

**THE COSMOPOLITAN CITY AS DIASPORIC NATION-BUILDING  
CENTER: ISTANBUL URBAN SPACE, COMMUNITIES  
AND COSSACK PROJECT 1853-1872**

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**Abstract:** This study explores the role of Istanbul as a diasporic center for nation-building in the 19th century, focusing on the Ottoman Cossacks (1853–1872) as a unique multinational group that contributed to the intellectual and political landscape of Southeastern Europe. Situated within the Ottoman Empire, Istanbul served as a crossroads for various national movements, where diverse communities—including the Ottoman Cossacks—engaged in intellectual and political activities aimed at resisting Russian imperialism and fostering national identities. Led by Michał Czajkowski (Mehmed Sadık Pasha), the Ottoman Cossacks played a pivotal role in forming a "Cossack millet" that transcended traditional ethnic boundaries, bringing together Slavic, Greek, Jewish, and Muslim identities into a cosmopolitan military and intellectual community.

Using a combination of archival research, urban studies, and prosopographic methods, the study reconstructs the social and intellectual networks of the Cossacks, highlighting their influence on the national movements of the Balkans, particularly in Bulgaria, Ukraine, and Poland. Czajkowski's literary and political activities—including his novels and his role in the Crimean War—advanced ideas of resistance and self-determination among Slavic populations under Ottoman rule. This research underscores the significance of Istanbul not only as an imperial capital but also as a multicultural space that facilitated cross-cultural exchange and the development of national ideas, especially during the era of the "Spring of Nations."

The study contributes to our understanding of the Ottoman Cossacks' role in European nation-building and offers new insights into Istanbul as a site of diasporic political and cultural formation. It emphasizes the transformative impact of the Cossacks on both Ottoman society and the broader sociopolitical fabric of Southeastern Europe, with implications for heritage preservation and contemporary understandings of multicultural urban spaces.

**Key words:** Istanbul urban space, Ottoman Empire, Nation-building, Ottoman Cossack project, Southeast Europe.

### **Relevance of the Study**

The study of the identity of postcolonial nations focuses on interpreting the intellectual and social factors of nation-building. Therefore, a relevant question is how corporate intellectual culture produced ideas and defined the objectives of this process. Turning to non-imperial perspectives on nation-building is timely, as it allows the discussion to be separated from the imperial nations' focus and instead shifts toward analyzing the impact of their activities within the Ottoman Empire on intellectuals involved in nation-building in Southeastern Europe.

This process was influenced by many factors, among them a significant external one—the rivalry between the Ottoman and Russian Empires. As Plamen Bozhinov noted in his monograph dedicated to the role of Istanbul in the Bulgarian national movement of the 1870s: "The capital of the sultans ... Constantinople ... Istanbul ... Tsargrad ... became a center of public and cultural life, where on the one hand, tendencies characteristic of the entire Ottoman Empire are intensified and emphasized, while on the other hand, some uniquely specific processes and phenomena emerge, making Istanbul an exception in the broader Eastern Mediterranean region" (Bozhinov 2012, 378).

In some sense, we can similarly characterize the city of Odesa, which, like Istanbul in the 19th century, was a cosmopolitan urban space where modern national identities were constructed. One of the lesser-known professional corporations of the modern period in the Ottoman Empire was the Ottoman Cossacks—a military unit, a

social class, and simultaneously a multinational platform for discussions on identity and loyalty, which became part of Europe's "Spring of Nations." As a millet, the Ottoman Cossacks combined medieval ethno-social and modern national identities within their ranks.

### **Historiography, Sources, and Research Methods**

The Ottoman Cossacks were both an ethno-social group and a group of émigrés led by Michał Czajkowski (Mehmed Sadık Pasha), who saw the possibility of resisting Russian imperialism and liberating certain Slavic nations through service to the liberal and reforming Ottoman Empire. Around 200 officers and over 2,000 soldiers passed through this military unit and its related structures. Among them were notable Ottoman-Turkish (Muzzafer Pasha), Polish (Ryszard Berwiński, Franciszek Ksawery Dmochowski, Piotr Suchodolski), Russian Old Believer (Osip Honchar), Jewish (Michał Hornstein), Bulgarian (Mykola Shyshmanov), Ukrainian, and Romanian (Dimitrie Crețulescu) writers and politicians. This group exerted an intellectual influence that remains overshadowed by the legacy of its leader, Mehmed Sadık Pasha.

