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**JEWISH COMMUNITIES IN THE TOWN OF EDİRNE IN THE XVI CENTURY  
ACCORDING TO OTTOMAN TAX REGISTERS DATA (*TAPU TAHRİR DEFTERLERİ*)**

**SUMMARY:**

**T**he paper surveys the demographic tendencies among the manifold Jewish communities in 16<sup>th</sup> century Edirne. It's based on the Ottoman tax registers (*tapu tahrir defterleri*) hold at Ottoman archive at the Prime Ministry of Republic of Turkey - Istanbul and the collection of ottoman documents preserved at the Oriental Department at the "St. St. Cyril and Methodius" National Library in Sofia. Sharing the multicultural environment of 16<sup>th</sup> century Edirne the "local" and the new-settled Jews maintained the language variety of the three main groups, *the Romaniotes*, *the Ashkenazim* and *the Sephardim*. The data of 1519, 1530 and 1570 reveals that *the Sephardim* held their leading position in the city despite the slight decrease of their household between 1519 and 1530. Jewish communities increased in number between 1530 and 1570/1 helping the growth of the *Romaniotes*, *the Ashkenazim* and *the Sephardim* households. In 1570 their total amount reached 335 families. Jews of Sicilia and Italy and a second wave of Portuguese Jews jointed to the group of *Sephardim*. After 1541 *the Ashkenazim* absorbed the deported Jews of Buda.

**Keywords:** Jews, Edirne, 16<sup>th</sup> century, demography

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Expanding their young state on the Balkans the Ottomans of 14<sup>th</sup> century encountered not only with Bosnians, Bulgarians, Greeks or Serbs. They found small Jewish communities, numerous synagogues and rabbis in city and towns such as Constantinople, Edirne, Sofia, Tarnovo, Thessaloniki, Vidin and in other towns<sup>1</sup>. These Jews, living in the middle-aged Byzantine and Bulgarian settlements, formed the group of the so called 'Romaniotes' – Byzantine Jews.<sup>2</sup> *The Romaniotes*, also called *Gregos*, spoke Greek and they were the old Jewish spirit itself, living with an aristocratic self-confidence.<sup>3</sup>

The tolerant attitude of the Ottomans to the Jews caused the migration of Jewish population toward the Ottoman possessions on the Balkans. Since the second half of the 14<sup>th</sup> century to the end of 16<sup>th</sup> century manifold Jewish groups settled down in the Balkan towns and Constantinople expelled by the Inquisition of Central and Western Europe<sup>4</sup>. For example in the second half of the 14<sup>th</sup> century a group of "Ashkenazim"<sup>5</sup> left the Kingdom of Bavaria and migrated to the growing Ottoman Empire. The new-settlers founded separate German-Jewish communities which were entered into the Ottoman registers as "Aleman"<sup>6</sup>. Towards the end of the 15<sup>th</sup> century and during the 16<sup>th</sup> century numerous Jewish groups ('Sephardim'), banished from Spain (1492), Portugal (1497) and Italy, settled in the Ottoman capital, Balkan and Anatolian towns<sup>7</sup>.

About the chronology of the different Jewish groups settled in Adrianople, we could say that before the capture of the town, there lived a great number of Jews speaking Greek language (*Romaniotes*), having a main rabbi of the town.<sup>8</sup> After the capture and turning the place into a capital of the Ottoman empire, different groups of Jews were moved from the former Ottoman capital Bursa to Edirne, and settled among the Adrianople 'the Romaniotes'.<sup>9</sup> At the end of the XIV century the Jews, who had banished from France, also settled there. The promises for exemption of taxes

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<sup>1</sup> Todorov, N. „Evreyskoto naselenie v balkanskite provintsii na Osmanskata imperiya prez XV-XIX v.” [The Jewish population in the Balkan provinces of the Ottoman Empire in XV-XIX century] - In: *Prouchvaniya za istoriyata na evreyskoto naselenie v balgarskite zemi XV-XX vek*. Sofia, 1980, p. 8.; Idem, „Uvod” [Introduction] – In: *Evreyski izvori za obshtestveno-ikonomichestkoto razvitie na balkanskite zemi*. Vol. II, Sofia, 1960, p. 6.

