

**THE JEWISH COMMUNITIES
IN THE MAKING OF ISTANBUL *INTRA MUROS*:
1453-1520**

Dilek AKYALÇIN

FEBRUARY 2003

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**A THESIS SUBMITTED TO THE INSTITUTE OF
SOCIAL SCIENCES OF
SABANCI UNIVERSITY**

BY

DİLEK AKYALÇIN

**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
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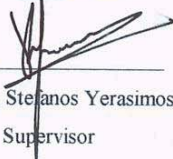
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Prof. Dr. Muhittin Oral
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I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Art.

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Prof. Dr. Stefanos Yerasimos
Supervisor

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Prof. Dr. Metin Kunt

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ABSTRACT

THE JEWISH COMMUNITIES
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Akyalçın, Dilek

M.S., Department of History

Supervisor: Dr. Stefanos Yerasimos

February 2003, 183 pages

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Keywords: Waqf registers, Istanbul, Jews, Sephardic Jews, Population, Quaters, Properties.

ÖZ

SURİÇİ İSTANBUL'UN KURULUŞUNDA YAHUDİ CEMAATLERİ: 1453-1520

Akyalçın, Dilek

Yüksek Lisans, Tarih Bölümü

Tez Yöneticisi: Prof. Dr. Stefanos Yerasimos

Şubat 2003, 183 sayfa

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Anahtar Kelimeler: Vakıf Defterleri, İstanbul, Yahudiler, Sefaradlar, Nüfus, Mahalleler, Gayrimenkuller.

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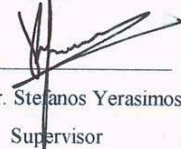
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Introduction

Istanbul, the capital of the Byzantine and the Ottoman Empires, has been a cosmopolitan city whose cosmopolitan structure has been transformed during the centuries. While Greeks, Armenians, Venetians, Genoese, and so on were part of the city's social structure, Jews also constituted an important community in Constantinople/Istanbul. After the conquest of Istanbul by the Ottoman Empire, the city's social structure changed considerably. To repopulate the city, Ottoman governments pursued policies of deportation from various parts of the Empire. The Jews who were brought to the city by means of deportations were mainly Romaniotes and Karaites. As a result of these policies, as Jews were settled in the city, they began to play an important role in its economic and social life. With Sephardic migration, the Jewish social composition also changed. Analyzing of the settlement of Jews in Istanbul will provide us a better understanding of the economic and social life of this newly emerging city.

This thesis analyzes the Jewish communities in the making of Istanbul (1453-1520) by using Ottoman archival materials, mainly the waqf registers of Fatih Mosque and the annual accounting (*cibayet*) register of the Mosque of Ayasofya.

This study is in three chapters. The first chapter discusses the Jews of Byzantine Constantinople and Ottoman Istanbul from the twelfth to the seventeenth centuries based on secondary literature. After a brief overview of the Jews in Constantinople during the Byzantine Empire, the Ottoman period, the reigns of Mehmed II, Bayezid II, and Selim I are covered with an emphasis on their attitude towards Jews of Istanbul. The third chapter focuses on the economic activities of Istanbul Jews from the fifteenth to the seventeenth centuries, presenting also the archival documents concerning the Jews of Istanbul. The conclusion discusses the decline of the Jewish community in the seventeenth century.

The second chapter compares the main sources, the waqf registers of Fatih Mosque and *cibayet* registers of Ayasofya Mosque focusing on the properties, their

occupants, the neighbors, and location of quarters mentioned, in particular. Then, the quarters in which Jews settled after the conquest are an object of analysis. In the registers, we have some quarters labelled as “Jewish quarters”, however, we do not know what the criteria of being a Jewish quarter are. Since we are also concerned with the Jews living in other quarters as well, we avoid using the term “Jewish quarter”. Rather, we try to escape from this trap by using the phrase “the quarters in which we observe Jews living”.

The third chapter analyzes the characteristics of the Jewish population of Istanbul between 1453 and 1520, by using the registers mentioned above, the cizye registers of 1488-9, and that of 1540-1544. These registers are not directly related neither to the Jewish population of Istanbul nor to their places of settlement and their properties; they are, in very general terms, the listings of the properties allocated to the Fatih and Ayasofya Complex. That is to say, the nature of the registers reveals the limits of the research. It does not cover all the Jewish population of Istanbul during the period under question. The Jews who appear in the waqfiye registers is the main concern. However, an attempt is made to figure out what can be said about Istanbul Jews between 1453-1520 in general by comparing the data in waqfiye registers and the other registers (census, cizye, etc.) which have been analyzed by various historians. To observe the transformation of the Jewish properties, we will compare the neighbors mentioned in our registers. Another point dealt with in this chapter is the cibayet register of Ayasofya (1520). Jewish properties, their economic activities, and Jewish women as appeared in this register are analyzed. There is an important point that has to be underlined with regard to the concept of ownership. Although in the registers the term “mülk” (property) is used, it is not clear what people own. They might own the land, the building, or the right of using either of them for a certain period of time. Therefore, we use the term “occupant” in order to cover all kinds of property.

Chapter One

The Jews of Byzantine Constantinople and Ottoman Istanbul: From the Twelfth to Seventeenth Centuries

This chapter provides an overview of the secondary literature concerning the Jews in Constantinople during Byzantine and Ottoman Empires, from the twelfth to the seventeenth centuries, with its main focus on the Jewish population and their settlement in the city. The first part of the chapter deals with Jews in Constantinople during the Byzantine period. The second part is devoted to the Ottoman Empire, the reigns of Mehmed II, Bayezid II, and Selim I, with an emphasis on their attitude towards the Jews. Then, this thesis attempts to determine the economic activities in which Jews were engaged between the fifteenth and seventeenth centuries. Additionally, this chapter offers the archival materials concerning the Jews of Istanbul in the sixteenth and seventeenth centuries. Finally, the situation of Jews of Istanbul in the seventeenth century shall be discussed.

1.1. Jews in Byzantine Constantinople

Although there are a number of studies dealing with the Jews in the Byzantine Empire in general and Constantinople in particular¹, not much information on the Jews of Constantinople during the Byzantine period is available. Nevertheless Epstein, referring to Uriel Heyd's article², argues that the Ottoman records concerning the 16th

¹ D. Jacoby, "Les Quartiers juifs de Constantinople à l'époque byzantine", *Byzantion*, 37, 1967, pp. 167-227; D. Jacoby, "Les juifs venitiens de Constantinople et leur communauté, du XIIIe au XVe siècle", *Recherche sur la Méditerranée orientale, du XIIIe au XIVe siècle*, Londres, 1979; D. Jacoby, "The Jewish Community of Constantinople from the Comnenian to the Palaiologan period", *Vizantiskij Vremennik*, LV-2, 1998; Steven B. Bowman, *The Jews of Byzantium, 1204-1453*, Alabama: University of Alabama Press, 1985; Zvi Ankori, *Karaites in Byzantium: The Formative Years, 970-1100*, New York: Columbia University Press, 1959.

² Uriel Heyd, "The Jewish Communities in the Seventeenth Century", *Oriens*, 6, 1953, pp. 299-314.

century Istanbul Jews can be utilized to learn more about the places of habitation of Jews in Byzantine Constantinople.³

One of the frequently cited documents on the Jews of Constantinople is the account of the traveler Benjamin of Tudela who visited Constantinople in the late twelfth century.⁴ He writes that he had found 2,000 Rabbinite and 500 Karaite Jews in Pera. He adds that there were no Jews in Constantinople proper, but there are some records which state that some Jews were living in Constantinople.⁵ Together with these evidences, there are also sources, which mention the exclusion of Jews from the city⁶. From all this information, Bowman concludes that there may have been individual Jews living in the city.⁷

With regard to the Latin period in the city (1204-1261), no document survives concerning the Jews except some reports of Crusaders, which describe the prosperity of the Jewish community in *Pera*. These reports also mention how the armies of the Fourth Crusade destroyed this place.⁸

³ Mark Alan Epstein, *The Ottoman Jewish Communities and Their Role in the Fifteenth and Sixteenth Centuries*, München: Klaus Schwarz Verlag, 1980, p. 14.

⁴ *Ibid.*; Bowman, *op. cit.*, pp. 50-52.

⁵ *Ibid.*, pp. 50-53.

⁶ *Ibid.*, p. 53; for example Stanford Shaw mentions that in AD 422 East Roman Emperor Theodosius II removed the Jews who had been living in the Constantinople proper. Stanford Shaw, *The Jews in the Ottoman Empire and Turkish Republic*, New York: New York University Press, 1991, p. 17.

⁷ Bowman, *op. cit.*, p. 53.

⁸ *Ibid.*, p. 52.

After the Latin period, Jews are found living in the city proper and in *Galata*.⁹ As to the groups of Jews living in Constantinople, Bowman shows that there existed two groups: those who were Byzantine subjects, and the Venetian Jews.¹⁰ The Jews who were the subjects of the Empire were living in the Quarter of *Vlangu* exclusively, whereas the Venetian Jews were living in other parts of the city as well as the Venetian Quarter.¹¹ Shaw points that there were Jews “beneath the Byzantine palace heights in the areas known in the Ottoman times as *Bahçekapı* and *Balıkpazarı*”.¹² The Jews living in the Quarter of *Vlangu* were mainly tanners. Bowman underlies that the quarter was ideal for tannery, since it was far from the city and had a big harbor to which the dirty liquids could have been spilled.¹³ Concerning the Jews employed as tanners, Zvi Ankori argues that Jews may have been forced by the government to work as tanners, but no evidence exists to prove his thesis.¹⁴ One of the attacking points of the Ottoman fleet was the Quarter of *Vlangu*, and after the conquest it is possible that this quarter was sacked completely.¹⁵ Jacoby argues that Mehmed II resettled the Jews of *Vlangu* in the Quarter of *Balat*.¹⁶

⁹ Ibid., p. 55.

¹⁰ This difference in status might be the reason of the existence of two different Jewish communities in Istanbul in TT 210 and TT 240.

¹¹ Ibid., p. 20.

¹² Shaw, op. cit., p. 17.

¹³ Bowman, op. cit., p. 55; George P. Majeska, *Russian Travelers to Constantinople in the Fourteenth and Fifteenth Centuries*, District of Columbia: Dumbarton Oaks Research Library and Collection Washington, 1984, p. 268.

¹⁴ Zvi Ankori, op. cit., cited in Bowman, op. cit., pp. 55-56.

¹⁵ Ibid., p. 183.

¹⁶ D. Jacoby, “Les Quartiers juifs”, p. 218.

The Palaeologan period finds Jews living in the city. Bowman mentions that synagogues that were recorded in the Ottoman documents were probably from this period.¹⁷ Stephen of Novgorod who visited Constantinople in the mid-fourteenth century mentions a “Jewish Gate”, which is located by Jacoby in the Quarter of *Vlanga*.¹⁸ Bowman writes that in the Palaeologan period, there were Jews throughout the city and its environs, underlying the fact that these Jews were either Venetian or Genoese subjects.¹⁹ In the middle of the fourteenth century, Isaac Catalanus writes “Cafacalea where the Venetian Jews dwell...”, this place is known as *Tahtakale* during the Ottoman period.²⁰ Bowman points that Karaite community lived in the area of *Hasköy*, at least in the Ottoman period, but underlines the fact that historians do not know where they had lived in the Byzantine period. Benjamin of Tudela recorded in the late twelfth century that there were 500 Karaite families in *Pera*.²¹

Bowman estimates the Jewish population of Constantinople during the Byzantine period as 500 families before 1250 and 250 after.²²

¹⁷ Bowman, op. cit., p. 53; M. Franco notes forty-four synagogues in Istanbul in the sixteenth century. M. Franco, *Essai sur l'histoire des Israélites de l'Empire ottoman depuis les origines jusqu'à nos jours*, réédité par le Centre d'études Don Isaac Abravanel, Paris: U.I.S.F., 1980, p. 40. For the synagogues in Istanbul, see Naim Güteryüz, *İstanbul Sinagogları*, İstanbul, 1992.

¹⁸ For the account of Novgorod, see Majeska, op. cit., p. 368; Jacoby, op. cit., p. 191.

¹⁹ Bowman, op. cit., pp. 58-9.

²⁰ Ibid., p. 59.

²¹ Ibid., p. 60.

²² Ibid., p. 195. He estimates the Jewish population in the Balkans by calculating the number of Jews taken from the Balkans by Mehmed II to repopulate Constantinople after its conquest.

1.2. Jews of Istanbul during the Ottoman Period

1.2.1. The Reign of Mehmed II

The existence of the historical accounts²³ of the period of Mehmed and his successor, Bayezid II, and the archival documents²⁴ from the fifteenth and sixteenth centuries, observe a more vivid picture concerning the Jews of Istanbul than that of the Jews of Constantinople in the Byzantine period.

After the conquest, Mehmed II ordered his wealthy subjects to come and settle in Istanbul. Tursun Beg writes "... and he [Mehmed II] ordered that whoever, rich or poor, comes and settles to the rooms and houses which were infidels' and were left vacant, be that house his own property...".²⁵ In the autumn of 1453, when Mehmed II came to the city, he found out that the repopulation of the city had not been realized; therefore he decided to repopulate the city by means of forced deportations (*sürgün*).²⁶ Doukas'

²³ Kritovoulos, *History of Mehmed the Conqueror*, (trans.) Charles T. Riggs, Westport: Greenwood Press, 1970; Tursun Beg, *The History of Mehmed the Conqueror*, (published in facsimile with English translation) Halil İnalçık and Rhoads Murphey, Minneapolis: Bibliotheca Islamica, 1978; Aşıkpaşazade, *Aşıkpaşaoğlu Tarihi*, (haz.) H. Nihal Atsız, Ankara: Kültür ve Turizm Bakanlığı, 1985; *Kitab-ı Cihannüma: Neşri Tarihi*, F.R. Unat, M. A. Köymen, Ankara, 1949.

²⁴Ergin, Osman Nuri. *Fâtih İmaretî Vakfîyesi*. İstanbul: Belediye Matbaası, 1945. Öz, Tahsin. "Zwei Stiftungsurkunden des Sultans Mehmed II, Fatih". *Istanbul Mitteilungen*. Heft 4, 1935. Ayasofya Yıllık Muhasebesi (1489). Ottoman Archives. Maliyeden Müdevver, no. 19. Ayasofya Yıllık Muhasebesi (1519). Atatürk Kütüphanesi. Muallim Cevdet: O.64. Başbakanlık Arşivi Tapu Tahrir Defterleri, no: 210 and 240.

²⁵ Tursun Beğ, op. cit., f. 55a.

²⁶Stéphane Yerasimos, "La Communauté greque-orthodoxe de Constantinople aux lendemains de la conquête ottomane (1453-1550)", *Fanari*, 400 khronia, Oecumenical Patriarchate, Istanbul, 2001, p.125; Heyd, op. cit., p. 305; Aşıkpaşazade, p. 139 cited in Doğan Kuban, *İstanbul Bir Kent Tarihi Byzantion, Konstantinopolis, İstanbul*, İstanbul: Türkiye Ekonomik ve Toplumsal Tarih Vakfı, 1996, p. 187; N. Beldiceanu, *Recherche*

account also accords with the date of the decision of employing the *sürgün* method. He states that “after Fatih conquered Istanbul in 1453, he ordered the deportation of 5 000 families from Anatolia and Rumelia to settle in the city until September 1453”.²⁷ Kritovoulos also notes that Mehmed II wanted to populate the city and by sending orders all over the Empire, he brought many men, not only Christians but also people from his race and Jews.²⁸ Jews living in other parts of the Empire, in the places, which were conquered before 1453, were taken to the city after the conquest. Yerasimos, in his article “La Fondation D'Istanbul ottomane”, lists Jews brought to Istanbul from other parts of the Empire, by using archival documents.²⁹ The list is as follows: *Gelibolu* (4), *Dimetoka* (27), *Üsküb* (5), *Ustrumca* (5), *Ohri* (16), *Fornoz* (25), *İzdin* (100), *İstefe* (12), *Livadya* (6), *Selanik* (92), *Tire* (54), *Siroz* (50), *Sofya* (3), *Yanya* (25), *Pirlepe* (5), *Kastorya* (76), *Tırhala* (1), *Kara Verya* (54), *Edirne* (116), *Kastamoni* (2), *Pravadi* (11), *Çernovi* (32), *Tirnovi* (18), *Nikpoli* (83), *Lofça* (26), *Vidin* (7), *Filibe* (38), *Avlonya* (11), *İştib* (32), *Ayasoluğ* (4), *Eğridir* (7), *Borlu* (25), *Antalya* (18), *Yanboli* (12).³⁰

The oldest document we have, regarding the population of Istanbul during the reign of Mehmed II is dated as Muharrem 860/December 1455. Halil İnalçık makes use

sur la ville ottomane au XVe siècle, Paris, 1973, p. 37-40; Epstein, op. cit., pp. 103-4. For *sürgün*, look at Halil İnalçık, “Istanbul”, *Encyclopaedia of Islam*, Leiden : E. J. Brill, 1997, p. 225; İnalçık, “Ottoman Methods of Conquest”, *Studia Islamica*, II, 1954, pp. 122-3.

²⁷Doukas, *Decline and Fall of Byzantium to the Ottoman Turks*, Detroit: Wayne University Press, 1975, p. 313, cited in İnalçık, “İstanbul”, pp. 519-20.

²⁸ Kritovoulos, op. cit., B1.

²⁹ Yerasimos, “La foundation d’Istanbul ottomane”, Nur Akin, Afife Batur, Selçuk Batur (ed.), *7 Centuries of Ottoman Architecture "A Supra-National Heritage"*, Istanbul, Yapı Endüstri Merkezi Yayınları, 2001, p. 207. These archival documents are Tapu Tahrir 210 and Tapu Tahrir 240 dated 1540 and 1544 respectively, which are preserved in the Ottoman Archives (*Başbakanlık Arşivi*).

³⁰ Ibid., p. 207.

of this document in several of his articles.³¹ According to him, the extensive Jewish settlement that we can observe between the Jewish Gate (*Çifut Kapısı*) and the Prison Gate (*Zindan Kapı*) came into being by the deportees of *Edirne*, *Salonica*, *Zeitoun (Lamia)*, *Filibe (Plovdiv)*, and *Nicopolis*.³² In his article “Istanbul” in the *Encyclopedia of Islam*, he states, however, that in about 869/1455 forty two Jewish families from *İzdin* were settled in *Samatya*, thirty five from *Filibe* in *Tob Yiküği*. He argues that in 1455 there were forty two Jew, fourteen Greek, and thirteen Muslim families living in *Samatya*.³³

The Jews deported from other parts of the Empire included not only the Rabbinites but also the Karaites who emigrated from *Adrianople*, *Pravadia*, *Selymbria*, *Burgaz*, *Parga* (near *Corfu*), *Nicomedia (Ismid)*, *Corfu*, and *Salonica*. *Danon* published a document surviving from this period, arguing “the Karaite community, which was transported to Constantinople by Mahomet II, was installed at *Haskeuy*, where an ancient temple was left in its possession”.³⁴ By using the survey of 1455, *İnalcık* mentions that forty Jewish families were recorded as living in *Pera*, and they were immigrants of *Crimea* and the *Balkans*.³⁵

³¹ Halil İnalcık, “Istanbul”, p. 225; İnalcık, “Ottoman Galata 1453-1553”, *Première recontre internationale sur l'Empire ottomane et la Turquie moderne*, 18-22 janvier 1985, Institut National des Langues et Civilisations Orientales, Maison des Sciences de l'Homme, Istanbul: ISIS, 1991, pp. 31-34; İnalcık, “Jews in the Ottoman Economy and Finances 1450-1500” in *Islamic World, Essays in Honor of Bernard Lewis*, Bosworth: Darwin Press, 1994, p.514. Although the document is in the Ottoman Archives (*Başbakanlık Arşivi*), we do not have access since it has not been catalogued yet.

³² *Ibid.*, p. 513.

³³ İnalcık, “Istanbul”, p. 238.

³⁴ Abraham Danon, “Karaites in European Turkey”, *Jewish Quarterly Review*, XVII, 1926-7, p. 299.

³⁵ İnalcık, “Jews in the Ottoman Economy and Finances”, p. 514.

In fact, neither the method of deportation in general nor the deportation of Jews in particular, was a new phenomenon. When the Ottoman capital was moved from *Bursa* to *Edirne*, Jews were taken to the new city. This time, they were taken to Istanbul, but according to Epstein, with the removal of capital from *Edirne* to Istanbul, deportations of Jews were extended.³⁶ The list of the regions mentioned above concludes that the method of deportation was practiced throughout the Empire. In fact, deportations were not limited to the places that were conquered before 1453 but were practiced in the places conquered during Mehmed II's reign. In 1458 the Jews of *Patras* were brought to the capital.³⁷ In the same manner, with the conquest of Peloponnesus in 1460 the Jews of *Mistras*, who amounted to thirty three households in 1540, were taken to Istanbul.³⁸ In the following year, Mehmed II marched against the Greek Empire in *Trebizond*. During this campaign, he also conquered *Sinob* and brought its Jewish community, which was recorded in the 1540 poll-tax register as being twenty four households to the city.³⁹ The Jewish community of *Eğriboz* was deported to Istanbul with its conquest. We see fifty five people from this community in the same register.⁴⁰ The Venetian Giovan Maria Angiolello talks about the long march of the captives, who were taken after the conquest of Euboa in 1470, to Istanbul: these captives consisted of thirty three Greek families and fifty five Jewish.⁴¹

³⁶ Epstein, op. cit., p. 103-4.

³⁷ Yerasimos, "The Foundation...", p.212.

³⁸ Yerasimos, "La Communauté Greque...", p. 130; Yerasimos, "The Foundation", p. 212.

³⁹ Ibid., p. 212; Yerasimos, "La Communauté Greque...", p. 130.

⁴⁰ Ibid., p. 130.

⁴¹ Yerasimos, "La Communauté Greque...", p. 132.

It is not sure whether Jews accepted Mehmed II's invitation willingly or they were deported by force. In the book of Eliyah Kapsali⁴² states:

“The Jews gathered together from all the cities of Turkey, both far and near, each person coming from his own place, and the community gathered in Constantinople in its thousands and its tens of thousands.... The king provided them perfect estates and houses filled with all kinds of goodness. The Jews resided there with their families and their clans; they were fruitful and swarmed and multiplied, and the land was full of them. From that day on, whenever the king conquered a place where there were Jews, he would immediately shake them up and drive them from there- and dispatch them to Constantinople, the seat of his kingdom, and he would pick them up and cuddle them forever.”⁴³

From an analysis of the surviving Hebrew poems, Hacker argues that between the years 1453 and c.1470 there was a strong anti-Ottoman attitude among Byzantine Jews.⁴⁴ Epstein notes, “the displeasure of some Jews with these forced migrations has led to speculation that a measure of persecution may have been involved”. He concludes that

⁴² Capsali was the leader of Jewish community in Crete. *Seder Eliyahu Zuta* was written in 1523, Berlin analyzes how Capsali considers Mehmed II as a messianic figure in this book. See Charles Berlin, “A Sixteenth Century Hebrew Chronicle of the Ottoman Empire: The Seder Eliyahu Zuta of Eliyah Capsali and Its Message”, in *Studies in Bibliography, History and Literature in the Honor of I. Edward Kiev*, Charles Berlin (ed.), New York, 1971, p. 23-27.

⁴³ Eliyah Kapsali, *Seder Eliahu Zita*, cited by Joseph Hacker “The *Sürgün* System and the Jewish society in the Ottoman Empire”, in Aron Rodrigue (ed.), *Ottoman and Turkish Jewry, Community and Leadership*, Bloomington, 1992, pp. 6-7.

⁴⁴ *Ibid.*, p. 5, 9,17; Hacker, “Ottoman Policy towards the Jews and the Jewish Attitude toward the Ottomans During in Fifteenth Century” in *Christians and Jews in the Ottoman Empire The Functioning of a Plural society*, v. 1, New York and London: Holmes & Meier Publishers, 1982, p. 121.

this method was employed, not as a method of persecution, but as an encouragement to join to the economic life of the new capital.⁴⁵

One of the widely used documents for estimating the population of Istanbul at the end of the reign of Mehmed II is the census of 1477 made by the *kadı* of Istanbul Mevlana Muhyiddin.⁴⁶

	Istanbul	Galata
Muslims	8 951	535
Greeks	3 151	592
Jews	1 647	-
Natives of Caffa	267	-
Armenians	372	62
Armenians of Karaman	384	-
Gypsies	31	-
Latins	-	332
	<hr/>	<hr/>
TOTAL	14 803	1 521 ⁴⁷

The total number of houses registered in this document is 16 324. Yerasimos multiplies this number with the coefficient of 3.3 people per household, adds to this sum the palace personnel, the students of religious schools, the janissaries to reach the

⁴⁵ Epstein, op. cit., p. 105.

⁴⁶ This document is in the Topkapı Palace Archives, E. 9524. For the use of this document, see A. M. Schneider, “XV. Yüzyılda İstanbul Nüfusu”, *Türk Tarih Kurumu Belleten*, XVI, 61, 1952-3, p. 44; Bowman, op. cit., p. 193; Yerasimos, “La Fondation...”, p. 216; Kuban, op. cit., p. 187; Kafescioğlu, *Constantinople/Istanbul: The Ottoman Capital in the Making*, unpublished PhD thesis, Harvard University, 1996, p. 283; Beldiceanu, op. cit., p. 37-40.

⁴⁷ Yerasimos, “La Fondation”, p. 216.

number 75 000 as the population of Istanbul at the end of Mehmed's reign.⁴⁸ The estimate of Doğan Kuban with regard to the population is very close to that of Yerasimos. Kuban utilizes the register of 1455 and concludes that the population of Istanbul during this period should be approximately 60 000- 80 000.⁴⁹ Çiğdem Kafescioğlu, in accordance with Yerasimos and Kuban, cites İnalçık's findings (60 000- 100 000) to argue that it is most probably closer to the lower figure.⁵⁰ The other two historians who utilized this document, Beldiceanu⁵¹ and Schneider⁵², take the coefficient of household members as 4-5 and estimate the population of Istanbul in the late fifteenth century as between 60 000 and 80 000, 60 000 and 70 000 respectively.

1.2.2. The Reigns of Bayezid II and Selim I

The first archival documents from the reign of Bayezid II are the poll-tax registers of 894 (1487-8) and 896 (1488-9), which were analyzed by Ömer Lütfi Barkan.⁵³ There are 2027 (+464 widow) and 1980 (+470 widow) Jewish families recorded in these registers respectively.⁵⁴ We shall keep in mind that the migrations of Sephardic Jews from Spain, Portugal, and South Italy had not yet started in these years.

⁴⁸ Yerasimos, "La Fondation", p. 216.

⁴⁹ Kuban, op. cit., p.190.

⁵⁰ Kafescioğlu, op. cit., p. 283.

⁵¹ Beldiceanu, op. cit., p. 37-40.

⁵² Schneider, op. cit., p. 44.

⁵³ Ö.L.Barkan, "894 (1488/1489) Yılı Cizyesinin Tahsilatına ait Muhasebe Bilançoları", *Belgeler*, I, 1964, pp. 1-117.

⁵⁴ Yerasimos utilized these figures in his article "La Communauté juive d'Istanbul à la fin du XVIe Siècle", *Turcica, Revue d'Etudes Turques*, tome XXVII, 1995, p. 103.

Eleven years after Bayezid II ascended the throne, in 1492, large groups of Sephardic Jews from Spain, Portugal, and South Italy started to migrate to the lands of the Ottoman Empire as a result of their expulsion from these countries. Though this migration had started before 1492, Levy notes that “the most significant waves of migration probably occurred between the years 1492 and 1512, which correspond to the dates of the Jews’ expulsion from European countries.”⁵⁵

In “*Seder Eliyahu Zuta*”, Elijah Capsali mentions that Bayezid II closed the synagogues which were built after 1453 and forced Jews to convert to Islam.⁵⁶ Together with this change in the policy towards Jews, Bayezid welcomed the Sephardic Jews and encouraged them to settle in the Ottoman lands. In fact the policy of Bayezid II seems to have two levels: the first, regarding Istanbul, and the second the economic life of the empire as a whole.

Concerning Istanbul, the formation of capital was successful and Istanbul became a thriving metropolis.⁵⁷ Bayezid II did not want to have too numerous Jewish population in his capital.⁵⁸ Because of these reasons, he might have felt the need to change his father’s policy of bringing Jews to the capital. However, Bayezid was also aware of the fact that Jews were indispensable in Ottoman economy⁵⁹; therefore, he welcomed the Sephardic Jews and encouraged them to settle in the provinces by giving them economic assistance and privileges.⁶⁰ Moreover, Veinstein gives the example of Salonica arguing

⁵⁵ Avigdor Levy, *The Sephardim in the Ottoman Empire*, Princeton, 1992, p. 4.

⁵⁶ Epstein, op. cit., p. 29.

⁵⁷ Levy, op. cit., p. 10-11.

⁵⁸ Epstein, op. cit., p. 153-4; Levy, op. cit., p. 11.

⁵⁹ Epstein, op. cit., p. 119, 153.

⁶⁰ Ibid., p. 31, 122.

that Bayezid II “rejudaised” the cities which had “been dejudaised” by his father Mehmed II.⁶¹

The above statements concerning the policy of the government toward Jews reflected the point of view of the Ottoman Empire. Levy argues that, in fact, Sephardic Jews also had reasons for not coming to Istanbul and choosing other cities within the Empire. The first reason relates to geography and distance. According to him, it was easier and cheaper to emigrate to the modern-day Albania and Greece than to Istanbul.⁶² Although this is true in itself, the fact does not help us explaining the situation of Jews who had chosen *Safed* instead of Istanbul. The second reason is economic. The near absence of Jews in other parts of the Empire, unlike Istanbul where an established Jewish community existed, would create greater economic opportunity for those immigrants.⁶³ Other than Istanbul, we observe that Sephardic Jews settled in Salonica, *Saraybosna*, and *Safed*.⁶⁴

The exact number of Sephardic Jews who migrated to the Ottoman lands or to Istanbul is not known. According to İnalçık, their migration quadrupled the Jewish population of Istanbul. By using Ottoman sources, İnalçık discovers that 12 000 Jewish families migrated to Ottoman domains. By taking the coefficient of five people per household, he concludes that the total number of Sephardic immigrants in the Ottoman Empire was 60 000.⁶⁵ Veinstein, on the other hand, estimates that 40 000 immigrants

⁶¹ Gilles Veinstein, “L’Empire ottoman depuis 1492 jusqu’à la fin du XIXe Siècle” in *Les juifs d’Espagne: Histoire d’une Diaspora 1492-1992*, Henry Méchoulan (ed.), Paris: Liana Levi, 1992, p. 364.

⁶² Levy, op. cit., p. 10.

⁶³ Ibid., p. 11.

⁶⁴ Marc David Baer, “17. yüzyılda Yahudilerin Osmanlı İmparatorluğu’ndaki Nüfuz ve Mevkilerini Yitirmeleri”, *Toplum ve Bilim*, 83, Kış 1999/2000, p. 205; İnalçık, “The Jews in the Ottoman Economy and Finances”, p. 514.

⁶⁵ İnalçık, “The Jews in the Ottoman Economy and Finances,” p. 514.

chose Istanbul as their new home.⁶⁶ Similarly, Shaw argues that about 36 000 Jewish people migrated to Istanbul alone at the end of the fifteenth century.⁶⁷ Epstein and Levy point to the fact that “Jewish immigration to Istanbul was not as large scale as is generally believed. This argument is supported by the findings of Yerasimos, who has studied the Ottoman documents from the sixteenth century, finding that there were 900 families (*hane*) who came from Spain, Portugal, and South Italy.⁶⁸

Uriel Heyd has done a remarkable study on the Jews of Istanbul in the seventeenth century by using the poll-tax registers. One of the documents utilized, dated 1688, lists the Jews who came by their own will (*kendi gelen*), i.e. the ones that came from Spain, Portugal, and South Italy. These communities are Portugal, Catalan (Catalonia), Hamon, Ashkenazim (from Germany), Gerush, Great Sicilian, Little Sicilian, Shalom Aragon, Cordova, Calabria, Seniora, Cana, Messina, Zeyrek, Budun.⁶⁹

Nevertheless, we do not have much information about where these Sephardic Jews settled in Istanbul. Veinstein argues that the Sultan settled them in the quarters on the shore of the Golden Horn.⁷⁰ Shaw agrees with Veinstein’s idea, and specifies the place. He argues that they were settled between the Greek quarter of *Fener* and the city walls of the city in the area known as *Balat*.⁷¹

⁶⁶ Veinstein, op. cit., p. 388.

⁶⁷ Shaw, op. cit., p. 37-8.

⁶⁸ Yerasimos, “Istanbul, la naissance de la ville ottomane”, *Mégapoles méditerranéennes géographie urbaine retrospective*, Claude Nicolet, Rome: Maisonneuve et Larose, 2000, p.404.

⁶⁹ Heyd, op. cit., pp. 300-302.

⁷⁰ Veinstein, op. cit., p. 375.

⁷¹ Shaw, op. cit., p. 49.

Capsali argues also on the relationship of Jews and Selim I. Unlike Bayezid II, but like Mehmed II, Selim I was portrayed as a good friend of Jews.⁷² Capsali reports that Selim I reopened the synagogues that his father, Bayezid II, had closed during his reign and permitted the Jews to return to Judaism who were forcibly converted to Islam.⁷³ Since no other document that could support or invalidate Capsali's account exists, his account on the Jews of Istanbul should be taken into consideration without taking every word as fact.

1.2.3. Economic Activities of Istanbul Jews from the Fifteenth to Seventeenth Century

As mentioned, Mehmed II brought Jews to Istanbul for economic reasons. Between 1453 and 1492, i.e. the arrival of Sephardic Jews in the Empire, some of the Jews worked as merchants, artisans, and bankers.⁷⁴ Some records (starting from the 1470's onwards) mention that "Jews who were sent to Istanbul nearly twenty years before had retained or reestablished economic ties in the Balkans".⁷⁵ There are also records from the end of the fifteenth century noting some Jews as being tax farmers.⁷⁶ Another economic activity that Jews were involved was the minting of coinage. The distribution and recall system of these minted coins were dominated by the Jews.⁷⁷

⁷² Berlin, op. cit., p. 36-7.

⁷³ Epstein, op. cit, p. 29; Berlin, op. cit., p. 36-7.

⁷⁴ Epstein, op. cit., pp. 102-3; Halil İnalcık, "Capital Formation in the Ottoman Empire", *Journal of Economic History*, v. 29, issue 1, p. 121.

⁷⁵ Epstein, op. cit., p. 110-111.

⁷⁶ Epstein, op. cit., p. 105, 107; İnalcık, "Capital Formation", p. 121.

⁷⁷ Epstein, op. cit., p. 112.

In the sixteenth and the beginning of the seventeenth centuries, along with the occupations mentioned above, some Jews in the palace worked as translators, ambassadors, and advisors.⁷⁸ This change may have related to the coming of Sephardic Jews in the Ottoman Empire. The Ottoman government utilized these Jews in the foreign affairs with the West. According to the registers of 1489 and 1520⁷⁹, İnalçık lists the distribution of non-Muslims in the *Bedesten*. In 1489, there were five Jews, ten Armenians, and three Greeks; and in the year 1520, there were eighteen Jews⁸⁰, thirteen Armenians⁸¹, two Greeks, and one European. İnalçık explains the increase in the number of Jews working in *Bedesten* by the migration of the Sephardic Jews who migrated from Spain, Portugal, and South Italy to the Ottoman lands after 1492.⁸²

The document dated 1520 gives information about the shops around the *Bedesten*. This information lists forty three Jews occupying a shop around *Bedesten* out of 103 non-Muslims.⁸³ In the same document, Yerasimos points that thirty three Jews were recorded as having a shop in the quarter of *Tahtakale*.⁸⁴

⁷⁸ Baer, op. cit., p. 203.

⁷⁹ *Cibayet* register of Ayasofya (1489), *Başbakanlık Arşivi, Maliyeden Müdevver*: 19. *Cibayet* register of Ayasofya (1520), *Atatürk Kütüphanesi, Muallim Cevdet*: O.64.

⁸⁰ According to Yerasimos, this number is seventeen. Yerasimos, “La communauté greque..”, p.142.

⁸¹ According to Yerasimos, the number should be sixteen, *ibid*.

⁸² Halil İnalçık, “The Hub of the City: The Bedesten in Istanbul”, *International Journal of Turkish Studies*, I, 1979-1980.