The use of prosopographical methods reveals their intellectual networks, which included figures such as Adam Czartoryski, Adam Mickiewicz, Władysław Zamoyski, František Zach, Georgi Rakovski, Hristo Botev, Metropolitan Neofit Bozveli, Vasily Kelsiev, and others. Importantly, the activities of the Ottoman Cossacks also influenced the Ukrainian national movement within the Russian Empire, impacting figures like Taras Shevchenko, Mykola Kostomarov, Volodymyr Antonovych, Fedir Vovk, and later Mykhailo Hrushevsky, Taras Slabchenko, Yevhen Rudnytskyi, Ivan Lysiak-Rudnytskyi, and Omeljan Pritsak. The very existence and actions of the Ottoman Cossacks contributed to state-building in the European part of the Ottoman Empire. According to studies of Michał Czajkowski's activities, the ideology of this group is recognized as nationally oriented.

Bulgarian scholars such as Boyan Penev (Penev 1936), Ivan Shishmanov (Shishmanov 1916), and Mihail Arnaudov (Arnaudov 1930) analyzed Czajkowski's activities in the context of the Bulgarian national movement. Their perspectives largely rely on excerpts from Czajkowski's memoirs published in Bulgaria by his daughter

Karolina Suchodolska (Suhodolska 1894). Later, Bulgarian historiography examined in detail Czajkowski's "Cossack project," its influence on the proclamation of the autocephaly of the Bulgarian Church, and his ties with key figures of the Bulgarian national movement (Smohovska-Petrova 1964). For several decades, Ivan Stoychev studied materials on the participation of Bulgarians in Ottoman Cossack regiments (Stoychev 1943). Wanda Smohovska-Petrova, in two monographs and several articles, drew directly from the Czartoryski family archives, where she found Czajkowski's reports on his activities in the Balkans (Smohovska-Petrova 1973).

Today, Bulgarian researchers Elena Hadzhinikolova (Hadzhinikolova 2010) and Aleksandar Zlatanov (Zlatanov 2015; Zlatanov 2019, etc.) are once again exploring Czajkowski's and his Cossacks' role in the Bulgarian national movement. They analyzed the work of their predecessors and reached a logical conclusion about the overall positive impact of Czajkowski's activities from 1841 to 1872 on nation-building within the Ottoman Empire.

The place of the Ottoman Cossacks in the history of nation-building is reflected in published sources (Czajkowski 1857; Chaikovskiy 1891–1892; Chaikovskiy 1895–1904; Czajkowski, Czajkowski 1962; Rudnytskyi 1925; Slabchenko 1929) and literary works (Chudzikowska 1971). The topic has been substantially addressed in the works of Polish (Milkowski 1936; Rawita-Gawroński 1901; Wierzbicki 2000; Kuletska 2008; Filipowska 2017), Russian (Borysenok 1998), Turkish (Gümüş 2010; Badem 2010; Ünver 2017; Topaktaş 2010), and Ukrainian (Lysiak-Rudnytskyi 1994; Poltorak 2010; 2018; 2019a; 2019b; 2019c; 2020; 2021; 2022) historians.

However, Istanbul as the setting and backdrop for most of the events in Ottoman Cossack history remains underexplored. This study employed a range of interdisciplinary methods, including historical, urban, sociological, and cultural approaches. Archival research was conducted: documents of the Ottoman Empire, diplomatic correspondence, and memories of Cossack figures were analyzed. Biographical analysis helped clarify the lives and activities of key participants in the "Cossack project." Urban studies were conducted through the examination of 19th-

century maps and plans of Istanbul, as well as the identification of diasporic spaces (notably the Galata and Fındıklı districts).

It was possible to partly reconstruct a spatial reading of the city: how urban spaces were used, transformed, and marked by the Cossacks. The diaspora is considered an agent of nation-building (diaspora nation-building), while the cosmopolitan city was studied using the concept of Istanbul as a cultural crossroads. By comparing the Cossack community's life in Istanbul with other diasporas, its distinct features were identified. A promising direction for future research is the study of how various diasporas utilize urban space for nation-building.

### **"Cossackdom" in Istanbul as a Platform for the Exchange of Ideas during the Era of National Awakening**

Great diplomatic dexterity, flexibility, and political skill enabled Michał Czajkowski, the chief agent of Adam Czartoryski in the Balkans, to live and operate in the Ottoman Empire for thirty years (Ziółek 1996). He entered Ottoman service when the Russian government demanded his expulsion from Turkey in 1850. Having attained the rank of general and commander of a Cossack regiment, Czajkowski, as an Ottoman pasha, repeatedly used his close ties with the ruling elite to aid the Christian population in the Balkans (Poltorak 2018). His literary legacy deserves special mention, as Czajkowski's writings had no less an impact on state-building than his military-political activity (Belčev 1974; Ruszczyńska 2016). Bulgarian scholar E. Georgiev rightly emphasized the vital role of Czajkowski's novels in awakening the spirit of resistance among the Bulgarian, Polish, and ultimately Ukrainian peoples.

