveti üzerine tekrar Ankara'ya geldi ve Hungaroloji bölümünde çalışmaya devam etti. Türk-Macar ilişkileri, eski Türk kavimlerinin tarihi üzerine çalışmalar yaptı. Türk kişi adları üzerine yaptığı araştırmalarla uluslararası üne kavuştu.

László Rásonyi'nin Türkçede önemli eserleri yayımlanmıştır. '*Tarihte Türklük*', Türklerin ana yurdundan başlayarak, İslâm öncesi Türk toplumunun özelliklerine, en eski Türk topluluklarından -Hunlar, Bulgarlar, Kuman ve Peçenekler-Karahanlılar, Selçuklular ve Osmanlılara kadar Türk tarihinin devreleri hakkında bilgi veren bir eserdir. Ayrıca, bu çalışmanın içerisindeki yer ve kişi adlarıyla ilgili bilgiler dikkat çekici mahiyettedir: László Rásonyi, *Tarihte Türklük*, Ankara, 1971. Rásonyi'nin 1983 yılında yayımlanan '*Türk Devletinin Batıdaki Varisleri ve İlk Müslüman*

SIR PAUL RYCAUT: OSMANLI İMPARATORLUĞU VE İZMİR

Zeki ARIKAN

İngilizlerin Doğu Akdeniz'e Açılması

Sir Paul Rycaut (1629-1700), XVII. yüzyılda uzun süre Türkiye'de görev yapmış bir İngiliz diplomat, yazar ve tarihçisidir. Rycaut, içinde yaşadığı yabancı bir toplumun yapısını, işleyişini, tarihini, kurumlarını ve değerlerini kavramaya ve bunları yazıya dökmeye özen gösteren keskin gözlemcilerden biridir. Bu araştırmada Rycaut ve eserleri üzerinde genel bir değerlendirme yapmaya çalışacağız. Çünkü onun eserleri, Osmanlı İmparatorluğu tarihi açısından önemli bir kaynak olma özelliğini bugün de korumaktadır. Ancak doğrudan doğruya Rycaut üzerinde durmadan önce çok genel çizgilerle Türkiye ile İngiltere arasındaki siyasal, ekonomik, ticari ve kültürel ilişkilerin başlangıcı ve gelişmesine kısa bir göz atmak yerinde olacaktır. XIV. yüzyıldan beri Akdeniz, Balkanlar ve Avrupa ülkeleriyle oldukça yakın siyasal, askeri ve ekonomik ilişkiler içinde bulunan Osmanlı İmparatorluğu ile İngiltere Krallığı arasında bir yakınlaşma, XVI. yüzyılın sonlarına doğru gündeme gelmiştir. Elimizde ayrıntılı bilgiler olmamakla birlikte İngiliz tüccarları, daha XV. yüzyılda Akdeniz'e girmeye başlamış ve İtalya ile doğrudan doğruya ilişki kurma yoluna gitmişlerdi. Levant Kumpanyası'nın mükemmel bir tarihini yazmış olan Wood¹, ilk İngiliz tüccar ve gemilerinin Akdeniz'e açılması üzerine dikkate değer bilgiler vermektedir. Dahası İngilizler, Fransa ile Osmanlı İmparatorluğu arasındaki yakınlaşmayı izlemişler ve 1536 kapitülasyonlarından haberli olmuşlardı. XVI. yüzyıl dünya ticareti yollarının büyük coğrafi keşiflere koşut olarak yön değiştirmeye başladığı bir dönem olarak görülmektedir. Venedik ve