<sup>2</sup> Hananel, A., E. Eshkenazi, *Evreyski izvori za obshtestveno-ikonomichestkoto razvitie na balkanskite zemi prez XVI vek*. [Jewish sources for social-economic development of the Balkan lands in XVI century] Vol. I, Sofia, 1958, p. 48, footnote 1.; Ivanova, Sv. „Malkite etnokonfesionalni grupi v balgarskite gradove prez XVI-XVII v.” [The small ethno-religious groups in the Bulgarian towns in XVI-XVII century] – In: *Balgarskiyat shestnadeseti vek*. Sofia, 1996, p. 52.; Shmuelevitz, A. *The Jews of the Ottoman Empire in the Late Fifteenth and Sixteenth Centuries. Administrative, Economic, Legal and Social Relations as Reflected in the Responsa*. Leiden: E. J. Brill, 1984, pp. 11-12.

<sup>3</sup> Ivanova, Sv. Op. cit., p. 52.; Shmuelevitz, A. Op. cit., pp. 11-12.

<sup>4</sup> Inalcik, H. „Foundations of Ottoman-Jewish Cooperation.” – In: *Jews, Turks, Ottomans*. (ed. A. Levy), Syracuse University Press, 2002, pp. 3-14.; Idem, „Sephardic Jews in the Ottoman Empire.” – In: Idem, *From Empire to Republic. Essays on Ottoman and Turkish Social History*. The Isis Press, Istanbul, 1995, pp. 110-114.; Levy, A. „Introduction” – In: *The Jews of the Ottoman Empire*. Avigdor Levy (ed.), The Darwin Press, Princeton, 1994, pp. 21-28.; Idem, *The Sephardim in the Ottoman Empire*. The Darwin Press, Princeton, 1992, p. 151.; Gerber, J. *The Jews of Spain. A history of the Sephardic Experience*. The Free Press. New York–London–Toronto, 1994, pp. 152-153.; Marcus, S., E. Ginio, „Edirne.” – In: *Encyclopaedia Judaica*. Second Edition. Volume 6. Detroit-New York-San Francisco, 2007, pp. 148-149.; Ivanova, Sv. Op. cit., p. 51.; Todorov, N. „Evreyskoto naselenie ...” p. 8.

<sup>5</sup> Jews of Southern Germany, Central and Western Europe

<sup>6</sup> Hananel, A., E. Eshkenazi, Op. cit., p. 48, footnote. 2.; Ivanova, Sv. Op. cit., p. 52.; Todorov, N. „Evreyskoto naselenie ...” p. 8.; Idem, „Uvod ...” p. 6.; Shmuelevitz, A. Op. cit., p. 12.

<sup>7</sup> Hacker, J. „Ottoman Policy toward the Jews and Jewish Attitudes toward the Ottomans during the Fifteenth Century.” – In: *Christians and Jews in the Ottoman Empire. The Functioning of a Plural Society*. B. Braude & B. Lewis (eds). Vol. 1. Central Lands. New York – London: Holmes & Meier Publishers, 1982, pp. 121-123.; Epstein, M. *The Ottoman Jewish Communities and their Role in the Fifteenth and Sixteenth Centuries*. Freiburg, 1980, pp. 23-160.; Panova, Sn. „Evreyskata obshtina v balgarskite zemi prez XVI-XVIII v.” [The Jewish community in the Bulgarian lands in XVI-XVIII century] – In: *Prouchvaniya za istoriyata na evreyskoto naselenie v balgarskite zemi XV-XX vek*. Sofia, 1980, p. 21.; Ivanova, Sv. Op. cit., pp. 51-52.; Todorov, N. „Evreyskoto naselenie ...” pp. 8-9.; Hananel, A., E. Eshkenazi, Op. cit., p. 48, footnote 3.; Shmuelevitz, A. Op. cit., p. 12.; Masters, Br. *Christians and Jews in the Ottoman Arab World. The Roots of Sectarianism*. Cambridge University Press, 2001, p. 8.