Istanbul, as the capital of the Ottoman Empire and the mythic Tsargrad of historical and literary works, became a site of contact between various movements of national development in Southeastern Europe. Rather unexpectedly, deep links were found between the Ottoman Cossacks and the struggle for independence of the Caucasian peoples, which were reflected in both ideological collaboration and material/military support (Adameczewski 2018). One of the key objectives of Cossack propaganda, according to Czajkowski and his associates, was to stimulate national movements among the Cossack populations within the Russian Empire (Furier 2020).

As mentioned earlier, the Russian Empire's intelligence services uncovered both real and perceived influences of Sadik Pasha (Michał Czajkowski) on the Ukrainophile movement in Dnieper (Eastern) Ukraine (Poltorak 2018). In the 1850s and 1860s, reports by Russian border and gendarmerie officers repeatedly expressed concerns about the agitational and other activities carried out by the Ottoman Cossacks. This became especially apparent during the Crimean War (1853–1856) when several squadrons of Ottoman Cossacks were formed from Russian prisoners of war—many of them Ukrainians, Poles, and Tatars (Poltorak 2010). Therefore, Istanbul as an intellectual center revolving around the Ottoman Cossacks exerted influence not only within Ottoman society (Poltorak 2019c), as demonstrated through active publishing, educational, cultural, and political work.

As Adam Czartoryski's principal agent, Czajkowski developed broad initiatives that significantly affected the South Slavs. Above all, he acted as a mediator between the Porte and local populations, repeatedly defending Slavic interests. According to documents published by Wanda Smohovska-Petrova in 1973, "Czajkowski's agents monitored the actions of Turkish authorities on the ground; reports and dispatches from these agents were sent directly to the Porte, which often revised the decisions of its representatives" (Smohovska-Petrova 1973: 188).

Thus, by the turn of the 1840s–1850s, the formation of Michał Czajkowski's "Cossack Project" was largely completed. One of its key components was the "Cossack millet" in the Ottoman Empire, which was dispersed from Istanbul and Maynos from the Asian site to Tulcea and Isaccea on the bank of the Danube River. Nonetheless, the Cossack community in Istanbul—though not the largest—held a central position among other Cossack settlements all over the Empire.

### **The Cossack Millet in Istanbul's Galata**

During the Tanzimat era, the Ottoman Empire underwent reforms in various spheres. The modernization of state institutions also affected the modernization of social relations. Non-Muslim "millets" in Ottoman society received new rights and opportunities, among which we can note the relatively little-known "Cossack millet." The conditional nature of ethnic identification according to European models is vividly

demonstrated in Ottoman recordkeeping, particularly in the following document, discovered by the author in the spring of 2023 in the Başbakanlık Osmanlı Arşivleri.

Relatively small in number across the empire—for example, in Istanbul in 1857, only 163 representatives of this “millet” with their families were registered—the Cossacks nevertheless enjoyed another unique privilege: their own armed forces. Cossack regiments were reestablished within the Ottoman army in 1853 and continued to exist until they were reorganized in the period from 1877 to 1883. For several decades, these military units were under the command of Michał Czajkowski (Mehmed Sadık Pasha).

The full title of the document is "Population Book of the Latin, Catholic, and Cossack Millets in the Districts of Galata and Üsküdar" dated April 20, 1857 (1273 zilhicce 29. Galata ve Üsküdar kazalarında sakın Latin, Katolik ve Kazak milletinin nüfus defteri), and its second volume contains a separate list of the “Cossack millet.” This list is titled “*Register of Subjects of the Sublime State and Persons of the Cossack Millet Present in the Suburbs of Istanbul*” (Tebaa-i Devlet-i Aliyye'den Olup Bilâd-ı selâse'de Mevcûd Bulunan Kazak Taifesinin Mikdarını Mübeyyin Defteridir). The register includes 163 men from 123 families.

A full analysis of this document is yet to be conducted, but it is already clear that the Cossacks in Istanbul were registered under a special category and were under the jurisdiction of a specially appointed kazak-pasha. Entry number one in the register is: “Kazakbashi Berto-der-David (Pertotorod), son of Georgiy Belka, born in Asitane (Istanbul) in 1807.”