¹ Alfred C. Wood, *A history of the Levant company*, London, 1935, 1-14

PAUL RICAUT VE XVII. YÜZYIL İSTANBUL'UNDA OSMANLI
RESMİ DÜŞÜNÇESİNE KARŞI ZÜMRELER

Ahmet Yaşar OCAK

Osmanlı tarihi araştırmaları günümüzde dünyada, geçmişinin belki de hiç bir döneminde görmediği bir itibar devri yaşamaktadır. Çağdaş araştırma imkânlarının sağladığı kolaylıklar bugün, Japonya'dan Amerika Birleşik Devletleri'ne varıncaya kadar Rusya, Arap ülkeleri (Orta Doğu ve Kuzey Afrika), Balkanlar, Doğu ve Batı Avrupa memleketleri dahil, Osmanlı tarihinin çeşitli alanlarında pek çok yerde yoğun yayınlar yapılmasına ortam hazırlamıştır. O kadar ki, artık bunların takibi bile zorlaşmıştır. Fakat bu yoğun yayın listesini bize haber veren bibliyografya kaynaklarına bakıldığında, ağırlığın daha çok, Osmanlı İmparatorluğu'nun sosyo-ekonomik tarihi ve siyasi bazı problemleriyle ilgili bulunduğu, Osmanlı düşünce ve din tarihi konularında az yayın yapıldığı dikkati çekmektedir. Dolayısıyla, bu yüzden aslında araştırmacılarca bilinen kaynaklardan bazılarında bulunan düşünce ve din tarihi ile alakalı mülumatın bir köşede kaldığı görülebilmektedir. İşte, burada sadece bir bölümü ele alınmaya çalışılacak olan, Paul Ricaut'nun *The Present State of The Ottoman Empire* (London 1668) adlı eseri de, belirtilen bu durumun iyi bir örneğini teşkil eder.

Ricaut'nun adı geçen bu eseri, aslında Osmanlı tarihçilerince iyi tanınan bir kaynaktır. Bu itibarla burada eser ve yazarının yeniden tanıtılması tamamiyle fuzuli olacaktır. Ancak, Ricaut'nun İngiltere kralı II. Charles'ın padişah IV. Mehmed nezdine gönderilmiş bir fevkalâde elçisi olduğunu, eserini ilmî bir Osmanlı tarihi yazmak maksadıyla değil, kralına Osmanlı İmparatorluğu'nun siyasi durumunu, idari, dinî ve kültürel yapısını tanıtmak gibi tamamen pratik bir maksatla kaleme aldığını bir kere daha hatırlamak yeterlidir. Bu yüzden ki eser, Londra'da yayınlanışını müteakip fransızcaya da çevrilmiş ve sadece iki yıl sonra Paris'te de basılmıştır.¹

¹ *Histoire de l'Etat Présent de l'Empire Ottoman*, Paris 1670. Burada bu tercüme kullanılmıştır.

Türk Kültürü Araştırmaları
c. XXVII / 1-2 (1989) Ankara,

S. 233-244.

Dergi / Kitap
Kütüphane de Mecmuası

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the following year he entered the Levant Consular Service and arrived two years later in Constantinople to take up the post of junior dragoman at the British Consulate. He remained there for over twenty years, by the end of which time he had risen to the post of chief dragoman with the rank of counsellor at the British Embassy. "Equipped with a simple snapshot camera he captured on film scenes from Constantinople everyday life which have a lasting value as historical records." Many of them are now in the Photographic Archive at the Middle East Centre, St. Antony's College, Oxford. He was a member of the British delegation at the Lausanne Peace Conference, 1922-1923. From 1924 until 1939, he was in the consular service at Rabat, Jeddah, and Tirana. He died in 1949. His autobiography entitled *The last of the dragomans* was published in 1951. Gillian Grant, *Images of Istanbul* (1988), p. 13; *Who was who*, 4

Ryan, Arthur Clayton, born 28 December 1879 on a farm at Grandview, Iowa, he graduated in 1911 from Oberlin Theological Seminary, and in the same he was ordained to the Congregational ministry and sailed to Turkey under the American Board of Commissioners of Foreign Missions as a missionary. Since 1912 he was assigned to relief work in Constantinople. From 1916 to 1919 he collected funds in the U.S. for the Near East Relief. In 1924 he was appointed permanent secretary of the American Bible Society. He died from pneumonia after only two days of sickness on 22 June 1927. DAB; Shavit

Ryan, M. Lawrence, fl. 1944, he was a bishop, American Mission, Beirut.

Ryan, Patrick J., S.J., born 11 August 1939, he received a Ph.D. in 1975 at Harvard with a thesis entitled *Imale; Yoruba participation in the Muslim tradition*. In 1995 he was a faculty member of the Department of Theology, Boston College, Chestnut Hill. His writings include *The Coming of our God; scriptural reflections* (1999). LC; NatFacDr, 1995; Selim²

Ryans, John Kelly, born 12 August 1932 at Cynthiana, Ky., he was a graduate of the University of Kentucky, and received a doctorate in business administration in 1965 from Indiana University at Bloomington with a thesis entitled *An analysis of appliance retailer perceptions of retail strategy and decision processes*. Since 1968 he was a professor of marketing and international business at Kent State University. His writings include *Guide to marketing for economic development* (1986), and he was joint author of *Multinational marketing* (1975). *American men and women of science*, 1973 S, 1978 S; *Contemporary authors*, 61-64