<sup>8</sup> Bowman, St. *The Jews of Byzantium (1204-1453)*. University of Alabama Press, Alabama, 1985, pp. 61-66.

<sup>9</sup> Şakir-Taş, A.N. *Adrianopol'den Edirne'ye*. İstanbul, 2009, pp. 124-125.; Epstein, M. *The Ottoman Jewish ...*, p. 103.; Idem, „The Leadership of the Ottoman Jews in the Fifteenth and Sixteenth Centuries.” - In: *Christians and Jews in the Ottoman Empire. The Functioning of a Plural Society*. B. Braude & B. Lewis (eds). Volume 1. Central Lands. New York – London: Holmes & Meier Publishers, 1982, pp. 101-102.; Levy, A. „Introduction ...” p. 22.; Marcus, S., E. Ginio, Op. cit., p. 148.

attracted more Jewish refugees from Bosna, Serbia, Hungary, South Germany and Russia to settle in the town of Edirne.<sup>10</sup>

After the conquest of Constantinople (1453) and its proclamation as a capital of the Ottoman Empire some changes occurred in the Jewish community in Edirne. The replacement of the political and economic centre of the empire was accompanied by the moving of different Jewish groups from Edirne to Constantinople, aiming enlivening and re-establishment of the new capital.<sup>11</sup> These events, however, did not cause many demographic damages to the Jewish community in Edirne. It kept growing in members, mainly due to the newly coming Jewish refugees who compensated the loss of the Jews, who had moved to Constantinople.<sup>12</sup>

The flow of Jewish population to Edirne did not stop during the whole second half of XV century as well, when to the earlier settled Jewish communities in the town joined Jews, coming from Spain, Portugal and Italy.<sup>13</sup> After that brief chronological view of different Jewish groups migration, in the XVI century Edirne was still populated by a numerous Jewish community, led by a main rabbi of the town.<sup>14</sup>

My paper aims to survey and analyze the quantitative tendencies among the different Jewish communities of 16<sup>th</sup> century Edirne. It's based on three Ottoman tax registers (*tapu tahrir defterleri*)<sup>15</sup>:

- a detailed (*mufassal*) register of the Hijra 925 year [3 January 1519–23 December 1519 AD]<sup>16</sup>. In that register are listed the Jewish communities; the place from where they came into the town and respectively the Jewish households and unmarried men.
- a short (*icmal*) register of the Hijra 937 [25 August 1530 AD–15 August 1531 AD]<sup>17</sup>. It containing a recapitulation of the Jewish households, the unmarried men and the widows, living in the town of Edirne.
- a detailed (*mufassal*) register describing a list of names of the family heads and the unmarried Jewish men, living in the town of Edirne in 978 at Hijra [5 Juny 1570 AD–26 May 1571 AD].<sup>18</sup>

In the registers understudy the Jews in Edirne were registered as a separate community among the other population in the town. In 1519 they are listed under the heading of '*Jews within*

<sup>10</sup> Şakir-Taş, A.N. Op. cit., p. 125.; Marcus, S., E. Ginio, Op. cit., p. 148.; Inalcık, H. „Sephardic Jews ...” p. 106.

<sup>11</sup> Epstein, M. *The Ottoman Jewish ...*, p. 22; pp. 103-104.; Idem, „The Leadership of the Ottoman Jews ...” p. 103.; Bali, R. „Edirne Yahudileri” – In: *Edirne: Serhattaki Payitaht*. Istanbul, 1998, pp. 205-207.; Shmuelevitz, A. Op. cit., p. 12.; Bowman, St. Op. cit., pp. 189-190.

<sup>12</sup> Şakir-Taş, A.N. Op. cit., pp. 128-131.; Marcus, S., E. Ginio, Op. cit., pp. 148-149.

