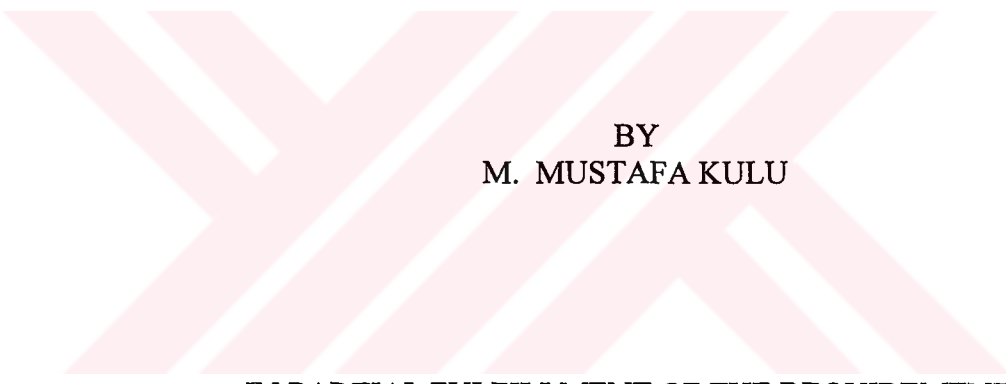


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A BRIEF HISTORY OF THE DARDANELLES JEWS DURING EARLY
TANZIMAT YEARS (1839-1845)

A THESIS SUBMITTED TO
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OF
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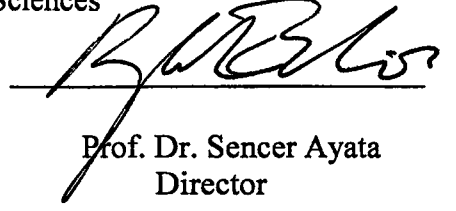


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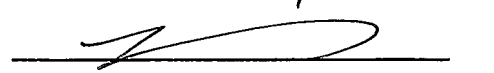
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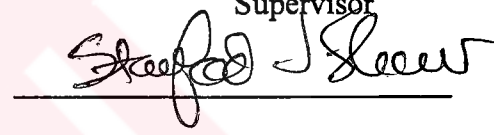
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This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Arts.


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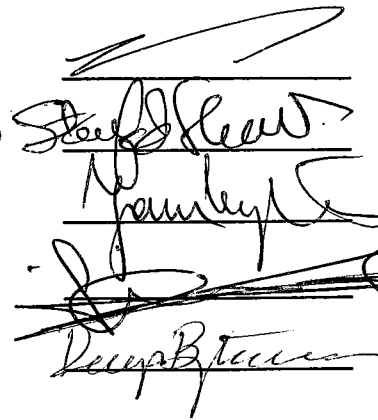
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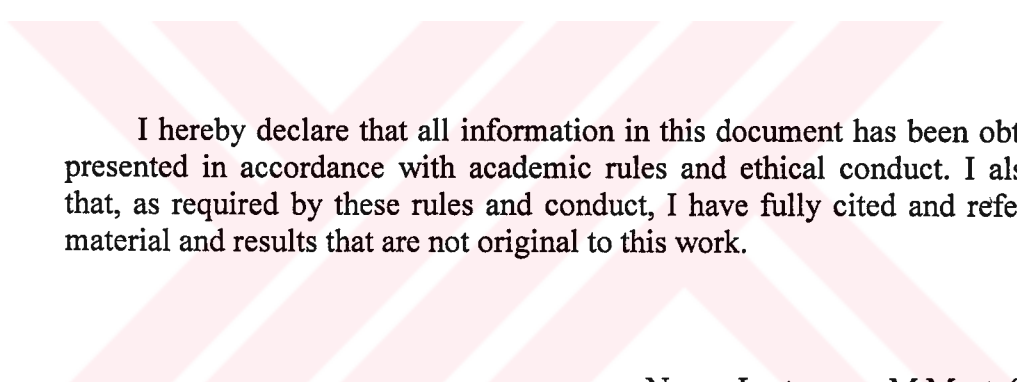
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ABSTRACT
A BRIEF HISTORY OF THE DARDANELLES JEWS DURING
EARLY TANZIMAT YEARS (1839-1845)

Kulu, M. Mustafa

MA, Department of History

Supervisor: Prof. Dr. Seil Karal Akgn

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15 August 2005, xv + 222 pages

This thesis will attempt to introduce a history of the Dardanelles Jewish community during the early years of the Tanzimat, i.e. between 1839 and 1845. It analyzes the cultural and economic structure of the community and its relations with the Ottoman state in light of developments following the Baltalimanı Convention of 1838 and the proclamation of the Tanzimat.

This study, based mostly upon Ottoman archival documents, first will touch upon the initial Jewish settlement in the Dardanelles and the demographic composition of the city during the early years of the Tanzimat. Then it will provide information about Jewish communal organization in the Dardanelles, as it will explain the institutions, religious and lay leadership and some cultural aspects of the Jews. Next, it will bring forth, mostly in statistical tables, properties owned by the Dardanelles Jews, as well as occupational divisions among them such as in crafts, trades and agriculture. The study further will examine their economic stratification in comparison with the non-Jewish communities in the Dardanelles, and briefly outlines their commercial and diplomatic relations with the European

states. This thesis also will attempt to cover the community's relations with the Ottoman state with respect to Tanzimat reforms and in connection with the foundation of the Grand Rabbinate in 1835, the changes brought to communal administration, and adjustments on taxes paid to the Ottoman state. The fire of 1845 that totally destroyed the Jewish quarter, and its aftermath will be discussed in the last part, thus ending the thesis.

Keywords: Dardanelles, Kale-i Sultaniye, Jews, Jewish, Tanzimat Edict (1839), *Millet* System.



ÖZ
TANZİMATIN İLK YILLARINDA ÇANAKKALE YAHUDİLERİNİN
TARİHİNE KISA BİR BAKIŞ (1839- 1845)

Kulu, M. Mustafa
Yüksek Lisans, Tarih Bölümü
Tez Yöneticisi: Prof. Dr. Seçil Karal Akgün
Ortak Tez Yöneticisi: Prof. Dr. Stanford J. Shaw
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Bu tez, Tanzimatın döneminin ilk yılları olan 1839- 1845 arasında Osmanlı İmparatorluğu'nda Çanakkale Yahudi cemaatini tanıtmaktadır. Tez, cemaatin sosyo-ekonomik ve kültürel yapısıyla devletle olan ilişkilerini 1838 Osmanlı-İngiliz Ticaret Anlaşması ve ilk Tanzimat reformlarının getirdiği gelişmeler ışığında incelemektedir.

Ağırlıklı olarak Osmanlı arşiv kaynaklarına dayanan çalışma, öncelikle Yahudilerin Çanakkale şehrine yerleşmeleri ve Tanzimat'ın ilk yıllarındaki nüfus yapısı hakkında bilgi vermektedir. Sonra Yahudilerin kurumları, yöneticileri ve din adamları, bazı kültürel yönleri hakkında bilgi vererek, cemaatin toplumsal yapısını anlatmaktadır. Daha sonra, Çanakkale Yahudilerinin mülkü, zanaatleri, meslekleri, bu yörenin ticaret ve tarımsal üretimindeki konumları istatistiki tablolarla açıklanmaktadır. Ayrıca Yahudilerin ekonomik tabakalaşmaları Çanakkale ile karşılaştırılıp ticaret ve dragomanlık yoluyla Avrupa devletleriyle kurdukları ilişkilere de kısaca değinilmektedir. Tez, ayrıca cemaatin Osmanlı devletiyle ilişkilerini Tanzimatın ilk yıllarındaki reformlara ve hahambaşlığın

kurulmasına değinerek değlendirmektedir. Getirilen genel değışimlerse, Yahudi cemaatinin yönetiminde meydana gelen ve devlete ödedikleri vergi eksenindeki düzenlemeler de anlatılarak incelenmektedir. Çanakkale'deki Yahudi mahallesinin tamamen yok olmasına yol açan 1845 yangını ve onu izleyen gelişmelerle tez sonlandırılmaktadır.

Anahtar Kelimeler: Çanakkale, Kale-i Sultaniye, Yahudi, Musevi, Tanzimat Fermanı (1839), Millet Sistemi.



To My Advisor, Prof. Dr. Seil Karal Akgn



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TABLE OF CONTENTS

PLAGIARISM	iii
ABSTRACT	iv
ÖZ	vi
ACKNOWLEDGMENTS.....	ix
TABLE OF CONTENTS.....	xi
LIST OF TABLES	xiv
LIST OF ABBREVIATIONS	xv
INTRODUCTION.....	1
CHAPTER	
1. PRELIMINARY INFORMATION ABOUT THE DARDANELLES JEWS	7
1.1. The Dardanelles Jews Before the Tanzimat	8
1.2. Demographic Structure of the Dardanelles Jews During the Early Years of Tanzimat	12
2. HIGHLIGHTS ON SOCIO-CULTURAL ELEMENTS OF THE DARDANELLES JEWS DURING EARLY TANZIMAT YEARS (1839-1845) ...	18
2.1. Dardanelles Jewish Communal Organization: <i>Kehilla</i> system	20
2.1.1. Institutions of the Community	23
2.1.1.1. The Synagogue	23
2.1.1.2. Others: Public Bath, Bakery and Cemetery	25
2.1.1.3. Charitable Societies	25
2.1.2. Officials of the Community	26
2.1.2.1 Lay Leadership of the Community	26
2.1.2.1.1. <i>Kahya</i>	26
2.1.2.1.2. <i>Muhbirs</i>	28
2.1.2.2. Religious Leadership of the Community	29
2.1.2.2.1. Rabbis	30
2.1.2.2.2. <i>Shohets</i>	32
2.1.2.2.3. <i>Melameds</i>	33
2.1.2.2.4. <i>Shamash</i>	34

2.1.3. Communal Income and Expenses	35
2.2. Some Cultural Elements of the Community	37
2.2.1. Jewish Household Furnishings in the Dardanelles	37
2.2.2. Jewish Clothing in the Dardanelles	39
2.2.3. Jewish Onomastic in the Dardanelles	42
3. ECONOMIC STRUCTURE OF THE DARDANELLES JEWS DURING EARLY TANZIMAT YEARS (1839-1845)	45
3.1. The Baltalimanı Convention of 1838 and the Dardanelles	47
3.2. Economic Characteristics of the Jewish District in the Dardanelles	51
3.3. Crafts and Trade	53
3.3.1. Peddlers	55
3.3.2. <i>Bezirgans</i> and Merchants	58
3.3.3. Jewelers	59
3.3.4. Herbalists	59
3.3.5. Grocers	61
3.3.6. Shoemakers	63
3.3.7. Tailors	63
3.3.8. Silk Dealers	64
3.3.9. Neckerchief, Tassel and Calico Dealers	65
3.3.10. Tinsmiths	65
3.3.11. Barkeepers	66
3.3.12. Pipe and Coffee Dealers	66
3.3.13. Tobacco Mincers	67
3.3.14. <i>Simitçis</i>	67
3.3.15. Bakers	68
3.3.16. <i>Helvacı</i>	68
3.3.17. <i>Şerbetçi</i>	69
3.3.18. Butchers	69
3.3.19. <i>Eskicis</i>	70
3.3.20. Barbers	70
3.3.21. Porters	70
3.3.22. Scale Dealers	72
3.3.23. Vice-Consuls	72
3.3.24 Dragomans	72
3.3.25 Miscellaneous: Match Dealers, Barterers, Daily Workers, and Camel Drivers	74
3.4. Occupations and Shops	75
3.5. Agriculture and Livestock	78
3.6. Stratification According to Incomes	80

4. JEWISH RELATIONS WITH THE OTTOMAN STATE DURING EARLY TANZIMAT YEARS (1839-1845).....	86
4.1. Reorganization of the Jewish Community	87
4.2. Tanzimat Reforms in the Dardanelles and the Jews	91
4.2.1. Tanzimat Statesmen in the Dardanelles	95
4.2.2. The Dardanelles Council	97
4.3. Taxes	101
4.3.1. <i>Tevziat</i> Tax	105
4.3.2. Income Tax (<i>Temettu Vergisi</i>)	108
4.3.3. Poll Tax	113
4.3.4. Other Taxes	116
5. THE FIRE OF 1845	120
CONCLUSION	125
BIBLIOGRAPHY	130
APPENDICES	140
A- Tables from the Population Registry of the Dardanelles Jewish Community (1834-1839)	140
B- Tables from the Revenue Registries of the Dardanelles Jewish Community	151
C- Tables from the Poll-Tax Registries of the Dardanelles Jewish Community	178
D- Tables from Miscellaneous Ottoman and Public Record Office Archival Documents	188
E- Transcriptions of Miscellaneous Ottoman Archival Documents	193
F- Copies of Miscellaneous Ottoman and Public Record Office Archival Documents.....	211

LIST OF TABLES

- Table 1: Poll- Tax Payment Statistics of the Dardanelles non-Muslims in 1827
Table 2: Tax Payment Statistics of the Dardanelles Muslims in 1827
Table 3: Poll- Tax Payment Statistics of the Dardanelles Non-Muslims in 1835
Table 4: Income Tax Statistics of the Dardanelles in 1840
Table 5: Lists of the Furniture in the Dardanelles Jewish House
Table 6: Lists of the Wardrobe of the Dardanelles Jews
Table 7: Distribution of Jewish Profession in the Dardanelles (1840-1845)
Table 8: Jewish Peddlers in the Dardanelles in 1840
Table 9: List of Items Sold by the Dardanelles Jewish Peddlers
Table 10: Jewish *Bezirgans* in the Dardanelles in 1840
Table 11: Jewish Herbalists in the Dardanelles in 1840
Table 12: Jewish Grocers in the Dardanelles in 1840
Table 13: List of Items Sold by the Dardanelles Jewish Grocers in 1840s
Table 14: Jewish Tailors in the Dardanelles in 1840
Table 15: Jewish Tinsmiths in the Dardanelles in 1840
Table 16: Jewish *Helvacıs* in the Dardanelles in 1840
Table 17: Jewish Porters in the Dardanelles in 1840
Table 18: Jewish vice-Consuls in the Dardanelles in 1840
Table 19: Jewish Dragomans in the Dardanelles in 1840
Table 20: Distribution of the Shops Owned by the Dardanelles Jews in 1840
Table 21: Distribution of Total Income, Properties, and Animals in the Dardanelles
Table 22: Distribution of Wealth within the Dardanelles Jewish Community
Table 23: The Distribution of *Tevziat* Tax in the Dardanelles and Vicinity (1836-1840)
Table 24: Distribution of Expenditures within the non-Muslims Communities in the Dardanelles (1836-1839)
Table 25: The 1840 Distribution of Income Tax Contributions in the Dardanelles
Table 26: The Distribution Income Tax of 1840 Among the Dardanelles Jewish Community According to Annual Income Registers.
Table 27: The Twelve Highest Income Tax Payments Among the Dardanelles Jews for the Year 1840
Table 28: Income Taxes Levied in the Dardanelles in 1843
Table 29: Poll Tax Levied from the Dardanelles Jews (1827-1845)
Table 30: Poll Tax Levied in the Dardanelles in 1845
Table 31: Damaged Buildings during the Fire of 1845 in the Dardanelles

LIST OF ABBREVIATIONS

A	: High (<i>Ala</i>)
An	:Animal
BC	:Before Christ
BOA	:Başbakanlık Osmanı Arşivi
BŞS	:Biga Şeriye Sicilleri
C	:Muallim Cevdet Tasnifi
CMH	:Cizye Muhasebesi Kalemi
Com	:Community
ÇSS	:Çanakkale Şeriye Sicilleri
D	:Bab-1 Defteri
DAH	:Dahiliye Nezareti
DİA	:Diyanet İslam Ansiklopedisi
Ed.	:Edited by
EI	:Encyclopedia of Islam
EJ	:Encyclopedia Judaica
F(o)	:Foreigners
GMD	:Gayrimüslim Defteri
HH	:Hatt-ı Hümayun
İ	:İrade
İA	:İslam Ansiklopedisi
IJMES	:International Journal of Middle East Studies
I(n)	:Indigenous
KK	:Kamil Kepeci Tasnifi
Krş	:Kuruş
METU	:Middle East Technical University
ML	:Maliye Nezareti
N	:Low (<i>Edna</i>)
No	:Number
OTAM	:Osmanlı Tarihi Araştırmaları Merkezi Dergisi
Po	:Poll Tax
Pr	:Property
Re	:Registry
Re	:Revenue
T	: Mediocre (<i>Evsat</i>)
TD	:Tahrir Defteri
TMT	:Temettuat Defteri
Trans	:Translated by
TTK	:Türk Tarih Kurumu
Va	:Value
VRD	:Varidat Muhasebesi
To	:Total
Ho	: House
Hol	:Homeless

INTRODUCTION

The coastal city of Çanakkale, situated on the Asian side of the Çanakkale (Dardanelles) Strait connecting the Sea of Marmara to the Aegean Sea, was referred to in the fifteenth century as the Dardanelles or Kale-i Sultaniye. The military history of this city and its surroundings stretches from ancient Troy of the 11th century BC to the Gallipoli campaigns of the First World War and the following decade. The many battles fought in the Dardanelles have been a focus of attention from ancient times to the present. Ancient historians made Troy a topic of their monumental works: Homer wrote stories about the Trojan Wars in both *The Iliad* and *The Odyssey*, and Strabo devoted the 13th book of his *Geographica* to the Troad. Byzantine historians wrote about clashes of civilizations at the Dardanelles. Ottomanists have reflected upon the Turkish invasion of Kale-i Sultaniye, which they made a stepping-stone to cross to Europe; and, in later centuries, Çanakkale became the principal port in defending İstanbul.

In Greek mythology, the Dardanelles Strait, once called the Hellespont, and the city of Troy, the first important settlement in the Troad, were both believed to be full of mysteries. Among the numerous myths, the story of Troy is especially relevant to this study. There are speculations that Dardanus, the founder of Troy, was a Jew who fled from Egypt during the great exodus in the 13th century BC.¹

Throughout history, the geopolitical position of the Dardanelles equipped the city with some important advantages, both commercially and strategically, since it

¹ According to mythology, Dardanus, founder of the Troian dynasty, was a son of Zeus and Electra's nephew and he drifted from the island of Samothrace in the Aegean Sea to the Troas. After he arrived in the Troas, he received a grant of land from Teucer and married his daughter Batea, shortly thereafter founding the city of Dardania at the foot of Mount Ida. On the death of Teucer, Dardanus succeeded him as king, and named the whole land Dardania. Nevertheless, it may be unwise to trust mythological sources simply because they glorify, exalt and thus distort the accomplishments of their heroes. By matching them with other sources, we can estimate their identity. In the Torah (I Chronicles 2: 3-6), for example, a "Dara" who was the son of Zarah and grandson of Judah, might be Dardanus, for Dara's alternative spelling is Darda, and the Jewish historian Josephus called him Dardanus. He lived in Egypt during the time of the bondage of the Israelites. Dardanus left Egypt about thirty-four years before the Exodus. He, with his group, went northward across the Mediterranean Sea to the northwest corner of the Anatolia. For more information, see John D. Keyser, "The Trojan Origins of European Royalty!", <<http://www.hope-of-israel.org/i000109a.htm>>

controlled navigation between the Black Sea and the Mediterranean. In ancient times, the Dardanelles was more important than the Bosphorus, which replaced it only when Constantinople became the Byzantine capital. Despite this shift of significance, the strait did not lose its strategic importance. The strait was crossed repeatedly by military powers during the Trojan Wars; during the Persian attempt to invade Greece in 480 BC; and by Alexander the Great, in 334 BC. In later centuries, the Dardanelles became a battlefield of the Romans in wars they fought with the Pontians, Huns and Arabs. The Karesi Emirate (*Beyliği*) constituted the first Turkish settlement in the region. This was after the Byzantine retreat from Nicaea, which was the capital of the Byzantine state established in the aftermath of the Fourth Crusade.

Such power struggles greatly affected the populations and their settlement in the Dardanelles, as from time to time, different cities around the vicinity gained importance. For example: the biggest settlement was Troy in ancient times, then *Alexandre Troas* replaced it during the Hellenistic and Roman period, and finally Gallipoli and Abydos came to the fore during the Byzantine era. Following the Turkish penetration into the region, in addition to Gallipoli, Kale-i Sultaniye as well as, Biga and Ezine gained importance.²

Historical evidence indicates that the Jewish settlement in Anatolia took place after the following centuries of the destruction of the Jewish state in Palestine in 586 BC. Jewish communities were established in over 50 cities in Anatolia in this period.³ In the Dardanelles, Jewish settlement was recorded as early as 48 BC, with interruptions due to social and political circumstances. These early pre-Ottoman era Jewish communities came under the purview of the Roman, and later, the Byzantine Empires. Roman Jews may be studied from their distribution in such areas as

² For more information about the history of the Dardanelles, see. J. M. Cook, *The Troas the Archeological and Topographical Study* (Oxford: Clarendon Press, 1973); Besim Darkot, "Çanakkale", *İA* 3, (İstanbul, 1993); 197-198, "Çanakkale" *Yurt Ansiklopedisi* 2 (İstanbul: Anadolu Yayıncılık, 1982), 1802-1936; *Çanakkale İl Yıllığı* 1967 (Çanakkale: Çanakkale Valiliği, 1967); Semavi Eyice "Çanakkale Hisarı" *DİA* 8, 203- 205; Şemseddin Sami. *Kamusû'l- A'lâm, Tarih ve Coğrafya Lugati* 5. (İstanbul, 1314) 3685; "Bigha", *EI* 1, 1209; "Djaza'ir-i Bahr-i Safid", *EI* 2, 521- 522; "Cezayir-i Bahr-i Sefid", *DİA* 6, 500- 501.

Ahmet Kaşıkçı, *İlkler Kenti Çanakkale* (İzmir: Emre Basımevi, 1996); Metin Tuncel, "Çanakkale" *DİA* 8, 197- 199; İsmail Hakkı Uzunçarşılı, *Anadolu Beylikleri ve Akkoyunlu Karakoyunlu Devletleri* (Ankara: TTK, 1988), 97.

³ Paul R. Trebilco, *Jewish Communities in Asia Minor* (Cambridge University Press, 1994), 7.

Parium (Parion), ⁴ whereas Byzantine Jews⁵ may be studied from their locations in Gallipoli⁶ and Kales.⁷

This thesis, however, will focus on the socio-economic condition of the Dardanelles Jews in the latter part of the Ottoman Empire, specifically during the few years following the 1839 proclamation of the Gülhane Hatt-ı Hümayun and will emphasize the changes wrought in the Jewish Community by its promulgation. The *millet* system, which regulated the entire scope of the non-Muslims' social and political lives, together with the contributions of the Baltalimanı Convention in fostering a flourishing Jewish society in the mid-nineteenth Century, shall also be discussed in due course. The thesis also aims to emphasize the exceptional status of the Jews within the Ottoman Empire. The Jews, unlike other non-Muslim groups, did not have any problematic relations with the state, and therefore received a much better, almost privileged, treatment from the State officials. The Dardanelles Jews pursued the same degree of closeness in their inter-communal relations Muslims. Therefore, the Ottoman territories in general, and the Dardanelles in specific, became a "home" for Jews rather than simply a "shelter" throughout the years prior to the Jewish emigration to Israel. After the departure of the Jewish community from the Dardanelles following the establishment of Israel, their cultural imprint on the area began to fade.

⁴ The earliest literary evidence about the Jews in Parium contains the decree given by Josephus Flavius, *Ant.* 14:213-16 (Flavius Josephus, *Complete Work*, translated by William Whiston. (Michigan: Kregel Publication)

⁵ For the Byzantium Jews see. Joshua Starr, *The Jews in the Byzantine Empire 641- 1204* (New York: Burt Franklin, 1939); Steven B. Bowmann, *The Jews of Byzantium 1204- 1453* (Alabama: Alabama University Pres, 1985).

⁶ *The Itinerary of Benjamin of Tudela Critical Text, Translation, and Commentary*. Translated by Marcus Nathan Adler, M.A Philipp Feldheim, Inc., First Edition (London: The House of The Jewish Book New York, 1907, <<http://isfsp.org/sages/ben1.html>>) provides the information about the Gallipoli Jews in twentieth century Jewry. Also see "Gallipoli", *JE.* 7, 274- 275; "Gelibolu", *EI* 2, 983- 987. Benjamin of Tudela also mentions Abydos, another settlement near the Dardanelles, however he makes no specific mentions of Jews living there, so the text remains unclear. Therefore, we cannot understand whether Jews lived in Abydos.

⁷ For the archival document for the Jewish settlements in Koila see *typika*, which is one of the sources for the history of Byzantine monasticism in *Byzantine Monastic Foundation Documents: A Complete Translation of the Surviving Founders' Typika and Testaments*, ed. Thomas, John et al. (Washington: Hero Dumbarton Oaks Research Library and Collection, 2000), 2: 725, 770. <<http://www.doaks.org/typ000.html>>. In addition, there is information about Koila in the *The Itinerary of Benjamin of Tudela*. But this it was translated as Kales. And some historians confused it with the Çanakkale such as Bowmann, *The Jews of Byzantium 1204- 1453*.

There are no known works about the socio-economic history of the Dardanelles Jews. The reason for this is not only ignorance about the subject but also the fact that the more glamorous Trojan and Gallipoli Wars overshadowed it. However, the Dardanelles become important for it was in the middle of the Jewish settlements in Thrace and western Anatolia, namely İstanbul, Edirne, İzmir, Bursa, and Aydın. However, researches mostly focused on the major cities; therefore, the Dardanelles remains a fairly untouched field of research. In spite of the paucity of secondary materials, there are many primary sources such as the archival documents, consulate reports, voyage records, memoirs, and even the remnants of the material culture of the Dardanelles Jews such as houses, synagogues, cemeteries, tombstones, and so forth.

Archival documents have proven to be the most valuable source for such a research. The Ottoman archives are abundant with documents about the Dardanelles due to its strategic importance and geographical closeness to the capital. Much historical data on the social and legal status of the Jews in the Dardanelles can be obtained from the documents of the Prime Ministry Archives in İstanbul. Therefore, the Ottoman State archives in İstanbul were thoroughly searched to explore the Jewish settlement in the Dardanelles region. To understand the socio- economic and cultural structure of the Dardanelles Jews in the early years of the Tanzimat, 1839-1845, (1255-1261 in the Hijri calendar or 5209-5215 in the Jewish calendar) many records such as the *Vergi Defteri* (the tax registry) of 1827, *Temettuat Defteri* (the revenue register) of 1840, *Cizye Defteri* (the poll tax registry) of 1835, *Varidat Defteri* (the income registry) of 1843, *Nüfus Defteri* (the census registry) of 1839 and *Şeriye Sicils* (1835-1840) were searched.⁸

In analyzing the socio-economic situation of the Dardanelles Jewish community, the *defters* above offer valuable numeric data. Interestingly, the

⁸ Temettuat Defter of 1840 was used before by Mustafa Büberci, "19. Yüzyılda Sosyo-Ekonomik Özellikleriyle Çanakkale" (MA Thesis, Marmara University, 2003). Here we used the digitalized data contained from the Dardanelles *Temettuat Defter* of 1840 in the MS Excel programme. *Şeriye sicils* of the Dardanelles between 1835 and 1840 were studied by Ali Sönmez "Hicri 1251-1255 (M.1835-1839) Tarihli Çanakkale Şer'iyye Sicilinin Sosyo- Ekonomik Yapısının Değerlendirilmesi ve Transkripsiyonu" (MA. Thesis, Canakkale University, 1998) and Mustafa Işık "1255-1256 (1839-1840) Şer'iyye Sicilinin Transkripsiyon ve Değerlendirilmesi" (MA. Thesis, Canakkale University, 2001). However, here we used the original document, for the transcription and evaluation of such the archival documents, as we believe, were the kinds of work that requires a self-study. In other words, we preferred to employ our own transcription techniques instead of another researcher.

Ottoman government prepared these *defters* in a different manner than previous ones, with a greater sensitivity to justifications of the taxation system, and further centralization of the state. Therefore, through these *defters*, scholars may be able to make a more accurate statistical analysis of the population and economic activities of the Dardanelles Jewish community in comparison with other communities. Among these *defters*, *Temettuat Defteri*, which contained detailed quantitative information about property, land and livestock are very important since they were prepared in accordance with the precepts of the Tanzimat reforms.⁹ This thesis attempts to shed light on transformations in the Jewish quarter in terms of professions with numerical values by comparing income registers with the other *defters* prepared toward the end of the period, especially the *Cizye Defter* of 1845. The tables and documents contained in these *defters* may be referenced in the appendices at the end of this work. Therefore, this thesis is more than an analytic and evaluating study. I focused on providing the future researchers with statistical data and material to allow them to multiple analyses on the subject. The reason for this is the abundance of the figurative material I encountered in the archives.

The first chapter of this study will provide preliminary information about the Dardanelles Jews, beginning with a brief history of the establishment of the Jewish quarter. The chapter will proceed with a discussion of the Dardanelles' increasing importance, gained by hosting Sabatay Zvi, who was the founder of the Sabataian sect. The first chapter will conclude with a detailed assessment of the demographic distribution of the Dardanelles Jews during the early years of the Tanzimat.

The second chapter deals with the socio-cultural structure of the Dardanelles Jewish community during early Tanzimat years, 1839-1845. The chapter will examine and discuss the structural framework that was a general feature of all Jewish communities in the Ottoman Empire. Although extensive and detailed, this description is essential in understanding the social and administrative life of the Jewish community. In addition, it gives detailed information about the communal administration during the early years of the Tanzimat.

⁹ For more information about the Temettuat records see. Mübahat S. Küttükoğlu, "Osmanlı Sosyal ve İktisadi Tarihi Kaynaklarından Temettü Defterleri," *Belleten* 225 (1995), 395-412; Akgündüz, Ahmet and Said Öztürk, *Darende Temattuat Defteri*, vol.1 (Darende: Osman Hulusi Efendi Vakfı, 2002), 25-93.

The third chapter will deal with the economic structure of the Dardanelles Jewish community between 1839 and 1845 in the context of the Baltaliman Convention of 1838. To accomplish this, the chapter will include information about the various manifest professions of the era, as well as property ownership in detailed statistical tables. Furthermore, as a reflection of change in the economic structure of the Ottoman Jewish society, changes in the distribution of professions between 1840 and 1845 will be examined. An evaluation of Jews' stratification according to income will end the chapter.

The fourth chapter will examine the effects of the Tanzimat reforms on the Dardanelles Jews with regard to *millet* and local political affairs. The reorganization of the Grand Rabbinate in 1835, together with the changes in the administrative and institutional structure of the Dardanelles Jewish *millet* occurred along with the Tanzimat reforms. Changes in taxation, therefore - the most important matter in the Dardanelles Jews' relations with the state - will be analyzed from the archival sources.

As it proved to be a turning point in the history of the Dardanelles Jews, the fire of 1845 deserves a special note of mention. It was a turning point in the sense that the fire destroyed a great cultural accumulation, which the Dardanelles Jewish community had created over a couple of centuries. Therefore, this study will conclude in the fifth chapter with the story of the great fire of 1845. The chapter will show how the Jews were affected by the fire and in what ways the Ottoman State aided them. However, the later reconstruction of the Jewish quarter is unfortunately beyond the scope of this study and must be left for another time.

CHAPTER 1

PRELIMINARY INFORMATION ABOUT THE DARDANELLES JEWS

Any discussion of the Dardanelles Jews during the Tanzimat years requires a reference to the establishment and development of the Sephardic Jewish community in this region which, itself, dates back to the Jewish expulsion from Spain starting in 1492. Indeed, even before this date, there were already many Jewish settlements in Ottoman territories and by 1839; Ottoman-Jewish cohabitation of Anatolia and the Balkans had a history dating back 500 years. Consequently, the Empire's relations with its Jewish communities developed in tandem with the Ottoman expansion in Anatolia and towards the Balkans. With the annexation of Bursa in 1324, Balıkesir in 1336, Gallipoli in 1354, Ankara 1360 and Edirne in 1363, the Jews of Anatolia and Balkans gradually came under Ottoman rule. After the annexation of İzmir in 1414, (which would not accommodate a major Jewish community until the seventeenth century, when the Jews settled into the Dardanelles), Salonica starting in 1430 and İstanbul in 1453, the Ottoman Empire became an important Jewish land.¹⁰

In the formation or transformation of the Ottoman Jewish community, Jewish immigration to the region was as important as annexation. Even before 1492, Jews from around Europe, facing hostility, political pressure and expulsion, had already begun settling in these cities. With the taking of Bursa, Edirne, İstanbul and Salonica many Jews from the newly conquered territories of the Ottoman Empire, settled into these major cities, adding to the Jewish population which had lived in the region from Byzantine times.¹¹ Nevertheless, the expulsion of 1492 was the

¹⁰ For detailed information about the Ottoman Jews see. Stanford J Shaw, *The Jews of the Ottoman Empire and the Turkish Republic* (London: McMillan, 1991); Mark Allan Epstein, *The Ottoman Jewish Communities and Their Role in the Fifteenth and Sixteenth Centuries* (Freiburg: Klaus Schwarz Verlag, 1980); Walter F. Weiker, *Ottomans, Turks and the Jewish Polity: A History of the Jews of Turkey* (Landam: University Press of America, 1992); Avigdor Levy, *The Sephardim in the Ottoman Empire*, (Princeton: Darwin Press, 1992).

¹¹ Weiker, *Ottomans, Turks and the Jewish Polity: A History of the Jews of Turkey*, 29.

starting point for the establishment of new Jewish settlement together with the evolution of older ones in the Ottoman Empire.¹² Many Jews arriving in Ottoman ports settled within a decade throughout the Balkans and in some Anatolian cities as well. But their immigration to the Ottoman Empire and their migration around Ottoman lands did not stop in succeeding century. So, the shape and composition of Ottoman Jewish communities continued to evolve long after the expulsion of 1492¹³. The establishment and development of the Sephardic Jewish community in the Dardanelles was related to these Jewish movements.

1.1. THE DARDANELLES JEWS BEFORE THE TANZIMAT

In his campaign to besiege İstanbul, Mehmet II had blockaded the Bosphorus in 1453 by building the *Rumeli* and *Rumeli Hisarı*s. Later, in 1463 he brought the Dardanelles under his full control by the construction of two fortresses, one on either side of the strait, the “Kale-i Sultaniye” or “Çimenlik” in Asia and “Kilitbahir” in Europe. Kale-i Sultaniye is the historical name of the metropolitan area of the Dardanelles. The settlement in Kale-i Sultaniye starts with the construction of the castle of “Çimenlik”¹⁴ in 1463. By doing this, he fortified the defenses of İstanbul and secured communications between Anatolia and Rumeli. Until the seventeenth century, the Dardanelles remained a small city.¹⁵ However, because of its strategic importance, the settlement started to grow, especially after the improvement of commercial ties between Europe and the Near East via sea routes, and the resolution of remaining security problems by the construction of the two additional castles, Kumkale and Seddülbahir.

¹² Ibid., xiii.

¹³ Epstein, *The Ottoman Jewish Communities and their Role in the Fifteenth and Sixteenth Centuries*, 23.

¹⁴ Eyice, “Çanakkale Hisarı”, *DİA* 3, 203- 205.

¹⁵ The administrative structure of the vicinity was no different than Ottoman provincial administration elsewhere. It evolved in times. Until the establishment of the province in the 1530s, the Biga *liva*, which consisted of Biga, Tuzla, Çan, Ezinebazarı, Lapseki, Çatalberkos kazas, was in the Anadolu *eyaleti* whereas Gallipoli *liva* was in the Rumeli *eyalet*. Both of these *livas* and islands were placed under the Cezayir-i Bahri Sefid. Kala-i Sultaniye was a castle attached to Catalbergos kaza in *Liva-ı Biga* until the seventeenth century. As it gradually developed owing to its strategic position, it became a *kaza* together with Bayramiç in the seventeenth century. (Emecen, “Biga”, 136-137; Ibid., “Gelibolu”, 1-6).

According to the Jewish Encyclopedia¹⁶, the Jewish community in the Dardanelles consisted of twenty families coming from Gallipoli at the turn of the sixteenth century. However, according to Ottoman documents¹⁷ there were no Jews in the Dardanelles in the sixteenth century.¹⁸ Nevertheless, the establishment of the Dardanelles Jewish community must have coincided with the increasing importance of the Dardanelles in the seventeenth century. Unfortunately, there simply is no available data which indicates exactly when Jews settled in the Dardanelles.¹⁹

Since the Dardanelles had economical, strategic, and geographical importance due to its geographical position between east and west, Gallipoli, as one foundation of the east-west transportation network, undoubtedly played a significant role in the establishment of the Dardanelles Jewish community. The Jews, especially from Gallipoli therefore, played a very important role in Ottoman Jewish immigration and migration, which occurred after the exile of 1492, and must have settled there in order to facilitate their transportation between Europe and Asia.

Prior to the Ottoman capture of Gallipoli in 1354, a small Romaniot Jewish community lived there. The numbers of Jews increased in the early 16th century, when the Romaniot Jews were joined by refugees from Spain and Portugal. These Sephardic Jews overwhelmed the Romaniot Jewish Community. According to

¹⁶ M Franco, "Dardanelles" *JE* 4, 439-440. Avram Galante, *Histoire des Juifs de Turquie*, vol. 4 (İstanbul: Isis, 1987), 201, who was a famous Ottoman Jewish historian, also writes that the Dardanelles Jews migrated from Gallipoli, but he did not specify a time period for that immigration. Also see "Çanakkale", *EJ* 5, 116.

¹⁷ According to TD. 166 (1530) 62 households and 35 unmarried *haymanegan* lived in the Dardanelles. As time went by, the population and settlement of the Dardanelles changed. According to KK. TD. 79 the quarters of the Dardanelles increased to three, but there was still no Jewish community in the Dardanelles. Therefore, they must have migrated there through the beginning of the seventeenth century.

¹⁸ In the 1530s, the two peninsulas of the Dardanelles vicinity were demographically different from each other; while the Biga Peninsula was populated by Muslims and Turks in great proportion, owing to Islamization and Turkification policies followed by the Anatolian Emirates; the Gallipoli peninsula and the islands were populated by both Muslims and non-Muslims. Although many Turks from Anatolia were allowed to immigrate into the region, the non-Muslim communities remained integral. However, as time passed, the structure of the Dardanelles started to change. With the immigration of Iranian Armenians in 1526, and Greeks and later Jews to the Dardanelles, it emerged as a very cosmopolitan settlement. For more information about the settlement and population of the Dardanelles region in the 1530's, see. M Mustafa Kulu, "1530'larda Çanakkale Yöresinde Yerleşim Ve Nüfus," *Çanakkale Türk Yılı* 2 (2004).197-240.

¹⁹ Avram Galante, *Histoire des Juifs de Turquie* 4, 201, did not provide exact data when the Jewish settlement started, but wrote about why and who settled there.

corpus of the Ottoman Survey, in 1519, there were 18 Jewish households (*hane*) and 2 singles (*bekar* or *mücerred*), 3 Jewish families had come from İstanbul to settle here as merchants, in 1530 there were 23 Jewish households, in 1569, this number increased to 48 Jewish families, However, in 1601, the number of households decreased to 30. Therefore, the reason of the decrease in population must have been the immigration to the Dardanelles.²⁰

To understand the establishment of the Jewish community in the Dardanelles, one must first analyze the establishment and development of the Jewish communities such as Izmir, Manisa, and particularly Salonica. The latter was the second largest center of Jews in the Ottoman Empire after İstanbul, and the majority of city was Jews. Therefore, the percentage of the Jews was higher than elsewhere. Repeating a pattern established with the expulsion of Jews in 1492, the Salonica Jews migrated to newly flourishing cities such as Izmir and Manisa in the second half of 16th century, following a crisis in the Ottoman textile sector. Therefore, the second Jewish migration movement from Salonica to the Western Anatolia began in the latter half of the sixteenth century;²¹ thereby the basic demographic change occurred in some cities, including the Dardanelles.

As the Dardanelles started to be an important Ottoman port, where merchants and merchandise moved to various ports in the Empire and Europe, the Jews increasingly chose to settle in the Dardanelles for engaging in trade and the transit of goods between Europe and Asia. The Straits also became the main route of Jewish immigration between the two geographical regions where they lived, the İstanbul-Thrace region and the Izmir-Western Anatolia region. Therefore, the Dardanelles would be one link in the chains of Jewish settlement.

As typical Islamic urban settlement, the Jews settled in a particular quarter of the Dardanelles, which came to be known as the *Mahalle-yi Yahudiyan* (the Jewish quarter) around the synagogue, to be able to live a “full Jewish life” in a

²⁰ İbrahim Sezgin, “XV. ve XVI. Asırlarda Gelibolu Kazasının Sosyal ve Ekonomik Tarihi” (Ph. D. Dissertation Marmara University, 1998), 28. (For more information for the Jewish settlement and population of the Gallipoli during the classical age see. TD. 75; 97; 434, 26a; 490, 40; 141. Also see. “Gallipoli”, *JE* 5, 556.

²¹ Feridun Emecen, *Unutulmuş Bir Cemaat: Manisa Yahudileri* (İstanbul: Eren Yayınları, 1997), 35-37.

cosmopolitan settlement; the Jewish quarter was surrounded by the Greek, Muslim, Armenian, Gypsy quarters, as well as the river.

The Dardanelles Jewish community was not mentioned frequently until the mid-seventeenth century, when Sabbatai Zvi was imprisoned by Sultan Mehmet IV in a castle in the Dardanelles region.²² After proclaiming himself as the Messiah in 1665, Sabbatai Zvi²³ left İzmir for İstanbul in 1666, either because he was compelled to do so by the city authorities, or because of a desire and a hope that somehow a miracle would occur in the Turkish capital, in which the Sultan's crown would be placed on his own head. In either case, Sabbatai Zvi's unexpected appearance aroused suspicions. As soon as he debarked in the Dardanelles, he was arrested²⁴ and transferred to İstanbul. After two months of imprisonment in İstanbul, Sabbatai Zvi was brought to a state prison in the castle in the Dardanelles.²⁵

His imprisonment in the Dardanelles created new opportunities for him. Many Jews from all over the world came to visit him in the Dardanelles in order to behold the face of the Messiah, and they returned home with their accounts

²² There was some contradictory information as to where Sabbatai Zvi was imprisoned, Salamon Rozanes, *Divrei Temei Yisrael be-Togarmah*, was cited by Avram Galante, *Sabatay Sevi ve Sabataycılarının Gelenekleri*, translated by Erdogan Ağca (İstanbul: Geyik Yayınları, 2001), 48 stated that imprisonment was in Abydos (a few kilometers north of the Dardanelles); but, while Gersom Scholem, *Sabbati Sevi, The Mystical Messiah* (Princeton University Press, 1979), 459 adopted Gallipoli, some other writers such as Abdurrahman Küçük, *Dönmeler Tarihi*, 267 regarded Aydos, south of the Dardanelles and Erhan Afyoncu, "Dönmeliğin Kurucusu Sabatay Sevi'yi Neden Müslüman Olduktan Sonra Hamama Götürüp Bir Güzel Yıkadılar," *Hürriyet Tarih* (14 July 2004): 4-10 adopted Kititbahir as a Sabbatai Zvi's place of imprisonment. Scholem, 459 said, "all sources agree that Sabbatai was detained in the fortress in Gallipoli, Rozanes is most likely wrong in situating his prison on the Asian side of the Dardanelles, Kumkale. Rozanes refers to Rycout in supporting of his contention, but Rycout explicitly says the exact opposite: "... change his prison to the Dardanelli, otherwise called the castle of Abydos, being on the European side of the Hellespont, opposite to Sestos, place famous in Greek poetry" also de la Croix speaks of the "new fortress of the Dardanelles, on the European side". Similarly Scholem also misunderstood the place of this fortress, for, Abydos was not on the European sides, also, Rozanes did not write Kumkale as a place of imprisonment. Scholem, 460 continued his misunderstanding by writing about Abydos that "The fortress of Abydos was used as a prison for important political prisoners. By means of bribes, the believers soon converted Sabbatai's detention into an "honorable confidant" and his prison soon known as Migdal 'Oz, the Tower of Strength, with reference to proverbs 18:10". Therefore, Migdalim became alternative place name for Sephardic Genealogists for the Dardanelles.

²³ For the life of Sabbatai Zvi see. Scholem, *Sabbati Sevi, The Mystical Messiah*. And his articles, "Shabateai Sevi" *JE* 14, 1219- 1254.

²⁴ Scholem, *Sabbati Sevi, The Mystical Messiah*, 447.

²⁵ *Ibid.*, 267.

together with the letters written by the Messiah to introduce his movement. Therefore, the Dardanelles became so famous among the Jews during Zvi's time that it gained the title *Mikdal Öz* (the Tower of Strength).²⁶

The unusual flow of people into the region affected daily life and economic activities. The guards of the fortress collected immense sums from the sale of permits to visit their famous prisoner.²⁷ Even the inhabitants of the region profited, because they could earn high prices for boarding and lodging. Alternatively, some local people complained to the Sultan of the economic disruption his presence brought to the region through his visiting adherents. Consequently, by command of Mehmet VI, Sabbatai Zvi was taken from the Dardanelles to Edirne, where he converted to Islam as the only means of saving his own life as well as that of his wife, Sarah, and some of his followers. Sabbatai Zvi changed his name to Mehmet (Efendi). Thus ended the story of an extraordinary figure.²⁸

1.2. DEMOGRAPHIC STRUCTURE OF THE DARDANELLES JEWS DURING THE EARLY YEARS OF THE TANZIMAT

Until the years preceding the Tanzimat, there is little information about the Dardanelles. The population of the Dardanelles was 3.000-4.000 in the 1670's. Later, in 1740 it seems to have increased to 1.200 houses consisting of 850 Muslim, 200 Greek, 100 Armenian and 50 Jewish families; and then, by the end of the eighteenth century to 2.000 houses reaching a population of 10.000.²⁹

For the years prior to and following the Tanzimat, there are many records (*defters*) containing useful data related to the demographic structure of the Dardanelles Jews in the Ottoman Archive: the *Vergi Defteri* of 1827, the *Nüfus Defteri* of 1838, *Temettuat Defteri*) of 1840, the *Varidat Defteri* of 1843 and the

²⁶ Ibid., 467-468.

²⁷ Ibid., 603-604.

²⁸ Galante, *Histoire des Juifs de Turquie* 4, 214-217.

²⁹ Cook, *The Troas the Archeological and Topographical Study*, 53.

Cizye Defteri of 1845, for statistical surveys increased after the Tanzimat reforms, which aimed at centralizing the tax collection system.³⁰

The state surveyed the subjects to reassess the collection of taxes during the early years of Tanzimat. *Cizye* records contained data of the poll tax, which were still the state's main revenue sources. *Temettuat* and *Varidat Defters* contained data related to new tax, *Temettuat*. Although these records were undoubtedly useful, they lacked sufficient data concerning those not eligible to pay taxes such as women, the ill, children and others. In addition, most of the time, survey procedures were altered, thus rendering these records incomplete. While some records included data about the entire population of the entire *vilayet*, some of them supplied data only about non-Muslim communities, or only one community.³¹ A careful critique must be carried out before using these sources, mainly because population figures resulted in a slight over-count or under-count of population.

Among the above-mentioned records, the *Vergi Defter* of 1827 provides much of the statistical data available about the population in the Dardanelles and the district, Biga *liva*. In 1827, non-Muslim taxpayers were one and a half as many as Muslims in the Dardanelles; 749 Muslim taxpayers constituted 39% of the entire population, while 272 (14%) Jewish taxpayers, 580 (30%) Greek taxpayers and 338 (17%) Armenian taxpayers formed 61% (1190 taxpayers) of the Dardanelles' revenue base. The above given figures indicate that the Dardanelles was the only *kaza* in Biga *liva* where Jews settled, and the figures belonging to the Jewish population were well behind those of the Greeks and Armenians.

Table 1: Poll- Tax Payment Statistics of the Dardanelles non-Muslims in 1827

Communities	High		Medium		Low			Total		Total
	I	F	I	F	I	F		I	F	
Greeks	19	4	277	85	60	0	135	491	89	580
Armenians	10	0	189	0	58	0	81	338	0	338
Jews	26	0	105	0	65	0	76	272	0	272
Total	55	4	571	85	183	0	292	1101	89	1190

D.CMH 27171, 7-8

³⁰ For the general information about the Ottoman census system and population see. Stanford J Shaw, "The Ottoman Census System and Population, 1831-1914," *IJMES* 11 (1978), 325-38. For the source of the Ottoman document for the early years of the Tanzimat see. Tacettin Akkuş, *Tanzimat Başlarında Balıkesir Kazası (1840-1845)* (Balıkesir: Zağnos Kültür ve Eğitim Vakfı, 2001).

³¹ See more general information about the tax payment documents, Linda T. Darling, *Revenue-Raising And Legitimacy: Tax Collection And Finance Administration in The Ottoman Empire, 1560-1660*, (Leiden: E.J. Brill, 1996).

Table 2: Tax Payment Statistics of the Dardanelles Muslims in 1827

Muslims Quarter	Young	Child	Elder	Total
Cami-i Kebir	144	78	116	338
Yalı	44	29	87	160
Çınarlık	51	11	24	86
Arslanca	58	28	56	142
Within Castle	6	5	12	23
Total	303	151	295	749

D.CMH 27171, 7-8

From the census of 1831, known as the first official census in the Ottoman Empire, no reliable data about the exact distribution of population can be obtained for the Dardanelles, for it did not categorize and distinguish the non-Muslims in Biga *liva*. The census claimed that there were 2.208 Muslims, and only 58 Jews, who were in the service of consulates. According to this survey, the total population of the Biga *Liva* consisted of 28.305 Muslims and 7.970 non-Muslims in 1831. (see Table 41 in Appendices)³²

According to the poll tax records of 1835 (D. CMH. 40710), the proportion of the non-Muslim population fluctuated. The number of Greek poll-tax payers increased from 580 in 1827 to 1296 in 1835. This sharp increase was due to the 876 foreign Greeks settled in the Dardanelles seeking employment after Greek independence. However, the Jewish and Armenian taxpayer base decreased. There is no exact reason to explain this decrease, but it might be due to the changing economic situation of taxpayers. But for the first time in this *defter*, 23 Jews registered as foreign poll taxpayers.

Table 3: Poll- Tax Payment Statistics of the Dardanelles Non-Muslims in 1835

Quarters	Higher		Medium		Low		Total		Tot
	I	F	I	F	I	F	I	F	
Greeks	32	7	291	373	94	82	417	879	1296
Armenians	12	-	127	19	71	12	210	31	241
Jews	12	1	60	4	89	18	161	23	184
Total	56	8	478	432	254	118	788	933	1346

D.CMH. 40710

³² Enver Ziya Karal, *Osmanlı İmparatorluğunda İlk Nüfus Sayımı 1831*, (Ankara, DİE, 1997), 156.

The census record of 1839 (KK. 6442/158), used in the collection of poll taxes,³³ gives valuable information about the population composition of the Dardanelles Jews (See. Table 1 in Appendices). Customarily, only the active taxpayers were registered in Ottoman records, but beginning with the census record of 1839, male taxpayers with infants as potential taxpaying candidates were recorded. As a result of this change, important information may be obtained about household sizes of the Jewish men, together with the births, deaths and ages of the Jewish men and their male offspring. Women, however, were not included in the register, for they were exempted from taxpayer status.

According to the census record of 1839 between 1834 and 1839, 415 Jewish men and babies were registered, including 63 deceased Jews and 6 Jews away from the Dardanelles, 3 of whom in Jerusalem, 2 in İstanbul, and one in another location. Therefore, in 1839, approximately 345 Jews were living in the Dardanelles. According to this record, the Dardanelles Jews were characterized by high birth and mortality rates: During the period in question, while 119 Jewish children were born, 19 babies died. (See. Table 2 and 3 in Appendices). Only 38 Jews' death dates were recorded, it is difficult to estimate the exact number of the deceased. According to the 38 whose deaths were recorded, 4 died in 1834; 7 in 1835; 2 in 1836; 8 in 1837; 7 in 1838; and 11 in 1839. There was a slight increase in the numbers of deaths over this five year period may have been the result of cholera epidemics during the 1830s. (see. Table 3 in Appendices)

According to long established tradition, Jews, if possibly, sometimes went to the Holy land to spend their last few years and to be later buried in its sacred soil. Not only for elderly Jews, but also for younger people, such as a number of rabbis and famous scholars who traveled to Safed and Jerusalem. Historical accounts indicate that such was the case with two elderly the Dardanelles Jews in particular. However, these emigrants did not contributed to the fluctuation of the Jewish population of the Dardanelles.³⁴

³³ “.....nefer reaya cizye tahsilinin ardı alınıncaya değin haftada iki üç gün tecemmü iderek efradı reaya takım takım mahall-i mezkure celb ile herbirinin cizye evrakı hal ve tahsiline göre nüfus defterlerine tatbiken esnaf-i selase vechi ile cümle müvacehesinde ale'r-res tevzi' ve ita ... (ÇŞS. 1121, 79) the full transcription of this document see Document 8 in Appendices.

³⁴ Morris S. Goodblatt, *Jewish Life in Turkey in the XVIth Century* (New York: The Jewish Theology of America, 1952), 108-110.

Due to the rapid expansion of population, abortions were carried out in the Dardanelles, especially among the Jews. This was common in the empire during this time due to economic reasons. The state issued a *ferman* to prohibit the practice of abortion, *iskat-i cenin*, by adding the support of rabbis in this effort.³⁵

From this anti-abortion document, we can obtain some data on approximate age of marriage in Jewish community from the first child's age. Nevertheless, as only men were recorded, it is difficult to give exact number. The age of marriage for men varied between 15 and 30 years, the common average age being 20-24. In addition, marriages between the various Jewish communities of the Ottoman Empire were common, since Jewish culture outlawed marriage to non-Jews.

According to revenue records of 1840, there were 747 non-Muslim income taxpayers in 601 households in the Dardanelles, while there were 632 Muslim taxpayers in 631 households. The Jewish quarter (see Table 4 in Appendices), with 198 taxpayers in 118 households, had the highest proportion of men per house in the Dardanelles, while there were 324 Greek taxpayers in 307 households and 214 Armenian taxpayers in 176 households. One can assume that the underlying reason behind the concentration of population in houses in the Jewish quarter was probably due to a large family system in which the family lived with grand parents and the in-laws. (See. Table 2 in Appendices) There were also 19 tenants and 11 homeless in the Jewish quarter. Therefore, there must have been a housing shortage in the Dardanelles, at least for the Jewish population.

Table 4: Income Tax Statistics of the Dardanelles in 1840

Quarters	House	Adults Male
Cami-i Kebir	330	330
Yalı	144	144
Arslanca	96	97
Çınarlık	61	61
Greeks	307	324
Armenians	177	214
Jews	118	209
Total	1233	1379

ML. VRD. TMT. 5124

During the years preceding and following the Tanzimat (1827-1845), the general population of the Dardanelles increased gradually, due to several factors

³⁵ ÇŞS. 1121, 73-74.

such as increase of migration, marriages, and birth. However, there was no large-scale immigration. Foreign arrivals, who were recorded as taxpayers after their residence in city, were the primary cause of any fluctuations of the city population during this time. Similarly, the population of the Dardanelles Jews gradually changed in the 1830's, as 23 foreign Jews were registered. Through the years of 1845, population growth compelled the Jews to move to other *kazas* in Biga *Liva*. Actually, until 1845 there were no Jews in Biga *Liva* outside of the Dardanelles. In 1845, only five foreign (*yabancıyan*) Jews were reported in Ezine. Of these Jews, three were from the Dardanelles, one from Salonica and the origin of the fifth was unknown.³⁶

As indicated above, estimating the exact number of the Jewish population is complex. There is contradiction among records about the number of households and taxpayers. Therefore, while 345 taxpayers were recorded in the census of 1839, (see Table 1 in Appendices) 209 taxpayers in 118 households were recorded in revenue records of 1840 (see Table 4 in Appendices) and 176 in income records of 1843 (see Table 27 in Appendices); 157 taxpayers (in 90 households) were recorded in the poll-tax records of 1845 (see Table 28 in Appendices). By matching documents, we can reach a better estimation for the population. Considering the census records of 1831 for the extraterritorial Jews and census records of 1839 for number of males and revenue records of 1840 for the number of households, we can estimate there were approximately 118 Jewish households totaling about 800 people, of whom roughly 350 were male, 350 were female. Of the rest of the Dardanelles Jews, 100 had extraterritorial status as vice-consuls, dragomans, and foreigners.

³⁶ ML. VRD. CMH, 653.

CHAPTER 2

HIGHLIGHTS ON THE SOCIO-CULTURAL STRUCTURE OF THE DARDANELLES JEWS DURING EARLY TANZIMAT YEARS (1839-1845)

The internal structure and communal organization of Ottoman Jewish communities were defined on the basis of autonomy granted by the Ottoman Empire in categories called *taife*, *cemaat*, or *millet*.³⁷ This concept of community had its roots in the pre-Islamic Middle East, developing in the Islamic era as *zimmi*,³⁸ which connotes a “contract”.³⁹ The Ottoman Empire further formalized the *zimmi* system according to the necessities of the time and of its own administrative characteristics and was called the “*millet* system” in the nineteenth century. *Millet*s provided a socio-cultural, economic and communal framework⁴⁰ based primarily on religion and on ethnicity that often reflected linguistic differences⁴¹ within various administrative units, or *mahalle*,⁴² in a particular city.⁴³

³⁷ Walter F. Weiker, *Ottomans, Turks and the Jewish Polity: A History of the Jews of Turkey*, 49; Stanford J. Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 43.

³⁸ H.A.R. Gibbs and Harold Bowen, *Islamic Society and the West* (London: Oxford University Press, 1950), 2: 211-12.

³⁹ According to the contract, the state guaranteed non-Muslims’ life, liberty, property, and free practice of religion. In return, they agreed to pay a special poll tax called *cizye* and comply with the law. See more information Aryeh Shmuelevitz, *The Jews of the Ottoman Empire in the Late Fifteenth and the Sixteenth Centuries: Administrative, Economic, Legal and Social Relations as Reflected in the Responsa* (Leiden: Brill, 1984), 16.

⁴⁰ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 43. This system was the most essential department of self- government in *millet* system, for the administration of the Ottoman society consisted of three separated but often overlapping divisions: a) quarter b) religious autonomous communities and c) guild according to the professional stratification of craftsmen. Aryeh Shmuelevitz, *The Jews of the Ottoman Empire in the Late Fifteenth and the Sixteenth Centuries*, 27.

⁴¹ Kemal H. Karpat, “*Millet* and Nationality: The Roots of the Incongruity of Nations and State in the Post- Ottoman Era” In *Christians and Jews in the Ottoman Empire*, vol. 1 (Braude and Bernard Lewis, Eds., 2 vols., New York: Holmes & Meier Publishers, 1982), 142.

⁴² For more information about Muslim Quarter, *mahalle*, see. Özer Ergenç, “Osmanlı Şehrindeki Mahalle'nin İşlev ve Nitelikleri Üzerine,” *Osmanlı Araştırmaları* 4 (1984), 69-78.

⁴³ For the *Millet* system in the Ottoman empire, see Benjamin Braude and Bernard Lewis, eds., *Christians and Jews in the Ottoman Empire*, 2 vol. (New York: Holmes & Meier Publishers, 1982);

Members of each non-Muslim community were allowed to worship in their own way and to govern themselves according to their own laws and traditions in their own language. Community leaders directed justice, education, taxation, social security, financing and maintenance of community functions. For example, the community maintained the upkeep of the streets, guarding against thieves and robbers, watching for fires, providing the nighttime lighting and extinguishing street lamps.⁴⁴ Esther Benbassa and Aron Rodrigue describe this as follows “...They formed theocratic ‘microstates’ where the temporal and spiritual fulfillment of their obligations merged.”⁴⁵

Apart from providing autonomy to each ethnic group in its internal affairs, the system provided religious, cultural, and ethnic continuity. The Ottoman *millet* system separated communities from each other and thus attempted to prevent inter-communal conflicts. The Dardanelles is a good example of the *millet* system in practice. Although the Dardanelles Jews lived in immediate proximity to non-Jews, they had solid differences in terms of religion, language, and customs. They rarely socialized except in market places. As, this kind of separation was common to all religious groups by their own choice, there were no inter-communal disputes between the four major communities (*millet-i erbaa*): Muslims, Greeks, Armenians, and Jews, and all could preserve their socio-cultural structure in *modus vivendi*. As long as they obeyed the contract with the government, such as maintaining order and paying taxes, the state did not intrude in their internal affairs.⁴⁶

especially its first volume, contains the following articles: C. E Bosworth, “The Concept of *Dhimma* in Early Islam, ” 37-51; Benjamin Braude, “Foundation Myths and the Millet System, ” 69-88; Joseph R. Hacker, “Ottoman Policy toward the Jews and Jewish Attitudes towards the Ottomans during the Fifteenth Century, ” 117-126; Kemal H. Karpat, “Millet and Nationality: The Roots of the Incongruity of Nations and State in the Post- Ottoman Era, ” 141-169; also see. Yasemin Avcı, “Tanzimat Döneminde Osmanlı Yahudileri 1839- 1876, ” (MA Thesis, Hacettepe Üniversitesi, 1996).

⁴⁴ Shaw, *History of the Ottoman Empire and Modern Turkey*, 58.

⁴⁵ Esther Benbassa and Aron Rodrigue, *Sephardi Jewry: A History of the Judeo – Spanish Community, 14th – 20th Centuries* (Berkeley: University of California Press, 2000), 18.

⁴⁶ Shaw, *History of the Ottoman Empire and Modern Turkey*, 43-49.

2.1. DARDANELLES JEWISH COMMUNAL ORGANIZATION: KEHILLA SYSTEM

In the Dardanelles, the Jewish community was not exposed to different regulations and their application other than Jews elsewhere. Unfortunately, however, no specific Jewish registrations pertaining to the Dardanelles Jewish community appear in the Ottoman archival sources. Therefore, this chapter will include whatever data was obtained from Ottoman archival sources and assume that the same could be applied toward the Dardanelles Jews. This chapter will also equip the reader with some with a discussion of the cultural aspects of the Dardanelles Jewish communal practices.

The Jews were not unfamiliar with the Ottoman *millet* system, for they had lengthy experience in maintaining their autonomy, since they had lived in non-Jewish contexts for centuries. Jewish communal government was patterned after the standards and principles of the ancient Jewish communities in Babylonia, Persia, Anatolia, and Spain.⁴⁷ In the Ottoman Empire, the classical Jewish communal organization had been developed by *Sephardim*, or Spanish-speaking Jews,⁴⁸ after their immigration to Ottoman Empire in 1492 by assimilating other Jewish communities, namely the indigenous *Romaniot*, or Greek-speaking Jews, and *Ashkenazim*, or German-speaking Jews, who emigrated from Germany, Italy, Hungary and Russia.

As it developed after 1492, Jewish communal organization was based on congregations, which were eminently suitable for the general pattern of Ottoman

⁴⁷ Shmuelewitz, *The Jews of the Ottoman Empire in the Late Fifteenth and the Sixteenth Centuries*, 17.

⁴⁸ Since the Dardanelles Jews were Sephardic in origin, they spoke Judeo Spanish, *Judezmo* or *Yahudice*. To understand their Sepharad cultural background, its development should be thoroughly examined. The Judeo Spanish, the traditional vernacular of Levantine Sephardic Jewry, originated in the medieval Spain thorough the interaction of Jews and their Spanish speaking Christian and Arabic speaking Muslim neighbors. In its earliest stages, the language was characterized by a fusion of old Castilian, Hebrew-Aramaic, Judeo-Arabic, and Judeo- Greek elements. In addition, it featured a unique use of some of the linguistic materials incorporated from nonnative sources. With the expulsion of the Jews from Spain in 1492, Judeo Spanish was transplanted with its speakers to the culturally heterogeneous times. Thorough the times, the language went through a transformation chiefly as a result of internal trends and through contacts between the Jewish community and its neighbors, including Turks, Greeks, Armenians, Slavs, Albanians in the Ottoman region and Arabs Berbers, Spaniards and French in north Africa. David M. Bunis, "Modernization and the Language Question among Judezmo-Speaking Sephardim of the Ottoman Empire," in *Sephardi and Middle Eastern Jewries*, ed. Harvey E. Goldberg (Bloomington: Indiana University Press, 1996), 226.

urban organization, the *mahalle*, or quarter district, which was named *kahal* in Hebrew sources (pl. *kehalim*, *landmanshaftn*⁴⁹). Like Muslim *mahalles*, the *kahal* was considered a synagogal congregation as it was organized around the synagogues. It was administrated independently by its lay and religious leaders and had a council, the *mamad*, consisting of representatives of the congregation. If there were more than one congregation in a city, these congregations united to form a supra- congregational or city-wide organization known as the *kehilla* (the Jewish community, or *cemaat* in Ottoman) to perform some functions of these congregations such as weighing and collection of taxes owed to the government, the sending of delegations to İstanbul, the supporting of charitable societies and the assigning of *talmud- tora*. The representatives of different the *mamad* participated in a general council of the city's congregations, the *mamad kolelet*.⁵⁰ However, the Jews did not establish a single all-encompassing social framework for themselves in the Ottoman Empire until the reorganization of the grand rabbinate in 1835.