In the memoirs of Sadık Pasha, written in the 1870s, he refers to events of 1842, when he met the kazak-pasha: “*It must be said that in Constantinople there was a representative of the Cossacks – the Kazak-Pasha... (he) was confirmed by the High Porte, collected taxes from the Cossacks and submitted them to the treasury, and passports were issued upon his certification... The Kazak-Pasha had his own Cossack chancery with a seal, his own yasakçı, and desyatniks; in short, it was a real Cossack office, similar to the Latin chancery, independent of the Greek patriarch who cared exclusively for the Orthodox. At the time I arrived in Istanbul from Bursa, the Kazak-*

*Pasha was Aristarh, surnamed Tool, a cousin of the great Logothete.*" (Chaikovskiy 1898a)

As we see, in 1857 a different person is mentioned as kazak-pasha, again a native of Istanbul, but of Serbian origin. Further in Sadik Pasha's memoirs we find an exaggerated estimate of the Cossack millet: *"In Istanbul, there were more than seven thousand Cossacks at the time, but among them only 38 were Orthodox, a few were Gypsies, and the majority were Jews; there were also some Catholics, but after the appearance of Polish émigrés in Constantinople in 1831, they moved to the Latin chancery, which was under the protection of the Catholic bishop. Among the Cossacks were also Greeks and Armenians who bought Cossack passports to hide their identities for crimes and continue such deeds more safely in the eyes of the police. There were even Muslim Turks among the Cossacks; I even saw one Black man among them."*

Sadik Pasha describes his personal encounter with the Cossacks as follows: *"With the active participation of a certain Yankel, who had served under Napoleon I in the lancers and whom everyone called the Polish consul, I visited, in disguise, a café and even a tavern where these Cossacks gathered, in the suburb of Galata, visited their chancery, and even had a conversation there... The Nekrasovite Cossacks and the Cossacks living in Dobruja, who belonged to Ignat Nekrasov's host, had almost no connection to this chancery; but with other Cossacks from Dobruja the pasha constantly had dealings and disputes, secured firmans, traveled to Dobruja to compile lists of Cossacks, extracted as much money from them as possible, received even more beatings, and filed complaints that remained without consequence."*

The next mention of a kazak-pasha dates to November 1853: *"At that time, the head of the Cossacks in Istanbul was the Greek Tooli, brother of Aristarh, the great Logothete. I demanded that he provide me with Cossack volunteers. He promised to do so but did not keep his word, so I had him arrested. Afterwards, he resigned, and I appointed in his place Berto-der-David, a former Serbian dragoman, a very active and capable person."* (Chaikovskiy 1898b)



Thus, the kazak-pasha mentioned in the analyzed register was appointed with the support of Sadık Pasha and was subordinate to him as the head of the Ottoman Empire's Cossack forces.

As a result of analyzing the 1857 register of Cossacks residing in Galata, 163 names and surnames were identified. Among them, 36 individuals were 16 years old or younger—essentially children, mostly listed within older Cossack families and often marked as apprentice craftsmen. Only 9 individuals were older than 50—the eldest being 64 years old. The rest, aged 17 to 49, were heads of working-age families, predominantly in their 30s. Overall, the list includes 123 heads of families.

The origin of the Cossacks is notable—most were born in Tulcea (109 individuals), followed by Istanbul natives (39, mostly children), and a distant third were from Isaccea (9). Four other places are mentioned only once each: Prizren, Balchik, Dobrich, and Lof. Thus, the overwhelming majority of Istanbul Cossacks hailed from the Danube town of Tulcea, refuting Sadık Pasha's biased claim about their non-Cossack origins.

The most interesting information from the census is undoubtedly the occupations of the Cossacks. Recall that Cossacks in the Ottoman Empire performed military service, and one company was formed from the Istanbul-based Ottoman Cossacks during the Eastern War. This census thus captures those veterans who had returned from the front to civilian life. Here is what their professions show: the majority were involved in clothing production—there were 61 shoemakers, 22 tailors, along with 5 furriers and 3 dyers. A key occupation in peacetime was food preparation, operating eateries and taverns, and retail trade: 10 tavern keepers, 9 fishermen, 16 merchants are noted. Other professions included goldsmiths, blacksmiths, coachmen, a glue maker, sailors, and 15 farmers. This occupational diversity among the Cossacks illustrates a notable trend of the Tanzimat era—urbanization through the migration of specific population groups from the provinces to the imperial capital.