⁸³ Yerasimos estimated the number of Greeks in Bedesten and its surrounding in his article “La Communauté grecque..”, p.142-3.

⁸⁴ *Ibid.*, p.143.

Based on an Ottoman document dated 1595-7⁸⁵, Yerasimos categorizes the occupations of Jews in Istanbul. He found that twenty four percent of all the Jews registered in this document were producers or sellers of clothing. The second group was the brokers, at eighteen percent; the third place was taken by the merchants and tradesmen at fifteen percent.⁸⁶

1.2.4. Sixteenth and Seventeenth Centuries Archival Materials Concerning the Jews of Istanbul

Although the Jewish population in the sixteenth century was nearly five times the number of Jews living in Istanbul in 1477, when we consider the demographic proportions, we can say that their percentage fell from 11 percent to 9.9 percent.⁸⁷ Selma Özkoçak makes use of this survey and estimates the Jewish population of Istanbul between 32 280 to 40 350.⁸⁸

The poll-tax registers of 3 September 1540 and 31 July- 9 August 1544⁸⁹ are also of great importance for the analysis of the Jewish communities in Istanbul. Forty eight Jewish communities, who had been deported by Mehmed II from various parts of the Empire, are recorded in these documents. Yerasimos argues that these registers include all the non-Muslims in Istanbul and Galata who were subject to the waqf of Mehmed

⁸⁵ Ottoman Archives, *Maliyeden Müdevver* no.14393.

⁸⁶ Yerasimos, “La Communauté juive d’Istanbul.”, p. 127-130.

⁸⁷ Shaw argues that they constituted 5 percent of the total population in 1535, Shaw, *op. cit.*, p. 37-8.

⁸⁸ She took the coefficient of 4-5 souls per household; Selma Özkoçak, *The Urban Development of Ottoman Istanbul in the Sixteenth Century*, unpublished PhD thesis, London: School of Oriental and African Studies, 1997, p. 62.

⁸⁹ Tapu Tahrir 210 and Tapu Tahrir 240 respectively.

II.⁹⁰ The total number of Jews registered in TT 210 was 1522 and in TT 240, 1490. He points to the fact that the Jews who had come from Spain, Portugal, and South Italy were not recorded in these registers because they were paying their poll-taxes directly to the Treasury.⁹¹

According to Yerasimos, the Sephardic Jews recorded in the 1551 poll-tax register are not included in the waqf of Mehmed II, just like the deportees of Akkerman who are registered separately. He argues that the 1109 non-Muslims recorded in this register are essentially the Sephardic Jews who settled in Istanbul after 1492.⁹²

Yerasimos also makes use of the survey of the *Şeyhülislam* Zekeriya Efendi, who counted the households in 1577 to find out the real number of households which were to pay the extraordinary tax (*avarız*). The register indicates 2585 Jewish households in Istanbul. If the number of Jews recorded in TT 240 (which comprises the “old” Jewish communities) is added to the register of 1551 (which is the register of the “new” communities, i.e. the Sephardic Jews), the total is 2599, which is very close to the number of Jewish households registered in 1577.⁹³

Another document concerning the Jews of Istanbul in this century is the register of 1595-7.⁹⁴ In this register 2604 Jewish people are recorded. This is a very extraordinary document, not because only the Jews of Istanbul are recorded with all the details such as the physical description, occupation, the quarter in which they lived and their economic status. Yerasimos analyzes this document thoroughly and reaches some important conclusions regarding the Jews of Istanbul at the end of the sixteenth century. He points

⁹⁰ Yerasimos, “La Communauté juive d’Istanbul..”, pp. 103-105.

⁹¹ Ibid., p. 102.

⁹² Ibid., p. 105.

⁹³ Ibid., p. 105.

⁹⁴ For the dating of this document see: Ibid., p. 108.

out that the Jews concentrated in two places: Eminönü-Sirkeci-Tahtakale and Balat. The third place where he finds Jews is around Unkapanı.⁹⁵ We find 2604 Jews registered in this document, and Yerasimos states that the Sephardic communities are included in this register. These are *Portakal* (Portugal) 145 households, *Katalan* 82 households, *Canat* (Jaen) 61 households, *Çiçilyan* (Sicile) 80 households, *Aragon* 108 households, *Kordun* (*Kurtuba*) 89 households, *Kalavrya* (Calabria) 100 households, *Messina* 114 households, and *Geruş* 120 households.⁹⁶ Selma Özkoçak calculates the Jewish population of *Tahtakale* by using the same document of the year 1005/1596.⁹⁷ She also mentions that there were many Jews living in *Balat* but points out the fact that “there was no indication that any of the quarters in *Balat* were exclusively inhabited by the Jews from the same congregation”.⁹⁸

Records of the Jewish population of Istanbul in the seventeenth century consist of five poll-tax registers.⁹⁹ The register of 1603 indicates the Sephardic Jews, and the register of 1608 lists the older communities, i.e. the deportees (*sürgün*).¹⁰⁰ The Sephardic communities, according to the register of 1688 are as follows: Portugal, Catalan (Catalonia), Hamon, Ashkenazim (from Germany), Gerush, Great Sicilian, Shalom, Aragon, Cordova, Calabria, Seniora, Cana, Messina, Zeyrek, and Budun.¹⁰¹ The register

⁹⁵ Ibid., pp. 121-125.

⁹⁶ Ibid., p. 113.

⁹⁷ Özkoçak, op. cit., p. 63.

⁹⁸ Ibid., p. 194.

⁹⁹ Maliyeden Müdevver no. 2060 dated Sha’ban 1011/January 1603, no. 20198 dated 1017/1608, no. 286 dated Jumada I 1032/ March 1623, no. 4036 dated 1100/1688, no. 3661 dated 1103/1691-2; cited in Epstein, op. cit., appendix 2; Heyd, op. cit., p. 299.

¹⁰⁰ Ibid., p. 300; Epstein, op. cit., appendix 2; Yerasimos, “La Communauté juive d’Istanbul...”, pp. 105-6.

¹⁰¹ Heyd, op. cit., p. 300-302.

of 1623 lists the Jewish communities who had been deported during the reign of Mehmed II as Great Istanbul, Little Istanbul, *İzdin*, *Eğriboz*, *Dimetoka*, Great *Selanik*, Little *Selanik*, *Siroz* (Serres), *Sinob*, *Borlu* (probably *Uluborlu*), *Kuruçeşme*, *Antalya*, *Niğbolu* (Nikopol), *Psamathia* (*Samatya*), *Yanbolu*, *Edirne*, *Karaverya* (Verroia), *Ohri*, *Kesriye* (Kastoria), *İştîp*.¹⁰²

1.2.5. Seventeenth Century: The Decline of the Jewish Communities

In the seventeenth century, Orthodox Christians started to replace the Jews in the political and economic life of the Empire.¹⁰³ Some historians relate this phenomenon to the mistakes of Jews or to the success of Orthodox Christians.¹⁰⁴ Baer admits that decline in the number of rich and educated Jews who had strategical networks in Europe and the increase of the Orthodox Christians population were the main reasons of this transformation; however, he adds that around 1660's the antagonistic attitude of the Ottomans against the Jews increased, which resulted in the loss of the positions in the palace on behalf of the Jews.¹⁰⁵ After the fire that broke out in 1660 in *Eminönü*, the Jews were forbidden to live in this quarter and forced to move to *Hasköy*, *Balat*, and *Ortaköy*.¹⁰⁶ The project of the construction of *Yeni Cami* was used as a justification for transferring the Jewish population of *Eminönü* to other parts of Istanbul. However,

¹⁰² Ibid., pp. 309-312.

¹⁰³ Baer, op. cit., pp. 202-203.

¹⁰⁴ Stoianoivch, "The Conquering of Balkan Orthodox Merchants", *Journal of Economic History*, 20, 1960, pp. 234-313; Levy, op. cit., pp. 78-80; Faroqhi, "Crisis and Change" in *An Economic and Social History of the Ottoman Empire, 1300-1914*, Halil İnalcık and Donald Quataert (eds), Cambridge: Cambridge University Press, 1994; all mentioned in Baer, op. cit., p. 203.

¹⁰⁵ Ibid., p. 205.

¹⁰⁶ Ibid., p. 212-4.

Özkoçak argues that they never entirely left the area.¹⁰⁷ There is a document preserved in the *Mühimme Defterleri* from the beginning of the seventeenth century¹⁰⁸ regarding the Jews living around *Eminönü*. Although in the years 1617-1618, no plan existed to build a mosque in this place (the first attempt had failed at the end of the sixteenth century and the actual building of Yeni Cami would take place at the end of 1650s), the Ottoman government tried to get Jews out of this area. The important point is, in fact, the language of the document, that states as if the Jews had come and settled in this place with their own will short while ago. This kind of misrepresentation shows how the Ottoman government manipulated the events in order to legitimize their acts.

¹⁰⁷ Özkoçak, op. cit., p. 98. For the building of *Yeni Cami* see, Thys-Şenocak, “The Yeni Valide Mosque Complex at Eminönü”, *Muqarnas*, 15, 1998, pp. 58-70.

¹⁰⁸ 82 numaralı *Mühimme Defteri (1026-27/ 1617-18) Özet- Transkripsyon- İndeks ve Tıpkıbasım*, Ankara: T.C. Başbakanlık Devlet Arşivleri Genel Müdürlüğü, 2000, p. 145, doc. no: 220. I would like to thank Stéphane Yerasimos for showing me this document, and sharing with me his commentaries.

Chapter Two

The Waqf Registers of Fatih Mosque and the *Cibayet* Register of Ayasofya Mosque and the “Jewish” Quarters

This chapter deals mainly with the archival materials that have been utilized in this research, namely the waqf registers of Fatih Mosque and the annual accounting (*cibayet*) register of Ayasofya Mosque. The first part presents these registers, and then, focuses on the *cibayet* register of the waqf of Ayasofya (1520), in which there are references to two other registers, namely waqfiye and *defter-i 'atik*. By analyzing the properties, their occupants, the neighbors and places of the quarters mentioned in them, this thesis attempts to determine any correspondances between these two registers. The names of the quarters and their alterations will also be part of this analysis. Finally, a list of the quarters (with their locations) in which Jews lived between 1453 and 1520 shall be provided.

2.1. Primary Sources

The main archival materials used in this research are the waqfiyes of Mehmed II and the *cibayet* registers of the waqf of Ayasofya mosque. As an Arabic word “waqf” means to stop, to stand still¹⁰⁹; and as a concept, “waqf” is the allocation of one’s property for religious and social aims.¹¹⁰ Waqfiyes are the registers in which we find the characteristics of the property that was allocated to a waqf and the conditions of

¹⁰⁹ John Robert Barnes, *An Introduction to Religious Foundations in the Ottoman Empire*, Leiden: E.J. Brill, 1986, Introduction.

¹¹⁰ Tayyip Gökbilgin, *Osmanlı Müesseseleri Teşkilatı ve Medeniyeti Tarihine Genel Bir Bakış*, İstanbul, 1977, p. 92, cited in, Mübahat Kütükoğlu, *Osmanlı Belgelerinin Dili*, İstanbul: Kubbealtı Akademisi Kültür ve Sanat Vakfı, 1994, s. 359.

founding a pious endowment¹¹¹. Gökbilgin divides the Ottoman documents into two: the first, the documents with a secular character, related to the government and

administration; the second, the documents with a religious character, related to the religious life of the Ottoman society. He argues the waqfiyes, together with *sicils* of qadı, belong to the second category.¹¹² Although waqfiye registers can help analyze different aspects related to the religious life of the Empire, they are more than just statistical accounts. They have a great significance as a source for economic conditions, social relations, traditions, and family patterns of their period. Ayverdi and Barkan mention in their work, “İstanbul Vakıfları Tahrir Defteri 953”¹¹³, that these waqfiyes include most of the material concerning reconstruction of Istanbul with its institutions, which would shed a light on economic and cultural achievement of the fifteenth- and sixteenth-century-Ottoman Empire. Reparation of the city walls, building new fortress, populating it with wealthy people, building market places for economic flourishing were all part of the process of recreating Istanbul. We find references to these processes in the waqfiyes of the Fatih mosque and the *cibayet* registers of Ayasofya mosque. For example, the change of names of some of the quarters can be traced in these documents. We can also learn about what kind of economic activities people were involved in and around Bedesten. Bahaeddin Yediyıldız notes that in the deed of the waqfiye of Sultan Mehmed II, Mehmed II considered the battles by which he had conquered many countries and Constantinople as minor battles, whereas he regarded the activities undertaken for the reconstruction of the country, and Istanbul, as the major war.¹¹⁴ Therefore, our main objective for using these waqfiyes is to understand a small portion of this “great war”.

¹¹¹ Gökbilgin, op. cit., p. 92.

¹¹² Gökbilgin, *Osmanlı İmparatorluğu Medeniyet tarihi Çerçevesinde Osmanlı Paleografya ve Diplomatik İlmî*, İstanbul: İstanbul Üniversitesi Edebiyat Fakültesi Yayınları, 1979, p. 53.

¹¹³ Ömer Lütfi Barkan, Ekrem Hakkı Ayverdi, *İstanbul Vakıfları Tahrir Defteri 953 (1546) Tarihli*, İstanbul Fetih Cemiyeti İstanbul Enstitüsü, İstanbul, 1970, p. V.

¹¹⁴ Bahaeddin Yediyıldız, *Instutution du vaqf au XVIIIe siècle en Turquie, étude socio-historique*, Ankara: Editions Ministère de la Culture, 1990, p. 56.

Chronologically, the first document is the waqfiye of Fatih mosque¹¹⁵ published by Osman Nuri Ergin.¹¹⁶ Although it does not have a date, it is mentioned in Ergin's work¹¹⁷ that this document is a copy of the original document from the year 877/1472 and written in Arabic. Ayverdi points to the fact that the quarters mentioned in this document were shaped by personal properties instead of *mescids*. For the analytical purposes of this thesis, this document is identified as Fatih 1.

Another register, which has also been utilized in this research, is the second waqfiye of Fatih Mosque¹¹⁸ published by Tahsin Öz.¹¹⁹ This also a copy of the original waqfiye, written in 901/1495. This copy has the tughra of Bayezid II at the beginning and the end, but Ayverdi correctly argues that this does not mean the original waqfiye was prepared in the reign of Bayezid II. He argues that the original is written during the reign of Mehmed II. This is also written in Arabic. We call this document Fatih 2 for the analytical purposes of this thesis.

It should be mentioned that there is another waqfiye of Fatih Mosque, which was written in Turkish. Although it seems to be a Turkish version of the second waqfiye of Fatih Mosque, it has some differences with regard to the quarter names. Therefore, Ayverdi claims that this is an original register. He also underlines the fact that this

¹¹⁵ Türk İslam Eserleri Museum, Istanbul, cod. 667.

¹¹⁶ Ergin, *Fatih İmareti Vakfi*, İstanbul, 1945.

¹¹⁷ Osman Nuri Ergin, op. cit., p. 13, cited in Halil İncılık "Ottoman Galata", p. 70.

¹¹⁸ Topkapı Palace Museum : Saray 16/1141.

¹¹⁹ Tahsin Öz, "Zwei Stiftungsurkunden des Sultans Mehmed II, Fatih", *Istanbulur Mitteilungen*, Heft 4, 1935.

register was from the reign of Selim II.¹²⁰ Since the years between 1453 and 1520 are the focus of inquiring in this thesis, this register is not included in our research.

The first register concerning the waqfs of Ayasofya is from the year 1489. It is not a waqfiye in proper sense, because the document does not include the costs (*gider*), but an annual accounting of the properties whose revenues are under the control of Ayasofya Mosque. Halil İncılık calls this document *cibayet* register¹²¹, because Istanbul is divided into several parts, and these parts are given to *Cabis* (tax collectors). In the earlier periods of the Ottoman Empire, waqf offices entitled *cabi odaları*, or offices for the collection of *evkaf* revenue, were created for the great waqfs of the Empire, these included Fatih and Aya Sofya Mosques¹²². For the analytical purposes of this thesis, this document is identified as Ayasofya 1.

The final document, written in Arabic, is second *cibayet* register of Ayasofya Mosque from the year 1520.¹²³ It is most detailed document concerning the properties, people, and quarters. The reason for this is that this register included not only the situation in 1520 but also the situations mentioned in two earlier registers, namely waqfiye and old register (*defter-i atik*). This helps us to understand different aspects of social life in Istanbul in general. İncılık made use the Galata part of this document in his article “Ottoman Galata”.¹²⁴ It is written in Arabic. In the rest of the thesis, this document is named as Ayasofya 2.

¹²⁰ Ayverdi, *Fatih Devri Sonlarında İstanbul Mahalleleri, Şehrin İskanı ve Nüfusu*, Ankara: Vakıflar Umum Müdürlüğü Neşriyatı, 1958, p. 6.

¹²¹ Halil İncılık, “Ottoman Galata”, p. 71.

¹²² John Robert Barnes, *An Introduction to Religious Foundations in the Ottoman Empire*, Leiden: E.J. Brill, 1986, p. 81.

¹²³ Istanbul Belediye Library, Muallim Naci, no. 0.64.

¹²⁴ Halil İncılık, “Ottoman Galata”, p.31.

Two other documents can be of use regarding identifying the Jews in Istanbul: the *Tapu Tahrir* 210 and 240 preserved in the *Başbakanlık* Archives. They are the *cizye* registers of non-Muslims. Although they are from the middle of the sixteenth century (1540 and 1544 respectively), they are useful sources to observe the Jewish population in Istanbul.

The other registers that have been analyzed by various historians, concerning the population of Constantinople in the fifteenth and sixteenth centuries noted in Chapter One shall be used in this thesis where appropriate.

2.1.1. The Characteristics of the Primary Sources

This section deals with the physical characteristics of the registers. In very general terms, these registers include the occupants, the kinds of properties, and their neighbors. However, they differ in some points.

The kind of properties can be divided into two basic categories: income-generating properties (shops, mills, storerooms) and residing places (*menzil*, *beyt*). Another unit of immovable that is *mülk* (property) can be any kind of property mentioned above. This term is utilized only for the properties of the neighbors; therefore the kind of the property is not described. Unlike the other registers, the register of Fatih 1 (1472) includes only the income-generating properties and the *mülks*. For example, lines 216 and 217 state:

“...all the shops of İlya bin Yaşu’a near the house mentioned above [Beyt el-Fil] are surrounded by road, the *mülk* (property) of Mihayil the Jew and the *mülk* (property) of Musa the Jew and *mülk* (property) of İlyas the Jews *min el-mukata’a...*”¹²⁵

¹²⁵ ve cemî' el-hânût l-İlya bin Yâşû'a el-yahûdî el-kâîn kurb el-beyt el-ma'ruf el-mezkûr el-mahdûd bi't-tarîk el-'âmm ve be-mülk Mihâyil el-yahûdî ve be mülk-ı Mûsâ el-yahûdî

As mentioned, the registers include the names of the occupants of the properties. The register of Fatih 2 differs in this respect: it does not include the names of the occupants; in other words, it covers the kinds of properties and the names of the neighbors. Other registers generally include all the neighbors of a property, whereas Fatih 2 mentions only one neighbor of each property:

“...and among the *menzil* which is composed of one-storey house and an upper room in the Quarter of the Jews of Edirne is next to the *mülk* (property) of Arslan the Jew...”¹²⁶

The absence of the names of the occupants is taken into consideration when dealing with the population figures in the following chapter. In order to include this register to our analysis, the number of neighbors is analyzed in a separate section.

The register of Ayasofya 2 (1520) has a different nature from the other registers. It includes two preceding registers, which is the main point of analysis of the following section.

2.2. The Waqfiye and *Defter-i 'Atik* as mentioned in Ayasofya 2 (1520)

As mentioned, Ayasofya 2 gives references to two other documents, namely, waqfiye and *defter-i 'atik*. The following paragraph is an example of how these documents are included in the Ayasofya 2:

ve be mülk-ı İlyas el-yahûdî min el-mukâta'ât. Osman Nuri Ergin, *Fâtih İmareti Vakfiyesi*, İstanbul: Belediye Matbaası, 1945, lines 216-217.

¹²⁶ “ve minhâ el-menzil el-müştemil 'ale beyt-i süflî fevke gurfe el-kâin be-Mahalle el-Yahûdîyin el-Edirnevîn el-muttasıl be-mülk-ı Arslân el-yahûdî”. Tahsin Öz, “Zwei Stiftungsurkunden des Sultans Mehmed II, Fatih”, *Istanbul Mitteilungen*. Heft 4, 1935. F. 19a-b.

“...among the *menzil* (mansion) registered in the *waqfiye* as being composed of one lower and one upper house, in *Mahalle-i Mescid-i Hvace Üveyis*, next to the *mülk* (property) of Pir Mehmed son of Küçük Hacı, surrounded by road from the two sides, and the *mülk* (property) of Mahmud son of Pir Mehmed mentioned above (was formerly the property of Pir Mehmed mentioned above), written in the *defter-i atik* as in the hand of Hacı Ali, and now in the hand of Danişmend Reis...”¹²⁷

Firstly in trying to find out to what the *waqfiye* and *defter-i 'atik* correspond, some answers to this question are proposed by using the other *waqfiyes* of Fatih Mosque and Ayasofya. Table 1 (p. 44) shows the list of Jews who appear both in *waqfiye* (mentioned in Ayasofya 2) and Fatih 2. It contains the kind of property, the occupants, and the quarter in which the property was located. The first part in each column corresponds to the *waqfiye* (mentioned in Ayasofya 2), and the second part corresponds to Fatih 2.

As mentioned, the term property (*mülk*) was used only for the neighbouring properties of a waqf building; i.e., they were used as an instrument to locate the waqf property exactly, so a detailed description of the neighbouring property was not needed, as the occupant of that property was enough for the registrars. All the people registered in *waqfiye* (mentioned in Ayasofya 2) were the neighbors of the people whose property was allocated to the waqf of Ayasofya. Therefore the registrars were able to use both the *waqfiyes* of Ayasofya and Mehmed II for identifying the properties belonging to each waqf. Although there might be some orthographic differences (for example *Istadiye* and *Istağzir*), out of eighteen Jewish entries in *waqfiye* (mentioned in Ayasofya 2), fifteen were registered in Fatih 2. Moreover, they are registered as living in the same quarter.

¹²⁷ “Ve minhâ el-menzil el-mu'abber 'anh fî el-vakfiyye bi'l-menzil el-müştemil 'ale beyteyn ahduhumâ süflî ve el-ahar 'ulvî el-kâîn fî'l-Mahalle-i Mescid-i Hvâce Üveyis el-muttasıl be-mülk-ı Pîr Mehmed bin Küçük Hâcî el-mahdûd bi't-tarîk el-'âmm min el-tarafeyn ve be-mülk-ı Mahmûd bin Pîr Mehmed el-mezbûr ez-zî kân sâbıkân mülk-ı Pîr Mehmed el-mezbûr ketebe fî ed-defter el-'atik fî yedd-i Hâcî 'Alî el-Akhisârî ve elân fî yedd-i Dânişmend Re'is”. Atatürk Kütüphanesi. Muallim Cevdet: O.64., f. 95a.

There are only three people in waqfiye (mentioned in Ayasofya 2) whose names were not mentioned in Fatih 2. The reason might be that by the year 1520, the properties that were allocated to the waqf of Ayasofya in the 1480s had changed, and we do not see

these properties in 1520, which means that we do not see their neighbors either. From this analysis, we can propose that the waqfiye (mentioned in Ayasofya 2) is Fatih 2.

With regard to *defter-i 'atik* mentioned in Ayasofya 2, a similar method will be employed, but this time it is a more complicated process because the names of the quarters had changed within a thirty-year period of time. Below (Table 2) is the table of Jews who appear both in *defter-i atik* (mentioned in Ayasofya 2) and Ayasofya 1. The table includes the kind of property, the occupant, the neighbors, and the quarter in which the property was located. Each column is divided into two: the first corresponds to the information given in *defter-i 'atik* (mentioned in Ayasofya 2), and the second to the information in Ayasofya 1.

With the help of this table, we can derive several conclusions. Out of 146 Jews registered in *defter-i atik* (mentioned in Ayasofya 2), 83 were also recorded in Ayasofya 1, which is 56.85 percent. Moreover, at the first look, it seems that the quarters in which these Jews had lived changed. This rather low number of matches of Jewish names, and the different quarter names might suggest that these registers are not the same registers. However, this is not the case. We propose that *defter-i 'atik* (mentioned in Ayasofya 2) is Ayasofya 1 by analyzing the names of the quarters.

2.2.1 The Analysis of Quarters mentioned in *Defter-i 'Atik* and Ayasofya 1

First of all, although the names of the quarters are different, some of these Jews have the same properties in both of the registers. Moreover, their neighbors are also same. There are references to important buildings such as the Fish Gate, Fish Market, the

Tower of Halil Paşa, *Kırkçeşme*, Churches of Jews (*kenise el-yahudiyyin*), which enable exact location the places. For example, Ayasofya 1 (1489) states:

“... and the shop of İlya the Jews in the above-mentioned quarter [the Quarter of *Fil Damı*] near the prison of Halil Paşa is surrounded by Jewish “Church” and road from two sides..”¹²⁸

This kind of information suggests that they did not change their places. If the reconstruction process of Istanbul is taken into consideration, the quarters were still in the process of construction which would continue in the sixteenth century as well. Since the registrars utilized the *defter-i 'atik* (mentioned in Ayasofya 2) in 1520 only for locating the waqf property exactly, they probably did not bother to write that these buildings were registered in a different quarter in the older document. This information turned out to be unnecessary in 1520 because the name of the quarter had already been changed.

The territories of the quarters are not as definite as thought in the early modern period: one building is recorded in a quarter in *defter-i 'atik* (mentioned in Ayasofya 2) and in another quarter in Ayasofya 1. For example, eleven Jews are registered as owning a property in the Quarter of the Jews of *Edirne* in *defter-i 'atik* (mentioned in Ayasofya 2). Nine of these Jews are recorded in the same quarter in Ayasofya 1, whereas one is recorded in the Quarter of *Fil Damı*, and the other in the Quarter of *Alacahamam* near *Tahtakale*. When we consider their neighbors, we see that eight neighbors appear in both registers. This leads us to the conclusion that the properties mentioned in the two registers are the same properties regardless of their mentioned quarters.

Concerning the Quarter of *Fil Damı*, eight Jews were registered in *defter-i 'atik* (mentioned in Ayasofya 2). We find all of them owning a property in the same quarter in

¹²⁸ “..ve el-hanut el-kain fi el-mahalle el-mezbure be-kurb-i Halil Paşa Birkosi li-İlya el-yahudi el-mahdud be-kenise el-yahudiyyin ve bit-tarik min et-tarafeyn..” *Ayasofya Yıllık Muhasebesi* (1489), Ottoman Archives, *Maliyeden Müdevver*, no. 19, f. 25b.

Ayasofya 1. Moreover, their neighbors are also same. Finally, we have the references to the Church of *Öküz Damı* and *Sabunhane*, which clearly show that these are the same properties, owned by the same people.

Four Jews who appear in the Quarter of the Tower of Halil Paşa in *defter-i 'atik* (mentioned in Ayasofya 2) are all registered in the Quarter of *Fil Damı* in Ayasofya 1. In the case of a Jew called İlya, it is mentioned that his property is in the Quarter of *Fil Damı* near the Tower of Halil Paşa. His neighbor is the Church of Jews. We can conclude that Halil Paşa and *Fil Damı* are in the same localities. What is interesting in this case is that although the Quarter of Halil Paşa existed in the register of Ayasofya 1, the property of İlya was still registered in the Quarter of *Fil Damı*. This reveals how blurred are the boundaries of quarters in this period. We can also mention the Quarter of *Eski Bozahaneler* as an example for this fact. Out of eleven Jewish properties registered in *defter-i 'atik* (mentioned in Ayasofya 2), eight are recorded in the same quarter in Ayasofya 1. The other three are registered in the Quarter of *Fil Damı*.

The above examples relate to the boundaries of the existing quarters. There is another interesting aspect concerning the quarters, the naming process of a locality. In Ayasofya 1, eighteen Jews were registered in the Quarter of *Yahudiyan* near *Tahtakale*. In *defter-i 'atik* (mentioned in Ayasofya 2), we find the same Jews recorded in the Quarter of *'Acemoğlu*. Although no important building is recorded in these eighteen entries, all the neighbors mentioned in *defter-i 'atik* (mentioned in Ayasofya 2) matched to neighbors registered in Ayasofya 1. Therefore, it can safely be assumed that these are the same places. By the year 1489, this quarter did not have a proper name; the name Quarter of *Yahudiyan* near *Tahtakale* seems to have invented in case of a need to define the place. It appears that this place had been added to the nearest quarter after a while, since the Quarter of *'Acemoğlu* existed in the register in Fatih 1. At the time of the register Fatih 2, *'Acemoğlu* had built a *mescid* in his name and then died¹²⁹. Although the reason for such an addition is not known, it might be related to the establishment of a *mescid*.

¹²⁹ It is written in Fatih 2 “*Mahalle-i Mescid-i el-merhum 'Acemoğlu*” in f. 53a.

Another point regarding the change of the quarters' names is that these changes are not definite. For example, in Ayasofya 1 (1489) a quarter was called Quarter of *Alacahamam* near *Tahtakale*, whereas in *defter-i 'atik* (mentioned in Aysofya 2) it was called Quarter of *Çelebioğlu*. Nearly thirty years later, in the *tahrir* register of Istanbul waqfs¹³⁰, this quarter was again called the Quarter of *Alacahamam*. The date of the waqf of *Çelebioğlu* was 1461¹³¹, one of the oldest *meschids* of the city¹³². We cannot suggest any propositions as to the reasons of this change in usage since this is the only example that can be observed in our documents. Also, this is a large subject that is beyond the limits of this study, but we have felt the need to underline this fact.

An example for the change of names' of the quarters can be the Quarter of *Arslanlu Ev*. We find this name in Fatih 1, Fatih 2, and Ayasofya 1. Ayverdi mentions that this quarter is next to the Quarter of *Hoca Hamza*¹³³. In the document Fatih 2, it is recorded as being situated near the *Mescid* of Hacı Timurtaş. Our table reveals five Jews who are recorded in Ayasofya 1 as living in the Quarter of *Arslanlu Ev*, appear in *defter-i atik* (mentioned in Ayasofya 2) as living in the Quarter of *Saru Demirci*. Although we can not exactly locate this quarter, we can say that at least part of the Quarter of *Saru Demirci* of sixteenth century belonged to Quarter of *Arslanlu Ev* in the fifteenth century.

For example, three properties which were mentioned in Ayasofya 1 in the Quarter of *'Azebler Hamamı*, were registered in *defter-i 'atik* (mentioned in Ayasofya 2) as being

¹³⁰ Barkan and Ayverdi, *Istanbul Vakıfları Tahrir Defteri*, p. 105, vakıf no: 591.

¹³¹ Ayverdi op. cit., p. 24.

¹³² Barkan and Ayverdi, op. cit., p. 104.

¹³³ Ayverdi, op. cit., p. 13.

in the Quarter of *Kapan-ı Dakiyk*. Since these two localities are in the same place, it is probable that the territories might have changed in the course of time. The only way to find out whether the buildings are the same buildings is to consider their neighbors. As mentioned, the places of important buildings had not changed in time. The references to these places are a clear proof that the buildings are same, even if the names of the quarters had changed. In the case above, we have the reference of *hamam el-‘azzabin*.

If we take into consideration the fact that Istanbul was still in the process of “remaking” in the fifteenth and sixteenth centuries, the process of the naming of the quarters can be understood in a better way. However, an analysis of this change is beyond the limits of this research. We use this comparative analysis in order to clarify some parts of our registers. As a result, the waqfiye (mentioned in Ayasofya 2) is the waqfiye register of Fatih Mosque (the document called Fatih 2) and the *defter-i ‘atik* (mentioned in Ayasofya 2) is the first *cibayet* register of Ayasofya Mosque (Ayasofya 1).

2.2.2. List of the Quarters

By using the two waqfiyes of Fatih Mosque and the two *cibayet* registers of Ayasofya Mosque, a list of the quarters in which Jewish presence is observed can be constructed. The location of the quarters, and the registers that mention each quarter shall be included.

1. The *Balat Bazaar (Balat Bazarı)*: This bazaar is found in Fatih 1 (line, 171, 176), Ayasofya 1 (f. 20b), Ayasofya 2 (f. 46b).

2. The Fish Gate: also called the Gate of Fish Market, the Gate of *İskele*.¹³⁴ The gate is mentioned in Fatih 1 (line, 105, 230, 231), Ayasofya 1 (f. 15a, 25a), Ayasofya 2

¹³⁴ Ali Saim Ülgen, *Constantinople During the Era of Mohammed the Conqueror 1453-1481. Maps-Explanations-Indices*, Ankara: Publication of the General Direction of Pious Foundations, 1939, p. 38.

(f. 32b, 98b-99b). The Quarter of Fish Market is mentioned in Fatih 2 (f. 18a). We see the name Fish Market in Fatih 2 (f. 21b) and Ayasofya 1 (f. 25b). Yerasimos situates this

gate to the north of Mısır Çarşısı.¹³⁵ The Quarter of Balık Pazarı is situated on the west of Eminönü.¹³⁶

3. The Flour Gate (*Un Kapısı*): mentioned in Fatih 1 (line 132) as *mevzi*’ known as *Un Kapısı*. In line 165, it is registered as *Mahalle-i Kabban-ı Dakiyk*.

4. The *Orya* Gate: in the Byzantine times, the name given to this gate was Porta Neorion (or Horaia)¹³⁷. Ayverdi mentions that this gate is accepted as the Bahçekapısı¹³⁸, whereas Yerasimos argues that it is the Cühud kapısı (or Yahudi kapısı), the entrance to the Jewish quarter in Eminönü, which was in the place of Yeni Cami.¹³⁹ As the name of a gate this name is mentioned in Fatih 1 (line, 106-107, 113, 199-205), Fatih 2 (f. 19b, 25b). In Fatih 2 there is also the mention of the Quarter of “the Gate of *Orya*” (f. 17b), which is probably situated in the environs of this gate. In Ayasofya 1 (f. 24a), it is said that this gate is near the quarter of Jews of *Edirne* (f. 24a). Both the *Bahçekapı* and *Yahudi Kapısı* are in front of the quarter of Jews of *Edirne*. Since there is no additional information to locate it exactly, the gate must be either identified as *Bahçekapı* or *Yahudi Kapısı*.

¹³⁵ Stéphane Yerasimos, “La communauté juives d’Istanbul à la fin du XVIe Siècle”. *Turcica, Revue d’Etudes Turques*. XXVII, 1995, p. 121.

¹³⁶ Ayverdi, op. cit., p. 14.

¹³⁷ Ülgen, op. cit., p. 13.

¹³⁸ Ayverdi, op. cit, p. 43.

¹³⁹ Yerasimos, op. cit., p. 121.

5. The Prison Gate (*Bab el-Mahbes*): mentioned in Fatih 1 (as *Eski Bozahaneler* near the prison, line 104), and in Ayasofya 2 (as the prison known as the Tower of Halil Paşa, f. 36b). It is today called the Gate of *Zindan*. Ali Saim Ülgen mentions that in the earlier times, it was called Gate of St. Johannes de Coribus.¹⁴⁰

6. The *Taraklu* Gate: mentioned in Fatih 1 (line 108, 110, 180-186). Barkan and Ayverdi argue that this gate is in the Quarter of Daye Hatun.¹⁴¹ Yerasimos adds that since this quarter was near Iron Gate (*Demir Kapı*), which is situated between the walls of Topkapı Palace and Sirkeci, this gate should be this Iron Gate.¹⁴²

7. The *Kadırga Limanı*: only mentioned in Fatih 1 (line, 576). Ali Saim Ülgen locates this place to west of *Kumkapı*.¹⁴³

8. The *Mescid* of Çakır Ağa (*Mescid-i Çakır Ağa*): mentioned in Fatih 2 as “*Mahalle-i Mescid-i Çakır Ağa*” (f. 14a). We observe this *mescid* in Ayasofya 1 (f. 3b) and Ayasofya 2 (12b). The date of its waqfiye is 884 (1479).¹⁴⁴ It is on the north of the Quarter of *Mahmud Paşa*.

9. The Quarter of ‘*Acemoğlu* (*Mahalle-i İbn ‘Acem el-kassab*): It is on the east of Mısır Çarşısı.¹⁴⁵ Ayverdi notes that this quarter had disappeared in the sixteenth or seventeenth centuries since its name was not mentioned in *Istanbul vakıfları tahrir*

¹⁴⁰ Ülgen, op. cit., p. 38.