⁴⁹ Congregational settlement was regular phenomena among immigrant Jewish world (Ashkenazim and Sephardim alike). The *landmanshaftn* were created by the East European Jews in Western Europe and on American continent. (Benbassa & Rodrigue, *Sephardi Jewry*, 16).

⁵⁰ For the Jewish community organization in the Ottoman Empire in general until the general nineteenth century see Avigdor Levy, Introduction to *The Jews in the Ottoman Empire* ed idem (Princeton: Darwin Press, 1994), 42-70; and in the same book the following articles: Joseph R. Hacker, "Jewish Autonomy in the Ottoman Empire: Its Scope and Limits. Jewish Courts from the Sixteenth to the Eighteenth Centuries," 159-202; Minna Rozen, "Individual and Community in the Jewish Society of the Ottoman Empire: Salonica in the Sixteenth Century," 215-73; Jacob Barnai, "Organization and Leadership in the Jewish Community of Izmir in the Seventeenth Century," 275-84; Daniel J. Schroeter, "Jewish Quarters in the Arab- Islamic Cities of the Ottoman Empire," 287-300. Minna Rozen, *A History of the Jewish Community in İstanbul the Formative Years, 1453-1566*, (Leiden: Brill, 2002); Stanford J. Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*; Jacob Barnai, "The Development of Community Organizational Structure," in *Jews, Turks, Ottomans*, ed. Avigdor Levy (New York: Syracuse University Press, 2002), 35- 51; Esther Benbassa and Aron Rodrigue, *Sephardi Jewry: A History of the Judeo-Spanish Community, 14th – 20th Centuries* 1-35; Morris S. Goodblatt, *Jewish Life in Turkey in the XVIth Century*; Leah Bornstein- Makovetsky, "The Social and Communal Organization of the Jewish Communities in Epirus during the Sixteenth Century," in *Jews, Christian and Muslims in the Mediterranean World After 1492*, ed. Alisa Meyuhas Ginio (London: Frank Cass, 1992), 207-215; Ilan Karmi, *The Jewish Community of İstanbul in the Nineteenth Century: Social, Legal and Administrative Transformations*, (İstanbul: Isis, 1996); Avigdor Levy, *The Sephardim in the Ottoman Empire*, (Princeton: Darwin Press, 1999). Feridun Emecen, *Unutulmuş Bir Cemaat: Manisa Yahudileri* (İstanbul: Eren Yayınları, 1997), 54-67; Walter F. Weiker, *Ottomans, Turks and the Jewish Polity: A History of the Jews of Turkey*. As seen from these references, the studies related with the communal structures of Jewish community in Turkey focused on 16th and 17th century generally, there were rarely English studies about the Jewish communal organization in the 19th century, for example J. M. Landou, *Jews in Nineteenth- Century Egypt*, (New York: New York University Press, 1969).

The communal structure of the Jewish communities, despite variations, carried the same general patterns until the early nineteenth century. The same institutions existed in most and perhaps all Ottoman Jewish communities, even if the personal impact of individual rabbis and officials made some of the structures more powerful than others. Institutional structures remained virtually uniform until the beginning of Ottoman modernization and the concurrent increase in foreign influences. Jacob M. Landau explains this as: “.... Jews traveling from one end of the empire to the other could feel themselves at home in any community they visited.”⁵¹

The Dardanelles Jewish community (*kehilla*) comprised of one quarter or congregation (*kahal*), was an administrative unit consisting of many institutions such as the synagogue, cemetery, the public bath, the elementary school (*talmud-tora*), and officers who were responsible for administrative, religious, judicial, educational affairs of the community or for their affairs with the state such as registering members, and assessing and collecting taxes. Like other communities, it had *haskama*, (or *takkana* meaning covenants) which regulated various religious (*halakhic*) laws and various social and economic matters of concern. The *haskama*, therefore, was the chief instrument of Jewish self-government.⁵² Composed of people in social solidarity acquainted with each other and familiar with each other's behaviors, the Jewish community had a different socio-cultural background than other quarters in terms of religion, language, habits, traditions, holidays,

⁵¹ Jacob M. Landau, “Changing Patterns of Community Structures, with Special Reference to The Ottoman Egypt”, In *Jews, Turks, Ottomans*, ed. Avigdor Levy (New York: Syracuse University Press, 2002), 77.

⁵² The type of organization was partly inspired by the Regulation, *takkanot* of the Jews of Castile determined in 1432 at Synod of Valladolid which formulated the status of the *aljamas* in Spain. This imported model could be adapted to new circumstances. The *takkanot* or *haskamot* regulated all aspects of Jewish life, such as ordinances dealing with matters of ritual, dress, and personal conduct. A large number of *haskama* were enacted to safeguard the economic welfare within the community. Tax and trade regulations, industrial codes, control of prices, of food, and commodities, and law of *hazaka*, to safeguard the tenant's right of occupancy constituted the bulk of the *haskamot* enacted by the religious and lay officer of the *kahal*. *Haskama* dealing with secular issues were promulgated by the *parnasim* (communal lay leader) of *kahal* in conjunction with the rabbi. Purely religious *haskamot* were prepared only by the rabbi. Every *haskama* was proclaimed in the synagogue during the services. For more information about *takkanot* see. Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 64; Goodblatt, *Jewish Life in Turkey in the XVIth Century*, 92; Levy, *The Jews in the Ottoman Empire*, 51; Weiker, *Ottomans, Turks and the Jewish*, 63; Bernard Lewis, *The Jews of Islam* (Princeton: Princeton University Press, 1984), 7.

demographic structure, land division and tenure, decision making mechanism and legislative activities.

2.1.1. THE INSTITUTION OF DARDANELLES JEWISH COMMUNITY

2.1.1.1. SYNAGOGUE:

The synagogue (*havra* or *bet ha-midrash*) has always been the most important institution in Judaism, resembling the Christians' churches or Muslims' mosques. The reason behind the Ottoman government's recognition of Judaism as a religious community (*cemaat*) was that all aspects of Jewish life revolved around the local synagogue. Synagogues were the places where the elementary school (*talmud- tora* or *meldar*) was organized; books were maintained, and elections were held. The community council (*mamad*) consisting of representatives met, enacted and declared regulations; the rabbinical courts (*bed din*) summoned and declared sentences and bans; and communal charities (*zedaka*) collected donations, all either within the hall of the synagogue or through its auspices. Important religious ceremonies such as *bar/ bat mitzva*, boy's or girl's responsible for fulfilling *mitzvot* (sacred obligation), betrothals and marriage, circumcisions (*brit mila* by *mohele*) funerals were performed in the hall or the courtyard. Indeed, even announcements of divorce, proclamations of renunciation, and imprisonment proceedings took place at the synagogue.⁵³

From archival records coupled the appearance of typical modern synagogues, it may be possible to envision the external appearance of the Dardanelles synagogue: the Dardanelles synagogue was a rectangular building in a courtyard. Its length was 43 cubits (*zira* which are as long as the long bone of the forearm), and width was 16 *zira*. The building was constructed of stone, with wooden ceiling and tiles. While a regular synagogue had 12 windows symbolizing the twelve tribes, the Dardanelles synagogue had 32 windows. The Dardanelles synagogue had two smaller entrances from the north and south, for, as a rule, the main entrance to the synagogue had to be on the east side of the building and faces

⁵³ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 68.

Jerusalem, according to the Torah.⁵⁴ The northern entrance directly opened to the outside whereas the southern entrance was opened onto a small sanctuary (*midrash*) where daily study of the Torah took place. In addition, there were galleries, (*mehizah*) over the main hall for use by the women. The synagogue was separated from the street by high walls and a gate.⁵⁵

As to internal decoration, in the Dardanelles synagogue, the Torah scrolls (*Sefer Tora*), the holiest object in the synagogue, was usually placed in the Holy Ark, (*aron ha-kodesh* or *ehal*) which was located in an enclave in the eastern wall of the synagogue (*mizrah vant*). Since these niches housed the scrolls, they too, were considered as another holy object. Torah scrolls were behind a curtain (*parehet*), ornamented with the Ten Commandments (*Aşeret ha-Diberot*). The Torah should be read from the platform (*bimah*, sometimes called *almemar*, *teva*, *teba*) surrounded by a railing for safety, and was located at the center of the hall to enable the entire congregation to hear the reading and sermon properly. In the Dardanelles synagogue, there were some other religious symbols such as the *Hanukkah* and *menorah*, a seven-branched candelabrum, which symbolizes the light of the Torah.⁵⁶

For the Dardanelles Jewish community, like all others, Judaism was the most important element. They also shared a common interpretation of Judaism, one which was accepted by most of the Jewish communities in the Ottoman Empire. In the communal life of Jews, revolving as it did around the synagogue, daily, Sabbath, or high holy days' rituals were very important. Jews performed their prayers three times a day in the synagogue. For example in the morning prayer, the criers went through the Jewish quarter calling the faithful to perform their ablutions and go to prayer, during which they would grieve for the destruction of the temple and scattering of the people of Israel. They brought with and used their *tefilim*, a small leather box containing a bit of the Torah, in performing the prayers. As Sabbath lasted from Friday sunset to Saturday sunset, the rabbi and beadles

⁵⁴ Meg. 4, 22.

⁵⁵ C. ADL. 2743 (1211 /MS 1794).

⁵⁶ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 69, Jacobs, *The Jewish Religion*, 341; Yusuf Basalel, *Osmanlı ve Türk Yahudileri* (İstanbul: Gözlem Gazetecilik Basın ve Yayın A. Ş., 1999), 159-160.

(assistants or bailiffs) went around the street to remind the shopkeepers and artisans of the congregation to close up and reach their homes before the sun completely set on Friday evening. At home, women were busy all the day with making final preparations that had to be completed by sunset, since any kind of activity was prohibited during the Sabbath. On the Saturday (Sabbath), believers were not allowed to go more than two hundred meters from their homes for any purpose.⁵⁷

2.1.1.2. OTHERS: PUBLIC BATH, BAKERY AND CEMETERY

In addition to Synagogue, the Dardanelles Jewish quarter had other institutions such as, public bath, bakery, and cemetery, where they made their rituals, personal or social needs according to their religious rule. In the bakery, they prepared food according to their religious food regulations, kosher. In the public bath in the Jewish quarter, they cleaned and performed a very common ritual in Judaism known as the *mikvah*, meaning “gathering” of water.⁵⁸ In the cemetery near the city, burial ceremonies were regulated by the particular rites and customs of the community. Their family members were supposed to be buried as close as possible to each other. The one exception was for those who died from the plague, who normally were buried in special distant sections of the community cemetery. Strangers or visitors who died were also buried in the cemetery.⁵⁹

2.1.1.3. CHARITABLE SOCIETIES

Charitable societies were one of the main institutions of the Jewish community. Similar to other communities, the Dardanelles Jews had many charitable societies for different purposes. For example, *Bikor Holim*, care for the sick; *Heset shel Emet (kaduša ha kabrim)*, a burial society; *Ozer Dalim*, prevention of begging; *Aavat Reim*, dressing poor students; and *Halbacha*, distribution of clothes to the needy. Furthermore, *Amicale* was founded for philanthropic purposes. *La Societe des Dames* involved the care for the poor

⁵⁷ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 138.

⁵⁸ Jacobs, *The Jewish Religion*, 307; *Yahudilikte Kavram ve Değerler: Dinsel Bayramlar, Dinsel Kavramlar Dinsel Gerçekler*, ed. Yusuf Altıntaş (İstanbul: Gözlem Gazetecilik Basın ve Yayın A. Ş., 2001) 238-244.

⁵⁹ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 73.

women, such as providing dowries for poor brides (*hakhanasat kallah*). Moreover, *Chomérim la Boker* and *I'Oce Hessed* aimed to read the *perasha*, which was read after Monday and Thursday dinners.⁶⁰ In addition, there were *sandak*, which arranged for circumcisions, *gemilut hasadim* or *halvaat hen*, which provided loans to business and artisans or to other organizations. All the above were financed by community revenues such as *gabala*, *pecha*, weekly contributions, the sale of *mitzvot*.⁶¹ According to documents, there was neither a hospital nor doctors in the Dardanelles Jewish *kahal*. In these small communities, there was no need for orphanages either, for, the families fulfilled this obligation.

2.1.2. OFFICIALS OF THE COMMUNITY

2.1.2.1 LAY LEADERSHIP OF THE COMMUNITY

2.1.2.1.1. KAHYA

Similar to other communities, the Dardanelles Jewish community was administered by community leaders generally called *parnasim* (aldermen) in Hebrew sources, ⁶² *shtadlan* in European sources and *kahya*, ⁶³ *kocabaşı*⁶⁴ or *cemaatbaşı*⁶⁵ (stewards, head of the community) in the Ottoman documents.⁶⁶ The *kahyas* were empowered to conduct internal, political, administrative and financial matters of the community with or without co-ordination with the *kadı* and

⁶⁰ Avram Galante *Histoire des Juifs de Turquie* 4, 207.

⁶¹ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 71, 75.

⁶² Yet, in many Hebrew sources the lay leaders were referred to as the following: *memunim* (appointees) *zekanim* (men of distinction), *berurim*, (the elect, sng. *barur*), *mangehim* (leaders), *tovei hair*, *gevirim* (prominent and wealthy men), *hashuvim* (important ones), *pekidim* (functionaries), *murshim*, *nihbadim*, (the honored ones) *gedolei hair* (the great of city) *nivrarim*. Bornstein, "Jewish Lay", 89; Rozen, "Individual and Community", 217; Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 63-64. These appellations indicate that there was no standard for the lay leadership system. We must note that sometimes these appellations referred also to other offices of community such as the leader of *talmut tora*, *hesdeshot*, etc. (Bornstein, "Jewish Lay", 113 footnote 3)

⁶³ In Tevziat Records (ÇŞS. 1121, 23, 30, 48, 64, 78; ÇŞS. 1122, 23); ML VRD. TMT: 1542; ML. VRD. 841; KK. 6442/158.

⁶⁴ ÇŞS. 1121, 93.

⁶⁵ ML. VRD. CMH. 559.

⁶⁶ For more information, see Levy, *The Jews in the Ottoman Empire*, 50.

governors.⁶⁷ The *kahya* had to administer the community's internal affairs according to the Jewish law (*halakhah*), customs (*haggadah* or *minhag*), and old-established community regulations and ordinances (*haskama-takkana*), and interpretation of the famous legal scholars of the time (*responsa*). In community affairs, he benefited from the help of a small group of officers such as a board of assessors, (*gizbarim*), treasurers, the collectors (*gabay* or *goveh*) and other official supervising charitable associations⁶⁸ and a person known as the *maakirim* to perform the task of tax assessment and collection.⁶⁹ However, Ottoman documents did not record these interior officials' identities, nor did they reveal much information about their internal communal organization. The *kahya* were bound to listen to the advice of men of prominence in the community before decisions were made.⁷⁰ Every new enactment passed by the *kahya* had to be announced in the synagogue in the presence of all the worshippers and all members of the community had to obey them.⁷¹

Like other community, The Dardanelles Jewish community had many *kahya* until the Tanzimat. In Ottoman documents, Bahur was the *kahya* of the Jewish Community in the Dardanelles during the early years of the Tanzimat. The registers also recorded him as herbalist, *attar*, (1840) and then *bezirgan* (merchant) (1845). His twenty-year-old son Yeşova and eighteen-year-old son Avram both worked as *attar* (1840) and *bezirgan* (1845) alongside their father. The registers indicated that Bahur's annual income was three times less than his sons Yeşova and Avram (1000 to 3360 krş. in the year of 1840). Ironically, his sons paid no income tax, but a poll tax (*cizye*) in 1840 only, while Bahur paid about one tenth of his total income (90 out of his 1000 krş.-income). Regardless of their official duties, the Tanzimat

⁶⁷ Shmuelevitz, *The Jews of the Ottoman Empire in the Late Fifteenth and the Sixteenth Centuries*, 23, 29; Rozen, "Individual and Community", 217; Epstein, "The Leadership", 110.

⁶⁸ Goodblatt, *Jewish Life in Turkey in the XVIth Century*, 64; Benbassa & Rodrigue, *Sephardi Jewry*, 21.

⁶⁹ Rozen, "Individual and Community", 225.

⁷⁰ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 64.

⁷¹ Goodblatt, *Jewish Life in Turkey in the XVIth Century*, 63.

canceled all tax exemptions granted previously to the Jewish *kahyas*. Later, in the case above, Bahur and all his working family began to pay due taxes (1845).

2.1.2.1.2. MUHBIRS

The local Jewish leaders who communicated with the local governors in the Dardanelles increased two in 1834 as parallel to the Tanzimat reforms in the provincial administration. The *kahya* continued to function as the leader of Jewish communal administration in the Dardanelles. The Tanzimat initiated the informers (*muhbirs*) as a local agent next to the *kahya*. As a result of the Tanzimat, *muhbirs* became the agents of the central government applying the precepts of the Tanzimat within the Jewish Community. Similar to the Muslim quarters that had two local chiefs (*muhtar*), the Jewish quarters in the Dardanelles had two *muhbirs*. Like the *muhtars* of the Muslim quarter, the *muhbirs* of the Jewish quarter worked to provide for the safety of their quarter on behalf of the central authority. In particular, they assisted with tax collection as in the census for the poll tax (*cizye*), registered birth and death certificates, and checked the travel clearances (*mürur tezkeresi*).⁷² For instance, only the *muhbirs* certified the 1835 poll tax register with their official seals.⁷³ Another example showed that the *muhbirs* coordinated the relations between the state and the Jewish community in the Dardanelles. The Jewish community and the Muslims similarly wanted to prevent the opening of a pub (*şarabhane*). Therefore, they together appealed to the law court (*meclis-i şeri*) and requested that the opening of *şarabhane* be prevented.⁷⁴

A fifty-year-old Eci Yuda was the first ranking *muhbir* in the Dardanelles in the year 1840. His annual income was about eight thousand krş. (7240 krş.) and total property value equaled fourteen thousand krş. (13800 krş.), which made him the fourth richest man in his community. His wealth came from his vineyards (*bağ*), tinsmith shop (*teneke dükkânı*), cooper shop (*fuçucu*), five private

⁷² ÇŞS. 1121, 6.

⁷³ D.CMH. 40710.

⁷⁴ ÇŞS. 1122, 8 “*kale-i sultanîyede ahali-i islam muhtarları ve milel-i selase muhbirleri meclis-i şer’ e gelüb.*”. for the full transcription of document see Document 11 in Apprentices.

merchants (bezirganlık), and one convenience store (cellar).⁷⁵ As the fourth richest man, and despite his administrative duties as the first *muhbir* in the Jewish Community in the Dardanelles, he paid the highest tax (360 krş.). Eci Yuda's thirteen-year-old son Hazday and twenty-year-old son Mirkado had an annual income of fifteen thousand krş. Ironically, like the sons of the *kahya* Bahur, they paid no income tax (1840 to 1843) but poll tax only. The poll tax Eci Yuda's sons paid was low when compared to what Eci Yuda paid.

Eci Yuda, the second ranking *muhbir* İsak veled-i Avram (1838) and his successor Nesim (1840) paid the income tax with no exception. For instance, Nesim was an herbalist whose annual income was twenty five thousand krş. He had a 1,5-*çekerek* (0, 38 *dönüm*, valued 250 krş.) vineyard. (1840). He paid about a hundred krş. (105 krş.).⁷⁶

The officials of the Jewish community in the Dardanelles were not exempted from the taxes regardless of their administrative status. But the status of the *kahya* and *muhbirs* was different each other. Because, unlike the Jewish *kahyas* who still maintained their administrative positions for life during early Tanzimat years, the *muhbirs* did not maintain their positions for a lifetime. The central government changed the individuals from time to time in this post and

2.1.2.2. RELIGIOUS LEADERSHIP OF THE COMMUNITY

Religious officials had a distinct place in the Dardanelles Jewish community, since their names and positions were recorded in archival documents. Ottoman documents refer to rabbis (*haham sage*), teachers (*melamed, marbitz tora or okutucu*), slaughterer rabbis, (*shohetim, boğazlayıcı haham*) and breadle (*shamash*).

⁷⁵ The official registers refer to *Kahya* Bahur as a jeweler. However, this is misleading information if the five shops he rent or ran himself are taken into account. Bahur was richer and had more prestige than an average jeweler. In fact, his position as the *kahya* added to his prestige within the Jewish community in the Dardanelles.

⁷⁶ ML. VRD. CMH. 6442.

2.1.2.2.1. RABBIS

The rabbi⁷⁷ as the religious leader of the congregation was responsible for all the religious and spiritual needs of the Dardanelles Jews. His sermons commented on the law and derived moral lessons for the education and edification of his *kahal* on the Sabbath and holidays. He was the head of the supreme judicial body, the *bed din*, and the rabbi settled differences and sentenced those who violated the law or failed to perform their community duties according to Jewish Law, *alakhah*. He signed marriage contracts, *ketubim* and divorce papers and administrated the inheritances of widows and orphans. The Rabbi could inflict various degrees of punishment such as excommunication, (*herem*) bans (*niddui*)⁷⁸, and even corporal punishment to those who violated the laws and regulations, with the bastonnado (*malkut*), imprisonment and fines. An outstanding rabbi with scholarly recognition could act as decider, or *posek*, on difficult or controversial issues where the law was not always clear. He interpreted *responsa*, written to settle legal questions (*sheela*). He was authorized to issue ordinances (*takkana* and *haskama*), either alone or together with the lay officer of the *kahal*, when necessary. He controlled the charitable funds (*haber*), the charitable and educational institutions of the *kahal* and guided their policies. Because of those responsibilities, he had to be wise, dignified, and expert in civil and religious Jewish law. In doing some duties, he had help from the senior rabbi, the *haham-ı sani*. His other duties were to escort the bridegroom, to escort the father of a newborn son, to visit the family in which some happy event had occurred or to the house of a mourner.⁷⁹

⁷⁷ The Rabbi term is derived from *rav*, meaning great man or teacher. In Ottoman lands, instead of rabbi, the term *haham*, which means wise or learned man, like reminiscent of the Islamic *alim*, was used. (Levy, *The Jews in the Ottoman Empire*, 47). Also see "Haham", *DİA* 15' 134-5.

⁷⁸ The heaviest penalty and method of enforcement wielded by Jewish communal authorities was excommunication. There were two types of excommunication: *niddue* and *herem*. When the accused was subjected to *niddue*, this was a mild and temporary penalty. No one was to speak or deal with him within a period ranging from seven to thirty days. The most rigorous form of punishment, *herem*, was the complete isolation of the culprit from the community. In order to pronounce a ban, the lay leader of the community had to obtain the approval of the rabbi; however, the rabbi was empowered to excommunicate the accused person without approval of *parnasim*. The communal *herem* was usually proclaimed from the pulpit of the synagogue. Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 60-61.

⁷⁹ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 59-65; Levy, *The Jews in the Ottoman Empire*, 47; Benbassa & Rodrigue, *Sephardi Jewry*, 23.

In contrast to the rabbis' function in the community, the responsibilities of the lay leadership were distinct and clearly defined. While the rabbi took care of all religious and spiritual needs, the lay leaders were responsible for all financial and administrative matters to community and state. While the rabbi played a dominant role in formulating all communal enactments, it was applied by community leader by taking the approval of the members of the *kahal*. In addition, rabbis were elected by the communal officers or the community. They received written contracts outlining the salaries they were to receive and term of years they were to serve. They could be appointed for a limited, but renewable time. They could serve for several years or for life. Every member of the congregation was obliged to contribute toward their salary in proportion to the rate of his communal tax assessment.⁸⁰

The earliest rabbi or *haham* and *Shohet* of the Dardanelles was Abraham Planias, who was born in 1639 (5399).⁸¹ After the establishment of the Grand-Rabbinate in 1835, the Dardanelles rabbinate must have come under the authority of Bursa,⁸² one of the major rabbinates. However, the Jews did not apply a hierarchical establishment such as the Christian ecclesiastical hierarchy. During the early years of the Tanzimat, there were two *hahams*, one of whom was the chief rabbi, *rav ha kohel*, the other was the second rabbi. In 1845, the number of rabbis increased to three.

The chief rabbi in the Dardanelles in 1840 was the 58-year-old Liye who was the son of Hahamoğlu Semail. His revenue was 600 krş., a salary from the synagogue, and 12 krş. a month as rent, which he gave 15 krş. as income tax. He had an extended family because he was living with his relatives. He was still the

⁸⁰ Levy, *The Jews in the Ottoman Empire*, 47; Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 68.

⁸¹ Galante, *Histoire des Juifs de Turquie* 4, 205.

⁸² Ülkühan Gülsoy, "Osmanlı Devletinin Son Döneminde Yahudiler ve Hahambaşılık," (MA, Marmara Üniversitesi, 2000), 54; Ahmet Hikmet Eroğlu *Osmanlı Devletinde Yahudiler (XIX Yüzyılın Sonuna Kadar)* (Ankara: Alperen yayınları, 2000), 185-193. After 1835 there were several grand rabbinates: The Dardanelles could be in the middle of Bursa Izmir and Edirne. When the *Musevi Hahambaşılıkları ve Karai Cemaatleribaşılığı Defteri no:18*, was researched the Dardanelles was not under Izmir and Edirne. So it must be under jurisdiction of Bursa; (BOA. GMD 17, 96). (Hakan Alkan, *500 Yıllık Serüven: Belgelerle Türkiye Yahudileri*, (Ankara: Günce Yayıncılık, 2000) 213-221.

first rabbi in 1845. The second rabbi, *haham-ı sani* was Yako, his annual revenue was 3500 krş.. He had 2 acres of vineyard. In 1845, the second rabbi was Mordehay who had been the slaughterer, *bogazlayıcı* in 1840. In 1845, the third person also entered into the records as *haham*, was Mişon veled-i David. The rabbis were exempted from all of taxes except for the income tax levied after the inauguration of the Tanzimat. There is no detailed data about the division of their duties.

2.1.2.2.2. *SHOHETS*

As the dietary laws were central to the Jewish community,⁸³ the Dardanelles Jewish community controlled the process production and sale of food obtained from the slaughterer rabbi, *shohet* pl. *shohetim*. The ritual slaughterers' task was to verify that the slaughter was carried out according to rules of the Jewish law on slaughtering.⁸⁴ The community watched over his conduct for two reasons, religious and economic. They also supervised the producers' moral qualities and their knowledge of acting in accordance to the religious dietary laws, *kosher*. These individuals also determined the price of meat by levying a special tax on it, the *gabela*, which was the most important sources of *kahal*.⁸⁵ Therefore, the people had to pay the *gabela* not to be deprived of kosher meat.⁸⁶ Traditionally they abided by the *rabbis* and the managing directors of the community.

In 1840, Mordechai was the slaughterer in the Dardanelles. He shared his house with his *bezirgan* son and a brother. His revenue was 600 krş. and he did not give any tax on his revenue due to his bad economic situation. He was recorded as the *haham-ı sani* in 1845, so the previous *haham-ı sani*, Yako, replaced his post, who was the son of butcher Sabatay and was giving a poll tax.

⁸³ This dietary rights towards the Jews was granted by the *berat* (letter of appointment): "Ve millet-i mersumenin kışır ve turfada dair olan mekulat ve meşrubatına şuna turfa veyahud şuna kışır derdi misüllü fuzuli kimesne tarafından teklif olunmayalar" (Sicil 235:56) quoted from Bülent Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850*, (İstanbul: İsis, 2003), 250-251.

⁸⁴ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 59; Levy, *The Jews in the Ottoman Empire*, 357.

⁸⁵ Weiker, *Ottomans, Turks and the Jewish*, 156.

⁸⁶ Levy, *The Jews in the Ottoman Empire*, 196.

Extant sources do not mention a private slaughterhouse for the Jewish community in the Dardanelles. Slaughterer rabbis must have been stationed in the general slaughterhouse in the city.

2.1.2.2.3. MELAMED

In traditional Jewish society, the community gave importance to the elementary education of boys to prepare them for participation in community life.⁸⁷ There were two types of elementary schools: the *talmud- tora* and *heder*. The former, inside or adjacent to the synagogue, was attended by the poor and orphans. The latter was maintained by tuition fees paid by the parents. Like other communities, there were *talmud- tora* in the Dardanelles Jewish community, but it is not known whether there was *heder* there, too. In *talmud- tora*, children learned the sacred literature, *Torah*, *Mishnah*, *Talmud* and other works of Judaism with their ladino translations and explanations in the cursive *rashi* Hebrew script. Normally, the rabbi was also the chief educator in the elementary schools, *marbitz torah*.⁸⁸ The community organized elementary education by hiring teachers, *melamed*. Children began their education at the age of four or five, and usually continued until they were between thirteen and fifteen years old. A boy entered adulthood at the age of 13 with his *bar-mitzva* ceremony, which meant that from then on, he himself would be responsible for his actions and was committed to perform all the commandments of Jewish law. Nevertheless, if children went to manual work, they left the school at age 9-10.⁸⁹ Only those demonstrating a special inclination and a gift for learning went on for further study at the *yeshiva*. Once again, it is not known whether or not there was a *yeshiva* in the Dardanelles.⁹⁰

⁸⁷ See more information about the education in the Jewish communities, Rodrigue Aron, *French Jews, Turkish Jews: The Alliance Israélite Universelle and the Politics of Jewish Schooling in Turkey, 1860-1925* (Bloomington: Indiana University Press, 1990).

⁸⁸ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 60.

⁸⁹ Weiker, *Ottomans, Turks and the Jewish*, 94.

⁹⁰ But Galante, *Histoire des Juifs de Turquie* 4, 207, wrote indirectly by giving the supporter's name who gave money to the reconstruction of a *yeshiva*. But may be he used this term interchangeably with *talmut tora*.

Jewish girls, on the other hand, did not receive a formal education, for women had no part in social life outside the home or in synagogue services. Nevertheless, they briefly took some basic instruction at home from family members or tutors. Their training focused primarily on household skills.⁹¹

In 1840, there were two teachers of *talmud-tora* in the Dardanelles, İshak and Hento. İshak's salary, paid by community, was 1000 krş. upon which he paid 42 krş. tax per annum. He shared his house with his two-*kazzaz* brothers, who did not have estates. One of his brothers, David, was ill and did not pay tax. The other brother, Mişon, earned 600 krş. annually and paid 30 krş. as income tax. The other teacher, Hento veled-i İsak, was a 45 year-old man with no estate. His revenue was 600-krş.. He paid the income tax also. He was tenant with friends who were porters. He was recorded as a *haham* in 1845, yet he paid the poll-tax. In 1845, he was living in the butcher Sabatay's house as a tenant. A brief analysis of their living standards shows that they suffered economic troubles. Their only income came from their professions.

2.1.2.2.4. SHAMASH

The *Shamash* (beadle) undertook almost everything the other officials did not do. For example, as the guardian of the synagogue, he locked and opened the doors, went around the Jewish markets and quarters and invited people to prayers on Friday and holiday evenings, and cleaned the synagogue. He announced or executed the sentence of *bed din*, and so forth.⁹² This title was not assigned to the Dardanelles Jews. Instead, there was a *faraş* (caretaker) who performed similar tasks.⁹³ There were others such as a cantor (*hazzan*) who served as preacher and delivered the Sermon every Sabbath, read the additional Services on Rosh Hashanah reciting the Ten Commandments and song of Moses; and finally a scribe (*sofer*) who kept the record books of the community, like the *kahal*'s notary and maintained its library. Insofar as the Dardanelles Jews were concerned, there is no

⁹¹ Rachel Simon, "Jewish Female Education in the Ottoman Empire" In *Jews, Turks, Ottomans*, ed. Avigdor Levy (New York: Syracuse University Press, 2002), 127.

⁹² Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 70.

⁹³ ML.VRD.CMH 559; also for more information about the *faraş* see. M Nacit Kenanoğlu, *Osmanlı Millet Sistemi* (İstanbul: Klasik, 2004), 243.

indication of any appointments to these posts in archival sources, so this duty must have been performed by other members of community, perhaps the *melameds* of the community.⁹⁴

2.1.3. COMMUNAL INCOME AND EXPENSES

In every Jewish community, just as there were taxes paid to state, such as the poll tax, every Jewish community collected community taxes, which were levied upon all community members to finance communal institutions such as the synagogue, the *talmud- tora*, the *bed din*, cemetery and their officials, such as the rabbi, and to help the poor members of the community. Every community had its own rules on the manner and process of raising taxes, and had a board for this purpose composed of assessors, treasurer and tax collectors. They set down a register that contained the names of all of the community's taxable members.⁹⁵

There were mainly two kinds of taxes: an indirect tax known as the *gabala* (*gabilah* or *gabala*) and a direct tax known as the *aritha* (or *pesha*, *kisbe*, *atala*).⁹⁶ *Gabala* was a sales tax on kosher products,⁹⁷ and it was imposed on to distinguish clean (*kosher*) foods and drinks like; meat, wine and cheese which from unclear (*taref* or *turfa*). The direct tax (*aritha*) was assessed and collected according to an individual's property and business. As the former was mostly paid by the poor and middle classes, the great part of the expense of the community was covered by the indirect *gabala*.⁹⁸ Most of the *aritha* collections were reserved to provide for the collective community payment of the poll tax due with the remainder going for current expenses. When the central government modified the amount of the poll tax

⁹⁴ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 70-1.

⁹⁵ Ibid., 76; Galante *Histoire des Juifs de Turquie* 4, 202; for more information about the division of tax payment within communities see. Shmuelewitz, *The Jews of the Ottoman Empire in the Late Fifteenth and the Sixteenth Centuries*, 111.

⁹⁶ For more information see. Ali Arslan, "Yahudilerin Gabala Vergisi", In *Osmanlı Öncesi ile Osmanlı ve Cumhuriyet Dönemlerinde Esnaf ve Ekonomi Semineri* (İstanbul: Globus Dünya Kitabevi 2003) 391-403.

⁹⁷ Weiker, *Ottomans, Turks and the Jewish*, 158.

⁹⁸ Avner Levi, "Shaavat Aniiim: Social Cleavage, Class War and Leadership in the Sephardi Community- The Case of Izmir", In *Ottoman and Turkish Jewry*, ed. Aron Rodrigue (Bloomington: Indiana University, 1992), 185; Shmuelewitz, *The Jews of the Ottoman Empire in the Late Fifteenth and the Sixteenth Centuries*, 106.

obligation for the community according to the estimated population, the *aritha* obligation was adjusted accordingly through new wealth estimates.⁹⁹ The Jewish community had other sources of revenue, too, such as the rent on properties owned by the community; dowries, meaning the registration and confirmation of marriage contracts, the levies (*ketubot*) imposed on productive possession such as fields, vineyards, landed estates; animal *hazaka* rights;¹⁰⁰ as well as on unproductive possession such as jewelry, gold, silver, precious stones and books. Some special taxes, collected for circumcision, weddings and other ceremonies also contributed fund to community coffers.¹⁰¹

The rabbis were exempted from all tax obligations. Only regular residents who were members of the community were required to pay. Visitors, travelers, and the like were exempted since it was assumed that they were subject to taxation by their own communities. Continuous residence for one year or the purchase of a home at any time changed the individual's status to permanent resident, ultimately subjecting him to all the communal taxes, contributions and other obligations of his new community.¹⁰²

In the community, the largest single item was administrative expenses, the rabbi's salary, and aid for his housing. The rest of the budget went to its communal and charitable activities, as well as aid to the Jewish community in Palestine (*haluka*) which lasted until the middle of the nineteenth century.¹⁰³

⁹⁹ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 75-76.

¹⁰⁰ The *hazaka* was a set of internal regulations pertaining to property possessed by the non-Jewish. It covered such topics as sales, rents, evacuations and sales to the non-Jews. According to this law, the Jews were forbidden to rent property from a non-Jewish in case of the previous tenant being a Jew. This could materialize only after three-year interval following of the evacuation of the property by Jewish tenants. The right of tenure was also important. It could be sold, bequeathed to charitable institutions, given as dowry, or mortgage to obtain credit as did the owner of real property. Therefore, numerous problems pertaining to the rights of *hazaka*, had to be solved. Jews were entirely forbidden to submit to non-Jewish courts litigation pertaining to the rights of the *hazaka*. Violators of this ordinance were sentenced to excommunication. The law of *hazaka* was also expanded to include an ordinance that if a Jew purchased from a government the right to a toll or to collect state taxes or any governmental concession, no other Jews were permitted to deprive him of this right by offering higher prices. Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 58-59; Weiker, *Ottomans, Turks and the Jewish*, 63.

¹⁰¹ Levi, "Shaavat Aniim", 192-195.

¹⁰² Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 76-77.

¹⁰³ Levi, "Shaavat Aniim", 193

2.2. SOME CULTURAL ELEMENTS OF DARDANELLES JEWISH COMMUNITY

2.2.1 A JEWISH HOUSEHOLD FURNISHINGS IN THE DARDANELLES

Generally, Muslims and non-Muslim dwelled in their own quarters. During the years preceding the fire of 1845, the Jewish settlements out of their quarter was not recorded in archival documents.

The Jewish house architecture, called *cortijo*, meant a low building stretching around a courtyard in the center. These one or two storied buildings generally had tiled roofs and balconies over the outside streets, as well as terraces. Houses, usually crowded, were intermixed with shops. In most of the buildings, there was no established water network; people got their water from public fountains. The fact that the Dardanelles was built on marshy ground and lacked clean water caused numerous epidemics. Houses typically were made from wood and adjacent to each other, which enabled great fires at times.¹⁰⁴

Furniture in Jewish households changed according to the socio-economic status of their owner. These furnishings kept the oriental style at the beginning of the nineteenth century. A tourist who visited a Jewish dragoman's house in the Jewish quarter, described the inner configuration of the house thus:

We ascended some stairs into a room, which had a raised floor, covered with a carpet. Round three sides was a low sofa with cushions for leaning. The cooling breeze entered at the wooden lattices of the Windows. Their law not permitting the Jews to touch on their sabbath, our host was in distress about our entertainment. However we were soon presented with the customary refreshments, a pipe of lighted tobacco, a spoonful of sweetmeat, put into our mouths; and coffee in a china cup which was placed in one of filigree work, to prevent it from burning our fingers...We found some difficulty in complying with the oriental mode of sitting cross-legged, but at dinner it was necessary, a table being only a large low salver, placed on the carpet. A variety of dishes were served up in quick succession, and we were supplied as rapidly with cups of wine. We had no plates, or knives and forks, but used our fingers. The whole repast and apparatus was antique. It concluded with fruits of wholesome quality and exquisite flavour, figs and melons, such as are peculiar to hot climates, and grapes in large and rich

¹⁰⁴ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 56.

clusters, fresh from the vineyard. The consul ate with us, we washed, one of our attendants bringing an ewer, a basin and a towel, and pouring water on our hands. We then received each a cup of coffee...¹⁰⁵

The elements of an ordinary Jewish home of the Dardanelles were similar to other subjects' household furnishings. They included *kaşık, tarak, çanak, kilim, kazgan, leğen, evan- nühasiye, mangal, halı, güğüm, tepsi, bakraç, döşek, ...etc.* Modern European culture started to penetrate gradually into every aspect of life. The appearance of European items in Jewish households was part of life in the process of modernization in the Ottoman Empire.

Table 5: Lists of the Furniture in the Dardanelles Jewish House

Items	Quantity	Price krş.
Cushion (<i>minder Yün memlu</i>)	8	530
Pillow (<i>Yasdık</i>)	22	
Place To Sitting, Cushion (<i>makad</i>)	4	
Woven Matting (<i>Kilim</i>)	4	120
Quilt (<i>Yorgan</i>)	5	150
Box (<i>Sandık</i>)	2	50
(<i>Mangal Nühas</i>)	1	50
Miscellaneous Books ¹⁰⁶ (<i>Kitab-ı müteferrika</i>)		60
Candlestick (<i>Şamdan</i>)	5	25
(<i>Tunç Havan</i>)	1	130
Plate (<i>Tabak</i>)	10	400
Bottle (<i>Kabadil Vesair Şişe</i>)	2	
Thin Iron Plate for Cooking or Baking (<i>Timur Saç</i>)	1	35
Shovel (<i>Kürek</i>)	4	
Frying Pan (<i>Timur Taba</i>)	1	
(<i>Evan-i Nuhasiye</i>)	60 (<i>kıyye</i>)	600
...Clock (<i>Saat</i>)	1:	50
(<i>Evan-i Sim</i>)	100Dirhem	200
Big Cube (<i>Küb-u Kebir</i>)	5	100
(<i>Şerbethane</i>)	1	25
Barrel (<i>Varil</i>)	6	100
(<i>Tenekeci</i>)	9	400
Wine (<i>Hamr</i>)	700 <i>kıyye</i>	500
Tekne	2	100
(<i>Hirdavat- ı Menzil</i>)		
(<i>Yağ</i>)	1	30

ÇŞS. 1122, 49

¹⁰⁵ R. Chandler, *Travels in Asia and Greece*, I (1817), 13.

¹⁰⁶ The great works of Jewish culture were the *Torah* or Judeo- Spanish translation of old testament, *josiippon, talmud, mishna* (the digest of oral Torah compiled by Rabbi Judah the Prince around beginning of the third century CE), *midrash* (collection of ancient rabbi investigated Scripture in order to make yield law and teachings not apperant surface reading) the *zohar*, the bible of the kabalistic, *responsa*, the answers, written to settle legal questions sheela by prominent rabbis and other great works of rabbical learning, such as, *Shulhan Arukh*, a codified collection of Josep ben Ephraim Caro (1488-1575). Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 144; See more information about *Shulhan Arukh*, Weiker, *Ottomans, Turks and the Jewish*, 215-217; Jacobs, *The Jewish Religion*, 345.

2.2.2. JEWISH CLOTHING IN THE DARDANELLES

In classical times, Ottoman clothing regulations was applied to all ruling and subject classes; the members of Ottoman society had to wear garments of certain materials and color depending on their class, religion and position, with the shape and color of headgear and shoes being of particular importance in order to show the status of each person. This enabled all others to treat him accordingly. Clothing regulations for co-religionists were also desired by their religious leaders to distinguish their followers from the members of other communities.¹⁰⁷ In small locales like the Dardanelles, strict clothing discrimination between the Jews, the Muslims and other non-Muslims were not closely observed.

Jewish *millet* leaders imposed clothing regulations on Jews more severely and pervasively than the state ever did, to prevent the assimilation of their co-religionists. Some rules were introduced for this purpose; as green was considered an Islamic color, it was forbidden to non-Muslims. Only Muslims' turbans could be white. Jewish outdoor apparel was black or dark colored and shoe color was limited to black. Jewish clothing style, however, was similar to others. Jewish men often wore plain or striped gowns or wide trousers, called *şalvar*, which could often be seen under the robe at the hem or at the sides. The loose robe, or *entari*, open in the front, consisted of two panels overlapping in front with a tight, high-necked collar. Both sides were slit. These gowns were bound at the waist with a wide folded sash, the *kuşak*, which was also for carrying tobacco and money. A waistcoat, or *yelek*, was worn over the loose robe. Over all these pieces of clothing, the Jewish man might wear a dark-colored cloak, or *cübbe*, with wide sleeves over the clothing. Shoes were dark colored and sufficiently wide to be worn over the *mest* (socks made of soft leather). The color of clothing and their headgear, then, were the only differences between Jews and others. On the head they wore cylindrical hats, widening at the top, which were wrapped around the base with a colored turban (*boneta*, *kaveze*). Rabbis also wore the same clothing; however, the

¹⁰⁷ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 78-79.

only difference was that their robes (*biniş*) were made of wider and better quality cloth.¹⁰⁸

Transformations in consumption practices, especially of textile goods started to be seen in nineteenth century. The commercial convention of 1838, with fixed rates of duty, and the inauguration of the Tanzimat in 1839, helped to increase the consumption of foreign manufactured goods, particularly British ones. Low prices and high earnings also affected this trend. Locally manufactured goods actually could not compete with foreign ones in terms of price. Machine-made goods from Europe were always cheaper than the native products. Therefore, new styles and colors combined in better quality and cheap prices in dressings and goods.¹⁰⁹

During the Tanzimat period, traditional clothing and European clothing styles were worn simultaneously. During this time, the fez, which was made obligatory by Mahmut II in 1829 as official headgear, starting to replace the turban, and hats, thus the fez , gradually came to replace the *boneta*. The traditional robe (*entari*) was also gradually replaced by European frock coats.¹¹⁰

Jewish women's clothing styles changed more slowly; and they often used imported European cloth to sew clothes cut in Ottoman styles. On the street they wore simple long dark cloaks, *ferace*, which was gradually replaced gradually by European style coats, *manto*. The home clothing of Jews and non-Jews were similar. They used to wear wide shawls (*marama*) over both their heads and necks.¹¹¹ The other clothing accessories were underwear (*dizlik*), long and baggy trousers (*çintıyan* or *şalvar*), long sleeved underwear (*kamiza*), robe (*üç etek entari*), a belt (*kuşak*), jacket (*cepken*), coat (*palto*) or cape (*pelerin*). The most significant difference lay in their headdresses, known as *hotoz* or *halebi* and kerchief (*yemeni*). Jewish women wore robes with long sleeves, shirts, and long trousers similar to men's styles within their own homes. A traveler described a

¹⁰⁸ Amalia S. Levi "Ottoman Jewish Costume through Engravings, " In *Osmanlı'da Yahudi Kıyafetleri*, coordinated by Tilda Levi photoed by Önder Durmaz (İstanbul: Gözlem Sanat Galerisi, 2000).

¹⁰⁹ Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850*, 83-84.

¹¹⁰ Levi "Ottoman Jewish Costume through Engravings".

¹¹¹ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 169; Basalel, *Osmanlı ve Türk Yahudileri*, 155-158.

Jewish English consul's daughter's clothing at home as follows "... girl in a long white vest, with a zone (a girdle), her feet naked her nails dyed red, her hair platted, and hanging down her back..."¹¹²

Jewelry had great importance for Jewish women in the Ottoman Empire. They used their jewelry for personal adornment, to display their personal and familial social positions, and their marital status. Their jewelry was also kept as a financial guarantee for future security and was only disposed of in hard times.¹¹³

Table 6: Lists of the Wardrobe of the Dardanelles Jews

Items	Quantity	Price Krş.
Shawl (<i>Şali cebe</i>)	1	75
Broadcloth (<i>Çuka Cebe Köhne</i>)	1	30
Long Robe (<i>Uzun Entari</i>)	1	50
Short Robe (<i>Kısa Entari</i>)	2	30
Waistcoat (<i>Yelek</i>)		
Short Fur Coat (<i>Kısa Kürk</i>)	1	30
Broadcloth Trousers Secured Round the Waist in Folds and Sewn To Light Leather Boots at the Ankles (<i>Cuka Çakşır</i>)	1	30
Broadcloth and Old Baggy Trousers Shalwar (<i>Köhne Cuka Şalvar</i>)	1	10
Made in English Shawl (<i>İngiliz Kari Müstamel Şal</i>)	4	50
Loose Robe; Dress (<i>Entari</i>)	1	50
(<i>Cuka...</i>)	1	100
(<i>Fakum Entari</i>)	1	50
(<i>Şal</i>)	1	40
Fez (Fes)	1	
Shirt, Chemise, Smock (<i>Gömlek</i>)	4	60
Knee Breeches, Drawers Reaching to the Knee (<i>Dizlik</i>)	4	

ÇŞS.1122: 49

The material culture of Jewish private and communal life such as housing, furnishing and clothing, were a reflection of the society of the Jewish quarter. The local Ottoman, the Spanish, as well as the contemporary European culture had a profound impact on the material culture of the Dardanelles Jews, especially and increasingly, the latter. Naturally, local Ottoman culture was still dominant in the first quarter of the nineteenth century, but was, itself, beginning to give way to a

¹¹² R. Chandler, *Travels in Asia and Greece*, I (1817), 13.

¹¹³ Amalia S. Levi "Ottoman Jewish Costume through Engravings".

modern, westernized culture. The Spanish elements, weakened by a gap of three hundred years of exile, were rapidly falling by the wayside.¹¹⁴

2.2.3. JEWISH ONOMASTIC IN THE DARDANELLES

The state only used the expression “*Yahudi*” to identify Jewry whereas it sometimes identified Greeks and Armenians with expressions such as *nasrani*, *reaya*, and *zimmi* instead of *Rumiyan* and *Ermeniyan*. The terms referring to Jews varied, such as *millet*, *taife* etc., all of which were used for other non-Muslims as well, with reference to their city and sometimes state: “*Medine-i Kale-i Sultaniye'de mütemekkin Taife-i Yahudiyân'dan...*”, “*Kale-i Sultaniye Ahalisinden Yahudi Taifesinden...*”, “*Kale-i Sultaniye Ahalisinden ve Teba-yı Devlet-i Aliyenin Yahudi Milletinden...*”, and so forth.

When the names (see Table 42 in Appendices) of the Dardanelles Jews are analyzed, it is apparent that their names were similar to those in other Sephardic Jewish communities within the Ottoman Empire. For the Ottoman researcher, transliteration of a Jewish name, originating from Hebrew, Spanish, and Greek, is very difficult, for there were several variations in spelling of the same name in Ottoman documents such as, *Salamon* as opposed to *Solomon*, and so forth. The Ottomans were, of course, acquainted with some Jewish names that were biblically derived. However, Turkish sources often spelled the same name differently when dealing with a Muslim, as opposed to a Jew. For example, the Hebrew name Abraham was Avraham for Jews and İbrahim for Muslims; the Jewish name Yosef was Yasef for Jews and Yusuf for Muslims; the Hebrew name Eliyahu, was Eliya for Jews and İlyas for Muslims. This differentiation reflected not only the various ways in which names were pronounced by the religious groups, but also the fact that the Ottoman majority, as well as the state, did not wish to eradicate the differences. On the other hand, the Dardanelles Jews did not use Turkish names, such as Arslan, Kılıç and others, which were used in some communities, such as Ankara.¹¹⁵

¹¹⁴ Vivian B. Mann, “Jewish- Muslim Acculturation in the Ottoman Empire: The Evidence of Ceremonial Art,” 577.

¹¹⁵ M Mustafa Kulu “Ankara Yahudi Cemaati I-II,” *Şalom Gazetesi* (15, 21 December 2004).

The Jews' naming traditions resembled that of the Muslims'. For example, the eldest son was named after the paternal grandfather, second male child after the maternal grandfather, first daughter named after the paternal grandmother, second female child after the maternal grandmother, next child after the paternal uncle or aunt, next after maternal uncle/aunt, and so forth. On the other hand, female names are extremely rare in archival documents. Their names were recorded only in court reports.

A typical Jewish man generally had one given name (e.g., Salamon), but he was identified in Ottoman documents in several ways, such as: first, by adding his colloquial name, physical appearance and his profession before the given name; second, by adding his father's name via the conjunction "*veled-i*" after his given name;¹¹⁶ third, by adding his father's name or profession, or colloquial name with the suffixes "*oğlu*" before the given name accordingly (e.g., *Orta Boylu Kumral Sakallı simitçi Bahur Yahudi...*, or *Çadırcıoğlu Uzun Boylu Kumral Sakallı Çerçi Avram veled-i Hayim, Çalıkoğlu, Hahamoğlu, Haskiyaoğlu, İsrailoğulları, Kantarcıoğlu Menahimoğlu, Nazlıoğlu Uzunoğlu, Sarıoğlu and Oryaloğlu*); and finally, by identifying him according to his relatives' relation to him. Such words as *kardeşi oğlu, torunu, yeğeni, kayınbabası, eniştesi* which came before his given name and referred to masculine relationship. Though extremely infrequently, there were some words referring to feminine relationship (e.g. *Fiskiye'nin Kızları, Salbaş Karısının Kiracısı*)

In the Jewish use of colloquial names,¹¹⁷ one can make some categorizations according to profession and special personal features. Occupation was the commonest source of identifying colloquial names (e.g., *Attar Yuda, Kuyumcu Salomon, terzi-, duhancı-, bakkal-, etc.*) Such titles as *kahya, muhbir-i evvel, muhbir-i - sani, haham, konsolos, and dragoman* etc., related to administrative position, and were given as colloquial names. Some identifying colloquial names were given according to birthplace. An individual who had been born in an Ottoman city different than the one in which he was currently a resident was

¹¹⁶ To distinguish Muslim and non-Muslim males in the archival document, the non-Muslims were registered in a defter as *veled-i* (child of), for the Muslim this was *ibn-i* (son of).

¹¹⁷ For the colloquial names given in the Dardanelles Jews see. Table 1, 4, 27, and 28.

identified through his birthplace (e.g., *Asitaneli*, *Selanikli*, *Trabluslu*, etc.). Foreigners, on the other hand, assumed monikers deriving from their country of birth (*Fransız*, *İngiliz*, *İspanyol*, *Nemçe*, etc.). There were even some miscellaneous colloquial names pertaining to the person's unique personal characteristics, or his being a tenant or a pilgrim (e.g. *Aşık*, *Kalbaklı*, *Koca*, *Kiracı*, *Eci*).

The manner of identification of the Jewish people in Ottoman documents points to reciprocal perceptions between the Jewish community and the state. In addition, it provides insights into their private, familial relations as well as with the whole community. The repetitive nature of the some colloquial names served to demonstrate of the size of the family, and were very important in identifying a particular branch of genes, or households, or individuals in the community. To illustrate, the names *Araboğlu*, or *Gümüşgerdan* were bestowed to imply that the individual was the member of a big family.

During the early decades of Tanzimat, the Dardanelles Jews started to change their names by adding the “aki” suffix after their first names. For example, Bahur became Bahuraki, Avram Avramaki, Nesim Nesimaki, and so forth. This may have been an influence from the larger Greek community, which used this diminutive suffix frequently

CHAPTER 3

THE ECONOMIC STRUCTURE OF THE DARDANELLES JEWS DURING EARLY TANZIMAT YEARS (1839-1845)

Most scholars generally accept that while the fifteenth and sixteenth centuries were the golden age for the Ottoman Jews, the seventeenth and eighteenth centuries- namely the post Sabbatean period- was the era of depression in terms of political and economic conditions. During the golden age, wealthy Jews were engaged in large-scale commerce, banking, tax farming, administration of state monopolies, and supplying goods and services. Moreover, there were significant numbers of Jewish physicians, experts and advisors working for high officialdom. During the reign of Kanuni Süleyman, a slow decline started in the Ottoman Empire, due to external and internal factors in the center and provinces. European price inflation, the influx of Spanish gold and silver, the shift in world trade routes and military defeats weakened and dislocated the central government. These trends opened the way to the emergence of *ayans* and *derebeys*, some of whom targeted the Jews for their own particular purposes. Consequently, many Jews engaged in internal commerce, became more vulnerable to predation and attacks.¹¹⁸

The penetration of Europe into the Ottoman economy resulted in the decline of opportunities for some groups such as the Jews, who had hitherto played a very significant role in the commercial life of the Ottoman Empire, while providing new opportunities for some others, especially Greeks and Armenians, who were in economic competition with the Jews. The European powers started to prefer Greeks and Armenians to Jews in their services. Therefore, what had previously been advantages for the Jews became advantages for the Ottoman Christians. A major factor that contributed to the Jews' success in the Ottoman Empire in the sixteenth century had been their knowledge of the European economy, its

¹¹⁸ Levy, *The Jews in the Ottoman Empire*, 80-89; Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 109, 137.

languages and the sciences. Nevertheless, after the second half of the sixteenth century, their relations with Europe and Jewish communities in the continent weakened. Consequently, their knowledge of Europe gradually faded and became outdated. At this point, the Ottoman Jews were challenged by the Greeks and Armenians who began to educate their children in modern schools, thereby acquiring the kinds of skills and knowledge that Jews had hitherto possessed. They also enjoyed several other advantages. The Christians were numerically superior to the Jews; they could count on the support of their churches; and they had ecclesiastical structures that were more hierarchically organized than the loosely structured Jewish communities. While most of the Ottoman Christians were neither Catholic nor Protestant, European companies generally preferred Greeks and Armenians over the Jews because the former were often considered to be local coreligionists. Thus, Ottoman Christians were more likely to be chosen as the agents for European importers and exporters. Hence, they naturally became the channels for European technology, skills and investments. The European powers were also able to extend protection to Christians through what became known as the capitulations. Therefore, while the Greeks and Armenians were under the umbrella of developing European states, the Jews remained dependent on Ottoman protection.¹¹⁹

While the seventeenth and eighteenth centuries were characterized by economic and intellectual impoverishment, the decline was relatively slow, incremental and interspersed with periods of stability and sometimes prosperity. The decline of Ottoman Jewry also manifested an uneven pattern in the sense that while some Jewish communities weakened, others prospered. Yet some Jewish communities continued to play an important role in Ottoman socio-economic life.¹²⁰

The Dardanelles Jewish community was one that managed to remain prosperous during the period of general decline. They were able to preserve their economic position by maintaining healthy flexibility of roles in community life.

¹¹⁹ Levy, *The Jews in the Ottoman Empire*, 77-78. See more information about the impact of the Ottoman decline upon the Jewish communities, Phillpp, "French Merchants and Jews in the Ottoman Empire during the Eighteenth Century"; Kortepeter, "Jews and Turk in Algeria in 1800".

¹²⁰ Levy, *The Jews in the Ottoman Empire*, 74.

The community came to the Dardanelles after the seventeenth century when the region was gradually developing as a maritime trade center. Jews held important influential positions in trade as dragomans or vice-consuls. They maintained their close connection with European languages, culture and international commercial connections through these channels.

3.1. THE BALTALIMANI CONVENTION OF 1838 AND THE DARDANELLES

Important developments in commerce, shipping and industry in the latter half of the eighteenth century paved the way for the new economic system. During this period, liberalism replaced mercantilism; general economic and political competence among the Great Powers came to the fore. Capitulations,¹²¹ which had always needed renewal whenever a new sultan ascended the throne, were broadened to include all European powers and they gained a permanent character after the eighteenth century. This transformation enabled the Dardanelles to achieve a more commercial and strategic importance. To take advantage of this development, many European states reorganized their consulates or opened new, permanent ones, in the Dardanelles in order to sell their manufactured goods and buy raw materials,¹²² and pursue a more aggressive economic relations with the Ottoman Empire as well as other countries around the Black Sea, including Russia. Consequently, the Ottoman Empire came under the economic domination of European powers in the nineteenth century.

In the nineteenth century, the classical Ottoman social and economic structure was much more prone to crisis. Ottoman statesmen sought ways to revive the system, and considered agriculture as the main curative measure to improve the empire's economy. They thought that exports and imports could be equalized with the industrialized European states only by farming, and thus, the Ottoman economic system would incorporate itself into the Capitalist world economy. Therefore, reform measures concerning agriculture, constituted one of the

¹²¹ France obtained the capitulation treaties in 1528, England in 1580, Germany, Venice, the Netherlands, Sweden in 17th century, Russia in 1774, and Persia in 1839 (Spuler, "Consuls", *EI*, II, 60).

¹²² For the exported Commodities see. Table 45 and 46 in Appendices

important components of the Tanzimat. On the other hand, European states considered the Dardanelles like the rest of the Ottoman Empire, as a marketplace of manufactured goods and a raw material source. Hence, during the nineteenth century, there was a gradual commercialization of agricultural products and marketing of industrialized and colonial goods.¹²³

Meanwhile, Britain wanted to improve its privileged position in commercial relations with the Ottoman Empire. Until 1838, British merchants' transactions were limited to port cities but they wanted to expand to the interior. In that case, they would have to pay excessive interior revenue and the other taxes. The Ottoman government held extensive monopolies on products and this was a major obstacle for British merchants desiring to conduct trade with the Ottoman Empire. British involvement in internal trade would obligate them to all the internal taxes just as the Ottoman merchants did. Hence, the British government wanted to solve two problems: Ottoman internal taxes and state monopolies (*yed-i vahid*). For the British, their political interests overlapped their economic interests where the Ottoman Empire was concerned. In order to accomplish these ends, the British government used the Russian threat to bring the Ottoman Empire to comply with its plans. The question of Mehmet Ali of Egypt also provided the opportunity to widen trade concessions that had been their basic objective since the 1830s. Sultan Mahmut II signed the 1838 Convention held at Baltalimanı anticipating to solve the issues of Mehmet Ali with the support of Britain.¹²⁴

According to the Anglo-Ottoman treaty, signed following the Convention, Ottoman export and import taxes were all rearranged to facilitate trade for British merchants.¹²⁵ The percentage of the imports remained 5 percent (fixed at 3 percent *ad volorem*, and a 2 percent fixed duty). However, exports remained 12 percent (fixed at 9 percent plus 3 percent export duty).¹²⁶ Hence, the export duties were

¹²³ I. Wallerstein, H. Decdeli, R. Kasaba, "Incorporation of the Ottoman Empire into the World Economy" In *The Ottoman Empire and the World Economy*, ed. Huri İslamoğlu (Cambridge: Cambridge University Press, 1987), 88-97.

¹²⁴ Bülent Özdemir, *Ottoman Reforms and Social Life: Reflections from Salonica 1830-1850*, 43.

¹²⁵ Edict of customs related sent to the Dardanelles upon the Ottoman – Anglo Treaty of 1838 see Document 7 in Appendices.

¹²⁶ For the Rates of Duty of Commodities Exported from Dardanelles after 1839 see Table 46 in Appendices.

higher than import duties. All monopolies and all internal taxes upon goods were abolished. Within a few years after the tariffs were introduced to England, other European states one by one made trade treaties with the Ottoman Empire: France 1838, Sardinia 1839, Sweden, Norway, Spain, Holland, Prussia 1840, Tuscany in 1841, Russia and Belgium 1846.¹²⁷ In the *Şeriye Sicils*, there are quite a few *fermans* pertaining to the newly concluded treaties. These *fermans* asserted that merchants of these states should be given equal treatment with those of Britain and France in their commercial activities.¹²⁸ The European merchants were thus free to sell their merchandise anywhere in the Dardanelles as well as throughout the Ottoman Empire. With the Ottoman abolition of the policy of protectionism, a new policy of *laissez-faire* came to the fore after the capitulations to the western states, reached its peak.¹²⁹

To understand the abolition of the all monopolies, one must look briefly at the wholesale market of some commodities (*miri mübeyaa* or *iştira*) which The Ottoman state bought from the Dardanelles region, such as grain (*zahire*),¹³⁰ (*peksimet*)¹³¹ timber (*kereste*),¹³² linen cloth (*kirbas, yelken bezi*),¹³³ pitch-tar (*zift-*

¹²⁷ Yusuf K. Tengirşenk, "Tanzimat Devrinde Osmanlı Devletinin Harici Siyaseti" In *Tanzimat I*, (İstanbul: Maarif Matbaası, 1940), 289-320.

¹²⁸ ÇŞS 1222, 33.

¹²⁹ Bülent Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850*, 108.

¹³⁰ "...kazalarda miri ve raic olarak iki suretle müretteb olan zehayir-i mübeyaası maddesi herbar dersaadetimde külliyetlü zehayir bulunarak sekene-i darü'l-hilafeti'l-aliyem nan-ı aziz hususunda zaruret ve müzayekaya dücar olunmamak ve bir de kıla-ı hakaniyemde müstevfi zahire bulunmak arzıyla" ÇŞS. 1121, 96. Also, see other documents in this record, ÇŞS. 1121, 3, 24, 25, 39 (*şiar*), 41, 67, 69. The Jews involved in this commerce; for example, Davidoğlu Hacı carried the grain of Biga *Voyvoda*. ÇŞS. 1122, 10. 1121, 39

¹³¹ ÇŞS. 1121, 26. "...sabıkda zahire mübayqa olunan mezkûrû'l- esami kazalardan zahire istina ve birine ol mikdar peksimet tab ve imal kılınarak kale-i merkumeye vaz ve imla ve keyfiyetin der saadetime tahrir ve inhasıyla...."

¹³² "..... sufun-u donanama-yı hümayunum lazimesi için kazdağı ve havalisinden beher sene beş yüz kıta mata-i kebir cam ve bin kıta koğuş çam kerestesi tertib oluna geldiğine binaen ikiyüz elli beş senesine mahsuben dahi ol mikdar kerestenin kat ve nakliyle tersane-i amireme irsal ve teslimi babında....." ÇŞS. 1121, 81. Also, see other documents in this record, ÇŞS. 1121, 91, 92. and ÇŞS. 1122, 3.