<sup>13</sup> Bali, R. Op. cit., p. 206.; Epstein, M. *The Ottoman Jewish ...*, pp. 21-22.; Shmuelevitz, A. Op. cit., p. 12.; Inalcık, H. „Foundations of Ottoman-Jewish Cooperation ...” pp. 7-8.; Marcus, S., E. Ginio, Op. cit., p. 148.

<sup>14</sup> Epstein, M. *The Ottoman Jewish ...*, p. 21.; Idem, „The Leadership of the Ottoman Jews ...” p. 102.; Gökbilgin, M. T. „Edirne, Adrianople.” *Encyclopaedia of Islam*. CD-ROM Edition v.1.0, Brill NV, Leiden, 1999, II: 683a.; Marcus, S., E. Ginio, Op. cit., pp. 148-149.

<sup>15</sup> More in detail for it see: Barkan, Ö. “Research on the Ottoman Fiscal Surveys.” – In: *Studies in the Economic History of the Middle East from the rise of Islam to the Present Day*. M. A. Cook (ed.), Oxford University Press & School of Oriental and African Studies, London, 1970, pp. 163-171.; Beldiceanu-Steinherr, I. “Règlement ottoman concernant le recensement (première moitié du XVIe siècle).” *Südost-Forschungen*, 4, 1978, pp. 1-11.; Lowry, H. “The Ottoman *tahrir defterleri* as a Source for Social and Economic History: Pitfalls and Limitations.” – In: Idem, *Studies in Defterology. Ottoman Society in The Fifteenth and Sixteenth Centuries*. The Isis Press. Istanbul, 1992, pp. 3-18.; Inalcık, H. “The Ottoman State: Economy and Society, 1300-1600.” – In: *An Economic and Social History of the Ottoman Empire*. Volume I: 1300-1600. Inalcık, H., D. Quataert (eds.), Cambridge University Press, 1994, pp. 132-142; Islamoğlu-Inan, H. *State and Peasant in the Ottoman Empire. Agrarian Power Relations in Ottoman Anatolia during Sixteenth Century*. Leiden, New York, Köln, 1994, pp. 23-25.

<sup>16</sup> Başbakanlık Osmanlı Arşivi (BOA), İstanbul, TD 77, ff. 39-41. For the date of the register see: “Tahrir Defterlerinin İdari Birimleri ve Sayfa/Varak Numarları.” – In: *370 Numaralı Muhasebe-i Vilayet-i Rum-ili Defteri (937/1530)*. C. 1, Ankara, 2001, s. 11.; Gökbilgin, M.T. *XV–XVI. Asırlarda Edirne ve Paşa Livası. Vakıflar-Mülkler-Mukataalar*. İstanbul, 1952, pp. 533–534.

<sup>17</sup> BOA, İstanbul, TD 370, f. 4. For the date of the register see: *370 Numaralı Muhasebe-i Vilayet-i Rum-ili Defteri (937/1530)*. C. 1, Ankara, 2001.; About other dates of that register see: Kovachev, R., Evg. Radushev, *Opis na registri ot Istanbulskiya osmanski arhiv kam Generalnata direkciya na darzhavnite arhivi na Republika Turtsiya*. [Inventory of Registers from the Ottoman Archive in İstanbul at the General Directorate of State Archives in the Republic of Turkey] Sofia, 1996, pp. 7–12.; Gökbilgin, M. T. *XV–XVI. Asırlarda Edirne ve Paşa ...*, p. 534.

<sup>18</sup> BOA, İstanbul, TD 494, ff. 84-90. For the date of the register see: “Tahrir Defterlerinin İdari Birimleri ...” p. 11.

*Edirne*’ [yahudiyān-i nefis-i Edirne]<sup>19</sup>, and in 1530<sup>20</sup> and 1570/1<sup>21</sup> as a ‘Community of the Jews within Edirne’ [cema`at-i yahudiyān-i nefis-i Edirne]. After that common heading some captions consequently describe the separate Jewish communities and the place from where they came into the town.