¹⁴¹ Barkan and Ayverdi, op. cit., p. 33.

¹⁴² Stefanos Yerasimos, *Konstantiniye ve Ayasofya Efsaneleri*, İstanbul: İletişim Yayınları, 1993, p. 180.

¹⁴³ Ülgen, op. cit., map of *Fatih Devrinde İstanbul, 1453-1481*.

¹⁴⁴ Ayverdi, op. cit., p. 16.

¹⁴⁵ Yerasimos, “La Communauté juive..”, p. 121.

defteri and *Hadikatü'l-Cevami*.¹⁴⁶ We find its name as *Mahalle-i bin 'Acem el-kassab* in Fatih 1 (line 254), in Fatih 2 it appears as *Mahalle-i 'Acemoğlu* (f. 52b), and in Ayasofya 2 it is written as *Mahalle-i Mescid-i 'Acemoğlu*.

10. The Quarter of *Arslanlu Ev*: mentioned in Fatih 1 (line 346, 359, 360), Fatih 2 (f. 55b), Ayasofya 1 (f. 28b, 32b). In Fatih 2, it is said to be near the *mescid* of el-Hacc Timurtaş (f. 47b). In Ayasofya 1 (f. 52b) and Ayasfya 2 (f. 109b) it is written as Quarter of *Arslanlu*. Since no other quarter related to this name, we may assume that it is the same quarter. The second part of this chapter underlines the fact that at least part of Quarter of *Saru Demirci* was part of the Quarter of *Arslanlu Ev*. Ayverdi says that it was around the western part of the Uzun Çarşı.¹⁴⁷

11. The Quarter of the *'Azebler Hamamı (Mahalletü'l-Hamam el-'Azzabin)*: located to the north of Unkapanı.¹⁴⁸ In Ayasofya 1 (f. 34b), it is written that the bath (*hamam*) located in the Quarter of *Kapan-ı Dakik*. The bath is also mentioned in Fatih 2 (f. 15b). As a quarter, it appears in Fatih 1 (line 443, and 452), in Fatih 2 (f. 31a), and Ayasofya 2 (f. 121a).

12. The Quarter of *Balaban Ağa (Mahalle-i Balaban Ağa)*: The *mescid* and the waqf of Balaban was established in 888.¹⁴⁹ The *mescid* was situated between *Şehzade* and *Laleli*.¹⁵⁰ It is only mentioned in Fatih 1 (line, 438).

¹⁴⁶ Ayverdi, op. cit., p. 11.

¹⁴⁷ Ibid., p. 13.

¹⁴⁸ Ibid, p.19.

¹⁴⁹ Ibid., p 14.

¹⁵⁰ Ülgen, op. cit., 14.

13. The Quarter of *Bozahane* (*Mahalle-i Bozahane*): Ayverdi notes that this quarter was situated in *Eminönü*, in the place of *Yeni Camii*¹⁵¹, but we find it near *Odun Kapısı* in the map prepared by Ali Saim Ülgen¹⁵². In Fatih 1 (line 104) and Fatih 2 (f.

23a), it is mentioned that *Eski Bozahaneler* is near the prison (*mahbes/zindan*); therefore we use Ülgen's map for this quarter. It is also mentioned in Ayasofya 1 (f. 25b), and Ayasofya 2 (100b).

14. The Quarter of *Fil Damı* (*Mahalle-i Fil Damı*): situated interior side of the Balık pazarı kapısı, in the place of Mısır Çarşısı.¹⁵³ It is mentioned in Fatih 2 (f. 18a, 21a, 21b), Ayasofya 1 (f. 8a, 15a, 25a), and in Ayasofya 2 (f. 24b).

15. The Quarter of *Edirne Gate* (*Mahalle-i Bab-ı Edirne*): this name appears in Fatih 1 (line, 525), Fatih 2 (f. 45a), Ayasofya 1 (ff. 38b-39a), and Ayasofya 2 (f. 137b).

16. The Quarter of *Limun Gate*: this quarter is found only in Ayasofya 1 (f. 48a). It is noted that it is the *Karye es-sevda*. Ayverdi mentions a quarter called *Limon Mahallesi* on the Galata side. They are probably the same quarters.¹⁵⁴

17. The Quarter of *Gürce* (*Mahalle-i Gürce*): only mentioned in Fatih 1 (line 522). It is written in this document that this quarter is near *kemer el-atik*; therefore, Ayverdi locates it around Sarachane¹⁵⁵. He also notes that its name disappeared at the end of the reign of Mehmed II.

¹⁵¹ Ayverdi, op. cit., p. 16.

¹⁵² Ülgen, op. cit., map of *Fatih Devrinde İstanbul, 1453-1481*.

¹⁵³ Yerasimos, "La Communauté juive..", p. 121.

¹⁵⁴ Ayverdi, op. cit., p. 68.

¹⁵⁵ Ayverdi, op. cit., p. 21.

18. The Quarter of *el-Hacı ‘Abdi* (*Mahalle-i el-Hacı ‘Abdi*): this quarter is mentioned in *Ayasofya 1* (f. 33a), between the Quarter of *Arslanlu Ev* and the Quarter of *Hvace Hayrüddin*. However, the mescid of *el-Hacı ‘Abdi* is identified in f. 37a as “*Mahalle-i Fenar be-kurb-i Mescid el-Hacı ‘Abdi*” (the mescid of *el-Hacı ‘Abdi* near the

Quarter of *Fenar*). This quarter is going to be located according to the second entry, since it provides more solid information.

19. The Quarter of *Hacı Halil* (*Mahalle-i Hacı Halil*): this quarter is observed only in *Ayasofya 1* (7b). Ayverdi locates this quarter in Tahtakale, around the Mosque of *Rüstem Paşa*.¹⁵⁶

20. The Quarter of *Hvace Hayrüddin* (*Mahalle-i Hvace Hayrüddin*): this quarter is situated to the north-east of *Hacı Kadın Quarter* and *Unkapanı*. Ayverdi notes that the mosque was founded in 874 (1469) by *Hayrüddin Efendi*.¹⁵⁷ It is mentioned in *Fatih 1* (line, 408), *Ayasofya 1* (f. 33a), and *Ayasofya 2* (f. 116b). In *Fatih 2*, it is noted that the *Mescid* of *Molla Hvace Hayrüddin* is near to the mahalle of *Mehmed Paşa* (f. 18a).

21. The Quarter of *Hvace Keşkek* (*Mahalle-i Hvace Keşkek*): only appears in *Fatih 1* (line, 285); therefore, *Barkan* and *Ayverdi* conclude that it had existed in the reign of *Mehmed II*, but in later periods it had disappeared. They situated this quarter around *Uzun Çarşı*.¹⁵⁸

¹⁵⁶ *Ibid.*, p. 21.

¹⁵⁷ *Ibid.*, p. 25.

¹⁵⁸ *Barkan* and *Ayverdi*, op. cit., p. 102.

22. The Quarter of *Hvace Hamza* (*Mahalle-i Hvace Hamza*): this quarter is indicated in Ayasofya 1 (f. 28b), Its name is mentioned as “*Mahalle-i Hvace Hamza eş-şehir be-Kör Hamza*”. It is located on the western part of *Tahtakale*.¹⁵⁹

23. The Quarter of *Hvace Sinan* (*Mahalle-i Hvace Sinan*): there are two *mescids* of *Hvace Sinan*, one is situated in *Süleymaniye*; the other quarter is situated in *Rıza Paşa Yokuşu*, integrated to the Quarter of *Mercan Ağa*.¹⁶⁰ In *Fatih 2* (f. 30a), this name is mentioned just before *Sirt Hamamı* and the Quarter of *Mescid-i Mercan Ağa*; therefore, the quarter under concern is the latter one, also mentioned in *Fatih 1* (line, 327), and *Ayasofya 2* (f. 24b). In *Ayasofya 2* (f. 107b), the name of the quarter is written as “Quarter of *Hvace Sinan* known as *Saman Viranı*”.

24. The Quarter of *Hvace Şems* (*Mahalle-i Hvace Şems*): appears in *Fatih 1* (line, 294). Ayverdi does not mention its name; therefore the only way to locate this quarter is to find the preceding and succeeding quarters. Just before this quarter, Quarter of *Hvace Şems*, Quarter of *Kazancılar* and Lodge of Wrestlers (*Zaviye-i Güreşçiler*) are mentioned. Yerasimos mentions that Quarter of *Kazancılar* is near to the *mescid* of *Hacı Timurtaş*, upper part of *Tahtakale*.¹⁶¹ Later, *Murad Paşa Hanı* is mentioned, which is situated to the north of the *Mescid* of *Yavaşca Şahin*.¹⁶² Therefore this quarter is placed near *Tahtakale* in the map.

25. The Quarter of *Hvace Ya’kub* the Doctor (*Mahalle-i el-Hvace Ya’kub et-tabib*): only mentioned in *Fatih 1* (line, 233). Within the order of quarters listed in the

¹⁵⁹ Ayverdi, op. cit., p. 25.

¹⁶⁰ Ibid., p. 44.

¹⁶¹ Yerasimos, “La Communauté juive..”, p. 123.

¹⁶² Tijana Krstic, “*Mahalle-i Mescid-i Yavaşca Şahin*”, paper presented at the seminar of Stefanos Yerasimos, “The Making of Istanbul”, Spring semester, 2002.

register, it comes after the Gate of the Fish and before *Alacahamam*. Since this is the only information about this quarter, it can be located between these places.

26. The Quarter of *İbn Küççek Hacı* (*Mahalle-i İbn Küççek Hacı*): situated on the lower part of the *Mahmud Paşa Yokuşu*.¹⁶³ Its name is found in Fatih 1 (line 239). In Fatih 2, it is written as “*Mahalle-i Mescid-i Küççek Hacı*”(f. 26a).

27. The Quarter of *İbthomasya* (*Mahalle-i İbthomasya*): located on the southern coast of Istanbul proper, to the west of *Langa*. Its name varies in the registers. In Fatih 1 (line, 547) and Ayasofya 1 (f. 53b), it is mentioned as *Mahalle-i Sulu Manastır*. In Fatih 2 (f. 46b), it is written as *Mahalle-i İbthomasya*. Its name is also found in Ayasofya 2 (f. 158b), as *Mahalle-i Bab-ı İpsomatya*.

28. The Quarter of Jews of Edirne (*Mahalle-i Yahudiyyin el-Edirnevin*): This quarter is around *Bahçe Kapısı* and *Yıldız Hamamı*.¹⁶⁴ It is mentioned in Fatih 1 (line, 208), Fatih 2 (f. 19b), Ayasofya 1 (f. 24a), and Ayasofya 2 (f. 95b).

29. The Quarter of *Kara Şems* (*Mahalle-i Kara Şems*): mentioned in Fatih 1 (line, 246) and Fatih 2 (f. 18a). From the order of quarters, Ayverdi locates this quarter around Tahtakale, next to the Quarter of Yavaşca Şahin.¹⁶⁵

30. The Quarter of *Kazancılar* (*Mahalle-i Kazancılar*): appears in the register of Fatih 1 (line, 291). Yerasimos notes that it is near to the *mescid* of Hacı Timurtaşî upper part of *Tahtakale*.¹⁶⁶

¹⁶³ Ayverdi, op. cit., p. 15.

¹⁶⁴ Ibid., 18.

¹⁶⁵ Ibid., p.28.

¹⁶⁶ Yerasimos, “La Communauté juive..”, p. 123.

31. The Quarter of *Kırkçeşme* (*Mahalle-i Kırk Çeşme*): covers the leaning area between *Bozadoğan kemeri* and *Haliç*.¹⁶⁷ Its name is in Fatih 1 (line, 440), Fatih 2 (f. 34a), and Ayasofya 1 (f. 39a).

32. The Quarter of *Kinigoz* (*Mahalle-i Kinigoz*): occupies the *Ayvansaray* side of *Balat*. Ayverdi argues that the place of this quarter is now within the Quarter of Molla Aşkı.¹⁶⁸ It is mentioned in Fatih 1 (line, 509), Fatih 2 (f. 42b), Ayasofya 1 (f. 37a), Ayasofya 2 (f. 132a).

33. The Quarter of *Mehmed Paşa* (*Mahalle-i Mehmed Paşa*): mentioned in Ayasofya 1 (f. 15a). It is located next to the Quarter of *Hvace Hayrüddin*.¹⁶⁹

34. The Quarter of *Mescid* of *Çelebioğlu* (*Mahalle-i Mescid-i Çelebioğlu*): this quarter is behind *Mısır Çarşısı*.¹⁷⁰ Its name appears in Fatih 1 (line, 237) as *Mahalle-i İbn Çelebi*. This register reveals that *Alacahamam* is in the quarter¹⁷¹. In Fatih 2 (f. 26a), it is recorded as *Mahalle-i Mescid-i Çelebioğlu*. In Ayasofya 1 (f. 28b) and Ayasofya 2 (f. 104b), its *mescid* is not mentioned. The first part of this chapter mentions that the Quarter of *Çelebioğlu* is recorded in Ayasofya 1 (f. 27b) as the Quarter of *Alacahamam* near *Tahtakale*.

35. The Quarter of *Mescid* of *Hızır Beğ Çelebi* (*Mahalle-i Mescid-i Hızır Beğ Çelebi*): occupies the streets of Hacı Kadın and Atlama Taşı in Unkapanı. Hızır Beğ, the

¹⁶⁷ Ayverdi, op. cit., p. 32.

¹⁶⁸ Ibid., p. 21.

¹⁶⁹ Ibid., p. 35.

¹⁷⁰ Ibid., p. 24.

¹⁷¹ *kurb-ı Alaca Hammam be Mahalle İbn Çelebi*.

first qadı of Istanbul, had built his *mescid* before his death in 863 (1459). This quarter came into being around these years.¹⁷² It is mentioned in Fatih 1 (line, 428), Fatih 2 (f. 18a), Ayasofya 1 (f. 33b), and Ayasofya 2 (f. 33b).

36. The Quarter of *Mescid of Saru Demürçi (Mahalle-i Mescid-i Sarı Demürçi)*: between Haliç and the street of Kantarcılar.¹⁷³ It is mentioned in Fatih 2 (f. 34a) and Ayasofya 2 (f. 32b, 114a).

37. The Quarter of *Musa Beğ (Mahalle-i Musa Beğ)*: Barkan and Ayverdi place this quarter to the west of the Quarter of Unkapani.¹⁷⁴ It is only registered in Fatih 1 (line, 399).

38. The Quarter of *Saruca Paşa (Mahalle-i Saruca Paşa)*: located between *Balıkpazarı Kapısı* and *Cühud Kapısı*.¹⁷⁵ We find its name only in the register of Ayasofya 1 (f. 9b).

39. The Quarter of *Sirt Hamamı (Mahalle-i Sirt Hamamı)*: located in Mercan, on the street of Örucüler.¹⁷⁶ The only register in which this quarter is found Fatih 1 (line, 332).

40. The Quarter of *Tob Yiküği (Mahalle-i Tob Yiküği)*: occupies the area along the city walls between the Gate of Edirne and Topkapı.¹⁷⁷ This quarter is in Fatih 1 (line, 531), Fatih 2 (f. 45b), and Ayasofya 2 (f. 156a).

¹⁷² Ibid., p. 24.

¹⁷³ Ibid., p. 45.

¹⁷⁴ Barkan and Ayverdi, op. cit., p. 259.

¹⁷⁵ Yerasimos, “La Communauté juive...”, p. 123.

¹⁷⁶ Ayverdi, op. cit., p. 47.

41. The Quarter *Halil Paşa Tower (Mahalle-i Halil Paşa Birgosi)*: this name is in Fatih 2 (f. 22b), in which a Jewish Church is also mentioned (*Kenise-i Yahudiyyin*). This quarter is also mentioned in Ayasofya 1 (f. 7b, 8a). This document also states that it is

near *Fil Tami*. We also see this quarter in Ayasofya 2 (f. 99b). Ayverdi notes that this quarter is between *Yeni Camii* and the sea.¹⁷⁸ Yerasimos points to the fact that the Halil whose name was given to the tower (*birgos*) was Çandarlı Halil, who was the grand-vizir during the conquest of Constantinople, and locates this quarter to the north of *Mısır Çarşısı*, immediately to the west of Balıkpazarı Kapısı¹⁷⁹.

43. The Quarter of *Yeni Bezzaz (Mahalle-i Yeni Bezzaz)*: situated just to the north of *Tahtakale*. It is mentioned only in Ayasofya 1 (f. 30a).

¹⁷⁷ Ibid., p. 50.

¹⁷⁸ Ibid., p. 23.

¹⁷⁹ Yerasimos, “La Communauté juive..”, p. 122.

Table 1- Comparison of the Registers of Waqfiye (mentioned in Ayasofya 2) and Fatih 2

Quarter		Occupant		Property	
Waqfiye	Fatih 2	Waqfiye	Fatih 2	Waqfiye	Fatih 2
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Paşacı Yusuf	Paşacı Yusuf	Property	Mill
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Nahime	-	Property	-
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Kostira	Kostrat the Jew	Property	Mansion composed of two one-storey houses
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Elhapulos the Jew	Elhapulos the Jew	Property	Mansion composed of one-storey and upper room
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Arslan <i>el-kusec</i> the Jew	Arslan <i>el-kusec</i> the Jew	Property	Mansion composed of one-storey house and upper room
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Musa son of Bayram	Musa son of Bayram	Property	Mill
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	İstadiye	İstağzir	Property	One-storey house
<i>Fil Damı</i>	<i>Fil Damı</i>	Musa the doctor the Jew	Musa the doctor the Jew	Property	One-storey and two-storey house
Tower of Halil Paşa	Tower of Halil Paşa	Samarya bin Kalıyo the Jew	-	Property	-
<i>Mescid</i> of 'Acemoğlu	<i>Mescid</i> of 'Acemoğlu	Şmuyil the Jew	Şmuyil the Jew	Property	Three houses
<i>Mescid</i> of 'Acemoğlu	<i>Mescid</i> of 'Acemoğlu	Musa	Musa	Property	One-storey and two-storey houses
<i>Mescid</i> of Saru Demürce	<i>Mescid</i> of Saru Demürce	İbrahim the Jew	İbrahim the Jew	Property	Shop and upper room

<i>'Azebler Hamamı</i>	<i>'Azebler Hamamı</i>	İsma'il the Jew	İsma'il the Jew	Property	Mill
<i>'Azebler Hamamı</i>	<i>'Azebler Hamamı</i>	Tursun the Jew	Tursun the Jew	Property	Mansion composed of two one-storey houses, one two-storey house, and a courtyard)
<i>Gate of Edirne</i>	<i>Gate of Edirne</i>	Lazari the Jew	Lazari the Jew	Property	Mill
<i>Gate of İpsomatya</i>	<i>Gate of İpsomatya</i>	Musa son of Avraham the Jew	Musa son of Avraham the Jew	Property	One-storey house
<i>Hamam of Nişancı Paşa</i>	<i>Hamam of Nişancı Paşa</i>	Arhondisa	-	Property	-

Table 2- Comparison of the Registers *Defter-i 'atik* (mentioned in Ayasofya 2) and Ayasofya 1 (1489)

Quarter		Occupant		Property		Neighbors	
<i>Defter-i 'atik</i>	Ayasofya 1	<i>Defter-i 'atik</i>	Ayasofya 1	<i>Defter-i 'atik</i>	Ayasofya 1	<i>Defter-i 'atik</i>	Ayasofya 1
Jews of <i>Edirne</i>	<i>Fil Damı</i>	Komine	Komena	-	Shop and upper room	-	Makura the Jew
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Smuyil <i>el-küllati</i>	Smuyil <i>el-küllati</i>	-	Shop	Smuyil <i>el-küllati</i>	Smuyil <i>el-küllati</i>
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Davud the Jew	David the Jew	One-storey house	One-storey house	Hacı Hızri <i>Hatun</i> , Borsinoz	Hacı Hızri <i>Hatun</i> , Borsiloz
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Sinan Beğ, Lazari, Sara	Sinan Beğ, Lazari, (...)	-	Mill	Paşacı Yusuf the Jew	Paşah
Jews of <i>Edirne</i>	<i>Alacahamam</i> near <i>Tahtakale</i>	Yusuf son of Musa	Yusuf son of Musa	-	Shop	-	-
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Menahem son of Musa	Menahim son of Musa	-	-	-	-
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Kali and Simo	Kali and Simo	-	-	Kostira and Nahime	Fostira and Naima
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Simo	Arhondisa	-	-	Elhapulos	Elhapulos
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	İlyas son of Menahem	İlyas son of Menahem	-	-	Menake daughter of Arhondisa and Kostira daughter of İlya	Arhondisa and İlya
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	İlyas the Jew	İlyas the Jew	Mill	Mill	Musa son of Bayram the	Musa son of Bayram

						Jew	
Jews of <i>Edirne</i>	Jews of <i>Edirne</i>	Yahusu'a	Yahusu'a	-	-	Musa and İstadiye	Musa son of İstadiye
<i>Fil Damı</i>	<i>Fil Damı</i>	Yehuda	Yehuda	-	Shop	Church of <i>Öküç Damı</i> , Samarya and Yehuda	Church of <i>Öküç Damı</i> , Samarya son of Zimarya and Yehud son of Salahiye
<i>Fil Damı</i>	<i>Fil Damı</i>	Samarya	Samarya	Shop in <i>Sabunhane</i>	Shop in <i>Sabunhane</i>	-	-
<i>Fil Damı</i>	<i>Fil Damı</i>	Papas	Papas	Shop	Shop	-	-
<i>Fil Damı</i>	<i>Fil Damı</i>	Musa son of Arslan	Musa son of Arslan	Shop	Shop	-	-
<i>Fil Damı</i>	<i>Fil Damı</i>	Şamson	Şamson	-	-	Musa the Jew	Musa the Jew
<i>Fil Damı</i>	<i>Fil Damı</i>	Yani <i>et-Trabzoni</i>	Yani <i>et-Trabzoni</i>	-	Shop	Musa the doctor	Musa the doctor
<i>Fil Damı</i>	<i>Fil Damı</i>	Angelina and Androniko	Androniko	Shop	Shop	-	Angelina
<i>Fil Damı</i>	<i>Fil Damı</i>	'Ali son of Murad known as Koz Murad	'Ali son of Murad known as Koz Murad	One-storey house and room	One-storey house and room	-	-
Tower of Halil Paşa near Fish	<i>Fil Damı</i> near the Gate of the Fish	Thomadi	Thomadi	Shop	Shop	-	-

Market							
Tower of Halil Paşa	<i>Fil Damı</i> near Fish Market	Aharon the Jew	Aharon the Jew	Mill	Mill	-	-
Tower of Halil Paşa	<i>Fil Damı</i> near the Tower of Halil Paşa	İlya	İlya	-	-	Church of Jews	Chruch of Jews
Tower of Halil Paşa	<i>Fil Damı</i>	Fostira	Fostira	-	Shop	-	-
<i>Eski Bozahaneler</i>	<i>Fil Damı</i>	Revika	Revika	Mansion	Shop	Murad <i>es-silahi</i>	Murad <i>es-silahi</i>
<i>Eski Bozahaneler</i>	<i>Fil Damı</i>	Davud the Jew	David the Jew	-	-	İbrahim the converted	İbrahim the converted
<i>Eski Bozahaneler</i>	<i>Eski Bozahaneler</i>	Bortho Namer	Bortho	-	-	İlya	İlya
<i>Eski Bozahaneler</i>	<i>Eski Bozahaneler</i>	İlya <i>es-sarraḫ</i>	İlya <i>es-sarraḫ</i>	-	-	Lutfi known as <i>kazancı</i> Lutfi	Lutfi <i>el-mircel</i>
<i>Eski Bozahaneler</i>	<i>Eski Bozahaneler</i>	İlyas <i>et-tabib</i>	İlyas <i>et-tabib</i>	-	-	-	-
<i>Eski Bozahaneler</i>	<i>Fil Damı</i>	Efrayim	Efrayim	-	-	-	-
<i>Eski Bozahaneler</i>	<i>Eski Bozahaneler</i>	‘Aşer	‘Aşer	-	-	-	-
<i>Eski Bozahaneler</i>	<i>Eski Bozahaneler</i>	Şmu’il	Smuyil	-	-	‘Aşer	‘Aşer
<i>Eski Bozahaneler</i>	<i>Eski Bozahaneler</i>	İkseno	İkseno	-	-	-	-
<i>Eski Bozahaneler</i>	<i>Eski Bozahaneler</i>	İlyas son of Kalyo	İlyas son of Kalyo	-	-	-	-

<i>Eski Bozahaneler</i>	<i>Eski Bozahaneler</i>	Erini	Erini	-	-	--	-
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	Musa and Şa'ban	Musa and Şa'ban	-	-	Ruven	Ruven
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	Verese Alkane	Verese Alkane	Mansion	Storeroom	-	-
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	Nesimi	Nesimi	Mansion	Mansion	-	-
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	Yusuf son of Saltoyil	Yusuf son of Saltoyil	Mansion	One-storey house	-	-
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	David el-Makdisi	Davud el-Maksudi	Mansion	Mansion	-	-
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	Nathan	Nathan	-	-	Alkane	Alkane
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	İstemad	İstamad	Mansion	One-storey house and room	Nathan	Nathan
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	Samarya	Samarya	Mansion	Mansion	-	-
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	İbnyamin son of Yusuf	Benyamin son of Yusuf	-	-	Eslim <i>Hatun</i>	Eslim <i>Hatun</i>
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	İlyas <i>el-kösec</i>	İlyas <i>el-kösec</i>	Mansion	House	-	-
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	İshak the Jew	İsak the Jew	Mansion	House	-	-
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	Kenan <i>el-fukkai</i>	Kenan <i>el-fukkai</i>	House and shops	Mansion	-	-
' <i>Acemoğlu</i>	Jews near <i>Tahtakale</i>	İlyas the foreigner	İlyas the foreigner	Mansion	Mansion	Musa son of Papan	Musa son of Papan

'Acemoğlu	Jews near <i>Tahtakale</i>	Avraham son of Salomon	Avraham [son of Salomon]	Mansion	Mansion	-	-
'Acemoğlu	Jews near <i>Tahtakale</i>	Yusuf the foreigner	Yusuf the foreigner	Mansion	Mansion	-	-
'Acemoğlu	Jews near <i>Tahtakale</i>	Samarya	Samarya	One-storey house	One-storey house	Yesaya	Yesaya
'Acemoğlu	Jews near <i>Tahtakale</i>	İlya son of Gerson	[İlya son of] Girson	One-storey house	One-storey house	-	-
'Acemoğlu	Jews near <i>Tahtakale</i>	İlya son of Menteş	İlya son of Mantaş	Mansion	Mansion	Avraham	Avraham
'Acemoğlu	Yahudiyan near <i>Tahtakale</i>	Fatma <i>Hatun</i>	Fatma <i>Hatun</i>	One-storey house	Shop	Şmuyil and Musa	Şmuyil and Musa
Çelebioğlu	Çelebioğlu	Aişe	Aişe daughter of Tura <i>el- hamami</i>	Mansion	Shop	-	-
Çelebioğlu	<i>Alacahamam</i> near <i>Tahtakale</i>	Musa <i>el-çufi</i>	Musa <i>el-cufi</i>	Mansion	One-storey house	Davud <i>el- Galati</i>	Davud son of Galati
Çelebioğlu	<i>Alacahamam</i> near <i>Tahtakale</i>	Mariya and İlyas	Mariya and İlyas	Mansion	One-storey house	Barba	Barba
Çelebioğlu	<i>Alacahamam</i> near <i>Tahtakale</i>	İlya son of Musa	İlya son of Musa	Mansion	One-storey house ad upper	-	-
<i>Saru Demürçi</i>	<i>Arslanlu Ev</i>	Salto	Salto	Mansion	Shop	-	-
<i>Saru Demürçi</i>	<i>Arslanlu Ev</i>	Kaya <i>es-</i>	Kaya <i>es-</i>	Mansion	Mansion	-	-

		<i>sabuni</i>	<i>sabuni</i>				
<i>Saru Demürçi</i>	<i>Arslanlu Ev</i>	Avraham the Jew	Avraham the Jew	Shop	Shop	-	-
<i>Saru Demürçi</i>	<i>El-Hacı ‘Abdi</i>	Arslan	Arslan	Mansion	Mansion	Paşa	Paşa
<i>Saru Demürçi</i>	<i>El-Hacı ‘Abdi</i>	Ummi <i>Hatun</i>	Ummi <i>Hatun</i>	Mansion	Shop of <i>sebbağ</i>	-	-
<i>Saru Demürçi</i>	<i>El-Hacı ‘Abdi</i>	Turmuş	Turmuş	Mansion	Shop	-	-
<i>Saru Demürçi</i>	<i>El-Hacı ‘Abdi</i>	Child of ‘Aşık Paşa	Son of ‘Aşık Paşa	Mansion	Mill	-	-
<i>Saru Demürçi</i>	<i>Arslanlu Ev</i>	David <i>hekim</i>	David <i>hekim</i>	Mansion	One-storey house	-	-
<i>Hvace Hayrüddin</i>	<i>Hvace Hayrüddin</i>	Sadi son of Samuil	Şadi son of Smuyil	Mansion	Shop	-	-
Hızır Beğ Çelebi	Hızır Beğ Çelebi	Malika the Jew	Malika	Mill	Mill	-	-
Hızır Beğ Çelebi	Hızır Beğ Çelebi	Hızır Ağa	Hızır Ağa	Mansion	Shop	Resul <i>el-mücellid</i>	Resul <i>el-mücahid</i>
Hızır Beğ	<i>Kırkçeşme</i>	(...)	İsma’il <i>el-Ankaravi</i>	<i>Bezirhane</i> opposite of <i>Kırkçeşme</i>	<i>Bezirhane</i> opposite of <i>Kırkçeşme</i>	Elya and Lazari	İlya and Lazari
‘Azebler Hamamı	<i>Kapan-ı Dakiyk</i> near <i>hamam el-‘azzason of</i>	İbrahim with ibni Ahmed	İbrahim son of Hamza and Ahmed son of İbrahim	Mansion	Mill	-	-
‘Azebler Hamamı	<i>Kapan-ı Dakiyk</i>	Lazari	Lazari	Mill	Mill	-	-
‘Azebler Hamamı	<i>Kapan-ı Dakiyk</i>	İlya the Jew	İlya the Jew	Shop	Shop	-	-

<i>Un Kapısı</i>	<i>Kapan-ı Dakiyk</i>	Smu'il the Jew	Smuyil the Jew	Shop	Shop	-	-
<i>Fenar</i>	<i>Fenar near Mescid of el-Hacı 'Abdi</i>	Yani <i>es-sebbağ</i>	Yani <i>es-sebbağ</i>	Mansion	House and shop	Church of Jews	Church of Jews
<i>Kinigoz</i>	<i>Fenar near Mescid of el-Hacı 'Abdi</i>	İlya, Danyal, Musa and Yail	İlya, Danyal, Musa, Yail and Karaca	-	-	Church of Jews	Chruch of Jews
<i>Kinigoz</i>	<i>Balat</i>	Puthu	Puthu	Mansion	Mansion	-	-
<i>Kinigoz</i>	<i>Fenar near Mescid of el-Hacı 'Abdi</i>	İlya son of Salahiye	İlya son of Salahiye	Mansion	House	-	-
<i>Kinigoz</i>	<i>Fenar near Mescid of el-Hacı 'Abdi</i>	Samarya <i>es</i> (...) and Mihayil	Samarya <i>es-Selaniki</i> and Mihayil the Jew	Mansion	Mansion	-	-
<i>Gate of Edirne</i>	<i>Gate of Edirne</i>	Nikola <i>er-rumi</i>	Nikola <i>er-rumi</i>	Mill	Mill	-	-
<i>Karye es-sevda</i>	<i>Bab-ı Limun</i>	Samarya	Samarya	Mansion	Shop	-	-
<i>Karye es-sevda</i>	<i>Bab-ı Limun</i>	Kaludi	Kalud	Mansion	Shop	-	-

Table 3- List of the quarters in which Jews occupy properties (mansion, house, and property)

	Fatih 1	Ayasofya 1	Ayasofya 2
Between <i>Sirkeci</i> and <i>Eminönü</i>	-Gate of <i>Taraklu</i> (2) -Gate of <i>Orya</i> (5) -Quarter of Jews of <i>Edirne</i> (6) - Quarter of <i>Ya'kub et-tabib es-sultani</i> (3) -Quarter of <i>Son Küççek Hacı</i> (1) -Quarter of <i>bin 'Acem el-kassab</i> (23)	-Quarter of Jews of <i>Edirne</i> (22) -Quarter of Jews near <i>Tahtakale</i> (48)	-Quarter of Jews of <i>Edirne</i> (20) -Quarter of ' <i>Acemoğlu</i> (36)
Between <i>Unkapanı</i> and <i>Tahtakale</i>	- <i>Beyt el-Fil</i> (15) -Quarter of <i>Kara Şems</i> (4) -Quarter of <i>Hvace Keşkek</i> (4) -Quarter of <i>Kazancılar</i> (2) -Quarter of <i>Hvace Şems</i> (1) -Quarter of <i>Arslanlu Ev</i> (6) -Quarter of <i>Musa Beğ</i> (3) -Quarter of <i>Hvace Hayrüddin</i> (3) -Quarter of <i>Hamam-ı 'Azzabin</i> (1)	-Quarter of <i>Kapan-ı Dakiyk</i> (3) -Quarter of <i>Hacı Halil</i> (8) -Quarter of the Tower of <i>Halil Paşa</i> (2) -Around <i>Tahtakale</i> (1) -Quarter of <i>Fil Damı</i> (32) -Quarter of <i>Eski Bozahaneler</i> (13) -Quarter of <i>Alacahamam</i> (12) -Quarter of <i>Arslanlu Ev</i> (11) -Quarter of <i>Hvace Hayrüddin</i> (2) -Quarter of <i>Hızır Beğ Çelebi</i> (1)	- <i>Tahtakale</i> (1) -Quarter of <i>Fil Damı</i> (20) -Quarter of the Tower of <i>Halil Paşa</i> (18) -Quarter of <i>Eski Bozahaneler</i> (6) -Quarter of the <i>Mescid of Saru Demürce</i> (19) -Quarter of <i>Mescid of Hızır Beğ Çelebi</i> (13) -Quarter of ' <i>Azebler Hamamı</i> (9) -Quarter of <i>Çelebioğlu</i> (10)
Around <i>Bedesten</i>	-Quarter of <i>Hvace Sinan</i> (1) -Quarter of <i>Sırt Hamamı</i> (2)	-Quarter of <i>Yeni Bezzaz</i> (1)	
Between <i>Balat</i> and <i>Fener</i>	-Quarter of <i>Kinigoz</i> (4)	-Quarter of <i>Kinigoz</i> (3) - <i>Balat</i> (27) -The <i>Mescid of Hacı 'Abdi</i> (4)	- <i>Balat</i> (2) -Quarter of the Gate of <i>Fener</i> (2) -Quarter of <i>Kinigoz</i> (30)

Chapter Three

Jewish Population of Istanbul between 1453 and 1520

This chapter attempts to analyze the Jewish population of Istanbul between 1453 and 1520 by using the registers mentioned in the second chapter. Two levels of comparison are proposed: first one will be on the neighbors mentioned in each document. The reason for this is that the register of Fatih 2 provides the names of the neighbors, not the occupants of the properties that are in question. The second level of comparison comprises both the occupants of the properties and the neighbors. The register of Fatih 2 is excluded from this comparison because of the reason mentioned above.

Then, by using the *cibayet* register of Ayasofya 2 (1520), information as to what can be said about the Jews in Istanbul, regarding their properties, economic activities, and the situation of Jewish women shall be reconstructed. At the end of the chapter, two maps for each register are provided to visualize the settlements of Jews in Istanbul during the period under question.

3.1. Demographic Characteristics of Jewish Population

3.1.1. The Registers of Fatih 1, Ayasofya 1, and Ayasofya 2 with regard to the registers of census of 1477, the *cizye* registers of 1488-9, and the *cizye* registers of 1540 and 1544

The proportion of Jews that appear in our registers in relation to the total number of Jews in Istanbul is the focus of this part. Fortunately, other registers¹⁸⁰ exist whose dates correspond to the registers that are analyzed in this research. Fatih 1 (1472) can be compared with the figures of the census made in 1477. The date of Ayasofya 1 (1489) corresponds with the date of the *cizye*

¹⁸⁰ These registers are the census of 1477, the *cizye* register of 1488-9, and the *cizye* register of 1540 and 1544; which are all mentioned in the first chapter.

registers of 1488-9, and finally, the *cibayet* register of Ayasofya 2 (1520) shall be compared with the *cizye* register of 1540 and 1544. The fact should be underlined that in the registers analyzed here, the exact number of Jews living in Istanbul is not known. This kind of a comparison attempts to discover whether there was an increase in the proportion of Jews in our registers. The aim of this comparison is to question whether we can find out any figures concerning the number of Sephardic Jews who started to arrive in Istanbul at the end of the fifteenth century. It should be noted that the figures concerning the Jews in our registers include only the number of Jewish properties (*mülk*), mansion (*menzil*), house (*beyt*), and building (*bina*). We tried to avoid double-counting by excluding the shops (*hanut*), mill (*tahun*), lands (*arsa*), ground (*zemin*), and cell (*höcre*) since a person may have either of these in a certain quarter but live in another quarter.