### **Other Memorial Sites Connected with the Activities of Ottoman Cossacks in Istanbul**

The topography of Istanbul is kaleidoscopic, reflecting various periods and components of the historical development of the metropolis from antiquity to the present day. The Ottoman period of the city's history is also far from monolithic and includes such a component as corporate topography – associated with different population groups who played various roles in the history of the empire's capital. Within this category, special mention should be made of the topography connected to Ottoman military formations such as the Janissaries, the navy, and so forth. One of the components of this military footprint is the Cossack presence – related to the Ottoman Cossack regiments created in 1853 under the command of Mehmed Sadık Pasha (Michał Czajkowski).

The first regiment was formed in 1853. It participated in the Crimean War (operating near Silistra, Giurgiu, Bucharest, Galați, and Tulcea), then guarded the borders with Greece, and was stationed in Kosovo Field, Shumen (Badem 2010), Edirne, and Sliven, among others. Several hundred Cossack volunteers also fought on the French side in the Franco-Prussian War. According to a list of Turkish units, Cossacks took part in the defense of Plevna. Ivan Stoychev (Stoychev 1943, 245) noted that the unit was destroyed by Russian artillery at the Battle of Gorni Dubnik in October 1877.

The second regiment, established in 1854, was known as the Dragoon Regiment. It had a slightly longer combat history, lasting until 1886 when it was disbanded. The two units are often referred to as the "Slavic legions," as they included Poles, Bulgarians, Russians, Ukrainians, Serbs, and also Hungarians, Jews, Romanians, Turks, and Circassians among the Cossacks. It was essentially a foreign legion within the Ottoman army. Until 1871, the official language of the regiments was Slavic (in Czajkowski's memoirs, referred to as "Little Russian" – likely how the official translator of *Russkaya Starina* rendered Czajkowski's use of what he called "Ukrainian"). The following Istanbul landmarks are associated with the Ottoman Cossacks and can guide us on a walking tour through the nearly 200-year-old city.

**IMPERIAL PALACES:** Topkapi (until 1856), Dolmabahçe (1856–1887). Here, the leadership of the Ottoman Cossack forces actively worked to strengthen the units

and lobbied for their expansion. Special respect for the Cossacks was shown during the enthronement of Sultan Abdülaziz. An archival document from July 3, 1861, states that Sadık Pasha, as the Cossack commander, was appointed to the ceremonial unit Taklid-i Seyf ("Girding of the Sword" – analogous to a European coronation) (Poltorak 2022, 120).

**PALACES OF STATESMEN:** Rıza Pasha's in Kadıköy and Ahmed Pasha's in Arnavutköy. These are mentioned in documents during negotiations between Sadık Pasha and the Ottoman imperial authorities.

Adampol (Polonezköy). Founded in 1842 by Michał Czajkowski as a village for émigrés (Adamska 2004). His second wife Ludwika Sniadecka and several retired Cossack officers are buried in the local cemetery. Czajkowski wrote:

"I began organizing the estate granted for the future colony or Polish settlement at the foot of Alem Dağ. Gathering about 80 Poles and Ruthenians, I chose a location in a forest clearing known as the 'gypsies' den,' by a cold spring. The hilly terrain had valleys and ravines rich in pastureland, plow fields, chestnut trees, wild grapes, game, and birds." Together with his associate Ludwik Zwirkowski, Czajkowski founded two settlements: Adampol and Annopol (named after Prince and Princess Czartoryski) (Ünver 2017, 208–210, 223).

Tophane. The port where ships from the Mediterranean docked, and where Czajkowski first arrived on October 20, 1841.

Selimiye Barracks (1808–1861). Location of the Cossack squadrons during Sultan Abdülmecid's reign.

Ortaköy. The district where Czajkowski lived from 1848 (Ünver 2017, 459).

Terkos Estate (Çiftlik Terkos). A document from April 18, 1861, from the Sadaret Mektûbî Kalemi Meclis-i Vala archive, reports agricultural activities at the Terkos estate near Istanbul, where Cossack units were stationed. Other documents confirm Cossack barracks there as early as 1856–1857, with one officer buried on-site.

Çiftlik Sazlıbosna (1851–1862). Sadık Pasha's residence during his military service. He hosted guests here, and in 1853 a fire destroyed almost all important documents. A document dated November 15, 1860, requests a new estate due to the

fire that destroyed his archives, including papers from Volhynia. On July 25, 1861, Englishman Simon submitted a request to buy Sadık Pasha's estate (likely Sazlıbosna). On November 11, 1861, the estate was transferred to a new owner, with documents mistakenly referring to Sadık Pasha as a Ferik (Lieutenant General) (Poltorak 2022, 121).