Rybakov, Boris Aleksandrovich, born in 1908, he was a Moscow educated archaeologist and historian. His writings include *Ремесло древней Руси* (1948), and *Образование древнерусского государства* (1955). *International who's who*, 1973/74-1989/90; *Who's who in the socialist countries*, 1978; *Who's who in the world*, 1973/74

Rybakov, Sergei Gavrilovich, born in 1867 at Samara, Russia, he was an ethnographer whose writings include *Церковный звон в России* (1896), and *Музыка и песни уральских мусульман* (1897). He died 28 December 1921. BashkKE; EnSlovar; TatarES

Rybka, Eugeniusz Stanisław, born 6 May 1898 at Radzymin, Poland, he studied at Kraków where he received a doctorate in 1926. He was an astronomer successively at Kraków, Lwow, and Wrocław until his retirement in 1968. His writings include *Catalogue of magnitudes of HR stars in the uniform and V systems* (1977). Polski; WhoWor, 1974/75, 1976/77

Rycaut, Sir Paul, born in 1628 at Aylesford, Kent, he was educated at Trinity College, Cambridge. He spent ten years travelling abroad, before he became in 1661 a secretary in an embassy to the Ottoman Empire. From 1667 to 1678 he was a consul of the Levant Company at Smyrna. His writings include *The present state of the Ottoman Empire* (1668), *History of the Turkish Empire from 1623 to 1677* (1680), and the translations, *Сонархия Турецкая* (1941), *Histoire de l'état présent de l'Empire ottoman* (1670), *Verhaal van de tegenwoordige staat van het Turksche kaizerryk* (1670), *Istoria dello stato presente dell'Imperio Ottomano* (1672), and *Die Neu-eröffnete Ottomannische Pforte* (1694). He died in 1700. BritInd (9); DcBiPP; DNB; EvLB

Rychkov, Petr Ivanovich, born in 1712 at Vologda, Russia, he was a writer on geography, economics, and history, and he was a corresponding member of the St. Petersburg Academy of Sciences. His writings include *Топографія оренбургская* (1762), its translation, *Orenburgische Topographie* (1772), *Опыт казанской исторіи древних и средних времен* (1767), and its translation, *Versuch einer Historie von Kasan alter und mittlerer Zeiten* (1772). He died in Ekaterinburg in 1777. Fedor N. Mil'kov wrote a biography entitled *П. И. Рычков; жизнь и географические труды* (Moscow, 1953). EnSlovar; Geog 9 (1985), pp. 109-112; *Great Soviet encyclopedia*; Wlaczynski

Rychkova, N. P., fl. 1969, she was joint author of *Заколдованный город; новеллы афганских писателей* (1972), and she edited *Курдские сказки легенды и предания* (1989). LC

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Rycaut Paul IV

Colin Heywood

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Writing Ottoman History

Documents and Interpretations

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IV Sir Paul Rycant, A Seventeenth-Century Observer of the Ottoman State: Notes for a Study *English and Continental Views of the Ottoman Empire, 1500-1800.* Los Angeles, 1972

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Sir Paul Rycant, A Seventeenth-Century Observer of the Ottoman State: Notes for a Study

THE TITLE of this paper stands in need of clarification. In the world of seventeenth-century studies it is unnerving to be forced to admit that our subject—a prolific writer, translator, compiler, and also diplomat, who occupied an honorable, if secondary place, in all these fields during the Restoration period—has received little more than the passing attention of an entry in the *Dictionary of National Biography*. Faced with the scholarship, the proliferation of bio-bibliographical minutiae, and the editions which illuminate the figure of John Dryden—to mention only the one contemporary of our subject with whom the Clark Library is particularly involved—I am under an obligation to stress the tentative and provisional nature of these remarks on Sir Paul Rycant and his observations on the Ottoman Empire.