In the census of 1477, made by the *kadı* of Istanbul Mevlana Muhyiddin, there are 1 647 Jewish households registered in Istanbul. The number of Jews who occupy houses are recorded in Fatih 1 as 95. In other words, only 5,77 percent of all the Jews living in Istanbul appear in Fatih 1 because the Jews who appear in the waqfiye or *cibayet* registers are uniquely those who occupy the properties that belonged to the waqf of Fatih or Ayasofya Mosque, or their neighbors. When we compare the figures of Ayasofya 1 (1489) with that of the *cizye* registers of 1487-8 and 1488-9, we find a similar proportion. 195 Jews are registered in Ayasofya 1, and in the *cizye* registers mentioned above, there are 2491 and 2450 Jews respectively.¹⁸¹ We can conclude that around 8 percent of Jews in Istanbul are registered in Ayasofya 1.¹⁸² The total Jewish population in Istanbul in the middle of the sixteenth century is calculated by Stéphane Yerasimos who states that the *cizye* registers of 1540 and 1544 included only the “old” Jewish communities, that is to say, the Jewish communities that existed in Istanbul prior to the arrival of Sephardic Jews. He argues that the *cizye* register of 1551, which amounts to 1109, is essentially composed of the Sephardic Jews. This register contains the people who did not give their *cizye* to the waqf of Mehmed II; and as a result they are not represented in the *cizye* registers of 1540 and 1544. He adds the 1490 (the number of Jews who are registered in the *cizye* register of 1544) to the figures

¹⁸¹ These numbers include the widows (*bive*), since Ayasofya 1 also includes the property-owning women.

¹⁸² The exact percentage is 7,83 for the *cizye* register of 1487-8 and 7,96 for the *cizye* register of 1488-9.

that appear in the *cizye* register of 1551, to find out that the total number of Jews in Istanbul amounts to 2599 households in the middle of the sixteenth century.¹⁸³ With this number, the proportion of the Jews who appear in the register of Ayasofya (1520) can be calculated against the total Jewish population. As we mentioned, we have 190 Jews in the register of Ayasofya 2. Their proportion to the total number of Jews in Istanbul is 7,31 percent. In other words, 7,31 percent of the total Jews are registered in the register of Ayasofya 2.

In the register of Fatih 1 (1472), we observe 5,77 percent of the total Jewish population. In the register of Ayasofya 1 (1489), we find around 8 percent of the total Jewish population. Finally, the register of Ayasofya (1520) includes the 7 percent of the total Jewish population. In other words, it seems that there is almost no increase in the number of Jews who appear in our registers. The aim of this analysis is to find out whether we can observe the arrival of Sephardic Jews in Istanbul from these registers. We do not observe an increase which would indicate the arrival of Sephardic Jews in Istanbul. However, we know that after 1492, the Sephardic Jews came to the Ottoman lands, not only to Istanbul, but also to other cities. In order to reach to a meaningful synthesis of these two facts, a further step shall be taken.

Since the arrival of Sephardic Jews started at the end of the fifteenth century, the *cizye* register of 1488-9 does not include them, but is composed of the “old” Jewish communities. Moreover, we mentioned that the *cizye* register of 1544 did not include the “newcomers”, but is composed of the “old” Jewish communities of Istanbul. When we consider the figures concerning Jews in these two registers, 1488-9 (2450) and 1544 (1490), we see a decrease of 39 percent in the population of “old” Jews in Istanbul. Following the same logic, we expect a similar decrease in the number of Jews who appear in our registers to the total Jewish population. However, the number rest rather stable during the period in question. We hypothesize that the arrival Sephardic Jews might have led to this rather stable proportion. Although the population of “old” Jewish communities decreased, the Jewish population in Istanbul was able to feed itself by the immigration, and thus, the proportion of Jews who appear in our registers to the general Jewish population remained nearly the same.

¹⁸³ Stéphane Yerasimos, “La Communauté juive d’Istanbul...”, p.105.

Another point concerning the Sephardic Jews in Istanbul during this period is related to the quarters in which they settled. We compare the localities which are mentioned in Ayasofya 1 (1489) as including Jewish settlements to that of Ayasofya 2 (1520). We find out that no new places of settlement were added. In other words, in both of the registers a concentration of Jews in the quarters between *Sirkeci* and *Unkapanı* and between *Fener* and *Balat* can be observed. We may conclude that Sephardic Jews settled within the existing Jewish communities, rather than creating new localities for themselves.

Although we can not derive neither the exact number of Sephardic Jews who arrived in Istanbul in the sixteenth century, nor their precise places of settlements, our registers provide us more information on the Jewish population of Istanbul in general, and Sephardic Jews in particular.

3.1.2. Comparison of the neighbors mentioned in the Registers of Fatih 1, Fatih 2, Ayasofya 1, and Ayasofya 2

This part deals with the neighbors of Jewish properties for a number of reasons. First of all, the register of Fatih 2 does not include the names of the occupants of the properties, but just the names of the neighbors. More importantly, comparing the neighbors, both Jewish and Muslim, of the Jewish properties helps to understand better the situation of the Jewish properties in this period in Istanbul.

In Fatih 1 (1472), ninety-three Jewish and twenty-eight Muslim neighbors are registered. These twenty-eight Muslim properties are mostly registered as property (*mülk*).¹⁸⁴ In other words, no waqf properties as neighbors of Jewish properties can be observed. No Muslim neighbors exist in the register of Fatih 2. This absence does not mean that there were no Muslims in the places where Jews resided. The absence of Muslim neighbors is due to the nature of the register. Every

¹⁸⁴ Two properties were registered as cells (*höcerat*), and one was recorded as garden (*hadika*).

property was indicated only with one neighbor; therefore, there is no idea of the properties on the other three sides of the buildings. Eighty-two Jewish neighbors are in this register, which is in accordance with the number of Jewish neighbors in Fatih 1. The register of Ayasofya 1 (1489) records 37 Muslim neighbors¹⁸⁵ and 133 Jewish neighbors. The number of Muslim neighbors remained nearly same, whereas the number of Jewish neighbors increased from 82 to 133. This increase in the number of Jewish neighbors is related to the raise in the Jewish population of the city.¹⁸⁶ In the last register (Ayasofya 2-1520), a different picture emerges: the number of Jewish neighbors decreased to 102, whereas the number of Muslim neighbors reached 81.

Yerasimos, in his article on the Jews of Istanbul at the end of the sixteenth century¹⁸⁷, mentions the tendency of waqf founders to buy their waqf properties from the quarters in which Jews lived. The reason for this, according to Yerasimos, is that it was more advantageous economically. This argument also holds true for the beginning of the sixteenth century. Out of 81 Muslim neighbors, 46 are registered as waqf properties of Muslims, which is more than half. Since there is no indication of waqf properties in our earlier registers, it is a rather new phenomenon, which started in the sixteenth century. This analysis also explains the decrease in the number of Jewish neighbors in the register of 1520. The Muslims were buying properties from the quarters in which Jews lived, that is to say they were buying Jewish properties, and allocating the revenues of the properties to their waqfs. ‘Abdüsselam Beğ¹⁸⁸, for example, owned five properties in the highly Jewish populated quarters, namely the Quarter of *Sarı Demirci*, Quarter of *Hvace Hayrüddin*, Quarter of *Eski Bozahaneler*, and Quarter of *‘Acemoğlu*; one of

¹⁸⁵ In most of the cases, they were registered as property (*mülk*). Only four of the neighbors’ properties were registered as building (*bina*’).

¹⁸⁶ In 1477, the total number of Jewish households in the city was 1647; in 1488-9 this number reached to 2450. For these figures, see chapter one, p. 9.

¹⁸⁷ Stéphane Yerasimos, “La Communauté juive d’Istanbul..”, p. 125-7.

¹⁸⁸ He was *defterdar* in the beginning of the 1520s. Gelibolulu Ali writes that he was of Jewish origin. Gelibolulu Ali, *Kitabü’t-Tarih-i Kühnü’l-Ahbar, I. Cilt, 2. kısım, (Fatih Sultan Mehmed Han’ın vefatından, Yavuz Sultan Selim Han’ın Saltanatının Sonuna Kadar)*, haz.: Ahmet Uğur, Ahmet Gül, Mustafa Çuhadar, Kayseri: Erciyes Üniversitesi Yayınları, 1997, p. 1208.

which had already been allocated to his waqf in 1520. Yerasimos also mentions the relationship between the Muslim waqfs and the *hazaka*. *Hazaka* indicating a kind of hereditary lease, which would be concluded between a proprietor, private or Muslim waqf, and a Jew who, in turn, would rent to his coreligionists.¹⁸⁹ This method was used as a way of increasing revenues of the waqfs.

The comparison of the neighbors mentioned in our registers attempts to show a tendency among Muslims to buy properties in mainly Jewish quarters in order to raise more revenue for their waqfs. Yerasimos shows this tendency at the end of the sixteenth century, and we may add that this tendency can also be observed at the beginning of the sixteenth century.

3.1.3. Comparison of the Jewish population mentioned in Fatih1, Ayasofya1, Ayasofya 2

The Jewish population shall be analyzed by utilizing the registers of Fatih1, Ayasofya 1, and Ayasofya 2. The register of Fatih 2 is excluded from this comparison, since it only includes the neighbors, and the details of the properties; the actual occupants are not mentioned. Only the occupants of mansions (*menzil*), houses (*beyt*), and properties (*mülk*) are considered in order to analyze whether there is any change in the places of settlement of Jews during the period under question.

The quarters where Jews are observed can be divided into four districts with regard to their concentration: between *Sirkeci* and *Eminönü*, between *Unkapanı* and *Tahtakale*, between *Fener* and *Balat*, and other places. Table 3 lists the quarters separated in accordance with these four districts. Other places where the number of Jews is very small are not under consideration.

The figures from Fatih 1 (1472) and Ayasofya 1 (1489) reveal an increase in the number of Jews living in the areas between *Sirkeci* and *Eminönü*, between *Unkapanı* and *Tahtakale*, and between *Fener* and *Balat*. Their number doubled in the first two areas and increased eight times in the third district. In the area between *Sirkeci* and *Eminönü*, the number of Jews rose from 40 to 70. Their number increased from 39 to 85 in the area between *Unkapanı* and *Tahtakale*. The area between *Balat* and *Fener* indicates a great increase; their number rose from 4 to 34. This increase

¹⁸⁹ Ibid., p. 127.

did not continue in the sixteenth century. The *cibayet* register of Ayasofya 2 (1520) gives rather low numbers. We have 56 Jews mentioned in the area between *Sirkeci* and *Eminönü*; in other words their number fell from 70 to 56. A small increase in the district between *Unkapanı* and *Tahtakale*: 11 more Jews in this district, their number rose to 96. In the area between *Balat* and *Fener*, their number did not change, again 34 Jewish people living in this district. However, this does not necessarily mean that their number decreased in a certain locality as the number of property-occupant Jews may have decreased in these localities. This hypothesis is also supported with our findings about the increase of Muslim occupants in Jewish quarters.

3. 2. *Cibayet* Register of Ayasofya 2 (1520)

3.2.1. Jewish Properties

As mentioned, this register is the most detailed register concerning the occupants, both old and new, of the properties, their neighbors (sometimes the older ones are also included), and the measures of the properties. This information can be utilized to figure out how the Jewish properties changed hands. First, an analysis based on quarters is presented, and then, some general tendencies concerning this fact shall be discussed.

In the Quarter of the Jews of *Edirne*, thirteen properties that belong to the waqf of Ayasofya, but the number of occupants is fifteen in *defter-i 'atik* (mentioned in Ayasofya 2), and twenty in Ayasofya 2. The reason for this is that there are a number of cases in which more than one person owned a property. We will take into consideration the number of people mentioned as the occupant, since our aim is to figure out the change in ownership, nine Jewish properties were bought by some other Jews. Two Jewish properties did not change hands, but were left to the children of the family. A property which was occupied by two Jews in *defter-i 'atik*, was bought by two Muslims and another Jew. A Jew, called Mordehay, owned a one-storey house, and by the year 1520, he allocated this property to his waqf.¹⁹⁰ Another Jewish property that was allocated to a waqf is the property of Davud *el-yahudi*. The property was mentioned as a one-storey house in

¹⁹⁰ We do not know the date of his waqfiye.

defter-i 'atik. A Muslim woman, called Asude Hatun, bought this property and turned it into her waqf.¹⁹¹

In considering the Quarter of *Fil Damı*, seven out of sixteen Jewish properties were bought by other Jews, whereas only one Jewish property was bought by a Muslim. Three of the properties did not change hands. Three Jewish properties were turned into Muslim waqfs.¹⁹² Another property, owned by two Christians, named Angelina and Androniko, was turned into a waqf.¹⁹³ A Jewish, called İshak, turned his property into the waqf of Jews.

In the quarter of *Halil Paşa Birgosi*, there are nine entries concerning Jews. Six of the Jewish properties were bought by some other Jews, whereas two Jewish properties remained within the same Jewish family. There is one case in which two Jews owned a property according to *defter-i 'atik*, and this property was bought by two Jews and a Muslim woman, called Hubi Hatun.¹⁹⁴

Fifteen Jewish properties are registered in *defter-i 'atik* (mentioned in Ayasofya 2) in the Quarter of *Eski Bozahaneler*. Six of them were bought by other Jews by the year 1520. A Jewish woman called Revika sold her three properties to Mal Kadın daughter of Avraham the Jewish. Four of the properties were bought by Muslims. In this case, we see a Jew called 'Aşer, selling his three properties to Muslims, Hacı İskender son of Karaca, Mevlana Ahi Çelebi, and 'Abdüsselam Beğ. Only one of the Jewish properties did not change hand. Finally, we have four properties that were turned into Muslim waqfs. Canbaz Mustafa bought the properties of the

¹⁹¹ She was *Kethuda Kadını* of the Old Palace. Her waqfiye was established in 917. For her waqfiye, see Barkan and Ayverdi, *Istanbul Vakıfları Tahrir Defteri 953 (1546) Tarihli*, Istanbul: Istanbul Fetih Cemiyeti İstanbul Enstitüsü, 1970, p. 276.

¹⁹² These waqfs are the waqf of Mevlana Halili, which was built in 910; waqf of Mustafa Paşa, and the waqf of Emin Nurüddin which was built in 902. Barkan and Ayverdi, op. cit., p. 47 , 237.

¹⁹³ This was also the waqf of Mustafa Paşa.

¹⁹⁴ We find waqfs of two different Hubi Hatun in Barkan and Ayverdi, op. cit., p. 169, 379.

successor of (*Verese*) İlyas the doctor and Efrayim the Jew and allocated them to his waqf.¹⁹⁵ One of the properties of ‘Aşer was turned into the waqf of Mevlana Ahi Çelebi.¹⁹⁶ Property of Şmu’il the Jew was turned into the waqf of Piri Paşa.

In the case of the Quarter of *Acemoğlu*, thirty-three Jewish properties changed hands. Seventeen out of thirty-five Jewish properties were bought by other Jews. Nine of the properties remained either in the hands of the same Jews or in the hands of their sons/daughters. Five of the Jewish properties were bought by Muslims, whereas only one Muslim property was bought by a Jew. Finally, one Jewish property was turned into a Muslim waqf.

Seven Jews owned a property in the time of *defter-i ‘atik* (mentioned in *Ayasofya 2*). Three of them remained in the hands of the same Jews; one of them was bought by another Jew. One Muslim property was bought by a Jew, and two Jewish properties were sold to Muslims. *Hvace* Tursun had bought two properties in this quarter by the year 1520.

Of the thirteen Jewish properties were registered in the Quarter of *Sarı Demirci* in *defter-i ‘atik* (mentioned in *Ayasofya 2*), seven were sold to some other Jews. Two Muslim and one Christian properties were bought by Jews, whereas none of the Jewish properties were sold to neither to Muslims nor to Christians. Only one Jewish property was turned into a Muslim waqf.

The Quarter of *Kinigoz* reveals a different picture. We have twenty-six Jewish properties in *defter-i ‘atik* (mentioned in *Ayasofya 2*). Eighteen of them were bought by Jews, which is a rather high number. One Jewish property mentioned in *defter-i ‘atik* was given to the “Church” of Jews (*kenise-i yahudiyyin*). Two Christian properties were sold to Jews, and two Muslims bought Jewish properties. Only two properties remained in the same hands. Finally, one Jewish property was turned into a waqf.

¹⁹⁵ The waqf of Canbaz Mustafa was founded in 951. See, Barkan and Ayverdi, op. cit., p. 321.

¹⁹⁶ We do not have the foundation date of this waqf.

There are other quarters that included small number of Jews; therefore we are going to deal with them together. These quarters are the Quarter of *Hvace Hayriiddin*, the Quarter of *Hızır Beğ Çelebi*, the Quarter of *'Azebler Hamamı*, the Quarter of *Un Kapısı*, the Quarter of the Gate of *Edirne*, the Quarter of the Gate of *İpsomatya*, the Quarter of *Hamam of Nişancı Paşa*, *Galata*, and *Karye es-sevda*. The total number of Jews who owned properties in these quarters is eighteen. Six of them were sold to Muslims. Four Jewish properties were sold to other Jews, whereas another four remained in the same hands. Two Muslim properties were bought by Jews, and two Jewish properties were sold to foreigners (*efrenc*).

From all these figures, we can reach to some basic conclusions. First of all, the Jewish properties appearing in the Ayasofya 2 amount to 129. 44,96 percent of these properties were sold to other Jews, and 20,93 percent of them remained in the same hands. That is to say, 65,89 percent of the Jewish properties remained in the Jewish hands. 14,73 percent of their properties were sold to Muslims. There are no indications of Jewish properties that were sold to Christians, whereas 1.55 percent of their property was bought by foreigners (*efrenc*). The percentage of Jews buying properties from non-Jews, both Muslim and Christian, are 4,65 and 2,33 respectively. 7,75 percent of the Jewish properties were turned into Muslim waqfs, whereas only 3,1 percent of them was turned into Jewish waqfs. There seems to be tendency among Jews to sell their properties among one another, and only 14,73 percent of their properties were sold to Muslims. However, comparing this percentage with that of their purchased properties from Muslims (4,65 percent), we see a decrease of Jewish properties in some quarters. Their tendency of selling properties to their coreligionists is more understandable within this context. They may have been trying to maintain the level of Jewish population in their quarter by doing so.

3.2.2. Economic Activities

The first chapter mentions that the repopulation process of Istanbul had mainly an economic dimension. In order to reach this end, Mehmed II utilized the forced deportations of many of his subjects from all over the Empire.

An increase in the number of Jews owning a shop in and around *Bezzaziye*: the register of Ayasofya 1 (1489) indicates 66 Jews, and their number rose to 82 in the register of Ayasofya 2 (1520). İnalçık notes that this increase might be related to the arrival of Sephardic Jews at the end of the fifteenth century.¹⁹⁷

Our registers not have much information on the economic activities of Jews. Many shops are registered in our documents, but their kinds are not mentioned. The reason for this might be that this information was not necessary for a waqf register. The annual revenue that would be taken from each shop was enough for the aim of the register.

Occupations of the Jews are also rarely mentioned; therefore we cannot derive any statistical data from the registers concerning the occupations of Jews. However, we feel the need to mention the occupations that were engaged by the Jews. We find four Jews as doctors (*tabib*), one of which was registered as *hekim*. This might be due the hierarchy in the field of medicine. We know that a Jew called Ya'kub *et-tabib* was the doctor of Mehmed II and had a quarter named after him (*Mahalle-i HvaceYa'kub et-tabib es-sultani*).¹⁹⁸ Another occupation mentioned in this register is the butcher (*kassab*). Apart from these occupations, we observe one *berber*, one *sayyağ*, one *sebbağ*, one *sarrağ*¹⁹⁹, and one *tüfekci*. Although these data do not let us make general statements about occupational characteristics of Jews, they at least give a sense of what Jews did in the beginning of the sixteenth century.

3.2.3. Jewish Women

¹⁹⁷ Halil İnalçık, "The Hub of the City: The Bedesten in Istanbul", *International Journal of Turkish Studies*, I, 1979-1980.

¹⁹⁸ Fatih 1, line 233. For Ya'kub *et-tabib*, see also Minna Rozen, *A History of the Jewish Community in Istanbul, The Formative Years, 1453-1566*, Leiden, Boston: Brill, 2002, pp. 201-202.

¹⁹⁹ M.A. Epstein mentions that there are many Jews as money changers in these centuries. Epstein, op. cit., pp.112-113.

This part is on the Jewish women who are mentioned in the register of Ayasofya 2 (1520). We will attempt to analyze their properties and identification in this register. When we consider the Jewish women in waqfiye, *defter-i 'atik* (both registers mentioned in Ayasofya 2), and Ayasofya 2 (1520), we observe a sharp increase in the number of Jewish women owning properties. In the year of waqfiye (mentioned in Aysofya 2), only one Jewish woman, called Nahime *el-yahudiyye*, exists.. In *defter-i 'atik* (mentioned in Ayasofya 2), seven Jewish women appear, whereas in 1520 (Ayasofya 2), forty Jewish women were mentioned as owning properties in various parts of the city. When we categorize the places in which we see Jewish women, we can say that they are concentrated mainly in three neighborhoods: *Unkapani-Tahtakale*, *Sirkeci-Eminönü*, and *Balat-Fener*. We observe sixteen Jewish women having properties in the area between *Unkapani-Tahtakale*, eleven in the quarters between *Sirkeci-Eminönü* and *Balat-Fener* each. This is no surprise, since Jews mostly settled in these places. The absence of Jewish women owning a property in or around *Bezzaziye* might suggest that they are not part of the economic life of the city. Twenty of the properties are mentioned as property (*mülk*) or mansion (*menzil*); that is to say, their content is not given. Apart from these, fifty-eight units of property are indicated, including one-storey houses (*beyt es-süfli*), shops (*hanut*), upper rooms (*gurfe*), empty lands (*'arsa el-haliye*), two-storey houses (*beyt el-'ulvi*), mills (*tahune*), courtyard (*muhavvata*), *firin*, sultanic waqfs (*waqf es-sultani*). Thirty-five percent of the properties included one-storey houses. Nineteen percent of the properties are shops, and five percent of them are *firin*, that is to say, twenty-four percent of the total properties are income-generating. They may not manage the shop by themselves, but we can say that they were also part of the economic life of Istanbul. Rooms came third with a percentage of seventeen. Finally, two-storey houses and empty lands with 8.62 percent each are listed.

Four basic categories of Jewish women exist in the registers. The mostly utilized form is “daughter of” (*bint-i*). Nearly forty-six percent of the Jewish women mentioned in this register were written in this form: Karaca *bint-i* Aharon. The second mostly utilized form is to indicate the father and the religion such as Mal Kadın *bint-i* Avraham *el-yahudiyye*. 12.5 percent of the Jewish women were registered with their religion: Manake *el-yahudiyye*. We can thus say that the familial links, rather than religion, play a more important role for identifying a person. Another 12.5 percent was recorded with their names only; there were no indications of father or religion:

for example, Sara.²⁰⁰ Although we were not able to read her name, we observe a (probably) Jewish woman with an indication of her occupation together with her father's name: (...) the singer known as the daughter of Cebine (... *el-muganiyye eş-şehir be-bint-i Cebine*).

²⁰⁰ In these kind of cases, we tried to figure out whether they were Jews or not by observing their names.

name: (...) the singer known as the daughter of Cebine (... *el-muganiyye eṣ-şehir be-bint-i Cebine*).

3.3. Maps

In the preceding chapters, we have dealt with the quarters in which we find Jewish people, their properties, and their population patterns from waqf registers of Fatih Mosque and the *cibayet* registers of Ayasofya Mosque. In this part, we are going to summarize our findings in a visual manner.

Before the maps for each registers, a list of the quarters which appear in the register will be presented. For each register, we provide two maps: first one covers the areas between Sirkeci and Unkapanı where we have a concentration of Jewish population; the second one includes the other parts of Istanbul in which we observe Jews. The numbers which correspond to the quarter names in the lists are the numbers we utilize on the maps. In the lists, the kinds of the properties are also indicated. We use different colors to specify the kinds of properties on the maps. The properties such as bakery (*fırın*) and wall (*cidar*), which are mentioned only once, will not be included in the maps. However, they will be presented in the lists.

Below are the colors that indicate the kind of property:

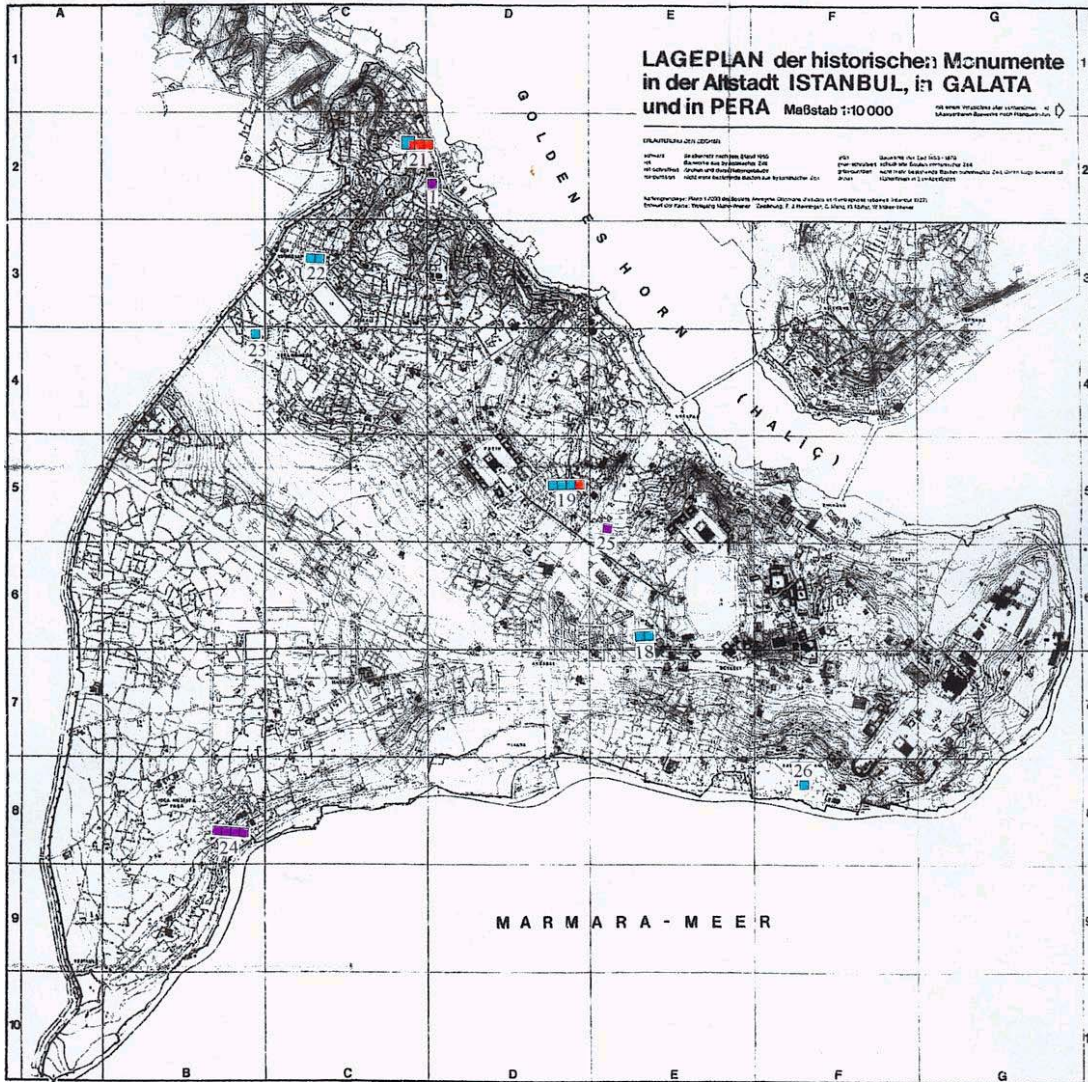
-  = property (*mülk*)
-  = shop (*hanut*)
-  = mansion (*menzil*)
-  = house (*beyt*)
-  = mill (*tahun*)
-  = storeroom (*mahzen*)
-  = ground (*zemin*)
-  = non-defined

²¹ In these kind of cases, we tried to figure out whether they were Jews or not by observing their names.

3.3.1. The List of the quarters in which Jews appear in the waqf register of Fatih 1 (1472)

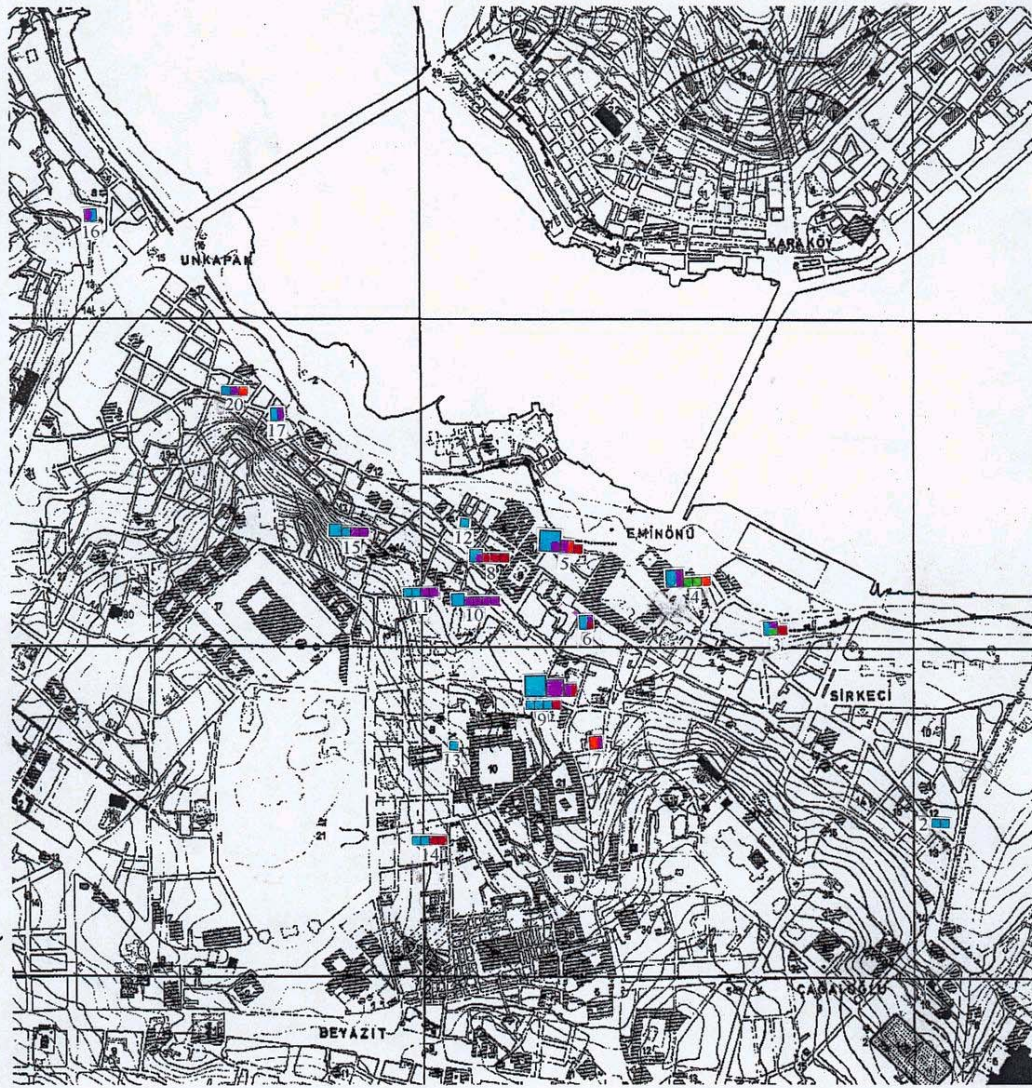
1. Bazaar of *Balat* (1) (shop)
2. Gate of *Taraklu* (2) (properties)
3. Gate of *Orya* (6) (2 properties, 1 shop, 1 mansion, 1 wall, 1 storeroom)
4. Quarter of Jews of *Edirne* (13) (5 properties, 5 shops, 1 mansion, 1 mill)
5. *Beyt el-Fil* (26) (15 properties, 8 shops, 2 mills, 1 storeroom)
6. Quarter of *Ya'kub et-tabib es-sultani* (5) (3 properties, 1 shop, 1 storeroom)
7. Quarter of *İbn Küççek Hacı* (5) (3 mills, 2 shops)
8. Quarter of *Kara Şems* (8) (4 properties, 3 storerooms, 1 shop)
9. Quarter of *bin 'Acem el-kassab* (39) (23 properties, 13 shops, 3 storerooms)
10. Quarter of *Hvace Keşkek* (9) (5 shops, 4 properties)
11. Quarter of *Kazancılar* (4) (2 shops, 2 properties)
12. Quarter of *Hvace Şems* (1) (property)
13. Quarter of *Hvace Sinan* (1) (property)
14. Quarter of *Sirt Hamamı* (4) (2 properties, 2 storerooms)
15. Quarter of *Arslanlu Ev* (8) (6 properties, 2 shops)
16. Quarter of *Musa Beğ* (5) (3 shops, 2 properties)
17. Quarter of *Hvace Hayrüddin* (5) (3 properties, 2 shops)
18. Quarter of *Balaban Ağa* (2) (properties)
19. Quarter of *Kırkçeşme* (4) (3 properties, 1 mill)
20. Quarter of *Hamam-ı 'Azzabin* (3) (1 property, 1 shop, 1 mill)
21. Quarter of *Kinigoz* (7) (4 properties, 3 mills)
22. Quarter of the Gate of *Edirne* (2) (properties)
23. Quarter of *Tob Yiküği* (1) (property)
24. Quarter of *Sulumanastır* (4) (shops)
25. Quarter of *Gürce* (1) (property)

The Jews of Istanbul in the Waqf register of Fatih 1 (1472)



□=20; □=10; □=5; □=1 (symbolizing number of Jews)

The Jews of Istanbul in the Waqf register of Fatih I (1472)
(Between *Sirkeci* and *Unkapanı*)

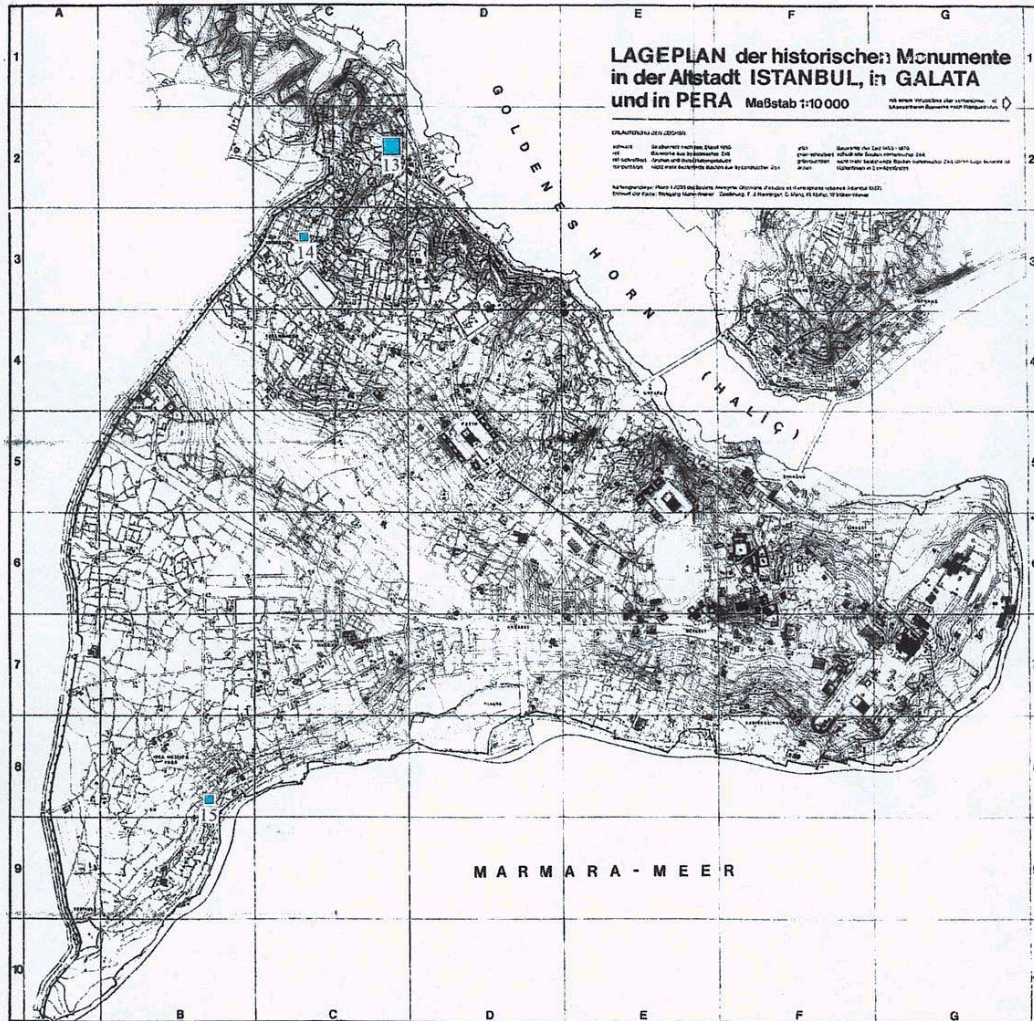


□=20, □=10, □=5, □=1 (symbolizing number of Jews)