House in Beşiktaş. A March 20, 1861, document from İrade Meclis-i Vala contains a decree to provide Sadık Pasha a state-funded residence. On May 2, 1861, records detail a bid to purchase a house formerly owned by barber Hüsnü on Serencebey Street in Beşiktaş, near the Yıldız Palace (Poltorak 2022, 122).

Sadık Pasha's House in Cihangir. On May 11, 1861, he received another salary payment – possibly a subsidy for a house purchase. On May 20, he officially acquired the Araboglu Artin mansion, which belonged to the Treasury. On July 22, 1861, a decree granted him ownership of a mansion in the Bebek district that formerly belonged to Araboglu Artin (Poltorak 2022, 123).

Adam Mickiewicz Museum. Located in central Istanbul (Tarlabaşı, Beyoğlu), the museum stands on the site where the great poet died and was originally buried. Mickiewicz came to Istanbul at Sadık Pasha's invitation (Rawita-Gawroński 1901, 70). They both dreamed of reviving Poland in alliance with Ukraine-Rus' and admired the cavalry valor of the Ottoman Cossacks. Mickiewicz and Sadık Pasha even proposed to millionaire Jacob Rothschild the creation of a Jewish hussar regiment. Two months later, Mickiewicz died of cholera on November 26. The original house burned in the 1870 fire of Pera. The current museum building was built in the same year by Józef Ratyński. The street was named Adam Mickiewicz Street (Fabianowski 2015; Segel 1965).

Şişli – "The Polish Quarter". Like Pera and Galata, Şişli was a major settlement for Cossacks and dragoons in 19th-century Istanbul. After the Crimean War (1853–1856), many Cossacks remained in the Ottoman Empire. They built small wooden houses in Tatavla and Yenişehir (now Kurtuluş) using funds from the British government for their military service. The Levantine atmosphere of Şişli helped the refugees adapt more easily.

Cemeteries. Many Cossacks and their relatives are buried at Feriköy Catholic Cemetery, Polonezköy, and other cemeteries throughout Istanbul.

### **Conclusions**

Thus, Istanbul as an urban space for the formation and dissemination of the ideas of the "Spring of Nations" played a significant role in nation-building, not only within the Ottoman Empire. The Ottoman Cossacks, led by M. Czajkowski, had a positive impact on the processes of national revival in the 1850s–1860s and contributed to the European cultural influence on the Balkan peoples. The literary works created in Istanbul by Czajkowski introduced European readers to the Balkan Slavs and helped justify, within the context of the "Spring of Nations," their right to self-determination. Special mention should be made of the work of Sadık Pasha, which opened the Ottoman world to Ukrainian, Polish, French, and Russian readers. The image of the Muslim, the Turk, and the Ottoman, is humanized; the barriers of misunderstanding and blame begin to crumble. The shared past becomes filled with examples of cooperation. The future appears full of common projects and achievements. Sadık Pasha's fate testifies to understanding and tolerance of otherness — the spread of the values of modernity (Rybak 1971, 96).

The multiethnicity of the Cossacks is very characteristic of Istanbul during the Tanzimat period — among them were not only representatives of Slavic peoples, but also Greeks, Jews, Wallachians, and others. Among the Cossacks, artisanal professions prevailed — typical of early modern Ottoman cities — demonstrating the economic adaptation of a generally military social group to urban conditions during peacetime, a kind of urbanization of the Cossack population from various provinces of the Ottoman Empire.

By the 1870s, barracks, headquarters, a rank-associated çiftlik in Sazlıbosna (which later became a Crimean Tatar settlement), officers' residences, the suburban colony of Adampol, country estates, and so on had become the places of residence for the Ottoman Cossacks — becoming yet another argument in favor of viewing Constantinople as a multicultural city. Memoirs, archival documents, press articles, and photographs allow us to trace not only their locations but also details of everyday life

and the worldview of the Cossacks, who were one of the models in forming the new Ottoman army. The result was both the influence of the Ottoman Cossacks on the Europeanization of Turkish society and the transformation of how Slavic peoples (Bulgarians, Poles, Ukrainians) were perceived within it. A practical outcome of this article is the localization of historical events related to the Ottoman Cossacks, which may serve as a guide for excursion routes and the preservation of cultural heritage.

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