¹³³ "..... sufun-u donanama-yı hümayunum lazimesi için beher sene bogazhisarı ve havalisi kazalarından kararkir olan nizam-ı vechle taammü's- sebh ve numunesine müteallik olmak ve fiyat-i mukarre-i malume ile icab eden bahası ashabı yedlerine tamamen ita olumak üzere üç bin toptan altı bin top maliyette ve alborta kirbas imal ve mübayaa oluna geldiğine binaen 255 senesine

katran), ¹³⁴ and wool (*yün*)¹³⁵ for the army. Wholesaling had been an important economic activity for this region, for it contributed to economy all the way from the collection to transportation. However, the state had limited the free buying of the grain owing to fixed or *miri* price.¹³⁶ In addition, the state strictly controlled the trade of grain.¹³⁷ Because of these hindrances, the Dardanelles was the most important illegal exporting center.¹³⁸ However, with the Anglo-Ottoman treaty of 1838 and the Tanzimat regulation the system of wholesale was finally abolished.

These treaties increased the importance of the Dardanelles. In order to conduct profitable trade, the European states began to use the Dardanelles more frequently than ever. The straits facilitated the transportation between east and west. The Dardanelles became the route of weekly or monthly steamboat services between İstanbul and other coastal European and Ottoman cities. For example, the Austrian Danube Steamship Company in 1840 established these services and later, the Austrian Company took over the line. Following these early efforts, Ottoman steamers began regular voyages in 1844 from İstanbul to Salonica via a series of smaller ports linking these two cities. Their ships came into the Dardanelles port before sailing to big cities like Izmir, Salonica, Alexandria and Beirut.¹³⁹

The Dardanelles, from its early days, had a very dynamic economy, as it was located on the sea routes. The Jews in this city served foreign merchants as interpreters, since they were able to speak many languages and could realize high

mahsuben ol mikdar kirbasın imal ve tedarikiyle tersane-i amireme mütesellim olunmuş babında” ÇŞS. 1121, 80. Also, see other document, ÇŞS. 1122, 6.

¹³⁴ ÇŞS. 1121, 1, 81; ÇŞS. 1122, 2. “... *sufun-u donanma-yı hümayunum lazimesi için beher sene biga ve edremi ve kazdağı ve havalisinden üç bin katrandan altıbin katran zift ve katran mübayaa oluna geldigine binaen 255 seneseine mahsun dahi mezkuru'l- mikdar zift ve katranın kadimi üzere maa tulen baha beher katranı seksen akceden icab eden bahası ashabına ita olunarak tedarik ve mübayaa birle asitane-i saadetime nakl ve tersane-i amireme teslim için....*” ÇŞS. 1121, 82.

¹³⁵ ÇŞS. 1121 43, 65.

¹³⁶ Yücel Özkaya, *XVIII. Yüzyılda Osmanlı Kurumları ve Osmanlı Toplum Yaşantısı*, (Ankara: TTK, 1985). 324.

¹³⁷ ÇŞS. 1121, 120.

¹³⁸ Özkaya, *XVIII. Yüzyılda Osmanlı Kurumları ve Osmanlı Toplum Yaşantısı*, 330.

¹³⁹ Bülent Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850*, 114-115.

profits from this activity. Naturally enough, they did not consider the city's and its hinterland's interests.

The structure of the Dardanelles started to undergo a great transition with the expansion of commercial and market enterprise in the nineteenth century. The change in the socio-economic structure of the Dardanelles region was the outcome of the Tanzimat reforms, world economic factors, and Ottoman society's demands.

3.2. ECONOMIC CHARACTERISTICS OF THE JEWISH DISTRICT IN THE DARDANELLES

To understand the economic structure of the Dardanelles during the early years of the Tanzimat, the archival documents especially, the *Temettuat Defter* of the Dardanelles provides valuable information. From this *defter*, one may gain a clear idea of the socio-economic structure of the Dardanelles and its Jewish population. According to this *defter*, the Dardanelles' socio-economic life was based more on commerce and crafts. The Dardanelles began to play a very important role in world trade especially after the improvements in ship transportation and the advances of the industrial revolution. The Dardanelles was the center of many crafts, which were mainly handicrafts rather than industrial products. While handicraft shops were generally designed to produce for local needs, some sectors such as potteries were geared toward larger markets.

The Dardanelles Jews held very important positions in the crafts and commercial life of Dardanelles. Like other Sephardim Jewish communities, the Dardanelles Jews proved so skilful in crafts and industry that some occupations came to be considered "Jewish" since the Jews had a particular skill in that particular art. In addition, Jewish intermediaries, ranging from minor peddlers to wealthy *bezirgans* lent their talents to interactions involving everything from the local and international trade. Some of the merchants were the sellers or distributors of local handicraft products or imported manufactured goods and some others were intermediaries. There were also many merchants with extraterritorial privileges, such as consuls, dragomans and foreign merchants, who had the right to be engaged in commerce according to the capitulations and treaties. The Jews played a very essential role in the exporting of agricultural products of grapes cultivated in

Dardanelles and grain cultivated in rural areas and importing of their finished products into the Dardanelles and its vicinity. The Jews were suited for this position because of the extensive networks that many of them had in the Jewish communities throughout the Ottoman Empire (*kehillah*) and in the world (*edah*) on the significant trade routes. They also dealt with banking and money lending.¹⁴⁰

Table 8: Distribution of Jewish Profession in the Dardanelles in 1840 and 1845

Profession	1840*					1845**				
	No	Annual income average		Total Annual income		No	Ave. Age		Ave. Poll Tax	
		krş.	%	krş.			%		Krş.	
Peddlers (<i>Çerçi</i>)	15	1425	3	21380	12	29	15	32, 2	17, 6	
<i>Bezirgans</i>	9	2793	6	25142	15	23	12	37, 3	39, 1	
Jewelers (<i>Kuyumcu</i>)	1	7240	17	7240	4	2	1	44	45	
Merchants (<i>Tüccar</i>)	3	1833	4	5500	3	2	1	45	30	
Herbalists (<i>Attar</i>)	15	1916	4	31334	18	15	8	30, 7	26	
Grocers (<i>Bakkal</i>)	10	1425	3	12444	7	19	10	42, 4	21, 3	
Shoemakers (<i>Yemenici</i>)	2	500	1	1000	1	2	1	26,5	22,5	
Tailor (<i>Terzi</i>)	9	837,5	2	6700	4	13	7	26, 8	23, 1	
Silk Dealers (<i>Kazzaz</i>)	1	1600	4	1600	1	2	1	41,5	22,5	
Servant (<i>Hizmetçi</i>)	1	600	1	600	0					
Neckerchief Dealer(<i>Kaşkolcu</i>)	1	2000	5	2000	1					
Match Dealer (<i>Kibritçi</i>)	1	300	1	300	0					
Tinsmiths (<i>Tenekeci</i>)	4	1225	3	4900	3	6	3	28, 7	22,5	
Scale Dealers (<i>Kantarci</i>)	2	1100	3	2200	1	3	2	36, 3	20	
Barkeepers (<i>Meyhaneci</i> or <i>Meykedeci</i>)	3	833	2	2500	1	2	1	42,5	22,5	
Pipe Smoke Dealers (<i>Çubukçu</i>)	1	1500	3	1500	1	1	1	40	15	
Tobacco Mincer (<i>Kıyıcı</i>)	1	400	1	400	0	4	2	68, 8	11, 3	
Roll of Bread Dealer (<i>Simitçi</i>)	4	1528,5	4	6114	4	3	2	26, 7	15	
<i>Börekçi</i>	1	1000	2	1000	1	1	1	65	15	
<i>Helvacı</i>	5	1418	3	7090	4	6	3	31, 2	17,5	
<i>Şerbetçi</i>	1	1000	2	1000	1					
<i>Şekerci</i>						1	1	27	15	
Roasted Chickpea Dealer (<i>Leblebici</i>)						2				
<i>Ayak Tüccarı</i>	1	1000	2	1000	1					
Second- Hand Dealer (<i>Eskici</i>)	1	500	1	500	0	1	1	65	0	
Barbers (<i>Berber</i>)	1	500	1	500	0	4	2	24	15	
Porter (<i>Hamal</i>)	34	557	1	18940	11	26	14	31,5	12, 7	
Porter of Potter (<i>Çanakçı Hamalı</i>)	1	1500	3	1500	1					

¹⁴⁰ Weiker, *Ottomans, Turks and the Jewish*, 80-82.

Table 8: Continued

Daily Worker (<i>Yevmiyeci</i>)	2	625	1	1834	1				
Basket Dealers (<i>Küfeci</i>)	1	6000	14	6000	3				
Apprentice (<i>Çırak</i>)						1	1	12	0
Butcher (<i>Kasap</i>)						7	4	43, 7	19, 3
<i>Selleden</i>						3	2	51, 7	10
<i>Tıranpacı</i>	1	0	0	0					
Tassel Dealer (<i>Püskülcü</i>)									
Unread						5	3	37	9
Tot	132	44697		178347		181			

*ML.VRD.TMT. 5124

**ML. VRD. CMH. 559

According to the *Temettuat defter*, there were mainly three professions that had the highest annual revenue. They were peddlers (*çerçi*), *bezirgans* (big merchants) and foreign merchants. Although the Jews were the most populous merchant group, the revenue of Armenians (35484 krş) slightly exceeded that of the Jews' (34198 krş) because that the highest amount of revenue (24500 krş) was generated by the four Armenian *Avrupa Tüccarıs* who were engaged in international trade rather than domestic.

3.3. CRAFTS AND TRADE

In order to understand the crafting and trading life of the Jews of the Dardanelles, it is necessary to enquire into the structural organization of crafts and trade in the Ottoman Empire and their methods. Guilds (*lonca*) involved the division of townsmen into socio-economic groups according to occupations. Each guild was headed by a *kahya* or *kethüda*, chosen from among the leading experienced members of the guild. Trade and craft guilds occupied a strategic place: they controlled production of specific categories of goods, the allocation of raw materials among producers, and often price determination. The guilds traditionally handled the collection of taxes from guild members on behalf of the government.

In the Dardanelles, most of the guilds were not based on religious or ethnic affiliation, but some guilds that had been composed mainly from one community began to incorporate into mixed guilds after the end of the eighteenth century.¹⁴¹

¹⁴¹ Weiker, *Ottomans, Turks and the Jewish*, , 186.

While the mixed system provided equal treatment and social integration,¹⁴² the dominant system provided a basis for settling disputes, safeguarding and strengthening the commercial enterprises,¹⁴³ restraining local competition, and assuring high quality production. In this situation, the Jews tended to predominate in some sectors of the economy over others in the Dardanelles, just like any other communities in the city for example among porters, peddlers and herbalists.¹⁴⁴

In the development of trade life in the Dardanelles, we must look the trade principles of Jews and Jewish legal system. For the promotion of internal and foreign trade, the flexibility of Jewish halakhah law in commerce and especially the adaptation of law pertaining to merchants (*minhag ha-soharim*, customs of merchants) which differed from the halakhah, and allowed Jewish merchants considerable latitude in pursuing their goals. This was especially important when the rabbis allowed merchant law to override halakhah and which the rabbis were ready to allow to override halakhah. Its importance for Jewish community grew to the point where they frequently became major contenders for power within the Jewish community.¹⁴⁵ Laws such as *kosher*, *hazaka*, *haskama* also shaped the commercial life of Jews.

Jews, like other merchant groups, used various methods to develop commerce and crafts networks, such as agents (*fattore*), partnerships, exchanges (*cambios*), and trade through consuls. In the *fattoria* method the merchant engaged an agent or agents in various cities to conduct his trade. In partnerships, the parties shared the foundation capital and the work. In principle, they established partnerships with anyone, but they preferred their coreligionists, who settled in every important commercial city of the Ottoman Empire and Europe. The *cambio* method involved loans to other merchants and insurance of merchandise. Finally, trade through

¹⁴² Ibid. 49; Shaw, *History of the Ottoman Empire and Modern Turkey*, 186.

¹⁴³ Weiker, *Ottomans, Turks and the Jewish*, 85; Morris S. Goodblatt, *Jewish Life in Turkey in the XVIth Century*, 56-7.

¹⁴⁴ Shaw, *History of the Ottoman Empire and Modern Turkey*, 57.

¹⁴⁵ Ibid., 129.

consuls helped the Jews manage their trade from one center and to extend it both domestically and internationally.¹⁴⁶

3.3.1. PEDDLERS

Peddling was often based on barter trade, selling goods, and buying rural products to be sold in town. Since they traveled on horseback and spread their goods on the ground, they are also called *yayıcı* in Turkish. While they resided in the town center, they sold their goods in surrounding locales, often going on business trips for one week or more. In this region, the Jewish peddlers were very eminent and they were highly organized. Jews held all peddling activities in the Dardanelles. In like fashion, Gallipoli, directly across the straits from the Dardanelles, was the center of Jewish peddlers serving Thrace. In short, trips, they could visit nearby villages and returned home in time for Sabbath. Among the Jewish peddlers, there was a tacit agreement of sharing the marketplace. A Jewish peddler avoided entering an area known to be worked by another.¹⁴⁷

In the year 1840, the Peddlers, all of whom were Jews, were the most populous group engaged in commerce: Peddlers constituted 5% of the total Jewish families (15 out of 209 Jews) and their annual income constituted the 7% (21380 krş.) of the total annual income of the Jewish quarter in 1840. Their average income, 1425 krş., was the ninth highest income among all professions. The incomes of peddlers varied. Those who had the least income did not even have horses, 3 were tenants, and one was homeless. Three peddlers who had the highest income had two horses. However, generally they were not prosperous; only one peddler had good income (3440 krş), and had 1,5 acres of land. The peddlers' annual income appears to have derived mainly from their trade activity instead from other income sources such as leasing and sharing of shops and land.

¹⁴⁶ Ibid., 142-146

¹⁴⁷ Weiker, *Ottomans, Turks and the Jewish*, 84; Shmuelevitz, *The Jews of the Ottoman Empire in the Late Fifteenth and the Sixteenth Centuries*, 135.

Table 8: Jewish Peddlers in the Dardanelles in 1840

Name	Tax (krş.)	Income (krş.)	Property (krş.)	Animal (krş.)	Total (krş.)
Yasef	37,5	2500	0	400	2900
Karaoğlu Sabatay	30	500	0	0	500
Arapoğlu Yasef	30	1000	0	250	1834
Eci Bahuraki	120	2000	0	250	2250
Ovatya	60	1000	0	250	1834
Yako	30	2000	0	0	2000
Bahur	30	1000	0	250	1834
Davit	150	3080	60	300	3440
Haym	30	1000	0	250	1834
Yeşova and his son	30	1000	0	350	1350
Çolak Sabatay	66	2000	0	0	2000
Avram	120	2000	0	300	2300
Aşık Avram		300	0	0	300
Kantarcıoğlu Semaël	30	1000	0	150	1150
Avram	37,5	1000	0	0	1000
Total	801	21380	60	2750	24190

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By 1845, the number of Jewish peddlers in the Dardanelles increased to 29 (see Table 29 in Appendices). The main factor behind this was the improvement in the purchasing power of the villages especially after the 1838 Baltalimanı Convention, which brought commercial opportunities to all individuals. Those who had had different jobs such as *çubukçu*, barkeeper, porter, and youngsters prior to this date preferred to become peddlers.

Peddlers traveled the surrounding villages to sell items such as textiles, clothing, spool threads and leather, house wares, haberdashery, knives, razors, pocketknives, and mirrors.¹⁴⁸ Therefore, for them, safety of the land-trade routes was very important. Some of them lost their lives mostly to thieves. For example, according to *sicil* of 1840, a peddler was murdered in Ezine on September 10, 1839. Nevertheless, the deceased peddler's wares were left untouched and these were given over to his family after having been scrupulously listed onto the *sicils*. From the list, it is possible to see some of the items a Jewish peddler of the Dardanelles would have sold during the early years of the Tanzimat.¹⁴⁹

¹⁴⁸ Shmuelevitz, *The Jews of the Ottoman Empire in the Late Fifteenth and the Sixteenth Centuries*, 140.

¹⁴⁹ ÇŞS. 1122, 31.

Table 9: List of Items Sold by the Dardanelles Jewish Peddlers

Items	Quantity
White Coat (<i>Beyaz Üstlük</i>)	4
Shawl (<i>Şal</i>)	1
Female Shoe (<i>Yemeni Zenne</i>)	26
...	7
(<i>Çuha Salta</i>)	4
... Robe (<i>Zenne Entari</i>)	6
(<i>Masa Entaze</i>)	12
Short Robe (<i>Kısa Entari</i>)	3
(<i>Pazen</i>)	3
Red Edged Turban (<i>Kırmızı Kenarlı Sarık</i>)	1
... Measure (<i>Pazen Endaze</i>)	9
Waistcoat (<i>Yelek</i>)	1
Pinked Coat (<i>Oyalı Üstlük</i>)	10
(<i>Kenar</i>)	1
Turban (<i>Neyani Sarık</i>)	1
Towel (<i>Havlu</i>)	2
(<i>Beyaz Bogası</i>)	1
Muslin, gauze (<i>Dülbend Endaze</i>)	8
Printed cloth (<i>Basma Endaze</i>)	20
Cambric (<i>Patiska Endaze</i>)	8
Handkerchief (<i>Mendil</i>)	5
Linene or cotton material (<i>Şeytan Bezi Endaze</i>)	24
(<i>Kırmızı Bogası</i>)	1,5
Tissue (<i>Kumaş</i>)	3
White Muslin (<i>Beyaz Dülbent Değirmi</i>)	1
Red Lid, veil, muffler, cover (<i>Kırmızı Üstlük</i>)	1
Outer covering of a Quilt (<i>Yorgan Yüzü</i>)	3
Shoe (<i>Kaba Yemeni</i>)	10
Large bath towel, waist cloth (<i>Peştamal</i>)	3
Fez (<i>Fes</i>)	9
<i>Valonia</i> (<i>Kıl Pelit</i>)	1
(<i>Cefi Derununda Mevcud Merhi</i>)	
Haircloth (<i>Çul</i>)	1
Notebook (<i>Defter Kitab</i>)	3
Iron (<i>Demir Endaze</i>)	1
Candlestick (<i>Şema/ Şamdan</i>)	2
Small pieces, scraps in the Haircloth saddle-bag (<i>Kilheybe Derununda Hırdavatı mevcud</i>)	
Sack (<i>Çuval</i>)	2
Pistol (<i>Pıstov Sarı Takım</i>)	1
Meter (<i>mizan</i>), <i>mixed</i> Thread (<i>Bir İkdar mahlut İplik</i>)	
Measure (<i>Kumaş Endaze</i>)	
Kumaş	2
Printed cloth Raincoat (<i>Basma Yağmurluk</i>)	
Cash (<i>Nakdi mevcud</i>)	290

ÇŞS. 1122, 31

3.3.2. BEZIRGANS AND MERCHANTS

Bezirgans, were non- Muslim, but especially Jewish large scale merchants.¹⁵⁰ The liberalization of economic activity after 1838 enabled the merchants of the time to maximize their profits, thereby enabling their enterprises to evolve into bigger ventures. In the Dardanelles, Jewish *bezirgans* constituted the most populous commercial group after the peddlers in the Dardanelles, there were four Armenian and nine Jewish *bezirgans*. Their annual income was one of the highest among all occupations with the average being 2793 krş. in 1840. Each of the nine *bezirgans* had his own shop, but apart from this, they also owned possessions such as vineyards, stores, cellars, grocery stores, fields, and *turşucu* (maker and seller of pickles) stores.

Table 10: Jewish *Bezirgans* in the Dardanelles in 1840

Name	Tax (krş.)	Income (krş.)	Property (krş.)	Animal (krş.)	Total (krş.)
Attar Uzunoglu Naim	90	1600	3185	80	4865
Moşo, Foreigner- Naples		4000	9500	0	13500
Nahman	45	2500	2500	0	5000
Koca Haym	240	3750	3000	0	6750
Sağır Cilyon	240	4100	4000	0	8100
Yasef, Foreigner- England		4000	3700	0	7700
Avram	120	2692	3800	0	6492
Yasefoğlu Haym	75	2500	2000	0	4500
TOTAL	810	25142	31685	80	56907

ML.VRD.TMT. 5124

The number of *bezirgans* increased to 22 in 1845 (see Table 30 in Appendices). Some, who had registered as peddlers, herbalists or young men who had not declared a profession in 1840, became registered as *bezirgans* in 1845. Only one *bezirgan* became a peddler in 1845. This shows that there was a close interaction between these professions and it was easy to pass from one to the other. This change can be clearly seen in the case of Bahur, the leader of Jewish community, while he was an herbalist in 1840, he was recorded as a *bezirgan* in 1845, but his nickname remained the “herbalist”.

¹⁵⁰ Bernard Lewis, “Bazirgan”, *EII*, 1157.

The Jewish kahal was crowded with *bezirgan* shops. There were fifteen of them owned by Jews with an average value of 2300 krş. In addition, there were three *bezirgan* shops owned by Armenians. Thirteen of these shops were run by their owners. While others were rented out for approximately 223 krş..

In addition to the *bezirgans*, there were three merchants registered as trader (*tüccar*), İsak, Hayim, and Avram, even though their average annual income (1833 krş) was the fifth highest in the Jewish community, their area of specialization was left vague in the *Temettuat Defters* in 1840. Later in the year 1845, however, these people were registered as a *bezirgan* and a butcher, except for İsak. There was still another *tüccar*, Salamon, registered in 1845.

3.3.3. JEWELERS

Jewelers also worked as stockbrokers, or purchasing agents (*mubayaacı*), who engaged in the wholesale marketing of grain and especially as traders of obsolete coins for the mint. As there were five colloquial names concerning jewelry in the Dardanelles, it must have been a very populous Jewish occupation. However, in the year 1840, there was only one Jewish Jeweler, Eci Yuda, in the Dardanelles. He was also the *muhbir-i evvel* of the community. His income, 7240 krş., was the second highest in the community after *Kantarcioğlu Bahur*'s, totaling 7920 krş.. He had many shops apart from his jewelry shop, *bezirgan* shop, tinsmithy and a store in the Çanakçılar Çarşısı. He also possessed a vineyard (3,5 acre). There was also an ex-Jeweler, Nesim who was handicapped in 1840. By 1845, in addition to Jeweler Yuda, Semail veled-i Avram was registered as a jeweler. In the Dardanelles, apart from one Jewish Jewelry shop, there were three jewelry shops belonging to Armenians and one to a Muslim with an average rent of 102 krş. a year.

3.3.4. HERBALISTS

Herbalist primarily meant a perfume merchant or druggist, but as most scents and drugs were credited with some healing properties, the Herbalist served also as chemist and homoeopath. His activities merged commerce with science and medicine. He knew how to prepare diverse drugs, curatives, drafts and scents, their good and bad varieties. Finally, he was good at mixing of powders and spices.

Herbalists were also dryers; for some herbal remedies were sold dry (i.e. roots, wood chips, herbs, leaves, flowers, fruits, seed).¹⁵¹ In 1840, in the Dardanelles, Jewish herbalists formed the majority with fifteen men. There were also four herbalists in the Armenian quarter. The Jewish herbalists were the most populous group among Jewish shopkeepers and the second most populous group in the Dardanelles after Greek grocers. They constituted 7% of the Jewish population. In the registration of 1845, while the numbers of Herbalists remained the same, the majority of herbalists were composed of newly registered for the same reasons that applied to *bezirgans*. Most of the ex-herbalists were listed as *bezirgan* in 1845 (see Table 31 in Appendices).

The annual income of herbalists varied, but generally, their income was between middle and high levels. Rich herbalists had one or two shops. In addition, most of them had vineyards. In the Dardanelles, there were twenty herbalist shops. While the Jews owned ten of them, Armenians owned six, and Muslims owned four. As the Jews were populous in perfuming, they rented the shops belonging to the non-Jews. The average income value of Jewish Herbalist shops was 1925 krş. (totaling 19250 krş for all ten).

Table 11: Jewish Herbalists in the Dardanelles in 1840

Name	Tax (krş.)	Income (krş.)	Property (krş.)	Animal (krş.)	Total (krş.)
Avram	37,5	1000	0	0	1000
Bahur	30	1000	0	0	1000
Karakaşoğlu İsak	68	2750	2350	0	5100
Hayim	120	4000	1500	0	5500
Arapoğlu Moşon	165	3200	2500	250	5950
Kuyumcuoğlu Bahur	30	1200	0	0	1200
Kantarcıoğlu Sabatay	240	4180	10500	0	14680
Çalıkoğlu Musa	30	1000	0	0	1000
Yuda	120	4244	3700	0	7944
Duhancı Salamon	30	500	0	0	500
Liye	30	500	0	0	500
<i>Muhbir-i Sani</i> Nesim	105	2500	250	0	2750
<i>Kahya</i> Bahur	90	1000	150	0	1150
Yeşova and his son Avram		3360	0	0	3360
Selanikli Salamon	45	600	0	0	600
Asitaneli Moşon	30	300	0	0	300
Total	1170,5	31334	20950	250	52534

ML.VRD.TMT. 5124

¹⁵¹ A. Dietrich, "Attar", *EI* I, 751-752.

3.3.5. GROCERS

The grocer (*bakkal*), was the retailer of foodstuffs and essential goods, such as oil, butter, honey, soft soap, olives, tea sugar and candles. In the Dardanelles, grocery was the second most numerous professions among the Jewish shopkeepers and grocery. Apart from ten Jewish grocers, there were four Muslims, eighteen Greeks, and seven Armenians in 1840. By 1845, number of grocers increased to nineteen showed that there was an improvement in economy. The newly registered grocers had come from different professions, such as *şerbetçi*, *küfeci*, herbalist, tailor and porter in addition to newly declared young men (see Table 32 in Appendices).

Their average annual income in 1840, 1425 krş., was the tenth among incomes of all professions. The grocers' income came mainly from their professions except for one who had some income from cultivation.

In the Dardanelles, there were 62 groceries in total. Jews had the least (8) groceries in the community. Most of them were tenants for non-Jewish grocers such as, Muslims who owned 22,5 shops, the Greeks, with 20 shops and Armenians, who owned 1 shops.

Table 12: Jewish Grocers in the Dardanelles in 1840

Name	Tax (krş.)	Income (krş.)	Property (krş.)	Animal (krş.)	Total (krş.)
Yamalıoğlu Avram	60	1000	0	0	1000
Mirkado	45	500	2000	0	2500
Mordohay	84	2092	800	0	2892
Kalbaklıoğlu Sabatay	37,5	1000	0	0	1000
Mordohay	48	800	1500	50	2350
Yuda	30	500	0	0	500
Vidal	120	2552	1400	0	3952
Krito	45	1500	1000	0	2500
Selanikli Bahur		2000	4000	0	6000
Avram	30	500	0	0	500
Total	499,5	12444	10700	50	23194

ML.VRD.TMT. 5124

As in trade or shopkeeping, there was a partnership between grocers of different communities. According to an example based on available documents, the partnership between grocers Molla Halil and Fiskiye came to an end after Fiskiye's

death. The goods in the shop, displayed in the table below, were counted and shared by Fiskiye's family and Molla Halil.

Table 13: List of Items Sold by the Dardanelles Jewish Grocers in 1840s

Items	Top	Kıyye ¹⁵²	Deste ¹⁵³	Adet	Price Kırş.
Linen Cloth (<i>Kirpas mayestre</i>)	38				532
Linen Cloth (<i>Defa Kirpas</i>)	37				330
Waist Cloth (<i>Peştemal</i>)				1	3
Undershirt, Shirt, Blues (<i>İçlik</i>)	13				65
... (<i>Askı</i>)		12			15k
Double Folio (<i>Battal Kağıdı</i>)	18				9
(<i>Ali Zurna Kağıdı</i>)	1				9
Small Lining (<i>Sağır Astar</i>)	4				9
...		0,5			1,5
(... <i>İpliği</i>)		15			120
Sock (<i>Çorab bir çift Ve İplik</i>)					5
Thread (<i>Duham Kesesi</i>)		15			10
Pocket of Persian Smoke (Smoked In Hookahs) (<i>Tönbeki Kesesi</i>)		10			3
Rope (<i>Urgan</i>)		29,5			118,5
(Bowl of a Tobacco) Pipe (<i>Telli Lüle</i>)		38			12
(<i>Defa Lüle</i>)		300			48
Ordinary (<i>Kaba Lüle</i>)		200			10
Kütahya Coffee/Tea Cup (<i>Kütahya Fincanı</i>)		140			14
Salt-Shaker, Saltcellar (<i>Tuzluk</i>)		8			40
(.....)			14 D		89
Halter Horse (<i>Yular Esb</i>)		15			18
Honey (<i>Şemi Asel</i>)					15
String, Cord Of Fish (<i>Balık Sicimi</i>)		25			23,5
Flint (<i>Çakmaktaşı</i>)		750			8,5
String of Whip (<i>Kamcı Sicimi</i>)		50			30
Smoking Bundle In A Wrapper (<i>Boğca Duhanı</i>)		22,5			90
Broom, Brush (<i>Süpürge</i>)		14			7
Currycomb, Back Scratcher (<i>Kaşığı</i>)		3			1,5
High Boot (<i>Çizme</i>)					
Honey (<i>Asel</i>)		27			77,5
Cumin, Sage Green (<i>Kimyon</i>)		15			15
Tobacco (<i>Duham</i>)		15			60
...		40			200
Fig (<i>İncir</i>)		20			25
Spoon (<i>Kaşuk</i>)		1			5
(<i>Duham-ı bafra</i>)		40			190
(<i>Duham-ı Ermiya</i>)		20			90
Copper Dish (<i>Basma Duham</i>)					40
(<i>Evan-ı Nuhasiye</i>)		5			200
Beedle, Pin (<i>İğne</i>)		100			40

¹⁵² Okka is about 1300 grams.

¹⁵³ Dozen, oacket

Table 13: Continued

Fishing Line (<i>Olta</i>)				2
Opium (<i>Afyon</i>)	112			25
Rice (<i>Pirinç</i>)				224
A Few Pencil (<i>Bir mikdar Kalem</i>)				10
Persian Smoke (<i>Tönbeği</i>)	5			20
Copper Large Bowl, Basin (<i>Nuhas Legen</i>)	1			25
Wood Chest, Coffin, Box (<i>Tahta Sandık</i>)	1			4
(<i>Tahta Dolap</i>)	1			5
Olive Oil (<i>Revgan-ı Zeyt ...</i>)				205
Money (<i>Nakid Akçe</i>)				10,5
(<i>Hırdavat-ı dükkân</i>)				
Total				

ÇŞS. 1122, 47

Until the foregoing stock could be assessed and apportioned by the *kadı*, they continued on sale to the public. Indeed the grocery's debts, as well as its profits, were taken into consideration and calculated 3638,5 krş. to his family.

3.3.6. SHOEMAKER

The shoemaker (*yemenici*) was a maker or seller of local style shoes, *yemeni*, and colored handkerchiefs. The Jewish shoemakers were two brothers, Menahimoğlu Semail and Salamon at ages 20 and 23 years old, respectively. There were very few Jews engaged in this trade, even though shoemaking, together with tanning leather, was the commonest professions in the Dardanelles. There were in total 33 shoemaker shops *yemenici dükkânı* where 13 Muslims, 8 Greeks, 28 Armenians and 2 Jews worked. The total value of these shops, at 218900 krş., was the highest among all the shops in the Dardanelles. The other group, the tanners (*debbags*) was comprised entirely of Muslims (13). Of 13 tanneries (total value 39900), 12 were owned by Muslims. A foreign Jew owned the remaining tannery.

3.3.7. TAILOR

In the Dardanelles, tailoring (*terzilik*) was among the most favored professions. Out of forty-six tailors, nine were Jews, twenty-five were Armenians, and eight were Greeks and eight were Muslims in 1840. The number of Jewish tailors had increased to thirteen by 1845. This increase was due to those who were young, first-time registrants, coupled with porters and peddlers, who registered as tailors (see Table 33 in Appendices).

The Jewish tailors constituted 16% of the work force and 4% of the total Jewish families in 1840; their average income, 837,5 krş., was mainly from their professions, since they did not possess any properties or animals.

There were a total of seventeen tailor shops with a total value of 26700 krş. In contrast to their number, the value of these shops ranked only 14th among the all shops. Of seventeen tailor shops, ten were owned by Muslims, four by Armenians and three by Jews. The Jewish tailor shops were leased with an average monthly rent of 173 krş. Their average value was 1333 krş..

Table 14: Jewish Tailors in the Dardanelles in 1840

Name	Tax (krş.)	Income (krş.)	Property (krş.)	Animal (krş.)	Total (krş.)
Liye	30	800	0	0	800
İsak	36	1500	0	0	1500
İsak	30	1200	0	0	1200
Musa	10	800	0	0	800
Haym	30	600	0	0	600
Morino veled-i Nesim	50	800	0	0	800
Hento, Foreigner Austria		500	0	0	500
Semail					
İsak		500	0	0	500
Total	186	6700	0	0	6700

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3.3.8. SILK DEALERS

The textile industry, especially silk manufacturing, was a profession performed only by the Jews in the Dardanelles.¹⁵⁴ *Kazzaz* means the manufacturer of silk thread and silk-mercer. Silk textile was of great significance because of its economic value and the religious prohibition (*şaatnez*) against woolen and linen threads.¹⁵⁵ However, textile production was undermined by broad textile imports. Three Jews were registered as *kazzazs* in the Dardanelles. However, it is not clear whether they were fully engaged in textile manufacturing and their annual income was at a low level in 1840. That is why *kazzaz* Avram was involved in perfumery apart from *kazzaziye* and David left the profession due to old age. When *Kazzaz* Mişon became a rabbi in 1845, his brother, Isak who had been a tutor in 1840,

¹⁵⁴Goodblatt, *Jewish Life in Turkey in the XVIth Century*, 54-55.

¹⁵⁵ Weiker, *Ottomans, Turks and the Jewish*, 85.

stepped in for Mişon as *kazzaz* in 1845. Therefore, in 1845, the number of *kazzazs* decreased to two.

There was only one *kazzaz* shop in the Dardanelles, valued at 1000 krş. and it was owned by a Jew who rented it out to another for 180 krş.. Apart from *kazzaz*, there were a few other textile-related professions such as three Muslim weavers (*culhacı*), two (one Muslim and one Greek) goat hair processors (*mutafs*), and one Armenian furrier (*kürkçü*). To perform these professions, there were 4 *culhacı*, 2 *mutaf* and 3 *kürkçü* shops, with a value of 3900, 4000, and 2900 krş. respectively. In final analysis, textile manufacturing was not an advanced sector in the Dardanelles in the 1840s due to mass imports.

3.3.9. NECKERCHIEF, TASSEL AND CALICO DEALERS

Kaşkolcu, dealer of scarves or neckerchiefs, sold his merchandize on horseback. The one individual registered to this trade was listed as homeless in 1840 and 1845. He later became a grocer. In 1843, a Jew, Attar Refail, was registered as *basmacı* meaning a maker or dealer in printed goods done by pressing. Also the servants of Bahur were recorded as *püskülcü*, or dealer of tassels in 1845.

3.3.10. TINSMITHS

Although the Armenians dominated metalworking, the tinsmith sector was in the hands of the Jews in the Dardanelles, Their average income, 1225 krş., was at the middle level, 11th, among all incomes of professions. The tinsmiths derived their income, mainly from their professions, and not from land or livestock ownership.

Table 15: Jewish Tinsmiths in the Dardanelles in 1840

Name	Tax (krş.)	Income (krş.)	Property (krş.)	Animal (krş.)	Total (krş.)
Yuda	37,5	2000	2000	0	4000
Yasef	30	1500	0	0	1500
Benyamin	30	700	0	0	700
Tokmakoğlu Benyamin	30	700	0	0	700
Total	127,5	4900	2000	0	6900

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In 1845, the number of tinsmiths increased to six (see Table 34 in Appendices). Despite one Jew who had been registered as a merchant in 1845, three new men were registered as tinsmiths, which meant tinsmith was very preferable. Of three tinsmith shops, two were owned by Jews and the other by a Muslim. The total average value of tinsmithies value owned by Jews was 1650 krş. and its annual rent price that was a *vakıf* involved in paying their rent for them was 150 krş. The Jews were not involved in metal production such as blacksmithing, ironmaking, nailsmithing, or blacksmithing and craft of cutlery which was performed mainly by Armenians. Nevertheless, Jews did own ironmongeries, and blacksmith shops whose value was 800 krş., and rent 96 krş.,

3.3.11. BARKEEPERS

Because of its prohibition to Muslims, alcoholic beverages were produced and consumed only by non-Muslims in the Dardanelles. While the Jews were subordinated to the Greeks in grape cultivation, they surpassed the Greeks in wine production and trade. Of the eight pub keepers, barkeepers, or *meykedeci*, in 1840, four were Greeks, one was Armenian, and three were Jews. Their average income, 833 krş., was mediocre among income groups.

In the Dardanelles, there were more barkeepers than there were pubs in which they could work. Three such pubs were owned by Greeks and one was owned by a Jew. Their rent was very high in proportion to the value. All pubs in the Greek quarter were run by lease. There was only one pub whose rent was 180 krş., in the Jewish quarter. However, one Jew performed his profession in a cellar near his house

While there were three pub keepers in 1840- Moşon, Haym and Mordohay- this number dropped to two in 1845. Moşon and Hayim were performing the service in their tavern or wine shops, while Meykedeci Mordehay became a peddler.

3.3.12. PIPE AND COFFEE DEALERS

Apart from pubs, there were *çubukçu* shops where one could sit comfortably and smoke a pipe (*çubuk*) or rent the use of a water pipe (*nargile*) and kahvecis (coffee houses) in the Dardanelles. Of three *Çubukçus*, two were Muslims and one

was a Jew. There was only one *cubukçu* shop in Muslim quarter. The Jewish *çubukçu*, Benyamin's annual income was 1500 krş.. In 1845, he was listed as a peddler.

In the Dardanelles, there were twenty coffee houses, but only one Muslim and one Armenian were specifically named as *kahveci*. This shows that most of the *kahvecis*' profession was not recorded, for of these twenty shops, only seven dealt with the production of coffee. Only one of those, which prepared and sold roasted and ground coffee, was owned by a Jew. That coffee grindery, or *tahmis fırını*'s value was 2500 krş. and leasing 420 krş..

3.3.13. TOBACCO MINCER

While only person was listed as a tobacco mincer (*kıyıcı*) in 1840, this number increased to five in 1845 (see Table 36 in Appendices); since two of them had been registered as grocers, the other as porter in 1840. The annual income of tobacco mincer was very low. Armenian tobacconists were more numerous than Jews. There were in total eight Armenian tobacconists, one Muslim, and one Greek in 1840. There were nine tobacco shops all of which were possessed by the Muslim community.

3.3.14. SİMİTÇİS

In 1840, four Jews, all from the same family, were recorded as *simitçi* (makers and sellers of *simit*, rolls of sesame bread in the shape of a ring). This family generally dealt with food in general and was one of the richest in the community. In addition to *muhbir-i evvel* Yuda, there were herbalists, *bezirgans*, dragomans, foreigners, and consuls among the members of the family. In 1845, Bahur and Sabatay and a new youngster, the son of Börekçi Mison, were listed as *simitçis*. The other members of the family were recorded as follows: Samuel was recorded as *ekmekçi*, baker. Santo became a grocer and their other brother, Hayim, became a peddler. The value of *simitçi* bakery owned by the Jews was worth 3000 krş.. However, in the Dardanelles there were twelve other *simitçi* shops; six Muslim-owned, five Greek owned, one Armenian owned, with the total value of 41500 krş..

3.3.15. BAKERS

In 1840, there were thirteen bakers registered, all of whom were Greek. In the Dardanelles there were two bakeries, one in Muslim quarter (value: 8000 krş) and the other in Greek quarter (value: 10000krş). By 1845, one Jew, Samuel, who served as *simitçi* in 1840, was registered as a baker. Apart from the baker, there was only one *börekçi* (maker of various baked meat and cheese pies or turnovers, *börek*), who earned 1000 krş. annually in the years 1840-45. His son would be registered as a *simitçi* in 1845. This shows that the relation between *simitçi* and *börekçi* were very strong. Also there were two dealer roasted chickpeas (*leblebici*) in 1845. these both *leblebicis* were registered as *helvacı* and match delaer in 1840.

In the food sectors, non-Muslims were more expert than Muslims. Greeks, especially, were at good at baking or baking (*fırıncılık*), as witnessed by their numbers: thirteen *simitçi*, thirteen bakers and one *peksimetci* (or hard-tack maker). Only one Muslim performing a job related with this sector, *gözlemeci* (maker of a type of thin folded pita filled with cheese and spices).

3.3.16. HELVACI

Between the years 1840 and 1845, the same families performed the profession of *helvacı*, a maker and seller of a sweet prepared in many varieties made from the basic ingredients of sesame oil, various cereals and syrup or honey. In 1845, Avram's son was recorded apart from these families. Their average income, 1418 krş., was at middle levels, 13th, among all incomes of professions in the Jewish community. Except one person, Mirkado, their annual income was mainly from their profession. Apart from Jews, there were four Greeks *helvacıs* in the Dardanelles. Of seven *helvacı* shops, four shops were owned by the Greeks, three shops were owned by Muslims.

Table 16: Jewish *helvacts* in the Dardanelles in 1840

Name	Tax (krş.)	Income (krş.)	Property (krş.)	Animal (krş.)	Total (krş.)
Mirkado	30	500	0	0	500
Yako	40	1000	0	0	1000
Yohan	60	2000	0	0	2000
Mirkado	30	2340	1680	100	4120
Abram	45	1834	0	160	160
Total	205	7090	1680	260	7780

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3.3.17. ŞERBETÇİ

Şerbetçi was the maker and seller of sweet fruit drinks. In the Dardanelles, there were two *şerbetçis*, one, Vital lived in the Jewish quarter and the other in the Muslim. The Jew became a grocer in 1845, which indicates that lower income groups were not satisfied with their jobs and inclined to advance into more profitable jobs.

3.3.18. BUTCHER

In 1840, no person was registered as butcher (*kasap*), which does not mean that there were no Jewish butchers in the Dardanelles. Since kosher law was a very important part of religious regulation for the Jewish community, there must have been butcher producing meat for the community. When we take a glance at what the butchers who were registered in 1845 had been doing in 1840, we see that one of them was performing pedestrian trade (*ayak ticareti*), four of them were porters, and two of them were unregistered (see Table 37 in Appendices). These individuals might have been part-time , or seasonal butchers. On the other hand, there was a butcher shop belonging to the Jews Yakuti, Hayim and İsak, who were the sons of Ex-Spanish and Danish consuls. Its value was 1500 krş. and its annual rent was 120 krş.. There were three shops belonging to Greeks and two shops belonging to Muslims (total 18340). However, in 1840, only eleven Greeks were registered as butchers. Jews were not interested in fishing. Therefore, in the Dardanelles only four Muslims, two Greeks, and one Muslim were recorded as fishermen in 1840.

3.3.19. *ESKİCİS*

Between 1840 and 1845, only one person, Semail, was listed as an *Eskici*, or dealer in rags or second-hand wares or cobbler. His annual income was 500 krş.. In the Dardanelles, there were fifteen *Eskicis* in total. The Armenian community had the most *Eskicis*, ten of them, who dealt in scrap metals, as they generally were expert in metals. Apart from them, there were Muslims and one was a Greek.

During the surveys of 1843 and 1845, some professions that had not been recorded in 1840 were added. For instance, although Mirkado was recorded as a *helvacı* in 1840 and 1845, he was recorded as a chickpea seller or *leblebici* in 1843. Apart from Mirkado, Aşır was recorded as *şekerci*, who was a sugar and candy seller or confectioner, in 1843 and 1845 whereas he had been a porter in 1840. In the Dardanelles, only one Muslim was recorded as *şekerci* in 1840. Salamon was recorded *eğerci*, maker of riding saddles, in 1843, would be reregistered a *gardener* in 1845.

3.3.20. BARBERS

In 1840, there was only one Jewish barber. This number increased to four in 1845 (see Table 38 in Appendices). Except for Simon, who had been a youngster, two must have been performing this profession during 1840, even though their jobs were not recorded. In addition, one Jew was running his own barber shop in 1840, even though, he was recorded as being a *simitçi*.

In the Dardanelles, twenty-four Muslims and six Armenians were recorded as being barbers. Similarly, Muslims owned twenty-eight shops, and Armenians owned two. There were no Greek barbers. The barbershop belonging to the Jews was less valuable, at only 500 krş. than the others. The total value of the barber shops was 94300 krş..

3.3.21. PORTERS

The Dardanelles was an important center for imports and exports. Large numbers of Jews were engaged in portering. They were highly organized and well disciplined and they had a leader, Yasef to administer their internal affairs. However, while their number totaled thirty-four in 1840 decreased to twenty-six in

1845 (see Table 39 in Appendices).

Table 17: Jewish Porters in the Dardanelles in 1840

Name	Tax (krş.)	Income (krş.)	Property (krş.)	Animal (krş.)	Total (krş.)
Yakop	30	500	0	0	500
Hento	30	500	0	0	500
Arapoğlu Sabatay	45	1000	0	0	1000
Aşır	30	500	0	0	500
Moşon		500	0	0	500
Hento			0	0	0
Moşon		500	0	0	500
Nesim	30	600	0	0	600
Mavrinos	30	600	0	0	600
Mutatya		500	0	0	500
Nesim		500	0	0	500
Bahur		500	0	0	500
Yako	30	500	0	0	500
Andıkoğlu İsak		500	0	0	500
Yeşova		500	0	0	500
Semail		500	0	0	500
Bahur		2500	0	0	2500
Cilyon		500	0	0	500
Oğlu Semail		500	0	0	500
Yasef		500	0	0	500
Arapoğlu Yasef,		500	0	0	500
İsak		200	0	0	200
Çalık Yuda		540	100	0	640
Sabatay		500	0	0	500
Yako		500	0	0	500
Hahamoğlu Haym	30	500	0	0	500
Nesim		500	0	0	500
Arapoğlu Rafael		500	0	0	500
Selanikli Hadom	30	500	0	0	500
Mirkado		500	0	0	500
Mirkado		500	0	0	500
Arapoğlu Siyon, Sabatay'son		500	0	0	500
Mirkado		500	0	0	500
Mirkado Abelda		500	0	0	500
Trabluslu Avram		500	0	0	500
Total	285	18940	100	0	19040

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In contrast to their high cumulative income owing to the their numbers, the Jewish porter's average annual income was one of the lowest among all occupations. They were wage laborers. Nevertheless, there were different kinds of porters, such as pottery (*çanakçı*), who waited on the street or at shops, and their

income was rather more than a normal porter's. One person was also recorded as a porter (*küfeci*) with an annual income of 6000 krş. The same person was later, in 1845 recorded as a grocer. In the *Temettuat Defter*, a Muslim was recorded a porter of greengroceries (*manav küfecisi*).

3.3.22. SCALE DEALERS

There were only two Jews, Hayim and Salamon with son, who held the profession of *kantarcıs*, maker and seller of steelyard, or portable scales. Their average annual income, 1100 krş. was in middle level, 15th, among all professions. There were many families who had the colloquial names *kantarcı* and *kantarcıoğlu*. However, not all these families engaged in this job. The number of *kantarcıs* increased from two in 1840 to three in 1845.

3.3.23 VICE-CONSULS

The vice- consuls of Sweden, Spain and Sicily were all Jews and resided in the Dardanelles Jewish quarter. Therefore, they did not need the services of any Jewish dragomans. Their average annual income was 2191 krş.. All of them owned vineyards, totaling 13, 25 acres and two had additional 38-acre fields.

Table 18: Jewish vice-Consuls in the Dardanelles in 1840

Name- State	Tax (krş.)	Income (krş.)	Property (krş.)	Animal (krş.)	Total (krş.)
Liyezar -Sweden	Ex	3900	1625	0	5525
Cilbon -Spain	Ex	9400	3448	0	12848
Salamon - Sicily	Ex	5300	1500	0	6800
	0	18600	6573	0	25173

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3.3.24. DRAGOMANS

During the 1840s, there were nine dragomans in the Dardanelles who were serving various European countries such as Sardinia, French, Holland, England, Spain & Denmark, Russia, and Ellinoz (Greece). Five out of nine dragomans' annual income was recorded. They had the highest annual income among the community members with an average of 4256 krş.. Their income derived mainly

from their professions and properties. 4 dragomans had big vineyards (25, 25 acres) valued at a total of 53.425 krş.. Some of them had two cellars; one a *bezirgan* shop, and tailor shops. Finally, there was one Jewish dragoman who owned a sandal. The richest dragoman was Akoçi with an annual income of 4250 krş. served the French consulate and had 12,5 acre vineyard (valued 19.000 krş) and cellar valued 12000 krş. Although the Jewish dragomans constituted 4% of the Jewish community, they possessed 26% of the total property value in the Jewish community at 74425 krş. This situation begs the question: did dragomans unofficially possess property on behalf of foreigners, who were not allowed to own a property in Ottoman territories?

Table 19: Jewish Dragomans in the Dardanelles in 1840

Name- State	Tax (krş.)	Income (krş.)	Property (krş.)	Animal (krş.)	Total (krş.)
Eci Kridaki - Sardinia	Ex	0	0	0	0
Nesimaki-	Ex	0	0	0	0
Akoçi - French	Ex	31000	6250	0	37250
Krito -Holland	Ex	13925	5000	0	18925
Cilbon -England	Ex	18000	4530	0	22530
Akocu - England	Ex		0	0	
Menahim- Spa& Den	Ex	2500	2500	0	5000
Nesimaki – Russia	Ex	9000	3000	0	12000
Sabatay - Ellinoz	Ex	0	0	0	0
Total	-	74425	21280	0	95705

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In 1840, besides vice-consuls and dragomans, 20 foreign Jewish families (see Table 26 in Appendices) who were the subjects of different countries such as the kingdom of Naples (Anapolitan), France, Austria, England, Spain and Sweden resided in the Dardanelles. Only four of these twenty Jews were registered as having professions; two were *bezirgans* and one merchant or trader, and one a tailor and fifteen had an annual income of 33960 krş.. When their income sources are examined, it is observed that seven of the foreigner Jews possessed 16,5-acre vineyards (valued 22900 krş.), and two of them possessed 45-acre fields. Unlike dragomans or consuls in having cellars, only one a foreigner Jew had cellar with little value (300 krş.). However, three of them had *bezirgan* shops in the Dardanelles where they earned a living. The sons of the ex-consul of Spain and

Denmark, had a plot of land (740 *arşın*-Turkish yard), butcher shops, with an annual rent of 120 krş., and try (*tahmis*) cookery with an annual rent of 320 krş.. The Neapolitan had a tannery. The remain eleven foreigners had no property. None of them had livestock. They were, however generally well-to-do, as their average annual income was 1698 krş..

While the extraterritorial Jews constituted only 14% of the population in 1840, they earned 21% of income and possessed 46% of property values. If one analyzes their predominance in property, we see that the nine dragomans held more than half of this property value.

3.3.25 MISCELLANEOUS: MATCH DEALERS, BARTERER, DAILY WORKERS AND CAMEL DRIVERS

Apart from these jobs, there were some few jobs performed by Jews in that time such as match dealers, barterer, daily workers and camel drivers. Avram who was a match seller in 1840 had the least income among the Jewish merchants and was recorded being as a tenant in 1840. Only one Jew, Yasef was recorded as a barterer (*tıranpacı* or *yatrampacı*) in 1840, but later in 1845, he was recorded as a *selleden* (a *selle* is a flattish wicker basket, in 1845. In addition, there were three, *selledens*, David, Bahur, and Sabatay, in 1840, one of whom was recorded as a porter and the other was listed as being blind. There were two daily paid workers (*vevmiyecî*) in the Jewish quarter, Salamon and İsrail. Their average income was approaching to that of porters'. In 1845, one of them was registered as porter, and other was registered as a peddler, but he was captive in outside.

In general, land and sea transportation was in the hands of Muslims. However, a Jew, Hayim, was recorded as an owner, or driver of camels (*devecî*). While his profession was not written in 1840, his income was noted as being 2000 krş. an he owned a horse, worth 400 krş.. Later, in 1845 he was recorded as peddler.

Although no profession was recorded for fifty-six of the Dardanelles Jews who, according to the *defter*, earned a total of 56845 krş. in 1840, which shows that, they at least did some kind of a living. Among these, five of them were either old, young, or ill. By matching up their names in the surveys of 1843 and 1845, we

can estimate their professions. Their professions varied, such as herbalist, *bezirgan*, barber, peddler, grape grower, gardener, scale dealers, jeweler, tinsmith, and tailor. Of these fifty-six men, eighteen had both fields and vineyards (total value 55839 krş.), sixteen had only vineyards which was 39, 62 acre. 53550 krş. totally . Especially eleven of those vineyards were bigger than 2,5 acres (total 52050 krş.). Some Jews had cultivated (valued at 2250 krş.) or uncultivated fields (valued 1595 krş.). Therefore, eleven Jews can be assumed grape grower since they had sufficient acreage. Most of these Jews had no property and livestock. However, in non-Jewish communities, those who had no professional titles had property and livestock, especially for cultivation. Therefore, Muslims whose professions were not registered were generally farmers and Greeks were grape growers. However, the professions in which Jews engaged varied.

According to the *cizye defter* of 1845, fifteen youngsters were recorded as *şab-ı emred* or *sağır* those whose beard had not yet appeared and whose ages varied from twelve to twenty three. Nevertheless, there were forth-three boys in these age groups who had different professions. They were for the most part carrying out their father's or brother's job such as herbalist, peddler and so forth. Only two youngsters were students. In addition, there were two unemployed persons.

3.4. OCCUPATIONS AND SHOPS

The economic life of the Dardanelles, which was based on trade and crafts, encompassed some 200 different professions (see Table 13 in Appendices) and 60 different shops (see Table 14 in Appendices). In the Dardanelles, all communities dealt with crafts (see Tables 10 and 11 in Appendices). However, the distribution of land, animals and trade was different in each case. Land, as a source of income, was divided mainly into fields and vineyards. And even, the division of the land changed from one community to another. In the other words, cultivation of fields was the main income source for the Muslims, while cultivation of vineyards earned income for Jews and for Greeks. On the other hand, trade was the main income source for the Armenians and Jews.

When the Jewish community is compared with other communities according

to the data provided by the *Temettuat Defter* of the Dardanelles, it may be observed that while the Jewish and other communities had common characteristics concerning professions, the Jews focused on specific fields in which other communities were not involved. The Jews specialized in trade as peddler, pedestrian trade (*ayak ticareti*), and barterer (*tiranpacı*); in shop keeping as dealer of sweet (*helvacı*) and *börekçi* (kind of baker); in crafts as silk-dealer (*kazzaz*), tinsmith and scale dealer (*kantaracı*); in official service as vice consuls and dragomans. They could not generally practice such professions as statesmen, potter, boatmen (*kayıkçı*) seller of firewood (*oduncu*), timber merchant (*keresteci*), tanner (*debbag*) saddler leather worker (*saraç*), manager of a cafe and public bath, greengrocer, glass trinket dealer, all of which were performed by Muslims. Similarly, they did not generally perform professions in which Armenians specialized such as smith dealer (*demirci*), imposter (*kalaycı*), nail (*çivici*), locksmith (*çilingir*) blacksmith (*nalbant*), sieve maker (*elekçi*), lime burner (*kireçci*), stoker of a bath, (*külhancı*), furrier (*kürkçü*), candy seller or confectioner (*şinikçi*), earthen pot dealer (*çömlekçi*) and cook (*aşçı*); and in those practiced by the Greeks such as carpenter (*dülger*), timber merchant (*keresteci*), carpenter (*marangoz*, *doğramacı*) cutter of boards or sawyer and (*tahtacı*), bricklayer or stonemason (*duvarcı*), tile dealer (*kiremitçi*), coal dealer and stoker (*kömürcü*), herdsmen, miller (*değirmenci*), cooper (*fuçuçu*), oarsman or rower (*kürekçi*), fishermen (*balıkçı*), maker and seller of candles (*mumcu*) (see Table 13 in Appendices).

Commercial units as shops were as indispensable as the professions. in 1840, there were approximately 65 different kinds of shops totaling about 440 in the Dardanelles in 1840. Of these 440 shops, 239 (value: 911950 krş.) were held by Muslims, 73 (value 288350 krş) by Greeks and 75 (value 120900 krş) by Armenians. The Jews owned 58 shops in 17 sectors (valuing 117650). These shops, which they ran or rented, were the most valuable source of income for Jews. 32 shops were run by their owners while the rest, 26, were leased. The Jews were in these shops either as masters or as wage earners. The total leasing income was 3946 krş. and average income was approximately 158 krş. annually. In the documents, there was no information about the tenants. However, upon closer

examination, it becomes obvious coreligionists rented most of the shops. Only a few shops such as ironwork (*demirci*) and pickle makers (*turşucu*) were rented by non-Jews.

The Dardanelles Jews generally owned *bezirgan* shops (15), herbalist shops (10) groceries (8), cellars (7), tailor and ironworks shops (3), and tinsmithies and general shops (2). The table below shoes that the Jews' professions were not only diverse but also in some cases, the shops were crowded in terms of their staff. In this regard, they had to rent their shops from the non- Jewish. There were many leased shops, for only a few Muslims were running their own shop.

Table 20: Distribution of the Shops Owned by the Dardanelles Jews in 1840

	Jews			Muslims	Greeks	Armenians
Shop of	Number	Average Value	Average Leasing	Number	Number	Number
<i>Bezirgan</i>	15	2300	233	0	0	3
Herbalist	9	1916	168	4	0	6
Grocery	8	1850	108	22,5	20	11
Cellar	7	3371	113	7	7,5	2
Tailor	3	1333	173	10	0	4
Tinsmith	2	1150	24	1	0	0
General (<i>Dükkan</i>)	2	800	48	7	6	13
Smith	3	1100	82	1	0	0
<i>Barber</i>	1	500	0	27,5	2	1
Mill	1	3000	0	1,5	20	0
Cooper (<i>Fuçucu</i>)	1	2000	100	1	1	0
Butcher	1	1500	120	2	3	0
<i>Silk Dealer</i>	1	1000	180	0	0	0
Pub	1	180	0	0	3	0
<i>Simit Oven</i>	1	3000	0	6	5	1
Cafe Oven (<i>Tahmis Fırını</i>)	1	2500	420	0	0	0
Pickles Dealer (<i>Turşucu</i>)	1	800	32	0	0	0
Total	58	28300	1801	90,5	67,5	41

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During the early years of the Tanzimat, the Dardanelles had a very dynamic economic life. This may be better, illustrate with a look at the rates of property ownerships and professions. In the Dardanelles, there were many valuable properties registered. Their total value helps to estimate main economic sectors. There were 65 different sorts of property recorded to the *Temettuat defters* in the

Dardanelles. Their total value was registered as 1438450 krş. 92% (1327350 krş.) of which was made up of 22 properties whose value was above 10000 krş. These properties were related to shop keeping or crafts, such as pottery, grocery, café, barber, timber merchant (*keresteci*), miller (*değirmenci*), *bezirgan simitçi*, tanner (*debbağ*), herbalist, tailor cellar, consulate, tobacco, dealer of sweet (*helvacı*), baker, *ahır* and butcher. As to professions, approximately 1000 persons were recorded as engaging in 200 professions. When we look at these professions each involving ten or more members, we observe that there were approximately 600 people (60%) engaging in 28 different professions (15%). These were tailors, potters, farmers, grocers, herdsman, gardeners, grape growers, millers, boatmen (*kayıkçı*), herbalists, *simitçi*, peddlers, *çivici*, *bezirgans*, camel drivers, carpenter, coal dealer and stoker (*kömürcü*), baker, *Eskici*, butcher, timber merchant, maker of packsaddles.

The owners of properties in the 1840's came from diverse ethno-religious backgrounds. To understand the socio-economic structure of the Jewish community, the occupation and income of the heads of the households will be analyzed by the means of established categories that are based on profession.

The Jews possessed the smallest plots of land in the Dardanelles. They had five different plot of land, two of which was the plots of shop (*magaza*), two for the house and one for cellar. Their total size was 1200 *arşins* (see Table 8 in Appendices).

3.5. AGRICULTURE AND LIVESTOCK

Only 83 people were recorded as cultivators in three agricultural occupations in the Dardanelles: farming (37), grape growing (21) and gardening (23) in 1840. While most of the farmers were Muslims, gardeners and grape growers were Greeks in parallel with the distribution of fields and vineyards. The numbers of those engaged in these pursuits were many more than was registered, for the people whose professions were not recorded also possessed fields, vineyards, or gardens. In the Dardanelles, according to the *Temettuat defter*, there were no Jews recorded as farmers or grape growers in 1840 and two Jews were registered only as a gardener in 1840 in the cultivation. Nevertheless, Jews earning their livelihood from

cultivation were more than this official registration.

As noted above, there were mainly three types of land for cultivation: fields, vineyards and gardens. In 1840, there were 6860 acres of cultivated fields (*mezru tarla*), 2365 acres of uncultivated fields (*boş, hali, nadas*), 635 acres of vineyards (*bağ*), and 72 acres of gardens (*bahçe*) in the Dardanelles. The distribution of these lands varied according to communities. In 1840, Jews owned 510,5 acres of fields (246,5 cultivated, 264 uncultivated), (see Table 10 in Appendices). Land belonging to the Jews was the least among the communities (5%). The Muslim community had 81% (8788 acres) of land, Armenians 9% (985,5 acres) and Greeks 5% (565 acre).

As to vineyards, 39 Jews had 61 separate vineyards (170 acres) and were the third in possession of vineyards among the communities in 1840 (see Table 6 in Appendices). The Greeks had the biggest share (43%), while, Muslims followed with 28%, Jews 19% and Armenians 10%. Therefore, grape cultivation was in the hands of non-Muslims (72%) in the Dardanelles.

In the Dardanelles, mostly the small-scale farmers owned fields and vineyards. Nevertheless, most of the fields were cultivated by means of sharecropping and leasing arrangements. While Muslims generally owned big fields, there were only two vineyards bigger than 10 acres and Jews owned both of them. Focusing on the size distribution of 36 fields owned by Jews enables us to see that 13 fields were less than or equal 5 acres (29,5 acres), 14 fields were between 6- 20 acres (141 acres) and 8 fields were between 20-30 acres (211 acres). There was only one field of 100 acres. Therefore, if we set 20 acres as the limit for small fields, the majority of fields were small sized. There were 62 vineyards owned by Jews. Only three fields were about 5 acres (total of 16 acres). Therefore, ownership of small vineyard holding prevailed as it did in the case of fields.

The fields owned by Jews were scattered throughout the surrounding villages of the Dardanelles such as Aşık, Bayramiç, Çıplak, Işıklar, Kalabaklı, Karacaviran, Kemallı, Kos, Kurşunlu, Lapseki, Menkuf, Okcular, Saraycık, Sarıcaılı and Yağcı. The vineyards were mainly in (Liman)bayırı and a few in Ayazma and Karacaviran. The Jews obtained grain (94,5) *şiar* (17,5 *kiles*) from these areas by sharecropping. However there is no information about grapes. In the Jewish

community, the production of grain was less than in other communities. The community had to buy grain for local consumption. However, the *Temettuat* reveals no information about tithe (*öşür*, one tenth of the annual production of agricultural productions). Unlike other communities, the Jewish community did not have any beehives.

The Jewish quarter had 3 (4%) acres of garden, while, the Muslim had 52, 8 (62%), Greeks 22 (26%) and Armenians 7 (8%) acres. Their total value was 2500 krş.. In the Dardanelles region, orchards (olive, acorn, chestnut) were valuable sources of income, but the Jews had little in that regard. Only one family in Bayır, had several olive trees in their vineyard and valonia trees in Lapseki.

The Jewish community had the least livestock. Their share at the total animal value of the Dardanelles was only 2% (6445 krş.). In conjunction with their dominance in farming, the Muslim community's share of livestock wealth was 66% (201464 krş). Greeks followed them with 26% (78630) and Armenians with 6% (19910), (see Table 10 in Appendices).

Animal husbandry did not have an important economic value among the Dardanelles Jews. Animals were mostly used for transportation, such as horse (29), donkey (8), mare (1), and water buffalo (1). Apart from these animals, there were milk-giving sheep (2), sheep (2) and a young bull (1), (see Table 9 in Appendices). The distribution of those transport animals shows their numbers to be insignificant. Jews had no camels, which were used in transportation. Mainly, the Muslims owned camels due to their dominance in transportation. In the Dardanelles, there were 530 big, 2851 small and 666 pack animals (total 13939 krş). While the majority of big animals were owned by Muslims, the majority of small animals were owned by non-Muslims. The above given distribution was a reflection of the socioeconomic life of the Dardanelles owing to its economic structure based on trade and crafts.