3.3.2. The List of the quarters in which Jews appear in the waqf register of Fatih 2

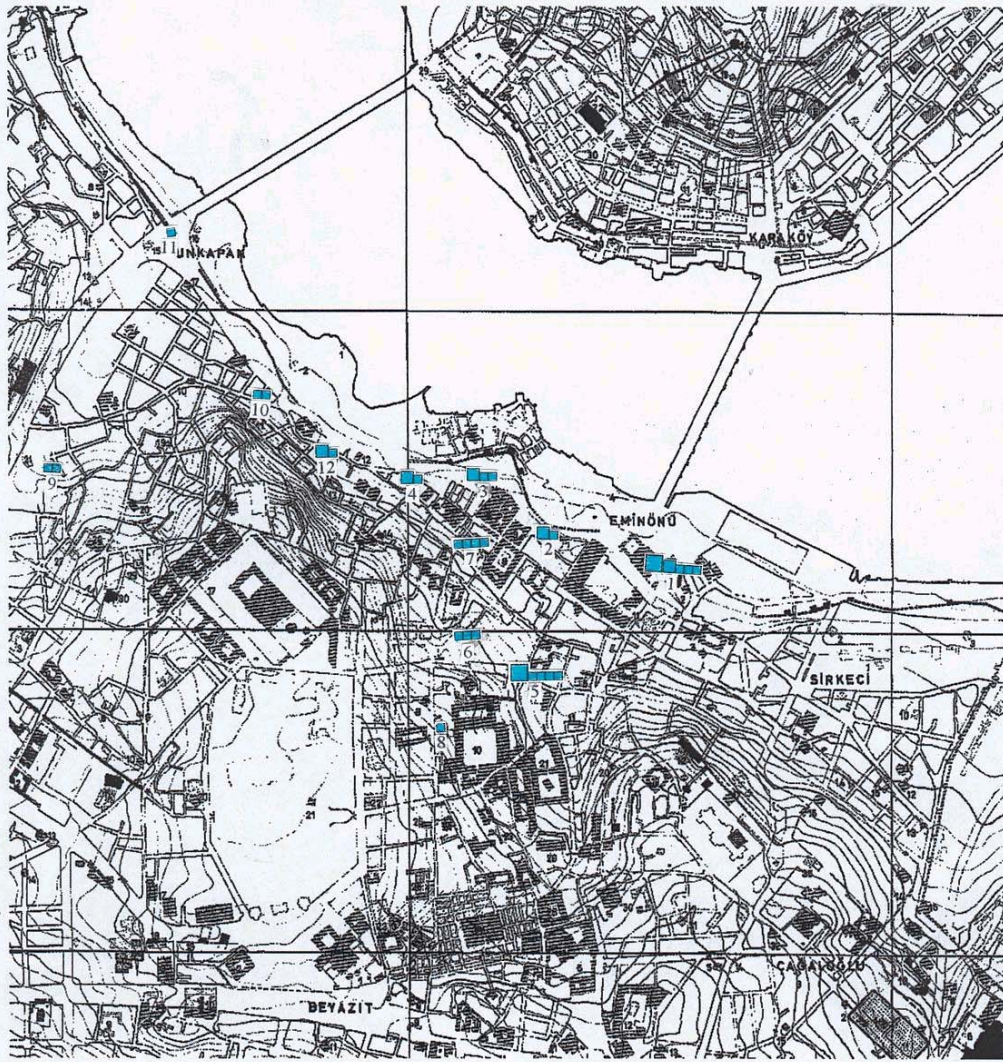
1. Quarter of Jews of *Edirne* (18) (properties)
2. Quarte of *Fil Damı* (6) (properties)
3. Quarter of the Tower of *Halil Paşa* (7) (properties)
4. Quarter of *Bozahane* (6) (properties)
5. Quarter of '*Acemoğlu* (14) (properties)
6. Quarter of *Mescid* of *Çelebioğlu* (3) (properties)
7. Quarter of *Kara Şems* (4) (properties)
8. Quarter of *Hvace Sinan* (1) (property)
9. Quarter of *Mescid* of *Hızır Beğ Çelebi* (2) (properties)
10. Quarter of '*Azebler Hamamı* (2) (properties)
11. *Un Kapısı* (1) (property)
12. Quarter of *Mescid* of *Saru Demirci* (6) (properties)
13. Quarter of *Kinigoz* (10) (properties)
14. Quarter of the Gate of *Edirne* (1) (property)
15. Quarter of *İbthomasya* (1) (property)

The Jews of Istanbul in the Waqf register of Fatih 2



□=20; □=10; □=5; □=1 (symbolizing number of Jews)

The Jews of Istanbul in the Waqf register of Fatih 2
(Between *Sirkeci* and *Unkapanı*)

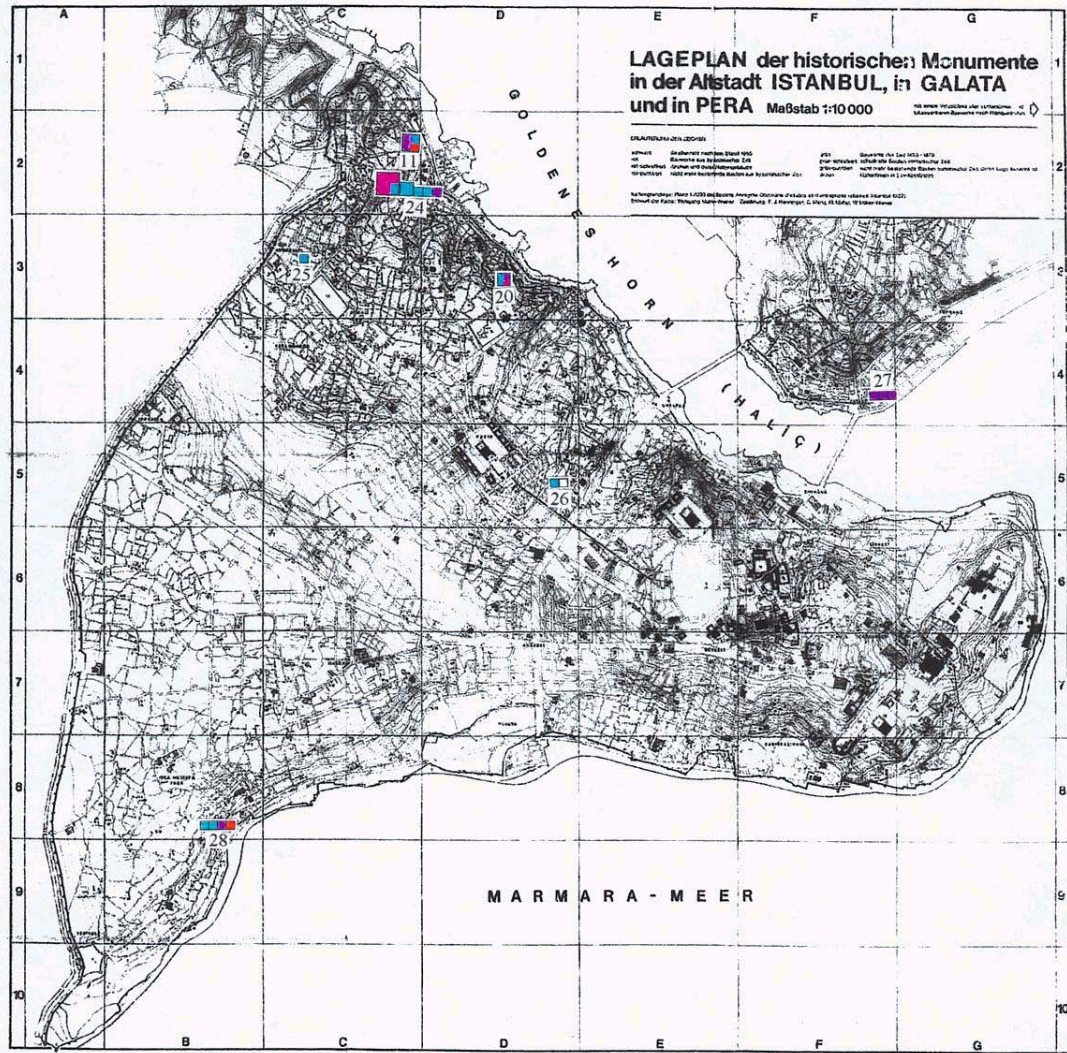


□=20; □=10; □=5; □=1 (symbolizing number of Jews)

3.3.3. The List of the quarters in which Jews appear in the *cibayet* register of Ayasofya 1 (1489)

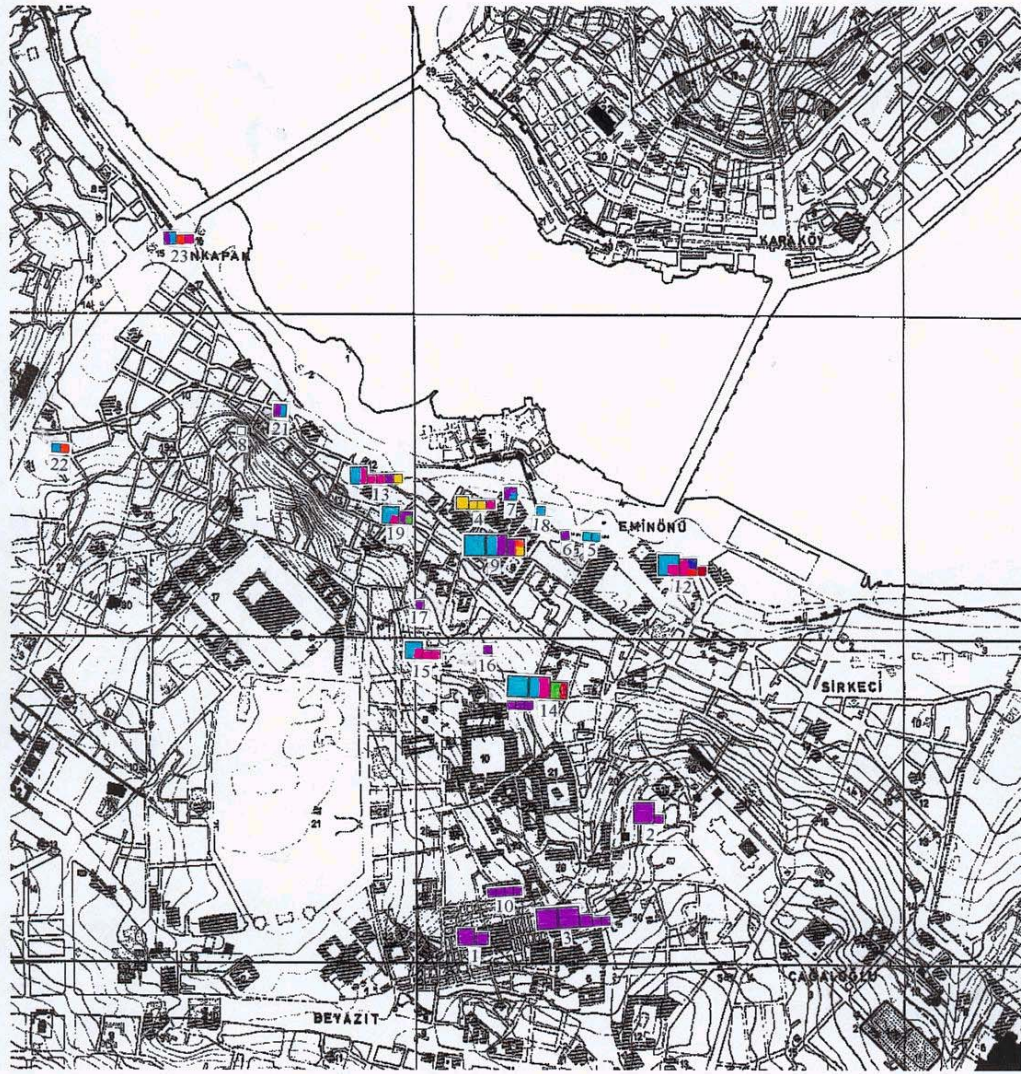
1. *Bezzaziye* (15) (shops)
2. Around the *Mescid of Çakır Ağa* (21) (shops)
3. Shops of various *hurfets* (47)
4. Quarter of *Hacı Halil* (8) (7 non-defined, 1 house)
5. Quarter of the Tower of *Halil Paşa* (2) (properties)
6. Quarter of *Saruca Paşa* (1) (shop)
7. Around *Tahtakale* (5) (4 shops, 1 property)
8. Quarter of *Mehmed Paşa* (1) (shop)
9. Quarter of *Fil Damı* (50) (29 properties, 16 shops, 2 non-defined, 1 mill)
10. Shops of *hurfet* (...) (4)
11. Quarter of *Kinigoz* (10) (4 shops, 3 properties, 3 mills)
12. Quarter of Jews of *Edirne* (31) (15 properties, 7 houses, 6 shops, 2 mills, 1 storeroom)
13. Quarter of *Eski Bozahaneler* (14) (6 houses, 6 properties, 1 shop, 1 non-defined)
14. Quarter of Jews near Tahtakale (53) (31 properties, 11 houses, 6 mansions, 3 shops, 2 storerooms)
15. Quarter of *Alacahamam* (12) (8 properties, 4 houses)
16. Quarter of *Çelebioğlu* (1) (shop)
17. Quarter of *Hvace Hamza* (1) (shop)
18. Quarter of *Yeni Bezzaz* (1) (property)
19. Quarter of *Arslanlu Ev* (15) (9 properties, 4 shops, 1 house, 1 mansion)
20. Quarter of *el-Hacı 'Abdi* (5) (3 shops, 2 properties)
21. Quarter of *Hvace Hayrüddin* (5) (3 shops, 2 properties)
22. Quarter of *Hızır Beğ Çelebi* (2) (1 mill, 1 property)
23. Quarter of *Kapan-ı Dakiyk* (7) (3 shops, 2 properties, 1 mill, 1 house)
24. *Balat* (28) (17 houses, 10 properties, 1 shop)
25. Quarter of the Gate of *Edirne* (1) (property)
26. Quarter of *Kırkçeşme* (2) (1 property, 1 non-defined)
27. Quarter of the Gate of *Limun* (3) (shops)
28. Quarter of *Sulumanastır* (4) (2 properties, 1 shop, 1 mill)

The Jews of Istanbul in the *Cibayet* register of Ayasofya 1 (1489)



□=20; □=10; □=5; □=1 (symbolizing number of Jews)

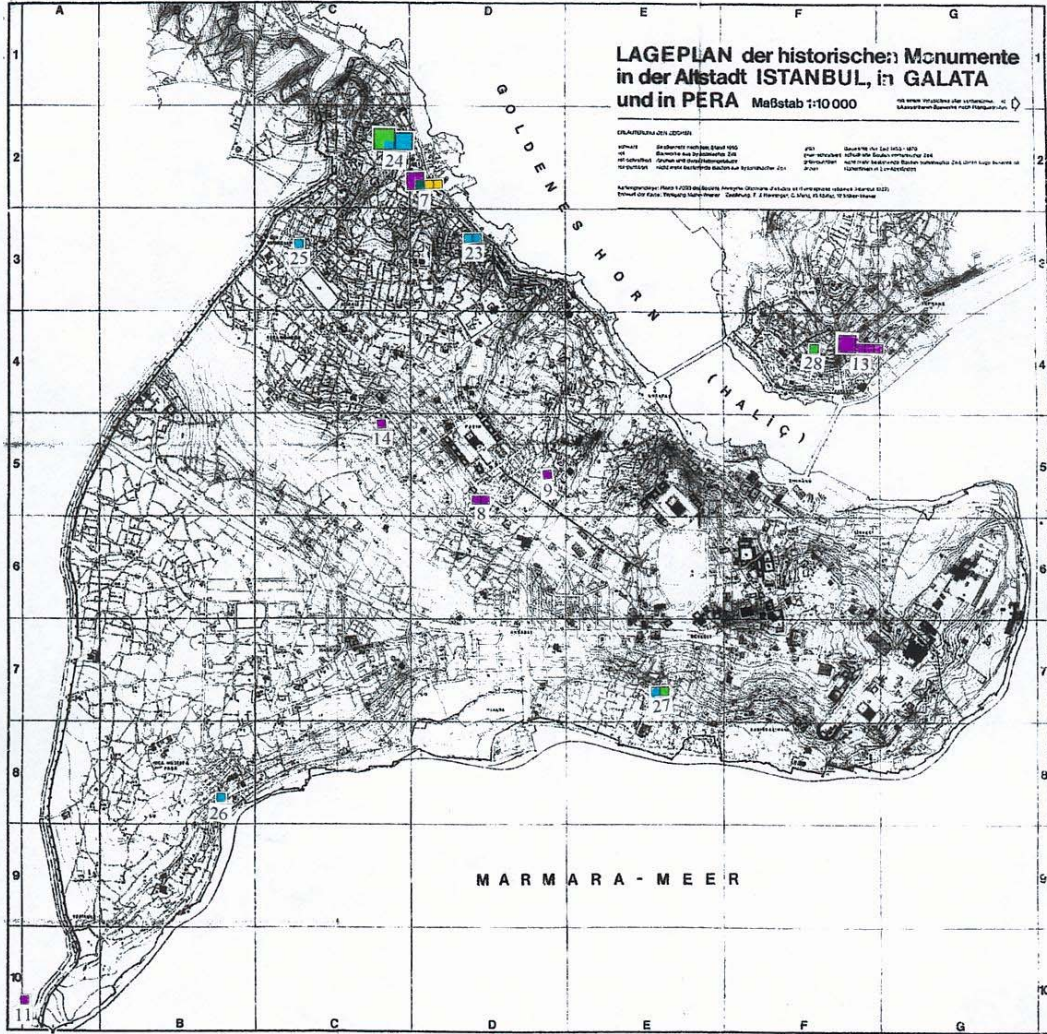
The Jews of Istanbul in *Cibayet* register of Ayasofya I (1489)
(Between *Sirkeci* and *Unkapani*)



□=20; □=10; □=5; □=1 (symbolizing number of Jews)

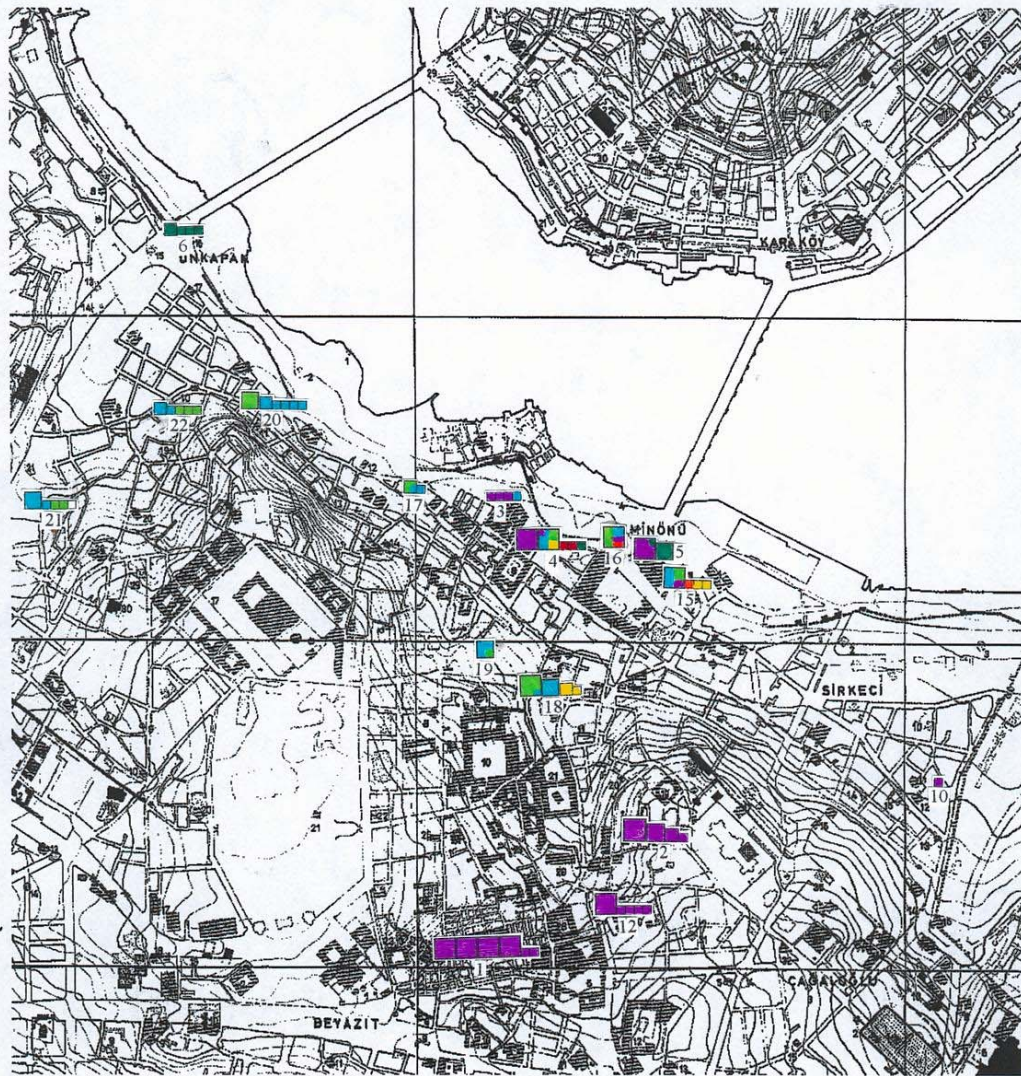
3.3.4. The List of the quarters in which Jews appear in the *cibayet* register of Ayasofya 2 (1519)

1. Bezzaziye and its environs (82) (shops)
2. Around *Mescid* of *Çakır Ağa* (36) (shops)
3. *Tahtakale* (4) (3 shops, 1 property)
4. Quarter of *Fil Damı* (43) (21 shops, 11 properties, 5 mansions, 3 non-defined, 2 storerooms, 1 ground)
5. Between the Gate of Jews and the Tower of *Halil Paşa* (30) (19 shops, 11 ground)
6. Around *Bab el-Dakiyk* (8) (grounds)
7. *Balat* (12) (8 shops, 2 grounds, 2 non-defined)
8. *Mescid* of *Dülgeroğlu* (2) (shops)
9. Quarter of *Sekbanbaşı* (1) (shop)
10. Quarter of *Elvanoğlu* (1) (shop)
11. *Sellahhane* (1) (shop)
12. *Kurşunlu Kerbarsaray* (24) (shops)
13. Quarter of *Lonca el-'atik* (13) (shops)
14. Quarter of *Mescid* of *Hvace Üveyis* (1) (shop)
15. Quarter of Jews of *Edirne* (23) (9 properties, 8 mansions, 3 shops, 3 non-defined, 1 mill)
16. Quarter of the Tower of *Halil Paşa* (20) (10 mansions, 7 properties, 1 shop, 1 mill)
17. Quarter of *Eski Bozahaneler* (6) (4 mansions, 2 properties)
18. Quarter of *'Acemoğlu* (36) (19 mansions, 11 properties, 4 non-defined)
19. Quarter of *Çelebioğlu* (10) (8 properties, 2 mansions)
20. Quarter of *Mescid* of *Sarı Demirci* (19) (10 mansions, 9 properties)
21. Quarter of *Mescid* of *Hızır Beğ Çelebi* (14) (11 properties, 2 mansions, 1 bakery)
22. Quarter of *'Azebler Hamamı* (9) (6 properties, 3 mansions)
23. Quarter of the Gate of *Fenar* (2) (properties)
24. Quarter of *Kinigoz* (30) (18 mansions, 12 properties)
25. Quarter of the Gate of *Edirne* (1) (property)
26. Quarter of *İpsomatya* (1) (property)
27. Quarter of *Hamam* of *Nişancı Paşa* (2) (1 property, 1 mansion)
28. Galata (1) (mansion)



□=20; □=10; □=5; □=1 (symbolizing number of Jews)

The Jews of Istanbul in *Cibayet* register of Ayasofya 2 (1519)
 (Between *Sirkeci* and *Unkapanı*)



□=20; □=10; □=5; □=1 (symbolizing number of Jews)

Conclusion

The analysis and discussion of the registers of the waqfiye of Fatih Mosque and the *cibayet* registers of Ayasofya Mosque sketch out the formation of Jewish communities in the remaking of Istanbul between 1453 and 1520. We can summarize our conclusions in three headings: transformation of the quarters, patterns of Jewish population, and Jewish property-holding. Maps for each register visualize three points.

Furthermore, this research also attempts to suggest a method of utilizing the Ottoman archival materials in a comparative way so as to understand the economic and social history of Jewish communities in the remaking of Istanbul. Studying the registers, contextualizing them in order to establish an equivalent basis on which comparisons could take place, comparing the information in a historical framework, and figuring out analyses of these comparisons constitute the steps of our method.

After the conquest of Istanbul, Ottoman policies to re-appropriate the city led important transformations in the places of settlement. From the appearance of the Jews in the registers, we can derive three areas of Jewish concentration: *Sirkeci-Eminönü*, *Unkapani-Tahtakale*, *Balat-Fener*.²⁰¹ The settlement of Jews in localities which were formerly (in Byzantine times) occupied by the Italian colonies (mainly between *Sirkeci* and *Unkapani*) seems to be the conscious policy by which the Ottoman government aimed the continuation of foreign trade. The process of locating the deported and immigrated population which continued during the fifteenth and sixteenth centuries transformed the quarters considerably. An analysis of the quarters in which Jews appear indicates that the names and the boundaries of the quarters changed continuously. Therefore, in analyzing Jewish settlements, the quarters should not be taken for granted. Focusing on the process of the construction of the quarters provides a better understanding of the Jewish settlements.

²⁰¹ We should note the fact that *Hasköy*, a well-known Jewish quarter, is not included in our registers. This might be related to the absence of waqf properties of Fatih and Ayasofya Mosque in this place.

Within this framework, we deal with the issue of the arrival of the Sephardic Jews in Istanbul. Previous historical belief assumes that the Jewish population increased with their arrival. Nonetheless, our registers show us that their number remained at the same level in 1489 and 1520; in other words, before and after the arrival of Sephardic Jews. When we consider the “old” Jewish population figures in 1489 and 1540, we observe a considerable decrease in the number of Jews in Istanbul. Therefore, we can deduce that the arrival of Sephardic Jews counterbalanced the effects of this decrease.

When we consider the Jewish properties in the time span, two juxtaposing tendencies appear. On the one hand, Jews tended to keep their properties within either the family or other Jews; on the other hand, Muslims tended to buy properties in Jewish quarters. Both sides had their own motivations. Jews tried not only to avoid the risk of depopulation in their quarters but also to maintain the economic power in their hand. Muslims tried to be part of the economic life of the city. The increase in the number of Muslim properties in highly Jewish populated quarters proves that Muslims were relatively more successful in obtaining their ends.

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Appendix A- The Table of Fatih 1 (1472)

Balat Bazaar (interior part of Kinkoz Gate) (line, 171)

Occupant	Kind and Characteristics of the property
Arslan the Jew	Three shops

Taraklu Gate (line, 184)

Occupant	Kind and characteristics of the property	Neighbors
Manol <i>er-rumi</i>	One-storey house	Property of Musa the Jew Property of <i>el-Hacc Mehmed el-haffaf</i>
Hrisolora <i>er-rumi</i>	Flour mill driven by horse (<i>Tahun ed-dakiyk ed-dair bil-feres</i>)	Property of İlya the Jew

Orya Gate (near) (line, 199)

Occupant	Kind and characteristics of the property	Neighbors
Şmu'il the Jew	Shop	Mansion (<i>menzil</i>) of ibn Marul (opposite)
Şmu'il the Jew (?)	Shop	Old wall (<i>cidar el-kadim</i>) of ibn Barahiye the Jew
İbn Barahiye	Shop	-
Ele'azar the Jew	Old storeroom (<i>el-mahzen el-kadim</i>)	Property of Şmuyil the Jew Property of Arslan the Jew
İliya son of Mihal the Jew	Shop	Property of Rafail the Jew Property of Yehuda the Jew Property of Arslan
Ya'kub son of (...) the Jew	Shop	-

Quarter of the Jews (line, 207)

Occupant	Kind and characteristics of the property	Neighbors
'Ali Fakih <i>el-Ankaravi</i>	Shop	Mansion of İbn Menahem

Quarter of the Jews of *Edirne* (line, 208)

Occupant	Kind and characteristics of the property	Neighbors
-	Four shops	Property of children of Elyamin the Jew
Elyamin the Jew the above-mentioned	shop	Property of Eyre (?) Property of 'Ali Fakih the above-mentioned
Zuhayr the Jew	Shop	-
Cemace the Jew	Shop	Property of Ayas el-Keşato (?) the Jew
Musa son of Menahem the Jew	Old storeroom	Property of Süleyman the physician (<i>el-hekim</i>) the Jew Property of (...)riyye the Jew
Cemace the Jew <i>el-Edirnevi</i>	Shop	Property of (sic) Arslan the Jew Property of Lize <i>er-rumiyye</i>
Arslan son of Musa the Jew	Shop	Property of Cemace the above-mentioned
Ya'kub son of Musa the Jew	Flour mill driven by horse	-

Beyt el-Fil (line, 217)

Occupant	Kind and Characteristics of the property	Neighbors	Important buildings
Lasbazarine <i>er-rumiyye</i>	Shop	Property of Cemace Property of Arslan son of Musa the Jew	-
Cemace son of Musa the Jew the above-mentioned	Soap shop	Property of İlyas son of Eytan the Jew	-
Musa son of İlyas the Jew	Old mill	Property of İlyas the Jew	-
Hurşiti (?) the Jew	Shop	-	Venetian Church
İlya and Simurya Abi İskumri	Shop	-	Venetian Church
Ya'kub son of Barahiye the Jew	Shop	Property of Marmara <i>er-rumi</i>	Opposite of <i>Beyt el-Fil</i>
Marmara <i>er-rumi</i> the above-	Shop	Property of Yakub the above-	-

mentioned		mentioned Property of İlya Makri	
İlya son of Musa the Jew	Shop	Property of İlya the Jew Property of Marmara <i>er-rumi</i> the above-mentioned Property of Niyadire the Jew	-
İlya son of Yaşu'a the Jew	Shop	Property of Mihayil the Jew Property of Musa the Jew Property of İlyas the Jew	-
Mihayil the Jew	Shop	Property of İlya son of Yaşu'a the above-mentioned Property of İlyas the Jew the above-mentioned	-
Angeliye <i>er-rumiyye</i>	Shop	Property of İlyas son of Arslan the Jew Property of Yenice the Jew Property of Arslan son of Salahiyye the Jew	-
Aharun son of Menahem the Jew	Old mill	Property of Musa son of Zimat Property of Lamine the Jew	Near Fish Gate (<i>Bab es-Semek</i>)
Kalo son of Yagob the Jew	Old storeroom	Property of Samarya son of Zimat the Jew Property of Yahud son of Salahiyye	Near Fish Gate

Quarter of *el-Hvace Ya'kub et-tabib es-sultani* (line, 233)

Occupant	Kind and characteristics of the property	Neighbors	Important Buildings
İsak son of Merkeş the Jew	Shop	Property of Yusuf <i>el-bacdar</i>	-

		Property of Musa son of Eyüb the Jew	
Yuseb son of Musa the Jew	Old storeroom	Property of Arslan son of Metkeşe (?) the Jew Property of Aharun son of Yakub the Jew	-
<i>Hvace 'Alaüddin Çelebi</i>	Shop	-	-

Quarter of *İbn Küççek Hacı* (line, 239)

Occupant	Kind and characteristics of the property	Neighbors	Important Buildings
Yusuf son of Musa the Jew	Old mill	-	-
Musa son of Arslan Musa son of Zamir the Jew	Shop of metal melter (<i>sebbaği</i>)	Property of Edine the Jew	-
Arslan the Jew	Flour mill	Property of orphans (<i>eytam</i>) of Ramazan <i>el-İzniki</i> Property of Küççek Hacı Property of orphans the above-mentioned	-

Quarter of *İbn el-'Acem el-kassab* (line, 254)

Occupant	Kind and characteristics of the property	Neighbors
Hacce Melek and Yusuf son of 'Abdullah	Shop	Property of Esav the Jew Property of Şa'ban <i>el-'ammil</i>
Aharun Yagub	Shop	Property of Yusuf the Jew the foreigner (<i>el-efrenc</i>) Property of Yusuf the other Menakeş the Jew
Yusuf the foreigner	Shop	Property of Aharun the Jew Property of Sabetay the Jew

		Property of Menakeş
Şa'ban known as <i>'allaf el-zimmi</i>	Two shops	Property of Melek the above-mentioned
Şa'ban the Jew	Shop	Property of Yesa'iya the Jew Property of Yusuf the above-mentioned foreigner Property of Metakişa <i>el-Galataviyye</i>
Elgani the Jew <i>et-tiraz</i>	Old storeroom	Property of David the Jew <i>el-Kudsi</i> Property of Şa'ban
Yesa'i the Jew	Shop	Property of Avraham the Jew Property of Metakşe the above-mentioned Property of Şabetay the above-mentioned
Aharun son of Solomon the Jew	Shop	Property of Yesa'iyeh Property of İlya son of Gerson the Jew Property of Kara Şems the merchant
Elgani the Jew	Two storerooms	Property of Şa'ban the Jew Property of David the Jew Property of Süleyman the Jew
Yagub son of İsak the Jew	Shop	Property of Yagub son of Süleyman the Jew property of Şems the above-mentioned Property of Elyamin son of Gerson the Jew
Yagub son of Süleyman the above-mentioned	Shop	Property of Yagub Property of Meyir (?) the Jew Property of Kara Şems the merchant
İstemad <i>el-Geliboluli</i> the Jew	Shop	Property of Yasak son of Lului the Jew Property of Şabetay Property of Mustafa <i>eş-şerbeti</i>
Şabetay the Jew the above-mentioned	Shop	Property of İstemad the Jew Property of Elgani the Jew
İsak <i>el-lului</i> the above-mentioned	Shop	Property of İstemad the Jew the above-

		mentioned Property of Ba'rahiye the metal melter the Jew Property of Mustafa <i>eş-şerbeti</i> the above-mentioned
Samarye son of İlyas the Jew	Old storeroom	Property of Kali the Jew Property of Yagub son of Solomon the Jew Property of Hvace Sule
Kali the Jew	Shop	Property of Samarye the above-mentioned (sic) Property of İlya son of Mordehay Property of Hvace Sule
Barahiya son of Garib the Jew	Shop	Property of 'Acem the butcher Property of İsak <i>el-lului</i> the above-mentioned
Garib the Jew	Shop	Property of Musa the Jew <i>el-fenari</i> Property of Hvace Sule
Son of 'Acem the butcher (<i>el-kassab</i>) the above-mentioned	Three butcher shops	Property of Barahiya the above-mentioned Property of Gerson the Jew
Fatma daughter of 'Abdullah	Shop	Property of Musa son of İbrahim the Jew Property of Smuyil son of Avraham

Quarter of *Hvace Keşkek* (line, 285)

Occupant	Kind and characteristics of the property	Neighbors
Elgani the Jew	Shop	-
İlya son of Avraham the Jew	Shop	Property of (sic) Kyuhude daughter of Simhak Property of Musa the Jew
Aftilyun son of Smuyil the Jew	Shop	Property of Elgani the Jew Property of Buşe the Jew Property of Smuyil son of Avraham
Buşe the Jew	Shop	Property of Elgani the Jew

		Property of Aftilyun the above-mentioned
Musa son of İlya the Jew	Shop	Property of Musa son of Yurusulmi

Quarter known as *Kazancılar* (line, 291)

Occupant	Kind and characteristics of the property	Neighbors	Important buildings
Yub son of Avraham	Shop	Property of Avraham son of Kalimekon (?) the Jew	Near <i>Zarbhane</i>
Avraham son of Aharun	Shop	Property of Elyahu son of Elgani	Near the Lodge of the Wrestlers (<i>Zaviye-i Güreşçiler</i>)

Quarter of *Hvace Şems* (line, 294)

Occupant	Kind and characteristics of the property	Neighbors
-	Two one-storey houses	Cell (<i>höcre</i>) of <i>Hvace</i> Hayrüddin Property of Aharun son of Kalomit

Quarter of *Hvace Sinan* (line, 327)

Occupant	Kind and characteristics of the property	Neighbors
<i>Hvace</i> Sinan known as <i>Saman Viren</i>	Two shops	Property of Şuca' <i>el-kösec el-Edirnevi</i> (?)