To Europeans of the seventeenth century, as to their predecessors who lived in the era of the Renaissance and the Reformation and even to the inhabitants of the late medieval world, the Turkish people, the Ottoman state, and the Muslim religion (the three were often compounded and confused together) formed an ever-present and fascinating or terrifying spectacle. Statesmen and diplomats, popular preachers and learned scholars of the late middle ages and the Renaissance watched—sometimes with dismay, at other times with unconcern—as

Chios. All this, however, soon changed. The *celali* uprisings and the social upheaval that followed at the turn of the seventeenth century, together with the acute monetary crisis that enveloped the Ottoman economy, and the growing need of the Ottoman state for cash, which made it turn to tax-farmers—thus creating less easily controlled local officials—were all factors that contributed to the process of decentralization, smuggling, piracy and, at times, virtual anarchy that engulfed the area. Long-established European traders in the Levant, such as the Venetians, whose representatives did not realize the dynamics of the growing independence of Izmir's officials from the capital, but instead relied on Istanbul, saw their trade go into decline for this and other reasons. However, newcomers like the English, who realized the dynamics of the new situation, flourished. Directly related to the commercial growth of Izmir was the decline of nearby places such as Chios or Manisa.

Another interesting aspect of Goffman's hypothesis is his data concerning the demographic growth and changes that took place in Izmir from 1580 to 1640, during which period not only the European but also the Ottoman non-Moslem population of the port, notably Armenian, Greek and Jewish, grew considerably. For the same changes in international trade that helped transform Izmir into a commercial center, also made Jews and other religio-ethnic groups lose their positions in established guilds and seek their fortunes in more prosperous centers such as Izmir (p. 82). Once there, they tended to specialize in certain occupations—the Jews became brokers, intermediaries, customs collectors, money-lenders; the Armenians and Greeks became small-scale shopkeepers and businessmen, whilst the former also became caravan traders and the latter, innkeepers. The work also contains interesting data on the trading practices of European and local merchants. For instance, it shows the Europeans, though accompanied by their intermediaries, going themselves into the hinterland of Izmir to trade, whereas eighteenth-century European merchants tended, on the whole, to stay in the city-port.

The nature of the data is such that the author is able to paint a vivid picture of the trading activities and shifting changes in the ethnic and social make-up of the port. However, the lack of quantifiable data present in the sources—except in the case of revenues—makes it impossible to give trade figures that would help the reader form an idea of the dimensions of commercial relations with the West. This kind of data would also enable the reader to judge how far the later growth of Izmir in the eighteenth and nineteenth centuries was quantitative as

Massachusetts/S. 105-110, 1990

well as qualitative. Yet overall Daniel Goffman's work is certainly an interesting, worthwhile, and well-researched study that puts into very good use Ottoman archives relevant to the commercial history of the eastern Mediterranean and its economic links with western Europe.

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Elena Frangakis-Syrett

Sonia Anderson. *An English Consul in Turkey: Paul Rycaut at Smyrna, 1667-1678*. Oxford: Clarendon Press. 1989. Pp. xii+323.

Sonia Anderson's *An English Consul in Turkey* is a wonderful archival sourcebook, although it falls short as historiography. The author has mined a host of local and state archives in England, rooting out every minutia of information about an Englishman in a foreign setting—the traveler, writer, and diplomat, Paul Rycaut. Her narrative of his life, work, and times in Izmir (Smyrna) is detailed, rich, revelatory, and persuasive. As a psychological study of the Englishman and a prosopography of his community in Izmir, however, the work seems fossilized. Almost as if she were writing soon after the publication of Alfred Wood's classic *The English Levant Company*, rather than some fifty years later, Anderson embraces the methods, the resources, even the biases of his time and place, and neglects subsequent refinements in interpretations and recently exploited sources.

In its rich detail, the book stimulates. Using lucid prose, Anderson evokes masterfully the lax religious atmosphere of the port of Izmir, discusses thoroughly the contents of Rycaut's writing (particularly *The Present State of the Ottoman Empire* and *The History of the Turkish Empire*), argues persuasively for the relationship between war and trade in the 1660s and 1670s, and explains clearly the structure of, and linkages between, the merchant community of London, the English Levant Company, and the English factory in Izmir. She remarks on the importance of consulage and convoying in English trade, explores the activities of English ship captains, provides fascinating detail on currencies and debasements, and wraps a short section on Venetian trade around the riotous tale of the centenarian Francesco Lupazzoli (1587-1702), the number of whose children exceeded his years.

Anderson, however, fails to weave a coherent picture around these and other topics which constitute the key factors of Rycaut's life and times. For example, she seems not to notice that "the cosmopolitan