3.6. STRATIFICATION ACCORDING TO THE INCOME

The annual income of 192 out of 211 Jews was recorded as follows from the *Temettuat defters* of 1840. 160711 (56%) of total income of the Jewish community went to 162 (86%) Jews whose income was 2500 or below; 126281 (46%) of total

income of Jewish community went to 30 (14%) Jews whose income above 2500 (Total 286992). The distribution of income was similar in the former group: 9 Jews earned 300-400 krş. (2678), 76 Jews 500- 800 (41290), 36 Jews 1000-1300 (37726), 15 Jews 1476-1700 (26201) and 24 Jews 2000-2500 (52816). The distribution of income was more apparent in higher groups; five Jews earned 2520-3000 krş. (13514), 12 Jews 3080-4000 (42198), seven Jews 4100-5000 (31304) and 6 Jews 5790-7920 (39265). (see Table 20 in Appendices)

Apart from these individuals, 18 Jews' income property and animal wealth was not recorded (see Table 22 in Appendices). Their social status reveals that these unrecorded Jews were consuls' relatives, dragomans and their relatives; while others were the poor, children, the elderly, orphans and the blind. Therefore, all of them were exempted from the tax.

The annual income figures of the Dardanelles are essential in evaluating the economic structure of the city. Nevertheless, according to the *Temettuat defters*, the total income of a family consisted of professions and different income sources such as lands (field, vineyard, garden), shops and animals. Therefore, to evaluate the economic structure of the Dardanelles one must look at the value and proportion of property (lands and shops) and animals.

First, we shall examine the general distribution of income and its sources to understand the Jewish community structure and its place in the Dardanelles. Then, we must examine those sources in depth to understand the community's structure. According to following table, the Greeks had a good rate of income, property and livestock; while, the Muslims exceeded in property and livestock ownership but were a bit weak in revenues. The Armenians and Jews however, were the weakest in every field across the board. (also see Table 12 in Appendices)

The Jewish community's total income was 49% of the general total consisting of revenue, property, and husbandry. Their percentage was the second highest rate after the Armenians. If we evaluate their income sources, it was composed of mainly vineyards, fields, and shops. (see Table 12 in Appendices)

**Table 21: Distribution of Total Income, Properties,
and Animals in the Dardanelles¹⁵⁶**

Community	Revenue		Property		Animal		Total	
	Krş.	%	Krş.	%	Krş.	%	Krş.	%
Muslim	862143	42	1286988	48	201464	66	2350595	47
Greeks	620275	30	868061	33	78630	26	1566966	31
Armenians	315680	15	208196	8	19910	6	543786	11
Jews	277287	13	281713	11	6445	2	565445	11
Total	2075385	100	2644958	100	306449	100	5026792	100

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According to table 10 in Appendices, the socio- economic structure of the Dardanelles was based equally on agricultural and non-agricultural activities. However, in the total value of agriculture, the proportion of vineyard cultivation that went mainly for export was 24%. Therefore, trade based on vineyard cultivation was important in the Dardanelles.

In this distribution, the structure of the Jewish community was not different from the general structure of the Dardanelles. However, the proportion of vineyards as an income source was the second highest, (value 149825 krş. and at 52%) after the Greeks. The value of fields, gardens and livestock was the least among all the communities in the Dardanelles (2%) The total value of shops was one of the least, valued 121490 krş. (42%) after Greeks. This percentage shows that in the economic structure of the Dardanelles, vineyard cultivation and its trade were principal activities. (see Tables 10 and 11 in Appendices)

According to annual income, the Jewish community can be divided into three classes: low, medium and high. If an annual income of between 0-1000 krş. is accepted as being low, then 129 (62%) Jews shared only 25% of annual income of the community. If one accepted the annual income of between 1000-2500 krş. as middle class, ¹⁵⁷ then 50 (24%) Jews earned approximately 31% of the annual income of community. Finally if the remainders whose annual incomes were above 2501 krş., may be regarded as being rich, 30, then (20%) Jews received 44% of

¹⁵⁶ In this table, the recorded total amount in the Temettuat defter was written. Normally, we have written electronic total of records.

¹⁵⁷ According to the *Temettuat Defter* of the Dardanelles, while the average of annual income was 1638 kuruş in The Dardanelles, the same average was at 1366 kuruş in the Jewish community. Therefore, the majority of Jewish communities were in low class.

annual income of community. Therefore, the gap between the rich and poor was very big and the middle class was insubstantial in numbers. In the lower class, 17 Jews had no annual income and it was the second highest percentage (8%) after the Muslims. However, if we look carefully, we can see that in this group, the average annual income of the ten extraterritorial Jews- the dragomans, consuls or foreigners- were not recorded. They cannot be considered with the poor of the community. For that reason, the rate of Jews in this average income group decreased from 8% to 3%. In the second groups (annual income between 1-500 krş.), while 65 Jews constituted 32% of Jewish families, their annual income was only 11% of the community and the value of property and animals was only 2% of the community total. These distributions show that generally they were performing their profession as wage earners without possessing the shops. The Jews whose income was between 0-500 krş. were regarded as the poorest of the community. 72 poorest Jews whose annual income was below 500 krş., shared only 11% of annual income of community. Nevertheless, the eight richest Jews whose annual income was below 5001 krş. received 17% of the annual income of the community. In the third group of the lower class was (501- 1000) while 47 Jews was 22% of community population, their total annual income was 14% of the community. Even though the extraterritorial Jews were extracted from this class, still the majority consisted of the lower class in the community. (see Table 20 in Appendices)

The distribution of income in the Muslim community was similar to that of the Jews' (see Table 17 in Appendices). The majority (51%) of the community, as lower class received only 16% of the annual income of community; the middle class (33%) received 35%, and the wealthy class (16%) was earning 49% of annual income of the community. The distribution of annual income began to change among the Armenians, (see Table 19) although the rate in middle class (38%) of community in annual income increased to 44%, still half of the families in the lower class (50%) were receiving 21% of community income. The wealthy class (12%) of community was earning 35% of the income of the community. However, in the Greek community (see Table 18) the distribution of annual income was much more apparent. While the middle class (55%) of the community was sharing 44% annual income, the lower class (23%) were receiving 6% and wealthy class (22%)

of community were sharing 50%.

To analyze the socio-economic structure of the Dardanelles Jews with the other communities, we can categorize them according to the distribution of income, property and general totals to learn the percentage of Jews and others. By this method, we can learn the stratification of Jews by comparing them with other communities.

If we look at the distribution of wealthy in the communities according to family, descending from highest to lowest value by grouping them according their annual income. (see Table 15 in Appendices) we will find that there were no Jews among the highest earners in the Dardanelles. In this group, Muslims and Armenians generally prevailed. In the second group including 50 persons between the 11th and 60th who earned the highest income, there were seven Jews (14%). In this group, the Muslims and Greeks surpassed others. Between the 61st and 125th persons, this proportion was 17%. If we accept these three groups as earning the highest levels of the Dardanelles, the Jews' annual income rate was approximately equal to their population rate, but Armenians' rate was below their population percentages. Nevertheless, their property values were not equivalent to the Muslims and Greeks' and so their general total was less than their rate of income. Their rate in the medium level in the Dardanelles (125-1000) was generally proportional relevant to their populace rate. (Above or below, or equal, 13-15%). After the 1000th person, their percentage in population was 35%, which was the highest rate among the communities. The Greeks and Muslims not high and Armenians were high. After the 1226th person, the annual income was not written. In this group, their rate was 11% but most of them was extraterritorial persons. In this group, the Muslims' rate was highest.

The distribution of property value among the Jewish families in the Dardanelles was generally lower than for non-Jews. Muslims had the highest rate. (see Table 16 in Appendices) While the Greeks' rate were little higher than their population, the Armenians' rate were slightly less than their population. Among 662 who did not possess property in the Dardanelles, the Jews were at the highest percentage. They also had the least percentage of animal ownership. In the general total, which consisted of annual income, property and animal values, the Jews'

distribution rate was close to their population number.

In the Jewish community, if we evaluate the well-to-do according our general total (see Table 21 in Appendices) and income, the Jew who had highest rate in general total were the dragoman of the French, Akoçi. His main sources of were a 12,5-acre vineyard and a cellar. The Jew who had the highest annual income was *Kantarcioğlu Bahur*, the tailor. According to the distribution of the highest general total and annual income in the community, the extraterritorial Jews- foreigner, consul, and especially dragoman- were very important in the Jewish community. There were approximately five extraterritorial Jews. The remainders were the subjects of the Ottoman Empire and were from different professions such as *bezirgan*, Herbalist, *simitçi*, tailor, grocer and jeweler. In addition, one of them was a state official, the *muhbir-i evvel* of the community.

Table 22: Distribution of Wealth within the Dardanelles Jewish Community

Profession	Name	Tax	Income	Property	Ani	Total
	Kantarcioğlu Bahur	240	7920	6675	200	14795
Jeweler	<i>Muhbir-i Evvel</i> Yuda	360	7240	13800	0	21040
Dragoman- France	Akoçi		6250	31000	0	37250
	Hento Oğlu Salamon	240	6065	18000	0	24065
Basket Dealer	Refael	45	6000	0	0	6000
	Yakuti, Haym and İsak, son of ex consuls of Spain and Denmark		5790	11740	0	17530
Dragoman- Holland	Kuturto		5000	13925	0	18925
Merchant	İsak	180	5000	0	0	5000
Dragoman- England	Cilbon		4530	18000	0	22530
	Hamsalom, Foreigner- England,		4250	5500	0	9750
Herbalist	Yuda	120	4244	3700	0	7944
Herbalist	Kantarcioğlu Sabatay	240	4180	10500	0	14680

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CHAPTER 4

AN ANALYSIS OF JEWISH RELATIONS WITH THE STATE DURING THE EARLY TANZIMAT YEARS (1839-1845)

The Tanzimat reforms were the continuation of the Ottoman reform process, which started more than half a century before the proclamation of the *Gülhane Hatt-ı Hümayun* in 1839. It was the outcome of especially Sultan Selim III's (1789-1807) new order (*nizam-ı cedit*),¹⁵⁸ and of Sultan Mahmud II's (1808-1839) reforms. Actually, the Tanzimat reforms began toward the end of Mahmud II's reign. Throughout his reign, Mahmud II tried to accomplish centralization by suppressing the power of the *ayans* and by disbanding the Janissary corps in 1826. With the inauguration of the Tanzimat, the previous reforms already underway, were advanced. They not only gave a new shape and different content to local administrations but also intended to ameliorate differences between the Muslims and non-Muslims, through the government made reforms in taxation, conscription and legal jurisdiction. Beginning with the edict of 1839, principles determining individual's rights and obligation concerning state were established; and, regardless of their religion, security of life and of property was granted to all Ottoman subjects at least in theory.¹⁵⁹

Developments in the Europe giving rise to the Tanzimat were important, because the European states had gained military and economic superiority after recent scientific discoveries and the gains of the Industrial Revolution. In addition, the ideologies and institutions of the enlightenment and the French Revolution had also started to spread to the weakened Ottoman Empire with great influence in economics and politics. In the Balkans, nationalism and armed uprising had already started towards the end of the eighteenth century with the help of great powers especially Russia. Hence, Serbia gained its autonomy, and Greece became

¹⁵⁸ For his official rescript of Selim III see. Enver Ziya Karal, *Selim III'ün Hattı Hümayunları 1789-1807* (Ankara TTK).

¹⁵⁹ For more information about Ottoman Jewry in the Modern Era, Levy, *The Jews in the Ottoman Empire*, 98-105.

independent by 1829. Ottoman statesmen assumed that these events were the result of external factors such as nationalism, and internal factors such as mismanagement due to excessive decentralization. Therefore, the state attempted to reshape and redefine the nature of the Ottoman policy. This resulted in the expression of new theory that of Ottomanism.¹⁶⁰

4.1. REORGANIZATION OF THE JEWISH COMMUNITY

In conjunction with the policy of Ottomanism, the term *millet-i erbaa* (the four communities including Muslims, Greeks, Armenians and Jews) entered Ottoman politics, and the state organized the non-Muslim communities. After the Christian community's re-organization, the Jewish community's organizational structure was redesigned by the state to consolidate the community for new reforms, that the state intended.¹⁶¹ This was the second attempt after Mehmet II who after he captured İstanbul appointed Moşe Capsali as a grand rabbi and nominal head of the Jewish *millet*. After his successor's death in 1526, this post remained vacant until 1835.

The same patterns previously established within the Christian *millets* were followed in establishing the Jewish community.¹⁶² However, there was no European pressure or intervention of the wealthy European Jews for the regeneration of the grand rabbinate. From this point, we can assert that there was

¹⁶⁰ Ibid., 102-104.

¹⁶¹ For the Jewish modernization see. Articles in E. Golberg Harley ed., *Sephardi and Middle Eastern Jewries History and Culture in the Modern Era* (Indiana University Press, 1996) such as Esther Benbassa, "Associational Strategies in Ottoman Jewish Society in the Nineteenth and Twentieth; Norman A. Stillman "Middle Eastern and North African Jewries Confronte Modernity Orientation, Disorientation, Reorientation", 59-72; Jacob Barnai, " From Sabbateanism to Modernization Ottoman Jewry on the Eve of the Ottoman Reforms and the Haskala", 73-80; Aron Fodrigue, "Eastern Sephardi Jewry and New Nation- State in the Balkans in the Nineteenth and Twentieth Centuries", 81- ?; Esther Benbassa, "The Process of Modernization of Eastern Sephardi Communities", 89-98.; Daniel J. Scroeter & Joseph Chetrit, "The Transformation of the Jewish Community of Essaouria (Mogador) in the Nineteenth and Twentieth Century", 99-116; David M. Bunis, "Modernization and the Language Question among Judezmo-Speaking Sephardim of the Ottoman Empire", 226-239. The other book, Avigdor Levy ed., *The Jews in the Ottoman Empire* (Princeton: Darwin Press, 1994) contains many articles such as, Rachel Simon, "Jewish Participation in the Reforms in Libya during the second Ottoman Period 1835-1911", 485- 506; Jacob M. Landau, "Relations between Jews and non- Jews in the late Ottoman Empire: Some characteristics" 539-546; Aron Rodrigue "The Beginning of Westernization and Community Reforms among İstanbul's Jewry, 1854-65", 439-456.

¹⁶² Karmi, *İstanbul*, 10.

no intervention of the European states on the part of the Jewish community, and the Ottoman government alone initiated all reforms regarding the Jews during early years of the Tanzimat. The Jews held a different set of beliefs from the peoples of Europe. They had no conflicts of sect among themselves nor did they have separatist ambitions; therefore, there was no real excuse for the European powers to intervene on their behalf.

The Ottoman government divided the Jews into eight grand rabbinates, and it appointed each grand rabbi during the early years of the Tanzimat. The chief rabbi of İstanbul was not hierarchically superior to the provincial chief rabbis at first; he served as the representative of the Jewish *millet* in important state ceremonies and was regarded as the official channel to convey the government's wishes to all Jewish communities.¹⁶³ Nevertheless, the chief rabbinate in İstanbul became dominant over other communities. Therefore, the Tanzimat was the starting point of an hierarchical superstructure for the Jewish community in that the Ottoman government started to become the most important source of authority, and it changed in an uneven way the authority of the traditional Jewish leadership in the local community.¹⁶⁴

Official policy towards the Jews is well reflected in the *berat* (letter of appointment) granted to the chief rabbi during the early years of the Tanzimat.¹⁶⁵ This document dealt with various major issues concerning contemporary Jewish-Ottoman relations, and described in general terms the circumstances surrounding the appointments and methods of new chief rabbis.¹⁶⁶ The *berat* was confirmed that the various chief rabbi of whom there were eight, had full authority over the rabbis and leaders of the different congregations under Jurisdiction and of the local affairs of the communities in the irrespctive region. It was also specified that the Jewish

¹⁶³ Levy, *the Jews in the Ottoman Empire*, 107.

¹⁶⁴ Scroeter & Chetrit, "The Transformation of the Jewish Community of Essaouria (Mogador) in the Nineteenth and Twentieth Century", 92.

¹⁶⁵ The *berat* below was quoted from Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850* (İstanbul: İsis, 2003), 250-1.

¹⁶⁶ "İstanbul ve tevabii yahudiyan hahamı avram nam hahamın divan-ı hümayunuma takdim eylediği bir kıta memhur arz-ı hali mefhumun yedine verilen berat-ı alıyan şurutunda hahambaşılığa tabi taşra mahallere haham tayin ve yedlerine şurutu derciyle berat-ı alıyan ita ve mucebince zabtları için emr-i şerifim verile deyü musarrah olmağın"

community could perform religious rituals in houses or synagogues collectively without any threat or interruptions on the part of local government authorities.¹⁶⁷ In addition, community schools and their administration remained independent and under the sole control of the Jewish community as had been the case for a long time.¹⁶⁸ Rabbis were the only authority on internal judicial affairs except mixed (Jewish and non-Jewish) cases.¹⁶⁹ Marriages had to be performed with the permission of the grand rabbinate.¹⁷⁰ Local authorities were not permitted to intervene in Jews' diet and special foods.¹⁷¹ When the chief rabbi appointed people to collect the taxes of the community, they were allowed to carry guns and to camouflage themselves by changing cloths in order to travel safely in the interior.¹⁷² Problems and any disagreements respecting the legal justice system had to be brought to the imperial council (*Divan-i Hümayun*), local authorities could

¹⁶⁷ "...haham-ı mesfurun hanesinde ve sair hanelerinde kıraat-ı tevrat ayinlerine muhalif olmayub siz ki mülk-ü menzilinizde icra-yı ayin ediyorsunuz ve tevrat okuyub bir de kandil etmişsiniz bahanesiyle icra-yı ayinlerine müdahale ve cebr-ı taciz ve celb-i hayr kasdıyla mirmiran ve sair cem-i zabitan ve ehl-i örf tabakası tarafından hilaf-ı şer ve bigayrı hak rencide ve teaddi etmeyeler..."

¹⁶⁸ "...millet-i mesumeye kadimdem tahsisi kılınan sinyadi mekteblerine ehl-i örf taifesi taraflarından buyuruldu ve teftiş kaydıya teaddi ve recrim olunmayub, zabt-ı tasarruflarında olan ve izn-ı şeri ile vaki olan meremmat ve tamirlerine ahardan ferd dahl ve taarruz eylemeyeler ve aharın dini için mekteblerinin eşyasına bir taraftan taaruz olunmayub ahz ve kabz ettitmeye ve bir takrib ile ahz olunmuş ise mevkut-ı şeri ile geri mahallerine teslim ettirile..."

¹⁶⁹ "...yahudiyandan biri ayinleri üzere ahd-i nikah ve fesh-i nikah babında ve sair hususda dahi münazaa eden iki yahudiden rıza-yı tarafeyn ile ayinleri üzere haham-ı mersum veyahud tarafından tayin edeceği vekilleri karışib ıslah-ı zabt-ı yemin ve tahfif-i madde zımında iktiza-yı vecihle ayinleri üzere yemin verib ve bazı müttehem kessanın lazım gelen ayince red ve tebedi hilaf-ı kudat ve nüvvab taraf-ı ahardan dahil ve taaruuz ve zinhar bir güne tecrim ve tazir olunmayalar..."

¹⁷⁰ "...ve haham-ı mersumun ve vekillerinin marifet ve izinleri yok iken taht-ı iltizamında olan hahamlar ayinleri üzere caiz olmayan nikah halleri akd etmeyeler ve yahudi taifesinden biri avrat alsa veya avradı boşasa ve avrat üzere yine avrat alsa ve ahar mahallere varup akd ettirilmek murad eylese kendinde haham-ı mersumun izn-ı olmadıkca akd-ı nikah eylemeyeler..."

¹⁷¹ "...ve millet-ı mersumenin kısır ve turfada dair olan mekulat ve meşrubatına şuna turfa veyahud şuna kısır derdi misüllü fuzuli kimesne tarafından tekflif olunmaya..."

¹⁷² "...ve haham-ı mersum tarafından miri rusumu tahsili için gönderdiği vekilleri kılavuz verilip mürur ve ubur eyledikleri yerden ahsen-i vechle geçmek için tebdil-i kisve eylediklerinde ref-i mazarrat ve nefislerini eşkiyadan tahlis zımında alet-i harb götürdüklerinde mirmiran ve mirliva-yı mezbureler ve şubaşılar ve sair ehl-i örf taifesi tarafından taarruz ve hediye ve avaid namıyla hilaf-ı şer-i şerif nesne mütalebesiyle rencide olunmaya..."

not arrest or hold in detention any of the rabbis unless the chief rabbi was informed.¹⁷³

From this *berat*, we can evaluate Jewish relations with the central and local government, and with the non-Jews during the early years of the Tanzimat, the Jews were protected by the central government against local hostility, blood libels¹⁷⁴ and forced conversion.¹⁷⁵ In addition, applications such as confiscations, illegal property searches, extortions of payments and the Muslims' opposition to Jewish worship at home which had prevailed during the pre-Tanzimat period were attempted to be prevented. The Ottoman state gave some rights and financial support to Jews previously awarded only to Christians.¹⁷⁶

During the early years of the Tanzimat, some judicial changes affecting non-Muslims were started. In addition to Jewish communal courts and Ottoman courts, a separate system of mixed courts was introduced in 1840 in line with the Tanzimat reforms. The courts began to consist of three judges appointed by the government

¹⁷³ “.....ve haham-ı mersumun ve hahamların tevkil ve adamları şer-i şerif misüllü her ne güne davaları zuhur ederse etsin asitane-ı saadetime divan-ı hümayununda gayri bir yerde istima olunmaya ve yahudi hahamından biri izn-i şer-i ile alıkonmak lazım geldikde haham-ı mersum marifetiyle alıkonula ve bir yahudiye kendi rızası yok iken cebren müslüman eylemeyeler...”

¹⁷⁴ As a result of the conflicts between the Jewish and Christian communities, blood libels (*kan iftirası*) were displayed primarily in cities housing large Christian populace, especially Greeks. The events generally were of similar pattern: the Jewish community was accused of using the blood of Christians in baking their traditional bread (*matzot*) when it was claimed that Christian children disappeared during the Passover festival. The results of these accusations were extremely harmful and caused bitter anti-Jewish propaganda, mob attacks on Jews, damage to Jewish business, imprisonment and even execution of the suspects. Each blood libel brought about a long period of chaos after which followed stagnation and isolation. The blood libel of 1840 in Damascus was the most significant one during this period. Sultan Abdülmecid issued a ferman (see Document 10 in Appendices) on blood libel accusation after Damascus affairs to proclaim the traditional Ottoman abhorrence of blood libels. This event was the beginning of European attention upon matters involving the Ottoman Jews. Moshe Maoz, “Changing relation between Jews, Muslims, and Christians during the Nineteenth century, with Special Reference to Ottoman Syria and Palestine”, 116.

¹⁷⁵ Although conversion (*ihtida*) to Islam was allowed for all non-Muslims, it was, in fact, discouraged. For Jewish religious leaders, it had to be prevented due to religious and economic reasons in that it cost the kahal revenue they needed to finance community services. For the Ottoman state, too, it deprived the treasury of substantial income, *cizye*. In addition, forced conversion of non-Muslims, or Jews, might endanger the millet system. However, sometimes there could be individual conversion mainly due to economic and social considerations or local pressures. Another threat was the missionary activities. However, conversion of Jews to Christianity was not welcomed with the fear that the new converts would be sponsored by Europeans. (Karmi, *İstanbul*, 16) For the Dardanelles Jews, we have no data concerning the conversion during the early years of Tanzimat.

¹⁷⁶ Karmi, *İstanbul*, 11.

and four assessors representing the merchants. There were some changes in the civil code that also affected non-Muslims. In addition, many arrangement, that restricted the authority to bureaucrats in interpret the law, was introduced.¹⁷⁷

Very soon, therefore, the revival of the grand rabbinate and granting of new privileges enhanced protections, and new judicial arrangements during the early Tanzimat years improved general condition of the Jewish community.¹⁷⁸

4.2. TANZIMAT REFORMS IN THE DARDANELLES AND THE JEWS

Since the Dardanelles Jewish community during the early years of the Tanzimat (1839-1845) is being examined as a case study, modernization in this community will be examined from a local perspective with a general evaluation. *Şeriye sicils* are the most important sources used to evaluate the application of the Tanzimat. Unfortunately, the Dardanelles *Şeriye Sicils* appeared to be missing an approximately eight-year period between 1841- 1849.¹⁷⁹ This prevented us from gathering accurate information about the application of the Tanzimat in the Dardanelles after 1841, precisely during the most important stage of Tanzimat reformation activity. Therefore, to understand the application of the Tanzimat until 1845, it will be necessary to take a look at other studies concerning the application of the Tanzimat in the locality.¹⁸⁰

It would be inappropriate to begin any discussion of the Tanzimat reforms with the proclamation of the Tanzimat on November 3, 1839. Indeed, the term Tanzimat was first used in the document that was sent to the Dardanelles on June

¹⁷⁷ “ehl-i islam ve reayadan fevt ve halik olanların bila-varis muhallefatı veyahud varis-i gaibi zuhur eden kesen hisse-i irsiyeleri ve tamamı her ne ise de marifeti şer-i şerif ile rüyet olunarak ne mikdar meblag balig olacak ise memhur ve muhafız defterlerine ba-tahrirat hazine-i mezkureye irsal ve teslimine berveci-i muharrer nizam-i mezkurun inzar ve icrası hususuna bezl ve say ve makderet eylemek fermanım olmağın ...” ÇŞS. 1122, 31.

¹⁷⁸ Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850*, 192-3.

¹⁷⁹ Between ÇŞS. 1122,56 and ÇŞS. 152, 8.

¹⁸⁰ Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850*; Emre Satıcı *Tanzimat'ın Bursa'da Uygulanması (1839-1856)*, (MA. Thesis, Ankara University, 2002).

20, 1838.¹⁸¹ In the Dardanelles, the reformation process, which had began in the 1830s, focused mainly on the modernization of the provincial administration. The state had sent many edicts to districts even before the Tanzimat to reorganize the administrative relationship between the governors, officials, and government. As a first step, the state attempted to limit or control the power of the local elites.¹⁸² For example, the *kadı*'s municipal, associational, and judicial duties were dispersed to other officials. In 1826, the office of market inspectors (*ihtisab müdürlüğü*) was created and inspection duties were put under the supervision of this office. In 1836 the administration of charitable endowments was put under the responsibility of the *vakıf idaresi*, and *muhtars* and *muhbirs* were appointed in every quarter to help the state in these affairs.

The Dardanelles was in a preeminent position with respect to diplomatic communications and relations by its consulates, and therefore it was very crucial to develop internal communications and transportation within the Empire for the Dardanelles was on the important sea routes and was the gateway to İstanbul. This geographical position provided a more centralistic administration. For example, in order to facilitate the transmission of orders and the supervision of officials and tax collectors, a communication system called *kirahanes* were developed in 1824.¹⁸³

¹⁸¹ “..... 54 senesinde tasdik olunmuş ise de derdest olan tanzimat-ı hayriye usulüne nazaran tımarat-ı merkumenin ahabı tarafından zabt ve idare olamayacağından kema-fi's- sabık mahalleri memurları tarafından zabt ve tabir olunarak...” (ÇŞS. 1121, 79).

¹⁸² “.....şurud ve nizamı vechle ahali tarafıdan olmayarak herkimi intihab ederler ise ol kimesne ayan-ı nasb olunub vülat ve mütesellim ve sairleri tarafından caize namı ve namı ahar ile bir akçe alınmaması ve ayan olacak kimesne dahi ber-vechi hakkaniyet-i umur-u memleketi rüyet eylemesi ve ayan ve vucuh-u memleket oldukları ahali ve fukaranın daimen refahlarını gözeterek ferda-i ferindeden zulmen bir akçe ve bir habbe-i vahid ve angarya suretiyle kimesneye istihdam itmemeleri ve hakim-i şeri olanlar tarafından dahi kendülere mahsus olan...maada akce mütalebesi ve vukubulan dava-yı mezbure için müdde-i aleyhden mahsul mürebbe namıyla sened-ahzi misüllü vazı vesalet vukua gelmemesi ve'l-hasıl kaffe-i memurin ve hükkam ve sairleri öteden berü olan maiyette olan aidat ve kanaatleri herne ise ana kanaatle zinhar ve zinhar balada beyan olan vesilelerle fukara ve züefadan bir akçe ve bir habbe mutalebe ve tahsil olunmaması....” (ÇŞS. 1121, 97).

“..... ve bir vali bulunduğu beldede nefisine ve dairesine dair meccanen hiçbir nesne ahali ve reayaya tahmil etmek ve araba ve hayvanlarıyla bila ücret getürmek misüllü ahaliden ehl-i islam ve reayayı angarya vechiyle istihdam etmek ve hilaf-ı kanun-u mesalih-i nefsiyesi için tekalif-i zaide tahmil etmek mugayir-i rıza-i hazret-i padişahi olmağla” ÇŞS. 1121, 76.

¹⁸³ Musa Çadırcı, *Tanzimat Döneminde Anadolu Kentlerinin Sosyal ve Ekonomik Yapıları* (Ankara: TTK, 1991), 75. In *kirahanes*, expenses were covered through the tevziat tax levied upon the city subjects. However, this tax often caused unrest among the city dwellers. Therefore, the state ordered that no further taxes should be demanded. With the development of the posting system the *kirahane* system began to lose its importance. The customs of *kirahane* was the important issue before the

Measures were taken to prevent epidemics, especially cholera, from spreading to İstanbul from inbound ships. To prevent such epidemics, general quarantine measure were applied in 1838.¹⁸⁴

During the last years of Mahmut II's reign, a passport system was introduced for subjects wishing to travel one from place to another within the Empire in order to control the population and prevent mass movements, which might upset financial and social stability. Travelers had to obtain a travel permit (*mürür tezkeresi*) from the local office of the Ministry of Interior, to present at the entrance of the cities.¹⁸⁵ These travel permits were the main reason behind the establishment of the *muhtarlık*. In the Dardanelles, the *muhtar*, *kocabaşı*, and *muhbir* were responsible for preparing permission certificates under the supervision of the *defter nazırı*. In the *sicils*, there were many edicts with regard to the application of Tanzimat.¹⁸⁶

inauguration of Tanzimat, the Sultan Mahmud II sent many edicts to and Hattı-I Hümayun to The Dardanelles to prevent the abuse. ÇŞS. 1121, 31.

¹⁸⁴ “.... iskenderiye ve kıbrıs ve berr-i şam taraflarında hastalığın kesret-i cihetiyle bahr-i sefidde vürud idecek sefain hakkında şimdiden takidat-i tafaziye icrası müracaat-ı ahvedden olduğu müstesna kayd-ü ihtiyac olduğu ecilden bahr-i sefidde kain kale-i sultaniye'de şimdilik muvakkaten bir karantina vaziyiyle bu usule başka badema karantina asl-i maddesi için boğaz-ı mezkure memur olarak vukuf ve malumat-ı sabikası derkar olduğuna mebni bulunduğu hususa mahsus-u müdir tayin olunmuş ve tensib ve ol vechle icrasına irade-i seniye-i mülükhanem taallukıyla ol babda emr-i hümayun-u şevket makrun şehir-i yaranem şeref efray-i sünuh ve südur olmuş ve fima bad bahr-i sefidde kain adalardan va anadolu ve rumili sevhilinin havi olduğu kaza ve ilçelerden dersaadetime gelecek imtiyazlı ve imtiyazsız bil-cümle ehl-i islam ve reaya teknelerine ve derununda bulunan ehl-i islam ve reaya yedlerine ita olunacak mürur tezkereleri zikr olunan karantina mahalline...olarak oraya karantina usulu bade'l-icra tezkereleri tebdil olunmak ve çıktıkları mahallerde hastalık olup olmadığı veyahud hastalık karışubda mendefi olalı kaç gün olduğu maru'z-zikr tezkereler derc ve tasrih kılınmak ve o makule sefine kayıklardan karantina mahallinde tezkeresiz ibraz ve tebdil kılınmak ve o makule sefine kayıklardan karantina mahallinde tezkeresiz ibraz ve tebdil ittirilmeksizin murura cesaret idenler olmuş ise o makule der sadetime bi't-taharri derhal mezkure iade ve icra ettirilmek üzere nizam-ı rabt ve kayfiyet”ÇŞS. 1121,58. In other document, we see that the state not only took quarantine measure but also it tried to convince the people by giving some reason: “...karanatine usulü bazı illet-i vebadab itti haz suretiyle egerçi ve guya avrupa adetidir diyerek ahali-i bilad-i islama dahi bunu bir su-i tedbir gibi bilinmiş isede beyandan mustani olduğu vechile hükmüllahi teala nicesinde bu illet cezire-i müvevvere-i islamiyede devran ve memleket cerayan nice kere büyük cereyanlar vuku bularak her bir kiranda tadada gelmez nüfus telef olmuş olmakta ve ez-cümle yirmi yedi tarihinden beru memalik-i anadolu'da rum ilinde hiç munkati olmayarak elyevm hastalıklardan bunca abad telef harik olmakda olduğu derkar”ÇŞS. 1121,59. Also see ÇŞS. 1122, 50.

¹⁸⁵ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 40.

¹⁸⁶ Foreigner took them from the *yabancı hancılar kethüdası* (the chief of the foreigner accomodation) ÇŞS. 1122, 24. “..... reaya ve kocabaşları dahi kezalik memhur pusulalarıyla mühr-ü mahsuslarıyla pusula verilerek deftere kayd veyahud terkim kılınmadıkca reayanın umur-u defterleri tecviz olunmamak ve muhtarları ve hancıları ve esnaf kethüdaları ve kocabaşları gelen ve

The western powers' relations with the Dardanelles area was that of semi-colonization in economic terms.¹⁸⁷ Therefore, this economic relationship determined the nature of modernization in the Dardanelles.

World market conditions were also important in this modernization, due to the Dardanelles' proximity to European sea routes. As the Dardanelles was on the eve of becoming a part of a worldwide economy in the nineteenth century, some reforms came from the necessity to fulfill the requirements the socio-economic integration into the world market.¹⁸⁸ In the Dardanelles, the presence of western extraterritorials such as vice-consuls, foreigners and other visitors, played a very important role by utilizing the *millet* system and the capitulations. The increase of European states' interests in the Dardanelles, similar to other parts of the Empire required a liberal economic system which would enable them to trade freely. They required a centralized administrative system to overcome obstacles originating from local elites prior to the application of commercial treaties, and equality for Muslims and non-Muslims before the law in order to intervene in Ottoman internal affairs on different pretexts such as the protection of non-Muslims' rights.

During the 1830s, some Jews such as dragomans and merchants had increasingly established relations with western culture in the Dardanelles. In their posts as dragomans, the Dardanelles Jews had the opportunity to establish closer contacts with European civilization. The Jewish dragomans' close contact with European states also affected their relations with the Ottoman Empire because of their extraterritorial status, which enabled them to obtain foreign intervention. The close contact with Europe accelerated especially after the Baltalimanı Convention of 1838. These growing economic powers benefited from the reforms.

giden ve doğan ve ölenleri reis-i sancak olan kazanın nefis-i kasaba ve kurrasından defter nazırına ve aher mahalle ve kaza ve kurrada defter mukayyidliğine ihbar etmek ve matrud takımından darsaadetime gelinmesine katiyyen ruhsat verilmeyüb....." (ÇŞS. 1121, 7). For the other documents related with the *murur tezkeresi* see. ÇŞS. 1121, 59, 74, 77, and 90.

¹⁸⁷ Esther Benbassa, "The Process of Modernization of Eastern Sephardi Communities", 89.

¹⁸⁸ I. Wallerstein, H. Decdeli, R. Kasaba, "Incooperation of the Ottoman Empire into the World Economy" In *The Ottoman Empire and the World Economy* (ed. Huri İslamoğlu, Cambridge: Cambridge University Press, 1987), 88-97.

The Tanzimat was the starting point for the changes in Jewish traditional society where religious elements pervaded all social activities.¹⁸⁹ However, this did not have anything to do with wide-ranging structural reforms nor did it change the Jewish community collectively during the early years of the Tanzimat.¹⁹⁰ While some administrative bodies receiving political participation, such as councils emerged, traditional associations such as charities, educational and professional institutions continued to exist. The Jews preserved traditional education under the control of the rabbis in this decade, since their western Jewish counterparts would not establish institutions or organization to modernize eastern Jews.

Modernization was the continuous conflict between traditional and modern associations.¹⁹¹ With the Tanzimat, the Jewish community structure became subordinate to the state along with the transition from traditional government to bureaucratic state. This process started to affect the internal structure of Ottoman Jewry. These two segments, namely, traditional and modern associations, were represented by communal leadership between the rabbi and lay leaders. However, dominance of the state and lay leadership grew on both levels through the nineteenth century.¹⁹²

4.2.1. TANZIMAT STATESMEN IN THE DARDANELLES

Any study on the local history of a particular Ottoman city requires preliminary information on the genealogy of the statesmen who served there for three main reasons. First, the Ottoman central administration appointed those who determined the status of the Jewish community in the Dardanelles. Second, they received the imperial edicts and various official messages given to the natives in the Dardanelles. Therefore, the perspective of the Ottoman central authority

¹⁸⁹ Esther Benbassa, "Associational Strategies in Ottoman Jewish Society in the Nineteenth and Twentieth Centuries", 548.

¹⁹⁰ Norman A. Stillman "Middle Eastern and North African Jewries Confronte Modernity Orientation, Disorientation, Reorientation", 62.

¹⁹¹ Daniel J. Scroeter, "The Transformation of the Jewish Community of Essaouria (Ogador) in the Nineteenth and Twentieth Century", 99-100.

¹⁹² Jacob M. Landau, "Changing Patterns of Community Structures, with Special Reference to The Ottoman Egypt", 78.

determined its relation with the Jews in the Dardanelles. In turn, the local governors observed the perspective of the Ottoman central authority with regard to the Jews because they were responsible to the state. And third, any extensive research on primary sources requires a more meticulous study of the statesmen repeatedly referred to in documents.

The three high-ranking local officials that acted as agents between the state and the Jewish Community in the Dardanelles were the semi-military governor (*mutasarrıf*); the tax collector (*muhasıl*); and the vice-judge (*naib*). Before Tanzimat, Mehmet Vasıf Pasha¹⁹³ was the semi-military governor, *mutasarrıf*, and the guardian of the Dardanelles. He was responsible for the political procedures and military security of the city. Hacı Ali Paşa¹⁹⁴ Mehmed Esat Paşa¹⁹⁵, and Haydar Paşa¹⁹⁶ all succeeded him during the course of the Tanzimat. Meanwhile, Şakir Paşa¹⁹⁷ acted as tax collector, or *muhasıl* in the Dardanelles. And finally Elhac Ahmed Necip Efendi and Elhac Seyyid Mustafa were the *naibs*.¹⁹⁸

Jewish communal relations with the local governors in the Dardanelles demonstrated a strict hierarchical structure in the mid-nineteenth century. For instance, the *mutasarrıf*, *muhasıl*, and *kadı* in their communications spoke only to the local Jewish leaders of the Jewish Community in the Dardanelles. After the central government realized that the *kahyas* failed to run local affairs properly, possibly due to the intensity of local affairs or inexperienced *kahyas*, the Tanzimat empowered the *muhbirs* as a second local agent next to the *kahya*. As a result of the Tanzimat, *muhbirs* became the agents of the central government within the Jewish Community.

Unlike the Jewish administration, the *Temettuat defter* of 1840, there is no exact information regarding the Greek and Armenian communities for, only the

¹⁹³ ÇŞS. 1121, 6.

¹⁹⁴ ÇŞS. 1121, 96.

¹⁹⁵ ÇŞS. 1122, 3.

¹⁹⁶ ÇŞS. 1122, 17; BŞS 817, 60.

¹⁹⁷ ÇŞS. 1122, 38 and 50.

¹⁹⁸ ÇŞS. 1122, 9, 18, 40.

Kocabaşı Praško and Haralam, who were also the members of the local council in the Greek quarter and the *muhbir-i evvel* Garabet in the Armenian quarter were registered. Nevertheless, in light of the archival documents, we can state that each non-Muslim community had *kahyas* and *muhbir-i evvels* and *sanis* like those of the Jews. The *muhtar* was equivalent of a *muhbir* in Muslim quarters. Any of the following *memleket muhtari*, *muhtar-i evvel* or *şehir kethüdası* was used for the chief *muhtar* of the city, who was responsible for the *tevziat* tax and *avarız*.¹⁹⁹ In addition, in Muslim quarters, there were many other state officials, soldiers, or religious leaders.

In the Ottoman Empire, the consumption of wine was prohibited for Muslims. Some restrictions in this field were shaped within the limits of *millet* system. For example, in a case in the Dardanelles, five Armenians started to sell wine in a pub, (*şarabhane*). However, this event disturbed whole of the Dardanelles and the leaders of Muslims and non-Muslims alike went to court together to demand the prohibition on wine sales by having the pub closed down. The state acknowledged the plaintiffs' case and stated that the Armenian quarter must restrict itself to producing wine only for its communal consumption. Unless the Armenians complied with the verdict, they would have to pay a fine of 1000 krş. to the *Cami-i Kebir*, which was the biggest mosque in Dardanelles. The self-sufficient consumption of wine was important in the *millet* system as the community levied taxes upon wine. In addition, the non-Muslims' paying the fine to mosque must have been a motivation to comply with the rule.²⁰⁰

4.2.2. THE DARDANELLES COUNCIL

Although the principle of consultative meetings (*divan*) was not uncommon in the Ottoman Empire, the system, set up by Reşit Paşa, was an important innovation in Ottoman administrative history. The fact that the council was established in accordance with the *muhassılık kanunu* in 1840 shows that fiscal applications, especially taxation were the main motivation for its establishment. Another motivation was that the council would diminish the power of local

¹⁹⁹ ÇŞS. 1121, 60.

²⁰⁰ ÇŞS. 1122, 8, for full transcription of this document, see Document 11 in Appendices.

notables and prevent arbitrary actions by the governors.²⁰¹ The edict of 1840 brought two kinds of council, *büyük meclis* (large council), (or *muhasilin meclisi* or *memleket meclisi*²⁰²) and *küçük meclis* (small council) which were instituted where a *muhasıl* was not appointed. The large council consisted of 13 members for each district. Seven of them were to be appointed from among state officials (*muhasıl*), his subordinator (*vekil*), the local police chief (*zabtiye memuru*), scribes (*katib*), the *kadı*, and the Greek orthodox priest of the district. The rest of the positions were to be filled by the elected notables of the Muslims non-Muslims and guilds.²⁰³ The presence of non-Muslim representatives in the council was an innovation that distinguished councils from the earlier divan.²⁰⁴

Civil members of the council were elected through indirect elections. In the large councils, the candidates, who were described as the most intelligent, wise and able members of the country and those accustomed to the dealing with the state and the country, would register their name in the local court. Then an election committee would be selected on the basis of lot in *kazas* and villages. Meeting in the center of the district, they would examine, interview, and discuss each of the candidates and then elect the representative of council.²⁰⁵

²⁰¹Bülent Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850*, 156; Moshe Ma'oz, *Ottoman Reforms in Syria and Palestine, 1840-1831* (Oxford: Clandon Press, 1968), 35.

²⁰² ÇŞS. 1122,50.

²⁰³ “.....müzakere-yi tesviye-yi umur-u memleket için birer meclis tertib ile kendüsü ve maiyyetinde bulunan katib, hakim ve müftü ve bir asker zabiti ve vucuh-u memlekette dirayetkar ve mücribü'l-etvar dört nefer ve eğer ol mahalde reaya bulunur ise onlar dahi metropolid ve iki nefer kocabaşına ceman azası 13 neferden terki olunarak meclis-i mezkure haftada iki üç gün tayiniyle cümlesi birleşib gerek mesalih mukteziye ve gerek umur-u memleketin beyinlerinde bil-müzakere müstakilen kaleme alıcak şerait ve usule tatbikan icra-yı ihsanlarına mübaşeret olunması ve kürsili-vada bulunacak müşiran-i kiramım reis-i meclis olmak lazım olacağından müşiran-ı müşarün ileyhin evkat-i muayenede bizzat hazır olmak üzere gerek ol meclis ve gerek kazalarda tesis kılınacak meclis-i azam namıyla memuriyeti iktiza idenler ahali-i beldenin kendi müntehib ve muhtarları olan kimesnelerden olarak işbu meclisler riyaseti dahi farzan bir mahalde ferik bulunupda riyasete gabiliyeti nezdi devlet-i aliyemde mütehakkik ve ...riyaretinin ihalesi ve maada mahalde dahi aza-yı meclis memurinde herkim intihab eder ise onun.....meclis tayini ile işbu meclisin tesisleri onüç neferden ibaret olması ve muhasıl-ı emval olanların ikamet edecekleri kasabalardan başka kasabat ve karye dahi vasi olunacak küçük meclis azasının dahi icabına gore tertibi ile vakıa müzakere ve mutaala ve karar-i madde-i muzaf olduğu büyük meclise inha ve ifade kılınmış...” (ÇŞS. 1122, 38); also see Shaw. *History of the Ottoman Empire and Modern Turkey* 2, 84.

²⁰⁴ Reşat Kaynar, *Mustafa Reşit Paşa ve Tanzimat* (Ankara: TTK, 1985), 257.

²⁰⁵ Musa Çadırcı, *Tanzimat Döneminde Anadolu Kentlerinin Sosyal ve Ekonomik Yapıları*, 212-218.

Large councils were established in cities where there was the *muhasıl-ı emval*. The Dardanelles in this respect had a large council. In the council, there were four representatives apart from the state officials. The Muslims had two representatives (*aza*), in the case of 1840 Council of the Dardanelles, Pazarbaşı Elhac Hasan Efendi and Sandıkemini Elhac Süleyman Ağa and the non-Muslims community had two Greek representatives, Kocabaşı Eci Praşko and Kocabaşı Haralam. The old notables, the Pazarbaşı Elhac Hasan Efendi was a well-to-do merchant and Sandıkemini Elhac Süleyman Ağa previously was the city *muhtar* of the Dardanelles;²⁰⁶ the two Greek representatives were also the leaders (or *kocabaşı*) of the community. Therefore, no great change occurred in the structure of local government as far as the authorized people were concerned.

Like the Armenians, the Dardanelles Jews did not take part in the newly established council in the Dardanelles. This can be explained in two ways. First was the misunderstanding of the *muhasıllık* edict by local administrators. The post was open to Greeks. Second was their small population. These problems prevented the full participation of locals in local administrations

In 1840, *müşir paşa* was the head of the large council in the Dardanelles.²⁰⁷ He, as a military officer was responsible for maintaining order, providing security for the collection of taxes and solving disciplinary problems through the regular army or *redif* (reserve soldiers). This indicates that Tanzimat's aim was to create a

²⁰⁶ ÇŞS. 1121, 23.

²⁰⁷ "...bi-lütfih-i subhanehu ve teala memalik-i mahruse-i şahanemde derdest-i icra olan tanzimat-i hayriye ahval-i iktizasınca bu defa taraf-i saltanat-i seniyemde muhasıl tayin olunan mahallerin umur-u zabtiyelerini eyalet ve sancak müşir ve ferikleri paşalar maiyetlerinde asakir-i muntazamiye bulunduğu halde sancaklarında tayin olunacak asakir-i zabitanı ve neferat-ı marifetiyle icra ettirilecek asakir-i mezburede lüzüm-u mikdarı umur-u tahaffuza memur kılınıb maadasını icabı vechle muhasıl-ı emval bulunan yerlerde mahallerinin hal ve cesametine göre umur-u zabtiye ve tahsiliyesinden ne mikdar asakir istihdamı lazım geldiyse kendi kazalarının redif neferatından münavebetle tertib ve tayin kılınması hususularına karar verilerek bi-tevfikillahi teala rumeli ve anadolu'da ber-vech-i muharrer tanzimat-i hayriyeleri icra olunmakda olan eyalet ve sancakların inzibat-i idareleri zımında münasebet-i muvakkatiyelerine ve icab ve iktizasına göre bazıları diğerlerine ilhal suretiyle takım takım doluşturulub senki ferik-i müşarun ileyhın ilhaken uhdende bulunan gelibolu sancağı umur-u zabtiyesi edirne eyaletine ilhak olunmuş ve biga sancağının dahi umur-u maliyesi taraf-i devlet-i aliyyemden nasb ve tayin olunan muhasıllar marifetiyle zat-ı hilafetsimat-i şahaneme vedia-i huda ol ahali ve sekenesinin istihsaline taraf-ı müstecmi el-hamd ve 'ş-şeref şahanem için cümlesinden davat-ı hayriye isticlabına sarf ve rüyet ve umur-u memurene dair taraf-ı ser-askeriden gönderilecek talimat mevaddı üzre amel ve harekete ihtimam ve dikkat eylemek babında fermanım olmağın" (ÇŞS. 1122, 34).

more powerful central authority by local functionaries and the military. The council discussed and decided on local administrative and judicial responsibilities in the district,²⁰⁸ advised the *muhasıl* or his *vekil* about economic matters, especially taxation.²⁰⁹ Local councils were also responsible for all municipal functions of a city. However, the scope of the elected members' administrative and political power in the council was questionable during the early years of the Tanzimat. This was a consequence of the council's sporadic nature as well as the dominance of statesmen especially *müşir*. The council members' political immaturity also contributed to the council's lack of power.

In the developing years of the Tanzimat, some changes occurred in the provincial council system.²¹⁰ After the abolition of the *muhasıl* system in 1842, the councils continued to exist as *memleket meclisi* although a different election method was applied. According to the new system, the members of the council were elected by the *kaymakam* who replaced the *müşir*. In addition, in the province, the *eyalet idare meclisi* whose members were elected by the district councils, were established under the supervision of the *vali*.²¹¹ In 1843, the Council of Agriculture (*Ziraat Meclisi*) was also established and a *ziraat müdürü* was appointed to each province and district. The approval for new appointments to the council by the Ottoman government was regulated in 1844 to make the councils more effective.²¹²

From the inauguration of the Tanzimat to 1845, many changes in practice occurred in the conditions of the interior. Six years after the proclamation of the Tanzimat, many problems still continued. This shows how deep the roots of these problems were and that they required more radical reforms. Some groups in society who had benefited from the old system, opposed the reforms consciously or

²⁰⁸ “.....ceza ve kabahatleri meslislerde müzakere ve tahkik ile mukteza-yı şeriye ve cihetle ise öylece icra ve mukaveleye teali kalt ve sair bu misüllü kuzahete cesaret edenler olur ise ol makule keyfiyeti meclisler tarafına dersaadete ilam ve inha kılınması” (ÇŞS. 1122, 38-39).

²⁰⁹ Kaynar, *Mustafa Reşit Paşa ve Tanzimat*, 226-34.

²¹⁰ Stanford J. Shaw, and Ezel Kural Shaw, *History of the Ottoman Empire and Modern Turkey, Volume 2: Reform, Revolution, and Republic, 1808—1975* (Cambridge: Cambridge University Press), 81-82.

²¹¹ Bülent Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850*, 158.

²¹² Shaw *History of the Ottoman Empire and Modern Turkey* 2, 81

unconsciously. Nevertheless, the main problem was the equitable evaluation of property, fair distribution of poll tax and definitive abolition of forced labor, *angarya*.²¹³ The most serious weakness was the deficiency of well-trained, honest officials as the Tanzimat reform required vast administrative change. Generally, military men were appointed in excessive numbers to civilian positions.²¹⁴ Therefore, in his speech during the opening ceremony of the *meclis-i Vala* on 13 Ocak 1845, Sultan Abdulmecid acknowledged that the results of the Tanzimat were unsuccessful. In addition, he requested that the people take measures to apply the reforms.²¹⁵ Therefore, in May 1845, the Muslim and non-Muslim local representatives and nobles were called to İstanbul to submit reports about the problems and demands of their own regions.²¹⁶ After the meetings and negotiations between the local and governmental representatives, the council of public improvements (*imar meclisleri*) were established.²¹⁷ This council decided to carry out a new survey to make correct assessments in the country in 1845. Nevertheless, the survey of the Dardanelles in 1845 was not compiled, possibly due to the fire of 1845.

4.3. TAXES

One of the primary objectives of the Tanzimat was to fortify the taxation system, which had depleted the Ottoman cash reserves for a couple of centuries. The Ottoman central government believed that the financial structure was corrupt due to the abuses and malfunctioning of the taxation system. After the Tanzimat, they intended to correct and manage the revenue flow through the central treasury in order to succeed in the Tanzimat reforms, which needed immediate financial

²¹³ Bülent Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850*, 173

²¹⁴ Stanford J. Shaw, "Local Administration In the Tanzimat", 36.

²¹⁵ Çadırcı, *Tanzimat Döneminde Anadolu Kentlerinin Sosyal ve Ekonomik Yapıları* 199.

²¹⁶ For the example of Salonica see. Bülent Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850*, 171.

²¹⁷ For the application of imar, meclis see Satıcı "Tanzimat'ın Bursa'da Uygulanması (1839-1856)", 139-140.

resources.²¹⁸ To accomplish the aim, the state re-organized the existing taxation system which consisted of both *şeri* and *örfi* taxes. The tax farmer had played a key role in the earlier decentralized Ottoman taxation process. The tax farm system, in which the tax farmer had the right to collect the income by submitting a lump sum payment to the state was abolished one year after the Gülhane Hatt-ı Hümayun with the issuance of the *muhasıslılık talimatnamesi* which appointed salaried agents of the state collector (*muhasıl*) or his subordinator (*vekil*) to put all these taxes under the direct control of the central government.²¹⁹

After the inauguration of the Tanzimat, according to this *talimatname*, the state abolished all the traditional taxes with exception of the tax on sheep (*ağnam resmi*) and the poll tax (*cizye*), and the tithe (*aşar*). Instead of all *örfi* taxes or *ad hoc*, such as the *redif*, *tevziat*, and *menzilhane* the state introduced an income tax (*temettu vergisi*).²²⁰ In addition, the Tanzimat reforms abolished the *tekalif-i bedeniye* or *angarya* that is customs taken as labor services, tax exemption. The new urban taxes were imposed and collected with reasonable efficiency and their regularity and relation to income seemed to stimulate trade and industry.²²¹

To understand the changes in taxation system during the early years of Tanzimat, it is necessary to evaluate the Tanzimat reforms along with the Baltalimanı Convention of 1838, which the treaty tried to incorporate the Ottoman Empire into the capitalist world. The Baltalimanı Convention of 1838 and Tanzimat reforms affected the trade and cultivation in the Dardanelles by reorganizing the taxation system. Consul Leander, who served as vice- Consuls in the Dardanelles during the early years of the Tanzimat made remarks which clearly reflected the general attitude in the Dardanelles:

The effect produced in these parts by the introduction of the new system is decidedly favorable to commerce in general. The freedom of trade in much abolition of monopolies has occasioned the produce of the country in many

²¹⁸ Shaw, Stanford J. "The Nineteenth-Century Ottoman Tax Reforms and Revenue System." *IJMES* 4 (1975), 421-2.

²¹⁹ ÇŞS. 1122, 38-39.

²²⁰ More more information see. Abdulatif Şener, *Tanzimat Dönemi Osmanlı Vergi Sistemi*; Levi, "Shaavat Anıım", 184.

²²¹ Shaw, *History of the Ottoman Empire and Modern Turkey* 2, 96.

instances to double in value. And the people, finding their revenue increasing in proportion, without being any longer subjected to the arbitrary of the Voivodes, they also find their wants increase with the means they possess of providing for them. This gives rise a grater consumption of goods, chiefly manufactures and colonial produce.²²²

According to the report, the people of the Dardanelles were suspicious about the new reform measures of Tanzimat especially the survey of the *Temettuat*, and they were also unable to understand the principles of the Tanzimat. As time went on, however, the advantageous amendments in local administration in favor of the middle and lower classes, especially cultivators, gradually converted to positive people's perception of the Tanzimat reforms in the Dardanelles. Consul Leander's remarks clearly reflected the general sentiment in the Dardanelles:

The people at first were not favorable to the registration system, but they now begin to feel its advantages in security of their property; and with proper encouragement from government, this part of the Sultan's dominions, in course of few years, would become in almost a flourishing state...²²³

In the light of archival documents, during the early years of the Tanzimat, despite of Dardanelles' multinational, multi-religious and multilingual structure, there were no reactionary movements by the ordinary Muslims or non-Muslims against the introduction of reforms. Because the Dardanelles, through commerce and crafts in all communities had an increasing liberal attitude and tolerance among the people and there were no great differences between communities, although some communities dominated certain sectors of economic activity. For the Muslim population, the Tanzimat reforms were the first step in establishing a more centralized state, and of increasing the power of the sultan's authority. For non-Muslim subjects, those reforms would protect their rights and give them new freedoms as subjects of the Ottoman Empire.²²⁴

Nevertheless, those who had benefited from the previous system, especially tax farmers and leaders, were naturally displeased with the changes that would

²²² *Correspondence Respecting the Operation of the Commercial Treaty with Turkey of August 19, 1838* (London: T. R. Harrison, Sy. Martin's Lane, (Account & Papers, May 31, 1841), 10.

²²³ *Ibid.*, 9.

²²⁴ Bülent Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850*, 180.

have affected their position in society. The tax farmers, or *voyvodos*, opposed the change with the fear of losing their economic interests from taxes or trade. Similarly, the leaders of the Jews or Christians had some question in their minds so they opposed the new reforms. Moreover, especially, religious leaders in the empire opposed the new regulations because the changes would diminish their power. The introduction of secular courts or adoption of new clothing and fez that were prohibited by the religious leaders who threatened members of their community with punishment or excommunication showed the objection of these religious leaders.²²⁵ Therefore, they favored the preservation of their own institutions rather than participation in the areas of education, health and welfare.

The new taxation system was based mainly on the abolition of tax-farms and the new distribution of new tax practices in large measure but some of the old system was still in practice in the Dardanelles. The Abolition of tax farming protected the peasants from injustice more than before. So this new system was more just in comparison to the earlier system according to the report of British Consuls, Leander, who witnessed the changes during the early years of Tanzimat:

Amelioration is quite evident among the rural classes of people. If not heavily taxed, and a moderate number of hands only taken from the plough for the service of the Government, the immense tracts of lands lying waste in different direction will be gradually taken in and cultivated. It is estimated that upwards of 25 per cent. More land has been worked by the farmer than in any preceding one for a great length of time past; the value of landed property in the villages greatly increased since the introduction of the new system, in some cases more than 50 per cent. And although much difficulty experienced by many inhabitants in establishing their right to property belonging them, owing to the suppleness of the Turkish law, and in some instances, on account of the members of councils having a personal interest depending upon the issue of the cause brought before them; yet as the great part of these disputed cases arose from the rapacity of the former Voivodas who laid hands upon whatever property they thought they could touch with impunity, and afterwards disposed of the same to others, it is to be hoped that means will be found to bring matters of this nature to a speedy termination; after which the new system of registration established by the Ottoman government, will afford additional security to the landed proprietors by the faculty they ever possessed of consulting the public registers whenever their interest required them to do so, and no longer exposed, as in former times, to see themselves

²²⁵ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 158; Bülent Özdemir, *Ottoman Reforms and Social Life: Reflections From Salonica 1830-1850*, 190.

disposed of their property when some casualty happened, by fire or other misfortune, to deprive of their title-deeds.

According to the new law, a reference to the public register, accessible to all parties, clears up all doubts as to the validity of any claim made to property by any individuals.

It is nearly two years ago that Commissioners were sent down here, on the behalf of government. For in the different provinces the purpose of making evaluation of the property belonging to each individual upon which it appears that the rating of the new system of taxation has been based; and although the peasantry in general are still taxed much higher, in proportion to what they possess than the more affluent landed proprietors. But the contribution they are called upon to make, do not reach within 50 per cent of what was formerly levied upon them by the Voivodes. This observation particularly applies to the provinces of Ezine and Ayvacık. In other 40 per cent may be near the mark.

In former times, the inhabitants of town were taxed in a much lighter than the inhabitanes of the country, but according to the new system of taxation, where each individuals quota is specified in a list sent from Constantinople, but latter have now rather the advantage.²²⁶

The *muhasıl* system did not work as expected, since the assumed raising and consolidation of the income tax could not be obtained. Therefore, the *muhasıls* were abolished in 1842 and their responsibility was given to *defterdar/ müdür* under the control of the *müşir* and *ferik/ kaymakam* who took over the full command of the provincial fiscal administration.²²⁷

4.3.1. TEVZIAT TAX

The *tevziat* tax was composed of many different kinds of payments and donations such as payment to the army, posting house, salaried officials, interest on monies borrowed for city affairs, and construction and repairing of buildings. In addition the tax covered, the expenses of the city made by the *memleket muhtarı* (head men of town) and non-Muslims' *kahya*, as well as the expenses of municipal affairs and so forth (see Table 43 in Appendices).

The Tanzimat changed the taxes paid by the Dardanelles Jews. Prior to the Tanzimat era in the Dardanelles, Muslims and non-Muslims alike paid the *tevziat* tax. The *şehir kethüdası* collected, registered, and sent the *tevziat* tax to the

²²⁶ Correspondence Respecting the Operation of the Commercial Treaty with Turkey of Agust 19, 1838 (London: T. R. Harrison, Sy. Martin's Lane, (Account & Papers, May 31, 1841), 9-10.

²²⁷ For more information see. Çadırcı, *Tanzimat Döneminde Anadolu Kentlerinin Sosyal ve Ekonomik Yapıları*, 203-249.

Ottoman central treasury. During the Tanzimat era, the Ottoman government terminated the *tevziat* tax except for one occasion before the new taxation came into practice in 1840. The new tax (the *Temettuat* tax) replaced the *tevziat* tax and the *naib* substituted for the *şehir kethüdası* in the duty of collecting local taxes. They paid for municipal needs into an account kept by *şehir kethüdası* who thereafter presented it to the *naib*, for a check and affirmation. The *kadı* gave his *ilam* or certificate copy which together with a copy of the account, was sent to İstanbul every six months. He divided the expenses of the city among the Dardanelles and its vicinity, also the Dardanelles amount was divided between Muslims and the non-Muslims Greeks, Armenians and Jews

The expenses of the Dardanelles between 1836 and 1839, recorded on the *tevzi* documents in *sicils* were shared at first by the Dardanelles and its villages at different rates. In this subject, the government always tried to control the proportion. The fifty-fifty proportion in the beginning increased to 2/3 and later to 3/5 in the Dardanelles' favor. The final rate was preserved in the *Temettuat* tax introduced after the Tanzimat. The part belonging to the Dardanelles was divided between Muslims and non-Muslims at different rates. The rate of 3/5 increased to 2/4 to Muslims' favor in contrast to the proportion written as 2/3 in *ilam*, then this rate returned to 2/3. The distribution of taxes among the non-Muslims were vague since there is no information.

Expenses of the Dardanelles between 1836 and 1840, recorded on the *Tevzi* documents in *sicils* were shared at first by the Dardanelles and its villages at different rates. The half and half proportion in 1836 increased to 2/3 in the same year and to 3/5 in 1840 to the Dardanelles' favor. The final rate was preserved in the *Temettuat* tax introduced after Tanzimat. The part belonging to the Dardanelles was divided between Muslims and non-Muslims at different rates. The rate of 3/5 increased to 2/3 to Muslims' favor. The distribution of taxes among the non-Muslims can be estimated from the *Temettuat* tax of 1843.²²⁸

²²⁸ "... nısfı kurraların kırk hanesi üzerlerine ve nısf-ı diğeri dahi beş hisse itibariyle üç hissesi kasabada mütemekkin milel-i selaseye ve iki hissesi ahal-i islama girmek üzere..." (ÇŞS. 1121:23); "... sülüsânı kurraların mevcut hanelerine üzerine sülüsü üç hisse itibariyle sülüsânı kasabada mütemekkin millet-i selase reayasına ve sülüs hisesini ehl-i islama vermek üzere..." (ÇŞS. 1121, 30); "...kaza-i mezbur ahalisine tadil ve tesviye şurutuna riayet olunarak tevzi ve taksim ve yerlû yerinde tahsil ve cem olunarak ve yahud tahsildariye namıyla ziyade akçe haz ü tahsil kılınmak lazımdır lede't-tahkik mütecasir olanların haklarından gelineceği muhakkak olduğuna binaen

Table 23: The Distribution of *Tevziat* Tax in the Dardanelles and Vicinity (1836-1840)

Years	Sources	Dardanelles				Vicinity		Total
	ÇŞS	Muslim		Non-Muslims				
		Krş.	%	Krş.	%	Krş.	%	Krş.
1836	1121:23	17.402 TL	20	26103	30	43.806	50	87311
1836	1121:30	9393	11	18.976	22	56.631	67	85000
1837	1121:48	9300	11	18.450	22	55.247	67	82897
1837	1121:64							91153,5
1838	1121:78							128715
1839	1121:93							90753
1840	1122:36	19435	17	29243	25	67025,5	58	115723,5
Average		13762, 6		23193		55677, 3		97364, 7

The table indicates that the amount and type of the expenses of the Dardanelles changed in the course of time. While the expenses belonging to Greeks, Armenians and Jews were recorded in all seven *Tevziat Defter*s, their amount changed. The Jewish community's expenses were generally parallel to its population percentage among the non-Muslims. The Greek and Armenian communities' expenses were similar to one another. While the Greek expenses were less in proportion to population, the Armenians' were quite higher in proportion to their population. Nevertheless, the total expenses of the non-Muslims were more than the total amount of taxes they paid.

