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DIA

**BURSA**

Tanırdı, Zeren

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From Bursa to Jerusalem:  
From Yeşil Türbe to the Dome of the Rock

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24 Temmuz 2017

MADDE YAYIMLANDIKTAN  
SONRA CELEN DOKÜMAN

Bursa (021123)  
Kubeler's-Sahre (111310)

MADDE YAYIMLANDIKTAN  
SONRA CELEN DOKÜMAN

**History From Below: a Tribute in Memory of Donald Quataert,**  
edit. Selim Karahasanoglu, Deniz Cenk Demir, İstanbul: İstanbul  
Bilgi University, 2016. İSAM DN 249901.

My contribution to the memorial volume in Donald Quataert's honor decidedly focuses squarely on an art historical topic. I will discuss the late Ottoman tile industry in the nineteenth century as it relates to the restoration of Bursa's monuments and the movement of a group of master ceramists and the ceramic tradition from Kütahya –south of Bursa in Hüdavendigâr Vilayeti or Province– to Jerusalem in 1919, where it remains firmly entrenched to the present day.

This article also chronicles my journey as a scholar from Bursa to Jerusalem, where I remain today diligently attempting to complete my research on the Dome of the Rock and al-Aqsa Mosque. I undertake my journey with great pleasure to return to Turkey, one of my three homes; the other two are Boston and Jerusalem. My last stay in Turkey was in December 2008, when I visited my "Turkish sister," Handan Türkoğlu in Istanbul (Professor at İstanbul Teknik Üniversitesi) and my "Turkish father," Doğan Kuban (formerly of İTÜ), with whom I first worked at MIT.

Donald Quataert was of great assistance in supporting my thesis topic when I was writing my doctoral thesis in the 1980s in the Fine Arts Department at Harvard University (now History of Art and Architecture). My PhD dissertation, "Ottomanization and Modernization: The Architecture and Urban Development of Bursa and the Genesis of Tradition 1839-1914," (June 1989), dwells in the realms of art history, history, and the social sciences. I thus sought support outside of my department both in the United States and abroad, notably the École des hautes études en sciences sociales in Paris. It was thus at one of many conferences that I met Don. My engagement in the silk industry of Bursa immediately drew Don's attention. We shared a common interest in the silk industry of Bursa; his grounded in technology of the industry, mine in the architecture

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MADDE YAVIMI ANDIKTAN  
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5-7 Ocak 2015  
Uluslararası Sempozyum, İstanbul

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1. CİLT

10 Eylül 2017

Bir Arada Yaşama Kültürünün Zedelenmesi:  
1794 Bursa Ermeni Kilisesi Yangını Örneği

İsmail YAŞAYANLAR\*

Özet

**Yayına Hazırlayanlar**  
Doç. Dr. Fatih M. Sancaktar  
Doç. Dr. Recep Karakaya  
Yard. Doç. Dr. Abdurrahman Bozkurt  
Yard. Doç. Dr. Ramazan Erhan Güllü  
Dr. Cezmi Bayram



TÜRK OCAĞI İSTANBUL  
ŞUBESİ ARMAĞANIDIR



Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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Osmanlı döneminde Bursa şehri nüfusu içerisinde Müslümanlardan sonra ikinci büyük grubu teşkil eden Ermeniler, müstakil olarak yaşadıkları Setbaşı Mahallesi haricinde, perakende olarak şehrin diğer mahallelerinde ve köylerinde de hayatlarını sürdürüyorlardı. 18. yüzyılın sonu ve 19. yüzyılın başında Bursa'yı ziyaret eden seyyahların da gözlemlediği üzere Bursa'da sadece tek bir Ermeni kilisesi bulunmaktaydı. Setbaşı Mahallesi sınırları içerisinde bulunan bu kilise, taşradaki diğer Ermeni kiliselerine nazaran daha azametli bir yapıya sahipti. 1794 yılına gelindiğinde kiliselerinin harap olduğundan yakınan Bursa Ermenileri, binayı tamir için gerekli müsaadeyi alarak işe koyulmuşlardı. Ramazan ayına tesadüf eden bu süreç, tamirin maksadını aşarak yapıyı büyüttükleri ve yükselttikleri iddiasıyla Müslüman ahalinin durumdan rahatsız olması ile Ermeniler ve Müslümanlar arasında bir gerginliğe sebep olmuştu. Birkaç ulemanın Müslüman ahaliyi tahriki bir ihrak ile sonuçlanmış ve Ermeni kilisesi ile birlikte bitişindeki altı-yedi ev bu olay sonucu yanmıştı. Bu yangın hadisesini farklı kılan ise galeyana getirilen grubun çoğunluğunun kadınlardan oluşmasıdır.

