

Grand Vizier Halil Hamid Pasha had made donations to his minor children and explains why these consisted of valuables and mainly jewelry. The study not only provides an unprecedented insight into the diversity and the richness of jewels the dignitaries of the Sublime Porte accumulated for their children; it also offers an innovative junction between the connected historiography of global luxury and diamond processing from India to Europe and the Ottoman Empire this renewed historiography has not taken into account until now. Confronting the terminologies of the inventories with iconographic representations, testimonies of the time and resources from the history of art, the article finally invites historians to cross a little studied field (the comparative history of techniques) with another which is even less studied (the generational transmission of fortunes).

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THE URBAN HISTORY OF ISTANBUL JEWRY
AS REFLECTED IN THE RABBINIC COURT REGISTERS,
HASKÖY AND PİRİ PAŞA QUARTERS, 1833 -1841

In the following discussion, we shall examine a historical source of a legal nature, written in Hebrew,¹ that sheds light on the history of two quarters to north of the Golden Horn of Istanbul, namely, Hasköy and Piri Paşa. In view of this and supplementary sources, we shall sketch an outline of the geographic history of the two quarters in the first half of the nineteenth century, the places in the quarters where the Jewish population resided, the legal status of their property, their quality of life, and the socioeconomic disparities that separated them. We shall also demonstrate how Hebrew legal sources enable us to depict the urban realities of Ottoman Jews with a level of detail hitherto unknown.

The register

The historical source is one of a series of protocol registers kept by the supreme rabbinic court of Greater Istanbul² from 1833 to 1920. The

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1. Hebrew terms in this paper are transliterated according to the general guidelines of the Encyclopedia Judaica, except that aleph (א) is indicated within a word, ayin (ע) always is indicated, tzadi is rendered as tz, and qoph as q.

2. The term Greater Istanbul is used here not in the modern administrative sense (Büyük Şehir), but in the sense of the Hebrew term Kolelut Qushta (literally: the entirety of Constantinople), by which the capital's Jews referred to their community. This usage encompassed the Jewish judicial and administrative units of Hasköy (including Piri Paşa and Galata), Kuzguncuk, Balat, Ortaköy, and Üsküdar. See e.g.