Table 24: Distribution of Expenditures within the non-Muslims Communities in the Dardanelles (1836-1839)

Years	Sources	Non-Muslims						Total			
	ÇŞS	Greeks		Armenians		Jews		Non-Muslim		Remains	General Total
		Krş.	%	Krş.	%	Krş.	%	Krş.	%	Krş.	%
1836	1121:23	1963	37	1808	35	1465	28	5236	6	82075	94
1836	1121:30	5195	37	4500	33	4075	30	13770	16	71230	84
1837	1121:48	4990	35	4758	34	4435	31	14183	17	68714	83
1837	1121:64	5370	35	4661	31	5170	34	15201	17	75952,5	83
1838	1121:78	4157	31	4806	36	4394	33	13357	10	115358	90
1839	1121:93	2832	37	3010	39	1810	24	7652	8	83101	92
1840	1122:25	3200	40	2400	30	2398	30	9209	1	1148515	99
Total		27707	35	25943	34	23747	21	78608	5	1644945,5	95

ona göre amel ve hareket ziyade dikkat eylemeniz fermanım olmağın....” (ÇŞS. 1122, 35); “...meblağ-ı merkume beş sehem itibariyle sehem-i merkumenin üç sehem-i kaza-i mezbur kurralarına ve iki sehem derunu kasabada sakin ve mütemekkin ahal-i islama ve milel-i selaseye ve marû'z-zikr iki sehem beş sehem itibariyle üç sehem-i milel-i selaseye ve iki sehem-i ahal-i islama üzerine tevzi ve taksim....” (ÇŞS. 1122, 36).

The tax for the reserve soldiers, employed for the interior security, was the most important part of *tevziat* tax. In 1835 and 1836, the *İane-i Cihadiye (redif asakir-i mansure-i muhammediye mesarifi)* tax paid by the Dardanelles and villages was 5000 krş.. This amount was distributed so that 300 krş. would be paid by Karacaviran and half of the rest, 2350 krş. by the Dardanelles and villages. The Dardanelles' 2350 krş. was divided into 5 parts, two of which, 940 krş., for Muslims and 3 parts, 1410 krş. for non-Muslims. The apportionment among the non-Muslims was not precise.²²⁹ The amount was increased to 6500²³⁰ in 1836,²³¹ 1837,²³² and 1838.²³³ In this period while, non-Muslims paid 1333, 13 krş., Muslims paid 661, 27 krş.. The last tax was paid in 1840. In this distribution of 650 krş., Muslims paid 920 and non-Muslims paid 1440 krş.. The remaining amount was paid by the village of the Dardanelles.²³⁴

4.3.2. INCOME TAX (*TEMETTU VERGİSİ*)

As a part of the Tanzimat reforms, the *Temettuat* survey reflected an attempt by the state, under its centralistic understanding, to directly control the Empire's financial resources.²³⁵ Therefore, the financial reforms were the basis of the Tanzimat as the other administrative and legal reforms played a secondary role. According to the principles of the Tanzimat, all types of tax (*örfi*) and customs, except *ağnam*, *cizye* and *aşar* were abolished to introduce the new standard tax to everyone's individual income. And one single tax, profit tax, (*temettu vergisi*, *vergi-yi mahsusa*) was levied in 1840 according to the cadastre of 1840 which included information on individual annual income stemming from profession,

²²⁹ ÇŞS. 1121, 4, 23.

²³⁰ ÇŞS. 1121, 30.

²³¹ ÇŞS. 1121, 30.

²³² ÇŞS. 1121, 48.

²³³ ÇŞS. 1121, 78.

²³⁴ ÇŞS. 1122, 25, 36.

²³⁵ Birsen Durmuş, "The Agricultural Structure of the Foça Region in the mid-Nineteenth Century: An Examination of the Çift-hane System and the Big Farms in the Light of the Temettü Defters, 1844- 45 (H. 1260-61)" (MA. Thesis, Bilkent University, 1997), 1.

property and livestock. The survey was implemented under the supervision of the *muhassıl* and the district council according to the general rule. It was controlled and approved by the high council in İstanbul.

The tax was communal (*ancemaatin*) that means it was first distributed amongst the communities and later redistributed to individuals. Its rate was approximately 3 per cent and was paid in two installments. All foreigners were exempted from this tax because of the capitulation agreements. The share and redistribution of collective tax unit was as follows: the Muslim community paid approximately one-third (1/3) whereas non-Muslims paid the rest. However, in order to determinate how to levy the tax, a survey of income obtained from property, land and husbandry was made throughout the empire. When we look at the total amount of tax collected from the Greeks, Armenians and Jews, we can estimate the distribution of the non-Muslims' share among them. While the Greek community paid 58% of the amount, Armenians paid 29% and the Jews 13%. The same proportion must have been applied to the allocation of the *tevziat* taxes. According to this survey, the tax was redistributed to each household according to their income.²³⁶

Table 25: The 1840 Distribution of Income Tax Contributions in the Dardanelles

Community	Vergi		Men			Annual Income		
	Krş.	%	Number	%	Average of Vergi Krş.	Krş.	%	% to Vergi
Muslims	26839	32	632	46	42, 4	980035	43	2, 7
Rumiyan	32170	39	324	23	99, 2	671297,5	30	4, 7
Armenians	16439	20	214	16	76, 8	312226	14	5, 2
Jews	7595	9	209	15	36, 3	288242	13	2, 6
Total/ Average	83043	100	1379	100	60, 2	2251800,5	100	3, 6

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As table above shows, the amount of tax paid was 83043 krş. in the Dardanelles in 1840. The amount of the allocation of tax among the four communities was disproportional to their population percentage and annual income. While the Muslim (see Table 23 in Appendices) and Jewish communities

²³⁶ Kütükoğlu, "Osmanlı Sosyal ve İktisadi Tarihi Kaynaklarından Temettü Defterleri", 395.

paid less than their population and annual incomes due to exemptions, Greeks (see Table 24 in Appendices) and Armenians (see Table 25 in Appendices) paid more. In the Jewish quarter, approximately 86 Jews, 32 of who were extraterritorial, were exempted from the tax. The reasons for exemption varied; while extraterritorial Jews such as consuls, dragomans, and foreigners were exempted due to their privileged position, the rest were either poor, elderly, children, widows, the ill, and clergymen.²³⁷ Nevertheless, the exempted individuals' annual income was high due to the extraterritorial Jews' annual income. Likewise, Muslim religious officials such as and upper-echelon military officers etc., caused the tax to be disproportional.

Table 26: The Distribution Income Tax of 1840 Among the Dardanelles Jewish Community According to Annual Income Registers.

Income Group	Family		Tax					Income		General	
	No	%	Krş.	%	Per person	% to income	% to Gen	Krş.	%	Krş.	%
0	17	8	45	1	2, 6	-	0, 6	0	0	6500	1
1-500	65	32	830	11	12, 7	2, 7	2, 2	30678	11	36638	6
501- 1000	47	22	1513	19	32, 1	3, 7	2, 9	40290	14	51990	9
1001-1500	21	10	663,5	9	31,5	2, 3	1, 4	28702	10	45522	8
1501-2000	17	8	903	12	53, 1	2, 8	1, 7	32225	11	52600	9
2001-2500	12	6	551,5	7	45, 9	1, 9	0, 9	28816	10	57636	10
2501-3000	5	2	398	5	79, 6	2, 9	1	13514	5	36589	6
3001-4000	12	6	1026	14	85,5	2, 4	1, 2	42198	15	80808	14
4001-5000	5	2	600	8	120	2, 8	0, 9	21304	7	63004	11
5001-	8	4	1065	14	133, 1	2, 1	0, 7	49265	17	144605	26
Total/Average	209	100	7595	100	36, 3	2, 6	1, 3	286992	100	575892	100

ML.VRD.TMT. 5124

If we analyze the distribution of tax by categorizing the annual income of the Jewish community in 1840 to evaluate the taxpayers according to their class, we begin to draw some interesting conclusions. While the lower class shared 25% of annual income in the community, they paid 31% of the total tax. The reason for this inequity was that 17 lower class Jews, who did not have any annual income, paid

²³⁷ The poor were 24 porters, 2 tailors and 1 barber, 1 peddler, *eskici*, *yemenici*, *kaşkolcu* and *kibritçi*. Elders, children, widows, patients and clergymen numbered 23.

only 45 krş. and 74 low-class Jews, who had annual income between 500-1000, paid the most tax in the community.

In the middle class, while annual income proportion was 31%, they paid 28% of the tax. The annual income of upper class was 44% of the community's income, and 41% of the tax burden. Likewise, in all non-Jewish communities, middle and upper class tax rates were less than their annual income. Albeit the disproportion, the distribution of the tax in the communities was generally justifiable.

The twelve Jews, who paid the highest taxes, were engaged in such professions as jeweler, herbalist, *bezirgan*, *Kazzaz* and *çerçi* and their share in the community's annual tax was 4, 6%. Their percentage was also higher than the average in the Dardanelles (3, 6%) and the Jewish community (2, 6%).

Table 27: The Twelve Highest Income Tax Payments Among the Dardanelles Jews for the Year 1840

Profess.	Name	Rev.	Inc.	Pro.	Ani.	Gen.	Proportion Tax to	
							Inc. %	Gen. %
Jeweler	<i>Muhbir-i Evvel</i> Yuda	360	7240	13800	0	21040	4, 9	1, 7
	Kantarcioğlu Bahur	240	7920	6675	200	14795	3	1, 6
	Hento Oğlu Salamon	240	6065	18000	0	24065	3, 9	0, 9
Herbalist	Kantarcioğlu Sabatay	240	4180	10500	0	14680	5, 7	1, 6
<i>Bezirgan</i>	Sağır Cilyon	240	4100	4000	0	8100	5, 8	2, 9
<i>Bezirgan</i>	Koca Hayim	240	3750	3000	0	6750	6, 4	3, 5
Merchant	İsak	180	5000	0	0	5000	3, 6	3, 6
Herbalist	Arapoğlu Moşon	165	3200	2500	250	5950	5, 1	2, 7
	Gümüşgerdanoğlu Avram	165	3120	600	250	3970	5, 2	4, 1
Silk Dealers	Avram	154,5	1600	3500	0	5100	9, 6	3
Peddler	Davit	150	3080	60	300	3440	4, 8	4, 3
Herbalist	Yuda	120	4244	3700	0	7944	2, 8	1, 5
Total/ Average		2494,5	53499	66335	1000	120834	4, 6	2

ML.VRD.TMT. 5124

The highest tax, 360 krş., was paid by the *muhbir-i evvel* Jeweler, Yuda. However, he ranked second in the annual income after Kantarcioğlu Bahur and Hento Oğlu Salamon who paid 240-krş.. So, why did he pay more? The reason was that, while Kantarcioğlu Bahur's and Hento Oğlu Salamon's income sources were generally from land and vineyard, Yuda's was from shops. The tax did not cover the tithe, *aşar*. Therefore, their income appeared to be less than Yuda's. Five Jews paid the second highest *vergi* in the same rate. The highest and lowest percentages

between *vergi* and annual income belonged to the herbalist among those who paid the highest amount of *vergi* in 1840. If we analyze both conditions, we see that Kantarcıoğlu Sabatay's property value was higher than Yuda's. Therefore, the disproportion between annual income and the tax paid can be explained by the income source -land- which was not liable to tax.

The tax previously paid by the Dardanelles increased in great proportion after the proclamation of the Tanzimat. Before the income tax, while non-Muslims paid approximately 23.193 krş. (63%), the Muslim community paid 13762, 63 (37%) and the non-Muslims' share in the last *tevziat* record was 2/3 in the Dardanelles.²³⁸ This amount increased sharply and non-Muslims started to pay 56.204 (68%) krş. and Muslims 26.839 (32%) in 1840. In 1843, while non-Muslims paid 59483,5 (%55) krş. Muslims paid 48145 (45%). It seems that, during Tanzimat, there was great instability in the distribution of taxes. While the proportion of non-Muslims' taxes increased to 68% in 1840, it dropped to 55% in 1843. The distribution of *Temettuat* tax in the Dardanelles and its villages in 1843 was similar to the last distribution of the percentage of *tevziat vergi* (3/5). While the Dardanelles' rate decreased to 40% (107628,5), the rate of rural area increased to 60% (161772,5) krş. in 1843. This problem shows that the value of the *Temettuat* was reduced and became more justified with the control mechanism.

Table 28: Income Taxes Levied in the Dardanelles in 1843

Quarters	Adults Male			
	Number	%	Amount	%
Cami-i Kebir	268	21	23575	22
Yalı	123	9	12450	12
Arslanca	84	6	6917	6
Çınarlık	48	4	4203	4
Gypies	43	3	1000	1
Muslims Total	566	43	48145	45
<i>Rumiyan</i>	378	29	34087	31
<i>Ermeniyan</i>	175	14	15137	14
<i>Yahudiyan</i>	176	14	10259,5	10
Non-Muslims Total	729	57	59483,5	55
The Dardanelles Total	1295	100	107628,5	100

ML. VRD. 841

²³⁸ ÇŞS. 1122, 36.

4.3.3. POLL TAX

Poll taxes, imposed on non-Muslims traditionally, were collected from men. As far as the religious, legal, and social aspects are concerned, the payment of the *cizye* reflects the complete subordination of the non-Muslim subjects to the state. This tax also demonstrates the duty of the ruler to protect his non-Muslim subjects in exchange for the payment of the tax.

The poll tax was collected in three kinds according to the person's economic situation; all destitute, singles, and widows, children, elderly, religious officials and patients were exempted.²³⁹ The survey, allocation and distribution changed from time to time. In 1562, the tax was fixed and the *cizye* was divided into particular regions as *mukataas* to be collected by tax farmers. In 1830, Mahmut II redefined the amount of *cizye* as 48 krş. for the rich, 24 for the middle, and 12 for the poor.²⁴⁰ He further standardized the costs of the census and of local officials to provide their expenses. Hence 2 krş. for the rich, 1 for the middle, 0,5 for the poor would be collected. Next, the exemption for the non-Muslims religious officials were abolished in 1831 to thwart abuses.²⁴¹ The standardization of the collection costs could not stop the arbitrary actions in tax collections. Finally in 1833 by abolishing the cost of collection, a single tax of 60, 30 and 15 krş. respectively from the three classes was imposed.²⁴² However, abuses in *cizye* collection continued as the tax farm system remained with all its difficulties. Nevertheless, with the Tanzimat reform's abolition of the tax-farm system, the *millet* leaders together with the *muhassıls* were held responsibility for collecting the taxes.²⁴³

²³⁹ Ömer Nasuhi Bilmen, *Hukuk-u İslamiye ve Islahat-ı Fikhiyye Kamusu* (İstanbul, 1987) 97-98; Boris Christoff Nedkoff, "Osmanlı İmparatorluğunda Cizye", *Bellekten* 8 (1944): 621.

²⁴⁰ Shaw, *The Jews of the Ottoman Empire and the Turkish Republic*, 96. In the Dardanelles in 1831-32, this amount were collected from non-Muslims (ÇŞS. 1120, 18-19).

²⁴¹ The religious officials in Biga sancak were obligated to pay poll tax with berat (ÇŞS. 1120, 18).

²⁴² ÇŞS. 1121, 79; Nedkoff, "Osmanlı İmparatorluğunda Cizye", 627; Gülnihal Bozkurt, *Alman-İngiliz Belgelerinin ve Siyasi Gelişmelerin Işığında Gayrimüslim Osmanlı Vatandaşlarının Hukuki Durumu (1839-1914)* (Ankara: TTK, 1996), 28.

²⁴³ For more information about poll tax see Document 8 and 9 in Appendices.

The distribution of the poll tax continued to fluctuate in the non- Muslim communities. Total number of Jews who paid the poll tax and total amount generated gradually decreased. 196 Jewish poll tax payers in 1827²⁴⁴ decreased to 184 in 1835 and 157 in 1845. 445 Greek taxpayers in 1827 increased to 1296 in 1835 and decreased 406 in 1845. 257 Armenian taxpayers in 1827 gradually decreased to 241 in 1835 and 182 in 1845.

Table 29: Poll Tax Levied from the Dardanelles Jews (1827-1845)

Years	High			Medium			Low			Total			G. Total	
	I	F	%	I	F	%	I	F	%	I	F	F %	Men	Krş.
1827*	26	0	13	105	0	54	65	0	33	76	272	0	272	5685
1835**	12	1	7	60	4	35	89	18	58		161	23	184	4305
1845***	11	0	7	53	1	34	83	9	59		147	10	157	3660

* D.CMH 27171, 7-8

**D.CMH. 40710

*** BOA. ML. VRD. CMH. 559

If we evaluate the distribution of three kinds of poll tax in the Jewish community, there was a decrease in the number of tax payers in the high and medium brackets which paralleled a decrease in the number of tax payers and amount of poll tax paid and indisputably, there was an increase in the number of poor class tax payers; 26 high class tax payers in 1827 decreased to 13 in 1835 and 11 in 1845; likewise, 105 middle class tax payers in 1827, decreased to 64 in 1835 and 54 in 1845. Contrary to high and medium poll taxes, the number of lower class taxpayers increased from. 65 in 1827 to 107 in 1835 and 92 in 1845. The opposite was the case for the Greeks. High poll tax payers among the Greeks boosted from 23 to 90. The more there were in the middle class, the more they had to pay. The 362 Greeks in this class in 1827 became 664 in 1835 and lowered to 192 in 1845. The poor Greek taxpayers numbered 33 in 1827 and 176 in 1835 and decreased in number in 1845. The Armenians, like the Greeks, became richer ranging 10 in 1827, 12 in 1835, and 39 in 1845. However, the middle was class reduced to 111 from 189 down through 146. For the lower class, the number appeared to be fluctuating (58- 83- 75).

²⁴⁴ As the register of 1827 was the book of population and poll tax, there were the all population of the Dardanelles both of Muslim and of non-Muslims. There were Jews who could not paid poll tax, 272-76=196 in 1827.

Table 30: Poll Tax Levied in the Dardanelles in 1845 According to Communities

Quarters	Houses		High				Medium				Low				Total (I/F)			Total (Men)	
			I	F	HI	%	I	F	HI	%	I	F	HI	%	I	F	I %	T	%
Gypsy ²⁴⁵	39	7																	
Greeks	309	56	32	0	0	58	280	12	41	64	82	0	10	34	394	70		406	55
Armenians ²⁴⁶	155	21	12	0	0	22	106	5	0	24	64	2	9	28	182	29		182	24
Jews	90	16	11	0	0	20	53	1	1	12	83	9	9	38	147	30		157	21
Total	553	100	55			100	439	18		100	229	11		100	723	22	100	745	100

BOA. ML. VRD. CMH. 559

According to the distribution of poll tax, the position of the Dardanelles Jews in the 1820s was better than in the 1830s and the 1840s. There was a gradual decrease in the amount of poll tax; while the number of high taxpayers was higher than non-Jewish communities and middle class was the majority in the community in 1827, this situation changed completely in 1835 and 1845. A deterioration in the socioeconomic conditions of the community; an increase in the number of exempted Jews such as extraterritorial Jews, elderly, children and widows; a decrease in population due to various reasons such as emigration; and registering different poll tax records due to traveling for their professions (as the non-Muslims did not pay *cizye* during the vacation) must have contributed to this change²⁴⁷

In contrast to negative factors for decreasing revenue, the presence of poll tax, foreigners increased the poll tax amount, causing fluctuations of the number of poll tax payers and the amount of the poll tax. Foreigners who stayed in the Dardanelles more than four months had to pay the poll tax.²⁴⁸ While in the 1820s, there were no Jewish foreigners, they appeared after 1830s; 23 in 1835 and 30 in 1845. In contrast to these few Jewish foreigners, foreign Greeks were more

²⁴⁵ In Arslanca Quarter.

²⁴⁶ Foreign Armenians settled in nine households.

²⁴⁷ Nedkoff "Osmanlı İmparatorluğunda Cizye", 611.

²⁴⁸ ÇŞS. 1120, 26.

numerous and caused greater fluctuated. The number of foreigners increased from 89 in 1827 to 879 in 1835 (surpassing the number of indigenous Greeks at 417, and then decreased to 12 in 1845. The number of Armenian foreigners was similar to Jews'; while there were no Armenians in the 1820's 27 Armenians in 1835 became 29 in 1845.

If we look into the percentage of the distribution of the three-class poll tax in communities according to years, we see that it was similar to the number of distribution of the poll tax payers. The proportion of the number of high class in Jewish community, (13%) in 1827, decreased to (7%) in 1835 and 1845. Likewise, the proportion of medium class in 1827 54% decreased to 35% in 1835 and 34% in 1845. However, the percentage of low class of 33% of 1827 increased to 58% in 1835 and 59% in 1845. With this distribution, the proportion of the low class members increased gradually. However, the situation in other communities was dissimilar to the Jews'. Among the Greeks, the medium class always constituted the majority. Among the Armenians, the middle class constituted the majority in 1820s and 1830s but in 1840s, the low class constituted the majority.

4.3.4. OTHER TAXES

Another major revenue during the Tanzimat was the customs tax (*gümrük resmi*) but in a radically different form. The customs tax involved duties imposed not only on goods passed into and out of the empire, but also those shipped from one place to another within the sultan's dominions. There were 4 major customs duties in the empire 1- the import tax (*amediyeye*), 2- the export tax (*raftiye resmi*), 3- the source tax (*masdariye resmi*) levied on certain goods produced and consumed locally such as tobacco and fish and 4- transit tax (*müriruye resmi*) imposed on Ottoman and foreign goods shipped within the empire. While the former two taxes were the foreign customs (*harici gümrük*), the latter two taxes were domestic customs (*dahili gümrük*). As the general customs had become %3 in 1938 because of capitulations, native industry could not compete with foreign goods and the treasury was deprived of much of its customs revenue. These regulations were altered somewhat in the empire's favor with the commercial treaty negotiated by Mustafa Reşit Paşa with England. The import duty was retained at 3 percent but an

additional 2 percent was imposed when such foreign goods were sold in the Empire, thus, raising the total to 5 percent. The exports were taxed 9 percent when they reached the harbor and additional 3 percent was imposed when they were loaded thus raising the total to 12 percent. Transit taxes of 5 percent were imposed on foreign goods shipped through the empire for sale elsewhere, with charges based on tariff schedules compiled by the customs office for the goods of each country rather than on their actual market value in the empire. At the same time, Ottoman goods passing through the empire were charged 8 percent as land customs, placing them on an equal footing with their foreign rivals through the Tanzimat period.²⁴⁹ With this treaty, the import and export percentage were higher than it had been. Nevertheless, at the same time foreign subjects were also allowed to import and export without any restrictions; and, some monopolies were abolished.

The tithe, *aşar*, was the single most important state revenue in rural areas. With the Tanzimat reforms, it was standardized at 10 percent of the harvest. The sheep tax, *Resm-i ganem* levied a set amount per head, and thus the classical system was preserved. Since the Jewish economic structure of the Dardanelles was not based on cultivation and livestock, the reorganization on this tax did not affect the Jews.

Since spirits were used by only the non-Muslims, the tax relating to it called *şıra* (grape juice), *müskirat* (spirit), or *zecriye* (prohibition) was the other important tax. The Tanzimat tax reform standardized it as the tax of intoxicating beverages (*müskirat*) at percent of its value. The non-Muslims paid the on the wine production. Until 1831, they paid 6 *para* (one fortieth of a *kuruş*) for a *kıyye*, later they paid 10 *para*. Later, they did not pay for personal consumption, but paid this tax for the sale of wine.²⁵⁰

One of the most important and lucrative of all the sources of revenue, instituted at the end of early years of Tanzimat was the tax applied to documents involved in governmental or commercial business. This stamp tax (*damga resmi*)

²⁴⁹ Shaw *History of the Ottoman Empire and Modern Turkey* 2, 103.

²⁵⁰ ÇŞS. 1120, 9.

was originally imposed by the treasury in return for the insignia (*alamet*) or embossed stamp of purity (*ayar damgası*) placed by the mint on articles of gold or silver. The tax was assessed on the value of goods usually at the rate of 1/40, 1 *para* per *krş.* Ultimately it was considered an excise tax and was abolished in 1839.²⁵¹ In addition, there was a fee (*harç*) charged to the recipients of decrees, salary documents, and the like, by the scribes issuing them, but also it was abolished with other *örfi* taxes. Soon afterward, in 1845, they were introduced with different names. The treasury printed a series of official blank papers embossed with stamped seals of different values (*damgalı varaka-yi sahiha*, or stamped legal document) that had to be used for all commercial and legal documents and contracts with the exception of judicial decrees and opinions issued by religious courts. These documents were sold by local financial officials already stationed in the district and town to help make the annual tax collections.

Many Jewish sources mention the existence of social tensions in the Jewish community from the sixteenth century, and this tension increased during the nineteenth century.²⁵² We have no precise data concerning the Dardanelles, but when we look at the imbalanced distribution of taxes along with the case presented below in Izmir, we can state that there were tensions in the Dardanelles, too. However, in the Dardanelles *sicils*, there is no data pertaining to the settlement of disputes among the Jews. By looking at this, we can say that, they solved their problems among themselves.

For example, the booklet, *Shavat Aniim* (cry of the poor) published by one of the factions during a rift in Izmir in 1847 gives valuable data on quarrels among the Jewish community members in Izmir.

The booklet gave information about the arrangements in the payment of taxes: “now the poor and the middle-class (*esnaf*) learned that our king, the righteous and merciful- may God bless him, ordered in his reform edict (*Tanzimat-i hayriye*) that there will be no more *cereme* taxes but only *punto*²⁵³ and *harac* and these are paid by every person directly to the governor.”²⁵⁴

²⁵¹ Shaw, *History of the Ottoman Empire and Modern Turkey* 2, 102.

²⁵² Levi, “*Shaavat Aniim*”, 183.

²⁵³ Literally points. It was applied for a short period during the first years of the Tanzimat.

According to this booklet, the poor and the *esnafs* hoped that communal taxes such as the indirect taxes (*gabela*) paid by the Jews to cover the expenses of the community, such as cemetery, clothes for the poor (*halbashat aniim*), the rabbi and religious court (*talmidei hahaim, asara batlanim*) would now be reduced. However, the indirect taxes on meat were increased.²⁵⁵ While the power and management was in the hands of the rich, the poor paid for the expenses by giving taxes. Representatives of the *esnaf* participated in the administrative council, but this was only *pro forma* participation; they lacked any real authority and were powerless against the rich who *inter alia* had good connections with the Turkish officials. Moreover, the number of the poor in the council diminished quickly and never returned to previous levels. The poor and middle class had to pay a great part of the indirect taxes. However, the direct community taxes were not increased.²⁵⁶

Nevertheless, the community taxation was the other aspect of the issue. Many communities had chronic debts and there was strife concerning the distribution of the communal tax. The state did not interfere with such taxation within the community; therefore, there was no substantive change in the community's taxation.²⁵⁷

²⁵⁴ Ibid., 186.

²⁵⁵ Levi, "Shaavat Aniim", 185.

²⁵⁶ Levi, "Shaavat Aniim", 186-7.

²⁵⁷ Weiker, *Ottomans, Turks and the Jewish Polity*, 158-9.

CHAPTER 5

THE FIRE OF 1845

The Dardanelles had suffered from a number of fires of different sizes as had almost all Ottoman cities. Similar to other cities, the Dardanelles had closely-constructed wooden houses and narrow streets which helped fires spread. Therefore, one little spark could end up causing a big disaster. The Dardanelles experienced two fires during the years preceding and following the Tanzimat, one in 1836 and again 9 years later in 1845. The fire of 1836, which affected the seaside Yalı quarter, was smaller of the two, (89 houses and 204 shops) burning houses and shops belonging mainly to Muslims. While the fire destroyed 89 houses and 204 shops, in total, the Jews lost only 2 groceries, a *civaci*'s, a glazier's, a wine cellar and 1 house.²⁵⁸

The fire of 1845, which greatly affected the lives of the Jews in the Dardanelles, will thus become the ending point of this thesis. The fire started on October 26 by an accidental spark in a house belonging to a Greek, Hacı Tutus Dogoros. Having spread with the help of hard winds, which are famous for blowing continuously in the Dardanelles, the fire lasted 15 hours, when it was finally extinguished near the Tıflı Mosque. Until it was extinguished, it had already incinerated 35 houses, 45 shops, 1 bath, 1 inn and 2 mosques (Çınarlık and Tıflı Mosques) belonging to Muslims; 45 houses, 38 shops and 2 pubs belonging to Armenians; 239 houses, 36 shops and 2 schools belonging to Greeks, and 112 houses and 84 shops belonging to Jews. The fire ultimately consumed a staggering total of 642 houses and shops. With 84 shops, destroyed Jewish commercial and craft life suffered bigger setback. In order to stop the fire, soldiers pulled down houses and shops with use of battle and siege machines and one by one operated fire pumps. However, extinguishing through such tools as axes, pickaxes, hooks, and pumps turned to be insufficient due to the hard wind. The fire was ultimately

²⁵⁸ HH. 52426-A, C.

extinguished only when the hard wind ceased to fan the flames. Miraculously only one non-Muslim resident died and one Muslim was injured.²⁵⁹

Table 31: Damaged Buildings during the Fire of 1845 in the Dardanelles

Community	Damaged Building During the Fire of 1845							
	House	Shops	Baths	Mosques	School	Inns	Pubs	Total
Muslims	35	45	1	2	-	1	-	84
Greeks	239	36	-	-	2	-	-	277
Armenian	45	38	-	-	-	-	2	85
Jews	112	84	-	-	-	-	-	196
Total	431	203	1	2	2	1	2	642

İ. DAH. 5679

The scope of the fire's damage can be estimated through the number of quarters and households in the city. Resources merely revealed the number of households 5 years before the fire. According to the *Temettuat defters* in 1840, there were 7 quarters including 1232 households. Of these 1232 households, 631 (51%) were belonged to Muslims whereas 601 (49%) was belonged to non-Muslims. The fire affected all communities, especially the Jews and Greeks living in the Dardanelles. When the numbers of households in 1840 are examined, it is observed that the fire of 1845 destroyed two-third of the Greek quarter and the entire Jewish quarter.

On the day after the fire, Governor Ibrahim Pasha visited the victims and ordered the distribution of 1 *kıyye* hardtack (*peksimet*) and 150 gr bread per day. Jews on the other hand, distributed 2 krş. to each person left destitute by collecting the money from among themselves. The sources show that Jewish charity served well as well as central government's aid did, which come some two months later. (for more information see chapter 2) In addition, some of the non-Muslims whose houses were destroyed by the fire were lodged in military barracks, whereas Muslims were accommodated in other buildings. Some tradesmen such as grocers and café-owners wanted to rebuild their shops immediately, but they were not allowed until the cadastral surveys had been completed. They were housed in tents and allowed to continue their commercial activities in those tents. The directorate of *Ebniye-i Hassa* appointed an engineer to supervise the construction of new buildings according to the rules.²⁶⁰

²⁵⁹ İ. DAH. 5679, 2, 5, 6.

²⁶⁰ İ. DAH. 5679, 7.

It took two months for the central treasury to provide aid for victims of the fire. This task was conferred to Edhem Efendi, aide of Tophane-i Amire General, who was given 150.000 krş. to distribute. In order to distribute the financial aid fairly, officials thoroughly surveyed the needy people under the supervision of Colonel Huseyin Paşa. At the end of the survey, 42 Muslims, 53 Armenians, 110 Jews, 202 Greeks, totaling 407 victims were given 368,5 krş. per person. İbrahim Paşa, the governor of Biga, Edhem Efendi and the *Kadı* supervised the distribution process, and every person aided was registered in a book.²⁶¹

Apart from the state aid, consulates in the Dardanelles wanted to aid the non-Muslim victims. In March 1846, consulates announced that they would request money from their own countries for victims who applied with petitions. Upon hearing this announcement, the non-Muslims asked for permission from the Governor to submit petitions. His office would not allow them, stating that it was unsuitable conduct for consulates to collect petitions to protect the *reaya*. The *reaya* were also told that their own conduct was unsuitable and illegitimate, for the non-Muslims in the Ottoman Empire were under the guarantee of the state. The office wrote to the embassies that they should warn their offending consuls not to stimulate the minorities. Apart from this, the consulates attempted to distribute some wheat from their own silos. However, this was also rejected by the governor's office on the grounds that non-Muslims were living under the debit of the Ottoman State and it alone had the power to provide the necessary aid to its *reaya*.²⁶² Therefore Ottoman concerns were prompted by the fear that help from the consuls would only incite the non-Muslims. After the fire, the state, to its credit, helped all with no religious discrimination. The demands of the consulates to help non-Muslim victims were not allowed.

Actually, with the proclamation of the Tanzimat, new measures were taken to prevent fires. The government endorsed the construction of stone buildings and wide streets between these buildings. Nevertheless, the people insisted on constructing wooden houses to which they were accustomed. Some people had their houses, shops or stores built from wooden materials although they had the

²⁶¹ İ. DAH. 5753; A. MKT.30/65.

²⁶² İ. DAH. 5679, 3, 12.

financial resources. stone buildings. There were two reasons behind this insistence: first, they thought that stone buildings were forbidden; second, they thought that the state would suppose them wealthy and would demand more taxes if they constructed stone houses. To sweep away this misapprehension, Abdülmecit II published an edict announcing that the people were allowed to construct stone buildings without accruing any additional taxes.²⁶³ This situation showed that people were suspicious of state. Apart from these factors, the people preferred wooden structures houses for these houses, due to their elasticity during an earthquake; and furthermore, wooden homes were easier to build, more economical to decorate, and allowed for renovation or additional as family circumstances warranted.

Moreover, the Jews established a fire brigade under the leadership of Mirkado to provide their own security for fire. Although fundamental services provided by for the personal security of individuals, this action leads one to suspect that people did not feel that secure. This was another understanding the state wanted to establish with the edict of the Tanzimat. The Jews who served as firemen were: Sabık Hamalbaşı Yasef, Pavun Sabatay, araboğlu Yusuf, Hamal Nesimoğlu Bahur, Hamal Yasaya, Hamal Moreno, Semanto Oğlu Nesim Çalıkoğlu Yako, Andıkoğlu-Onunoğlu İsak, Tarpanacıoğlu Liyazar.²⁶⁴ While all firemen were attached to the Armenians' fire brigade at the beginning, Jewish firemen were later separated from the Armenians. The state met the expenditures of these men through the taxes collected from the public. Total amount of the expenditures were 924 krş..

There were numerous negative after-effects from the two great fires. For one thing, the commercial life in The Dardanelles declined dramatically because of the destruction of the tradesmen's capital equipment, premises and stock. After the fires, construction of new buildings was begun later than expected. Delays resulted from the necessity of sending to the city to conduct cadastral surveys and draw maps. Then it became compulsory to construct stone buildings. As these activities crept forward, the people still found themselves frustrated and while the victims'

²⁶³ *İrade, Mesail-i Mühimme* 108; Şerif Korkmaz, "Çorum'un İdari, Sosyal ve Ekonomik Yapısı (Tanzimat-II. Meşrutiyet)" (PhD. Dissertation Gazi University, 2003), 244- 245.

²⁶⁴ ÇŞS. 1121, 43, 49.

need for food and accommodation were immediately met; there years passed and construction on new buildings had not yet begun. There is no information in documents about the emigration of some people of disgruntled citizens.

Seemingly apparently, then, the Dardanelles fires did not have a lasting place in public memory. There are no extant diaries eyewitness accounts or other primary source information about those fires, for the population in the Dardanelles changed to a very great extent soon afterwards. Non-Muslims, who constituted half of the population during Ottoman times emigrated and the city received new waves of immigrants.

The fires not only affected daily life in the Dardanelles, but they also become factors that shaped the living conditions there. The fire of 1845, especially must have greatly affected the socio-cultural life of the Jews, for the fire destroyed the entire Jewish quarter, erasing material culture elements such as the synagogue, books and households furnishings belonging to the Jews. Thus the extreme difficulty of finding written or published materials must be due to, not to failures of signifance, but to their having been destroyed along with everything else in the courses of the fires. Although those fires undoubtably caused difficulties in the short term, it certainly contributed to the chances among the tremendous changes in store for the Jewish people throughout the rest of the nineteenth century.

CONCLUSION

The Jews first appeared in the Dardanelles vicinity in 48 BC. They settled there in the seventeenth century and played an increasingly significant role in the socio-economic life of the area relevant to the rise of this vicinity in the international relations of the Ottoman Empire. They occupied prominent places as dragomans in the various consulates established in the Dardanelles as they also developed their role as merchants and artisans while in the growing domestic and foreign commercial life of the Dardanelles. Consequently, with their scrupulously observed obligations to the state, they played an important part in the Tanzimat process after 1839.

The last preparatory phase of the Tanzimat reforms can be traced back to the abolition of the Janissary corps in 1826. After this event, state authorities made arrangements, both in the Dardanelles and throughout the Empire for the reorganization of community leadership position, such as the creation of the grand rabbinate for the Jewish millet. In doing so, for our case, authorities intended to stabilize relations between the Jews and the Ottoman government. Apart from this, the state supported Jews who did not breed problems for the Empire like some of its Christian subject did. The most important one state protection was the one provided against “blood libels” in order to avoid a possible threat to the *millet* system.

The most remarkable developments, which affected the Dardanelles Jews at the beginning of the early years of the Tanzimat, were the Baltalimanı Convention in 1838 and the Proclamation of the Tanzimat the next year. Considering the necessity to evaluate Tanzimat reforms along with the Baltalimanı Convention of 1838 by which the Ottoman State tried to incorporate itself into the western world, in this study, we tried to demonstrate the extent to which these two milestones affected the administration, trade, taxation and land use patterns of the Dardanelles Jews.

The Tanzimat period marked was a turning point in the history of the Ottoman Empire in terms of relations between the state and its subjects. It is difficult to claim that the Baltalimanı Convention and Tanzimat reforms fundamentally transformed the socio-economic structure of the Dardanelles. Nevertheless, these two events did signal the onset of changes for the Dardanelles as well as for the Ottoman Empire. After the proclamation of the *Gülhane Hatt-ı Hümayun*, the relatively tolerant treatment of the Jews was no longer based on traditional principles regarding *zimmi*s, but instead, on the newly established concept of equality. The Baltalimanı Convention was one of the milestones in the sense that the Dardanelles became an important commercial center where agricultural output harvested in its periphery was exported. It also became a point through which the incoming manufactured goods were distributed. The Jews served as intermediaries in this trade with such professional titles as *çerçi*, *bezirgan*, *tüccar* etc.

As the principles of the Tanzimat indirectly affected Jewish relations with the state, but these changes did not interfere with communal autonomy stemming from the *millet* system. The Jews remained autonomous in questions of worship, jurisdiction, the levying of certain taxes, and management of their own educational and welfare institutions. In small communities such as the Dardanelles, the community's internal organization was not basically changed. That organization focused on immediate concerns such as administration of the synagogue, upkeep of the cemetery, maintaining of the social institutions such as a *talmud torah*, *bikor holim* and supervision of the *kashrut*, and maintenance of revenue such as *gabella*, weekly contributions, sale of *mitzvot* and capital tax.

Of course, the Jews' relations with the European states are important in terms of the changes in their lives. However, the relations in this period carried commercial concerns. European Jews at that time were not yet fully interested in matters concerning the Eastern Jews. During this period, Europe had no impact upon the institutional life of the Dardanelles Jews. The only element facilitating their relations with Europe was the dragomanship in European consulates. As dragomans, the Jews not only gave information about the Dardanelles- its commercial, political and social characteristics, its hinterland, etc.- but they also

served as intermediaries in the relations pursued with the European states. Moreover, the extraterritorial status of the dragomans enabled them to be more effective than other non-Muslim communities in their relations with the Ottoman State. Similarly, the European consulates played a very important role by utilizing the *millet* system and capitulations.

During the early years of the Tanzimat, the Dardanelles had a very dynamic socio-economic life based on both agricultural and non-agricultural activities such as service, trade, and crafts. The city, then, was the center of many crafts and the gate of internal and international trade, it was also an important export center for the fertile villages. Crafts mainly directed the domestic market whereas some business groups such as pottery, and tannery aimed export activities. Agricultural production was mainly domestic and foreign oriented.

Although there was not a sharp distinction among the profiles of professions according to ethnic origins, the Dardanelles Jews mainly specialized in some professions such as peddling, bartering, *helvacılık*, *börekçilik* (flan-maker), tinsmith, and *kantarcılık* (dealing of steelyards), dragomanship, herbalist, grocery, butchery, pottery, *kazzazlık* (dealing silk thread). They generally were behind other communities in agriculture and livestock breeding, but were particularly good at trade based on vineyard cultivation.

In Ottoman documents, there is adequate information about the relations between the Jews and the Ottoman State. According to these documents, the head of the community was the *kahya* (*kocabaşı*, *cemaatbaşı*). There were also *muhbirs* who were appointed along with the reorganization in the Muslim quarter in 1834. As time went by, *muhbirs* became more and more important in their relations with the state; they assisted the tax collection as in the census for poll tax (*cizye*), registered birth and death certificates, and checked the travel clearances (*mürur tezkeresi*) etc. During the early years of the Tanzimat, the *kahya* preserved his post, but the *muhbirs* often changed.

We observe a visible increase in the Jewish population during the early years of Tanzimat. This increase was not only the result of births but also of immigration. However, the Jews were living only in the center of the Dardanelles. Their population of 800 constituted only 10% of entire Dardanelles population; therefore,

they had no representatives in the county councils. Toward the end of this period, they appeared, though as guests, in the counties belonging to the Biga *sancak*.

The effect of the Tanzimat reforms on the Dardanelles Jews can be seen especially in the areas of community administration and *örfi* and *şeri* taxes. All traditional taxes except for the tax on sheep (*ağnam resmi*) and poll tax and tithe (*aşar*) were abolished after the proclamation of the Tanzimat. To substitute for the abolished taxes, the State levied a single tax named the *Temettu vergisi*. The Ottoman government also rearranged the collection of the *cizye*.

The *cizye* and the *temettu vergisi* or *vergi-yi mahsusa*, which replaced a variety of taxes collected to cover the expenses of the city and the center, were levied in accordance with the new objectives of the Tanzimat. With the arrangements in this period, expenditures and tax collections were included in a single treasury in order to fortify centralization of the state. This, however, caused an increase in the amount of taxes. The *Temettuat* tax was collected according to individual income which was determined through a survey on income, property, land and livestock. The *cizye*, on the other hand, was collected by the *muhbirs* since the tax farming system was abolished.

The *Temettuat* tax and *cizye* were collected according to the principles of *ancemaatin* or communal differentiations. In other words, the state distributed the total amount of tax between the Muslims and non-Muslims. Then, the share of the non-Muslims' was divided among communities. According to *tevziat* registries, non-Muslims paid generally 2/3 or 3/5 of the tax levied on the Dardanelles.

In the *tevziat* registry prepared before the *Temettuat* tax, the total amount of expenses of the Jewish community was recorded as the other non-Muslim communities. Although we cannot see how the non-Muslim communities divided the taxes among themselves. According to the *Temettuat Defter*, the Jews paid 10% of the Dardanelles' share which was less in proportion to their population. The amount paid in 1840 increased in 1843, but the tax brackets in the entire payment decreased. The Jews' expenses were less than that of the other communities and also so was their share in the tax distribution. This can be explained with the high rate of exemptions such as for the destitute and extraterritorials.

When the tax registries are examined for tax distribution in the Jewish quarter, it is apparent that there was a divergence in the distribution of income sources between the rich and the poor. This can be explained by the inequitable distribution of income sources and the presence of extraterritoriality that caused a high-income accumulation. When the income distribution of the Jews in the entire Dardanelles is examined, the indications are that they represented lower income groups.

The fire of 1845, marking the end of our investigation, was itself a turning point for the Jewish settlement in the Dardanelles. This fire destroyed half of the Dardanelles and the entire Jewish quarter. Since the elements of Jewish communal structure were destroyed during the fire, it is not difficult to guess that the Jews' situation changed after the fire.



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APPENDICES

APPENDIX A TABLES FROM POPULATION REGISTRY OF THE DARDANELLES JEWISH COMMUNITY (1834-1839)

Table 1: The Population Registry of the Dardanelles Jewish Community
(1834-1839)²⁶⁵

KK. 6442/158				
No	Name, Appearance & Situation	Age or Date of Birth	Poll-Tax Kind	Date of Death
1	<i>Araboğlu</i> , Medium Height, Black Beard, <i>Musa veled-i İşaya Sabatay</i>	28	T	
	<i>Avram</i>	1839		
		1837		1837
2	<i>Kantarcıoğlu</i> , Medium Height, Black Beard, Herbalist <i>Bahur veled-i Yuhanan</i>	45	A	
3	Son, Young, <i>Haim</i>	13		
4	The Other Son, <i>Yasef</i>	3		
5	Medium Height, Light Beard, <i>Avram veled-i Hinto</i>	36		
6	Son, <i>Benyamin veled-i Avram</i>	8		
7	The Other Son, <i>Refail</i>	5		
8	The Other Son, <i>İsak</i>	2		
9	The Other Son, <i>Semail</i>	1		
10	<i>Hahamoğlu</i> , Tall, Gray Beard, Herbalist <i>Haim veled-i Yasef</i>	55	A	
11	Son, <i>Nesim veled-i Haim</i>	3		
12	Grandson, Young, <i>İsak Yasef</i>	14	N	Marmara
13	Medium Height, Gray Beard, <i>Selanikli Terzi Avram veled-i İsak</i>	42	T	1839
14	Medium Height, Gray Beard, <i>Çanakçı Yako veled-i Salamon</i>	42	T	1839
15	Son, <i>Haim veled-i Yako</i>	2		
16	The Other Son, <i>Salamon</i>	9		
17	<i>Kuyumcuoğlu</i> , Medium Height, Light Beard, Herbalist <i>İsak veled-i Refail</i>	45	T	1838
18	<i>Oğlu</i> , <i>Salamon</i>	5		
19	<i>Kunduracioğlu</i> , Tall, Brown Beard, <i>Kantarcı Salamon veled-i Musa</i>	40	A	
20	Son, Young, <i>Musa veled-i Salamon</i>	10		
21	Nephew, <i>Kunduracioğlu, İlya veled-i Salamon</i>	2		
22	<i>Tokatlıoğlu</i> , Short, Black Beard, <i>Bakkal Vital veled-i İsak</i>	35	T	
23	Son, Young, <i>İsak</i>	11		
24	Brother, Medium Height, Light Brown Mustache, <i>Tokatlıoğlu, Çolak Sabatay veled-i İsak</i>	40	N	
25	Son, Young, <i>İsak</i>	13		
26	The Other Son, Young, <i>Yako</i>	13		
27	The Other Brother, <i>Tokatlıoğlu</i> , Medium Height, Black Beard, Herbalist <i>Nesim veled-i İsak</i>	32	A	

²⁶⁵ The same wording is used in the translations as the actual text.

Table 1: Continued

	<i>Mutadya</i>	1834		
	<i>Mordehay</i>	1838		
28	Son, <i>İsak veled-i Nesim</i>	3		
29	The Other Son, <i>Mordehay</i>	2		
30	The Other Son, <i>Haim</i>	4		
31	Medium Height, Brown Beard, <i>Kantarcı Haim veled-i Nesim</i>	35	T	
	<i>Bahur</i>	1834		
		1834		
	<i>Isak</i>	1838		
32	<i>Terzioğlu</i> , Medium Height, Black Beard, <i>Mahir veled-i Refail</i>	35	T	Dead
	<i>Refail</i>	1834		
33	Medium Height, <i>Araboğlu</i> , Black Beard, <i>Sabatay veled-i Aşer</i>	43	T	
	<i>Hayim</i>	1835		
34	Son, Young, <i>Aşer</i>	13	N	
	<i>Bahur</i>	1838		
35	The Other Son, Young, <i>Musa</i>	10		
36	The Other Son, <i>David</i>	3		1835
37	Medium Height, Black Beard, <i>Afram veled-i İsak</i>	45	T	Dead
38	Son, Young, <i>Terzi İsak</i>	14	N	Fugitive
	<i>Avram</i>	1836		
39	<i>Sento</i> Grandson, Medium Height, Black Beard, <i>Eskici Fıskiye veled-i Salamon</i>	45	A	
40	Son, <i>Haim veled-i Fıskiya</i>	7		1837
41	<i>Rafikaoğlu</i> , Medium Height, Gray Beard, <i>Kuyumcu Nesim veled-i Musa</i>	55	N	
42	Son, Young, <i>Musa</i>	19	T	
43	The Other Son, Young, <i>Madalya veled-i Nesim</i>	12		
44	The Other Son, <i>İsak</i>	1		
45	<i>Çadircioğlu</i> , Tall, Brown Beard, Peddler <i>Avram veled-i Haim</i>	35	A	
46	Son, <i>Haim veled-i Avram</i>	12		
47	 <i>Oğlu</i> , Medium Height, Brown Beard, <i>Kıyıcı İsak veled-i Emanuel</i>	32	T	Dead
	<i>Manuel</i>	1249		
48	Son, <i>Emanuel veled-i İsak</i>	8		
49	The Other Son, <i>Kemal</i>	3		
50	Brother, Medium Height, Light Beard, <i>Kıyıcı Sabatay veled-i Emanuel</i>	25		
51	The Other Brother, Short, Brown Beard, <i>Berber Vital veled-i Emanuel</i>	20		
	<i>Manuel</i>	1836		
52	<i>Kuyumcu Salamon</i> oğlu, Medium Height, Brown Beard, <i>Salamon veled-i Fıskiye</i>	28		
	<i>Sabatay</i>	1839		
53	Son, <i>Fıskiya veled-i Salamon</i>	7		
54	The Other, <i>Haim</i>	2		
55	Medium Height, Gray Beard, ... <i>Sağır David veled-i Avram</i>	80	T	
56	Son, Tall, Brown Beard, <i>Mişon veled-i Avram</i>	50	A	
	<i>Yuda</i>	1837		
	<i>Salamon</i>	1836		
57	The Other Son, Medium Height, Young, <i>İsak veled-i David</i>	19		
58	Grandson, <i>Yuda veled-i Mişon</i>	5		Dead
59	<i>Boğazlayıcı Haham</i> Medium Height, <i>Haim veled-i Yasef</i>	24	T	
	<i>Sabatay</i>	1835		

Table 1: Continued

60	Son, <i>Yasef veled-i Haim</i>	1		1835
61	<i>Baronoğlu</i> , Medium Height, Black Beard, <i>Cilbon veled-i Semail</i>	40	T	
62	Son, Young, <i>Semail</i>	18	N	
63	The Other Son, <i>İsak</i>	8		1835
64	<i>Gümüşgerdanoğlu</i> , Medium Height, Brown Beard, <i>İsak veled-i Avram</i> (<i>Muhbir-i Sani</i>)	52	T	
	<i>Mordehay</i>	1838		
65	Son, Medium Height, Black Beard, <i>Avram veled-i İsak</i>	28	A	
	<i>Mirkado</i>	1836		
66	The Other Son, <i>Semail</i>	3		1839
67	Medium Height, Light Beard, ... Son of <i>Refail</i>	32	T	
68	Medium Height, Brown Beard, <i>Aşık Avram veled-i İsak</i>	32	T	
	<i>Bahur</i>	1837		
69	<i>Araboğlu</i> , Medium Height, Gray Beard, <i>Bahur veled-i İlya</i>	45	A	
70	Son, <i>Naftali</i>	2		
71	Son- in- law Tall, Black Beard, <i>Terzi Yasef veled-i Menahim</i>	22	T	
72	<i>Araboğlu</i> , Medium Height, Brown Beard, <i>İsak veled-i</i>	38	T	1835
73	<i>Kantarcıoğlu</i> , Medium Height, Light Beard, ... <i>Sabatay veled-i Yako</i>	32	T	
		1836		
74	Son, <i>Yakooğlu veled-i Sabatay</i>	7		
75	Tall, Black Beard, <i>Yuda veled-i Hazday</i> (<i>Muhbir-i Evvel</i>)	28	T	
76	Grandson, <i>Hazday veled-i Yuda</i>	2		
77	<i>The Other Oğlu</i> , <i>Mubayaacıoğlu</i> , Young, <i>Yasef veled-i Yasef</i>	12	N	
78	Tall, Black Beard, <i>Tafracı Haim veled-i Mair</i>	42	T	
79	Son, Young, <i>Bahur veled-i Mair</i>	14	N	
80	Medium Height, Gray Beard, Herbalist <i>Kahya Bahuroğlu</i> , <i>Yeşova</i> <i>Salamon</i>	38	T	
		1836		
81	Son, Young, <i>Mirkado veled-i Bahur</i>	10	N	
82	The Other Son, <i>Avram</i>	7		
83	The Other Son, <i>Nesim</i>	2		
84	Tall, Black Beard, <i>Sabatay veled-i Semail</i>	40	T	
85	Son, Young, <i>Semail</i>	15	N	
86	The Other Son, <i>İsak</i>	10		
87	<i>Çadırçıklı</i> Tall, <i>Sparse Beard</i> , <i>Avram veled-i Yasef</i>	30		
	<i>David</i>	1834		
	<i>Yuda</i>	1836		
	<i>David</i>	1836		1838
88	Son, <i>Bahur veled-i Avram</i>	7		Dead
89	The Other Son, <i>Yasef</i>	2		
90	Medium Height, Black Beard, ... <i>Salamon</i>	30	T	
	<i>Semail</i>	1836		1838
	<i>David</i>	1837		
91	Son, <i>Semail veled-i Salamon</i>	3		
92	<i>Çalıkoğlu</i> , Medium Height, Brown Beard, <i>Terzi Salamon veled-i Haim</i>	38	T	1838
93	Son, <i>Haim veled-i Salamon</i>	7		1838
94	The Other Son, <i>Yuda</i>	3		
95	<i>Taragano</i> Tall, Black Beard, <i>Bakkal Mordehay veled-i Semail</i>	35	T	
	<i>Musa</i>	1837		
96	Son, <i>Semail veled-i Mordehay</i>	1		
97	<i>Kantarcıoğlu</i> , Tall, Brown Beard, <i>Şerbethaneci Mirkado veled-i Yako</i>	35	T	1839
98	Son, <i>Yakooğlu veled-i Mordehay</i>	2		
99	Medium Height, <i>Köse</i> Black Beard, Peddler <i>Haim veled-i Yasef</i>	23	T	

Table 1: Continued

100	Medium Height, <i>Yasef veled-i Haim</i>	10		
101	<i>Sişman Salamonoglu</i> , Tall, Light Brown Mustache, <i>Bahur veled-i David</i>	30	T	
102	Brother, Medium Height, Light Beard, <i>Sento veled-i David</i>	36	T	
	<i>David</i>	1837		
		1837		
103	<i>The Other Brother</i> , Tall, ... Peddler <i>Semail veled-i David</i>	23	T	
	<i>David</i>	1835		
	<i>Nasim</i>	1838		
104	<i>The Other Brother</i> , Young, <i>Sabatay</i>	14	N	
	<i>Yako</i>	1837		
105	<i>Şerbetcioğlu</i> , Medium Height, Gray Beard, <i>Simitçi İsak veled-i Yuda</i>	39		1835
106	Grandson, Young, <i>Salamon</i>	12	N	
				In Jerusalem
107	<i>Beylioğlu</i> , Medium Height, Gray Beard, <i>Musa veled-i Sabatay</i>	83	N	
108	<i>Kantarcioğlu</i> , Tall, Black Beard, Peddler <i>Salamon veled-i Yuhanan</i>	40	T	
	<i>Avram</i>	1835		
109	Son, Young, <i>Yako</i>	14	N	
110	The Other Son, <i>Yuhanan</i>	10		
	<i>Yuhanan</i>	1835		
111	Medium Height, Gray Beard, <i>Çolak Mişon veled-i David</i>	40		
112	Son, Young, <i>Salamon</i>	18		
	<i>Mişon</i>	1834		
	<i>Isak</i>	1838		
113	The Other Son, <i>David veled-i Yako</i>	14		1834
114	Medium Height, <i>İsak</i>	2		
115	Tall, Brown Beard, <i>İstimarcı David veled-i Yako</i>	35	T	
116	Son, Young, <i>Yakoğlu veled-i Yako</i>	10		1838
117	The Other Son, <i>Haim</i>	8		
118	Medium Height, Black Beard, <i>Saçmacı Salamon veled-i Musa</i>	56	A	
119	Son, <i>İlya veled-i Salamon</i>	6		
120	The Other Son, <i>Yasef</i>	7		1837
121	<i>Bahuroğlu</i> , Tall, Black Beard, <i>Kıracı Yasef</i>	40	T	
	<i>Yako</i>	1836		1836
122	Son, <i>Haim</i>	4		
123	Brother, Tall, Black Beard, Peddler <i>Yakooğlu veled-i Bahur</i>	32	T	
124	<i>Karakaşoğlu</i> , Medium Height, Light Beard, Peddler <i>İsak veled-i Musa</i>	30	T	
	<i>Salamon</i>	1834		
125	Nephew, <i>Musa veled-i Salamon</i>	5		
126	<i>Selaniklioğlu</i> , Tall, White Beard Peddler <i>Salamon veled-i Avram</i>	60	A	
127	The Other Son, Tall, <i>Uzunoğlu</i> , <i>Semail veled-i Nesim</i>	12		
128	Tall, Brown Beard, <i>Uzunoğlu</i> , <i>Boğazlayıcı Yako veled-i Sabatay</i>	40	A	
129	Son, <i>Salamon veled-i Yako</i>	3		
130	<i>Tokmakoglu</i> , Medium Height, Gray Beard, <i>İsak veled-i Benyamin</i>	55		
	<i>Yasef</i>	1837		1839
131	Son, Young, <i>Menahim</i>	13	N	1839
132	The Other Son, <i>İsak</i>	7		
133	The Other Son, <i>Semail</i>	5		
134	<i>Araboğlu</i> , Medium Height, Black Beard, <i>Şerbetçi Mişon</i>	45	T	
	<i>Isak</i>	1839		
135	Son, <i>Aşer veled-i Mişon</i>	5		

Table 1: Continued

136	The Other Son, ... <i>veled-i Mişon</i>	1		
137	<i>Karakaşoğlu</i> , Tall, Brown Beard, <i>Terzi Haim veled-i Musa</i>	33	T	
	<i>Musa</i>	1839		
138	Brother, Medium Height, Black Beard, ... <i>Fıskıye veled-i Musa</i>	21	T	
139	<i>Karakaşoğlu</i> , Tall, Black Beard, <i>Kahveci Musa veled-i İsak</i>	35	T	1837
	<i>Musa</i>	1834		
	<i>İsak</i>	1835		
	<i>Bahur</i>	1838		
140	Brother, Tall, Black Beard, <i>Şerbethaneci Mirkado veled-i İsak</i>	27	T	
141	<i>Kuyumcuoğlu</i> , Gray Beard, Herbalist <i>veled-i Salamon</i>	50	T	
142	Son, Medium Height, Sparse Light Beard, <i>Salamon veled-i Orail</i>	22		
	<i>Yuhanan</i>	1838		
	<i>Avram</i>	1835		
143	Son, <i>Semail</i>	8		
144	The Other Son, <i>Fıskıye</i>	6		
145	The Other Son, <i>Nesim veled-i Orail</i>	5		
	<i>Gümüşgerdanoğlu</i> , Medium Height, Brown Beard, <i>Yasef veled-i</i>			
146	<i>Salamon</i>	45	T	
147	Son, <i>Haim</i>	1		
148	Tall, Gray Beard, <i>Şişeci Avram veled-i Menahim</i>	60	N	
	<i>Hayim</i>	1834		1839
149	Son, <i>Menahim</i>	8		
150	The Other Son, <i>Usef</i>	3		1835
151	Tall, Gray Beard, <i>Bergamalı Peddler Avram veled-i Sabatay</i>	50	T	
				In Jerusal em
152	<i>Gümüşgerdanoğlu</i> , Tall, Gray Beard, Peddler <i>Hrito veled-i Hinto</i>	70	A	
153	Son, Tall, Black Beard, <i>Salamon</i>	26	T	
	<i>Hristo</i>	1834		1836
154	Grandson, <i>İsak veled-i Salamon</i>	6		
155	Tall, White Beard <i>Haham Mordehay veled-i Nahman</i>	60	A	
156	Son, Little Light Beard, Peddler <i>Nahman veled-i Mordehay</i>	35	T	
	<i>Levi</i>	1838		
	<i>Mordehay</i>	1834		
157	The Other Son, Young, <i>Salamon Mordehay</i>	19	T	
	<i>Mordehay</i>			
	<i>Sabatay</i>	1836		
	<i>Yuda</i>	1837		
	<i>Hayim</i>	1838		
158	<i>Selaniklioğlu</i> , Tall, Black Beard, Peddler <i>Avram veled-i Salamon</i>	30	A	Dead
	<i>Nesim</i>	1835		Dead
159	<i>Kantarcıoğlu</i> , <i>İsrail veled-i Salamon</i>	15	N	?
160	Tall, Black Beard, <i>Karındaşı Porter Semail veled-i Salamon</i>	35	N	
	<i>Salamon</i>	1248		
161	<i>Sarioğlu</i> , Short Height, <i>Mordehay veled-i Salom</i>	33		
	<i>Salom</i>	1835		
162	Son, <i>Asef veled-i Mordehay</i>	4		
163	Nephew, <i>Sarioğlu</i> , Young, <i>Priyado veled-i David</i>	15	N	
164	<i>Feslioğlu</i> , Medium Height, Brown Beard, <i>Şerbetçi Bahur veled-i İsak</i>	40	N	1834
165	<i>Terzioğlu</i> , Medium Height, Brown Köse <i>Terzi Yuda veled-i İsak</i>	22	A	
166	Tall, Brown Beard, Peddler <i>Nazilli Yermiya veled-i Haim</i>	65	A	
167	Son, Young, <i>Avram</i>	19		

Table 1: Continued

	<i>Yasef</i>	1834		1839
	<i>Hayim</i>	1835		1837
168	Nephew's son, <i>Mordehay veled-i Yermiya</i>	2		
169	 <i>Oğlu</i> , Medium Height, Brown Beard, Porter <i>Yako veled-i Yeşaya</i>	32	N	
	<i>Isak</i>	1836		1837
170	Son, <i>Yeşiya veled-i Yako</i>	3		
	Brother, ... <i>Oğlu</i> , Medium Height, Brown Beard, Porter <i>Isak veled-i</i>			
171	<i>Yeşaya</i>	30	N	
172	<i>Bezirganoğlu</i> , Tall, Gray Beard, Porter <i>Hintoğlu veled-i Nesim</i>	50	N	
173	Son, Medium Height, Black Beard, <i>Yeşiya veled-i Hinto</i>	22	N	
174	The Other Son, <i>Haim veled-i Hinto</i>	5		1839
175	<i>Karındaşı</i> Tall, Brown Beard, <i>Semail veled-i Nesim</i>	40		
176	The Other Brother, Tall, Brown Beard, Porter <i>Mışon veled-i Nesim</i>	35	N	
177	The Other Brother, Medium Height, Black Beard, <i>Refail veled-i Aşer</i>	28	N	
178	Son, <i>Aşer veled-i Refail</i>	1		Dead
179	<i>Duhancioğlu</i> , Tall, Light Beard, Porter <i>veled-i Menahim</i>	30	N	
	<i>Menahim</i>	1836		1839
	<i>Menahim</i>	1839		
180	<i>Yirmilioğlu</i> , Medium Height, Black Beard, <i>Bakkal Avram veled-i Yasef</i>	33	T	
181	Brother, <i>Bamlıoğlu</i> , Medium Height, Black Beard, <i>Haim veled-i Yasef</i>	25	T	
	<i>Yasef</i>	1837		1838
182	Short Height, Black Beard, <i>Şişman Salamonoglu, Mordehay</i>	30	T	
	<i>Isak</i>	1836		Dead
	<i>Naftali</i>	1837		
183	Son, <i>Baron veled-i Mordehay</i>	3		1835
184	<i>Eskicioğlu</i> , Young, <i>Terzi Isak veled-i Haim</i>	19	T	
	<i>Haim</i>	1835		
185	... <i>Oğlu</i> , Tall, Brown Beard, <i>Salamon veled-i Avram</i>	25	N	
	<i>Avram</i>	1837		
186	Brother, Medium Height, Brown Beard, <i>Çanakçı İsrail veled-i Avram</i>	22	N	
	<i>Şanoğlu</i> , Medium Height, Little Black Beard, Peddler <i>Menahim veled-i</i>			
187	<i>Menale</i>	20	T	
	<i>Morino</i>	1837		
	<i>Menale</i>	1836		
188	<i>Hahamoğlu</i> , Tall, Gray Beard, <i>Bakkal Mirkado veled-i Yako</i>	55	T	
	<i>Refail</i>	1835		
	<i>Yako</i>	1837		
189	<i>Kahyaoğlu</i> , Young, <i>Kuyumcu Semail veled-i Avram</i>	19	T	
190	<i>Karındaşı Kahyaoğlu</i> , Young, <i>Mordehay veled-i Avram</i>	13	T	
191	Short Height, Gray Beard, ... <i>David veled-i Avram</i>	49		
	<i>Liyazar</i>	1247		1834
192	Son, Young, <i>Avram veled-i David</i>	18	N	
	<i>David</i>	1836		1837
193	The Other Son, <i>Liyazar veled-i David</i>	12		
194	 <i>Oğlu</i> , Tall, Brown Beard, <i>Yasef veled-i Semail</i>	40	T	
	<i>Musa</i>	1837		
	<i>Yuda</i>	1836		
	<i>Semail</i>	1247		
195	Son, ... <i>veled-i Yasef</i>	5		
196	Medium Height, Black Beard, Peddler <i>Sağır Cilbon veled-i Yeşiva</i>	35	A	
		1837		
197	Son, <i>Yermiya veled-i Cilbon</i>	5		