On the manner of describing the Jewish community in Edirne, two peculiarities are specific. The first is that once the Ottoman registrar notes the Jewish community as an ethno religious group, different from the other town population, initiating the common heading ‘Jews within Edirne’ or ‘Community of the Jews within Edirne’. Secondly, he pays attention to the inner differentiation of that community, noting it by the insertion of some captions in the registers.<sup>22</sup>

Here it’s necessary to pause for a while and give some explanations on the terms, with which the Jewish community is noted in *the registers*. According to M. Epstein the registering of the Jewish community in Edirne in 1519 as ‘Jews within Edirne’ shows the manner of enlisting of the Jews in Edirne before 1453, continued in the late registers.<sup>23</sup> The other term used in *the registers* in 1530 and 1570 is the term - *cema`at* (a community, group; a religious municipality). This term is used for identifying the Jewish community as a separate ethno confessional group among the other town population.<sup>24</sup>

Surveying the demographic structure of the Edirne Jews, I seek to help the further exploration of their cultural and economic life or some processes within the community, as well.

Sharing in the multicultural environment of the 16<sup>th</sup> century Edirne, the Jews were headed by an influential rabbi<sup>25</sup>. The register of 1519 mentions the following Jewish communities.

Table № 1. Jewish communities of Edirne in 1519.

Jewish communities	Households ( <i>hane</i> )	Unmarried men ( <i>mücerred</i> )
Cema`at-i Portugal	45	-
Cema`at-i Ispanya	42	-
Cema`at-i Geroz	40	4
Mahalle-i Polya <sup>26</sup>	33	4
Cema`at-i Katalan <sup>27</sup>	29	3
Cema`at-i Aragon <sup>28</sup>	24	-
Cema`at-i Toledo <sup>29</sup>	10	-
Cema`at-i Aleman	8	-
<b>Total</b>	<b>231</b>	<b>11</b>

The data survey point out that there were 7 Jewish communities (*cema`at*) and one Jewish *mahalle* in the city. While the Jewish communities which migrated from Spain, Portugal, Catalonia,

<sup>19</sup> BOA, Istanbul, TD 77, f. 39.

<sup>20</sup> BOA, Istanbul, TD 370, f. 4.

<sup>21</sup> BOA, Istanbul, TD 494, f. 84.

<sup>22</sup> Ivanova, Sv. Op. cit., p. 53.

<sup>23</sup> Epstein, M. *The Ottoman Jewish ...*, p. 195.

<sup>24</sup> *Ibidem*, p. 194.

<sup>25</sup> Epstein, M. *The Ottoman Jewish ...*, p. 21.; *Idem*, „The Leadership of the Ottoman Jews ...” p. 102.; Gökbilgin, M. T. „Edirne, Adrianople.” *Encyclopaedia of Islam*. CD-ROM Edition v.1.0, Brill NV, Leiden, 1999, II: 683a.; Marcus, S., *E. Ginio*, Edirne ..., pp. 148-149.

<sup>26</sup> Town of Naples (Napoli) in Italy.

<sup>27</sup> County Catalonia/Catalunya. Today autonomous region of Spain.

<sup>28</sup> Kingdom of Aragon in Northeastern Spain.

<sup>29</sup> A town in Central Spain.

Aragon or Toledo were marked down by their previous settlement, the term “*Polya*” and “*Geroz*” are to be detailed.

For the Jews, living in the ‘*mahalle-i Polya*’ in the register is written: ‘*Neighbourhood Polya. Separated from cema`at-i Katalan.*’<sup>30</sup>