Quarter of *Sirt Hamamı* (line, 332)

Occupant	Kind and characteristics of the property	Neighbors	Important buildings
<i>Hvace</i> Hamza	Mill driven by horse	Property of Şuca' <i>el-kösec</i> Property of Arslan the Jew	-
Turud Han son of Mahki (?) İbrahim son of Tuvi Mentşe son of ... Kutuka the Jew	Five storerooms	-	Near <i>Mescid</i> of <i>Taht el-kal'a</i> and Inn (<i>han</i>) of Murad Paşa

Kutela the Jew			
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Quarter of *Aslanlu Ev* (line, 346)

Occupant	Kind and characteristics of the property	Neighbors
Selçuk	Shop	Property of <i>el-Hacc</i> Mehmed Property of the Jew the metal melter
Balaban the doorkeeper	Shop	Property of Yusuf <i>er-ragifi</i> Property of Şa'ban the Jew
Şa'ban the Jew	Shop	Property of David the Jew Property of Balaban the doorkeeper
<i>Hacc</i> Mehmed the above-mentioned	Shop	Property of (sic) Salto the Jew Property of Mevlana 'Abdi
Hamo the Jew	Shop	Property of Mehmed the above-mentioned Property of Harsuyil the Jew Property of Mevlana 'Abdi
-	Shop	Property of Harsuyil the above-mentioned Property of Mehmed the surgeon Property of Mevlana 'Abdi the above-mentioned
Hacc Mehmed <i>es-Seferihisari</i>	Shop	Property of David the Jew Property of Musa the Jew

Quarter of *Musa Beğ* (line, 399)

Occupant	Kind and characteristics of the property	Neighbors
Kosta <i>er-rumi</i>	Sultan's shop (<i>hanut es-sultani</i>)	Property of Selçuk Property of Samarya the Jew
Eliyah the tailor the Jew	Shop	Property of Huseyin <i>el-Edirnevi</i> Property of Selçuk <i>el-Edirneviyye</i> Property of Samarya

Hüseyin <i>el-Boluvi</i>	Shop	Property of Samarya Property of La'be Property of Eliyah
La'be son of Barahin (?)	Shop	Property of Hüseyin the above-mentioned Property of Mehmed <i>el-Haşişi</i> Property of Samarya the above-mentioned
Mehmed the above-mentioned	Shop	Property of La'be the above-mentioned Property of Paşa the Jew
İbrahim the Jew the metal melter	Metal melting shop	Property of Naci (?) <i>el-kalanisi</i> Property of Beskal the Jew

Quarter of *Hvace Hayrüddin* (line, 408)

Occupant	Kind and characteristics of the property	Neighbors
'Arab <i>el-Brusavi</i>	Sultan's shop (<i>hanut es-sultani</i>)	Property of Yusuf the Jew Property of Arslan the Jew
Şabetay the Jew	Shop	Property of Şadi son of İsa'lem the Jew
Şadi the above-mentioned	Shop	Property of Gülbali the Jew

Quarter of *Balaban Ağa* (line, 438)

Occupant	Kind and characteristics of the property	Neighbors
Hızır <i>Ağa</i>	Shop	Garden of Hızır <i>Beğ Çelebi</i> Property of Samarya the Jew Property of Mordehay the Jew <i>el-mevkuf li-mescid</i>

Quarter of *Kırkçeşme* (line, 440)

Occupant	Kind and characteristics of the property	Neighbors	Important buildings

Mariya the Jew	Old mill	Property of 'Abid the Jew Property of Arslan the Jew	-
İsma'il <i>el-Ankaravi</i>	Shop (in <i>Bezirhane</i>)	Property of Lazar the Jew	Near <i>Kırkçeşme</i>

Quarter of *Hammam el-'azzabin* (F1-s. 443)

Occupant	Kind and characteristics of the property	Neighbors
<i>Hacc</i> Mehmed son of Yadigar the above-mentioned	Mill driven by horse	Property of David the Jew
(...) the Jew	Mill	Property of Bahşayış Property of Yahya the Jew
Yahya the above-mentioned	Shop	-

Quarter of *Kinkoz* (line, 497)

Occupant	Kind and characteristics of the property	Neighbors	Important buildings
Fernikopulos <i>er-rumi</i>	Mill driven by horse	Property of Mordehoy the Jew	Near <i>Hvace Hekim</i> Ya'kub Tower
Kane the Jew	Mill driven by horse	Property of Samarya the Jew	-
yahudi <i>el-Galatavi</i>	Mill driven by horse	Property of İklave the Jew	-
Algazen the Jew	Mill driven by horse	Property of Kafulenyne <i>er-rumi</i> Property of Kasım <i>el-'ammil</i> property of Horo the Jew	-

Quarter of Edirne Gate (line, 525)

Occupant	Kind and characteristics of the property	Neighbors
(...)n son of Sinan Fakih	Shop	Property of Lazar the Jew Property of Samarya the Jew

Quarter of *Tob Yiküği* (line, 531)

Occupant	Kind and characteristics of the property	Neighbors
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Tuti <i>Hatun</i>	Old mill	Property of Avraham the Jew Children of Yoreb (?) <i>er-rumi</i>
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Quarter of Sulu Manastır (line, 547)

Occupant	Kind and characteristics of the property	Neighbors	Important buildings
Musa the Jew	Sultan's shop (<i>hanut es-sultani</i>)	Property of Urmim (?) <i>el-Körfözi</i> (?) Property of Todora <i>er-rumiyye</i>	Near the monastery (<i>manastır</i>)
Ya'kub <i>el-meddas</i> the Jew	Shop	-	Opposite of İbsomasya Gate
Kali the Jew	Shop	-	Next to İbsomasya Gate
Alkane the Jew	Shop	-	-

Quarter of *Gürçi* (line, 552)

Occupant	Kind and characteristics of the property	Neighbors	Important buildings
Abraham <i>en-na'al</i>	Shop	Property of Kara (...)in Property of Yani <i>er-rumi</i>	In Market of <i>el-Karamanin</i>

Kadırga Limuni (the old *Bab-ı Limun*) (line, 576)

Occupant	Kind and characteristics of the property	Neighbors	Important buildings
Yani Martodos <i>er-rumi</i>	Mill driven by horse	Property of Zimar the Jew	Church of Papa Aleksi <i>er-rumi</i>

Appendix B- The Table of Fatih 2

Quarter of the Jews of *Edirne* (f. 19b)

Kind and characteristics of the property	Neighbors	Important buildings
Mansion composed of one-storey house and upper room	Property of Arslan the Jew	-
Mansion composed of one-storey house and upper room	Property of Musa son of Bayram the Jew	-
Mill	Property of Arslan Rasonofo the Jew	-
One-storey house	Property of Mordehay the Jew	-
One-storey house	Property of Şmuyil the Jew	-
Mansion composed of one-storey house and upper room	Property of Gyavide the Jew	-
Shop	Property of Ya'kub son of Musa the Jew	-
Mansion composed of one-storey house and upper house	Property of İlyas son of Musa the Jew	-
Mansion composed of two one-storey houses	Property of Kostra the Jew	-
Mansion composed of one-storey house and upper room	Property of Elhapulos the Jew	-
Mill	Property of Paşacı Yusuf the Jew	-
Mansion composed of one-storey house	Property of Arhondisa the Jew	-
Mansion composed of one-storey house and upper room	Property of Arslan <i>el-kusec</i> the Jew	-
Mill	Property of Musa son of Bayram the Jew	-
Mansion composed of one-storey house	Property of İstağzir the Jew	-
One-storey house	Property of Panurya the Jew	-
Mansion composed of one-storey house and upper house	Property of Arhondisa the Jew	Near <i>Fil Damı</i>

One-storey house	Property of Musa son of İlyas the Jew	-
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Quarter of *Fil Damı* (f. 21b)

Kind and characteristics of the property	Neighbors	Important buildings
Mansion composed of one-storey house and two-storey house	Property of Musa the doctor the Jew	-
One-storey house	Property of Kazal the Jew	-
One-storey house	Property of Sebadiye the Jew	-
One-storey house	Property of Kornorti the Jew	Near the Fish Market (<i>Balık Bazarı</i>)
One-storey house	-	Church known as <i>Öküç Damı</i>
One-storey house	Property of İlyas Zebano the Jew	-

Quarter of Halil Pasha Tower (f. 22b)

Kind and characteristics of the property	Neighbors	Important buildings
Mansion composed of one-storey house and two-storey house	-	Next to the Church of Jews (<i>Kenisetü'l-Yahudiyyin</i>)
Mansion composed of one-storey house and two-storey house	Property of Kostra the Jew	-
One-storey house	Property of Masasiye the Jew	-
One-storey house	Property of Yusuf the Jew	-
Mansion composed of one-storey house and two-storey house	Property of David the Jew	-
Mansion composed of one-storey house	Property of Efraim the Jew	-
One-storey house	Property of İlyas the doctor the Jew	-

Quarter of *Bozahane* (f. 23a)

Kind and characteristics of the property	Neighbors
One-storey house	Building (<i>bina</i> ') of İliya the Jew
One-storey house	Building of Yuhana the Jew
One-storey house	Building of İsmail the Jew

One-storey house	Building of Elkane Erni the Jew
One-storey house	Building of İlyas the Jew
One-storey house	Building of Purno the Jew

Quarter of *'Acem Oğlu* (f. 24b)

Kind and characteristics of the property	Neighbors
Three houses	Property of Şmuyil the Jew
Four houses	Property of Ya'kub the Jew
One-storey house	Property of Yakov the Jew
Mansion composed of one-storey house and two-storey house	Property of Avraham the doctor the Jew
One-storey house	Property of Roz the Jew
One-storey house	Property of David the Jew
Five mansions, some of which next to each other, composed of one and two-storey houses	Property of Saltiyel the Jew
Four mansions, some of which next to each other, composed of one and two storey house	Property of Hayim the Jew
Mansion composed of one and two-storey house	Property of Eli'azar the Jew
One-storey house	Property of Nasan [Nathan] the Jew
Mansion composed of one-storey house and two-storey house	Property of Musa the Jew
One-storey house	Property of Ya'kov the Jew

Quarter of the *Mescid* of *Çelebioğlu* (f. 26b)

Kind and characteristics of the property	Neighbors
One-storey house	Property of Musa the Jew
One-storey house	Property of Yusuf the Jew
Mansion composed of one-storey house and upper room	Property of İlyas the Jew

Quarter of *Kara Şems* (f. 27a)

Kind and characteristics of the property	Neighbors	Important
Mansion composed of one-storey house and upper room	Property of Yahya the Jew	-
Three mansions	Property of Perto the Jew	-
Mansion composed of one-storey house and two-storey house	Property of Serane the Jew	-
Two one-storey houses	Property of Samarya the Jew	Near <i>Taht al-kal'a</i>

Quarter of the *Mescid of Hvace Sinan* known as *Samanvirani* (f. 30a)

Kind and characteristics of the property	Neighbors	Important buildings
Mill	Property of Arslan son of Marul the Jew	Near <i>Sirt Hammamı</i>

Quarter of the *Mescid of Hızır Beğ Çelebi* (f. 31a)

Kind and characteristics of the property	Neighbors
Lower house known as <i>Bezirhane</i>	Property of Süleyman the Jew

Quarter of *'Azebler Hammamı* (f. 31a)

Kind and characteristics of the property	Neighbors
Mill	Property of İsmail the Jew
Mansion composed of two one-storey houses and two-storey house and courtyard (<i>muhavvata</i>)	Property of Tursun the Jew

Un Kapısı (f. 32b)

Kind and characteristics of the property	Neighbors	Important buildings
Four shops	Property of Yahya the Jew	In Market (<i>suk</i>) of <i>Unkapısı</i>

Quarter of the *Mescid* of Sarı Demirci (f. 34a)

Kind and characteristics of the property	Neighbors
Shop composed of upper	Property of Lerin the Jew
Two houses	Property of İsmail the Jew
Mansion composed of shop and upper room	Property of İbrahim the Jew
Mansion composed of shop and upper room	Property of <i>el-mer'at el-mevsume be-Ture</i> the Jew
Three houses	Property of Salto the Jew
House composed of upper	Property of Yahya the Jew

Quarter of Hızır Beğ *Çelebi* (f. 36b)

Kind and characteristics of the property	Neighbors
Cells (<i>höcerat</i>)	Property of Yesa'ya the Jew

Quarter of *Kinigoz* (f. 42b)

Kind and characteristics of the property	Neighbors
One-storey house	Property of Musa the Jew
Two one-storey houses	Property of Salahiya the Jew
Two one-storey houses and one shop	Property of İlyas son of Samarya the Jew
One-storey house	Property of Rahil the Jew
Three one-storey houses one of which has an upper room	Property of İlyas the Jew
Two one-storey houses one of which has an upper house	Property of Marul the Jew
Four one-storey houses	Property of Mihail the Jew
One-storey house and one shop	Property of Banudi the Jew
Three one-storey houses	Property of Habib son of Aharon the Jew
One-storey house	Property of Musa the Jew
Three one-storey houses and one shop	Property of Habib son of Aharon the Jew
Shop known as <i>Boyahane</i> and upper room	Property of Kali the Jew

Quarter of Edirne Gate (f. 45a)

Kind and characteristics of the property	Neighbors
Mill	Property of Lazari the Jew

Quarter of *Ibthomasya* (f. 46b)

Kind and characteristics of the property	Neighbors
One-storey house	Property of Musa son of Avraham the Jew

Quarter of the *Mescid* of *'Acemoğlu* (f. 52b)

Kind and characteristics of the property	Neighbors
One-storey house	Property of Musa the Jew
One-storey house	Property of Elkane the Jew

Quarter of *Halil Paşa* (f. 53a)

Kind and characteristics of the property	Neighbors
Shop known as <i>Boyahane</i>	Property of Thamarya son of Kalyo the Jew

Quarter of *Fil Damı* (f. 53a)

Kind and characteristics of the property	Neighbors
One-storey house	Property of Musa son of Buzac the Jew

Appendix C- The Table of Ayasofya 1 (1489)

Bezzaziye (f. 1a)

Occupant	Kind of the property
İlya Jew	<i>Sanduk</i>
‘Azeb Jew	<i>Köşe</i>
Yusuf Jew	<i>Sanduk</i>
İbrahim Jew	<i>Sanduk</i>
Süleyman Jew	<i>Sanduk</i>
Arslan Jew	<i>Bab</i>
Ya’kub Jew	<i>Bab</i>
Musa Jew	<i>Bab</i>
Alaman Jew	<i>Bab</i>
(...) Jew	<i>Bab</i>
(...) Jew	<i>Bab</i>
Yehuda child of İstemad	<i>Bab</i>
Süleyman Jew	<i>Bab</i>
İlyas Yehuda	<i>Bab</i>
Ya’kub Menahil	<i>Bab</i>

The shops of *hurfets* around the *Mescid* of *Çakır Ağa* (f. 3b)

Occupant	Kind of property
Sinan Jew	<i>Bab</i>
Kalfa Jew	<i>Bab</i>
Musa Jew	<i>Bab</i>
İsmail Jew	<i>Bab</i>
Musa Jew	<i>Bab</i>
Kaludi	<i>Bab</i>

İstemad	<i>Bab</i>
Yohan Jew	<i>Bab</i>
Yusuf Jew	<i>Bab</i>
Şa'ban Jew	<i>Bab</i>
Paşahun Jew	<i>Bab</i>
Arslan Jew	<i>Bab</i>
İlyas Jew	<i>Bab</i>
Yoror Jew	<i>Bab</i>
Ya'kub Jew	<i>Bab</i>
İstemad	<i>Bab</i>
Şa'ban Jew	<i>Bab</i>
Jew	<i>Bab</i>
Yusuf Jew	<i>Bab</i>
Musa Jew	<i>Bab</i>
İlyas Jew	<i>Bab</i>

Jews of various *hurfets* (f. 4a)

Occupant	Kind of property
İbrahim Jew	<i>Bab</i>
İlyas Jew	<i>Bab</i>
Ele'azar	<i>Bab</i>
Efrad	<i>Bab</i>
(...) Jew	<i>Bab</i>
Kalud	<i>Bab</i>
David	<i>Bab</i>
İlyas son of Arslan	<i>Bab</i>
Damil Jew	<i>Bab</i>
Baruh Jew	<i>Bab</i>
İstemad	<i>Bab</i>

Aharon Jew	<i>Bab</i>
Musa son of Menahim	<i>Bab</i>
(...) Jew	<i>Bab</i>
Yusuf son of Menahim	<i>Bab</i>
Arslan Jew	<i>Bab</i>
İlya son of Yusuf	<i>Bab</i>
İbrahim Jew	<i>Bab</i>
Yusuf Jew	<i>Bab</i>
Avraham	<i>Köşe</i>
Menahim Jew	<i>Köşe</i>
Samarya son of (...)	<i>Bab</i>
Süleyman Jew	<i>Köşe</i>
Eleya Jew	<i>Bab</i>
Kal'a Jew	<i>Bab</i>
Mordehay Jew	<i>Bab</i>
Arslan Jew	<i>Bab</i>
İshak Jew	<i>Bab</i>
Musa Jew	<i>Bab</i>
İbrahim Jew	<i>Bab</i>
Musa Jew	<i>Bab</i>
Musa Jew	<i>Bab</i>
(...) Jew	<i>Bab</i>
İshak Jew	<i>Bab</i>
Şa'ban Jew	<i>Bab</i>
Mihayil	<i>Bab</i>
Musa Jew	<i>Bab</i>
İshak Jew	<i>Bab</i>
Musa Jew	<i>Bab</i>
İbrahim Jew	<i>Bab</i>

Musa Jew	<i>Bab</i>
Musa Jew	<i>Bab</i>
Nesim Jew	<i>Bab</i>
Davud Jew	<i>Bab</i>
Samarya Jew	<i>Bab</i>
İbrahim Jew	<i>Bab</i>
Avraham	<i>Bab</i>
İlya	<i>Bab</i>
Salil Jew	<i>Bab</i>
İlya Jew	<i>Bab</i>
Yasef Jew	<i>Bab</i>

Quarter of *Hacı Halil* (f. 7b)

Occupant	Kind and characteristics of the property	Neighbors	Important buildings
-	-	Mordehay Jew	-
-	House and shop	House of Birgo the Jew House of Mihayil the Jew	-
-	Shop	Musa the Jew (...) the Jew	-
-	shop	Musa the Jew Alkane the Jew	-
-	mansion composed of one-storey house	Musa the Jew	Near <i>Fil Tamı</i>

Quarter of the Tower of *Halil Paşa* (f. 7b)

Occupant	Kind and characteristics of the property	Neighbors
-	House known as <i>Boyahane</i>	Property of Samarya the Jew Property of Şabethay the Jew

Quarter of *Saruca Paşa* (f. 9b)

Occupant	Kind of property
(...) Jew	<i>Bab</i>

Around *Taht el-kal'a* (f. 10a)

Occupant	Kind of property
İshak Jew	<i>Bab</i>
Şa'ban Jew	<i>Bab</i>
Mihayil	<i>Bab</i>
Musa Jew	<i>Bab</i>
Yason the Jew	Property (neighbor)

Quarter of *Mehmed Paşa* (f. 15a)

Occupant	Kind of property
Jew the metal melter	<i>Bab</i>

Quarter of *Fil Tamı* near the Gate of the Fish (f. 15a)

Occupant	Kind and characteristics of the property	Neighbors	Important buildings
-	Mansion known as (...) <i>evi</i> , composed of one-storey house and courtyard	Building of (...) Jew	Building of <i>Baylos</i>
Musa the Jew	Shop	Property of Yakob the Jew Property of Marya <i>en-nasraniye</i> Property of Arslan <i>el-köseç</i>	-
Papas	Shop	Property of Arslan the Jew Property of Panurye	-
Samarya	Shop (in <i>Sabunhane</i>)	Property of Panurye	-

		Property of Arhondisa	
Musa the Jew	Shop	Property of İlyas the Jew	Near <i>beyt el-fil</i>
Komena	Shop with room	Property of Makura the Jew	-
Musa <i>el-(...)</i>	Shop	-	Near <i>beyt el-fil</i>
Musa the above-mentioned	Shop	Property of İlya son of Musa Property of (...) Property of Panarya	Near <i>Fil Tamı</i>
Simon the Jew	Shop	Property of Musa the Jew Property of Musa the doctor Property of (...)	<i>Beyt el-Fil</i>
Verese Andiryanko	Shop	Building of Angelina Building of Arslan the Jew	-
İlyas son of Musa	Shop	Property of (...) Property of Ayas <i>es-silahi</i>	-
Yani <i>et-Trabzoni</i>	Shop	Property of Musa the doctor Property of Andirminkos <i>en-nasrani</i>	-
Yunus the Jew	Shop	Property of Musa the Jew Separya İlyas <i>es-silahi</i>	-
Samarya the Jew	Shop	Property of (...) the Jew İlyas <i>es-silahi</i>	-
Thomadi	Shop <i>el-(...)</i>	Property of (...)	Near the Gate of the Fish
Kalyo the Jew	Shop	Property of Konor(?) Property of İlya the Jew <i>bil-hanut es-sultani</i>	-
Musa	Sultanic shop (<i>el-hanut es-sultani</i>)	-	-
Aharon the Jew	Mill driven by horse	Property of İlya the Jew	Near the Fish Market

		Property of (...) the Jew	
Yehuda	Shop	Property of Samarya son of Zimarya Property of Yehud son of Salahiye	Next to the house known as <i>Öküç Tamı</i>
Musa son of İlyas	Lower house with room	-	-
İlyas son of Mihayil the Jew	Shop	Property of (...) Property of Yehuda	Near the Gate of the Wood
Yehuda	Shop	Property of İlyas Rabani the Jew Property of İlyas the other the Jew Property of Arslan	Near <i>Fil Tamı</i>
İlya the Jew	Shop	Church of Jews	Near the tower of <i>Halil Paşa</i>
	Mansion composed of upper and lower (<i>el-'ulviyat ve es-süfliyat</i>)	Property of (...) the Jew Property of Şa'ban <i>el-komin</i> Building of Komena	-
Fostira	Shop	Building of David the Jew Property of Sebatay the Jew	-
Fostira the above-mentioned	Shop	Property of Matasiya Sultanic waqf (<i>vakf es-sultani</i>)	-
(..) the Jew	Shop	Property of (...) the Jew Property of İbrahim the converted (<i>el-mühtedi</i>)	-
(...) the above-mentioned	Shop	Property of David the Jew Property of Arslan the Jew Property of Murad <i>es-silahi</i>	-
David the Jew	Shop	Property of İbrahim the converted Building of (...) the above-mentioned	-

(...) the above-mentioned	Shop	Property of İbrahim the Muslim	-
Efram the Jew	Shop	Sultanic waqf (<i>vakf es-sultani</i>)	-

Quarter of *Kinigoz* (f. 37a)

Occupant	Kind of property	Neighbors	Important Buildings
Jew İlyas	<i>Bab</i>		At the site (<i>mevki</i>) of Bazaar of <i>Balat</i>
Kaludi	<i>Bab</i>		At the site of Bazaar of <i>Balat</i>
Musa Jew	<i>Bab</i>		At the site of Bazaar of <i>Balat</i>
Kimya (?) Jew	<i>Bab</i>		At the site of Bazaar of <i>Balat</i>
Kara Nikoni	Mill driven by horse	Property of Mordehay	-
Children of Alkane	Mill driven by horse	Property of Samarya	-
Davud and Kalave and Galati	Mill driven by horse	Property of Kalave	-
Wife of Ela'zar	Land of a mill	Property of Kakolina Property of Kasım <i>el-acel</i> Property of Çoru	-

Quarter of the Jews of *Edirne* (f. 24a)

Occupant	Kind of the property	Neighbors	Important buildings
Şmuyil <i>el-küllati</i>	Shop with upper (<i>Hanut ma'a 'ulvi</i>)	Property of Şmuyil <i>el-küllati</i>	Near the Gate of <i>Orya</i>
(...)	Mansion composed of shop with upper	Property of Musa son of Bayram Property of Mariya <i>en-nasraniyye</i>	-
İlyas the Jew	Sultanic shop (<i>el-hanut es-sultani</i>)	Property of Mariya	-
(...)	One-storey house with room	Property of Arslan	Near <i>Hamam-ı Yahudiyyin</i>
Avraham	Old mill	Property of Arslan the Jew	-

Verese Ya'kub	One-storey house with room	Property of Ya'kub the Jew	-
Ele'azar	One-storey house	Property of Smuyil the Jew Property of Arslan the Jew	-
Borsiloz	One-storey house with shop	Property of Borsiloz	-
David the Jew	One-storey house	Property of Hacı Hızri <i>Hatun</i> Property of Borsiloz	-
İlya son of Menahim	Shop	Property of İlya son of Menahim	-
Musa the Jew	One-storey house with its room	Property of Menahim son of Musa	-
İlyas son of Musa	Shop with room	Property of İlyas son of Musa	-
Kali and Simo	Two one-storey houses	Property of Fostira Property of Naima	-
Ya'kub	Shop	Property of (...)	-
(...) son of İlyas the above-mentioned	Shop	-	-
İlyas	Shop	Property of 'Ali	-
Yusuf son of Musa	Old storeroom	Property of Arslan the Jew Property of Aharon the Jew	-
Arhondisa	One-storey house with room	Property of Elhabulos Property of (.....)	-
Inheritor (<i>verese</i>) Bayram	Mansion composed of shop and one-storey house	Property of Ya'kub Property of Marya	-
Sinan Beğ and Lazari and (...)	Mill driven by horse	Property of Paşah	-
İlyas son of Menahem	Shop	Property of Arhondisa Property of İlya (...)	-
Musa son of Arslan	Shop	Property of Arslan <i>el-kösec</i>	-
İlyas	Mill driven by horse	Property of Musa son of Bayram	-
Yahusu'a	Shop	Property of Musa the Jew Property of İsti'aze	-

Quarter of *Eski Bozahaneler* (f. 25b)

Occupant	Kind of property	Neighbors	Important buildings
Verese İlyas the doctor	Shop	Property of Yusuf the converted Sultanic property (<i>mülk es-sultan</i>)	-
Aşer the Jew	One-storey house	Property of İlya the Jew Sultanic waqf (<i>vakf es-sultani</i>)	-
‘Aşer	Other one-storey house	The above-mentioned waqf (<i>vakf el-mezbur</i>) building of ‘Aşer the above-mentioned	-
(...)	Other one-storey house	Building of İlya Building of İsmâ’il The above-mentioned waqf	-
Smuyil the above-mentioned	(...)	Building of ‘Aşer the above-mentioned Sultanic waqf (<i>vakf es-sultani</i>) building of (...)	-
İlya son of Kalyo	One-storey house	Building of Smuyil Sultanic waqf	-
Ermeni	One-storey house	Building of İlya and Alkane	-
İkseno	One-storey house	Building of Aşer (?) the Jew İlya the Jew	-
Verese Matatiya	One-storey house with upper	Building of Şabethay and Matatiya	-
İlya <i>es-sarrağ</i>	One-storey house	Property of Lutfi <i>el-mircel</i> Building of Bortho	-

		Sultanic waqf	
Bortho the above-mentioned	One-storey house	Building of İlya Building of Hasan (...) Sultanic waqf	-
Musa Matatiya el-(...)	One-storey house	Building of ‘Abdurrahman Building of (...) the Jew	<i>Mescid of el-Hacc Halil</i>

Quarter of Jews near *Taht el-kal’a* (f. 26b)

Occupant	Kind of the property	Neighbors	Important buildings
Kenan <i>el-fukkai</i>	Mansion composed of one-storey, upper, shop and courtyard	Property of İsak the Jew Building of İshak <i>es-sellah</i>	-
-	Two mansion composed of shop, courtyard	Building of (...) the Jew İlya el-Jew	-
(...)yamun the Jew	Two one-storey houses, room, courtyard	Property of İstemad the Jew	Inn known as <i>Baş Kapanı</i>
Alkane and Bali the Jews	Three mansions	Property of Smuyil and Alkane	-
Mordehay	Shop	-	-
David <i>el-Makdusi</i>	Mansion composed of two one-storey houses, firm, courtyard	Building of Saltoyil and Alkane (...) David the above-mentioned and Mehmed son of Alkane	-
Yusuf son of Saltoyil	One-storey house	Building of David <i>el-Makdusi</i> Building of Alkane	-
Alkane the above-mentioned	Mansion composed of upper, one-storey and courtyard	Building of David and Yusuf and Nathan the Jews	-

Inheritor Alkane	Old storeroom	House of İbrahim <i>Çelebi</i>	-
Nathan Şa'ban the Jew	Two one-storey houses with upper	Building of Alkane and İstemad the Jews	-
İstemad the Jew	One-storey house with room	Building of Nesim the Jew Building of Nathan the above-mentioned	-
Nesim the Jew	Mansion composed of upper, one-storey and courtyard	Property of İshak and İstemad the Jews	-
İsak the above-mentioned	One-storey house with room	building of İsak son of Alkane	-
Samarya	Mansion composed of upper, one-storey, small courtyard	building of İsak the above-mentioned building of Smuyil the Jew	-
Smuyil the above-mentioned	Mansion composed of upper, one-storey, courtyard	(...)-i 'Acemoğul	-
Samarya son of İlya	Old storeroom	building of Kali and Ya'kub son of Salamon property of <i>Hvace</i> (...)	-
-	Butchers' shops	Building of Barahiya Building of Girson	-
Benyamin the Jew son of Yusuf	Eight cells with one-storey house and two-storey house	Property of Ele'azar Property of İslim Hatun Property of Musa the converted	-
İlyas <i>el-köseç</i>	One-storey house	Property of İlyas the doctor property of Musa the converted building of Ele'azar	-
İsak the Jew	One-storey house with upper	Property of Musa the above-mentioned	-
Musa son of Zamarya	One-storey house	building of İsak and (..)	-
Fatma <i>Hatun</i>	Shop	building of Musa and Smuyil the	-

		Jews	
İlya son of Mantaş	Mansion composed of upper and one-storey	building of Simon the merchant building of Avraham the Jew	-
-	One-storey house	Building of Samarya and Ya'kub the Jews property of Simon <i>el-esved</i> in the hand of Kalyo the Jew	-
-	One-storey house with upper	Property of Simun the above-mentioned Building of Ya'kub the Jew in the hand of Girson the Jew	-
İlya Salo son of Yakob	Shop	Building of Ya'kub son of Salomon Property of Simun <i>el-esved</i> the above-mentioned Building of İlya son of Girson	-
Avraham son of Girson	Mansion composed of upper and one-storey	Building of Simun <i>el-esved</i> the above-mentioned Building of Girson and Yesa'ya	-
Samarya	One-storey house with upper	Property of Simun <i>el-esved</i> Building of Yesa'ya Yusuf the foreigner	-
Yusuf the foreigner (<i>el-efrenc</i>)	One-storey house with upper	Property of Samarya Property of Avraham	-
Avraham the above-mentioned	One-storey house with upper	Property of Yusuf the foreigner Property of İlya the Jew	-
İlyas the foreigner	Mansion composed of upper and one-storey	Property of Avraham and Musa	-
Hasan son of Yakob	One-storey house with upper	Building of Şa'ban the Jew	-
Şa'ban and Musa	Two one-storey houses with	Building of Hasan	-

	upper	Building of Rona the Jew	
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Quarter of *Alaca Hamam* near *Taht el-kal'a* (f. 27b)

Occupant	Kind of property	Neighbors
-	Church of Jews	Building of Kalo
Marasane (?)	One-storey house	Building of (.....)
İlya son of Musa	One-storey house with upper	Property of İlya son of Kalomit Property of Yahya the Jew
Çakır Ağa	Two one-storey houses	Property of Musa son of Yona and (...)
İlya the Jew	One-storey house with upper	Property of Yoso the Jew
Samarya the Jew	One-storey house	Property of İlya and Musa the Jews
Marya and İlyas	One-storey house with upper	Property of Barba
Musa <i>el-cufi</i>	One-storey house with room	Property of David son of (...)
Mustafa <i>el-(...)</i>	Shop	Hacı Safine <i>Hatun</i>

Quarter of *Çelebioğlu* (f. 28b)

Occupant	Kind of the property	Neighbors
'Aişe <i>Hatun</i> daughter of Tura <i>el-hamami</i> (.....) in the hand of Yehuda	Shop	(...)