Table 1: Continued

198	<i>Çalikoğlu</i> , Medium Height, Light Beard, Porter <i>Mışon veled-i Haim</i>	35	N	
		1836		
	<i>İsak</i>	1834		
	<i>Yako</i>	1835		
199	Son, <i>Haim veled-i Mişon</i>	12		
200	<i>Selaniklioğlu</i> , Tall, Sparse Beard, <i>Bakkal Bahur veled-i Hayim</i>	22	A	
	<i>Haim</i>	1836		
201	... <i>Oğlu</i> , Medium Height, Black Beard, <i>Bakkal Refail veled-i Semail</i>	32		
202	Son, .. <i>veled-i Refail</i>	5		
203	Brother, Tall, Light Beard, <i>Nesim veled-i Semail</i>	22	T	
	<i>Semail</i>	1834		
204	Medium Height, Brown Beard, <i>Hahambaşı ...Yasef veled-i Avram</i>	46	A	In Ist
205	Son- in- law Medium Height, Brown Beard, <i>İsak veled-i Nesim</i>	31		
	<i>Yasef</i>	1836		
206	Son, <i>Nesim veled-i İsak</i>	1		
	<i>Tenekecioğlu</i> , Medium Height, Brown Beard, <i>Çubukçu Benyamin veled-i Haim</i>	22	T	
208	... <i>Oğlu</i> , Medium Height, Gray Beard, <i>Bakkal Yuda veled-i İsak</i>	60	T	
209	Son, Young, <i>İsak veled-i Yuda</i>	15	T	
	<i>Terzioğlu</i> , Medium Height, <i>Köse</i> Brown Beard, Porter <i>Nesim veled-i İsak</i>	45	N	
211	Son, Young, <i>Haim veled-i Nesim</i>	16	N	
212	The Other Son, Young, <i>Bahur veled-i Nesim</i>	10		
213	Nephew, <i>Terzioğlu</i> , <i>Yakoğlu veled-i İsak</i>	19	N	
214	<i>Çalikoğlu</i> , Medium Height, Gray Beard, <i>Hinto veled-i Yako</i>	35	N	
215	<i>Terzioğlu</i> , Medium Height, Black Beard, Porter <i>Yako veled-i Semail</i>	25	N	
216	Medium Height, Gray Beard, Nephew, Porter <i>Yasef veled-i İsak</i>	45	N	
217	Tall, Gray Beard, Porter <i>Haliya Yuda veled-i Yako</i>	55	N	
	<i>Hayim</i>	1836		1837
218	Son, Young, <i>Sabatay veled-i Yuda</i>	19	N	
	<i>Yako</i>	1835		
219	The Other Son, Young, <i>Yakoğlu veled-i Yuda</i>	15	N	
220	The Other Son, <i>Semail</i>	6		
221	The Other Son, <i>Akoca</i>	5		
	<i>Uzunoğlu</i> , Medium Height, Black Beard, Herbalist <i>Naim veled-i Sabatay</i>	25	A	
223	Brother, Tall, Black Beard, Herbalist ... <i>veled-i Sabatay</i>	32	T	
224	Son, <i>Salamon veled-i Hrito</i>	3	T	
	<i>Araboğlu</i> , Medium Height, Black Beard, <i>Helvacı ...Yuda veled-i ...Morino</i>	28	T	
	<i>Hayim</i>	1836		
	...	1834		
226	<i>Kuyumcu Yasefoğlu</i> , Medium Height, Black Beard, <i>Helvacı Avram</i>	28	T	
227	Son, <i>Bahur veled-i Avram</i>	9		
228	Tall, Brown Beard, <i>Kaşkolcu Avram veled-i Benyamin</i>	40	T	
229	Medium Height, Brown Beard, Peddler <i>Yako veled-i Avram</i>	40	T	
230	Son, <i>Avram</i>	11	T	
231	<i>Haleblioğlu</i> , Medium Height, Gray Beard, <i>Liya veled-i Semail</i>	40	T	
	Nephew, <i>David</i>	1247		
232	Medium Height, Gray Beard, <i>Eci Bahur veled-i Yako</i>	45	A	Dead
233	Son, Medium Height, Brown Beard, <i>Yako veled-i Bahur</i>	21	A	
	<i>Avram</i>	1834		

Table 1: Continued

234	The Other Son, Young, <i>Oraya veled-i Bahur</i>	12	T	
	<i>Avram</i>	1837		
235	The Other Son, <i>Cilbon</i>	2		
236	Medium Height, Black Beard, <i>Kabasakal Herbalist David veled-i Yuda</i>	55	T	
237	Son, Medium Height, Black Beard, <i>Yuda</i>	25	T	
	<i>Avram</i>	1248		
238	The Other Son, Young, <i>Hrito veled-i David</i>	18	T	
239	<i>Karaoğlu</i> Young, <i>Sabatay veled-i Yasef</i>	14		
240	Tall, White Beard <i>Selanikli Sarı veled-i Sabatay</i>	65	T	
241	The Other Son, Young, <i>Salamon veled-i Yuda</i>	15	T	
242	<i>Baronoğlu</i> , Tall, Gray Beard, <i>Kasap Sabatay veled-i Semail</i>	40	T	
	<i>Yako</i>	1834		
243	Son, <i>Nesim veled-i Sabatay</i>	4		
244	<i>Romanoğlu</i> , <i>Avram</i>	10		
245	<i>Kıyıcıoğlu</i> , Medium Height, Light Beard, <i>Terzi Haim veled-i Yasef</i>	23		
246	<i>Hahamoğlu</i> , Young, <i>Semail veled-i Menahim</i>	12	T	
	<i>Menahim</i>	1838		
247	Brother, <i>Salamon veled-i Menahim</i>	8		
248	<i>Molinaoğlu</i> , Young, <i>Bahur veled-i Liyazar</i>	12	N	
249	Medium Height, Black Beard, <i>Penyeci Mişon veled-i Yunan</i>	30	T	
250	Medium Height, Gray Beard, <i>Eskici Semail veled-i Avram</i>	55	N	
251	Brother, Tall, Black Beard, <i>Şişeci Yasef veled-i Avram</i>	35	T	
	<i>Avram</i>	1834		
252	Short, Brown Beard, <i>Şişeci Semail veled-i Menahim</i>	25		
253	<i>Bezirgan Hinto veled-i Avram</i>	60	A	Dead
254	<i>Haleblioğlu</i> , <i>Bahur veled-i Liya</i>	25	T	Dead
255	<i>Tımaroğlu</i> , <i>Semail veled-i Roso</i>	55	T	Dead
256	<i>Karakaş Musa veled-i Salamon</i>	65	T	Dead
257	Son, <i>Salamon</i>	30	T	Dead
258	<i>Helvacı İsak veled-i Haim</i>	60	T	Dead
259	<i>Eskici Haim veled-i Yasef</i>	55	T	Dead
260	Brother, <i>İsak veled-i Yasef</i>	35	T	Dead
261	Son, <i>David veled-i Yeşiva</i>	5		Dead
262	Porter <i>Mordahay veled-i Nesim</i>	30	T	Dead
263	... <i>veled-i İsak</i>	60	T	Dead
264	... <i>veled-i İsak</i>	60	T	Dead
265	 <i>Oğlu</i> , <i>Yako</i>	25	T	Dead
266	<i>Kuyumcuoğlu</i> , <i>Haim veled-i</i>	60		
267	Tall, Brown Beard, <i>Asitaneli Musa veled-i Yasef</i>	40	T	
268	Tall, Brown Beard, <i>Asitaneli Yeşaya veled-i Baron</i>	35	T	
	<i>Baron</i>	1834		
	<i>Musa</i>	1837		
269	Tall, <i>Sparse Beard</i> , <i>Tenekeci Semail veled-i Mordehay</i>	28	T	
	<i>Mordehay</i>	1837		
270	Brother, Young, <i>David veled-i Mordehay</i>	12	T	1839
271	Medium Height, Brown Beard, <i>Ezineli Nesim veled-i Yako</i>	25		Dead
272	Medium Height, Light Beard, <i>Hrito veled-i Yuda</i>	23	T	
	<i>Yuda</i>	1838		
273	Medium Height, Black Beard, <i>Asitaneli Yeşiva</i>	30	A	Dead
274	<i>Uzun Bahuroğlu</i> , Tall, Light Beard, <i>Peddler Yeşuva veled-i Bahur</i>	35		
	<i>Sabatay</i>	1835		
275	Son, Young, <i>İsak veled-i Yeşuva</i>	12		

Table 1: Continued

276	Medium Height, <i>Fresh Beard, Yeşuva veled-i Odaya</i>	30		
	<i>Odaya</i>	1838		
277	<i>Karındaşı</i> Medium Height, <i>Taze Sak Yako veled-i Odaya</i>	18		
278	<i>The Other Brother</i> , Young, <i>Ovadya veled-i Odaya</i>	10		
279	Medium Height, Light Beard, <i>Selaniklioğlu, Aron</i>	25		
280	Medium Height, <i>Fresh Beard, Selanikli Mordehay</i>	18		
281	Medium Height, Black Beard, <i>Haham Hento</i>	30		
	<i>Refail</i>	1834		
282	Tall, Gray Beard, <i>Tenekeci Yasef</i>	50		
	<i>Ilya</i>	1838		
	<i>Yuda</i>	1839		
283	Medium Height, Light Beard, <i>Avram veled-i Nesim</i>	25		
	<i>Ilya</i>	1838		
284	Medium Height, Light Beard, <i>Araboğlu, Haim veled-i Aşer</i>	26		
	<i>Aşer</i>	1836		
285	Medium Height, Gray Beard, <i>Porter Yasef</i>	50		
286	Medium Height, Light Beard, <i>Mirkado veled-i Yako</i>	30		
287	Medium Height, Young, <i>Terzi Morino veled-i Nesim</i>	12		
288	Medium Height, Young, <i>Terzi Haim veled-i Avram</i>	16		
289	Short Height, Gray Beard, <i>Kantarcı Haim veled-i Nesim</i>	40		
290	Short Height, Light Beard, <i>...Bahur veled-i Yako</i>	30		
291	Medium Height, Light Beard, <i>Peddler Haim veled-i Yasef</i>	28		
292	<i>Kahyaoğlu</i> , Medium Height, Young, <i>Benyamin veled-i Avram</i>	12		
293	Medium Height, Gray Beard, <i>Kasap Yasaf veled-i Aşer</i>	30		
294	Son, <i>Aşer veled-i Yasef</i>	8		
	<i>İsak</i>	1836		
295	Medium Height, Black Beard, <i>Porter Maltiz</i>	45		
296	Medium Height, Gray Beard, <i>Benyamin</i>	30		
297	Medium Height, Light Beard, <i>Babako Haim</i>	35		
298	<i>The Other Son</i> , <i>Yako</i>	6		
299	Medium Height, Light Beard, <i>Kantarcı Semail veled-i Yako</i>	35		
300	Son, Young, <i>Avram</i>	13		
301	Medium Height, Young, <i>Terzioğlu, David veled-i İsak</i>	13		
302	Medium Height, Light Beard, <i>Selanikli Avram veled-i Sinto</i>	45		
303	Son, Young, <i>Sinto veled-i Avram</i>	20		
304	Tall, Young, <i>Terzi Bahur</i>	12		
305	Medium Height, Black Beard, <i>Yako</i>	25		
306	Medium Height, <i>Fresh Beard, Siyon veled-i Yako</i>	25		
307	Medium Height, <i>Fresh Beard, Mirkado veled-i Cilbon</i>	25		
308	Medium Height, <i>Fresh Beard, ... Mirkado veled-i Yeşuva</i>	20		

Table 2: Composition of the Dardanelles Jews According To Age (1834-1839)

AGE GROUPS	ADULTS & BOYS	PERCENTAGE
0-4	100	11
5-9	50	6
10-14	36	5
15-19	21	6
20-24	19	7
25-29	24	8
30-34	26	7
35-39	19	6
40-44	18	4
45-49	10	4
50-54	7	2
55-59	8	3
60-64	5	2
65-69	2	-
70-74	0	-
75-79	0	-
80+	1	1
Total	345	

KK. 6442/158

Table 3: Composition of the Deceased Dardanelles Jews According to Age (1834-1839)

AGE GROUPS	MEN	MEN PERCENTAGE
0-4	19	30
5-9	12	19
10-14	4	4
15-19	0	0
20-24	0	0
25-29	3	5
30-34	5	8
35-39	6	10
40-44	3	5
45-49	3	5
50-54	0	0
55-59	2	3
60-64	4	6
65-69	1	2
70-74	1	2
75-79	0	0
80+	0	0
Total	63	100

KK. 6442/158

**APPENDIX B TABLES FROM THE REVENUE REGISTRIES OF THE
DARDANELLES JEWISH COMMUNITY**

Table 4: The Revenue Registry of The Dardanelles Jewish Quarter (1840)

ML.VRD.TMT. 5124							
Reg No	Occupation	Name	Rev. Krş.	Income Krş.	Property Krş.	Animal Krş.	Total Krş.
1	<i>Simitçi</i>	<i>Bahur</i>	100	2414	14500	1160	18074
1	<i>Simitçi</i>	<i>Santo, Brother</i>	40	1500	0	0	1500
1	<i>Simitçi</i>	<i>Samuel, Brother</i>	30	1200	0	0	1200
1	<i>Simitçi</i>	<i>Sabatay</i>	30	1000	0	0	1000
1		<i>David, Tenant</i>	30	500	0	0	500
2	Silk Dealer	<i>Avram</i>	154,5	1600	3500	0	5100
3	Silk Dealer	<i>Davit</i>	Elder		0	0	0
3	<i>Çocuk Okuttuğu</i>	<i>İshak, Brother</i>	42	1000	0	0	1000
3	Silk Dealer	<i>Mishon, Brother</i>	30	600	0	0	600
4	Rabbi	<i>Liye</i>	30	600	0	0	600
4	Herbalist	<i>Avram</i>	37,5	1000	0	0	1000
4	Tailor	<i>Liye, Nephew</i>	30	800	0	0	800
5	Vice- Consular Dragoman	<i>Eci Kridaki</i>	Ex.		0	0	0
5	Dragoman	<i>Nesimaki</i>	Ex.		0	0	0
6		<i>Gümüş Gerdanoğlu Avram</i>	165	3120	600	250	3970
7		<i>Gümüş Gerdanoğlu Akoçi</i>	50	1476	3560	50	5086
8		<i>HentoOğlu Salamon</i>	240	6065	18000	0	24065
9		<i>Cilbon, Foreigner</i>	Ex.	2370	730	0	3100
9	Merchant	<i>İsak, Tenant</i>	180	5000	0	0	5000
10		<i>Yako Oğlu, Salamon</i>	45	2100	200	0	2300
11		<i>Hamsalom, Foreigner</i>		4250	5500	0	9750
12		<i>Bahur and Brother Sabatay</i>			0	0	0
13		<i>Bahur, Foreigner (Sweden)</i>		2000	0	0	2000
13		<i>İsak, Brother</i>		2000	0	0	2000
14	Dragoman - France	<i>Akoçi</i>		6250	31000	0	37250
14		<i>Eci Salamon, Son</i>					
15	Vice- Consular- Sweden	<i>Liyezar</i>		1625	3900	0	5525
15		<i>Bahur, Nephew</i>		1000	2000	0	3000
16		<i>Avramaki</i>		1000	3000	0	4000
17	Dragoman - Holland	<i>Kuturto</i>		5000	13925	0	18925
18	Grocer	<i>Yamalıoğlu Avram</i>	60	1000	0	0	1000
18	<i>Ayak Tüccarı</i>	<i>Hayim</i>	30	1000	0	0	1000
19	Grocer	<i>Mirkado</i>	45	500	2000	0	2500
20	Peddler	<i>Yasef</i>	37,5	2500	0	400	2900
20	Porter	<i>Yakob, Brother</i>	30	500	0	0	500
21	Tinsmith	<i>Yuda</i>	37,5	2000	2000	0	4000
21	<i>Çubukçu</i>	<i>Beyamin</i>	37,5	1500	0	0	1500
22	Grocer	<i>Mordohay</i>	84	2092	800	0	2892
22	Porter	<i>Hento, Father-in Law</i>	30	500	0	0	500
23	Herbalist	<i>Bahur</i>	30	1000	0	0	1000

Table 4: Continued

24	Herbalist	<i>Karakaşoğlu İsak</i>	68	2750	2350	0	5100
24	Herbalist	<i>Hayim, Brother</i>	120	4000	1500	0	5500
24		<i>Fıskıya, Brother</i>	45	2000	0	0	2000
25	Grocer	<i>Kalbaklı Oğlu Sabatay</i>	37,5	1000	0	0	1000
25	<i>Şerbetçi</i>	<i>Vidal, Brother</i>	37,5	1000	0	0	1000
26	Rabbi	<i>Yako</i>	120	3500	3000	0	6500
27	Daily Worker (<i>Yevmiyeci</i>)	<i>Salamon</i>	30	750	0	0	750
27	Daily Worker	<i>İsrail, Brother</i>	30	500	0	0	500
28	<i>Helvacı</i>	<i>Mirkado</i>	30	500	0	0	500
29	Dragoman	<i>İsrailoğulları Bahur, Avram, and Ovatya</i>			0	0	0
30		<i>Loycon, Foreigner (France)</i>		500	400	0	900
31	Tailor	<i>İsak</i>	36	1500	0	0	1500
32		<i>Araboğlu Sabatay, Foreigner (England)</i>			0	0	0
33	Porter	<i>Arapoğlu Sabatay</i>	45	1000	0	0	1000
33	Porter	<i>Oğlu, Aşır</i>	30	500	0	0	500
33	Porter	<i>Oğlu, Moşon</i>		500	0	0	500
33	<i>Çocuk Okuttuğu</i>	<i>Hento, Tenant</i>	30	600	0	0	600
34	Herbalist	<i>Uzunoğlu Naim</i>	90	1600	3185	80	4865
34		<i>Hayim, Tenant</i>	30	1834	0	0	1834
34		<i>Santo, Tenant</i>	30	500	0	0	500
35		<i>Uzunoğlu Krito</i>	90	2520	6500	25	9045
36	Grocer	<i>Mordohay</i>	48	800	1500	50	2350
37	Barkeeper	<i>Moşon</i>	48	1000	1000	0	2000
38	Porter	<i>Hanto</i>			0	0	0
38	Porter	<i>Moşon, Brother</i>		500	0	0	500
39	Basket Dealer (<i>Küfeci</i>)	<i>Refael</i>	45	6000	0	0	6000
39	Porter	<i>Nesim, Brother</i>	30	600	0	0	600
40	Herbalist	<i>Arapoğlu Moşon</i>	165	3200	2500	250	5950
40		<i>Hayim, Tenant</i>	55	2000	0	400	2400
40		<i>Bahur, Son</i>	20	500	0	0	500
41	Peddler	<i>Karaoğlu Sabatay</i>	30	500	0	0	500
41	Porter	<i>Mavrinos Morino, Enişte</i>	30	600	0	0	600
42	Barterer (<i>Tarambaci</i>)	<i>Davit</i>	Elder		0	0	0
42		<i>Avram, Son</i>	30	400	0	0	400
42		<i>Liyazar, Son</i>		600	0	0	600
43	Dragoman- England	<i>Cilbon</i>		4530	18000	0	22530
43	Dragoman- England	<i>Akocu</i>					
44	Peddler	<i>Arapoğlu, Yasef</i>	30	1000	0	250	1834
45	Servant (<i>Hizmetkar</i>)	<i>Arapoğlu Bahur</i>	90	600	2000	0	2600
46	Herbalist	<i>Kuyumcuoğlu Bahur</i>	30	1200	0	0	1200
47		<i>Kuyumcuoğlu Siyon</i>		228	3100	0	3328
48	Grocer	<i>Yuda</i>	30	500	0	0	500
48	Tailor	<i>İsak, Son</i>	30	1200	0	0	1200
49		<i>Gümüşgerdanoğlu Yasef, Blind</i>	30	500	0	0	500
50		<i>Kuyumcu Nesim</i>			0	0	0
50	Tailor	<i>Musa</i>	10	800	0	0	800
50	Porter	<i>Mutatya</i>		500	0	0	500

Table 4: Continued

51		<i>Nazlıoğlu Avram</i>	30	1100	1000	250	2350
52	Herbalist	<i>Kantarcıoğlu Sabatay</i>	240	4180	10500	0	14680
53	Peddler	<i>Eci Bahuraki</i>	120	2000	0	250	2250
53	Peddler	<i>Ovadya, Brother</i>	60	1000	0	250	1834
53	Peddler	<i>Yako, Tenant</i>	30	2000	0	0	2000
53	Peddler	<i>Bahur, Tenant</i>	30	1000	0	250	1834
54	Vice- Consular- Spain	<i>Cilyon and his son Hayim</i>		3448	9400	0	12848
55		<i>Davit, Brother</i>			0	0	0
56	Dragoman- Spain	<i>Menahim</i>		2500	2500	0	5000
57		<i>Yakuti Ve Hayim and İsak,</i> sons of the vice-Consuls of Spain and Denmark		5790	11740	0	17530
58		<i>Davit, Avram and Cilyon</i> grandsons of the vice- Consuls of Spain			0	0	0
59		<i>Reyno, Foreigner (Spain)</i>		1100	200	0	1300
60	Peddler	<i>Davit</i>	150	3080	60	300	3440
61	Tinsmiths	<i>Yasef</i>	30	1500	0	0	1500
62	Porter of Potter	<i>Eci Cilyon</i>	50	1500	200	0	1700
62	<i>Helvacı</i>	<i>Yako, Son</i>	40	1000	0	0	1000
62	<i>Helvacı</i>	<i>Yuhanna, Son</i>	60	2000	0	0	2000
63	<i>Helvacı</i>	<i>Mirkado</i>	30	2340	1680	100	4120
64	Grocer	<i>Vidal</i>	120	2552	1400	0	3952
65		<i>Hadaş Cilbon</i>		500	0	0	500
66		<i>Terzi Salamon Oğlu Yuda</i>	yetim		0	0	0
66		<i>Semail, Tenant</i>	30	500	0	0	500
67	Herbalist	<i>Çalkoğlu Musa</i>	30	1000	0	0	1000
67	Tailor	<i>Hayim, Son</i>	30	600	0	0	600
68	Porter	<i>Nesim</i>		500	0	0	500
68	Porter	<i>Bahur, Son</i>		500	0	0	500
68	Peddler	<i>Hayim, Son</i>	30	1000	0	250	1834
68	Porter	<i>Yako, Son</i>	30	500	0	0	500
68	Tailor	<i>Morino veled-i Nesim</i>	50	800	0	0	800
69	Herbalist	<i>Yuda</i>	120	4244	3700	0	7944
70	Scale Dealer (<i>Kantarcı</i>)	<i>Hayim</i>	37,5	500	0	0	500
71	Tobacco Mincer (<i>Duham Kıyıcısı</i>)	<i>Yasef</i>	30	400	0	0	400
72	Herbalist	<i>Duhancı Salamon</i>	30	500	0	0	500
72	Herbalist	<i>Liye, Son</i>	30	500	0	0	500
73	<i>Bezirgan</i>	<i>Moşo Foreigner</i> (Anapolitan)		4000	9500	0	13500
74	Herbalist, <i>Muhbir-i Sani</i>	<i>Nesim,</i>	105	2500	250	0	2750
74	Peddler	<i>Yeşova and son,</i>	30	1000	0	350	1350
75	Herbalist, <i>Kahya</i>	<i>Bahur</i>	90	1000	150	0	1150
75	Herbalist	<i>Yeşova, Son</i>		3360	0	0	3360
76	Porter	<i>Andikoğlu İsak</i>		500	0	0	500
76	Porter	<i>Yaşova, Enişte</i>		500	0	0	500
76	Porter	<i>Semail, father-in-law</i>		500	0	0	500
76	Porter	<i>Bahur</i>		2500	0	0	2500
77	Tailor	<i>Hento Foreigner (Austria)</i>		500	0	0	500
77		<i>Nesim, Nephew</i>		1000	0	0	1000
77	Porter	<i>Cilyon, Tenant</i>		500	0	0	500
77	Porter	<i>Semail, Son</i>		500	0	0	500

Table 4: Continued

78	Barkeeper	Hayim	37,5	500	0	0	500
79	Börekçi	Arapoğlu Moşon	30	1000	0	0	1000
80		Salamon, Kuyumcu					
80		Haskiya' Son	30	500	0	0	500
80	Merchant	Avram, Foreigner (Austria)		500	0	0	500
81		Oryaloğlu Salamon and his brother, Terzi Samuel	45	1700	2000	60	3760
82	Barber	Mordohay		500	0	0	500
82	Porter	Yasef, Tenant		500	0	0	500
82	Eskici	Semail, Brother		500	0	0	500
83		Kuyumcuoğlu Semail	37,5	1000	0	0	1000
83		Yako, Tenant		500	0	100	600
84	Shohet (Kesici Haham)	Mordohay		600	0	0	600
84	Bezirgan	Nahman, Son	45	2500	2500	0	5000
84		Salamon, Brother	30	2500	2000	0	4500
85	Silk Dealer (Yemenici)	Menahimoğlu Semail	30	500	0	0	500
85	Silk Dealer	Brother, Salamon		500	0	0	500
86	Porter	Arapoğlu Yasef, Salbaş Karısı's Tenant		500	0	0	500
86		Eci Abram, other Tenant	30	600	0	0	600
86	Tailor	İsak, Son		500	0	0	500
87		Yakooğlu Yasef	66	3240	4500	50	7790
88		Bakkal Eci Haskiye's Kızları		1300	3800	0	5100
89	Peddler	Çolak Sabatay	66	2000	0	0	2000
89		İsak, Son		1000	0	0	1000
90	Jeweler, Muhbir-i Evvel	Yuda	360	7240	13800	0	21040
90		Mirkado, Son		1500	160	0	1660
91	Barkeeper	Mordohay	37,5	1000	0	400	1400
91	Peddler	Avram, Tenant	120	2000	0	300	2300
92		Kantarcıoğlu Bahur	240	7920	6675	200	14795
93	Peddler	Aşık Avram		300	0	0	300
93		Salamon, Tenant	30	1500	0	0	1500
94	Bezirgan	Koca Hayim	240	3750	3000	0	6750
94		Nephew, Yako		500	0	0	500
95	Herbalist	Selanikli Salamon	45	600	0	0	600
95		Yaşova, Tenant	30	800	0	0	800
96		Çolak Moşonoğlu Salom	45	1100	500	0	1600
97	Bezirgan	Sağır Cilyon	240	4100	4000	0	8100
97	Porter	İsak, Tenant		200	0	0	200
98	Bezirgan	Yasef, Foreigner (England)		4000	3700	0	7700
98		Benyamin, Brother		3500	0	0	3500
98		Asitaneli Yaşova, Tenant	75	1500	0	0	1500
99		Baron Sabatay		500	0	60	560
100	Tinsmiths	Benyamin	30	700	0	0	700
101	Tinsmiths	Tokmakoğlu Benyamin	30	700	0	0	700
101		Yako, Tenant	30	1500	0	0	1500
101	Grocer	Kırıtı, Tenant	45	1500	1000	0	2500
102		Kantarcı Mirkado Oğlu Yako	sabi		0	0	0
103	Porter	Çalık Yuda		540	100	0	640
103	Porter	Sabatay, Son		500	0	0	500
103	Porter	Yako, Brother		500	0	0	500

Table 4: Continued

104	Bezirgan	Avram	120	2692	3800	0	6492
105		Terzioğlu Avram	45	1276	800	0	2076
106	Bezirgan	Yasefoğlu Hayim	75	2500	2000	0	4500
106	Peddler	Kantarcıoğlu Semail, Tenant	30	1000	0	150	1150
107	Grocer	Selanikli Bahur		2000	4000	0	6000
108		Terzi Oğlu Rafael		250	300	0	550
109	Helvacı	Abram	45	1834	0	160	1410
109	Kibritçi	Avram , Tenant		300	0	0	300
110	Herbalist	Asitaneli Moşom	30	300	0	0	300
111		Papako Hayim, Selanikli Avram's Tenant	30	300	0	0	300
112	Porter	Hahamoğlu Hayim	30	500	0	0	500
113	Vice- Consular - Sicily	Salamon		1500	5300	0	6800
114	Dragoman- Russsia	Nesimaki		3000	9000	0	12000
115		Kantarcı Semailoğlu Mirkado, Young		0	0	0	0
115	Porter	Nesim, Tenant		500	0	0	500
116	Scale dealer	Salamon and Son	80	1700	400	0	2100
117	Dragoman- Ellinoz	Sabatay			0	0	0
118		Benyamin			6500	0	6500
Hol	Grocer	Avram	30	500	0	0	500
Hol		Avramoğlu Sinto		500	0	0	500
Hol	Porter	Arapoğlu Rafael		500	0	0	500
Hol	Porter	Selanikli Hadom	30	500	0	0	500
Hol	Porter	Mirkado, Hadom's Brother		500	0	0	500
Hol	Porter	Siyon, Arapoğlu Sabatay's Son		500	0	0	500
Hol	Porter	Mirkado		500	0	0	500
Hol	Porter	Mirkado Abelda		500	0	0	500
Hol	Kaşkolcu	Avram		2000	0	300	2300
Hol	Peddler	Avram	37,5	1000	0	0	1000
Hol	Porter	Trabluslu Avram		500	0	0	500

Table 5: The Distribution of Shops Owned by the Dardanelles Jews in 1840

No	Shops of	Annual Income	Value
1	<i>Simitçi Fırını</i>	Own	3000
1	Barber	Own	500
1	Grocers	Son	3000
1	Tailor	140	1000
1	Silk Dealer (<i>Kazzaz</i>)	180	1000
1	<i>Bezirgan</i>	200	2000
2	Herbalist	Own	2500
6	Cellar	120	600
7	<i>Bezirgan</i>	-	2500
8	Tailor	200	2000
14	Cellar	-	12000
19	Grocer	Own	2000
21	Tinsmith	Own	2000
22	Smith	96	800
24	Herbalist	Own	1750
24	Herbalist	Own	1500
30	Cellar	Own	3000
34	<i>Bezirgan</i>	Own	2500
35	Grocer	Foundation	1500
36	Grocer	Own	1500
37	Cellar	Own	1000
40	Herbalist	Own	2000
43	Cellar	-	4000
43	Tailor	180	2000
47	Herbalist	180	2500
47	<i>Dükkan</i>	48	600
50	Smith Store	100	1000
52	Herbalist	Own	2000
52	Herbalist	180	1500
52	Herbalist	180	1500
56	<i>Bezirgan</i>	Own	2500
57	<i>Bezirgan</i>	Own	2000
57	Café Baker (<i>Tahmis Fırını</i>)	420	2500
57	Butcher and Garden	120	1500
69	Herbalist	144	1500
69	Herbalist	Own	2000
73	<i>Bezirgan</i>	Own	2000
84	<i>Bezirgan</i>	Own	2500
87	<i>Bezirgan</i>	240	2500
90	<i>Bezirgan</i>	Own	2000
90	<i>Dükkan</i>	Own	1000
90	Tinsmith	24/ 150	1300
90	Cellar	240	2000
90	Cooper (<i>Fuçucu</i>)	100	2000
92	<i>Bezirgan</i>	200	2000
94	<i>Bezirgan</i>	Own	2500
97	<i>Bezirgan</i>	Own	3000
97	Cellar	100	1000
98	<i>Bezirgan</i>	Own	2500
101	Grocer	Own	1000

Table 5: Continued

104	<i>Bezirgan</i>	Own	2000
104	Grocer	120	1000
104	<i>Turşucu</i>	32	800
105	Grocer	96	800
105	-	180	
106	<i>Bezirgan</i>	Own	2000
107	Grocer	Own	4000
1	Mill	-	3000

ML.VRD.TMT. 5124



Table 6: The Distribution of Vineyards Owned by the Dardanelles Jews in 1840

No	Location	Size		Value Krş
		Dönüm	Çekerek	
1	Bayır		3	1000
2		3		6000
		1		1000
7		0,5		300
8		3		5500
		3,5		4000
		2,5		3000
10			1,5	200
11	Bayır	3		4500
	-	1		1000
14	Limanbayırı	2,5		4000
	-	2		3500
		2,5		3000
		4		7000
		1,5		1500
15	Limanbayırı	1	3	2500
		0,5		1400
		1		1000
		1	1	1000
16	Bayır	1		1000
		0,5		1400
		0,5		600
17		1		620
		1	1	1300
		1		1500
		1	1	2000
		1		1000
		5		7500
24		0,5		600
26		2	1	3000
35	Limanbayırı	3		3000
40		0,5		500
43		1	3	2500
		3,5		9000
45		1	1	2000
52		1,5		2500
	Ayazma	1,5		2500
54		2		8000
57	Bayır	3		3000
		1		2000
59	Karacaviran	0,5		200
62			1	200
63			3	1100
69		0,5		200
73		4		6000
74			1,5	250
84		1	1	2000
87		2,5		2000
88		1	3	3000
		1	1	800

Table 6: Continued

90		4,5		5500
92		1	1	1750
		1		1500
94		0,5		500
96		0,5		500
98			3	1200
108		0,5		300
113		5		5000
114		6		9000
116			3	400
118		3		4500

ML.VRD.TMT. 5124



Table 7: The Distribution of Fields Owned by the Dardanelles Jews in 1840

No	Location	Size <i>Dönüm</i> ²⁶⁶	System of Cultivation	Income (<i>mahsul</i>)		Value Krş.
				Grain <i>Kile</i> ²⁶⁷	Barley	
7	Karacaviran	100	Empty	-		250
	Karacaviran	12	<i>Nadas</i> *	-		180
	Yağcı	22	Cultivated	2	2	330
9	Işıklar	28	Sharecropping	9		490
	Kemal	7	With payment	7		140
	Saraycık	5	With payment	1		100
15	Kalabaklı					
21	Sarıcailli	1	-	-		50
30	Karacaviran	5	-	-		100
34	Okcular	3	With payment	3		45
	Okcular	8	With payment	-		80
	Sarıcailli	8	<i>Nadas</i>	-		200
	Kos	16	Empty	-		160
	Kemal	8	With payment	8		200
35	Lapseki					
	Menkuf	18		8		360
	Kalabaklı	28	Cultivated + <i>Nadas</i>	2,5		220
	Okcular	14	With payment	8		140
	Kos	22	With payment	-		220
54	Kurşunlu	8	Cultivated		8	400
60	Çıplak	1,5	Sharecropping		1,5	60
62	Karacaviran	5	Sharecropping	4,		250
	Menkuf	8	<i>Nadas</i>	-		330
64	Sarıcailli	30	Sharecropping	12		1000
	Karacaviran	2	Sharecropping		3	100
75	Kos	6	Sharecropping	3		150
81	Sarıcailli					
88	Bayramiç	10	With payment		3	100
	Bayramiç	10	With payment	9		100
90	Kos	8	Empty			160
92	Aşık	2	<i>Nadas</i>	-		60
	Sarıcailli	26	Cultivated + <i>Nadas</i>	10		660
	Kurşunlu	3	With payment	3		75
	Okcular	25	Empty			625
103	-	2	Cultivated	2		100
113	Aşık	30	With payment	3		300

ML.VRD.TMT. 5124

²⁶⁶ A *dönüm* is approximately forty by forty *arşın* or 940 square meters or 0, 25 acre; *arşın*: 68 cm or 28 inches, *çekerek*: 0, 25 *dönüm*.

²⁶⁷ A *kile* is bushel (36,5 kilos)

* Preliminary plowing of land for cleaning before preparing the seed bed, fallowing

Table 8: The Distribution of Plots Owned by the Dardanelles Jews in 1840

No	Property	Income	Value	Size <i>Arşun</i>
52	Plot (Store)		500	200
54	Plot (Store)	25	1000	200
57	Plot (House)		-	380
	Plot (House)		-	360
64	Plot (Cellar)		300	60

ML.VRD.TMT. 5124

Table 9: The Distribution of Livestock Owned by the Dardanelles Jews in 1840

No	Animal	N	M	Value
	Animals	5		1000
1	Milk-Giving Sheep (<i>Sağman Ganem</i>)	4	40	160
	Unmilk-Giving Sheep (<i>Boz Ganem</i>)	4	30	120
6	Horse	1		250
7	Donkey	1		50
20	Horse	2		400
34	Donkey	1		80
35	Donkey	1		25
36	Donkey	1		50
40	Horse	1		250
44	Horse	1		250
50	Horse	1		250
53	Horse	1		250
	Horse	1		250
60	Mare (<i>Kısrak</i>)	1		100
	Horse	2		400
63	Horse	1		100
68	Horse	1		250
74	Horse	1		250
	Donkey	1		100
81	Donkey	1		60
83	Horse	1		100
87	Donkey	1		50
91	Horse	2		400
	Water Buffalo (<i>Camus</i>)	1		100
92	Horse	1		100
	Young Bull (<i>Tosun</i>)	1		100
99	Horse	1		60
109	Horse	1		100
	Donkey	1		60
hl	Horse	2		300
	Total	46	70	6115
43	<i>Piyade Kayığı</i>			500
103	Araba			

ML.VRD.TMT. 5124

Table 10: The Distribution of the Land and Animal within the Communities in 1840

	Muslim		Greeks		Armenians		Jews		Total	
	Krş.	%	Krş.	%	Krş.	%	Krş.	%	Krş.	%
Cultivated Field	193101,5	12	22980	3	8465	3	5185	2	229731,5	8
Uncultivated F	84847	5	17561	2	6395	3	2365	1	111168	4
Garden	85900	5	51350	6	10000	4	3500	1	150750	5
Vineyard	138102	8	350450	41	61125	25	149825	52	699502	24
Total Land	501950,5	30	442341	52	85985	35	160875	56	1191152	41
Animal	205329	13	79615	9	16770	7	6695	2	301714	10
Total Land & Animal	707279,5	43	521956	61	102755	42	167570	58	1492866	51
Other (Shops)	920235	57	331850	39	145600	58	121490	42	1397685	49
General Total	1627515	100	853806	100	248355	100	288242	100	2890551	100

ML.VRD.TMT. 5124

Table 11: The Distribution of the Land and Animal in the Dardanelles in 1840

Com.	Cultivated Field		Uncultivated Field		Garden		Vineyard		Land Total		Animal		Others (Shop)		General Total	
	Krş.	%	Krş.	%	Krş.	%	Krş.	%	Krş.	%	Krş.	%	Krş.	%	Krş.	%
Muslim	193101,5	84	3256,5	82	85900	57	138102	20	420360	39	205329	67	920235	60	1545924	53
Greeks	22980	10	250,5	6	51350	34	350450	50	425030,5	39	79615	26	331850	22	836495,5	29
Armenians	8465	4	218	5	10000	7	61125	9	79808	7	16770	5	145600	10	242178	8
Jews	5185	2	264	7	3500	2	149825	21	158774	15	6695	2	121490	8	288242	10
Total	229731,5	100	3989	100	150750	100	699502	100	1083973	100	308409	100	1519175	100	2911356,5	100

ML.VRD.TMT. 5124

Table 12: The Distribution of Property, and Animals in the Dardanelles in 1840

Com.	Muslim		Greeks		Armenians		Jews		total	
	Krş.	%	Krş.	%	Krş.	%	Krş.	%	Krş.	%
Revenue	862143	37	620275	40	315680	58	277287	49	2075385	41
Property	1286988	54	868061	55	208196	38	281713	50	2644958	53
Animal	201464	9	78630	5	19910	4	6445	1	306449	6
Total	2350595	100	1566966	100	543786	100	565445	100	5026792	100

ML.VRD.TMT. 5124

Table 13: The Distribution of Professions in the Dardanelles in 1840

Profession	Mus	Gre	Arm	Jews	Total
Porter (<i>Hamal</i>)			4	34	38
Herbalist (<i>Attar</i>)			4	15	19
Peddler (<i>Çerçi</i>)				15	15
Grocer (<i>Bakkal</i>)	7	18	7	10	42
Big Armenian and Jewish Merchant (<i>Bezirgan</i>)			5	9	14
Dragoman (<i>Tercüman</i>)				9	9
Dealer of <i>Helva</i> (Sweet) (<i>Helvacı</i>)		4		5	9
Silk manufacturer (<i>Kazzaz</i>)				1	1
Vice-Consuls (<i>Konsolos Vekili</i>)				3	3
Tinsmiths (<i>Tenekeci</i>)				4	4
Scale Dealer (<i>Kantarçı</i>)				2	2
Barber (<i>Berber</i>)	23		6	1	30
Pipe Dealer (<i>Çubukçu</i>)	1			1	2
Basket Dealer (<i>Küfeci</i>)				1	1
(<i>Tıranpacı</i>)				1	1
Secondhand Dealer (<i>Eskici</i>)	3	1	10	1	15
Standup Merchant (<i>Ayak T'icareti</i>)				1	1
Barkeeper (<i>Meydekeci, Meyhaneci</i>)		4	3	3	10
<i>Börekçi</i>				1	1
Porter of Potter				1	1
<i>Şerbetçi</i>	1			1	2
Match Dealer (<i>Kibritçi</i>)				1	1
Neckerchief Dealer (<i>Kaşkolcu</i>)				1	1
Tailor (<i>Terzi</i>)	8	8	25	9	50
Farmer (<i>Çiftci</i>)	36	3			39
Shoemakers (<i>Yemenici</i>)	11	8		2	21
Colored Handkerchief, Handkerchief (<i>Yemenici Kalfası</i>)	1				1
(<i>Yemenici Ustası</i>)	1				1
Herdsmen (<i>Çoban</i>)	2	32			34
Gardener (<i>Bahçıvan</i>)		24	1		25
(<i>Bahçıvan Çırağı</i>)		1			1
Grape Grower (<i>Bağcı</i>)	7	22			29
(<i>Bağcı Kalfalığı</i>)		1			1
Miller (<i>Değirmenci</i>)		21			21
Boatmen (<i>Kayıkçı</i>)	20				20
Dealer of <i>Simit</i> (Kind of Bread) (<i>Simitçi</i>)		13		4	17
Nail (<i>Çivici</i>)			15		15
Blacksmith (<i>Nalbant</i>)	1	3			4
Camel Driver (<i>Deveci</i>)	13	1			14
Carpenter (<i>Dülger</i>)		13			13
Coal Dealer, Stoker (<i>Kömürcü</i>)		14			14
Seller of Firewood (<i>Oduncu</i>)	13				13
Baker, Bread Seller (<i>Ekmekçi</i>)		12			12
Soldier (<i>Asker</i>)	11				11
Butcher (<i>Kasap</i>)		10			10
(<i>Kasap Hizmetkari</i>)		1			1
Timber Merchant (<i>Keresteci</i>)	3	7			10
Maker of Packsaddler (<i>Semerci</i>)			9		9
Potter (<i>Çanakçı</i>)	39	1			40
(<i>Çanakçı Kalfası</i>)	9				9
(<i>Çanakçı Ustası</i>)	7				7
(<i>Çanakçı Sırçacısı</i>)	3				3

Table 13: Continued

(Çanakçı Yazıcısı)	1				1
(Çanakçı Çırağı)	1				1
(Çanakçı Esnafı)	1				1
(Çanakçı Esnafı (Yazıcısı))	1				1
(Çanakçı Hamamcısı)	1				1
(Çanakçı Kavvafı Esnafı)	1				1
Tanner (Debbağ)	9				9
(Debbağ Kalfası)	1				1
(Debbağ Ustası)	1				1
(Debbağ Çırağı)	2				2
(Kahveci)	9				9
Jeweler (Kuyumcu)		4		1	5
(Duhancı)	1		6		7
Bricklayer, Stonemason (Duvarcı)		7			7
(Kalaycı)		3			3
(Gündelikçi)	6				6
Servant (Hizmetkar)	5		1		6
Carpenter (Marangoz)	1	5			6
Daily Worker (Yevmiyeci)	1		4	2	7
Carpenter (Doğramacı)	1	3			4
Farmer (Rençber)	5				5
Merchant (Tüccar)	1	1		3	5
(Imam)	4				4
Cook (Aşçı)	3		1		4
Tobacco Mincer (Duhan Kıyıcı)			2	1	3
Tile Maker Seller (Kiremitçi)		4			4
European Merchant (Avrupa Tüccarı)			4		4
Fishermen (Balıkçı)	5	2	1		8
Locksmith (Çilingir)			3		3
Maker of Weaver (Çulhacı)	3				3
(Hamamcı)	3				3
(Kalaycı)		3			3
Oarsman, Rower (Kürekçi)		3			3
Vegetable Man (Manav)	3				3
Sawyer and Cutter of Boards (Tahtacı)		3			3
Bath Attendant (Tellak)	1	1			2
(Amele)	2				2
Footman (Ayvaz)			2		2
Cooper (Fuçuçu)		2			2
(İşçi)		2			2
(Kayıkçı)		2			2
(Meclis Azası)	2	2			4
Maker and Seller of Candles (Mumcu)		2			2
Spinner of Goat Hair Maker of Articles Woven of Goat Hair (Mutaf)	1	1			2
Watchmen of a Garden Or Vineyard (Nadır)			2		2
Maker and Seller of Shoes; Cobbler; Shoemaker (Papuçu)	1				1
Saddler Leather Worker (Saraç)	2				2
(Serseri)	2				2
Sugar Merchant (Sırçacı)	2				2
(Şekerci)	1		1		2
Verger of Church (Zangoç)		1			1
(Abkeş)	1				1
(Asker Kaymakamı)	1				1

Table 13: Continued

(Asker Katibi)	1				1
(Asker Topçusu)	1				1
Watchman (Bekçi)	1				1
(Berber Kalfası)	1				1
Cutter (Bıçakçı)	1				1
(Cami Mütevellisi)	1				1
(Camii Şerif Muhtarı)	1				1
Laundryman (Çamaşırcı)	1				1
Maker of Mud (Çamurcu)	1				1
Hoer (Çapacı)	10		1		11
Chief Surgeon (Çerrahbaşı)	1				1
(Çiftçi Yevmiyecisi)	1				1
Lathe Operator (Çıkrıkçı)	1				1
(Çırak)	1		1		2
Earthen Pot (Potter) (Çömlekçi Kalfası)	1				1
(Defteri-i Ceride Nazırı)	1				1
Town Crier, Broker (Dellal)	1				1
Iron Maker (Demirci Kalfası)			1		1
(Demirci Ustası)	1				1
Beggar (Dilenci)	1				1
(Ekmekçi Hizmetkârı)		1			1
Sieve Dealer (Elekçi)					0
(Emekli)	2				2
(Eski Çapanacıbaşı)	1				1
(Eski Sandık Emini)	1				1
(Ferik)	1				1
(Gemici)	1				1
(Gemici Taifesi)	1				1
(Gözlemeci)	1				1
(Hafız)	1				1
(Hatib)	1				1
(Hekim)		1			1
(Hükkam)	1				1
(İhtiyar)	1				1
(İncibaba Şeyhi)	1				1
(Kahve Müstecir)	1				1
(Kahveci)	9	1	1		11
(Kalafatçı)	1				1
(Kavas)	1				1
(Kayyum)	1				1
Lime Burner Seller (Kireççi)			1		1
(Kol Ağası)	1				1
(Köle)	1				1
Bellow Maker (Körükçü)		1			1
Stoker of a Bath (Külhancı)			1		1
Furrier (Kürkçü)			1		1
(Muhasıl)	1				1
Basket Maker, Porter (Manav Küfecisi)	1				1
Person Who Repairs The Conical Top Part of a Minare (Minareci)		1			1
(Miralay)	1				1
(Mahkeme Katibi)	1				1
(Muhtar-ı Evvel)	1				1
(Muhzırbaşı)	1				1
(Müderris)	1				1

Table 13: Continued

(Müftü)	1				1
(Mühimmat Emni)	1				1
(Oturakçı)	1				1
(Papaz)			2		2
Maker and Seller of Hard-Biscuit (Peksimetçi)		1			1
Day Laborer, Hired Man (Rençber Gündelikçisi)	1				1
Shot (Saçmacı)		1			1
Beggar, Fluidity Liquidity (Sai)	1				1
(Sandık Emni)	1				1
(Seyyah)	1				1
Derdsman, Drover (Sığirtmaç)	1				1
(Su Yolcu Hizmetkari)		1			1
(Subay)	1				1
Driver (Sürücü)	1				1
Measure of Cereals Equaling a Quarter Bushel Candy Seller1. Confectioner (Şinikçi)	0				0
(Tabib)	1				1
Courier Especially a Government Courier (Tatar)	1				1
(Terzi Kalfası)		1			1
Maker of Earthenware Jug (Testici)	1				1
(Topçu Çavuşu)	1				1
(Tüfekçi)	1				1
Flour Merchant (Uncu)		1			1
Maker and Seller of Ropes (Urgancı)	1				1
(Vekil-i Harc)	1				1
Oil Dealer, Lubricator (Yağcı)	1				1
(Yasakçı)	1				1
Total	388	282	126	143	939

ML.VRD.TMT. 5124

Table 14: The Distribution of Number and Value of Commercial Property in the Dardanelles in 1840

Shops	Muslims		Greeks		Armenian		Jews		TOTAL	
	No	Value	No	Value	No	Value	No	Value	No	Value
(Abacı)	1	2000							1	2000
(Ahır)	5	13000	1	1500					6	14500
Herbalist (Aktar Dükkanı)	4	5600			6	9900	10	19250	20	34750
Cook Shop (Aşçı Dükkanı)					1	1500			1	1500
Grocers (Bakka Dükkanı)	23	60550	20	59050	1	2000	8	14800	51,5	136400
(Bezirgan Dükkanı)					3	7000	15	34500	18	41500
Barber Shop (Berber Dükkanı)	28	85800			2	8000	1	500	30,5	94300
(Boyacı)	1	4000							1	4000
(Briketçi)			1	500					1	500
(Çanakçı)	24	145000							24	145000
(Çanakçı Karhanesi)	9	57500							9	57500
(Çivici Dükkanı)	3	3800			6	6400			9	10200
(Çubukçu)	1	1800							1	1800
(Çulhacı)	4	3900							4	3900
Tannery (Debbağhane)	12	38400					1	1500	13	39900
(Değirmen)	1,5	2500	18	65500			1	3000	20,5	71000
Smith Shop (Demirci Dükkanı)	1	1700					3	3300	4	5000
(Duhancı)	9	22600							9	22600
(Dükkan)					13	21000	2	1600	15	22600
(Ekmekçi)	1	8000	1	10000					2	18000
(Enfiyeci Dükkanı)							0	0	0	0
(Fuçuçu)			1	3000	1	2000			2	5000
(Fıçıcı Dükkanı)							0	0	0	0
(Hamam)	2	6600							2	6600
(Hamur Dükkanı)							0	0	0	0
(Hekim)	1	1000							1	1000
(Helvayı)	3	10500	4	11000					7	21500
(Kuru Kahveci Dükkanı)	1	1800							1	1800
(Kahve Dükkanı)	8	46900	2	12000					10	58900
(Kahvehane Odası)	15	81900	3	19000	0,5	2000			19	102900
(Kalaycı Dükkanı)					1	500			1	500
(Kalıpçı Dükkanı)	1	1000							1	1000
(Kasap Dükkanı)	2	5000	3	6000			1	1500	6	18340
(Kazzaz Dükkanı)							1	1000	1	1000
(Keresteci Dükkanı)	1	2000	7	84300					8	86300
(Kolukçu Dükkanı)	4	7400							4	7400
(Konsoloshane)	2,5	25000							2,5	25000
(Kunduracı Dükkanı)	1	1800							1	1800
(Kuyumcu Dükkanı)	1	800			3	3300			4	4100
(Kürkçü Dükkanı)	3	1900			1	1000			4	2900
(Leblebici Dükkanı)	1	2500			1	1500			2	4000
(Mağaza)									0	0
Cellar			2	5500	7	20900			9	26400
(Manav)	3	3900							3	3900
(Menzil)					1	1000			1	1000
(Meyhane)			3	8000			1		0	8000
(Mutaf Dükkanı)	1	3000	1	1000					2	4000
(Mücellidhane)	1	1300							1	1300
Blacksmith (Nalbant Dükkanı)					5	9000			5	9000

Table 14: Continued

(Nalin Dükkanı)	1	1500							1	1500
(Nühascı Dükkanı)	5	5200							5	5200
(Oturakçı Dükkanı)	4	5700							4	5700
(Saatçı Dükkanı)	1	500	1	2000					2	2500
(Sarraf Dükkanı)	2	2000							2	2000
Packsaddle Shop (Semerci Dükkanı)					7	5900			7	5900
(Semek Dahan)	4	4000							4	4000
(Simitçi Dükkanı)	6		5		1	4000	1	3000	12,5	7000
(Tahmis Fırını)							1	2500	1	2500
(Tenekeçi Dükkanı)								0	0	0
Tailor Shop (Terzi Dükkanı)	10	16100			4	5600	3	5000	17	26700
(Testici Dükkanı)	1	2500							1	2500
(Tiftikçi Dükkanı)	1	1000							1	1000
(Turşucu Dükkanı)							1	800	1	800
(Yemenici Dükkanı)	23	210500			10	8400			33	218900
(Yorgancı Dükkanı)	2	2500							2	2500
Total	239	911950	73	288350	74,5	120900	50	92250	436,5	1413450

ML.VRD.TMT. 5124

Table 15: The Distribution of Annual Revenue According to Professions in the Dardanelles in 1840 (Descending)

	1846 (Descending)																	
	Family																	
	1-10 (10)		11-60 (50)		60-125 (65)		126-250 (125)		251-500 (250)		501-750 (250)		751-1000 (250)		1001-1225 (225)		1226-1379 (153)	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%
Muslims	6	60	25	50	24	37	53	42	116	47	89	36	139	55	77	34	102	66
Rumiyan	4	40	15	30	25	38	37	30	71	28	95	38	29	12	24	11	24	16
Armenian	0	0	4	8	5	8	21	17	35	14	45	18	50	20	44	20	10	7
Jews	0	0	6	12	11	17	14	11	28	11	21	8	32	13	80	35	17	11
Total	10	100	50	100	65	100	125	100	250	100	250	100	250	100	225	100	153	100

ML.VRD.TMT. 5124

Table 16: The Distribution of Value of Property Professions in the Dardanelles in 1840 (Descending)

	Family													
	1-10 (10)		11-60 (50)		60-125 (65)		126-250 (125)		251-500 (250)		501-717 (217)		718-1379 (662)	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%
Muslims	5	50	30	60	36	55	53	42	111	44	168	68	263	39
Rumiyan	4	40	11	22	17	26	36	29	83	33	43	17	131	20
Ar	0	0	3	6	7	11	17	14	37	15	26	10	124	19
Jews	1	10	6	12	5	8	19	15	19	8	13	5	144	22
Total	10	100	50	100	65	100	125	100	250	100	250	100	662	100

ML.VRD.TMT. 5124

Table 17: The Distribution of Family, Property and Animal According to The Annual Income of the Muslim Community (1840)

Income Group	Family		Income		Property		Animal		General		Tax	
	Nu	%	No	%	No	%	No	%	No	%	No	%
0	103	16	0	0	32000	2	5602	3	37602	1	220	1
1-500	57	9	22499,5	2	31569	2	2060	1	56128,5	2	525	2
501- 1000	168	26	140026	14	74335	5	10636	5	224997	9	4670	17
1001-1500	111	18	147403	15	94593	7	25066	12	265862	10	5760	22
1501-2000	59	9	105469	11	142953,5	10	21750	11	268135	10	3477	13
2001-2500	37	6	85224	9	101952	7	21675	11	208851	8	2787	10
2501-3000	19	3	52774,5	5	68320	5	18950	9	140044,5	5	1520	6
3001-4000	31	5	104804,5	11	173659	12	17670	9	296133,5	12	2520	9
4001-5000	16	3	69715	7	149402	11	18175	9	237292	9	1670	6
5001-	31	5	252119,5	26	553402	39	63745	30	869266,5	34	3690	14
Total	632	100	980035	100	1422186	100	205329	100	2604312	100	26839	100

ML.VRD.TMT. 5124

Table 18: The Distribution of Family, Property and Animal According to Annual Income of the Greek Community (1840)

Income Group	Family		Income		Property		Animal		General		Tax	
	Nu	%	No	%	No	%	No	%	No	%	No	%
0	24	7	0	0	6500	1	100	0	6600	0	650	2
1-500	19	6	6340	1	7050	1	670	1	14060	1	450	1
501- 1000	34	10	31290	5	12850	2	7945	10	52085	3	1930	6
1001-1500	95	30	125701,5	19	52050	7	15115	19	192866,5	13	6540	21
1501-2000	50	15	92440	14	82336	11	23165	28	197941	13	5070	16
2001-2500	31	10	72160	11	68430	9	3620	5	144210	9	3510	11
2501-3000	17	5	47964	7	51780	7	12885	16	112629	7	2190	7
3001-4000	19	6	68302	10	82500	11	3165	4	153967	10	2730	8
4001-5000	18	6	82865	12	108245	13	3705	5	194815	13	3330	10
5001-	17	5	144235	21	302450	38	9245	12	455930	31	5770	18
total	324	100	671297,5	100	774191	100	79615	100	1525104	100	32170	100

ML.VRD.TMT. 5124

Table 19: The Distribution of Family, Property and Animal According to Annual Income of the Armenian Community (1840)

Income Group	Family		Income		Property		Animal		General		Tax	
	Nu	%	No	%	No	%	No	%	No	%	No	%
0	10	5	0	0	600	0	260	2	860	0	30	0
1-500	39	18	15485	5	8700	4	1055	6	25240	5	755	5
501- 1000	55	27	50430	16	2925	1	855	5	54210	10	2659	16
1001-1500	45	21	60630	18	42950	19	1640	10	105220	19	3400	21
1501-2000	22	10	42516	14	35705	15	2005	12	80226	14	2289	14
2001-2500	16	7	36475	12	43100	19	2235	13	81810	15	1928	12
2501-3000	9	4	25108	8	30680	13	1535	9	57323	10	1415	9
3001-4000	11	5	37087	12	35915	16	2560	15	75562	13	2004	12
4001-5000	3	1	14565	5	17350	7	2025	12	33940	6	734	4
5001-	4	2	29930	10	13660	6	2600	16	46190	8	1225	7
total	214	100	312226	100	231585	100	16770	100	560581	100	16439	100

ML.VRD.TMT. 5124

Table 20: The Distribution of Family, Property, and Animal According to Annual Income of the Jewish Community in 1840

	Family		Income		Property		Animal		General		Tax	
	Nu	%	No	%	No	%	No	%	No	%	No	%
0	16	8	0	0	6500	2	0	0	6500	1	45	1
1-500	65	32	30678	11	5800	2	160	2	36638	6	830	11
501- 1000	47	22	40290	14	9750	3	1950	30	51990	9	1513	19
1001-1500	21	10	28702	10	16520	6	300	4	45522	8	663,5	9
1501-2000	18	8	33475	11	18985	7	1450	21	52600	9	903	12
2001-2500	12	6	28816	10	27160	10	1660	25	57636	10	551,5	7
2501-3000	5	2	13514	5	23050	8	25	0	36589	6	398	5
3001-4000	12	6	42198	15	37760	13	850	13	80808	14	1026	14
4001-5000	5	2	21304	7	41700	15	0	0	63004	11	600	8
5001-	8	4	49265	17	95140	34	200	3	144605	26	1065	14
Total	209	100	288242	100	282365	100	6695	100	577302	100	7595	100

ML.VRD.TMT. 5124

Table 21: Wealthy Jews According to Their Income Sources (in krş)

Profession	Name	Tax	Income	Property	Ani	Gen
Dragoman- France	Akoçi		6250	31000	0	37250
	Hento Oğlu Salamon	240	6065	18000	0	24065
Dragoman- England	Cilbon		4530	18000	0	22530
Jeweler	<i>Muhbir-i Evvel</i> Yuda	360	7240	13800	0	21040
Dragoman- Holland	Kuturto		5000	13925	0	18925
<i>Simitçi</i>	Bahur	100	2414	14500	1160	18074
	Yakuti, Haym and İsak, Sons of vice Consul (Spain, Denmark)		5790	11740	0	17530
	Kantarcıoğlu Bahur	240	7920	6675	200	14795
Herbalist	Kantarcıoğlu Sabatay	240	4180	10500	0	14680
<i>Bezirgan</i>	Moşo, Foreigner- Anapolitan		4000	9500	0	13500
Vice-Consuls- Spain	Cilyon and his son Hayim		3448	9400	0	12848
Dragoman- Russia	Nesimaki		3000	9000	0	12000

ML.VRD.TMT. 5124

Table 22: The Dardanelles Jews, Not Recorded of any Annual Income

Occupation	Name	Tax (krş.)
Silk Dealer	Davit	Elder
Dragoman	Eci Kridaki	Ex
Dragoman	Nesimaki	Ex
	Bahur and his Son Sabatay	
	Son, Eci Salamon	
Dragoman	İsrailoğulları Bahur, Avram, Ovatya	
	Araboğlu Sabatay, Foreigner - England	
Porter	Hanto	
Barterer	Davit	Elder
Dragoman- England	Akocu	
	<i>Kuyumcu</i> Nesim,	Blind
	Davit, Brother of vice Consul (Spain)	
	Davit, Avram and Cilyon Grandsons of vice Consul (Spain)	
	Terzi Salamon Oğlu Yuda,	Orphan
	Kantarcı Mirkado Oğlu Yako	Child
	Kantarcı Semailoğlu Mirkado	
Dragoman	Sabatay	
	Bünyamin	

Table 23: The Distribution of Income Tax According to Annual Income of the Muslim Community in 1840

Income Group	Family No		Tax		Per person	% to income	% to GT	Income		General total	
	No.	%	Krş.	%				Krş.	%	Krş.	%
0	103	16	220	1	2, 1		0,5	0	0	37602	1
1-500	57	9	525	2	9, 2	2, 3	0, 9	22499,5	2	56128,5	2
501- 1000	168	26	4670	17	27, 7	3, 3	2	140026	14	224997	9
1001-1500	111	18	5760	22	51, 8	3, 9	2, 1	147403	15	265862	10
1501-2000	59	9	3477	13	58, 9	3, 2	1, 2	105469	11	268135	10
2001-2500	37	6	2787	10	75, 3	3, 2	1, 3	85224	9	208851	8
2501-3000	19	3	1520	6	80	2, 8	1	52774,5	5	140044,5	5
3001-4000	31	5	2520	9	81, 2	2, 4	0, 8	104804,5	11	296133,5	12
4001-5000	16	3	1670	6	104, 3	2, 3	0, 7	69715	7	237292	9
5001-	31	5	3690	14	119	1, 4	0, 4	252119,5	26	869266,5	34
Total	632	100	26839	100	42, 4	2, 7	1	980035	100	2604312	100

ML.VRD.TMT. 5124

Table 24: The Distribution of Income Tax According to Annual Income of the Greek Community in 1840

Income Group	Family No	%	Tax		Per person	% to Inc	% to GT	Income		General total	
	No	%	Krş.	%				Krş.	%	Krş.	%
0	24	7	650	2	27	#	9, 8	0	0	6600	0
1-500	19	6	450	1	23, 6	7	3, 2	6340	1	14060	1
501- 1000	34	10	1930	6	56, 7	6, 1	3, 7	31290	5	52085	3
1001- 1500	95	30	6540	21	68, 8	5, 2	3, 3	125701,5	19	192866,5	13
1501- 2000	50	15	5070	16	101, 4	5, 4	2,5	92440	14	197941	13
2001- 2500	31	10	3510	11	113, 2	4, 8	2, 4	72160	11	144210	9
2501- 3000	17	5	2190	7	128, 8	4,5	1, 9	47964	7	112629	7
3001- 4000	19	6	2730	8	143, 6	3, 9	1, 7	68302	10	153967	10
4001- 5000	18	6	3330	10	185	4	1, 7	82865	12	194815	13
5001-	17	5	5770	18	339, 4	4	1, 2	144235	21	455930	31
total	324	100	32170	100	99, 2	4, 7	2, 1	671297,5	100	1525104	100

ML.VRD.TMT. 5124

Table 25: The Distribution of Income Tax According to Annual Income of the Armenian Community in 1840

Income Group	Family		Tax		Per person	% to Inc	% to GT	Income		General total	
	No	%	Krş.	%				Krş.	%	Krş.	%
0	10	5	30	0	3	#	3, 4	0	0	860	0
1-500	39	18	755	5	19, 3	4, 8	2, 9	15485	5	25240	5
501-1000	55	27	2659	16	48, 3	5, 2	4, 9	50430	16	54210	10
1001-1500	45	21	3400	21	75,5	5, 6	3, 2	60630	18	105220	19
1501-2000	22	10	2289	14	104	5, 3	2, 8	42516	14	80226	14
2001-2500	16	7	1928	12	120,5	5, 2	2, 3	36475	12	81810	15
2501-3000	9	4	1415	9	157, 2	5, 6	2, 4	25108	8	57323	10
3001-4000	11	5	2004	12	182, 1	5, 4	2, 6	37087	12	75562	13
4001-5000	3	1	734	4	244, 6	5	2, 1	14565	5	33940	6
5001-	4	2	1225	7	306, 2	4	2, 6	29930	10	46190	8
Total	214	100	16439	100	76, 8	5, 2	2, 9	312226	100	560581	100

ML.VRD.TMT. 5124

Table 26: Foreign Jews in the Dardanelles in 1840.