The other case, worth attention is *the cema`at-i Geroz*. About the name, and respectively the origin of that Jewish community, the books do not give an exact explanation. The name of *the cema`at*, noted in all the surveyed registers is written in one and the same way: جماعت گروز That way of inscription could be read as [cema`at-i Geroz/s] or [Geruz/s]. In a register from 1530, describing the Jewish population in the town of Thessaloniki, the name of the *cema`at* is inscribed as جماعت گروس [cema`at-i Geros].<sup>31</sup> Thus written that *cema`at* could be also read as [Gerus] – a Hebrew word, meaning *an outcast, an exile*. Having in mind the meaning of that word, some researchers consider that to this *cema`at* belonged Jews, expelled from Western Europe.<sup>32</sup> According to Vladimir Paunovski, the Director of Museum of Jewish History in Sofia, supposes that the term is attributed to the Jews migrated from Heroni, Spain<sup>33</sup>. But the peculiarities at the inscription and the vocalization of that word, as seen, give us grounds to suppose that the name of that Jewish community came as a result of the incorrect inscription of the word [Gregos] گرغوس. As earlier mentioned, thus were called the Jews from the group of *the Romaniotes*. The name itself *Gregos* derives from *the Sephardim*, who called the Romaniotes *Gregos* (Greeks).<sup>34</sup>

Summing up Jewish communities in Edirne we shall conclude that in the second decade of 16<sup>th</sup> century they belonged to the main groups: *Romaniotes* (Cema`at-i Geroz), *Ashkenazim* (Cema`at-i Aleman) and *Sephardim* (Cema`at-i Aragon, Toledo, Ispanya, Portugal, Katalan and *mahalle-i Polya*). The Jewish households numbered 231 in 1519. There were 11 single men<sup>35</sup>. The most numerous group (183 households) was this of *the Sephardim* by its total share of 79.22 %. The *Romaniotes* households were 40 family (17.32 %) and the *the Ashkenazim* family numbered 8 households (3.46 %).

The comparison between the data of 1519 and these of 1530 outlines a certain variation of the administrative practice and. Identifying the *Polya mahalle* as community of *Polya Kaftalan*, the register of 1530 reports about 8 Jewish communities. However it raises the question about the eventual transforming processes within the previous *mahalle*. The minor number of the Toledo Jews let the scribe summarize the families and widows in a short note. This manner of registration doesn’t allow even a general suggestion about the actual number of the families and this of the widows themselves.

<sup>30</sup> BOA, Istanbul, TD 77, f. 40.

<sup>31</sup> BOA, Istanbul, TD 167, f. 84.

<sup>32</sup> Gerber, J. Op. cit., p. 155; Şakir-Taş, A.N. Op. cit., p. 129.

<sup>33</sup> Dobрева, M. “Iz „Patevoditel na Odrin” na d-r Rifat Osman Tosyavizade (1874-1933)” [From “Guide of Edirne” Dr. Osman Rifat Tosyavizade (1874-1933)]. – In: *Migracii ot dvete strani na balgaro-turskata granica: nasledstva, identichnosti, interkulturni vzaimodeystviya*. Ed.: V. Ganeva-Raycheva, M. Elchinova, M. Zlatkova, N. Vukov, Sofia, 2012 pp. 93-94.

<sup>34</sup> Hananel, A., E. Eshkenazi, Op. cit., p. 48, footnote 1.

<sup>35</sup> In the research of Epstein, M. *The Ottoman Jewish ...*, p. 218 in the table, giving the number of the Jewish households and the unmarried men in Edirne in 1519, there has been a mistake. There, the author has pointed that the number of the unmarried man is 7, which is incorrect. The newly reviewed census shows that their number is 11.

Table № 2. Jewish communities in Edirne in 1530.

Jewish communities	Households ( <i>hane</i> )	Unmarried men ( <i>mücerred</i> )
Cema`at-i Portugal	36	2
Cema`at-i Ispanya	From 34 that insertion we suppose that these Jews initially belonged to <i>cema`at-i Katalan</i> , but later by unknown reasons they separated from that <i>cema`at</i> and were registered as a neighbourhood.	
Cema`at-i Aragon	27	-
Cema`at-i Geroz	27	-
Cema`at-i Polya Ka[ta]lan	25	-
Cema`at-i Toledo	13	-
Cema`at-i Aleman	7	-
<b>Total</b>	<b>201</b>	<b>6</b>

The comparative survey (Table 1 and 2) point out a slight decrease of the Jewish households (from 231 to 201) and the single men (from 11 to 6), as well. Nevertheless the register of 1530 reaffirm the leading position of *the Sephardim* in Edirne by a total share of 83.09% (167 households). *The Romaniotes* number 27 households (13.43%) and *the Ashkenazim* - 7 households (3.48%).