Quarter of *Hvace Hamza* known as *Kör Hamza* (f. 28b)

Occupant	Kind of the property
İstemad	Two mansions

Quarter of *Yeni Bezzaz* (f. 30a)

Occupant	Kind of the property	Neighbors
<i>Hvace Hamza</i> the merchant	Mill driven by horse	Property of İlyas <i>el-kösec</i> the above-mentioned

		Property of Arslan son of Aharon
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Quarter of *Arslanlu Ev* (f. 32b)

Occupant	Kind of the property	Neighbors
Musa the Jew	Two shops	Property of el-Hacı Mehmed el-Magnisavi Property of es-sebbağ the Jew
Yabok	Shop	Property of Yusuf <i>er-ragifi</i> Şa'ban the Jew
David Physician (<i>hekim</i>)	One-storey house with room and shop	Property of Salomon the Jew
Yabok	Shop	Property of Yabok
Yabok the above-mentioned and Aryeni	Shop	Property of David the Jew Property of Balaban the above-mentioned
Hacı Mehmed the above-mentioned	Shop	Property of Salto the Jew Property of Mevlana 'Abdi <i>Hvace</i>
Salto	Shop	Property of Mehmed and <i>Hvace</i> 'Abdi and Harsuyil
Kaya <i>es-sabuni</i>	Sultanic shop (<i>el-hanut es-sultani</i>)	Property of Harsuyil Property of Mehmed the surgeon (<i>el-cerrah</i>)
Mehmed es-Seferihisari in the hand of Hasan <i>el-na'al</i>	Shop	Property of David the Jew Property of Musa the Jew
'Ali and Smuyil	Two mansions composed of upper and one-storey	Property of Hasan <i>el-na'al</i>
-	Sultan's shop (<i>el-hanut es-sultani</i>)	Property of Samarya
Avraham the Jew	Shop	Property of Hasan el-(...) Property of Selçuk and Samarya

Quarter of *el-Hacı 'Abdi* (f. 33a)

Occupant	Kind of the property	Neighbors
David the Jew	One-storey house and courtyard	Property of Samarya
Hüseyin <i>el-Boluvi</i>	Shop	Property of Samarya and Ace the Jews Property of İlya in the hand of Salomon the Jew
Ace the above-mentioned	Shop	Property of Hüseyin Property of Mehmed <i>el-haşiş</i> Property of Samarya the above-mentioned
Arslan	Shop	Property of Ace and Paşa
Ümmü <i>Hatun</i>	Metal melting shop	Property of (...) <i>el-kalanisi</i> Property of Baskal the Jew

Quarter of *Hvace Hayrüddin* (f. 33a)

Occupant	Kind of property	Neighbors
Şemsüddin el-'aza(?) and Yusuf the Jew	Two shops	Property of Şems <i>el-haffaf</i> Property of Yusuf el-'Aşık <i>li-Hvace remmal</i>
'Arab <i>el-brusavi el-macul</i>	Sultanic shop	Property of Yusuf and Arslan the Jews
Musa and Barahiya	Shop	Property of Şadi son of Smuyil
Şadi the above-mentioned	Shop	Property of Paşa the Jew

Quarter of *Hızır Beğ Çelebi* (f. 33b)

Occupant	Kind of property	Neighbors	Important buildings
Malika the Jew	Mill driven by horse	-	-
Hızır <i>Ağa</i>	Two shops	Property of Samarya Property of Resul <i>el-mücahid</i>	Garden of (<i>hadika</i>) Hızır <i>Beğ Çelebi</i>

Quarter of *Kapan-ı Dakik* (f. 34b)

Occupant	Kind of the property	Neighbors	Important buildings
Smuyil the Jew (occupant of one shop)	Five shops	-	-
İbrahim son of Hamza and Ahmed son of İbrahim	Mill driven by horse	Property of David the Jew	Near <i>Hamam el- 'Azzabin</i>
Lazari	Mill driven by horse	Property of (...) <i>el-Geliboluvi</i>	-
Ya'kub the Jew	Old house and shop	Property of (...) <i>el-Geliboluvi</i> Property of Güşayış(?) the metal melter Property of İlyas the Jew <i>es-Sofyavi</i>	-
Şirmerd <i>er-rumi</i>	Sultanic shop	Property of Hayrüddin <i>el-meddas</i> Property of Kirane <i>er-rumiyye</i>	-
İlya the Jew	Shop	-	-
Mevlana Yunus	Shops	Property of Yar Ahmed <i>el-Erzincani</i>	-
Children of <i>Hacı</i> Sinan son of (...)	Shop	Waqf of <i>el-Hacc</i> Halil	-

Balat (f. 37b)

Occupant	Kind of the property	Neighbors
Avraham the Jew	Shop known as <i>Bezirhane</i>	-
Yusuf son of Ya'kub Rahel daughter of Metatiya Children of Ester İlya son of Avraham	Three houses with shop	Property of (...) son of Aharon
Kali	Four one-storey houses	-

İlyā <i>el-Ohrivi</i> Kalyo the doctor the above-mentioned		
-	Mill driven by horse	Property of Anatos <i>en-nasrani</i> Property of Kirane <i>en-nasraniye</i> Property of (.....) Property of Makor the Jew
İlyā and Rahil	One-storey house	Property of Salahiye
İlyā son of Yakob and İlyā son of Salahiye and Mevlana ‘Aşiki	Three one-storey houses	Property of Samarya son of İlyas
Şabethay the Jew	One-storey house	Property of Rahil the Jew
Samarya <i>es-Selaniki</i> and Mihal the Jew	Two one-storey houses one of which has an upper room	Property of Marul
Ya’il and Musa and Danyal and İlyā and Karaca	Five one-storey houses	Property of Gerason
(...)	Four one-storey houses	Property of Mihayil the Jew
Pothu and Kaludi and Soto	One-storey house with shop	Property of Kaludi and Osef the Jews
Arslan son of Marul	Three one-storey houses one of which has an upper room	Property of Habib son of Aharon Property of Musa the Jew
Arakir	One-storey house	Property of Musa and Habib the above- mentioned

Quarter of the Gate of *Edirne* (f. 38b)

Occupant	Kind of the property	Neighbors
Şa’ban son of (...)	Shop	Property of Menahem and Lazari the Jews

Quarter of *Kırkçeşme* (f. 39a)

Occupant	Kind of the property	Neighbors	Important buildings
İsmail <i>el-Ankaravi</i>	House known as <i>Bezirhane</i>	Property of Lazari and İlyā the Jews in the hand of Hırman the Jew	Opposite of <i>Kırkçeşme</i>

Quarter of *Bab-i Limun* (in *Karye es-sevda*) (f. 48a)

Occupant	Kind of the property
Kaludi	Shop
Samarya Jew	Shop
Kaludi	Shop

Quarter of *Sulu Manastir* (f. 53b)

Occupant	Kind of the property	Neighbors	Important buildings
Musa the Jew	Sultanic shop	Property of Avraham	-
Arhondisa	Mill driven by horse	Property of Zimara the Jew	Church

Appendix D- The Table of Ayasofya 2 (1519)

Bezzaziye (f. 1a)

Occupant	Kind of the property
Moşe Jew	<i>Sanduk</i>
Samarya Jew	<i>Sanduk</i>
Yahuda	<i>Sanduk</i>
‘İsa Bali	<i>Sanduk</i>
Mihayil and İbnyamin	<i>Zaviye</i>
Çelebi Jew	<i>Zaviye</i>
Mordehay	<i>Zaviye</i>
Jew Çelebi	<i>Sanduk</i>
Salomo Jew	<i>Sanduk</i>
İbnyamin and Eliya and Musa	<i>Zaviye</i>
Şmuyil Jew	<i>Zaviye</i>
Menahem son of Marul	<i>Sanduk</i>
İbnyamin Jew	<i>Sanduk</i>
Avraham Jew	<i>Sanduk</i>
Musa (?)	<i>Sanduk</i>
Avraham Jew	<i>Sanduk</i>
Mordehay	<i>Sanduk</i>

Around Bezzaziye (f. 4b)

Occupant	Explanations	Kind of the property
Yusuf Jew	<i>hırfet üs-sayağın</i> and <i>es-sarrafin</i> shops next to the eastern wall of <i>Bezzaziye</i>	<i>köşe</i>

Sinan Jew	<i>hirfet üs-sayağın</i> and <i>es-sarrafin</i> shops next to the eastern wall of <i>Bezzaziye</i>	<i>Köşe</i>
Musa Jew	<i>hirfet üs-sayağın</i> and <i>es-sarrafin</i> shops next to the eastern wall of <i>Bezzaziye</i>	<i>Köşe</i>
Menahem and İshak	<i>hirfet üs-sayağın</i> and <i>es-sarrafin</i> shops next to the eastern wall of <i>Bezzaziye</i>	<i>Bab</i>
Süleyman Yahud	<i>hirfet-i Bazar-ı Gelincik</i> shops next to the northern wall of <i>Bezzaziye</i>	<i>Bab</i>
Child of Memi and Yusuf Jew	<i>hirfet el-kalanisin</i> shops next to the northern wall of <i>Bezzaziye</i>	<i>Köşe</i>
Yusuf and Yahya and David Jew	<i>hirfet el-kalanisin</i> shops next to the northern wall of <i>Bezzaziye</i>	<i>Bab</i>
Ya'kub and David and Yahya	<i>hirfet el-kalanisin</i> shops next to the northern wall of <i>Bezzaziye</i>	<i>Köşe</i>
Ya'kub and Menahem	<i>hirfet el-kalanisin</i> shops next to the northern wall of <i>Bezzaziye</i>	<i>Bab</i>
Menahem	<i>hirfet el-kalanisin</i> shops next to the northern wall of <i>Bezzaziye</i>	<i>Köşe</i>
Mezra'il (?) Jew	Shops opposite to the <i>hirfet el-kalanisin</i> shops which are next to the northern wall of <i>Bezzaziye</i>	<i>Bab</i>
Abraham Jew	Shops opposite to the <i>hirfet el-kalanisin</i> shops which are next to the northern wall of <i>Bezzaziye</i>	<i>Bab</i>
Musa Jew	Shops opposite to the <i>hirfet el-kalanisin</i> shops which are next to the northern wall of <i>Bezzaziye</i>	<i>Bab</i>
Şuca' (?)	Shops opposite to the <i>hirfet el-kalanisin</i> shops which are next to the northern wall of	<i>Bab</i>

	<i>Bezzaziye</i>	
‘Aşer and El’iya and Harun	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Eliya Jew	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Köşe</i>
Eliya and Harun Jew	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Harun and Musa	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Köşe</i>
Musa and Salem	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Yahya Jew	<i>hirfet of Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Köşe</i>
Paşah and Avraham	<i>hirfet of the Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Meyiş (?)	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Köşe</i>
Yusuf and Jew son of Arslan	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Meyiş (?)	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Köşe</i>
Şuca’ and İshak (?)	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Şepetay Jew	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Köşe</i>
Mordehay	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Arslan Jew	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Köşe</i>

Kalo and Şa'ban (?)	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Eliya son of Şa'ban	<i>hirfet el-Yahudiyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Köşe</i>
Samarya	<i>hirfet the Jewyyin</i> shops next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Avraham Jew	Shops opposite to the <i>hirfet el-Yahudiyyin</i> shops which are next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Musa and Samarya (?)	Shops opposite to the <i>hirfet el-Yahudiyyin</i> shops which are next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Samarya and Bekir	Shops opposite to the <i>hirfet el-Yahudiyyin</i> shops which are next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Avraham	Shops opposite to the <i>hirfet el-Yahudiyyin</i> shops which are next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Yomtovi	Shops opposite to the <i>hirfet el-Yahudiyyin</i> shops which are next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Belhu and İshak	Shops opposite to the <i>hirfet el-Yahudiyyin</i> shops which are next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
Samarya and Menahem Jew	Shops opposite to the <i>hirfet el-Yahudiyyin</i> shops which are next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
İshak Jew	Cuhayyin and kavvasin shops which are next to the shops opposite to the <i>hirfet el-</i>	<i>Bab</i>

	<i>Yahudiyyin</i> shops which are next to the southern wall of <i>Bezzaziye</i>	
Şa'ban Jew	Cuhayyin and kavvasin shops which are next to the shops opposite to the <i>hirfet el-Yahudiyyin</i> shops which are next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>
İlyas Ku... Jew	Cuhayyin and kavvasin shops which are next to the shops opposite to the <i>hirfet el-Yahudiyyin</i> shops which are next to the southern wall of <i>Bezzaziye</i>	<i>Bab</i>

Shops opposite of the *Hirfet es-sayyağın* (f. 9b)

Occupant	Kind of the property
Salmuyil and Yahya	<i>Bab</i>

Shops of *Hirfet-i Bazar Gelincik* (f. 10b)

Occupant	Kind of the property
Samiya Jew	<i>Bab</i>
Şmuyil Jew	<i>Bab</i>
Ya'kub Jew	<i>Bab</i>

Hirfet-i Kebeciyān (f. 12a)

Occupant	Kind of the property
Sa'ya Jew	<i>Bab</i>
Yehyayil Jew	<i>Bab</i>
‘Aşer Jew	<i>Bab</i>
Avraham Jew	<i>Bab</i>
İshak and Samarya	<i>Bab</i>

Shops opposite of the *Mescid of Çakır Ağa* (f. 12b)

Occupant	Kind of the property
Eliya Jew	<i>Bab</i>
Musa Jew	<i>Bab</i>
Avraham Jew	<i>Bab</i>
Simo Jew	<i>Bab</i>
Musa Jew	<i>Bab</i>
Avraham Jew	<i>Bab</i>
Avraham Jew	<i>Bab</i>
Yusuf Jew	<i>Bab</i>
Avraham Jew	<i>Bab</i>
Sasali Jew	<i>Bab</i>
Bali Jew	<i>Bab</i>
Yahya Jew	<i>Bab</i>
Eliya Jew	<i>Bab</i>
Eliya son of Şuca'	<i>Bab</i>
Eliya son of Şuca'	<i>Bab</i>
Musa Jew	<i>Bab</i>
Vidal Jew	<i>Bab</i>
Mihran Musa (?)	<i>Bab</i>
Mikayil (?)	<i>Bab</i>
David Jew	<i>Bab</i>

Hirfet-i el-kazzazin and *el-bezzazin* shops (f. 14a)

Occupant	Kind of the property
Menahem	<i>Bab</i>
Şmuyil	<i>Bab</i>
Eliya son of Musa	<i>Bab</i>
Şa'ban Jew	<i>Bab</i>

Avraham and Eliya	<i>Bab</i>
Kaludi (?)	<i>Köşe</i>
Şuca' (?)	<i>Bab</i>
İshak and Salomo (?)	<i>Bab</i>
Avraham Jew	<i>Bab</i>
Yusuf Jew	<i>Bab</i>
Şuca' Jew	<i>Bab</i>
Torba Jew	<i>Bab</i>
Yusuf Jew	<i>Bab</i>

Hirfet el-hayyatin shops (f. 15a)

Occupant	Kind of the property
Avraham and Arslan (?)	<i>Bab</i>
Şmuyil Jew	<i>Bab</i>

Hirfet el-meddasin and *el-na'alin* shops (f. 18b)

Occupant	Kind of the property
İstamad (?)	<i>Bab</i>

Hirfet el-mücellidin shops (f. 19b)

Occupant	Kind of the property
Yusuf Jew	<i>Bab</i> (2)
Yusuf Jew	<i>Bab</i>

Sahn-ı Taht el-kal'a (f. 22a)

Occupant	Kind of the property
Şuca' (?)	<i>Bab</i>
Mihayil (?)	<i>Bab</i>
Afsalom (?)	<i>Bab</i>

Taht el-kal'a (f. 25a)

Occupant	Kind of the property	Neighbors	Important buildings
Waqf of Mevlana Halil	Land of a mansion composed of three shops, two two-storey houses	Property of Mekri daughter of Eliya the Jew	<i>Kapan el-fakiha</i>

Quarter of *Fil Damı* (s. 25a)

Occupant	Explanations	Kind and characteristics of the property	Neighbors	Important buildings
Sarula the Jew		Land of one-storey house	Ya'kub son of ... and 'Abd-ı Kalim son of Süleyman the Jew	-
Sinan Jew	Eastern part of the area of <i>Taht al-kal'a</i> (<i>Sahn-ı Taht el-kal'a'nin doğusunda</i>)	<i>Bab</i>	Inheritor (<i>verese</i>) of Kenan <i>el-fukkai</i>	Waqf of <i>Mescid of Hacı Halil</i>
Samarya Jew	-	<i>Bab</i> (2)	Sultanic waqf	<i>Mescid of Hacı Halil</i> The road that leads to Feslüğen Gate
Samarya Jew	-	<i>Bab</i>	Sultanic waqf	<i>Mescid of Hacı Halil</i> The road that leads to Feslüğen Gate
Arslan Jew	Near <i>Mescid of Hacı Halil</i>	<i>Bab</i>	-	<i>Mescid of Hacı Halil</i>
İbnyamin	Near <i>Mescid of Hacı Halil</i>	<i>Bab</i>	-	<i>Mescid of Hacı Halil</i>
Avraham	Near <i>Mescid of Hacı Halil</i>	<i>Bab</i>	-	<i>Mescid of Hacı Halil</i>
Musa Jew	Near <i>Mescid of Hacı Halil</i>	<i>Bab</i>	-	<i>Mescid of Hacı Halil</i>
Musa Jew	Opposite of Feslüğen Gate	<i>Bab</i>	-	-
Salmo Jew	Opposite of Feslüğen Gate	<i>Bab</i>	-	-

Kalino Jew	Opposite of Feslüğen Gate	<i>Bab</i>	-	-
Samarya Jew	Opposite of Feslüğen Gate	<i>Bab</i>	-	-
Hace Jew	Next to the <i>Hamam</i> of <i>Taht el-kal'a</i>	<i>Bab</i> (2 tane)	-	<i>Hamam of Taht el-kal'a</i>
Musa Jew	Next to the <i>Hamam</i> of <i>Taht el-kal'a</i>	<i>Bab</i> (2 tane)	-	<i>Hamam of Taht el-kal'a</i>
İbnyamin	Next to Feslüğen Gate Around the prison (<i>el-secn</i>)	Storeroom	-	<i>Bozahane</i>
Samarya Jew	Next to Feslüğen Gate Around the prison (<i>el-secn</i>)	Storeroom	-	<i>Bozahane</i>
İstamad	Next to Feslüğen Gate Around the prison (<i>el-secn</i>)	<i>Bab</i>	-	<i>Bozahane</i>
Davud Jew	Next to the northern part of Feslüğen Gate	<i>Bab</i>	-	-
Baba Jew	Next to the northern part of Feslüğen Gate	<i>Bab</i>	-	-
Kalino Jew	Next to the northern part of Feslüğen Gate	Storeroom	-	-
Avraham	Next to the southern part of Fish Gate	<i>Bab</i>	Sinan the doctor the Jew	-
Elyakim Jew	Next to the northern part part of Fish Gate	<i>Bab</i>	The Sultanic waqf in the in the hand of inheritor of Mehmed son of Koz (?) Murad Wall of the Fortress (<i>kale duvarı</i>)	-

Hamuna	Next to the northern part of Fish Gate	<i>Bab</i>	The Sultanic waqf in the hand of inheritor of Mehmed son of Koz (?) Murad	-
Marul	Next to the northern part of Fish Gate	<i>Bab</i>	The Sultanic waqf in the hand of inheritor of Mehmed son of Koz (?) Murad	-
	Near Fish Gate	<i>Bab</i>	Property of Yusuf son of Menahem the Jew Property of Nesare son of Yusuf the Jew	-
İliya the Jew	Near Fish Gate	<i>Bab</i>	Jews mentioned above	-

Shops between the Prison known as Halil Pasha Tower and the Gate of Jews (f. 35a)

Occupant	Explanations	Kind of the property
Halife Jew	-	Ground (<i>zemin (ahşab)</i>)
Şüca' Jew	-	<i>Bab</i> (new)
Eliye <i>berber</i> Jew	-	<i>Bab</i>
İbnyamin Jew	-	<i>Bab</i>
İsrail (?)	-	Ground
Yahya and Gerson (?)	-	Ground
Hace Bayram Jew	-	<i>Bab</i> (new)
Esmo Jew	-	<i>Bab</i>
Berto Jew	-	<i>Bab</i>
Ya'kub Jew	-	<i>Bab</i>
Eliya Jew	Field (<i>arazi</i>) in the Fish Market (<i>suk</i>)	Ground
'İsaya and Samarya	Field in the Fish Market	Ground
Samarya Jew	Field in the Fish Market	Ground

Samarya	Field in the Fish Market	Ground
Samir	Field in the Fish Market	Ground (2)
İsaya	Field in the Fish Market	Ground
Şmuyil Jew	Field in the Fish Market	<i>Bab</i>
Mena'im Jew	Field in the Fish Market	<i>Bab</i>
Şmuyil Jew	Field in the Fish Market	<i>Bab</i>
Yusuf Jew	Field in the Fish Market	<i>Bab</i>
Esmo Jew	Field in the Fish Market	<i>Bab</i>
Esmo hazır	Field in the Fish Market	<i>Bab</i>
Yahya Lavi	Field in the Fish Market	<i>Bab</i>
Ya'kub and Esmo (?)	Field in the Fish Market	<i>Bab</i>
Danyal Jew	Field in the Fish Market	<i>Bab</i>
Tersun Jew	Field in the Fish Market	<i>Bab</i>
Esmo Jew	Field in the Fish Market	<i>Bab</i>

Around *Un Kapısı* (f. 40a)

Occupant	Explanations	Kind of the property
Davud Jew <i>çubi</i>	Fields which are opposite of the fields of the side of the sea	Ground
Elazar Jew <i>çubi</i>	Fields which are opposite of the fields of the side of the sea	Ground
Elezar and Kaludi <i>çubi</i>	Fields which are opposite of the fields of the side of the sea	Ground
Yusuf Jew	Fields which are opposite of the fields of the side of the sea	Ground
Elazar Jew <i>çubi</i>	Fields which are opposite of the fields of the side of the sea	Ground
Şüca' and Kaludi	Fields which are opposite of the fields of the	Ground

	side of the sea	
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Balat (f. 46b)

Occupant (1519)	Explanations	Kind of the property (1519)	Neighbors (1519)	Important buildings
Şa'ban Jew	-	<i>Bab</i>	Waqf shop of architect Murad Sultanic waqf in the hand of architect Sinan	<i>Başhane</i>
Mihayil known as <i>Karakoz</i> Jew	-	<i>Bab</i>	Waqf shop of architect Murad Sultanic waqf in the hand of architect Sinan	<i>Başhane</i>
Yusuf Jew	-	Ground of a shop	Sultanic waqf in the hand of Rusla daughter of Bagil (?)	Around the <i>Hamam</i> of Balat
Yusuf the butcher	-	<i>Bab</i> (2)	Sultanic waqf in the hand of Mihayil son of Ele'azar	-
Kalyo and Eliya	-	<i>Bab</i>	Sultanic waqf in the hand of Mihayil son of Ele'azar	Waqf of Mustafa Paşa
Eliya Jew	-	<i>Bab</i>	Sultanic waqf in the hand of Mihayil son of Ele'azar	Waqf of Mustafa Paşa
'İsa and Yusuf (?)	-	<i>Bab</i>	Sultanic waqf in the hand of Mihayil son of Ele'azar	Waqf of Mustafa Paşa
Eliya and Şa'ban and Aharon	-	<i>Bab</i>	Sultanic waqf in the hand of Mevlana 'Aşki	<i>Bozahane</i>
Şa'ban the above-mentioned	-	<i>Bab</i>	Sultanic waqf in the hand of Mevlana 'Aşki	<i>Bozahane</i>
Eliya Jew	North of Balat Gate	Ground	Property of Mihayil son of	Balat Gate

			Ele'azar	
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Mescid of Dülgerođli (f. 50b)

Occupant	Kind of the property	Neighbors	Important buildings
Süleyman Jew	<i>Bab</i>	<i>el-na'ali</i> shops of the waqf of Yusuf son of 'Abdullah <i>el-kallavi es-serraciye</i> shops	Near the <i>Mescid of Dülgerođli</i>
Şüca'	<i>Bab</i>	<i>el-na'ali</i> shops of the waqf of Yusuf son of 'Abdullah <i>el-kallavi es-serraciye</i> shops	Near the <i>Mescid of Dülgerođli</i>

Quarter of *Sekbanbaşı* (f. 135)

Occupant	Kind of the property	Explanations	Neighbors
Şüca' Jew <i>sayyađ</i>	<i>Bab</i> (4)	One of the fifteen shops which were built on the field of the waqf of Nurüddin <i>el-Emin</i>	Waqf of <i>Hvace Hamza</i> Waqf of Daye <i>Hatun</i>

Quarter of *Elvanođlı* (f. 148)

Occupant	Kind of the property	Explanations	Neighbors
İlya Jew	Cell	One of the three cells which are next to the Gate known as <i>Yeni Kapı</i>	Property of Mübarek son of 'Abdullah Property of Toma Laskari <i>en-nasrani</i> Wall of the fortress

Area (*menzil*) known as *Sellahhane* (f. 78a): outside the city walls of Konstantiniyye (*haric-i hisn-ı Konstantiniyye*)

Occupant	Explanations	Kind of the property
Jew butcher	One of the shops which are near the shops of <i>Şemma'in</i> and <i>sabuniyyin</i>	<i>Bab</i>

Kurşunlu Karbanseray in the city of (*fi belde-i*) Konstantiniyye (f. 84b)

Occupant	Kind of the property	Explanations	Neighbors
Rahmayil Jew	<i>Bab (2)</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
Avraham	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
Arslan Jew	<i>Bab (3)</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
İlya Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
Avraham Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
İshak Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
‘Azir Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
Musa Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
Yahya Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu</i>	Shops of the waqf of Mahmud Paşa

		<i>Karbanseray</i>	
İshak Jew	<i>Bab (3)</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
Yusuf Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
Salimon Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
Yusuf Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
Ya'kub Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
İsrayil Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
İshak Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
Musa Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
İshak Jew	<i>Bab</i>	One of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa
Şmuyil Jew	<i>Bab</i>	One of the shops next to the	Shops of the waqf of Mahmud

		Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Paşa
Ya'kub Jew	<i>Bab</i>	One of the shops which are opposite of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa Shop of the waqf of Ahmed son of Küççek Hacı Houses built on the filed of sultanic waqf
İshak Jew	<i>Bab (2)</i>	One of the shops which are opposite of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa Shop of the waqf of Ahmed son of Küççek Hacı Houses built on the filed of sultanic waqf
Yusuf the other Jew	<i>Bab</i>	One of the shops which are opposite of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa Shop of the waqf of Ahmed son of Küççek Hacı Houses built on the filed of sultanic waqf
Yusuf Jew	<i>Bab</i>	One of the shops which are opposite of the shops next to the Sultanic inn known as <i>Kurşunlu Karbanseray</i>	Shops of the waqf of Mahmud Paşa Shop of the waqf of Ahmed son of Küççek Hacı Houses built on the filed of sultanic waqf
Avraham Jew	<i>Bab</i>	One of the shops which are opposite of the shops next to the Sultanic inn known as <i>Kurşunlu</i>	Shops of the waqf of Mahmud Paşa Shop of the waqf of Ahmed son of

		<i>Karbanseray</i>	Küçük Hacı Houses built on the filed of sultanic waqf
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Quarter of *Lonca el- 'atik* (f. 87a): near İskele Gate in *Galata*

Occupant	Kind of the property	Explanations	Neighbors
Musa Jew	<i>Bab</i>	One of the six shops next to eachother	The shops of the waqf of Çakır Ağa
Musa Jew and Şlomo	<i>Bab (3)</i>	One of the twenty-five shops in the mansion known as <i>Lonca-i 'Atik</i>	-
Yusuf Jew	<i>Bab (2)</i>	One of the twenty- five shops in the mansion known as <i>Lonca-i 'Atik</i>	-
Musa Jew	<i>Bab</i>	One of the twenty- five shops in the mansion known as <i>Lonca-i 'Atik</i>	-
İshak Jew	<i>Bab</i>	One of the twenty- five shops in the mansion known as <i>Lonca-i 'Atik</i>	-
Lazari Jew	<i>Bab</i>	One of the twenty- five shops in the mansion known as <i>Lonca-i 'Atik</i>	-
Menahem Jew	<i>Bab</i>	One of the twenty- five shops in the mansion known as <i>Lonca-i 'Atik</i>	-
Yusuf Jew	<i>Bab (2)</i>	One of the twenty- five shops in the mansion known as <i>Lonca-i 'Atik</i>	-

Yehuda	<i>Bab (2)</i>	One of the twenty- five shops in the mansion known as <i>Lonca-i 'Atik</i>	-
Yusuf Jew	<i>Bab (2)</i>	One of the twenty- five shops in the mansion known as <i>Lonca-i 'Atik</i>	-
Avraham	<i>Bab (2)</i>	One of the twenty- five shops in the mansion known as <i>Lonca-i 'Atik</i>	-
Musa Jew	Cell	One of the sixteen cells in the <i>menzil</i> known as <i>Lonca-i 'Atik</i>	-

Quarter of the *Mescid of Hvace Üveyis* (f. 95a)

Occupant (1519)	Occupant -old register (<i>defter-i atik</i>)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (waqfiyye)
Avraham the Jew the metal melter	Sunkur <i>el-mahzeni</i>	1519: shop waqfiye: house-old building (<i>kafiri bina</i>)	Property of Murad son of Sunkur <i>el-mahzeni</i> Shops of 'Abdüselam <i>Beğ</i>	Property of Sunkur <i>el-mahzeni</i>

Quarter of the Jews of *Edirne* (f. 95b)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a)	Neighbors (waqfiye)	Important buildings
Şa'ban son of Mordehay the Jew	Komine	1519: mansion composed of three one-storey houses, three two-storey houses, courtyard (old building)	Property of İbnyamin the Jew Property of Şa'ban the Jew Property of David the Jew	-	-	-

Yusuf son of Musa the Jew (occupant of the shop) Sai'ya the Jew (occupant of the houses)	Şmuyil <i>küllati</i> the Jew	1519: mansion composed of shop, one-storey house, two-storey house (old building)	Property of Yusuf son of Musa the Jew Property of Yusuf son of Sai'ya the Jew	Property of Şmuyil <i>küllati</i> the Jew		-
Waqf of Asude <i>Hatun</i>	Davud the Jew	d.a.: one-storey house	Waqfs of Asude <i>Hatun ümm-i veled el-merhum</i> Sultan Bayezid Han	Property of Hacı Hızri (?) <i>Hatun</i> Property of Borsinoz		Near Inn of <i>Molla el-Gürani</i>
Karaca daughter of Aharon (occupant of the mill and one of the shops) Sinan Beğ son of 'Abdullah the above-mentioned Arslan son of Yusuf the Jew (occupants of the one-storey house and eleven shops)	Sinan Beğ and Lazari and Sara	Waqfiye: mill 1519: mill, twelve shops, one-storey house known as <i>Bozahane</i>	Waqf of Kürkçibaşı Property of Ya'kub son of Musa		Property of Paşacı Yusuf the Jew	Opposite of the Inn of <i>Molla el-Gürani</i>
Menahem and Musa son of Menahem the above-mentioned	Yusuf son of Musa	1519: shop	Property of Menahem and Musa son of Menahem	-	-	-

Menahem and Musa son of Menahem	Menahem son of Musa	1519: mansion composed of shop, two one-storey houses, room	Property of Menahem and Musa son of Menahem	-	-	-
Seydi 'Ali the surgeon the above-mentioned Samarya Ya'kub	Kali Simo	1519: mansion composed of two big shops, three one-storey houses, two rooms	Property of Seydi 'Ali the surgeon in <i>Dariş-şifa</i> Waqf of Yusuf son of İlyas the Jew	-	Property of Nahime the Jew Property of Kostira	-
Menake daughter of Arhondisa the above-mentioned	Simo	waqfiye: mansion composed of one-storey house and upper room 1519: mansion (old building)	Waqf of Mevlana Halili Property of Musa son of İlyas	-	Property of Elhapulos the Jew	-
Musa son of İlyas	İlyas son of Menahem	1519: mansion composed of shop, one-storey house, room	Property of Menake daughter of Arhondisa the above-mentioned Property of Kostira daughter of İlya İglava	-	-	-
Musa son of Arslan <i>el-kusec</i>	Musa son of Arslan <i>el-kusec</i>	waqfiye: mansion composed of one-storey house, upper room 1519: mansion d.a.: shop	Property of Musa son of Arslan <i>el-kusec</i> the above-mentioned		Property of Arslan <i>el-kusec</i> the Jew	-

Musa and Kalyo son of İlyas the above-mentioned	İlyas the Jew	waqfiye: mill	Property of Ester daughter of Avraham Kalimit Property of Şmuyil son of Samarya Kalomit Property of Musa son of Arslan the Jew	-	Property of Musa son of Bayram the Jew	-
Ester the above-mentioned	Yahusu'a	waqfiye: mansion composed of one-storey house, upper room	Property of Ester the above-mentioned	-	Property of Musa son of Bayram Property of İstadiye	-
Waqf of Mordehay	Mordehay the above-mentioned	waqfiye: mansion composed of one-storey house	<i>Dar-ı vakfeha</i> Mordehay son of Ele'azar known among the Jews		Property of Mordehay the Jew	

Quarter of *Fil Damı* (f. 98a)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Inn of Sinan Paşa	Yehuda	1519: mansion composed of one-storey house waqfiye: mansion composed of one-storey house	Door of the Inn of Sinan Paşa Property of inheritor Samarya the above-mentioned Inn of Sinan Paşa	Shop next to <i>Öküz Damı</i> Property of Samarya Property of Yehuda	Church known as <i>Öküz Damı</i>	Church of <i>Öküz Damı</i>

Waqf of Mevlana Halili	Musa son of Yehuda	d.a.: two mills 1519: mansion composed of bakery (<i>firin</i>), shop, two one-storey houses	Property of David son of İlyas the Jew Waqf of <i>el-merhum</i> Mevlana Halili <i>el-kazı bil-asker el-mansur</i>	Property of İlyas the Jew		Inn of Sinan Paşa
Musa and Samarya and Efendi Bola the Jews	Samarya the Jew	1519: mansion known as <i>Sabunhane</i> composed of one-storey and two-storey houses	Property of Manake the Jew Property of Musa son of Arslan and Musa son of İlyas	-	-	-
Musa son of Arslan the above-mentioned	Papas	1519: shop	Property <i>eş-şai' beyn</i> Musa son of Arslan and beyn Musa son of İlyas Property of Musa son of Arslan the above-mentioned Below mentioned property (<i>Buaide</i>)	-	-	Opposite of <i>Beyt el-Fil</i>
Musa son of Arslan the Jew	Musa son of Arslan the Jew	1519: shop	Property of Musa son of Arslan <i>el-kusec</i> Above-mentioned property (<i>kubayle</i>)	-	-	Opposite of <i>Beyt el-Fil</i>
Musa son of Arslan the above-	Komneno	1519: mansion composed of shop,	Property of Musa son of Arslan	Property of Ya'kub the Jew		-

mentioned		one-storey house, separate room (<i>gurfet-i müfrede</i>)	Below-mentioned property			
Musa son of Arslan the above-mentioned	Komneno	1519: big one-storey house (old building)	Above-mentioned property Below-mentioned property	-	-	-
Ya'kub son of Musa the above-mentioned	Musa known as <i>bozacı</i> Musa	1519: mansion composed of two one-storey houses	Above-mentioned property Sultanic waqf in the hand of Sarula Property of Ya'kub son of Musa	-	-	-
Gerson the Jew	Şamson	1519: mansion composed of shop, two one-storey houses	Property of Ya'kub son of Musa the above-mentioned Property of Todoro son of Yani <i>en-nasrani</i>	-	-	-
Todoro and Nikola son of Yani <i>el-Trabzuni</i> the above-mentioned	Yani <i>et-Trabzuni</i>	waqfiye: mansion composed of one-storey house, two-storey house (old building)	Property of Todoro son of Yani the above-mentioned	-	Property of Musa the doctor the Jew	-
Waqf of Mustafa Paşa	Şabarye the Jew	1519: two shops	Below-mentioned property	-	-	-
Waqf of Jews	İshak the Jew	1519: shop	Property of	-	-	-

<i>(Vakf el-Yahudiyyin)</i>			Mihayil and Musa the Jew son of İlyas the Jew Below-mentioned property			
Mihayil and Musa the above-mentioned	İlyas son of Musa	1519: two shop	Above-mentioned property Property of Mihayil and Musa the above-mentioned	-	-	-
Waqf of Mustafa Paşa	Angelina (occupant of one shop) Inheritor of Androniko (occupant of the other shop)	1519: two shops	Opposite of the waqf of Mustafa Paşa Shop of Todore and Nikola son of Yani <i>et-Trabzuni</i> the above-mentioned	-	-	-
Waqf of Nurüddin <i>el-Emin</i>	Arslan the Jew	1519: shop	Waqf of Nurüddin <i>el-Emin</i>	-	-	-
<i>aydi</i> inheritor	‘Ali son of Murad known as Koz Murad	1519: mansion composed of one-storey house and room (old building)	Sultanic waqf Property of İshak son of Matatiya the Jew City wall	-	-	Near Fish Gate

Quarter of Halil Pasha Tower (1519) (f. 100a)

Occupant (1519)	Occupant (d.a.)	Kind and	Neighbors (1519)	Neighbors (d.a.)	Neighbors	Important
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		characteristics of the property			(waqfiye)	Buildings
Salmo son of İshak	Thomadi	1519: shop	Property of Salmo son of İshak	-	-	Near the Fish Market
Children of Keraskopula daughter of Aharon the above-mentioned	Aharon the Jew	1519: mill driven by horse (old building)	Waqf of 'Abdüselam Beğ Property of Mizrahi the Jew	-	-	-
İshak and Namez the Jews	İlya	waqfiye: mansion composed of one-storey house , two-storey house 1519: mansion composed of one-storey and two storey houses	Jewish Church Property of Ya'kub son of Yusuf the Jew Below-mentioned property	-	Next to the Jewish Church	Jewish Church
Mustafa son of Muhzır Yahya	Zoka Aliye	1519: mansion composed of two one-storey houses, room, small courtyard	Above-mentioned property Property of Ya'kub Alaman son of Baruh	-	-	-
İsrail son of Bayram and Kalyo son of Yusuf the Jews and Hubi <i>Hatun el-müslime</i>	Yeşu'a and Şmuyil	1519: mansion composed of three one-storey houses, three two-storey houses	Property of Bayram son of Avraham Property of Hananiya son of Sim'un Waqf of Hamid	-	-	-

			Çelebi <i>el-mütevellî</i>			
Avraham	Fostira	1519: mansion composed of one-storey house and room	Sultanic waqf in the hand of Samarya Sultanic waqf in the hand of Avraham Below-mentioned property	-	-	-
İshak son of Bayram the Jew	Fostira the above-mentioned	1519: mansion composed of one-storey house, upper room	Above-mentioned property Sultanic waqf in the hand of Ester daughter of İshak Property of inheritor of David	-	-	-
Ester daughter of İshak the Jew	Inheritor of Menşe	1519: mansion composed of two one-storey houses	Property of Mekri son of Şabethay Below-mentioned property	Property of David Jew	-	-
Avraham son of Samarya	Inheritor of Menşe the above-mentioned	d.a.: mansion composed of one-storey house 1519: mansion composed of one-storey house, upper room	Above-mentioned property Below-mentioned property	-	-	-
Samarya son of	Şabetay	1519: mansion	Above-mentioned	-	-	-