Etnik ve dini unsurlar arasında gerginliklerin ortaya çıkmasında tahammülsüzlüğün tetikleyici olmasına erken bir örnek oluşturması açısından oldukça önem arz eden Bursa Ermeni kilisesi yangını örneği; devletin süreçleri derinlemesine tetkik ettirmesi, suçluların çeşitli cezalara çarptırılması ve bu cezaların yerine getirilmesi ile toplumsal gerginliğin önüne geçme amacıyla uygulanan olumlu bir politika olarak karşımıza çıkmaktadır. Bu bildiriye devletin taşrada Müslüman ve Gayrimüslim unsurlar arasında meydana gelen bu olayı, sadece yerel idarenin değil, aynı zamanda merkezi denetimin de uğraşlarıyla çözüme ka-

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8458 FAROQHI, Suraiya. Surviving in difficult times: the  
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work of artisans who produced textiles with a  
significant share of cotton fibre and the business of  
merchants who traded the products.

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ADDE YAYIMLANDIKTAN  
MURAKKEZ GELEN DOKUMAN

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# Identity and Identity Formation in the Ottoman World

*A Volume of Essays in Honor of  
Norman Itzkowitz*

Edited by

BAKI TEZCAN AND KARL K. BARBIR

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&

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Heath W. Lowry

## THE ROLE OF THE BURSA PALACE IN PREPARING BREAD FOR THE OTTOMAN SULTANS

Having had the pleasure of breaking bread with Norman Itzkowitz on numerous occasions since my arrival at Princeton a decade ago, it seems only fitting that I dedicate this vignette (on the origins of the bread eaten by the Ottoman sultans in the Topkapı palace), to the *Festschrift* prepared in his honor.

From its conquest in 1326 until the beginning of the fifteenth century the Bithynian city of Bursa served as the first capital of the Ottoman state. As such it was the site of the first palace erected by the Ottoman rulers. This much is known. What is less clear is the actual nature of the palace structure itself and its fate subsequent to the imperial abode's transfer to Edirne (Adrianople) in European Thrace in the opening decades of the fifteenth century. The present paper represents a preliminary attempt to set forth an understanding of these questions.

Ottoman narrative sources for the fourteenth century are virtually non-existent, and none of the later works provides a useful physical description of the Bursa palace. This lacuna points us in the direction of both foreign and Ottoman visitors to the city, in the hope that their accounts may provide some clue as to the actual palace structure. Indeed, our only known eyewitness description of the site (during and shortly after the period it still functioned as a palace) comes from the work of the fifteenth-century French traveler Bertrandon de la Broquière, who visited Bursa in late December 1432 or early January 1433.<sup>1</sup> His account of the city includes the following interesting passage:<sup>2</sup>

On a low mountain at the western end of the city [Bursa] is a fine, large castle. There are about a thousand houses inside. This is the lord's very beautiful residence. It is also a pleasure house for the Grand Turk, with fifty of his wives. There is a garden and a very nice little pool where the lord takes his ease, when he pleases, with his wives, in a small boat. All this is hearsay, for I saw only the exterior.<sup>2</sup>

<sup>1</sup> Galen R. Kline, trans. and ed. *The Voyage d'Outremer by Bertrandon de la Broquière* (New York: Peter Lang, 1988) [Hereafter: Broquière, 1432]. For a Turkish translation (complete with an interesting essay on the work by Semavi Eyice), see: Ch. Schefer, ed., and İlhan Arda trans. *Bertrandon de la Broquière'in Denizaşırı Seyahati* (İstanbul: Eren, 2000).  
<sup>2</sup> Broquière, 1432, p. 85.

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PFEIFFER-TAŞ, Şule. The marketplaces of Bursa, Kayseri and Urfa. *Evliyâ Çelebi: studies and essays commemorating the 400th anniversary of his birth*. Ed. Nuran Tezcan, Semih Tezcan, Robert Dankoff. Istanbul: Ministry of Culture and Tourism, 2012. (Biographies and Memoirs, 40), (Banks Association of Turkey Series of Culture, 5), pp. 195-207. As described in 17th century *Seyahatnâme* by Evliya Çelebi.