The register of 1570/1 reports a significant increase of the Jews in Edirne. The various communities rose from 8 to 13 involving in the multicultural environment of Edirne *the Sephardim* from Sicilia, Italy and a further group of Portuguese Jews [tetimme-i cema`at-i Portugal]<sup>36</sup>, the Jews of Buda<sup>37</sup> and some Jews of the Sultan Mehmed II's waqf.

The Jews of the Sultan Mehmet's waqf [cema`at-i ba`z yahudiyani-ki an evkaf-i merhum sultan Mehmed han der Edirne] number 8 households<sup>38</sup>. Unfortunately there isn't a further remark whether they migrated from Europe or had been living in the city for centuries. For this reason they can't be count to *the Ashkenazim*, *the Sephardim* or *the Romaniotes*.

The other newly settled *cema`at* is registered as: '*Cema`at of expelled Jews, migrated from [the town of] Buddha [cema`at-i sürgünan-i yahudiyani-ki an Budun]*'.<sup>39</sup> An interesting fact for that *cema`at* is that this group of Jews is noted in the register with the term [sürgün]. The term means that these Jews have been deported from the town of Buddha to Edirne.<sup>40</sup> It could be supposed that this Jewish migration happened after the second seizure of Buddha in 1541 by sultan Suleiman I (1520-1566). It's based on the fact that if these Jews had been expelled from Buddha after the first seizure in 1526, they would have been registered in the census, taken up to 1530 and consequently to be noted in the same that registry from the same year. The lack of such Jewish community from Buddha in the registry from 1530 gives us the grounds to suppose that they have been expelled to Edirne after 1541. In conclusion about that Jewish community from Buddha, it could be noted that it belongs to the group of *Ashkenazim*.

<sup>36</sup> BOA, Istanbul, TD 494, f. 89.

<sup>37</sup> Town of Budapest, Hungary.

<sup>38</sup> BOA, Istanbul, TD 494, f. 90.

<sup>39</sup> Ibidem, f. 89.

<sup>40</sup> Braude, B., B. Lewis, "Introduction." – In: *Christians and Jews in the Ottoman Empire. The Functioning of a Plural Society*. Vol. 1. Central Lands. New York – London: Holmes & Meier Publishers, 1982, p. 11.; Inalcık, H. "Ottoman Methods of Conquest." – In: Idem, *The Ottoman Empire: Conquest, Organization and Economy*. London, 1978, pp. 122-129.; Idem, "The Ottoman State ..." p. li.; Levy, A. "Introduction ..." p. 25.

Table № 3. Jewish communities in Edirne in 1570/1.

Jewish communities	Households (hane)	Unmarried men (mücerred)
Cema`at-i Portugal	52	28
Cema`at-i Geroz	52	15
Cema`at-i Ispanya	43	21
Cema`at-i Polya	40	25
Cema`at-i Katalan	39	31
Cema`at-i Aragon	27	13
Cema`at-i Aleman	18	2
Cema`at-i Sicilya	14	1
Cema`at-i Toledo	13	1
Cema`at-i sürgünan-i yahudiyani ki an Budun	11	3
Cema`at-i Italya	11	-
Cema`at-i ba`z yahudiyani ki an evkaf-i merhum sultan Mehmed [II] han der Edirne	8	-
Tetimme-i cema`at-i Portugal	7	5
<b>Total</b>	<b>335</b>	<b>145</b>

The comparative survey (Table 2 and 3) points out an important increase of the Jewish households (from 201 to 335) and the single men (from 6 to 145). Nevertheless the register of 1570/1 reaffirms once again the leading position of *the Sephardim* in Edirne by a total share of 75.23% (246 households). *The Romaniotes* number 52 households (15.09%) and *the Ashkenazim* - 29 households (8.87%).