Name - State	Tax	Income (krş.)	Property (krş.)	Animal (krş.)	Total (krş.)
Cilbon	Ex	2370	730		3100
Hamsalom	Ex	4250	5500		9750
Bahur	Ex	2000	0		2000
İsak (Brother)	Ex	2000	0		2000
Eci Salamon (Son)	Ex				
Oğlu Bahur (Brother)	Ex	1000	2000		3000
Avramaki (Brother)	Ex	1000	3000		4000
Loycon	Ex	500	400		900
Araboğlu Sabatay	Ex	0	0		0
Hayim (Son of Spanish Consular)	Ex				
Davit (Brother of Spanish Consular)	Ex	0	0		0
Yakuti, Haym and İsak (Sons of Ex- Spain & Denmark Consular)	Ex	5790	11740		17530
Davit, Avram and Cilyon (Grandsons of ex-Spanish Consular)	Ex	0	0		0
Reyno	Ex	1100	200		1300
Moşo	Ex	4000	9500		13500
Hento	Ex	500	0		500
Nesim (Son of his Brother)	Ex	1000	0		1000
Füdeoğlu Avram	Ex	500	0		500
Yasef	Ex	4000	3700		7700
Bünyamin (Brother)	Ex	3500	0		3500
		33960	36770		70280

ML.VRD.TMT. 5124

TABLES FROM THE REVENUE REGISTRY OF THE DARDANELLES JEWISH QUARTER (1843)

Table 27: The Revenue Registry of the Dardanelles Jewish Quarter (1843)

ML. VRD. 841		
Mahalleyi Yahudiyan Der Kazayı Kala-Yi Sultaniye		
Name	Professionals	Tax (Kırş.)
Bahur	Barber	30
Sento, Brother		35
Samuel		125
Sabatay, , Brother		25
Avram	Silk Dealer	110
İsak	Silk Dealer	50
...	Tailor	50
İstanbullu Aramaki		40
Gümüş Gerdanoğlu Avram	Silk Dealer	250
Gümüş Gerdanoğlu Salamon		200
Hahamdamadı Akoçi		300
Salamon	Herbalist	100
Yuda	Tinsmith	80
.... , Brother	Dragoman	30
Mordehay	Grocer	110
Karakaşoğlu İsak		60
Avram	Grocer	60
Hayim, Brother, Foreigner		40
İhtiyar Mirfado	Merchant	20
Yasef, Tenant		70
Yako, Brother		30
Karakaşoğlu Hayim		225
Fiskiye, , Brother		90
Musa, Nephew		60
....	Herbalist	70
Sabatay	Grocer	50
Vital, Brother		50
Mirkado	Dealer roasted chickpeas (Leblebici)	30
İsak	Tailor	30
Araboğlu Sabatay		40
Kardeşi Musa		25
Uzunoğlu Naim		25
Yasef		120
Sento	Tenekeci	25
Araboğlu Hayim		30
Uzunoğlu Krito		60
Sarı Mordehay		70
Mışon	Barkeeper	40
Simento Oğlu Refail		75
Karındaşı Nesim		40
Araboğlu Musa		175
Hayim	Camel Driver	70
Mair, Son		45
Sabatay	Peddler	30

Table 27: Continued

<i>Morino</i>	Boatmen	25
<i>Tarnacioğlu Liyazar</i>		40
<i>Yasef</i>	Tailor	30
<i>Büskülcü Bahur</i>	Tassel (<i>Püskülcü</i>)	90
<i>Ishak</i>	Tailor	100
<i>Musa</i>	Tailor	40
<i>Sabatay</i>	Scale dealer	240
<i>Yako, Son</i>		40
<i>Bayramiçli Yakoto</i>		140
<i>Ovadya, Brother</i>		70
<i>Nazillioğlu Avram</i>		70
<i>Selanikli Yako</i>	Peddler	40
<i>Bayramiçli Bahur</i>		75
<i>Avram, maternal aunt</i>		25
<i>Karasakal David</i>		100
<i>Yuda, Son</i>		50
<i>Krito, Brother</i>		50
<i>Akkalı Yasef</i>		130
<i>Yako</i>	<i>Helvacı</i>	50
<i>Yuhanan, Brother</i>		50
<i>Mirkado</i>	<i>Helvacı</i>	40
<i>Vital</i>	Grocer	140
<i>Samuel</i>	Tinsmiths	20
<i>Helvacioğlu Musa</i>		82
<i>Oğlu Hayim</i>		32
<i>Bahur</i>	Grocer	40
<i>Hayim, Brother</i>		50
<i>Morino, Brother</i>		40
<i>Yuda</i>	<i>Bezirgan</i>	200
<i>Hayim</i>	Scale dealer	40
<i>Liya</i>	Herbalist	60
<i>İsak</i>	Herbalist	50
<i>Bahur</i>	<i>Kahya</i>	50
<i>Mordehay, Son</i>		50
<i>Avram, Brother</i>		50
<i>.....Oğlu İsak</i>	Grocer	40
<i>Baronoğlu Samuel</i>	Tailor	30
<i>Musa</i>	<i>Şerbetçi</i>	30
<i>Hayim Merhaneci</i>	Barkeeper	30
<i>Samuel</i>	Jeweler	40
<i>Kuyumcuoğlu Sabatay</i>		30
<i>Samuel, Brother</i>		40
<i>Eci Avram</i>		30
<i>Hahamoğlu Nahman</i>		220
<i>Salamon, Brother</i>		30
<i>...Samuel</i>		40
<i>Salamon, Brother</i>		40
<i>Çolak Sabatay</i>		50
<i>Isak, Son</i>		30
<i>Yuda</i>	Stockbrokers, or purchasing agents (<i>Mubayaacı</i>)	360
<i>Hazdayoğlu</i>		40

Table 27: Continued

Mirkado, Stepson		100
Bahur	Scale dealer	280
Oğlu Hayim	Peddler	60
Salamon	Grocer	100
Hahamoğlu Mirkado		90
Bahur, Son		80
Refail, the Other Son		30
Yeşiva	Barber	30
Salom	Scale dealer	70
Yermiya	Bezirgan	130
İstanbulu Aşaya		80
Benyamin	Tinsmith	40
Küçük Benyamin		50
Yako Roso?	Barber	50
Krito	Barber	90
Avram	Peddler	60
Hayim, Brother		160
Kantarcioğlu Samuel		60
Selanikli Bahur	Grocer	100
Avram	Leblebici	30
Oğlu Bahur		20
Hahamoğlu Hayim		30
Nesim	Porter	25
Kantarcioğlu Samuel		40
Musa, Son		20
Avram	Grocer	25
Sento, Son		30
Mordehay	Grocer	50
Trabluslu Avram		30
Liye	Scale dealer	35
Hayim	Çerci	25
Selanikli Bahur		40
İstanbulu David		20
Hayim	Tailor	30
....	Porter	20
Matatya	Porter	20
İşaya	Porter	25
Andukoğlu İşaya		20
Mordehay	Porter	20
....Fıskıya		20
Andon	Porter	20
Siyon		20
Mirkado	Porter	20
Araboğlu Yafes		20
İstanbulu Musa		20
Yasef	Head of Porter (Hamalbaşı)	20
Çalıkoğlu Sabatay		25
... , Brother		25
Simento, the other Brother		20
Selanikli Bahur		20
Dimetokali Avram		20
...Yako		40

Table 27: Continued

<i>Diğer Mordahay</i>		50
<i>Gelibolulu Hinto</i>		25
<i>Musa</i>	Silk Dealer	25
<i>Liye</i>	Silk Dealer	30
<i>Çalık Hinta</i>		30
<i>Salamon</i>	Tobacco Dealer (<i>Duhancı</i>)	30
<i>Cilbon</i>	Porter	25
<i>Yasef</i>	Porter	25
<i>.....Oğlu Yasef</i>	Minder (<i>Kıyıcı</i>)	25
<i>Aşık Avram</i>		25
<i>Babagermu</i>		30
<i>Salamon</i>	Dealer of Bottle (<i>Şiseci</i>)	30
<i>Avram</i>	Barterer (<i>Taranbacı</i>)	30
<i>Yuda</i>		40
<i>Samuel</i>	<i>Eskici</i>	30
<i>Kuyumcuoğlu Salamon</i>		40
<i>Gümüşgerdan Yasef</i>		40
<i>Refail</i>	Dealer of Printed material (<i>Basmacı</i>)	30
<i>.....</i>		30
<i>İsak</i>	Tailor	40
<i>Mordehay</i>	Peddler	40
<i>Yako</i>	Dealer of scarf or neckerchief (<i>Kaşkolcu</i>)	40
<i>Nesim</i>	Mincer	40
<i>Hammal</i>	Porter	30
<i>David</i>	Barterer	40
<i>Mirkado</i>	Porter	25
<i>İsak</i>	Porter	25
<i>Yako</i>	Porter	25
<i>Mehmet</i>		60
<i>Yalnız 10259 Krş.tur.</i>		
<i>Yahudi Mahallesi Toplamı</i>		10229

APPENDIX C TABLES FROM THE POLL-TAX REGISTRY OF THE DARDANELLES JEWISH COMMUNITY

Table 28: The Poll- Tax Registry of the Dardanelles Jewish Quarter (1845)

ML. VRD. CMH. 559								
N	*	Professionals	Name	Father Name	A	T	T	Appearance & Situation
1	90	Jeweler	Eci Yuda	Hazday	55	60	A	Tall, Gray Beard
1	90	<i>Bezirgan</i>	Hazday	Eci Yuda	18	15	N	Son, Medium Height, Young
1	90	<i>Bezirgan</i>	Mirkado	Yasef	25	30	T	Other Stepson, Tall, Gray Beard
2	84	<i>Haham-ı Sani</i>	Mordehay	Nahman	75	0	-	Medium Height, White Beard
2	84	<i>Bezirgan</i>	Nahman	Mordehay	36	60	A	Son, Medium Height, Sparse Beard
2	84	<i>Bezirgan</i>	Salamon	Mordehay	32	30	T	Other Brother, Medium Height, Sparse Beard
3		Tailor	Yuda	İsak	38	60	A	Short Height, Sparse Beard
4	89	Grocer	Çolak Sabatay	İsak	54	0	-	Tall, Gray Beard
4	89	Herbalist	İsak	Sabatay	25	15	N	Son, Medium Height, Sparse Beard
5	1	<i>Simitçi</i>	Bahur	David	45	15	N	Tall, Brown Beard
5	1	Grocer	Sento	David	45	15	N	Brother, Medium Height, Light Beard,
5	1	<i>Ekmekçi</i>	Samuel	David	32	15	N	The Other Brother, Medium Height, Light Beard
5	1	<i>Simitçi</i>	Sabatay	David	20	15	N	The Other Brother, Medium Height, Sparse Beard
5	40	Peddler	Hayim	David	20	0	-	Tenant, Gray Beard, Tall, Sparse Beard
6	2	<i>Kazzaz</i>	Avram	Sento	50	30	T	Medium Height, Light Beard
6	2	Peddler	Bahur	Avram	18	15	N	Son, Medium Height, Young
6	2		Refail	Avram	12	0	-	The Other Son, Young
7	3	<i>Haham</i>	Mişon	David	45	0	-	Medium Height, Gray Beard
7	3	<i>Kazzaz</i>	İsak	David	33	15	N	Brother, Medium Height, Brown Mustache
8	4	<i>Haham</i>	Liye	Semail	63	0	-	Medium Height, Gray Beard
8	4		Cilbon	David	16	15	N	Nephew, Medium Height, Young,
8	4	<i>Bezirgan</i>	Avram	Nesim	39	15	N	Medium Height, Brown Beard,
8	4	Tailor	Liye	David	33	15	N	Brother, Son, Medium Height, Light Beard,
9	6*	<i>Bezirgan</i>	Avram	İsak	40	60	A	Medium Height, Black Beard, <i>Köse Kürdanoglu</i>
10		Merchant	Salamon	Krito	40	30	T	Tall, Black Beard
10		Apprentice	İsak	Salamon	12	0	-	Son, Medium Height
11	9	<i>Bezirgan</i>	İsak	Nesim	35	60	A	Medium Height, Light Beard
12	10	Herbalist	Salamon	Yako	23	30	T	Medium Height, Sparse Beard
12	10		Hayim	Yako	23	15	N	Brother, Young
13	18	Grocer	Avram	Yasef	45	30	T	Medium Height, Brown Beard
13	18	Butcher	Hayim	Yasef	37	30	T	Brother, Medium Height, Brown Beard,
14	19	Grocer	Mirkado	Yako	75		N	Medium Height, Sparse Beard
15	20	Peddler	Yasef	Bahur	45	15	N	Medium Height, Black Beard,
15	20	Peddler	Avram	Yasef	13	15	N	Son, Young
15	20	Porter	Yako	Bahur	35	15	N	Brother, Medium Height, Brown Beard
16	21	Tinsmith	Yuda	Hayim	37	30	T	Medium Height, Brown Beard
16	21	Peddler	Benyamin	Hayim	31	15	N	Brother, Medium Height, Brown Beard

* The Registry Numbers in the Temettuat records

Table 28: Continued

17	22	Grocer	Mordehay	Semail	47	30	T	Medium Height, Brown Beard
17	22		Semail	Mordehay	12	0	-	Son, Child, Student
17	22	<i>Havra Faraşı</i>	Hinto	Yako	55	0	-	Father-in-law Medium Height, Gray Beard, ...
18	23	Herbalist	Bahur	İsak	25	30	T	Medium Height, Sparse Beard
19	24	Herbalist	İsak	Muis	40	30	T	Medium Height, Light Beard
20	24	Herbalist	Hayim	Muis	35	60	A	Brother, Medium Height, Brown Beard
20	24	Herbalist	Fiskiye	Muis	30	30	T	Brother, Medium Height, Brown Beard
20	24	Herbalist	Muis	Salamon	18	30	T	Nephew, Medium Height, Young
21	25	<i>Duhancı</i>	Sabatay	Menula	40	15	N	Medium Height, Light Beard
21	25	Grocer	Vital	Menula	35	30	T	Brother, Medium Height, Light Beard
22	26	<i>Haham Boğazlayıcı</i>	Yako	Sabatay	53	15	N	Medium Height, Gray Beard
23	27	Peddler	Salamon	Avram	25	0	-	Medium Height, Light Beard
24	27	Porter	İsrail	Avram	30	15	N	Medium Height, Light Beard
25	28	<i>Helvacı</i>	Mirkado	İsak	35	15	N	Medium Height, Brown Beard
26	31	Tailor	İsak	hayim	37	0	-	Brown Beard, Tall
27	33	Butcher	Sabatay	Aşer	60	30	T	Medium Height, Gray Beard
27	33	<i>Şekerci</i>	Aşer	Sabatay	27	15	N	Son, Medium Height, Sparse Beard
27	33	Butcher	Mişon	Sabatay	23	15	N	The Other Son, Medium Height, Light Beard,
27	33	<i>Haham</i>	Hinto	İsak	45	15	N	Tenant Medium Height, Brown Beard,
27	33		Refail	Hinto	12	0	-	Son, Young, Student
28	34	Herbalist	Naim	Sabatay	37	30	T	<i>Uzunoglu</i> , Medium Height, Brown Beard
28	34		İsak	Sabatay	21	30	T	Brother, Medium Height, Young,
28	34		Avram	Sabatay	12	15	N	The other Brother, Child
29	34	Butcher	Hayim	Aşer	40	15	N	Tall, Light Beard
29	34		Sento	Yasef	50	0	-N	Tenant Tall, Gray Beard
30	35	<i>Bezirgan</i>	Krito	Sabatay	40	30	T	<i>Uzunoglu</i> , Tall, Brown Beard,
31	36	Grocer	Mordehay	Salamon	40	30	T	Medium Height, Sparse Beard
31	36	Grocer	Yasef	Mordehay	21	15	N	Son, Fresh Beard
32	37	Barkeeper	Mişon	Yuhanan	45	30	T	Medium Height, Brown Beard
32			Yasef	Avram	80	0	-	Medium Height, Brown Beard, Tenant
32		Porter	Avram	Yako	20	15	N	Stepson, Medium Height, Young
33	39	Grocer	Refail	Semanto	55	30	T	Medium Height, Gray Beard
33	39	Butcher	Nesim	Semanto	40	30	T	Brother, Tall, Light Beard
34	40	<i>Bezirgan</i>	Mişon	Liye	45	30	T	<i>Araboğlu</i> Medium Height, Gray Beard
35	40	Peddler	Bahur	Liye	30	30	T	Tall, Light Beard,
36	41	Peddler	Sabatay	Hayim	30	15	N	Medium Height, Black Beard,
36	41	Porter	Morino	Menahim	35	15	N	Brother-in-law (<i>Enişte</i>) Medium Height, Beard
37	42	Barterer	David	Avram	80	0	-	Tall, White Beard.....
37	42	Porter	Avram	David	35	30	T	Son, Medium Height, Brown Beard
37	42	Peddler	Liyezar	David	25	30	T	The Other Son, Medium Height, Brown Beard
38	44	Peddler	Yasef	Cilbon	30	15	N	Medium Height, Light Beard
38	44	Peddler	Cilbon	Yasef	12	0	-	Son, Medium Height, Young
39	46	Peddler	Bahur	Salamon	30	15	N	Medium Height, Light Sparse Beard
40	47		Siyon	İsak	15	0	-	Medium Height, Young,
41	48	Mincer	Yuda	İsak	70	15	N	Medium Height, Gray Beard
41	48	Tailor	İsak	Yuda	30	30	T	Son, Medium Height, Sparse Beard
41	49	Barterer	Yasef	Salamon	30	30	T	Tenant, Medium Height, Light Beard, Tenant

Table 28: Continued

42	50	Tailor	Mışon	Nesim	35	30	T	Medium Height, Brown Beard
42	50	Porter	Matatya	Nesim	23	15	N	Medium Height, Brown Beard
43	51	Peddler	Avram	Yermiya	27	30	T	Tall, Brown Beard
44	52	<i>Bezirgan</i>	Sabatay	...	45	60	A	Tall, Brown Beard
44	52	<i>Bezirgan</i>	Yako	Sabatay	23	30	T	Medium Height, Light Beard
45	53	<i>Bezirgan</i>	..	Bahuraki	35	60	A	Medium Height, Brown Beard
45	53	<i>Bezirgan</i>	..	Bahuraki	25	15	N	Brother, Medium Height, Sparse Beard
46	53	Peddler	Yako	Yeşova	35	30	T	Tall, Light Beard
46	53	Peddler	Bahur	Liyezar	35	30	T	Tenant Tall, Sparse Beard
47	60	Peddler	David	Yuda	70	15	N	Medium Height, Gray Beard
47	60	Peddler	Kirito	David	25	30	T	Son, Medium Height, Brown Beard
47	60	Peddler	Avram	David	20	30	T	The Other Son, Young
48	61	Tüccar	Yasef	Refail	50	30	T	Medium Height, Light Beard
49	62	<i>Helvacı</i>	Yako	Cilbon	27	30	T	Medium Height, Sparse Beard
49	62	<i>Helvacı</i>	Yuhanan	Cilbon	22	15	N	Brother, Medium Height, Sparse Beard
50	63	<i>Helvacı</i>	Mirkado	Yako	35	15	N	Tall, Brown Beard
51	64	Grocer	Vital	İsak	45	30	T	Tall, Brown Beard
52	65		Cilbon	Semail	40		T	Tall, Brown Beard
53	66	Tenekeci	Semail	Mordehay	43	15	N	Tenant Tall, Sparse Beard
54	67	Grocer	Muis	Hayim	54	30	T	Tall, Gray Beard
54	67	Grocer	Hayim	Muis	25	15	N	Son, Medium Height, Brown Beard
54	67		İsak	Muis	15	15	N	The Other Son, Young
55	68	Mincer	Nesim	İsak	60	15	N	Tall, Gray Beard, Sparse Beard
55	68	Tailor	Bahur	Nesim	30	15	N	Son, Medium Height, Sparse Beard
55	68	Tailor	Hayim	Nesim	28	30	T	The Other Son, Medium Height, Sparse Beard
55	68	Tailor	Morino	Nesim	18	15	N	The Other Son, Medium Height, Young
55	68	Porter	Yako	İsak	43	15	N	Brother, Tall, Brown Sparse Beard
55	68	Tailor	Hayim	Avram	23	15	N	Stepson, Medium Height, Sparse Beard
56	70	Scale dealer	Hayim	Nesim	35	15	N	Medium Height, Brown Beard
57	71	Mincer	Yasef	Avram	75	0	-	White Beard
58	72	Mincer	Salamon	Mışon	70	15	N	Short Height, Sparse Beard,
58	72	Herbalist	Liye	Salamon	25	30	T	Son, Medium Height, Sparse Beard
59	74	Herbalist	İsak	Nesim	22	15	N	Medium Height, Sparse Beard
59	74	Porter	İsak	Yeşova	23	15	N	Tenant Tall, Brown Beard
60	75	<i>Bezirgan</i>	Bahur	Yeşova	65	30	T	Tall, Gray Beard
60	75	<i>Bezirgan</i>	Yeşova	Bahur	30	30	T	Son, Medium Height, Brown Beard
60	75	<i>Bezirgan</i>	Avram	Bahur	23	30	T	The Other Son, Medium Height, Sparse Beard
61	76	Porter	İsak	..	35	15	N	<i>Andıkoğlu</i> , Medium Height, Brown Beard
61	76	Porter	Yaşaya	Yako	20	15	N	Nephew, Medium Height, Sparse Beard
61	76	Porter	Yaşaya	Hinto	45	0	-	<i>Enişte's</i> Son, Medium Height, Brown Beard
61	76	Barterer	Bahur		45	0	-	
62	78	Barkeeper	Hayim	Yasef	40	15	N	Tall, Brown Beard,
62	77	Porter	Cilbon	Semail	65	0	-	Tenant, Medium Height, Gray Beard,
62	77	Porter	Semail	Cilbon	28	15	N	Son, Medium Height, Brown Beard
63	79	<i>Börekçi</i>	Mışon	Aşer	65	15	N	Medium Height, Gray Beard
63	79	<i>Simitçi</i>	Aşer	Mışon	15	15	N	Son, Medium Height, Young
63	79	Herbalist	Avram	Sabatay	65	15	N	Tenant Medium Height, Gray Beard
64	80	Porter	Salamon	Fiskiye	40	0	-	<i>Kuyumcuoğlu</i> , Tall, Brown Beard
64	80	Young,	Fiskiye	Salamon	15	15	N	Son, Medium Height

Table 28: Continued

65	81	Gardener	Salamon	Orayel	25	15	N	Tall, Sparse Beard
65	81	Tailor	Semail	Orayel	18	30	T	Brother, Medium Height, Sparse Beard
65	81	Gardener	Fiskiye	Orayel	17	15	N	The other Brother, Medium Height, Young
65	81		Nesim	Orayel	22	15	N	The other Brother, Young
66	82	Berber	Mordehay	Avram	25	15	N	Medium Height, Light Sparse Beard
66	82	Porter	Yasef	Avram	45	15	N	Tenant Medium Height, Brown Beard
66	82		Semail	Yasef	12	0	-	Son, Medium Height
66	82	<i>Eskici</i>	Semail	Avram	65	0	-	Brother, Medium Height, White Beard
67	83	Jeweler	Semail	Avram	33	30	T	Tall Light Beard
67	84	Tinsmith	Benyamin	Avram	16	15	N	Brother, Medium Height, Sparse Beard
67	84	Peddler	Yako	Avram	45	15	N	Tenant Medium Height, Light Beard
68	85	Shoemaker	Semail	Menahim	28	30	T	Medium Height, Sparse Beard
68	85	Shoemaker	Salamon	Menahim	25	15	N	Brother, Tall, Sparse Beard
68	86	Butcher	Yasef	Aşer	51	15	N	Tenant Medium Height, Gray Beard
68	86	Herbalist	Afrayim	İsak	60	30	T	Tenant Medium Height, Gray Beard
68	86	Tailor	İsak	Afrayim	27	15	N	Son, Medium Height, Light Beard
69		Porter	Goril	Yasef	17	15	N	<i>Yakooğlu</i> , Medium Height, Young
69		Tailor	Bahur	Yuhanan	17	15	N	Relative Medium Height, Young
70	91	Peddler	Mordehay	Salamon	45	15	N	Medium Height, Light Beard
71	94	<i>Bezirgan</i>	Bahur	...	55	60	A	<i>Kantarcioğlu</i> , Medium Height, Gray Beard
71	94	<i>Bezirgan</i>	Hayim	Bahur	25	30	T	Son, Medium Height, Light Beard
71			Yasef	Bahur	15	15	N	The Other Son, Medium Height, Young
72	92	<i>Bezirgan</i>	Yasef	Semail	55	60	A	Medium Height, Grey Beard
72	92	<i>Bezirgan</i>	Bahur	Yasef	27	30	T	<i>Marmaralı Hahamoğlu</i> , Son, Medium Height, Fresh Beard,
72	92	Herbalist	Refail	Yasef	20	15	N	The Other Son, Medium Height, Fresh Beard,
72	92	Herbalist	Salamiye	Yasef	16	15	N	The Other Son, Young,
73	93	Peddler	Avram	İsak	45	15	N	Medium Height, Brown Beard
73	95	Grocer	Salamon	Avram	30	30	T	Tenant, Medium Height, Brown Beard,
74	95	Barber	Yeşova	Ovadya	32	15	N	Medium Height, Brown Beard,
74	95	Berber	Simon	Ovadya	16	15	N	Brother, Medium Height, Young,
75	96	Scale Dealer	Salamon	Mışon	29	15	N	Medium Height, Brown Beard,
76	97		Yermiya	Cilbon	16	30	T	Young, Medium Height,
76	97	Porter	İsak	Semail	45	0	-	Tenant Medium Height, Gray Beard,
77	98	<i>Bezirgan</i>	Yaşaya	...	45	60	A	<i>Asitaneli</i> , Medium Height, Black Beard,
78	99	Butcher	Sabatay	Semail	55	0	-	Medium Height, Gray Beard
79	100	Tinsmith	Benyamin	Menahim	40	30	T	Medium Height, Gray Beard
80	101	Tinsmith	Benyamin	İsak	21	30	T	Medium Height, Sparse Beard
80	101	Tinsmith	...	İsak	15	15	N	Brother, Medium Height, Sparse Beard
80	101	Berber	Yako		23	15	N	Tenant Medium Height, Fresh Beard,
80	101	Grocer	Krito	Yuda	30	30	T	The Other Tenant, Medium Height, Brown Beard,
81	102				-	0	-	Young
82	103	Porter	Sabatay	Yuda	30	0	-	<i>Çalıkoğlu</i> , Tall, Brown Beard.
82	103	Porter	Yako	Yuda	25	15	N	Brother, Medium Height, Brown Beard, Sparse Beard
82	103	Herbalist	...	Yuda	20	15	N	The Other Brother, Medium Height, Young
82	103		İsak	Avram	13	30	T	The other Brother, Young
83	104	Peddler	Avram	Yasef	48	30	T	Tall, Brown Beard

Table 28: Continued

83	104	Peddler	Bahur	Yuda	18	15	N	Son, Medium Height, Young
84	106	<i>Bezirgan</i>	Hayim	Yasef	45	60	A	Medium Height, Black Beard
84	106	Peddler	David	Yasef	16	15	N	Brother, Medium Height, Sparse Beard
84	106	Peddler	Semail	Yako	40	30	T	Tenant Medium Height, Brown Beard
85	107	Grocer	Bahur	Hayim	39	30	T	Medium Height, Brown Beard
85	107	Peddler	İsak	Bahur	18	15	N	Relative, Medium Height, Young
86	108				-	0	-	Young
87	109	<i>Helvacı</i>	Avram	Yasef	45	15	N	Medium Height, Brown Beard
87	109	<i>Helvacı</i>	Bahur	Avram	23	15	N	Son, Medium Height, Sparse Beard
87	111		Babako Hayim	Yako	45	0	-	Tenant, Medium Height, Brown Beard
88	110	<i>Bezirgan</i>	Mişon	Avram	50	15	N	Tall, Brown Beard
88	112	Peddler	Hayim	Yasef	37	15	N	Medium Height, Light Beard
89	115	Tailor	Mirkado	Semail	15	30	T	Medium Height, Young
89	115	...	Nesim	Muis	35	15	N	Tenant
89	115	Young,	Avram	Muis	15	15	N	Brother, Medium Height
90	116	Scale Dealer	Salamon?	Muis	45	30	T	Medium Height, Light Beard
90	116	Peddler	Muis	Salamon	20	0	-	Son, Medium Height, Young,
P1	+	Grocer	Avram	Sento	60	30	T	Medium Height, Brown Beard
P2	+	Grocer	Sento	Avram	25	15	N	Son, Medium Height, Black Beard
P	+	Grocer	Refail	Aşer	45	0	-	<i>Araboğlu</i> , Medium Height, Black Beard
P6	+	Porter	Aron	Muis	30	15	N	<i>Selanikli</i> Tall, Brown Beard,
P7	+	Porter	Mirkado	Muis	13	15	N	Brother, Medium Height, Sparse Beard
P9	+		Sabatay	Yasef	65	0	-	<i>Araboğlu</i> , Medium Height, Gray Beard
P10	-		Siyon	Yako	23	15	N	Stepson, Medium Height, Young
P11	+	Porter	Mirkado	Yeşova	23	15	N	Medium Height, Sparse Beard
P13	+	Porter	Mirkado	Cilbon	25	15	N	Medium Height, Sparse Beard
P14	-	Peddler	Yako	Mirkado	80	15	N	Medium Height, White Beard
P16	-	Porter	Hayim	Mişon	30	15	N	Medium Height, Brown Bear
P19	-	Porter	Yasef	...	35	15	N	Tall, Brown Beard
P20	-	Grocer	Yuda	İsak	35	15	N	Medium Height, Brown Beard
P21		Porter	Bahur	Avram	25	15	N	Medium Height, Brown Beard
		<i>Mahalle-yi Milleti Yahudiyan (A: 11/660; T: 53/ 1590 ; N:83/1245)= 3495</i>						
		<i>Mahalle-yi Mezbur Perakendesinde Milleti Yahudiyan (A:0/0; T:1/20; N:9/135;)= 165</i>						
		<i>Toplam (A: 11/660; T: 54/ 1620; N:92/1380)= 3660</i>						
		<i>Ben de Muhbir-i Evvel Millet-i Yahudiyan Kala-i Sultaniye</i>						
		<i>Ben de Muhbir-i Sani Millet-i Yahudiyan Kala-i Sultaniye</i>						

Table 29: The Jewish Peddlers in Dardanelles in 1845

Profession In 1840	Name	Father Name	Age	Pool- Tax krs	Kind
<i>Simitçi</i>	Hayim	David	20		N
Unregistered	Bahur	Avram	18	15	N
Peddler	Yasef	Bahur	45	15	N
Unregistered	Avram	Yasef	13	15	N
<i>Çubukçu</i>	Benyamin	Hayim	31	15	N
No Job					
Written	Bahur	Liye	30	30	T
Peddler	Sabatay	Hayim	30	15	N
No Job					
Written	Liyezar	David	25		T
Peddler	Yasef	Cilbon	30	15	N
No Job					
Written	Cilbon	Yasef	12		
Perfumer	Bahur	Salamon	30	15	N
No Job					
Written	Avram	Yermiya	27	30	T
Peddler	Yako	Yeşova	35	30	T
Peddler	Bahur	Liyezar	35	30	T
Peddler	David	Yuda	70		N
Unregistered	Kirito	David	25	30	T
Unregistered	Avram	David	20		T
Unregistered	Yako	Avram	45	15	N
Barkeeper	Mordehay	Salamon	45	15	N
Peddler	Avram	İsak	45	15	N
<i>Bezirgan</i>	Avram	Yasef	48	30	T
Unregistered	Bahur	Yuda	18	15	N
Unregistered	David	Yasef	16	15	N
Peddler	Semail	Yako	40	30	T
Unregistered	İsak	Bahur	18	15	N
Porter	Hayim	Yasef	37	15	N
	Yako	Mirkado	80	15	N
Unregistered	Muis	Salamon	20		
	Salamon	Avram	25		

ML. VRD. CMH. 559

Table 30: The Jewish *Bezırgans* in Dardanelles in 1845

Profession In 1840	Name	Father Name	Age	Pool- Tax krş	Kind
	Hazday	Eci Yuda	18	15	N
	Mirkado	Yasef	25	5	T
	Nahman	Mordehay	36	60	A
No Job Written	Salamon	Mordehay	32	30	T
Perfumer	Avram	Nesim	39	15	N
	Avram	İsak	40	60	A
Merchant	İsak	Nesim	35	60	A
No Job Written	Krito	Sabatay	40	30	T
Perfumer	Mişon	Liye	45	30	T
Perfumer	Sabatay	...	45	60	A
Unregistered	Yako	Sabatay	23	30	T
Cerci		Bahuraki	35	60	A
Cerci		Bahuraki	25	15	N
Perfumer	Bahur	Yeşova	65		T
Perfumer	Yeşova	Bahur	30	30	T
	Avram	Bahur	25	30	T
	Bahur	...	55	60	A
	Hayim	Bahur	25	30	T
No Job Written	Bahur	Yasef	27	30	T
	Yaşaya	...	45	60	A
	Hayim	Yasef	45		A
Perfumer	Mişon	Avram	50		N

ML. VRD. CMH. 559

Table 31: The Jewish Herbalist in Dardanelles in 1845.

Profession In 1840	Name	Father Name	Age	Pool- Tax krş	Kind
	İsak	Sabatay	25	15	N
No Job Written	Salamon	Yako	23	30	T
	Bahur	İsak	25	30	T
	İsak	Muis	40	30	T
	Hayim	Muis	35	60	A
No Job Written	Fiskiye	Muis	30	30	T
Unregistered	Muis	Salamon	18	30	T
	Naim	Sabatay	37	30	T
	Liye	Salamon	25	30	T
Perfumer	İsak	Naim	22	15	N
	Avram	Sabatay	65	15	N
	Afrayım	İsak	60	30	T
Unregistered	Refail	Yasef	20	15	N
Unregistered	Salamiye	Yasef	16	15	N
Unregistered	...	Yuda	20	15	N

ML. VRD. CMH. 559

Table 32: The Jewish Grocer in Dardanelles in 1845

Profession In 1840	Name	Father Name	Age	Pool- Tax krş	Kind
	Çolak Sabatay	İsak	54		
	Sento	David	45	15	N
Grocer	Avram	Yasef	45	30	T
Grocer	Mirkado	Yako	75		N
Grocer	Mordehay	Semail	47	30	T
Şerbetçi	Vital	Menula	35	30	T
	Mordehay	Salamon	40	30	T
Unregistered	Yasef	Mordehay	21	15	N
Küfeci	Refail	Semanto	55	30	T
Grocer	Vital	İsak	45	30	T
Perfumer	Muis	Hayim	54	30	T
Tailor	Hayim	Muis	25		N
Perfumer	Salamon	Avram	30	30	T
Grocer	Krito	Yuda	30	30	T
Grocer	Bahur	Hayim	39	30	T
Grocer	Avram	Sento	60	30	T
	Sento	Avram	25	15	N
Porter	Refail	Aşer	45		
Unregistered	Yuda	İsak	35		N

ML. VRD. CMH. 559

Table 33: The Jewish Tailor in Dardanelles in 1845

Profession In 1840	Name	Father Name	Age	Pool- Tax krş	Kind
	Yuda	İsak	38	60	A
Tailor	Liye	David	33	15	N
Tailor	İsak	Menahim	37		
Tailor	İsak	Yuda	30	30	T
Tailor	Mişon	Nesim	35	30	T
Porter	Bahur	Nesim	30	15	N
Cerci	Hayim	Nesim	28	30	T
Tailor	Morino	Nesim	18	15	N
	Hayim	Avram	23	15	N
Tailor	Semail	Orayel	18	30	N
Tailor	İsak	Afrayım	27	15	N
	Bahur	Yuhanan	17	15	N
	Mirkado	Semail	15	30	N

ML. VRD. CMH. 559

Table 34: The Jewish Tinsmith in Dardanelles in 1845

Profession In 1840	Name	Father Name	Age	Pool- Tax krş	Kind
	Yuda	Hayim	37	30	T
	Semail	Mordehay	43		N
Unregistered	Benyamin	Avram	16	15	N
	Benyamin	Menahim	40	30	T
	Benyamin	İsak	21	30	T
	...	İsak	15	15	N

ML. VRD. CMH. 559

Table 35: The Jewish *Kantarci* in Dardanelles in 1845

Profession In 1840	Name	Father Name	Age	Pool- Tax krş	Kind
	Hayim	Nesim	35	15	N
	Salamon	Mişon	29	15	N
	Salamon	Muis	45		T

ML. VRD. CMH. 559

Table 36: The Jewish Tobacco Mincer in Dardanelles in 1845

Profession In 1840	Name	Father Name	Age	Pool- Tax krş	Kind
Grocer	Sabatay	Menula	40	15	21
Yuda	İsak	70		N	41
Yasef	Avram	75			57
Salamon	Mişon	70		N	58
Nesim	İsak	60		N	55
Grocer	Sabatay	Menula	40	15	21

ML. VRD. CMH. 559

Table 37: The Jewish Butcher in Dardanelles in 1845

Profession In 1840	Name	Father Name	Age	Pool- Tax krş	Kind
Standup trade	Hayim	Yasef	37	30	T
Porter	Sabatay	Aşer	60	30	T
Porter	Mişon	Sabatay	23	15	N
No Job Written	Hayim	Aşer	40	15	N
Porter	Nesim	Semanto	40	30	T
Porter	Yasef	Aşer	51	15	N
No Job Written	Sabatay	Semail	55		

ML. VRD. CMH. 559

Table 38: The Jewish Barber in Dardanelles in 1845

Profession In 1840	Name	Father Name	Age	Pool- Tax krs	Kind
Barber	Mordehay	Avram	25	15	N
No Job Written	Yeşova	Ovadya	32	15	N
Unregistered	Simon	Ovadya	16	15	N
No Job Written	Yako		23	15	N

ML. VRD. CMH. 559

Table 39: The Jewish Porter in Dardanelles in 1845

Profession In 1840	Name	Father Name	Age	Pool- Tax krs	Kind
<i>Yevmiyeci</i>	İsrail	Avram	30	15	N
	Avram	Yako	20	15	N
Porter	Morino	Menahim	35	15	N
No Job Written	Avram	David	35	30	T
Porter	Matatya	Nesim	23	15	N
Porter	Yako	İsak	43		N
	İsak	Yeşova	23	15	N
Porter	İsak	..	35	15	N
Porter	Yaşan	Yako	20	15	N
	Yaşaya	Hinto	45		
Porter	Cilbon	Semail	65		
Porter	Semail	Cilbon	28	15	N
No Job Written	<i>Kuyumcuoğlu</i> Salamon	Fıskiye	40		
	Goril	Yasef	17	15	N
Porter	İsak	Semail	45		
Porter	Sabatay	Yuda	30		
Porter	Yako	Yuda	25	15	N
Porter	Aron	Muis	30	15	N
Porter	Mirkado	Muis	13	15	N
Porter	Mirkado	Yeşova	23	15	N
Porter	Mirkado	Cilbon	25	15	N
Unregistered	Hayim	Mişon	30	15	N
Unregistered	Yasef	...	35	15	N
Unregistered	Bahur Çanakçı esnafında porter	Avram	25		N

ML. VRD. CMH. 559

**APPENDIX D TABLES OF MISCELLANEOUS ARCHIVAL DOCUMENTS
FROM THE ARCHIVES OF OTTOMAN AND PUBLIC RECORD OFFICE**

Table 40: The Distribution of the Poll Tax in the Dardanelles in 1835

Quarters	Higher			Medium			Low			Total (In/Fo)			Total (Men)		Total (Kırş.)	
	In	Fo	%	In	Fo	%	In	Fo	%	In	Fo	In %		%		%
Greeks	32	7	61	291	373	76	94	82	48	417	462		1296	75	24900	70
Armenians	12	-	19	127	19	17	71	12	23	210	31		241	14	6345	18
Jews	12	1	20	60	4	7	89	18	29	161	23		184	11	4305	12
	56	8	100	478	396	100	254	112	100	788	516	100	1721	100	35550	100

D.CMH 40710

Table 41: The Male Population of Biga District in 1831

District	Muslim	Non-Muslims
Kala-ı Sultaniye	2208	4614
Kumkale	632	
Ezine-i Kazdağı	2253	
Bayramıç	3327	
Çan	1856	
Ünye	2323	
Balya	5992	
Güvercinlik/Dimetoka	575	
Biga	1925	
Lapseki	2442	
Yörükler	4333	
Bozcada	439	793
Gökçeada	-	2505
The Jews in Consulate Service	58	
Total	28305	7970
	36275	

Enver Ziya Karal, *Osmanlı İmparatorluğunda İlk Nüfus Sayımı 1831*.

Table 42: Names Jewish Male Inhabitants of the Dardanelles (1840 & 1845)

Name	Registration Number in <i>Temettuat Defter</i> of 1840*	Registration Number in <i>Cizye Defter</i> of 1845 **
Abram	86, 109, 107,	
Afrahim		68
Akoçi	7, 14, 43,	
Aron		E
Aşer	33, 1,	27, 63
Avram	2, 4, 6, 18, 2942, 51, 58, 80, 80, 91, 93, 104, 105, 109, Hol, Hol, Hol, Hol	8, 13, 15, 28, 32, 37, 38, 43, 47, 60, 63, 73, 83, 87, 89, Hol
Avramaki	16	
Bahur	2, 13, 15, 23, 29, 40, 45, 46, 53, 68, 76, 92, 107	5, 6, 18, 35, 39, 46, 55, 60, 61, 69, 71, 72, 83, 85, 87, Hol
Benyamin	21, 98, 100, 101, 118,	67, 79, 80
Cilbon	9, 43, 54, 58, 62, 65, 81, 97,	8, 38, 52, 62
Davit	1, 3, 42, 58, 49, 55, 60,	37, 41, 47, 84
Fıskiye	24, 88,	20, 64, 65
Füde	80,	
Hadon	Hol,	
Haskiye	,	

Table 42: Continued

Hayim	24, 34, 40,54, 67, 68, 70, 78, 94, 106, 111, 112	6, 12, 13, 20, 29,54,55,56, 62, 71, 84, 87, 88, Hol, Hol
Hazday		1
Hento	8, 22, 33, 38, 77,	17, 27
Goril		69
İsak	3, 9, 24, 31, 48,57, 86, 89, 97,	4, 7, 10, 11, 19, 26, 28, 41,54,59,59, 61, 68, 76, 82, 85
İsrail	27,	24
Kritaki	5,	
Krito	35, 101	30, 80
Kuturto	17,	
Levi Con	30,	
Liyazar	15,	37
Liye	4, 4, 42, 62,	8, 8,58
Menahim	56, 85,	
Mirkado	19, 28, 63, 90, 115, Hol, Hol, Hol,	1, 12, 25,50, 89, Hol, Hol, Hol
Mordehay	22, 36, 82, 91, 84,	2, 17, 31, 66, 70
Morino	68,	36,55
Morinoz	41,	
Mişon (Moşon)	3, 33, 37, 38, 40, 73, 79, 110,	7, 27, 32, 34, 42, 63, 88
Musa	50, 67,	
Muis		20,54, 90
Mutatya	50,	42
Nahman	84,	2
Naim	34,57	
Nesim	39,50, 68, 68, 74, 77, 114, 115	28, 33,55, 65, 89
Nesimaki	5,	
Ovadya	29,53, 108,	
Rayto/ rabinu		
Refail	39, Hol,	27, 33, 72, Hol
Sabatay	1, 12, 25, 32, 33, 41,52, 89, 103,117,	4,5, 21, 27, 36, 44, 78, 82, Hol
Salamon	10, 27, 72, 80, 84, 85, 93, 95, 99, 113, 116,	2, 10, 12, 23,58, 64, 65, 68, 73, 75, 90
Salamiye	12	
Salom	96, 11,	
Salom	11,	
Samuel		5
Semail	1, 66, 76, 77, 82, 82, 83,5, 106	17, 153, 62, 65, 66, 66, 67, 68, 84
Sento	1, 34, Hol	5, 29, Hol
Simon		74
Siyon	47, Hol,	40, Hol
Yako	20, 26, 68, 83, 94, 101, 102, 103,	15, 22, 44, 46, 49,55, 67, 80, 82, Hol
Yakop		
Yakuti	53,57	
Yasef	20, 44, 49, 61, 71, 82, 86, 87, 106,	15, 31, 48,57, 66, 68, 71, 72, Hol
Yaşan		61
Yaşaya		61, 77
Yermiya		76
Yeşova	74, 75, 76, 95, 95	60, 74
Yuda	40,53, 66, 68, 69, 90, 98, 103	1, 3, 16, 41, Hol
Yuhanan	62,	49
Vidal	25, 64	21,51

*ML.VRD.TMT. 5124

**ML.VRD.CMH. 559

**Table 43: Table: The Twelve Highest Income Tax Payers
Among the Dardanelles Jews for the Year 1843**

Yuda	<i>Mubayaacı</i>	360
Hahamdadı Akoçi		300
Bahur	Scale dealer	280
Gümüş Gerdanoğlu Avram	Silk Dealer	250
Sabatay	Scale dealer	240
Karakaşoğlu Hayim		225
Hahamoğlu Nahman		220
Gümüş Gerdanoğlu Salamon		200
Yuda	<i>Bezirgan</i>	200
Araboğlu Musa		175
Hayim		160
Vital	Grocer	140
Total- Averde		2750- 229

ML.VRD. 841

**Table 44: The Distribution of Tax of *İane-i Cihadiye* of Dardanelles
According to Center and Vicinity (1835-1839)²⁶⁸**

Period	Sources ÇSS	Dardanelles				Vicinity		Total
		Muslim		non-Muslims				
		Krş.	%	Krş.	%	Krş.	%	Krş.
1835	1121, 3	940	19	1410	28	2650	53	5000
1836	1121, 24	940	19	1410	28	2650	53	5000
1836	1121, 30	661	10	1333	21	4506	69	6500
1837	1121, 48	700	11	1400	22	4400	67	6500
1837	1121, 64							6500
1838	1121, 78							6500
1839	1121, 93							6500
1840	11122, 23 (30)	920	14	1440	22	4140	64	6500
Average		832, 2	14, 6	1398, 6	24, 2	3669, 2	61, 2	6125

Table 45: The Distribution of Valonia in the Dardanelles Region in 1840

District	Amount	
	Kintals	%
Ayvacak	75.000	47
Ezine	55.000	34
Bayramiç	22.000	14
Lapseki, Dardanelles, Erenköy, Troy	8.000	5
Total	160.000	100

Mr. Vice –Consul Lander to Viscount Ponsonby, 22

²⁶⁸ With *iane-i cihadiye* tax

Table 46 : The Rates of Commodity Duty Exported from the Dardanelles After 1839

Articles	Present Rate Of Duty		Duty As It Should Be Made	
	9 Percent	3 Percent	9 Percent	3 Percent
Galls per Kintals	Aspers	Aspers	Aspers	Aspers
White	3, 888	1, 296	3, 888	1, 296
Blue?	3, 888	1, 296	1, 426	425
Inferior Quantities	3, 888	1, 296	713	238
Cotton per Kintals				
Rumelia	2, 214	738	1890	630
Anatolia	2,554	851	1890	630
Wool per Kintals				
Washed	2, 214	738	2, 214	738
Unwashed	2, 214	738	1, 426	475
Valonia per Kintals				
Quality	720	240	648	216
	720	240	432	144
	720	240	270	90
	720	240	108	36

Sources: FO 78/ 651

Table 47: The Price of Item (*Narh*) in the Dardanelles in 1840 (para)

	June 1839 -Para*	October 1839 -Para**	November 1839 -Para***	Oovember 1840 -Para****
Bread (<i>Nan-ı Aziz-i Has</i>)	44	12	48	50
Bread (<i>Nan-ı Aziz-ı Bayağ</i>)ı	28	8	32	40
Flour (<i>Dakik-ı Has</i>)	50	50	50	50
Meat of Sheep (<i>Lahm-ı Ganem</i>)	80	80	80	96
Meat of Cow <i>Lahm-ı Sığır</i>	70	70		80
Meat of Ox <i>Lahm-ı Bakar</i>	50	50	50	
Clarified butter (<i>Ragn-ı Sade</i>)	200	300	320	320
Oil (<i>Ragn-ı Çerviş</i>)	280	280	280	280
Oil (<i>Şem-ı Ragn</i>)	240	250	250	280
Olive Oil (<i>Ragn-ı Zeyt</i>)	200	220	220	230
Soap (<i>Sabun</i>)	200	220	220	220
Rice (<i>Pirinç</i>)	100	96	96	100
Chickpea (<i>Nohud</i>)	40	44	48	52
Bean (<i>Fasulye</i>)	40	40		48
Salt (<i>Tuz</i>)	8		8	10
Coiled and pounded wheat (<i>Bulgur</i>)	40	48	48	52
Honey (<i>Ase</i>)ı	20	120	140	140
Cheese (<i>Peynir</i>)	120	120		
Onion (<i>Soğan</i>)	16	16	16	16
Coal (<i>Kömür</i>)	6	7	7	8
Firewood (<i>Hatab</i>)	240	250	250	280
Barley (<i>Şair</i>)	340	400		480
Straw (<i>Saman</i>)	5	6		10
Big Rush Mat (<i>Kaba Hasır Kebir</i>)	120	140	140	140
Small Rush Mat (<i>Kaba Hasır Sagır</i>)	100	110	110	100

Table 47: Continued

A sesame oil (<i>Tahun</i>)			120	
The sweet of aesame oil (<i>Tahun Helvası</i>)			140	
Grape Juice boiled to a sugary solid or a heavy syrup (<i>Pekmez</i>)			60	
Any of various kinds of sweet pastry (<i>Kadayıf</i>)			50	
A kind of cheese made in a skin (<i>Tulum Peyniri</i>)			220	130
Sheep cheese (<i>Kaşar</i>)			160	
Pressed meat cured with garlic and other spices (<i>Pasdırma Suçuk</i>)			120	
Gumbo (<i>Bamya Ala</i>)			220	
Gumbo (<i>Bamya Bayağı</i>)				
Olive (<i>Zeytun</i>)			70	70
Grape (<i>Siyah Üzüm</i>)			60	
Red Grape (<i>Kırmızı Üzüm</i>)			64	
Chestnut (<i>Kestane</i>)			40	
Roasted chickpea (<i>Leblebi</i>)			60	
(<i>Ragnı Sisam</i>)			200	
(<i>Lahm-I Keçi</i>)			80	
(<i>Börek Bohca -80 dirhem</i>)			12	
(<i>Simit</i>)			60	
Gabbage (<i>Lahana</i>)			6	
(<i>Pırasa kalaylık Parça Kap</i>)			25	
(<i>Beygir Nalı Kesim</i>)			240	
(<i>Katır Nalı Kesim</i>)			160	
(<i>Merkep Nalı Kesim</i>)			80	
(<i>Dülger Yevniyesi</i>)			280	
(<i>Arnavud Duvarcı Yevmiyesi</i>)			200	
Bayır Üzümü (100 Kıyye)		30 krş.		
(<i>Ova Üzümü</i>)		28 krş.		
(<i>Araba Ücreti Çujur Ve Çayır Ve Ağaç Arasından, ucret-ı Nakliyesi Beher Günde</i>)		40		
(<i>Liman Bayırından</i>)		30		
(<i>Ayazmadan</i>)		20		
(<i>Sed başından</i>)		15		
(<i>Ada Taşından</i>)		20		
(<i>Marko Bağlarından</i>)		30		

*1839 ÇŞS. 1121, 93

**ÇŞS. 1122, 13

*** ÇŞS. 1122, 19

*** ÇŞS. 1122, 39

APPENDIX E TRANSCRIPTIONS OF THE MISCELLANEOUS OTTOMAN ARCHIVAL DOCUMENTS

DOCUMENT 1: EDICT UPON THE RESTORATION OF THE DARDANELLES SYNAGOGUE

kale-i sultaniye kazası naibine ve ayan ve zabitan işerlerine hüküm ki kaza-i mezburede mütemekkin yahudi taifesinin mübarek rikab-ı kameriyabi hüsrevaneme takdim eyledikleri bir kıt'a arzuhalde kaza-i mezkurede vaki icra-i ayin eyledikleri bir bab senavileri bundan akdem vukubulan harikte muhterik olub icra-i ayin idecek aher mahelleri olmadığı inha ve hususi mezkûr minvat-ı muharrer ... olduğu natik sen ki mevlana-i müma ileyhsin tarafından virilen ilamı ibraz ile muhterik olan havra-yı mezkûrenin bila tevsi ve la terfi vaz-ı kadimi üzere inşasına ruhsat-ı havi emri şerifim sudurunu istida şeriye üzere bina olunub fukaradan bir akçe olunmamak reaya himaye olunsun deyü hatt-ı hümayun şevket-makrunumşeref-yafta-i sudur olmakla hatt-ı hümayun şevket-makrunum mucebince müsaade-i şer-i olunduğu vechile bila tevsi ve la terfi vaz-ı kadimi ve heyet-i asliyesi üzerine binasına mümanaât olunmak fermanım olmağın imdi taife-i mesfurenin zikrolunan bir aded sinavilerini muhterik olduğu vakta mutabık ve inde's-şer'i tahakkuk eylediği surette şerefyafıta-i sudur olan hatt-ı hümayunum mucebince mesağ-ı şeri olduğu vechi ile bila tevsi ve la terfi vaz-ı kadimi heyet-i asliyesi üzere binasına mümanaât olunmamak ve bu bahane ile taife-i mesfureden hilaf-ı hatt-ı hümayunum hafı ve celi bir akçe olunmamak ve vaz-ı kadimi ve heyet-i asliyesi üzere yapılip ziyadeye tecavüz itmemek ve hilaf-ı hatt-ı hümayunum ve menafi şeraiti gara ve mügayir-i emr-ü rıza akçe ahz-ı misüllü hareket vukuu mesmu olmamak lazım geldikten sora bervechi ile cevaba dair olamayacağını siz li mevlana ve sair mümaileyhümsiz muhakkak bulub ona göre mazmunu emr-i şerifin üzere amel ve harekete dikkat olunmak babında

evail receb 1211

C.ADL 2743

DOCUMENT 2: THE DECEASED JEWISH PEDDLER'S WARE

kavvas-ı hatır olarak maktul yahudinin huzur-ı şerifimde bi'l- muayene tahrir olunan eşyasıdır ezine kazasında maktul yahudinin cümle muvacehesinde tahriri olunan eşyasıdır

beyaz üstlük	4
şal	1
yemeni zenne	26
.....	7
çuha salte	4
zenne entari	6
masa entari	12
kısa entari	3
pazen	3
kırmızı kenarlı sarık	1
pazen endaze	9
yelek	1
oyalı üstlük	10
kenar	1
neyani sarık	1
havlu	2
beyaz bogası	1
dülbend endaze	8
basma endaze	20
patiska endaze	8
mendil	5
şeytan bezi endaze	24
kırmızı bogası	1,5
kumaş	3
beyaz tülbent değirmi	1
kırmızı üstlük	1
yorgan yüzü	3
kaba yemeni	10
peştamal	3
fes	9
kıl pelit	1
cefi derununda merhi-	
çul	1
defter kitab	3
demir endaze	1
şema/ şamdan	2
kıl heybe derununda hırdavat mevcut	
çuval	2
piştov sarı takım	1

ve defa sonradan gelen top, kumaş fes, mizan, bir ikdar mahlut, iplik, defa kumaş, endaze, basma yağmurluk, nakdi mevcut 290

iş bu eşyaları ezine voyvodası el- hac ömer ağa tarafından memur ademleri tokadlı hasan ve türkmen abdurrahman yedleriyle kal'a-i sultanıyeye yahudiyandandan kantarcı bahuraki hahamoğlu numan ve helvacı avram ve helvacı mirkado yahudiler hazır olanları halde tadad olunarak kavvasbaşı mumaileyhe teslim eyledikleri eşyanın miktarıdır.

fı 1 receb sene 55

ÇŞS. 1122, 31

DOCUMENT 3: THE LIST OF THE GOODS IN FISKIYA'S HOUSE

kala-i sultaniyede yahudiyan mahallesi mütemekkin iken bundan akdem halik olan eci fiskiya veledi salamon nam halikin veraseti zevcesi mirkada bint-i saalamon ile sulbiye-yi sagire li-ebeveyn erkarındaşı eci akoçi'ye inhisarı inde't-tahkiki's-şeri zahir ve nümayan olduktan sonra sagiran-ı mersumanın tesviye-yi umurlarına vasi nasb olunan gümüşgerdanoğlu salamon nam yahudiyan ve varisan-ı kübbaran taleb ve iltimaslarıyla ve marifeti's-şeriye ile tahrir ve takdim bey'ne'l-verese bi'l-farizati's-şer'iyeye tevzi' ev taksim olunan tereke-i halikin mersum defteridirki ber-vech-i atizikr ve beyan olunur ve tahrir fi'l-rabi' ve'l-işrin min şehr-i rebü'l-evvel li-sene site ve hamsin ve mieteyn ve elf
mülk-ü menzil der-mahalle-yi mezbur 4000 kuruş
minder yün memlu' 5 yasdık 4 makad 530 kuruş
kilim 4 120 kuruş
yorgan 5/150 kuruş
.....
şalı cebe 1/75 kuruş
çuka cebe köhne 1/30 kuruş
uzun entari 1/50 kuruş
kısa entari 2, yelek 30 kuruş
kısa kürk 130 kuruş
cuka çakşır 1/30 kuruş
köhne cuka şalvar 1/10 kuruş
ingiliz kari müstamel şal 4/50
sandık 2:50 kuruş
kitab-ı müteferrika 60 kuruş
entari 1/50 kuruş
cuka... 1/100 kuruş
fakum entari 1:50 kuruş
şal fes 1 /40 kuruş
gömlek 4 dizlik 4:60 kuruş
mangal nühas 1:50 kuruş
şamdan 5:25 kuruş
tunç havan 1/130 kuruş
tabak 10 kabadil vesaiir şişe 2/ 400 kuruş
timur saç 1, kürek 4, timur taba 1 35 kuruş
avan-ı nuhasiye 60/ 600 kuruş
....saat 1/ 50 kuruş
avan-ı sim 100 dirhem/ 200 kuruş
kub-u kebir 5:100 kuruş
şerbethane 1:25 kuruş
varil 6/100 kuruş
tenekeci 9:400 kuruş
hamr 7/500 kuruş
tekne 2 ve hırdavat-ı menzil 100 kuruş
bağ 1:30 kuruş
kala-i merkum civarında bayır nam mahalde bağ 1 dönüm: 3000 kuruş
ve defa bağ 1 dönüm 800 kuruş
ba defter-i müfredat-ı bakkal dükkanında mevcut eşya-yı mütenevviasi şeriki zimmetinde hissesi 1819 kuruş
ceman yekun
resm-i kısmet 315 kuruş
sahhü'l-bakitaksim bey'ne'l verese
hisse-yi zevc 1640 kuruş
hisse-yi bint: 4374 kuruş
hisse-yi bint 4327 kuruş
hisse-yi ahi'l-ebeveyn: 2736,5 kuruş
ÇŞS. 1122, 48

DOCUMENT 4: THE LIST OF THE GOODS IN MOLLA HALİL AND FISKIYA'S GROCERY SHOP

kala-i sultaniyede yahudiyan mahallesi mütemekkinlerinden iken bundan akdem halik olan eci fiskiya veledi salamon nam yahudi'nin şeriki bakkal esnafından molla halil nam kimesne ile müşterek dükkânları derununda mevcut olub halik-i mersumun varisleri taleb ve marifetleriyle yekan yekan hesap ve derun-u kantar birle şerik-i merkum molla halil nam kimesne rayic-i vakt üzre virilen erzak-ı mütenevvia defteridir ki ber-vech-i atizikr ve beyan olunur fî 24 ra 56

*kirpas mayestre 38 top / 532 kuruş
defa kirpas 37 top/ 330 kuruş
peştemal 1 adet/ 3 kuruş
içlik 13 top/ 65 kuruş
askı 12 kıyye/ 15 kuruş
battal kağıdı 18 top/ 9 kuruş
ali zurna kağıdı 1 top/ 9 kuruş
sagır astar 4 top / 9 kuruş
...0,5 kıyye/1,5 kuruş
...ipliği 15kıyye /120 kuruş
çorab 1 çift ve iplik /5 kuruş
duhan kesesi 15 kıyye /10 k
tönbaki kesesi 10 kıyye /3 kuruş
urgan 29,5kıyye /118,5 kuruş
telli lüle 38 kıyye /12 kuruş
defa lüle 300 kıyye /48 kuruş
kaba lüle 200 kıyye /10 kuruş
kütahya fincanı 140 kıyye /14 kuruş
tuzluk 8 kıyye / 4 kuruş
... 14 deste /89 kuruş
yular esb 15 kıyye /18 kuruş
şemi asel. 15 kuruş
balık sicimi 25 kıyye /23,5 kuruş
çakmaktaşı 750 kıyye /8,5 kuruş
kamcı sicimi 50 kıyye /30 kuruş
boğca duhanı/ 22,5 kıyye / 90
süpürge 14 kıyye / 7 kuruş
kaşığı 3 kıyye /1,5 kuruş
çizme
asel 27 kıyye /77,5 kuruş
kimyon 15 kıyye / 15 kuruş
duhan 15 kıyye /60 kuruş
... 40 kıyye /200 kuruş
incir 20 kıyye /25 kuruş
kaşuk 1 kıyye /5 kuruş
dihan- ı bafra 40 kıyye/ 190 kuruş
duhan-ı ermiya 20/ 90 kuruş
basma duhan 40 kuruş
evan-ı nuhasiye 5 kıyye / 200 kuruş
iğne 100/ 40 kuruş
olta / 2 kuruş
pirinç 224 kuruş
bir mikdar kalem 10 kuruş
tönbeki 5 kıyye /20 kuruş
nuhan legen 1 kıyye /25 kuruş
tahta sandık 1/4 kuruş
tahta dolap 1/5 kuruş
revgan-ı zeyt 205 kuruş
nakid akçe 10,5 kuruş
hırdavat dükkânı 60 kuruş*

serbaz el-hac hasan efendi marifetiyle balada mezkur eşyaya zam olunan paye 100 kuruş
ba-defter-i müfredat malumü'l esami kesân zimmetinde alacakları 817
der-zimmeti yani veledi nikola ba-temessük ceman 4843
min-haü'l-ihracat
bayramiçli tahmisciye deyn-i müsbet ve ba-ikrar-ı şerik-i merkum 255
deyn-i müsbet mehmed efendi'ye 120
deyn-i müsbet bağcı zimmiye 272,5
yedi mah dükkan ücreti 150 kuruş
deyn-i müsbet tönbeği arif 281
resm-i adi 121
min-haü'l-ihracat 1204,5
sahü'l-baki
şeriki merhum molla halil nısf hissesi
meblağ-ı baki mezbur halik-i mersumun varisleri şeriki merkum molla halil zimmetinde deyni
olduğu işbu mahalle şerh sod.
ÇŞS. 1122, 49