Şabethay the above-mentioned		composed of one-storey house, room	property			
Inheritor of İbnyamin the above-mentioned		waqfiye: the place known as <i>Boyahane</i> 1519: mansion composed of one-storey and two-storey houses	Above-mentioned property Property of inheritor İbnyamin		Property of Samarya son of Kalyo the Jew	

Quarter of *Eski Bozahaneler* (f. 101a)

Occupant (1519)	Occupant (d.a.)	Gayrimenkulun cinsi and özellikleri	Neighbors (1519)	Neighbors (d.a)	Neighbors (vakfiye)	Important buildings
Mal Kadın daughter of Avraham the Jew	Revika	1519: mansion composed of one-storey house and room	Waqf of <i>kıdvetü'l-vüzera hazret-i Piri Paşa</i> Below-mentioned property	Property of Murad <i>es-silahi</i>		-
Mal Kadın the above-mentioned	Revika the above-mentioned	1519: mansion composed of one-storey house, room	Below-mentioned property Waqf of <i>kıdvetü'l-vüzera hazret-i Piri Paşa</i>	Property of Murad <i>es-silahi</i>		-
Mal Kadın the above-mentioned	Revika the above-mentioned	1519: mansion composed of one-storey house, room	Above-mentioned property Below-mentioned property	-	-	-

			Property of Ya'kub son of İlyas <i>el-müslim</i>			
Abdüsselam <i>Beğ</i>	Davud the Jew	1519: mansion composed of one-storey house, upper room	Above-mentioned property Property of Ya'kub son of İlyas	Property of İbrahim the converted		-
Waqf of Şirin Hatun <i>ümm-i veled el-merhum sultan Bayezid Han</i>	Hasan <i>el-mü'ezzin</i> (occupant of two houses) Racil <i>known as Yeşenci</i> (occupant of one house) Mustafa Fakih <i>el-imam</i> (occupant of one house) Hacı <i>el-haffaf</i> (occupant of one house)	d.a.: mansions composed of five separate houses 1519: seven one-storey cells, thirteen upper cells	Below-mentioned property <i>Mescid of el-Hacc Halil</i> Waqf of Hüseyin <i>es-sarrac</i> known as <i>Kapuçı</i> Hüseyin			<i>Mescid of el-Hacc Halil</i>
Bortho Namer	Bortho Namer	1519: mansion composed of two one-storey houses, two two-storey houses	Above-mentioned property Below-mentioned property	-	-	-
İlyas known as <i>ekserci Şüca'</i>	İlya <i>es-sarraf</i> the Jew	1519: mansion composed of one-storey house, two-storey house	Above-mentioned property Waqf of Şah Bola daughter of Hvace	Property of Lutfi known as <i>Kazançı</i> Lutfi		-

			Üveyis			
Waqf of Canbaz Mustafa	Verese-i İlyas the doctor	1519: mansion composed of five shops, five storerooms, seven two-storey houses	Property of (...) daughter of Mordehay Below-mentioned property	-	-	-
Waqf of Canbaz Mustafa	Efrayim the Jew	1519: mansion composed of three shops, three cells, six upper cells	Above-mentioned property Below-mentioned property	-	-	-
Inheritor of Davud son of ‘Abdullah <i>katib</i> of <i>Ayasofya sabıkan</i>	Ahmed <i>el-bozai</i>	waqfiye: two one-storey houses 1519: big one-storey house d.a.: <i>bir el-ma</i>	Above-mentioned property Below-mentioned property	-	-	-
Ahmed <i>el-bozai</i>	Ahmed <i>el-bozai</i>	1519: mansion composed of shop, one-storey house	Above-mentioned property	-	-	-
Hacı İskender son of Karaca	‘Aşer	1519: big one-storey house	Next to the <i>bi’r el-ma</i> ’ Sultanic waqf known as <i>Bozahane</i> Below-mentioned property City wall		-	<i>Bozahane</i>
Waqf of Mevlana ‘Ahi <i>Çelebi</i>	‘Aşer the above-mentioned	1519: mansion composed of one-storey house,	Above-mentioned property Below-mentioned	-	-	-

		upper room	property City wall			
‘Abdüsselam Beğ	‘Aşer the above-mentioned	1519: mansion composed of one-storey house, upper room	Above-mentioned property Below-mentioned property City wall	-	-	-
Waqf-1 <i>kıdvetül-vüzera hazret-i Piri Paşa</i>	Şmu’il the Jew	1519: mansion composed of two <i>firin</i> , upper room	Above-mentioned property Below-mentioned property City wall	-	-	-
‘Abdüsselam Beğ	İkseno	1519: mansion composed of two one-storey houses, two two-storey houses	Above-mentioned property Below-mentioned property City wall	-	-	-
Namez the Jew	İlyas son of Kalyo	1519: mansion composed of old one-storey house, new upper room	Above-mentioned property Below-mentioned property City wall	-	-	-
Namez the above-mentioned	Erini	1519: mansion composed of old one-storey house, new upper room	Above-mentioned property Property of Inheritor of Alaman City wall			

Quarter of the *Mescid* of 'Acemoğlu (f. 102a)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Waqf of <i>hazret-i Piri Paşa</i>	Yehuda the foreigner	1519: shop	Waqf of <i>kıdvetü'l-vüzera hazret-i Piri Paşa</i> Below-mentioned property	-	-	-
Yehuda son of İshak the doctor el-Hamun	Hasan son of Ya'kub	1519: mansion composed of shop, one-storey house, upper room	Above-mentioned property Below-mentioned property	-	-	-
Kathari daughter of Ruven the above-mentioned	Şa'ban and Musa	1519: mansion composed of two one-storey houses, upper room	Above-mentioned property Property of Aharon son of Ruven	Property of Ruven the above-mentioned		-
Inheritor Alkane	Inheritor Alkane	1519: mansion composed of one-storey house, upper room	Property of Hana daughter of Musa known as Papano the Jew Below-mentioned property Property of İlya son of Samarya	-	-	-
Yehuda son of Nesimi (occupant of one-storey)	Nesimi the Jew	1519: mansion composed of two one-storey houses,	Above-mentioned property Sultanic waqf in	-	-	-

house, upper room) Salto son of Yusuf (occupant of the other one-storey house)		upper room	the hand of Salto son of Yusuf			
Musa and ‘Aşer and Avişay the Jews	Yusuf son of Saltayil	1519: mansion composed of one-storey house, empty land	Property of ‘Aşer son of Nathan Below-mentioned property Sultanic waqf in the hand of Şa’ban son of Yahya	-	-	-
İlya son of Samarya	David <i>el-Makdisi</i>	1519: mansion composed of one-storey house, upper room	Above-mentioned property Below-mentioned property Sultanic waqf in the hand of Şa’ban son of Yahya	-	-	-
Smu’il son of David <i>el-Makdisi</i> the above-mentioned (occupant of one-storey house, upper room) <i>Hvace</i> Mehmed Terakime	David <i>el-Makdisi</i>	1519: mansion composed of two one-storey houses, two two-storey houses	Sultanic waqf in the hand of Kathari daughter of Ruven Above-mentioned property Below-mentioned property	-	-	-

(occupant of one-storey house, upper room)						
Şa'ban son of Yahya <i>es-Sirozi</i>	Nathan	1519: mansion composed of one-storey house, two upper room	Above-mentioned property Below-mentioned property	-	-	-
‘Aşer son of Nathan the above-mentioned	Nathan	1519: mansion composed of two one-storey houses, two two-storey houses	Above-mentioned property Below-mentioned property	-	-	-
Salto son of Yusuf the Jew	İstamad	1519: mansion composed of one-storey house, upper room	Above-mentioned property Below-mentioned property Sultanic waqf in the hand of Yehuda son of Nesimi	-	-	-
İlya son of Samarya	Samarya	1519: mansion composed of one-storey house, upper room, small courtyard	Above-mentioned property Below-mentioned property Property of Hana daughter of Musa the Jew	-	-	-
Kokona daughter of Smu'il the	Smu'il son of 'Arab	1519: mansion composed of one-	Above-mentioned property	-	-	-

above-mentioned		storey house, two upper rooms, mill, empty land	Below-mentioned property Property of Hana daughter of Musa the Jew			
Waqf of son of ‘Acem	Son of ‘Acem	1519: mansion composed of nine cells, empty land	Above-mentioned property Below-mentioned property Waqf of Hamid <i>Çelebi el-mütevellî</i> Property of İlyas the converted	-	-	-
Avraham son of Şa’ban	‘Aşer	1519: mansion composed of one-storey house, cells	Above-mentioned property Waqf of Hamid <i>Çelebi el-mütevellî</i>	-	-	-
Hüseyin the doorkeeper <i>el-emiri</i>	İbnyamin son of Yusuf	1519: mansion composed of one-storey house, upper room	Waqf of Hamid <i>Çelebi</i> Below-mentioned property	Property of Eslim <i>Hatun</i>		-
Hızır son of ‘Abdullah <i>el-silahi</i>	İlyas <i>el-köseç</i>	1519: mansion composed of shops, one-storey house, upper room	Above-mentioned property Property of Sultana daughter of İlya Waqf of Hamid	-	-	-

			<i>Çelebi</i>			
İshak the Jew	İshak the Jew	1519: mansion composed of one-storey house, upper room	Property of Sultana daughter of İlya Below-mentioned property Property of Bayram son of Avraham the Jew	-	-	-
Mihayil son of Musa the above-mentioned	Musa son of Davud	1519: mansion composed of one-storey house, upper room	Above-mentioned property Property of Kalyo son of Musa Property of Bayram son of Avraham	Property of ‘Aşer		-
‘Abdüselam Beğ	‘Aşer	1519: mansion composed of shop, upper room	Property of Kalyo son of Musa	-	-	-
Waqf of Gülşah daughter of ‘Abdullah	Hacı Seydi	1519: mansion composed of three shops, big upper room	Below-mentioned property Waqf of Hacı Süleyman son of ‘Abdullah		-	Near <i>Taht el-kal’a</i>
Inheritor	Kenan <i>el-fukkai</i>	1519: mansion d.a.: houses, shops	Above-mentioned property Sultanic waqf	-	-	-
Waqf of <i>el-merhum</i> Mevlana	İlyas the foreigner	1519: mansion composed of two	Old building in the hand of Piri	Property of Musa son of Panpan		-

Halili <i>el-kazi bil-asker el-mansur sabikan</i>		shops, one-storey house, five two-storey houses	Paşa Property of Inheritor of Menahim Below-mentioned property			
İlya son of Ele'azar	Avraham son of Salomon	1519: mansion composed of two shops, old one-storey house, new room	Above-mentioned property Below-mentioned property	-	-	-
Yusuf son of Ya'kub the Jew	Yusuf the foreigner	1519: mansion composed of shop, one-storey house, upper room	Above-mentioned property Below-mentioned property	-	-	-
İshak son of Avraham	Samarya the Jew	1519: one-storey house	Above-mentioned property Property of Şa'ban son of Yahya <i>es-Sirozi</i>	Property of Yesaya		-
Şa'ban son of Yahya the above-mentioned	Avraham son of Salomon	waqfiye: two one-storey houses, upper room	Property of Şa'ban son of Yahya <i>es-Sirozi</i> Below-mentioned property	-	-	-
Şa'ban son of Yahya the above-mentioned (occupant of the	İlya son of Gerson	d.a.: one-storey house with upper	Above-mentioned property Below-mentioned property	-	-	-

half of the properties) İshak son of Musa (occupant of the other half)						
İshak son of Musa the above-mentioned	İlya son of Ya'kub	waqfiye: two one-storey houses	Above-mentioned property Below-mentioned property	-	-	-
Mordehay son of Yusuf	Nathan	1519: old mansion composed of one-storey house, upper room	Above-mentioned property Below-mentioned property	-	-	-
İshak son of 'Abdullah <i>es-silahi</i>	Yeşu'a	d.a.: old mansion which is the storeroom of Samarya 1519: mansion composed of shop, big storeroom, upper room	Above-mentioned property Below-mentioned property	-	-	-
Menahem son of Ele'azar the above-mentioned and Arhondissa daughter of Yehuda	Kali Jew Kohen	1519: mansion composed of one-storey house, empty land	Above-mentioned property Below-mentioned property Property of Menahem son of Ele'azar	-	-	-
Menahem son of	İlya son of Menteş	1519: mansion	Above-mentioned	Property of		-

Ele'azar		composed of two one-storey houses, two upper rooms	property Property of Süleyman son of İshak the Jew	Avraham		
Waqf of Mevlana Halili the above-mentioned	-	waqfiye: three houses 1519: mansion composed of five shops, three two-storey houses	Property of Kudase daughter of Avraham Below-mentioned property Waqf of <i>el-merhum</i> Mevlana Halili <i>el-kazi bi'l-asker el-mansur sabıkan</i>	-	Property of Şmuyil the Jew	-
Meryem daughter of İlya	İbnyamin	waqfiye: one-storey house	Above-mentioned property Sultanic waqf <i>Yemiş Kapanı Han</i>	-	<i>Han</i> known as <i>Yemiş Kapanı</i>	<i>Yemiş Kapanı</i>
Avraham son of Şa'ban	Fatma <i>Hatun</i>	1519: one-storey house	Waqf of <i>el-merhum</i> Mevlana Halili Property of Salomon son of İshak known as <i>tüfekçi</i> Salomon		Property of Şmuyil the above-mentioned Property of Musa	<i>Han</i> known as <i>Kapan</i> near <i>Taht el-kal'a</i>

Quarter of *Çelebioğlu* (f. 105b)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Waqf of Mustafa Paşa the above-mentioned	‘Aişe	1519: mansion composed of shop, one-storey house, upper room, courtyard	Waqf of Mustafa Paşa Property of Yusuf son of Aharon the Jew	-	-	-
Ya’kub son of Musa <i>el-çuhi</i>	Musa <i>el-çuhi</i>	1519: mansion composed of shop, one-storey house, upper room	Property of Ya’kub son of Musa Property of İlya son of Danyal	Property of Davud <i>el-Galati</i>		-
Yani son of Mihal <i>en-nasrani</i>	Mariya and İlyas	1519: mansion composed of shop, two one-storey houses, upper room, courtyard	Property of Hurşane daughter of İstemad	Property of Barba		-
Hurşane	Hurşane	1519: mansion composed of shop, one-storey house, upper room	Property of Hurşane the above-mentioned Property of İlya son of Ele’azar Waqf of Daye <i>Hatun</i>	-	-	-
In the hand of the tax collector	Sarane and Fike (?)	d.a.: mansion composed of two	-	-	-	-

<i>(cabi) of Taht el-kal'a</i>		one-storey houses, courtyard				
<i>Hvace</i> Tursun	<i>ahadin</i>	waqfiye: Church of Jews 1519: mansion	Big door of the cells of <i>Hvace</i> Tursun	Property of Kalomit the Jew		<i>Bozahane</i>
House of Jew	Şemsüddin	1519: mansion composed of two one-storey houses	Waqf of <i>Hvace</i> Tursun Cells of <i>Hvace</i> Tursun Waqf of <i>Hvace</i> Hayrüddin	-	-	-
<i>Hvace</i> Tursun	Samarya	1519: mansion composed of shop, one-storey house	Waqf of Çakır Ağa Waqf of <i>Hvace</i> Tursun	-	-	-
Porto son of İlya the above-mentioned	İlya son of Kalumit	1519: mansion composed of one-storey house, room, empty land	Property of Mevlana 'Ali Çelebi <i>el-Cemali el-müfti</i> Below-mentioned property Property of Ester Nagila daughter of Samarya	-	-	-
Hurşi daughter of Yusuf the Jew	İlya son of Musa	1519: mansion composed of two one-storey houses, two two-storey	Above-mentioned property Property of Musa son of Yahya	-	-	-

		houses	Property of Inheritor Avraham			
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Quarter of the *Mescid of Saru Demürçi* (f. 120a)

Occupant (1519)	Occupant: (d.a.)	Kind of characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Yuhunathan the Jew	Musa <i>berber</i>	1519: old mansion composed of two shops, one-storey house, upper room	Property of Musa son of Eliya the Jew Waqf of <i>Hacı 'Ali</i> son of Mehmed	-	-	-
Waqf of <i>Hacı 'Ali</i> the above-mentioned	Hacı Mehmed	1519: mansion composed of one-storey house, courtyard	Waqf of <i>Hacı 'Ali</i> son of Mehmed Below-mentioned property Property of Musa son of İbrahim the Jew	-	-	-
Waqf of <i>Hacı 'Ali</i> the above-mentioned	Salto	1519: mansion composed of one-storey house, small (<i>yesire</i>) courtyard	Above-mentioned property Below-mentioned property	-	-	-
Ezra son of Eliya	Harsuyil the Jew	1519: mansion composed of two shops, one-storey house, upper room, courtyard	Above-mentioned property Below-mentioned property Property of	-	-	-

			İbrahim son of Musa the Jew			
Ezra son of Eliya	Kaya <i>es-sabuni</i>	1519: mansion composed of three shops, one-storey house, upper room	Above-mentioned property Property of İbrahim son of Musa the Jew	-	-	-
Avraham son of Musa the above-mentioned	Kosta	1519: mansion composed of shop, one-storey house	Property of Avraham son of Musa the Jew Property of Avraham son of Halfun	-	-	-
Avraham the Jew	Avraham the Jew	waqfiye: mansion composed of shop, upper room 1519: mansion composed of one-storey house, upper room	Property of Avraham son of Musa the Jew Below-mentioned property		Property of İbrahim the Jew	-
'Azze daughter of Şa'ban the Jew	Davud	1519: mansion composed of shop, one-storey house, upper room, courtyard	Above-mentioned property Below-mentioned property Property of Süleyman son of Samarya	-	-	-
Rahil daughter of Yehud the Jew	Salomon	1519: mansion composed of shop,	Above-mentioned property			Church of Jews

		one-storey house, upper room	Below-mentioned property Church of Jews			
Waqf	Ace	1519: mansion composed of shop, one-storey house, upper room, courtyard	Above-mentioned property Below-mentioned property Property of Süleyman son of Samarya	-	-	-
İbrahim son of Musa	Arslan	1519: mansion composed of shop, one-storey house, two upper rooms, courtyard	Above-mentioned property Property of Melek daughter of Paşa Property of Süleyman the above-mentioned	Property of Paşa		-
Mordehay son of Ya'kub	Ümmi <i>Hatun</i>	1519: mansion composed of shop, one-storey house, upper room	Waqf of 'Abdüsselam <i>Beğ</i>	-	-	-
Inheritor of Tobcı Yusuf	Turmuş	1519: mansion composed of big shop, upper room	Property of Yomtov son of İsrail the Jew Below-mentioned property	-	-	-
Waqf of <i>kıdvetü'l-vüzera hazret-i Piri Paşa</i>	Child of 'Aşık Paşa	1519: mansion composed of three one-storey houses,	Above-mentioned property Property of Salto	-	-	-

		<i>firin</i> , three two-storey houses	son of Şa'ban the Jew			
'Abdüselam Beğ	Hasan Sekban	1519: mansion composed of two shops, <i>firin</i> , one-storey house, three two-storey houses, courtyard	Property of Hursi daughter of İbrahim the Jew Below-mentioned property	-	-	-
Ele'adhar son of Yusuf the Jew	Şmuyil the Jew	1519: mansion composed of shop, three one-storey houses, upper room, courtyard	Kubeyla Property of Şmuyil son of Şabethay the Jew	-	-	-
Şmuyil son of Şabethay the above-mentioned	David Physician (<i>hekim</i>)	1519: mansion composed of shop, one-storey house, two-storey house, courtyard	Property of Şmuyil son of Şabethay the above-mentioned Below-mentioned property	-	-	-
Waqf of Saru Demürçi	<i>Imam</i> of the <i>Mescid</i> of <i>Hacı 'Abdi</i>	1519: mansion composed shop, one-storey house	Above-mentioned property Property of Eveğli (?) the Jew	-	-	-

Quarter of *Hvace Hayrüddin* (f. 117a)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
'Abdüselam Beğ	<i>Kazı Şemseddin</i>	waqfiye: three	Door of	-	Property of	-

	(occupant of one house) Yusuf the Jew (occupant of one house) Yusuf 'atik er-remmal (occupant of one house)	houses	'Abdüsselam Beğ Waqf of Şems el-haffaf		Cansuz <i>Hacı</i>	
Rabi'a daughter of Davud (occupant of five shops, three two-storey houses) Yusuf son of Mehmed (occupant of one-storey house, shop, two upper rooms)	Mehmed	waqfiye: mansion composed of one-storey house, upper room 1519: mansion composed of six shops, one-storey house, five two-storey houses	Above-mentioned property Waqf of Hacı 'Ali son of Arslan known as <i>Hacı el-tutmacı</i>		Property of <i>Hacı el-tutmacı</i>	-
'Abdüsselam Beğ	Sadi son of Samu'il (occupant of one mansion) Musa the above-mentioned (occupant of one mansion) (...) the above-mentioned (occupant of one	waqfiye: three mansions 1519: six shops, stable (<i>ıstabl</i>), seventeen upper cells	Above-mentioned property	-	-	-

	mansion)					
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Mescid of el-merhum Hızır Beğ Çelebi (f. 120a)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Malika the above-mentioned	Malika the above-mentioned	waqfiye: old mill driven by horse 1519: bakery (<i>fırın</i>) <i>el-(...)</i>	Property of Malika the Jew Waqf of Bülbül daughter of ‘Abdullah	-	-	-
Waqf of <i>el-merhum es-seyyid</i> Ahmed son of Mehmed known as Emir <i>en-neccari</i>	Hızır Ağa	1519: mansion composed of five shops, five two-storey houses	Property of Mustafa son of ‘Abdullah <i>er-racil</i> Property of Inheritor Musa the Jew	Property of Resul <i>el-mücellid</i>	-	-
Waqf of <i>el-merhum</i> ‘Abid Çelebi <i>el-mevlevili</i>	Selcuk (...)	1519: mansion composed of two shops, two-storey house, mill	Property of Efendere daughter of Mordehay the Jew Below-mentioned property	-	-	-
Arhondo daughter of Salmo the Jew	Children of Menahim	1519: mansion composed of one-storey house, upper room, empty land	Property of Davud son of Süleyman the Jew Property of İlya son of Davud the Jew	-	-	-

			Property of İlya son of Ya'kub the Jew			
Waqf [of Hızır Ağa]	Hızır Ağa	1519: mansion composed of three one-storey house, empty land	Property of Şebathay son of Şebathay the Jew Zevaye Jewish houses	Mescid of Hızır Ağa Garden of Hızır Beğ Çelebi	-	-
Ele'azar and Bolu	(...)	1519: mansion composed of shop, two one-storey houses d.a.: old mill	Property of Musa son of Arslan the Jew Property of Yusuf son of Süleyman the Jew	Property of Arslan Property of Aba	-	Opposite of <i>Kırkçeşme</i>
(...)	(...)	1519: old building known as <i>Bezirhane</i> composed of two one-storey houses, upper room, courtyard	Property of Ele'azar son of İbrahim Property of Yanko son of İbrahim Property of Bali son of Avraham the Jew	Property of Elya Property of Lazari		Opposite of <i>Kırkçeşme</i>

Quarter of 'Azebler Hamamı (f. 121b)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Menahem son of Smu'il the Jew	İbrahim with son of Ahmed	1519: mansion composed of one-	İstamad son of Avraham the Jew		Property of İsmail the Jew	-

		storey houses waqfiye: mill	Property of (...) <i>el-muganiyye</i> known as daughter of Cebine Property of Musa son of Davud the Jew			
Yehuda son of Tursun the above-mentioned	Tursun	waqfiye: mansion composed of two one-storey houses, two-storey house, courtyard	Property of Salahiye son of Tursun the above-mentioned		Property of Tursun the Jew	-
Seydi son of İlyas (...) the above-mentioned	Lazari	waqfiye: mill	Above-mentioned property Property of Salahiye son of Tursun Property of Seydi son of İlyas Property of Ahmed son of Mahmud		Property of Murad Fakih	-
Zeyneb the above-mentioned	Ya'kub	d.a.: mill 1519: stable, one-storey house, courtyard	Waqf of Zeyneb daughter of Mehmed Waqf of Kasım <i>Beğ 'ale mescid-i Mevlana Hüsrev</i> Property of			-

			İstamad the Jew			
Elyakim the above-mentioned	<i>Ahadin</i>	1519: one-storey house wqafiye: shop <i>el- (...)</i>	Property of Elyakim son of Avraham Below-mentioned property			-
Inheritor İlya the above-mentioned	İlya the Jew	1519: mansion composed of one-storey house d.a.: shop	Property of Inheritor Mehmed son of Koz Murad Above-mentioned property			

Quarter of *Un Kapusı* (f. 122b)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Hurşid daughter of ‘Abdullah the above-mentioned	Smu’il the Jew	1519: two shops	Above-mentioned property Property of Hurşid daughter of ‘Abdullah	-	-	-

Quarter of Fenar Gate (f. 130b)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
(...) son of Yanko <i>en-nasrani</i>	Yani the metal melter	1519: mansion composed of two one-storey houses,	Property of Tonož son of Hanine the Jew		Church of Jews (<i>Kenise-i Yahud</i>)	

		upper room, empty land	Property of (...) daughter of Yusuf the Jew			
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Quarter of *Kinigoz* (f. 133a)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Yusuf son of Avraham the above-mentioned	Avraham the Jew	1519: old mansion known as <i>Bezirhane</i> composed of old big church, two one-storey houses	Property of Yusuf son of Ermeni			-
Hızır bin Mustafa <i>er-reis</i>	Nikola <i>el-meddas</i>	d.a.: mill driven by horse 1519: mansion composed of one-storey house, upper room, empty land	Property of Aharon son of Davud the Jew Property of Yani son of (...) Waqf of Yahya Paşa Property of Mustafa <i>Hacı</i> son of (...)	Property of Tursun <i>en-na'al</i>		Near the Tower of <i>Hvace</i> Ya'kub the doctor
Şebadiye and Reyna daughter of (...)	Davud (...)	d.a.: old mansion composed of mill driven by horse 1519: mansion composed of shop,	Property of Reyna daughter of (...) the Jew			-

		two one-storey houses, empty land				
Estare and (...) daughter of Baba the Jew	Alkane	1519: old mansion composed of shop, one-storey house, empty land	Property of Baruh son of Yesa'ya the Jew Below-mentioned property	-	-	-
Ele'azar son of Ele'azar	Eftalyon	1519: mansion composed of two one-storey houses, uppe room	Above-mentioned property Property of Ele'azar son of Ele'azar Property of Baruh son of Yesa'ya the above-mentioned	-	-	-
	Yani	d.a.: two mills 1519: mansion	Property of İlyā son of Menahem the Jew Property of Sitti daughter of <i>Hacı</i> Bayram	Property of Hüseyin <i>es-sebbag</i> Property of Mehmed <i>ed-debbag</i>		-
Jewish waqf (<i>vakf el-Yahudiyin</i>)	Rahel wife of Ele'azar	d.a.: two mills 1519: one-storey house	Property of Yusuf son of İlyā the Jew Property of Mihayil Ele'azar Property of Asan son of Andore <i>en-</i>	Property of Cevr Property of Kofuline Property of Ela'yil		Church of Jews

			<i>nasrani</i>			
Nasi son of Mihayil the Jew	Kirace the Jew	1519: mansion composed of one-storey house)	Property of Sara daughter of Ele'azar Below-mentioned property			Christian Church (<i>Kenise en-nesari</i>)
Nasi son of Mihayil the above-mentioned	İlya	1519: mansion composed of two shops, one-storey house	Above-mentioned property Below-mentioned property			Church mentioned above
Kalyo son of Musa the Jew	Danyal	1519: mansion composed of two shops, one-storey house	Above-mentioned property Below-mentioned property			The above-mentioned Kenise
Kalyo the above-mentioned	Musa the Jew	1519: mansion composed of two shops, one-storey house, upper room	Above-mentioned property Below-mentioned property			<i>Hamam</i> waqf of <i>merhum</i> Sultan Bayezid Han
Rusula daughter of Ya'il the above-mentioned	Ya'il	1519: mansion composed of shop, one-storey house, empty land	Above-mentioned property Sultanic waqf			The above-mentioned bath (<i>hamam</i>)
Mihayil son of Ele'azar	Kali	1519: mansion composed of two shops, one-storey house	Butcher shop Sultanic waqf Below-mentioned property	-	-	-
Ele'azar son of Ele'azar	İlya <i>el-(...)</i>	1519: mansion composed of two shops, one-storey	Above-mentioned property Below-mentioned	-	-	-

		house	property			
'Ali bin 'Abdullah <i>el-hayyat</i>	Kalyo	1519: mansion composed of two shops, one-storey house	Above-mentioned property Below-mentioned property	-	-	-
Yusuf bin (...) the above-mentioned	(...)	1519: mansion composed of two big shops, big one-storey house	Above-mentioned property Property of Yusuf son of (...) the Jew	-	-	-
Yusuf son of (...) the above-mentioned	Yusuf bin Ya'kub	1519: old big one- storey house	Property of Yusuf son of (...) the above-mentioned Below-mentioned property			-
Church of the Jews	Rahil daughter of Menşe	1519: big one- storey house	Above-mentioned property Below-mentioned property			<i>bi'r el-ma'</i> Church of the Jews
Ele'azar son of Ele'azar the Jew	Children of Aşer	1519: mansion composed of two shops, big one- storey house, courtyard	Above-mentioned property Property of Mekri daughter of İlya the Jew	-	-	-
Bulo daughter of Salmo the Jew	İlya son of İbrahim	1519: mansion composed of shop, one-storey house, another house, empty land	Property of Mekri the above- mentioned Property of Mekri daughter of İshak	-	-	-

			the Jew			
Rehadi and Emnostiye daughter of İlya	Musa son of İbrahim	1519: mansion composed of shop, two one-storey houses, upper room	Above-mentioned property Below-mentioned property	-	-	-
Yusuf son of Puthu the Jew the above-mentioned	Puthu	1519: mansion composed of shop, two one-storey houses	Above-mentioned property Below-mentioned property	-	-	-
Mihayil son of Ele'azar the Jew	Samarya <i>es-(...)</i> (occupant of one house) Mihayil the Jew (occupant of the other house)	d.a.: mansion composed of two one-storey houses, one of which has an upper room 1519: mansion composed of two shops, two-storey house	Property of Ele'azar son of Ele'azar Waqf of Mustafa Paşa	-	-	-
Aharon son of Musa	Rahil	1519: mansion composed of two shops, one-storey house, courtyard	Above-mentioned property Below-mentioned property			-
Inheritor İskender son of 'Abdullah	İlya son of Selahiye	1519: old mansion composed of shop, one-storey house, courtyard	Above-mentioned property Below-mentioned property	-	-	-
İlya son of Musa	İlya son of Ya'kub	1519: old mansion composed of shop,	Above-mentioned property	-	-	-

		one-storey house, courtyard	Below-mentioned property			
Şa'ban son of Musa the Jew	İlya	1519: old mansion composed of shop, one-storey house, courtyard	Above-mentioned property	-	-	-
Ele'azar son of Ele'azar	Dimitri	1519: old mansion composed of shop, one-storey house	Sultanic waqf known as <i>Bozahane</i> Below-mentioned property			Opposite of Balat Gate
Kalyo son of Musa	Papa Dimitri	1519: mansion composed of two shops, one-storey house, courtyard	Above-mentioned property Property of Andon Niko son of (...) Property of Inheritor Musa	-	-	-
Ele'azar son of Ele'azar	Şebethay	1519: mansion composed of two shops, one-storey house, courtyard	Property of Mihayil son of Ele'azar the Jew	-	-	-
(...)	(...)	1519: mansion composed of four one-storey houses and empty land	Property of Mihayil			Church of Jews
(...)	Musa the Jew	-	Property of (...) Mihal son of Nikola	(...)		-
İlyas son of	İskender 'atik	1519: old mansion	Property of			Near the <i>Mescid</i>

'Abdullah <i>el-askeri</i>	Mevlana <i>'Aşiki</i>	composed of old mill, two one-storey houses, upper room, new upper room, courtyard	Mehmed son of Mahmud <i>el-benna</i> Property of Memi son of Ya'kub the Jew			of Mevlana <i>'Aşiki</i>
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Quarter of Edirne Gate (f. 138a)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Hüseyin and Mema the above-mentioned	Şa'ban son of Musa	1519: mansion composed of shop, tw one-storey houses, two upper rooms	Avraham the Jew Property of Hüseyin and Mema child of Hüseyin son of 'Abdullah <i>el-(...)</i>	Menahem the Jew		-
Hadice daughter of Konstantin	Nikola <i>er-rumi</i>	1519: mansion waqfiye: mill	Property of Hüseyin and Mema the above-mentioned		Property of Lazari the Jew	

Quarter of İpsomatya Gate (f. 158a)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Musa the Jew	Musa the Jew	1519: one-storey house waqfiye: one-	Property of Yorgi Property of Musa the Jew		Property of Musa bin Avraham the Jew	

		storey house				
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Quarter of the *Hamam* of Nişancı Paşa (f. 159b)

Occupant (1519)	Occupant 8d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Kandile son of Mihayil	Arhondisa	waqfiye: mill 1519: mansion composed of four one-storey houses one of which has an upper room, empty land	Property of (...) son of Arhondisa the above-mentioned Property of Thomayi daughter of Baba Yani Garden of Armenian Church		Property of Arhondisa	Armenian Church (<i>Kenise el-Ermeniyyin</i>)

Tafsil-i evkaf el-cami' eş-şerif Ayasofya el-kaine fi belde-i Galata ellezi yutasarruf fiha cabi-i Galata el-mukata'a 'ale muceb el-vakfiye and ed-defter el-'atik (f. 161a)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Anton son of Batasto the foreigner	Samarya the Jew	1519: mansion	Above-mentioned property City wall Below-mentioned property			-
Menahem son of Marul the Jew	Children of Menahem	1519: old mansion composed of two storerooms, two	Below-mentioned property Property of			

		shops, two-storey house	Hayrüdđin son of 'Abdullah known as Emin Hayrüdđin			
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Quarter of *Karye es-Sevda* (f. 192b)

Occupant (1519)	Occupant (d.a.)	Kind and characteristics of the property	Neighbors (1519)	Neighbors (d.a.)	Neighbors (waqfiye)	Important buildings
Musa son of 'Abdullah <i>el-na'al</i>	Samarya	1519: mansion composed of two shops, two two-storey houses	Above-mentioned property Sultanic storeroom	-	-	-
Anton son of Kitardo <i>el-neccar</i>	Kaludi	1519: mansion composed of two storerooms, two two-storey houses	Above-mentioned property Below-mentioned property			

Glossary

Arazi: field

‘Arsa: land

Bab: gate

___ed-Dakiyk: Flour Gate

___el-Hateb: Wood Gate

___es-Semek: Fish Gate

Bazar: Bazaar

Bevvab: doorkeeper

Beyt: house

Beyt es-süfli: one-storey house

Beyt el-‘ulvi: two-storey house

Bina’: building

Bu’aide: below-mentioned property

Burgoz: tower

Cedid: new

Cerrah: surgeon

Cidar: wall

Eytam: orphans

Gurfe: upper room

Gurfe-i müfrede: separate upper room

Hadika: garden

Han: Inn

Hanut: shop

Hayyat: tailor

Hekim: physician

Höcre: cell

Kadim: old

Kafiri bina’: old [Byzantine] building

Kale: fortress

___duvarı: city wall

Kassab: butcher

Kazancı: cauldron maker

Kenise: church

Kenisetü’l-yahudiyyin: Jewish church
(synagogue)

Kubayle: above-mentioned property

Mahalle: quarter

Mahzen: storeroom

Manastır: monastery

Ma’ruf: known

Menzil: mansion

Mevki: site

Mezbur: above-mentioned

Mezkur: above-mentioned

Mimar: architect

Muhavvata: courtyard

Mühtedi: the one who is converted to
Islam

Mülk: property

Müslüman: Muslim

Sebbağ: metal melter

Secn: prison

Suk: market

Tabib: doctor

Tacir: merchant

Tahun: mill

Tahun ed-dakiyk: flour mill

Tahun ed-dakiyk ed-dair bil-feres:
flour mill driven by horse

Vakf es-sultani: sultanic waqf

Yesire: small

Yahudi: Jew

Zaviye: lodge

Zemin: ground

Zevce: wife

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