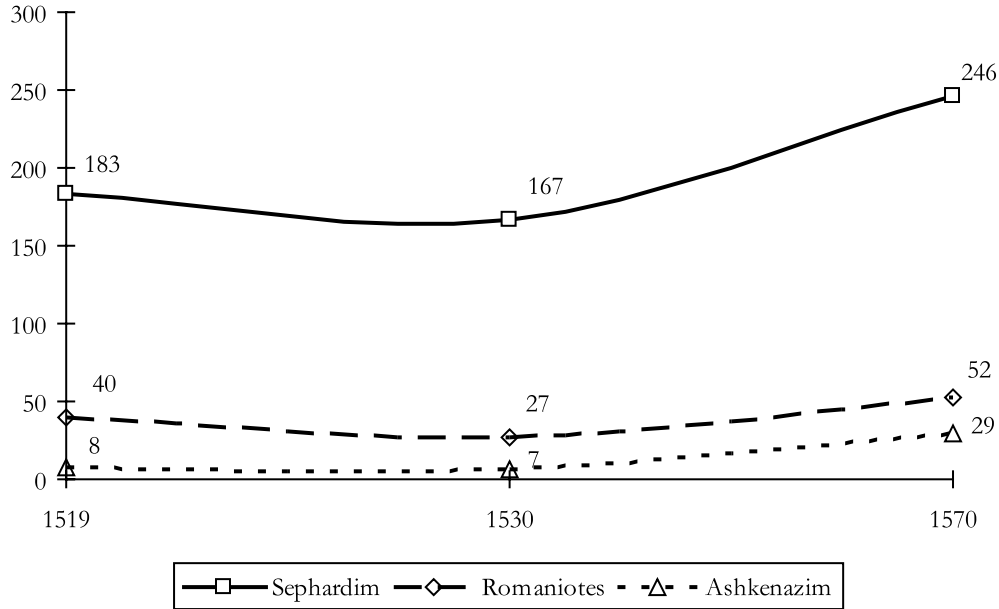
The comparison between the data of 1519 and 1530 outlines a negative growth rate of the Jewish community and a positive one during the 1530s-1570s.

Table № 4. Population growth rate of the Jewish community

Households (hane)	1519-1530	1530-1570
<b>Absolute growth rate per year</b>	- 2,7	3,35
<b>Relative growth rate per year</b>	- 11,8 ‰	16,6 ‰

From the data given in Table № 4, it could be concluded that in the period 1519-1530 the Jewish community in Edirne decreases with - 2,7 households yearly, which makes relative growth rate per year of - 11,8 ‰. In the next period 1530-1570 the Jewish community in the second capital of Ottoman empire increases with 3,35 households yearly and respectively relative growth rate per year 16,6 ‰. Nevertheless there was a stable Jewish community in Edirne increasing by its households and marked by the dominant presence of *the Sephardim*.

Graphic 1. The demographic development of the Jewish groups in Edirne in XVI century. (households)



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Sharing the multicultural environment of 16<sup>th</sup> century Edirne the “local” and the new-settled Jews maintained the language variety of the three main groups, *the Romaniotes*, *the Ashkenazim* and *the Sephardim*. The data of 1519, 1530 and 1570 clearly outline that *the Sephardim* held their leading position in the city despite the slight decrease of their household between 1519 and 1530. The same decline tendency was observed by *the Romaniotes* and *the Ashkenazim*.

Jewish communities increased in number between 1530 and 1570/1 helping the growth of the *Romaniotes*, *the Ashkenazim* and *the Sephardim* households. Their total amount reached 335 families. Jews of Sicilia and Italy and a second wave of Portuguese Jews jointed to *the Sephardim* of Aragon, Spain, Portugal, Catalonia, Toledo and Napoli. After 1541 *the Ashkenazim* absorbed the deported Jews of Buda while the Jews of the Sultan Mehmet II’s waqf can’t be added to any of the main Jewish groups. Marked respectively by a relative growth rate of 16,6 ‰ per year *the Sephardim* number 246 families, *the Romaniotes* - 52 households (15.09%) and *the Ashkenazim* - 29 households (8.87%).

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