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- 17079 FAROQHI, Suraiya. Surviving in difficult times: the cotton and silk trades in Bursa around 1800. *Bread from the lion's mouth: artisans struggling for a livelihood in Ottoman cities*. Ed. Suraiya Faroqhi. New York: Berghahn, 2015, (International Studies in Social History, 25), pp. 136-156. Examines the work of artisans who produced textiles with a significant share of cotton fibre and the business of merchants who traded the products. *Bursa 021123*
- 16925 KARABABA, Eminegül. Investigating early modern Ottoman consumer culture in the light of Bursa probate inventories. *Economic History Review*, 65 (2012) pp. 194-219. 16c.-17c. documents. *Bursa 021133*

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17199 AKKUŞ, Mine. Industrial regions of Bursa according to the city's drainage map of 1909. *Uludağ Üniversitesi Fen-Edebiyat Fakültesi Sosyal Bilimler Dergisi. The Social Sciences Review of the Faculty of Sciences and Letters, University of Uludağ*, 21 (2012) pp. 147-155.

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class. From Burla's perspective, love sometimes inflict pain and suffering, and is constrained by tradition, prejudice, and social pressure.

Burla's 1939 Bialik Prize was given for *'Alilot Akavya* (The Adventures of Akavya), which recounts the loves, struggles, and heroic acts of Akavya, first in Turkey and then in Jerusalem, where he becomes a courageous defender of the Jews in the Old City. In *Ish'to ha-Senu'a* (His Hated Wife), a novel published in 1928, Burla describes the unhappy life of a man who gives in to his mother and marries a woman he does not love. *Naftulei Adam* (Eng. trans. *In Darkness Striving*, 1968) describes the unfulfilled love of a Jewish man and an Arab woman in Damascus. *Bi-Kedusha* (In Holiness), published 1935, is a story of love, fear, and envy, in which a barren woman decides to have her husband marry a second wife to prevent him from leaving her.

Burla's work is a rich trove of proverbs, phrases, and idioms from the interweaving of Ladino, Arabic, and Turkish.

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09 Nisan 2017

LEV HAKAK

### Bursa (Prousa)

*aut. Leah Borasstein-Mghovetsky*  
Bursa (ancient Prousa), in northwestern Anatolia, was the first capital of the → Ottoman Empire, between 1326 and 1365. When the Ottomans captured the city from the Byzantines, it had a small → Romaniot Jewish presence. In the first half of the sixteenth century, newly arriving Spanish exiles were soon in the majority. Culturally and numerically dominant,

the Sephardim fairly quickly assimilated the Romaniots, and → Judeo-Spanish became the day-to-day spoken and written language of the city's Jews. The community paid its poll tax (*jizya*) through its representative to authorities, the *kahya*.

Throughout the Ottoman period and beyond, most of the Jews in Bursa seem to have resided in the → Jewish quarter, Kuruçeşme, which had three synagogues: Eş Ḥayyim, the oldest, predated the Ottoman conquest; the Gerush (Expulsion) synagogue and the Mayor synagogue were established by the Sephardic newcomers in the sixteenth century. The former could seat 500 men and 200 women and the latter 250 men and 100 women. There once were significant differences between the three synagogues, but these blurred over time. The Eş Ḥayyim synagogue was destroyed in a fire in 1851, but the other two are still standing, and in addition Bursa now has a third synagogue, called Berut (Bet Israel). Until recently, there was also a Jewish cemetery in the city.

Bursa was never a major Jewish center. Population figures of dubious veracity suggest that between 1538 and 1541 it had 166 Jewish families, in 1546, 250 families, and in 1571/72, 683. By the end of the sixteenth century, there were 735 families, but the numbers seem to have dropped significantly in the seventeenth century to 270 families at most by mid-century and 141 by 1696/97. More reliable data from the late nineteenth century indicate that there were 2,179 Jews in Bursa in 1883. In 1887, the Ottoman government paid for the expenses of resettling in Bursa 400 Jewish from Akkerman (Bielograd) in Bessarabia, who were unhappy under Romanian rule. And on the eve of World War I, the Jewish population of Bursa had reached 3,500. Constant emigration from the 1920s on, at first to South America, and then elsewhere, steadily reduced the city's Jewish population. In 1977, fewer than two hundred Jews remained, and in the early twenty-first century, the number was reportedly down to 140 according to the International Jewish Cemetery Project.

The Jews of Bursa were deeply involved in the local and regional economy. Many were shopowners and members of guilds. In the late sixteenth century, an unsuccessful attempt was