DOCUMENT 5: THE MUSLIM'S DEPT TO JEW

kala-i sultanijede yahı mahallesı sakinlerinden pehlivanoğlu hüseyin bin hasan nam kimesne ve aynı yine kala-i merkûme mütemekkinlerinden yuda veled-i isak nam yahudi muvacehesinde üzerlerine muhassıl-ı emval saadetlû şakir efendi tarafından me'mûr mübaşiri süleyman çavuş hazır olduğı halde ikrar ve takrir-i kelam idüb işbu mersûm yuda yahudiye eşya bahasından olarak zimmetimde vacibü'l-eda 530 kuruş deynim olub ancak deyn-i mezkûru halen ve defaten edaya iktidarım olmamağla işbu 256 senesi mah-ı cemaziye'l-evvellinin 15. gününden bed ile be-her mah...40 kuruş vermek üzere 13 mah sekiz günde tahsilen .eda ve teslim eylemek üzere bi'l-istida mersûm beni temhil eyledikde ben dahi bundan ber-minval-i muharrer mah be mah 40ar kuruş vermek ve yedimde olan hayvanat ve sair malik olduğum emlak ve eşyayı telef itmemek üzere taahhud ve kabûl eyledim didikde mersûm yahudi dahi matlûbu olan meblağ-ı mezbûru ber-vechle imhal ve mah be mah 40'ar kuruşa rızasıyla taksit-i rabt ve kabûl eyledikde huzur-u şeride her biri takrir eyledikleri bu mahalle şod olundu

fı 13/c/ sene 56

ÇŞS. 1122, 54



DOCUMENT 6: EDICT OF THE TANZIMAT SENT TO THE DARDANELLES

işbu emr-i aliyu's-sanımın muharrer olan bi'l-cümle mevad-ı hayriyenin harf be harf infaz ve icrası indi şahanemde be-gayet matlub ve mültezim-i hümayunum olmağla mücebince amel ve hareket ve hilafından hazer ve mücanebet oluna

emirü'l- ümerai'l-kiram kebirü'l- küberai'l- fiham zü'l-kadr ve'l- ihtiram sahibü'l izz ve'l-ihtişam el-muhtassu bi-mezidi'l- inayeti'l- mülki'l-ala ferikan-ı kiramımdan gelibolu ve biga sancakları ilhakıyla bahri sefid bogazı muhafızı haydar paşa damet mealiyehu ve ve mefahirü'l- kuzzat ve'l hükkam madenü'l- fezail ve'l- hükkam livateyn-i mezbureteynin havi oldukları kazaların kuzat ve nüvvabıyla müftü ve ülema ve süleha ve eimme ve huteba zide faluhu ve mefahirü'l emacid ve'l- ala mütesellim ve voyvodagan-ı zide mecduhum ve mefahirü'l- emasil ve'l akran ayan ve vucuh-u memleket ve bi'l-cümle işerleri zide gadruhum cümleye malum olduğu üzere devlet-i aliyemizin bidayet-i zuhurundan beri ahkam-i celile-i kuraniye ve kavanin-i şeriyeye kemaliyle riayet olunduğundan saltanat-i seniyemizin kuvvet u meknet ve bil-cümle tebasının refah u mamuriyeti rütbe-i gayete vasil olmuşken yüzelli sene vardır ki kavail-i müteakibe ve esbab-ı mütenevviaya mebni ne şer-i şerife ve ne kavanin-i münifeye inkiyat ve imtisal olunmamak hasebiyle evvelki kuvvet ve mamuriyet bilakis zaaf ve fakre mübeddel olmuş ve halbuki kavanin-i şeriyeye tahtında idare olunmayan memalikin payidar olamayacağı vazıhatten bulunmuş olub culüs-u hümayunumuzun ruz-i firuzundan beri efkar-i hayriyet asar-i mülukanemiz dahi mücerret imar-ı memalik ve enha ve terfih-i ahali ve fukara kazıye-i nafiasına münhasır ve memalik-i devlet-i aliyemizin mevki-i coğrafisine ve arazi-i müntebesine ve halkın kabiliyet ve istidatlarına nazaran esbab-i lazimesine teşebbüs olunduğu halde beş on sene zarfında bi-tevkihi taala suver-i matluba hasıl olacağı zahir olmağla avn ü inayet hazreti bariye itimat ve imdad-i ruhaniyet-i cenab-ı peygamberiye tevessül ve istinat birle bundan böyle devlet-i aliye ve memalik-i mahrusamızın hüsn-ü idaresi zımmında bazı kavanin-i cedide vaz ve tesisi lazım ve mühim görülerek işbu kavanin-i mukteziyenin mevadd-i esasıyesi dahi emniyet-i can ve mahfuziyet-i ırz u namus ve mal ve tayin-i vergi ve asakir-i mukteziyenin suret-i celb ve müddet-i istihdamı ibaret olup şöyle ki dünyada candan ve ırz ü namusdan az birşey olmadığından bir adam onları tehlikede gördükçe hilkat-i zatiye ve cibiliyet-i fitriyesinden bazı suretlere teşebbüs edeceği ve bu dahi devlet ve memlekete muzır olageldiği müsellemler olduğu misüllü bilakis can ve namusdan emin olduğu halde dahi sıdk u istikametden ayrılmayacağı ve işi ve gücü hemen devlet ve millette hüsn-i hizmetten ibaret olacağı dahi bedihi ve emniyet-i mal ve kaziyesinin fıkdanı halinde ise herkes ne devlet ve ne millette ısınmayıp ve ne imar-i mülke bakmayıp endişe ve ızdırapdan hali olamadığı misüllü aksi takdirde yani emval-ü emlakından emniyet-i kamilesi olduğu halde dahi kendi işi ve tevsi-i daire-i taayüşüyle uğraşıp ve kendisinde günbegün devlet ve millet hayreti ve vatan muhabbeti artıp ona göre hüsnü hareketle çalışacağı süpheden azadedir ve tayin-i vergi maddesi dahi çünkü bir devlet muhafaza-i memaliki için elbette asker ve leşkere vesair masarif-i muktaziyeye muhtaç olarak bu ise akçe ile idar olunacağı ve akçe dahi tebasının vergisiyle hasıl olacağına binaen bunun dahi bir hüsnü suretine bakılmak ehem olup eğerce mukaddemlerde varidat zanolonmuş olan yed-i vahit beliyesinden lehü'l-hamd memalik-i mahrusamız ahalisi bundan evvel kurtulmuş ise de alat-i tahribiyeden olub hiç bir vakitte semere-i nafiası görülemeyen iltizamat-i usul-u muzirrası elyevri cari olarak bu ise bir memleketin mesalih-i siyasiye ve umur-u maliyesine bir adamın yed-i ihtiyarına ve belki pence-i cebr-ü kahrına teslim etmek olarak dahi eğer zaten bir iyice adam değilse hemen kendi çıkarına bakıp cemi hareket ve sekenatına gadr ü zulümden ibaret olmasıyla bade-ezin ahali-i memalikten her ferdin emlak ve kudretine göre bir vergi münasib tayin olunarak kimseden ziyade bir şey alınmaması ve devlet-i aliyemizin berren ve bahren mesafir-i askeriyesi

vesairesi dahi kavanin-i icabiye ile tahdit ve tayin olunub ona göre icra olunması lazimedendir. asker maddesi dahi ber minval-i muharrer mevadd-i mühimmeden olarak eğerçe muhafaza-i vatan için asker vermek ahalinin farize-i zimmeti ise de şimdiye kadar cari olduğu vechile bir memleketin aded-i nüfus-u mevcudesine bakılmayarak kiminden rütbe-i tahammülünden ziyade ve kiminden noksan asker istenilmek hem nizamsızlığı ve hem ziraat ve ticaret ve mevadd-ı nafiasının misülü askerliğe gelenlerin ilanihayeti'l-ömür istahdamları dahi füturu ve katı tahassülü müstelzim olmakta olmasıyla her memlekette lüzumu takdirinde talep olunacak neferat-ı askeriye için bazı usul-u hasene ve dört veyahut beş sene müddet istihdam zımında dahi bir tarik-i münavebe vaz ve tesis olunması icab-i haldendir

ve'l-hasıl bu kavanin-i nizamiye hasıl olmadıkca tahsil-i kuvvet ve memuriyet ve asayiş-i istirahat mümkün olmayub cümlelerin esası dahi mevadd-ı meşruhadan ibaret olduğundan fimabad sehab-ı cünhadan davaları kavanin-i şeriye iktizasınca alenen ber-vechi tetkik görülüb hükm olunmadıkca hiç kimse hakkında hafı ve celi idam ve tesmim muamelesi icrasına caiz olmamak ve hiç kimse tarafından diğerinin ırz ve namusuna tasallut vuku bulmamak ve herkes emlakına kemal-i serbestiyetle malik ve mutasarrıf olarak ona bir taraftan müdahale olunmamak ve farzan birinin töhmet ve kabahati vukuunda onu vereseşi ve töhmet ve kabahatten beriye ü zimme olacaklarından onun malını müsadere ile vereseşi hukuk-u irsiyelerinden mahrum kalınmamak ve tebaa-yı saltanat-i seniyemizden olan ehl-i islam ve milel-i saire ve müsaadat-i şahanemize bi'l-istisna mazhar olmak üzere can ü ırz ve namus ve mal maddelerinden hükm-ü şeri iktizasınca kaffe-i memalik-i mahrusamız ahalisine taraf-ı şahanemden emniyet-i kamile verilmiş ve diğer hususlara dahi ittifak-i ara ile karar verilmesi lazım gelmiş olmakla meclis-i ahkam-i adliye azası daha lüzumu mertebe yeksir olunarak ve vükela orada ictimâ ederek ve cümlesi efkarı ve müteleatını hiç çekinmeyüb serbestçe söyleyerek işbu emniyet-i can ve mal ve tayin-i vergi hususlarına dair kavanin-i mukteziye bir taraftan kararlaştırılıp ve tanzimat-i askeriye maddesi dahi bab-i seraskeri dar-ı şurasında söylenilip herbir kanun karargir oldukça iel maaşallahu teala susturulup amel tutulmak üzere balası hatt-i hümayunumuzu ile tasdik ve tevşih olunmak için taraf-ı hümayunumuza arz olunması ve işbu kavanin-i şeriye mücerred din ü devlet ve mülkü milleti ihya için vaz olunacak olduğundan canib-i hümayunumuzdan hilafına hareket vuku bulmayacağından ahd-ü misak olunub hırka-i şerife duasına cemi ülema ve vükela hazır oldukları halde kasem-i billah dahi olunarak ülema ve vükela dahi tahlif olunacağından ona göre ülema ve vüzeradan ve'l-hasıl her kim olur ise olsun kavanin-i şeriye mahlif hareket edenlerin kabahat-i sabitelerine göre tedibat-i layikalarının hiç rütbe ve hatır ve gönüle bakılmayarak icrası zımında mahsusen ceza kanun manası dahi tanzim ettirilmesi ve cümle memurinin elhalet ü hazihi miktar-i vafi maaşları olarak şayet henüz olmayanları var ise onlar dahi tanzim olunacağından şeran menfur olub harabiyet-i mülkün sebeb-i azmı olan rüşvet ve madde-i kerihisinin fimabad adem-i vukuu maddesinin dahi bir kanun-i kavi ile tekidine bakılması ve keyfiyet-i meşruha usul-i atıkayı bütün bütün tağyir ve tecdid demek olacağından işbu irade-i şahanemiz dersaadette ve bilcümle memalik-i mahrusamız ahalisine ilan ve işaa olunacağı misüllü düvel-i mütehabbe dahi bu usulün inşallah-u teala ilelebed bekasına şahid olmak üzere dersaadetimizde mukim bilcümle düvel-i mütehabbe süferasına dahi resmen bildirilmesi hususlarına bu defa irade-i hayriyet ifade-i mülükanem talikiyle ol babda madelet efza-yı sunuh ve sudur olan hatt-i hümayun-u meymente-i makrunu şahanemiz geçen şehir-i şabanı şerifin 26. pazar günü saray-i hümayumuzda vaki gülhane meydanına cümle ülema ve vukela ve vüzerâ ve rical ve büyük küçük kaffe-i ketebe ve hateme-i devlet devlet-i aliyem ile süfera-i muma ileyhum davet ve istanbulda bulunan mecmu'u hüdema-i şeriat ve mesayih-i tarikat ve hatibler ve imamlar ve rum ve ermeni ve katolik patrikleri ve hahambaşı ve her bir esnafın kethüdaları celb birle cemiyet ittirulüb

meydan-i mezkurede tertib olunan divan-i hümayunumuzda ben dahi ba-nefs hazır olduğum halde cümle muvacehesinde alenen okunub din-i devlet ve mülkü millet hakkında derkar olan niyet-i hayriye-i padişahanemi herkese ilan ve iştâat ve mucebince amel ve hareket olunması ve bi'l-fil sadrazam ... ve vekil-i mutlak kaviyü'l- himeme tavsiye ve tenbih ile hıfzında bulunacaklarına lanet eyledim ve badehu muktezayı ahd-u misak-i hümayunum üzere hırka-i şerif odasına gidip kibar-i ulema ve havas-i vükela ve vüzerâ-yı salnata-i seniyem hazır oldukları halde hatt-i hümayununda münderic olan kavanin-i şeriyem harf be hafr icrasına ve mevadd-ı esasiyesinin furiyatına ait ekseriyet ara ile karar verilen şeylere müsaade eyleyeceğim hafr ve celi haricen ve dahilen taraf-ı hümayunuma ilga olunan şeyleri kevanin-i müesseseye tevfiq ve tatbik itmedikce kimsenin lehine ve aleyhine bir hüküm ve ferman etmeyeceğime ve vaz olunmuş ve olunacak kavaninin tagyir ve tecviz buyurulmayacağına vallahi deyü kasem billah olunduğu missüllü onlara dahi bu husus üzere yani zat-i şevket- şimat-i şahaname ve mülkü devletine ve millet-i kemal-i sıdk ve istikamet ile hizmet edeceklerine ve hiçbir` halde kavanin-i müesseseye muhalif hareket etmeyeceklerine ve işbu kavanin-i şahaname muhalif hareket edenler olursa hiç hatır ve gönüle ve meratebe bakılmayarak cümlesi davacılık edeceklerine ve'l-hasıl kalen ve kalemen ve kalben ve kalyen ve halen ve istikbalen maazallahu teala bir güne hayatını irtikab etmeyeceklerine vallahi deyü deyü yemin verdiğim ve buyurdum ki bugünkü günden sonra yukarıda zikr olunduğu vechile herkes yani gerek müslim yani reaya olsun teba-i devleti aliyemden olan cemi nas ve can ve malına ve ırz-u namusuna kemal-i serbestiyet üzere malik ve mutasarrıf olub çünkü bir adamın şeran ve kanunen davası alenen görülüb hüküm olunmadıkca taraf-ı şahanemden kimesne hakkında birşey yapılmayacağından vüzeradan ta çobana kadar sair nasdan dahi kimse kimsenin bigayri fuzuli canu maluna ve ırz-i namusuna sakınub el uzatmasın ve mesela bir kimsenin her ne türlü olur ise olsun bir davacı ve yahud az ve çok bir kabahati zuhur eyledikce ol kimesne doğru huzur-u şeri şerife getirilüb davası her ne ise mükteza-i şeri şerif üzere açıktan açığa gayet dikkatli görülerek hakkı hak olunsun ve kabahatli olanların kabahatine göre hakkında nasıl hükmü şeri olunur ise öylece tedib ve takdir kılınarak andan ziyade bir şey yapılmasın ve şeran katl veya başka türlü suretle cezası görülmek lazım gelir ise dahi dersaadetime inha ve ilam olunmadıkca ve bu tarafda dahi evvel emirde şeri şerife ve kanun-u münife tatbik ve gereği gibi istihnak ve tetkik birle badehu vaki olacak hükm-ü kavi üzerine taraf-ı eşref-i şahanemden izn-i ruhsat-i mülukanem sadır olmadıkca o makule büyük kabahatlerin hakkında bile gizli ve aşikare katl ve idam muameleleri tecviz olunmasın ve buna cesaret eden kimse her ne kadar büyük rütbede olursa olsun başkası hakkında ittüğü muamele kendi hakkında dahi öylece icra olunacağı ve'l-hasıl huzur-u şeriden ve kanuna dair maddelerden büyük ve küçük cümleden beraber tutulacağı bilinsün ve bir adem şeri ve kanun iktizasınca katl olunduğu halde öyle olan kimselerin yalnız kendisü kabahatli olub varisleri ol kabahatden hissedar olmamalarıyla onların malı miriden zabt olunmak ve yahut varislerine birgüne cevri-ü eziyet kılınmak katan caiz ve layık olmadığı ecilden vereseleri hukuki irsiyelerinde zerre kadar mahrum olmasın ve eğerce bundan böyle zulüm dedikleri şeri kaldırılarak virgü maddesi güzel ve kavi nizamına bağlacacak isede bu husus evvel emirde herbirinin hal-u keyfiyeti aranılıb ve taranmağla ve bu dahi biraz vakte muhtac olduğu misüllü memleketlerden asker almak hususu dahi başluca şey olub hasılı bunların keyfiyeti etrafıyla düşünülüb ve yolu ve kolayı bulunub karar verilmedikce emr olunamayağından vergi husus meclis-i vala-yı ahkam-i aliyyede asker usulu dahi darüş'sura-yı askeride hemen bir taraftan söyleşmekte olmağla ... haseneleri karar bulub taraf-ı şahanemden dahi katiyen tensib ve irade olunarak ol babda memalik-i mahrusa-i şahaneme başka başka fermanlar gönderilinceye kadar yine evvelki gibi cari ve baki olacaktır ona binaen bu arallık ... vergi maddesinden dolayı memleketlerin salyane ve teklif adetine hiçbir taraftan dokunulmayub

gerek buna ve gerek asker hususuna bi-mennihi teala ileride nasb-i nizam verilir ise öylece cari olmak üzere şimdilik yine evvelki gibi icra olunsun fekat bunda dahi evvelki gibi zülm ve teaddi olmayarak fukara ve reaya gayet himayet ve siyanet olunub hiçkimse incitilmesin işte bu iki maddeden mada yukarıda beyan olunan sair şeylerin şimdiden hermahalde ziyadesiyle ihtimam olunmak için anadolu ve rumilde bulunan bilcümle eyaletlere vesair lazım gelen mahalle işbu ferman-i alıšanım gibi başka başka fermanlar gönderilmiş olmağla senki ferik-i muşarun ileysin sana dahi balası hattı hümayun sevkettim makrunu şahanemle müzeyyen mahrusen işbu emr-i alıšanım isdar ve sadrazam-i müsarun ileyh tatarlarından kıdvetül emasıl ve'l- akran süleyman tatar zide kadruhu ile yesyar olunmuştur imdi vusulunda sen dahi işbu fermanı alıšanımı ibtida kale-i sultanıyede bulunan mecmu-u meşayih ve ulema ve sair efrad-i ahaliyi bir büyük meydanda toplayub cümlesi hazır oldukları halde tertib-i divan ederek merasim-i tazim ve istikbali birine getirerek alenen feth ve kıraet ve mazmun-u münifini herkese ... işaat ittirdikten sonar livayı mezburun havi oldukları sair kaza ve kasabalarda dahi birer birer gönderüb büyük küçük umum-i ahali ve reayaya güzelce anlatarak cümlesinden taraf-i eşref-i padişahanem için hayır dualar aldirmaya ihtimam ve dikkat eyleyesin kaldiki işbu emr ve irade-i şahanemi mukaddemleri gibi yani akibet-i culus-u hümayunumda olduğu vechile türlü manalar virerek ve cümleden evvel farzen derun-u hatt-i hümayun-u mülukanemde yazılmış olan virgü hususu işte artık padişahanemi teklif ve salyaneli bütün bütün akd etmiş veyahud şöyle böyle olacak imiş deyü yanlış anlayubda bir güne ve didikadu etmek ve ihsan-i hümayun olan emniyet-i can ve mal ve namus ve keyfiyetlerinden dolayı küçük büyüğe, büyükten taa en ednaya kadar ale'l-umum zabitan ve sair memurlara zerre kadar itaatsizlik eylemek misülli uygunsuzluklar vuku bulacak olursa cesaret eden ve ruhsat verenlerin tedip ve terbiyesine bakılacağından buraların dahi herkesin kulağına koyub şu irade-i seniyemden hulasa-i murad ve meram-i hümayunum ancak din ü devlet ve mülk ü millet ihya ve mamuriyetine bas ve badi olacak aşayis-i hal-i ahali ve fukara maddesinin istihsakı zımında lazım gelen hayırlı ve menfaatli usullere başlamak demek olduğunu ve evvel emirde asl-i halkın rahatsızlığına sebep olan virgü maddesinin yolsuzluğu belasını refi edip ve hafiflendirerek bir hüsnü suret verileceğini defüce anlayıb herkesi yanlışlık muhadasından muhafaza ve vikayeye takayyud ile zerre ma-hilaf-i merü rıza vaz ve hareket-i tecvizden begayet hazer üzere olasın siz ki kuzat ve nüvvab vesair mümaileyhimsiz merhum-u emr-u irade-i şahanem gereği gibi malumunuz oldukda mucib ve muktezası üzere ameli hareket birle cümle hakkında vechle erzan kılınan merhamet madelet-i seniyemin ...şükür ...bilerek gece ve gündüz devam-i ömrü ve devleti şahane ve muvaffiyet-i padişahanem ve davat-i hayriyesine iştigal muvazebet ve büyük ve küçük herkez ırz ve ve mukayed olub ve herhalde bais-i- selamet ve necat-ı dareyn olan cadde-i şeriat-i mutahharadan zerre mikdarı ayrılmayub cümleden matlub-u şahanem olan fariza-i sıdk ve istikameti gedikler birbiğiyle icraya say ve gayret eyleyesiz şöyle bilesin alamet-i şeriyeye itimat kılāsın tahrireren fi evahir-i şehri-i ramaznail mübarek sene hamse ve hamsin ve mieteyn ve elf.

Bi- makam-ı konstatiniye

ÇŞS 1122, 19-20

**DOCUMENT 7: EDICT OF CUSTOMS RELATED SENT TO THE DARDANELLES
UPON THE OTTOMAN – ANGLO TREATY OF 1838**

gümrük hususuna dair emr-i alişandır

düstur-u mükerrem müşir-i mufahham nizamü'l- alem müdebbirü'l- umuru'l- cumhur bi'l-fikri's- sakıb ve'l- ibkal mütemmim-i mehamil enam bir re'yi's-saib mümehhidi'l.bünyanüd-devle ve'l-ikbal müşeyid-i erkani's-seade ve'l-iclal el-mahfuf-u bi- sunufi avatıfı'l mülkü'l ala hala gelibolu ve bigu sancakları mutasarıfı ve bahr-i sefid boğazı muhafızı vezirim esad mehmed paşa edamalalhu teala ve iclalehu ve kıdmetü'n- nüvvabi'l-müşeşerin kala-i sultaniye naibi mevlana ... izde ilmuhu ve kıdvetül emacid ve ayan kala-i sultaniye gümrük memuru zide mecduhu tevki-i refi hümayun vasıl olacak malum olaki saltanat-i seniye ebediyüd devam ingiltere devleti beyninde bin ikiyüz elli dört senesi cemaziyelevvelisinin yirmi beşi tarihiyle akd olunan muahede-i ticaret imzastyla mansure-i hazine celilesinin varidat mukayyenesinden ref ve ilga olunan bazı rusumat-i muhaddeseye mukabil ahzi lazım gelen rusumat-i cedidenin inzibat-i istihsalı zımında bilcümle gümrüklerin ikiyüz elli dört senesi martından itibaren...mezkure tarafından zabtıyle emaneten ihale ve içlerinden cesimce olanlarına müstakilen memurlar intihab ve tayin olunmsı ve devlet-i müşarünileyha tüccar ve tebası hakkında yüzde üç hesabı esas ittihaz olunarak mukadeddema rayic-i vakte tevfikân tertib ve tanzim olunan tarifenin müddet-i münkaziye olmuş olduğuna binaen ber müceb-i muahede ingiltere tüccarının memalik-i mahruseme getirecekleri emtia ve eşya üzerine edası lazım gelen mikdar resm-i gümrüğü ve yine tüccar-i merkumenin memalik-i mahrusemeden alıp götürcekleri mahsulat-i bilad-i şahanem üzerine lazıml-eda olan rusumat-i mübeyyen tarafeyn memurları beyninde bi'l- müzakere terazi-i canibeyn ile bu defa bir kıta tarife defteri tanzim olunub divan-i hümayunum kalemine ve mukataat muhasebesine kayd olunmuş ve tüccar-i merkumenin istihdamlarının memalik-i mahrusa-i şahanem mahsulu ve kari olarak memalik-i mahrusemeden bi'l-mübayaa diyar-i ecnebiyeye götürcekleri emtia ve eşyanın icadiye? rusumatı ahz ve istifası içün münasib mahallerde iskeleler tahsis kılınmış ve elhaletü hazihi defter-i tarifede mevcut olmayub düvel-i ecnebiye mahsulu olarak sonradan zuhur edecek nev-i icad emtia ve eşyanın resm-i gümrükleri hin-i zuhurunda usule tatbiken ahz ve istifa olunmak üzere karar verilmiş ve tarife-i mezkurenin salıfı'z-zikr mukataat muhasebesine ihrac olunan ve bir sureti memalik-i mahrusa-i şahanem gümrüklerine başka başka fermanlar ile gönderilmiş olmanın siz ki vezir-i müzarün ileyh ve memur-u mumailayhümsin sen dahi divan-i hümayunumdan mahsusan işbu emri celilül kadrim isdar ve tarifei mezkure defterinin bir kıta musahhah suretiyle maan irsal ve tisyar olunmuştur imdi vusul-u ferman-i celilü'l- ünvanımda tarife-i cedide-i mezkureyi kala-i sultaniye gümrük defterine kayd ve sebt ve keyfiyet ol tarafda lazım gelenlere ilan ve işaat olunarak devlet-i müşarunileyha tüccar ve ademlerinin emtia ve eşyalarından icab eden rüsumat gümrüğü defteri mezkurede muharrer olduğu ve mukaddemce tab ve temsil ve herbir gümrüğe gönderilmiş olan ahidname suretinde tasrih ve beyan kılındığı vechle ahz u tahsili zikr olunan ahidname şurutunun ve gerek tarife-i mezkure muktezasının harf be harf icrası hususuna kemaliyle ihtimam ve dikkat olunmak iradei seniye muktezasından idüğü hilaf-i vaz halet-i vukuu ber vechi caiz olmadığı malumumuz oldukda ber vechi meşruh amel ve hareketle ifa-yı lazime-yi kargüzarı ve sadakate mezidd ihtimam ve dikkat ve mugayiri vasfı tecvizden tevakkı ve mübaadet eylemeniz babında fermanı alişanım sadır olmuştur buyurdumki vusul buldukda bu babda vechi meşruh üzere şeref yafta-i südur olan ferman-i vacibi'l- ittiba ve lazıml imtisalimin mazmun-i itaat makrurıyla amel ve hareket eyleyesiz şöyle bilesiz alameti şerifeme itimad kulasız tahriren evahiri şehri rebiülahir sene hamse ve hamsin ve mieteyn ve elf. (1255) vusuli ileyna fi 9 cemaziyel ahir sene 1255 bi mahkam-i kostantiniye

ÇŞS 1122, 3

DOCUMENT 8: EDICT OF THE POLL- TAX SENT TO THE DARDANELLES CİZYE

emirü'l- ümerai'l-kiram kebirü'l- küberai'l- fiham zü'l-kadr ve'l- ihtiram sahibü'l izz ve'l-ihtişam el-muhtassu bi- mezidi'l- inayeti'l- melikül ala asakir-i mansure-i ferikan-ı kiramımdan halen bahri sefid bogazi muhafızı ve biga sancağı mutasarrıfı mehmet vasıf paşa damet mealiyehu ve ve mefahirü'l- kuzat ve'l hükkam madenü'l- fezail ve'l-kelam zıkr-i ati kalem cizyesinin havi olduğu mahallin kuzat ve nüvvab zide zide mecduhum tevki-i refii hümayunum vasıl olacak malum olaki manzure-i mansure-yi hazine-yi celilemden zabt ve idare olunan kebirat cizyelerinden biga kalemi cizyesi seyyidetül mühderat hemşire-i ...muhteremem esma sultan damet affuha ve rüyet-i affuhanın uhdesinde olan hassa-i biga mukataasına merbud olduğuna ve bu makule mukataata merbud cizyelerin ashab-i malikaneye isalesi meşrud bulunduğu binaen kalem-i mezbur cizyesinin mukayyed olan 10. 212 aded esnaf-i selase evrak ve icab eden 3 yük 1365 kuruş malından bu cizyedar maaşı olan 10.045,5 kuruş ile sultan-i müşarun ileyhanın faizi olan 62.500 kuruş bi't-tenzil-i kusur 2 yük 28.819,5 kuruş mal ile 255 senesine mahsuben emr-i cibayeti ba-irade-i seniye-yi şahanem ber-muceb-i şurud ve sabık sultan müşarun ileyhaya ilzamen ihale olunarak ve varak boğcaları kapu kethuda-yı azam devlet-i aliyimden iftiharü'l- ali ve'l- azam salih beg dame uluvvuha tarafına ita olunmuş olmağla senki ferik-i müşarun ileysin emval-i cizye cibayeti ve vedia-yi cenab-i kibriya olan fukara-yı reayanın mezalim ve lukfyattan muhafaza ve himayeti haklarında evvel ve ahir neşr ve isdar olunan evamir-i şerifemde usul-u cedid-i müstahzeneye rabt ve tevsik ile dahi teaccül ve beyan kılındığı üzere kaffe-i cizyelerin kalem-i itibari fesh ve mültezimine ihalesi men ile sancakca ve kazaca bi't-tefrik mahalleri vali ve mütesellim ve voyvodolarına ve bazı mukataa merbud olanlar makarr-i mukataa esasını bi'l-izale zikr olunan cizyeler için mahallerine gönderilen cizye evrakı boğçası ya mahkeme de ve yahud cümle ittifağıyla derun-u kasabada ehali-yi islam semtinde tayin olunarak bir mahall-i mahsusadan hakim-i memleket ve mütesellim ve voyvoda misüllü bulunan zabitan-i vilayet veyahud taraflarında birer mutemed memur ve o memleket reayası beyninde rüesay-i millet addolunan papas veyahud kaçabaşlarından ..cent nefer reaya cizye tahsilinin ardı alınıncaya değin haftada iki üç gün tecemmü iderek efrad-ı reaya takım takım mahall-i mezkure celb ile herbirinin cizye evrakı hal ve tahsiline göre nüfus defterlerine tatbiken esnaf-i selase vechi ile cümle müvacehesinde ale'r-res tevzi' ve ita ve cizye evrakının ber muceb-i nizam-i maaş tahsirdarına mebni olan beher alada 2'şer, ve evsatda 1'er ve ednada yarımşar gurusla kefilli ve harac-i aklamı dahil üzere maa zamayim-i şeriye-yi erbaa alasından 60 ve evsatından 30 ve edansından 15 kuruş olarak iktiza eden malı tahsil ve istifa olunub rüesay-i memleket marifeti olmaksızın reayadan hiçbir ferde cizye kağıdı virilmemek ve her cizye kağıdının hakimü'ş-şer ve zabıt-i memleket veyahud taraflarından bulunacak memurlar taahhud idüb rüesay-i memleket biri dahi zahrına imza güne birşey işaret itmekle hükkam ve zabıttaki bu babda rüesay-i mersumenin ifadat-i sahihasına bila muceb adem-i itibar ile yine eski usül üzere reayaya ...aşağı yukarı kullanılacak ademler için birgüne avaid talebine tasaddi olunur ise keyfiyet ol memleket rüesay-yı raiyet-i canibinden dersadetime arzuhal takdimine inha ve bundan böyle kasabat ve kurrada kolci gezdirilmeyeceğinden rüesa-yı memleket dahi mevcud olan reayadan bir neferi veyahud cizye evrakı tevziinde memlekette bulunmayıb ... gelenleri ketm ve ihfa ve layıkından on kağıt ardırmaya teşebbüs misüllü harekete ictira iderler ise hükkam ve zabıttan taraflarından kezalik ilam inba olunarak tarafeynin inba ve isticası canib-i saltanat-i seniyenin sırnan ve alenen bi't-tatbik kabahat kangı taraftaysa cürm ve kabahatine göre lazım gelen tedibleri icra kılınmak ve boğca kuşadıyla müverri olan evrak esmasında cizyeden sakıt olan müsebeat ve amelmande reaya havastında ve henüz sedri? şeriye vasıl olmayan cocuklardan gebreb cizye tahsili

misülli fezahat vukuunda mübaadet olunmak ve herbir kazada yabancı olarak bulunan ve amed şod eden reayanın iskatından cizye evrakı bulunduğu kaza tarafında virülüb ol evrak her bir mahallinde meri ve muteber tutularak kendü kazası veyahut ahar kaza taraflarında tekrar cizye evrakı tahlifiyle teaddi olunmamak ve evrak-i mersumeden izar ve namıyla velev bir varak olsun iade evrak istida olunur ise kable't-tahkik tevsiye olunmayacağından tevzi olan evrak maddesine kemaliyle dikkat kılınmak usul-u cedid-i müstahsin iktizasından ve irade-i katia-i mülükanem muktezasından olunmuş olduğuna binaen ol vechihle kalem-imezbur ceridesi için ita ve irsal olunmuş evrak boğcalarının 55 muharrem gurreinde ber muceb usulu mustahsin-i mezkur fek ve küşad ve tevzi ve itaya icab eden mallarının maa zamayim-i şeriye erbaa-yı fiyat-i muharrer-i mezkure üzere kamilen cibayet ve tahsili hususuna mübaderet ve fiyat-i muayene-i mezkureden başka gerek hakim ve gerçek memurlar canibinde küşadiye ve ikramiye ve maaş-i tahsildariye namı ve bahane-yi saire ile bir akçe ve bir habbe ahzi ve reyadan cizyedar pusulasıyla veyahud birkaç reyadan bitirme yollu bir cizye kagıdı itasıyla emlak ve cizye tahsilü misülli halat vukuuna bir vecihle rıza-yı şahanem olmadığından ana göre bu makule hareket-i na-marziyeden münacebet ve evrak-i mersule-i mezkure yetişmeyübde iktzası takdirinde desaadetinden gönderilmek için sınıf-i ve mikdarı beyanıyla ketfiyet-i işara müsaraat ve'l-hasıl usul-u müstahsin-i meşruun harf be harf icrsına sarf-i makderet ve hilaf-i harekete gerek memurlar ve gerek rüesa-yı millet vesaire mazhar-i muaheze ve itab olunmamasına bezl-i vus ve makderet eylememek fermanım olmağın müşarun ileyhanın zabt ve cibayetini havi ... işbu emr-i alişanem isdar ve irsal olunmuştur imdi ...baladda absd ve beyan olunduğu üzere keyfiyet-i irade-i kazia-i mülükanem mantuk-u mer-i şerifimden malumun oldukda mucib ve ... icarsıyla herhalde infaz-i mer-i alişanıma sarf-i mahasıl-i kudret eyleyesin ve sizki kuzat ve nüvvab mmuma ileyhiümsiz siz dahi mucib-i emri şerifimle amel ve hareket ve hilafından hazer ve mücnebet eylemniz babında fermanı alişanım isdar olunmuştur buyurdumki hükmü şerifimle ... vardıkta bu babda vech-i meşruh üzere şerfyafı-i sudur olan işbu emr-i şerif-i celilüş'şan vacibül ittiba ve lazimül ihtişamın mazmun-i münif üzer amel olası şöyle bilesiz alamet-i şerife itimat kulasız hurrire fil yevmil rabi şehri-i zilkaade 254

ÇŞS. 1121, 79

DOCUMENT 9: EDICT OF THE TRAVEL CLEARANCES (MÜRUR TEZKERESİ) AND POLL- TAX SENT TO THE DARDANELLES

benim saadetlü mekremetli meveddetmendim paşa hazretleri

memalik-i mahrusetü'l malik-i şahanemde tahrirleri icra olunan mukaddema ba-irade-i seniye-yi şahane defter nazırları ve mukayyidler ve muhtaran ve reaya kocabaşları ve muhbiranı nasb ve tayin olunarak mürur tezkeresi madde-i cesimesi için defter nazırıyla eimme ve nasb olunan muhtaran ve reaya kocabaşı ve muhbiranı yedlerine verilmek üzere canib-i darbhane-i amirede mahsus mühürler hak ve irsal olunarak verilecek ve mürur tezkeresinin nazırı defter ve muhtarana temhir etmek ve muhtarların dahi memuriyeti bilub ona göre amel ve hareket eylemek için defter nazırları tarafından nezaret mühüriyle memhur muhtaran yedlerine tezkere verilmek ve muhtaran fevt olan hasbe'l-icab tebdil kılınanların yedlerinde bulunan atik muhtarlık tezkeresi ve mühürleri her kazanın defter nazırı tarafından redd ve seza ve yedlerine nasb olunacak muhtarın ismi defter nazırı ceridesine kayd ve imla ile muhtar-i merkume müceddiden tezkere ita olunmak ve muhtarlar dahi meriu'l- hatır ve müstakim kimesneler olmak ve reayanın cizye evrakı bohcalı mahkeme veyahud ahera tafsil kılınan mahalde fevk ve kenarına her birinin cizye evrakı hal-i temettuatlarına göre nüfus ve müdlerine tatbiken esnaf-ı selase vechle cümle müvacehesinde ale'r-res tevzi ve ita ve iktiza eden malı fiyat-i malume ile tahsil ve istifade kılınmak ve mord ve halik olan reayanın istihkaklarına göre evladlarına evrak verilmek üzere hal ve derece ve istihkakat-ı hakikakların muhbirler defter nazırlarına haber verib ol vechle isimleri balasına işaret olunarak defter nazırlarının altı ayda bir kere ceride muhasebesine gönderecekleri yoklama defterlerine tahrir ile bu tarafda kayıdları o vechle tashih olunmak mukaddem ve muahhar karargir olan nizamdan ise de rumeli canibinde ekser mahallerde reaya muhbirleri mord olan reayanın cizye evrakı istihkakına gore oğluna ve oğlu olmadığı takdirde dahi aher müstehakkına vermeyerek tenzili daiyesinde bulundukları ve muhtaranın dahi vukuatı ihbar etmediklerinden başka defter nazırını haberi olmaksızın tebdil olunmakda olduğu ve cizye evrakının hin-i tevzinde nüfus defterlerine tatbik etmek şöyle dursun ala ve evsat müstahakk-ı reaya gönderilen evrakdan ziyade zühur eyledikde bu tarafı inha ederek evrak matlub etmeleri nizamında iken mugayir-i nizam cizye evrakının mühürlerini bozub evsatı ala ve ednayı evsat diyerek verib ve hal-i cizyeyi ol vechle ahz ve tahsil ve etyab-i emval ve mukataat cizyesinin varidat-i cesimesinden olan mal-i cizyenin telef ve tenakuza badi oldukları bu defa sahihen tahkik ve istihbar olunmuş bu makule uygunsuzluğun önü kestirilmesi lazimeden bulunmuş olduğundan fima-bad muhtarlardan fevt olan ve tebdili lazım gelenler voyvoda ve defter nazırlarının reyi munazzam olmadıkca nasb ve tebdilleri tecviz olunmamak ve tebdil kılınan ve fevt olan muhtarların yedinde olan atik muhtarlık tezkeresi ve mühür defterler nazırlarına red ile nasb olunacak muhtarın ismi defter nazırı ceridesine kayd ile muhtar-i merkume müceddeden tezkere ve mühür ita olunmak ve mürd ü halik olan reayanın istihkaklarına evladlarına evrak verilerek ol vechile yoklama defterlerine tezyir kılınmak için reaya muhbirleri defter nazırlarına haber vererek ve defter nazırları mukayyidler dahi altı ayda bir ceride muhasebesine gönderecekleri yoklama defterine amed şod eden nüfus sıhhatleri vechle kayd edüb aralıkda nüfus zayi olmamasına kemal-i ihtimam ve dikkat ve terk-i vatan edecekleri tezkereleri temhir ve münacebet eylemek ve cizye boğcası küşadında reayanın cizye ve evrakı hal ve temettularına göre nüfus defterlerine tatbiken cümle müvacehesinde defter nazırları ve sair lazım gelenler hazır oldukları halde tevzi ve ita ve icab eden mal-ı fiyat-ı malume ile istifa bi'l-farz edna evrakı ziyade olub hasbe'l-istihkak evsat ve ala evrakı noksan zuhur eyledikde ednanın ziyadesi bu tarafa gönderilüb lüzumuna gore evsat ve ala evrak tebdil olunmak ve gönderilen evsat ve alanın noksanı olduğu halde bu tarafı inha ile lüzumu mikdar evsat ve ala evrak matlub kılınarak mal-ı

cizye telef ve hasardan vikaye olunmasına ihtimam ve dikkat olunmak üzre keyfiyetin iktiza edenlere tenbih ve tekidi hususu cizye muhasebecisi izzetlü efendi tarafından ba-tahrir ifade kılındığı meyanıyla ol-vechle keyfiyetin lazım gelenlere işarı mukataat defterdarı saadetlü efendi hazretleri tarafından ba-takrir inha olunmuş ve keyfiyeti taraf-ı muhibbeden iktiza eden mahallere tahrir ve işar kılınmış olmağla zat-i şerifleri dahi iktizası icra ve keyfiyetin bir fetva-yı şerif lazım gelenlere ifade ve tefhim ile mal-ı cizyenin telef ve hasardan vikayesi hususuna ala'd-devam ihtimam ve itina buyurmaları siyakında kaime tahrir ve irsal olunmuştur inşallahu teala lede'l-vusûl ber vech-i muharer himmet buyurmaları memuldur.

fî 5 ramazan sene 55

vusile ileyna fî 15 şevval sene 55

ÇŞS: 1122, 24



DOCUMENT 10: THE EDICT ISSUED BY ABDULMECİM IN 1841 UPON THE DAMASCUS AFFAIR

“...malum olaki yahudi milletin hamursuz byaramından keenne insane telef ve kanını istimal eylemek adedi melufeleri olduđu öteden berü beynelavam mütevattir ve meşur olmak hasebiyle teab-i saltanat-i seniyemden olan su-i zanna mahall olmak hasebiyle teba-ı saltanat-ı seniyemden olan yahud milletinden sam-ı şerifde ve rodos ceziresinde bulunanlar haklarında geçenlerde vukubulan iftira ve birtakım biçarenin giriftkar oldukalrı cevrü cefa keyfiyeti malumu şahanem olmuş ve hatta mukaddemce cezire-i mezkurede millet-i merkumeden birtakım kesan dersaadetime celb ile kavanini şedide ve müessese iktizasınca ledelmuhakeme beraat zimmetleri tebeyyün ve ona gore haklarında usulu adliye ve hakkaniyetin icrasına ibtidar olunmuş olub bundan başka milleti merkumenin kütübü diniyelerine gore milleti merkume semi beşeriye şöyle dursun hayvanat-ı saire kanının istimalinden bile men i külli ile memnu olmastyla haklarında olan bu vechle vukua gelen istinadat ve izviyatı müfteriyatı kazıbe kabilinden olmak iktiza edeceğinden milleti merkumenin bu hususa beraat ve zimmetleri meydanında iken nalerin böyle beyhude şey için tazip ve izacları cevaz gösterilmemesi ve gülhanede kiraat olunan hattı hümayun madeleti makrunu şahanemiz münifesince tebaa-i devleti aliyemizden olan milel-i abidenin nail oldukları menafı ve imtiyazat bittabi yahudi milleti hakkında dahi sadir ve meri olduğundan ona göre himayet ve siyanetlerine bakılması lazımeden ve şimei kerimesi tebapervii mülükhanemde sakın ve mütemekkin olarak gerek icrayı ayinleri hususunda ve gerek emniyet ve asayişleri emrinde kimesne tarafından bigayri hakkın katiyyen ve katibeten tarruz ve müdahale vukubulmaması hususlarına irade-i katiyye-i mülükhanem tallukıyla olbada emrü hümayun şevket makrun şahriyaranem şerferizi sünuh ve südur olmağın mücebince işbu emri şerife isdar ve balası hattı hümayunu madeleti makrun oldukda berveci mecruh harekete ihtimam ve mübaderetle hiçbir vakitte hilafı vaazu halet vuku bulmamak için işbu emri alışanım sicili mahkeme kaydü tesbit ve milleti merkume yedinde ibka ve ifadeyi muktezayı emr-ü irade-i şahaneme ikdam ve dikkat eyleme babında fermanı alışanım sadır olmuştur. buyurdum ki vüsul buldukda bu bada vechi meşruh üzre şerefyafta-i südur olan ferman vacibü'l-ittiba ve lazimü'l- imtisalimin mazmunu itaat makrunuyla amel ve hareket eyleyesin şöyle bilesin alameti şerife timat kılasın tahriren fi evaili şehri ramazanül mübarek sene sitte ve hamsin ve mieteyn ve elf”

Galante, Avram. Türkler ve Yahudiler, 36-37.

DOCUMENT 11: THE VERDICT RELATED TO THE WINE SALES AND PUB

kale-i sultanîyede ahal-i islam muhtarları ve milel-i selase muhbirleri meclis-i şere gelüp kale-i merkumede mütemekkin ermenîyan taifesinden olub... karabet ve anderyas oğlu eci artin ve topal adaş ve ishak ve müşteriki semerci ovanes eci artin ve tekfurdağlı oğlu bedros namun zimmiler huzur-u şeriye ihzar ve müvacehelerinde tekrar-i kelam ve ifade-i meram eyledikte ermenîyan mahallesinde kendülerine mahsus olarak ez-kadim bir aded şaraphane olup andanmaada şaraphane küşad olunduğu yok ikne işbu mersumun bu misüllü hareketine cümlmizin rızalarımız olmayub küşad eyledikleri şaraphaneleri sedd ü bend ve badel yevm hamr ü irak bey ve fûruht etmemeleri tenbihi ekid olunmak cümlemizin matlubumuzdur dediklerinde mersumların minel kadim olan bir aded şaraphaneden maada sonradan küşad eyledikleri şaraphanelerin sedd ü bendine ve ermniyan taifesi kendi mefislerine kifayet miktarı müsekkirat tazir ve taktir idüp ahire bir dirhem müsekkirat bey ü fûruht etmeemk üzere cümle ittifak ve marifetiyle tenbihi ekid olunub eğer bundan böyle hilafı hareket edenler olursa camii kebire bin kuruş vermek... kat olunmak anlar dahi herbirilerine ber minvali muharrer nezri mezburu kabul ve taaahüdleri bu mahalle kayd ve sebt olundu. fi 5 şaban sene 55
ÇŞS. 1122:8

DOCUMENT 12: THE EXPENSE OF THE DARDANELLES CITY IN 1840

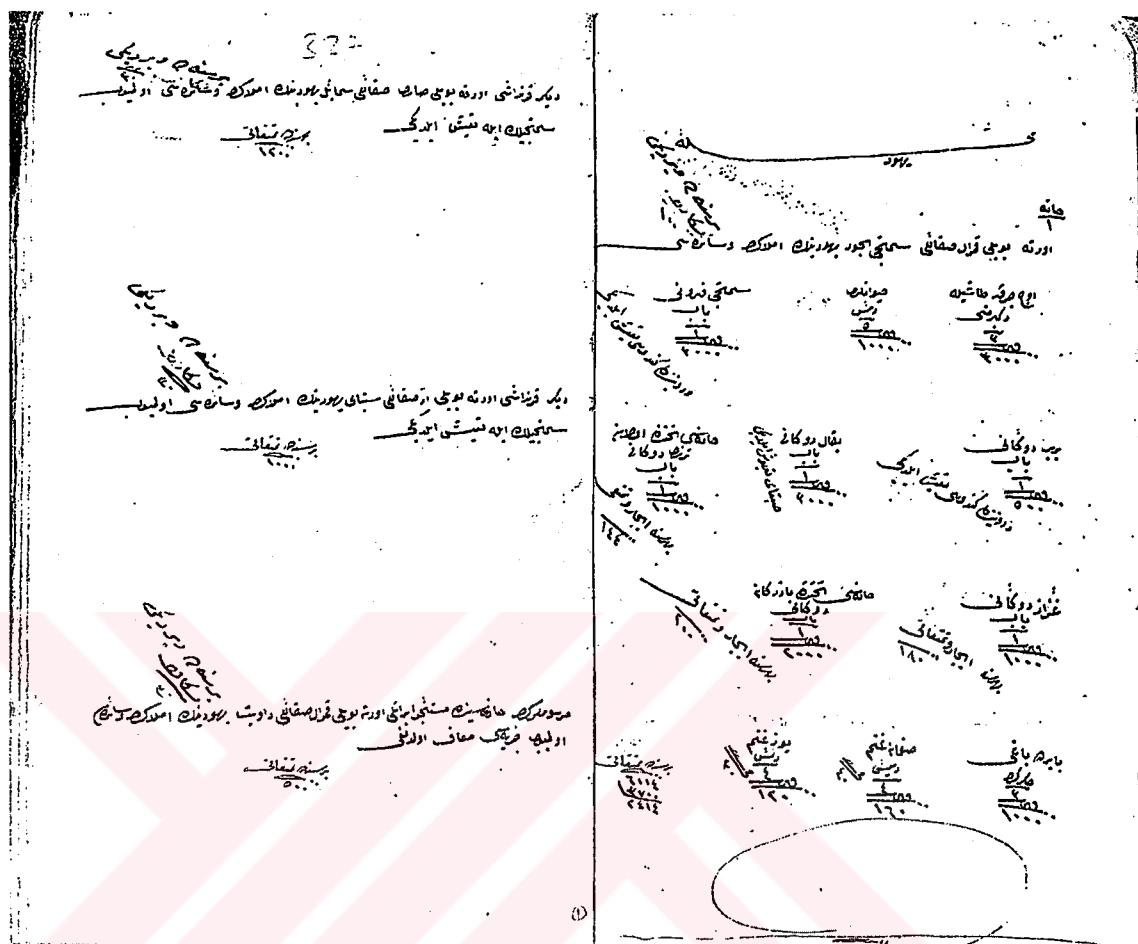
işbu bin iki yüz elli beş senesi ruz-i hızırından sene-i mezbure ruz-i kasımına gelince değin altı mah zarfında kale-i sultanîye kazasında ba-evamir-i alişan matlub-u hazret-i padişahi ve ref-i menzil bedeli ve asakir-i bahriyenin nısf taksidiyle ba-irade-i seniye tersane-yi amireye müretteb kirbas semeni ve kirahane mesarifi ve muhtar-i kaza yediyle kaffe-i umur-u vilayet zımnında vuku bulan mesarifat-i kasaba ve kurraların erbab-i sahtiyân-i ve vükela-i fukara ve ihtiyarânı marifetleri ve marifeti şerle yegan yegan hesapları rüyet olunub zirde beyan olunacağı vechle min-haysü'l-mecmu bir yük on yedi bin sekizyüz doksan yedi buçuk kuruşa baliğ olan kaza-yi mezburun mumza ve mahtum mesarifat defteridir ki ver-vech-i ati zikr ve beyan olunur hürrire fi'l-yevmi's-salis min-şehr-i şevvali'l-mükerrem lisene hamse ve hamsin ve mieteyn ve elf

mansure-i hazine-i celilesine	14000 kuruş
ba-emr-i ali tersane-i amire mürettebatından kirpas semeni	14061 kuruş
ba-ferman ali ref-i menzil bedeli	1760 kuruş
ba-emri matlub buyurulan asakir-i bahriyeli taksit-i evveli	6750 kuruş
ve hizmet mübaşiriyesi	720 kuruş
Toplam	37291 kuruş
kirahanenin altı mah zarfında irad vefa etmeyüb ba defter-i müfredat vukubulan mesarifat-ı ve sürücü yevmiyeleriyle iştirâ olunan şair ve samanın bahası	14373 kuruş
ba irade-i seniye asakir-i mansurenin elbise-yi şitâiyeleri için 53-54 -55 senelerinin muba olunan yün bahaları	21.742,50 kuruş
mürur tezkerelerine dikkat olunması tekidatını havi şerefsüdürlük buyurulan emr-i alişan mübaşiri tatara hizmet	50 kuruş
kale-i sultaniyeden asakir-i redif-i şahane-i meydanîyeye nakl için verilen ...	500 kuruş
ba emr-i ali balikesire müretteb yün mübaşiri agaya verilen hizmet	400 kuruş
Toplam	74.359,50 kuruş
bursa tarafından gelen asakir-i redif-i şahaneyi getiren sefinelere verilen ...	360 kuruş
mübarek hat-i hümayunu müyesseret-makrunu getiren tatara	40 kuruş
sığırcık suyu getiren şeyh efendiye verilen	50 kuruş
umur-u memleket için aharda istizan olunan akçe güzeste	1500 kuruş

derun-u kasabada vaki yedi aded çeşmelerin hasil-i irad-i vefa etmeyüb çeşmeler dahi tamire muhtaç olduğundan ba defteri müfredat mesarifi ve altı mah suyolu ücreti	1727,5 kuruş
Toplam	78.034 kuruş
defter-i nüfus nazırı efendiye altı mahlık mahiyesi	840 kuruş
katib-i jurnal seyyid ahmed efendiye altı mahlık ücreti	840 kuruş
ber- mutad müftü-i belde effendi hazretlerine verilen	500 kuruş
memleket muhtarı yediyle ba defteri müfreda mesarifatı ve muhtar mahiyesi	9000 kuruş
memleket katibi mahiyesi	2400 kuruş
Toplam	91.974 kuruş
takvim-i vekayi eshablarından fevt olub mümteniü'l- husul bigaya canib-i vilayetden tediye olunan	1720 kuruş
yusuf nuri efendi'nin konak kirası	1000 kuruş
ihrak için mevcut tulumbaların millet kahyası yediyle ba-defter-i müfredat mesarifi	924 kuruş
mahkeme konağının hasebü'l-icab elzem olan mahallerinin tamir ve termim mesarifi	3870 kuruş
iskele memuru ali ağa yedine vukubulan ba-defteri müfredat mesarif	3240 kuruş
Toplam	97528 kuruş
memleket ahali fukarasının malı olan beş aded konakların muhtacı tamir olan mahallerinin cümle ittifakıyla tamiri ve terminine sarf olunan	1976 kuruş
rum milleti kahyası yediyle vukubulan ba-defter-i müfredat mesarif	3711 kuruş
ermenî milleti kahyası yediyle vukubulan ba-defter-i müfredat mesarif	2749 kuruş
yahudi milleti kahyası yediyle vukubulan ba-defter-i müfredat mesarif	2747 kuruş
ba-irade-i seniye bir paradan gayri ez ianeten redif-i harç defter-i mumza	7286 kuruş
Toplam	111.397,5 kuruş
iane-i asakir-i redif-i şahane	6500 kuruş
Toplam	117.897,5 kuruş
yalnız bir yük 17.897,5 kuruş, nakl-i yekün	
Toplam	117.897,5 kuruş
... işaret ve yekün-u defterden furunnida olunan tenzilat	-3522,5 kuruş
Toplam	114.375 kuruş
gayr-i ez iane-i cihadiye harc-i ferman-ı ali	1348,5 kuruş
Toplam	115.753 kuruş
nizamı vechle tahsil ve mensure hazinesine teslim olunmuştur. fi 3 zilkaade 55 yalnız yüz on beş bin yediyüz yirmi üç buçuk kuruş fi 7 zilkaade sene 55	
...işarat ve yekun-u defterde furunihade olunan tenzilat	3522,5 kuruş
güzeşteden	-500 kuruş
çeşme tamirinden	-327,5 kuruş
mesarifi muhtariyeden	-500 kuruş
mahkeme tamirinden	-170 kuruş
iskele memurları mesarifinden	-340 kuruş
konaklar tamiri mesarifinden	-476 kuruş
rum kahyası mesarifinden	-511 kuruş
ermenî kahyası mesarifinden	-349 kuruş
yahudi kahyası mesarifinden	-349 kuruş
total	3522,5 kuruş

ÇŞS. 1122, 25

**APPENDIX E COPIES OF MISCELLANEOUS OTTOMAN AND PUBLIC
RECORD OFFICE ARCHIVAL DOCUMENTS**



**Copy 1: The First Page of the *Temettuat Defter* (Revenue Register) of Dardaneles Jewish
Quarter in 1840**

ML. VRD. TMT. 5124

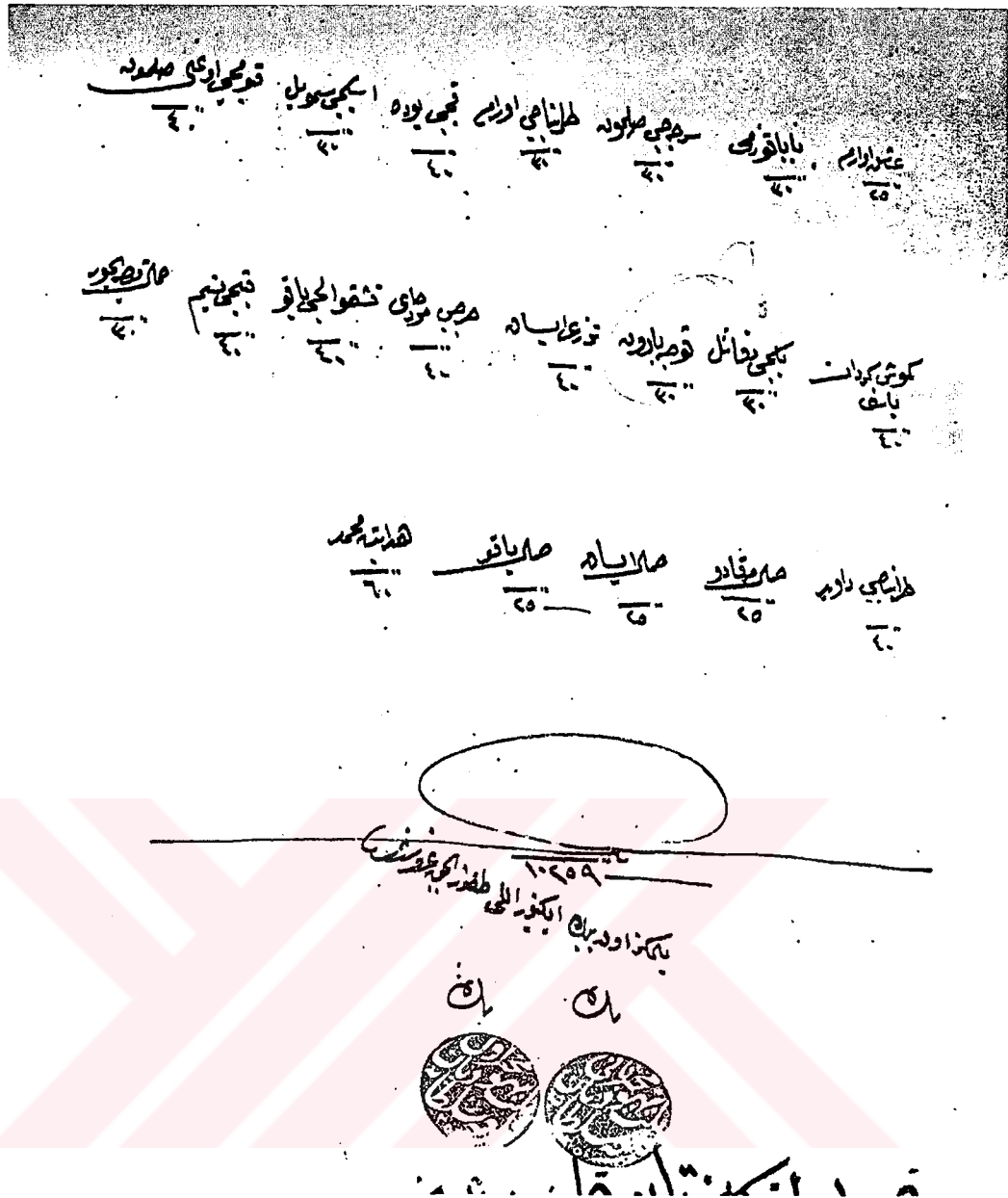
30

محرم الحرام 1263

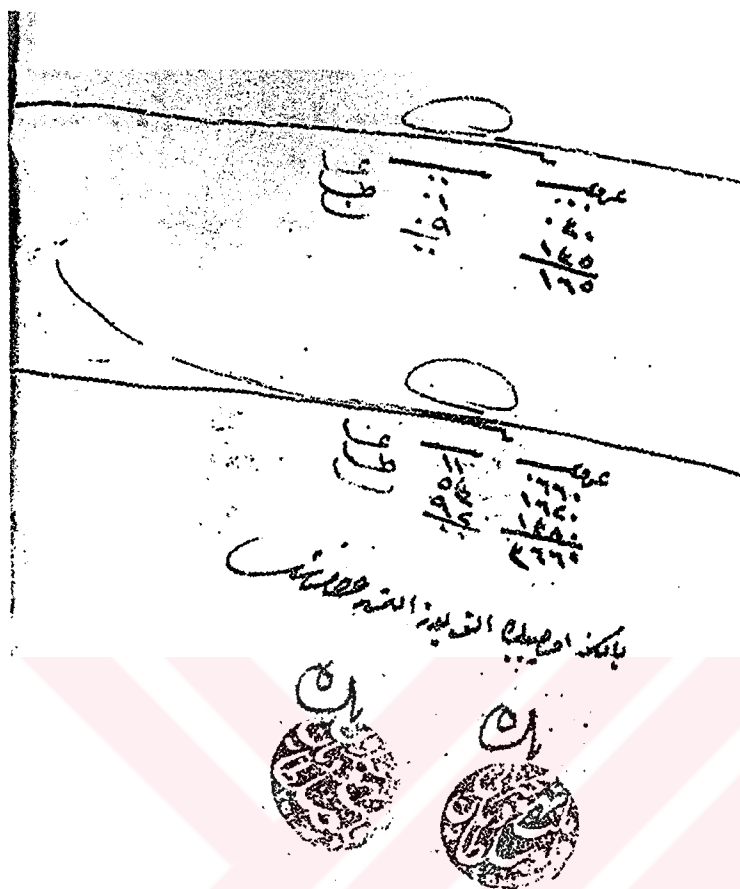
پیرمور	قزوین	دکتر قزوینی	دکتر قزوینی	عطار اولم	عطار اولم	زرعی سیاد
۴۰	۴۰	۴۰	۴۰	۴۰	۴۰	۴۰
استاد علی اورماکه	کوتکدانه اوئی	کوتکدانه اوئی	کوتکدانه اوئی	کوتکدانه اوئی	کوتکدانه اوئی	کوتکدانه اوئی
۴۰	۴۰	۴۰	۴۰	۴۰	۴۰	۴۰
قزوین	قزوین	قزوین	قزوین	قزوین	قزوین	قزوین
۴۰	۴۰	۴۰	۴۰	۴۰	۴۰	۴۰
قزوین	قزوین	قزوین	قزوین	قزوین	قزوین	قزوین
۴۰	۴۰	۴۰	۴۰	۴۰	۴۰	۴۰
قزوین	قزوین	قزوین	قزوین	قزوین	قزوین	قزوین
۴۰	۴۰	۴۰	۴۰	۴۰	۴۰	۴۰
قزوین	قزوین	قزوین	قزوین	قزوین	قزوین	قزوین
۴۰	۴۰	۴۰	۴۰	۴۰	۴۰	۴۰
قزوین	قزوین	قزوین	قزوین	قزوین	قزوین	قزوین
۴۰	۴۰	۴۰	۴۰	۴۰	۴۰	۴۰

Copy 9: The First Page of the Dardaneles Varidat Defter (Income Registry) of 1843

ML. VRD. 841



Copy 10: The Last Page of the Dardaneles *Varidat Defter* (Income Registry) of 1843 and the
 Muhbir-i Evvel and Muhbir-i Sani' Seals of the Jewish Community
 ML. VRD. 841



Copy 13: The Last Page of the Dardaneles Vergi Defteri (Tax Registry) of 1845 and the Muhbir-i Evvel and Muhbir-i Sani' Seals of the Jewish Community

ML. VRD. CMH. 559

Despatched to the Admiralty 10th Nov 1843

Sir

I have the honor to acknowledge having received a copy of the Circular issued from the Foreign Office under date of the 6th October of the present year relating to an Act passed in the last session of Parliament intitled "An Act to remove Doubts as to the Exercise of Power and Jurisdiction by Her Majesty within distant Countries and Places out of Her Majesty's Dominions and to render the same more effectual" the present measure being designed solely for the protection of Her Majesty's

Wm Bidwell Esq
Superintendent of the Consular Service
Foreign Office
London

Copy 14: One Page of the Consular Report of England in 1843
FO 78/ 531