

# JEWISH REFUGEES FROM EASTERN EUROPE TOWARDS THE OTTOMAN TERRITORIES IN 1888

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**Abstract:** The Jewish people, who had been massacred in Russia and many other regions of Europe, especially in Eastern Europe, began their mass exodus to Ottoman territories. The Palestine area was under the sovereignty of the Ottoman State, being one of the places where the Jews wanted to settle. The main intention of this paper is to present the request to establish Jewish communities from Eastern Europe at the end of the 19th century on Ottoman territory, a process facilitated by the Ottoman consulate in Constanța (Köstence, as it appears in the documents of the time). Furthermore, the study presents the institutions of the Ottoman and Romanian State involved in this process, based on the official documents in the custody belonging to the *Devlet Arşivleri Başkanlığı Osmanlı Arşivi*, the Hariciye Nezareti register (Foreign Affairs Office). This article outlines the role and contribution of the Ottomans in settling Jewish refugees in Ottoman territory at the end of the 19th century and discusses Laurence Oliphant's visit to Palestine between 1879 and 1882, the initiatives regarding the Jewish refugee settlement project in the area, the response of the Ottoman State. To put in another way, this essay presents non-Muslim citizens who lived in Ottoman territories, in the environment of political crisis of the Ottoman State, during the reign of Abdülhamid II (1876-1909) and his response, formulated in May 1880.

**Keywords:** Abdulhamid II, Laurence Oliphant, non-Muslim citizens, Jewish settlement in Ottoman territories, Ottoman State.

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## Introduction

This article aims to examine the establishment of Jewish communities from Eastern Europe on Ottoman territory at the end of the 19th century, a process significantly supported by the Ottoman consulate in Constanța (referred to as Köstençe in historical documents). Additionally, it will highlight the various institutions of both the Ottoman and Romanian states that played a role in this endeavor, drawing on official documents preserved in the archives of the Devlet Arşivleri Başkanlığı Osmanlı Arşivi, particularly from the Hariciye Nezareti (Foreign Affairs Office).

The article highlights the role and contribution of the Ottomans during the efforts to settle Jews in Ottoman territory in the late 19th century. The article is about non-Muslim citizens who lived in Ottoman territories in the political crisis environment of the Ottoman State, during the reign of Abdülhamid II (1876-1909)<sup>2</sup>.

This study briefly presents general information about the legal, religious and social situation of Jews in the Ottoman space in the 19th century. The purpose of the study is to emphasize the wide tolerance shown by the Ottoman State in accepting Jews as its citizens and settling them on its territory. The study is a succinct presentation of the position of the Jews in the Ottoman legal system in terms of Ottoman law before and after Tanzimat.<sup>3</sup> The work presents the general attitude of the Ottoman State towards the Jews, conflicts between Jews and other non-Muslim Ottoman citizens due to the blood libel, and finally some paragraphs on Zionism and Ottoman politics related to this movement. Relevant events are presented in chronological order. Each rubric has its importance, being sufficiently exhaustively presented with the possibility of generating the object of a larger study in the future. This work is based on literary sources in the field and documents belonging to *Devlet Arşivleri Başkanlığı. Devlet Arşivleri Başkanlığı Osmanlı Arşivi*.

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2 [https://www.britannica.com/biography/ Abdulhamid-II](https://www.britannica.com/biography/Abdulhamid-II), accessed on 2.06.2024

3 <https://www.britannica.com/event/Tanzimat>, “*Tanzimat/Turkish:“Reorganization”, series of reforms promulgated in the Ottoman Empire between 1839 and 1876 under the reigns of the sultans Abdülmecid I and Abdülaziz. These reforms, heavily influenced by European ideas, were intended to effectuate a fundamental change of the empire from the old system based on theocratic principles to that of a modern state*”, accessed on 02.06.2024

## Short presentation of the millennial existence of the Jews

Quoting Max Diamont we assert that most works on Jews are written by Jews for Jews, or by scholars for scholars. Their history is too interesting, too incredible, and deserves to go beyond the boundaries of the Jewish and scholarly communities. The presentation of any aspect of the history of the Jews needs to be done in the context of other civilizations because their existence was parallel to the existence of those civilizations in the midst of which they lived.

The Jewish survival story, the refugee process<sup>4</sup> is one of the aspects of the history of this people, it is related to their continuity for over five thousand years as an intellectual, spiritual force and the preservation of ethnic identity among other cultures and civilizations.

The millennial history of the Jews unfolded within several civilizations. This essay presents some aspects of the history of the Jews who came from Eastern Europe after the death of Tsar Alexander II (1855-1881). During the reign of Alexander II, Jews were prohibited from owning land, restricted in travel, having the obligation to live within the limits of a certain region, the Pale of Settlement<sup>5</sup>, region in the west of Tsarist Russia, which existed between 1772 and 1915. The territorial boundaries included all of present-day Belarus and Moldova, much of Lithuania, Ukraine, central and eastern Poland, relatively small areas of Latvia and what is now the western Russian Federation (Diamont, 2004: 322). The assassination of Tsar Alexander II in 1881 marked a painful new era in the so-trying history of the Jews of Eastern Europe (Mandel, 1974: 312).

## Jews in the Ottoman lands

### Brief history of Jews' existence in the Ottoman lands

The Ottomans first encountered the Jews in 1326, when Orhan Gazi conquered Bursa. The Jews of Bursa welcomed the Ottomans as saviors. The *Etz Hayim* (Tree of Life) Synagogue, built in Orhan Gazi's time and with his permission, remained open until the 1940s.

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4 <https://www.britannica.com/search?query=refugee> - refugee, any uprooted, homeless, involuntary migrant who has crossed a frontier and no longer possesses the protection of his or her former government, accessed on 03.06.2024

5 <https://www.britannica.com/topic/pale-restricted-area>, district separated from the surrounding country by defined boundaries or distinguished by a different administrative and legal system, accessed on 6.06.2024

After Murad I conquered Edirne, many Jews living in the Balkans migrated to Ottoman territories for a better life. In the 14th and 15th centuries, many Jews fled from European countries to the Ottoman countries as a result of the Spanish persecution of the Jews. In 1454, the Chief Rabbi of Edirne, Izak Sarfati, sent a letter to his coreligionists in Europe, inviting them to “...come to the Ottoman land, which God has blessed and filled with blessings.. . and find peace”<sup>6</sup>. After this letter, many Jews from Central Europe moved to the territories of the Ottoman State (Bali, 2020: 137). When the city of Constantinople was conquered by Mehmet Fatih/the Conqueror in 1453, the Byzantine Jews, known as Romaniots, welcomed Mehmet Fatih/the Conqueror as a savior. Moshe Kapsali, the last chief rabbi of the Byzantine Jews, became the first chief rabbi of the Ottoman Jews, in the new Ottoman capital, Istanbul.

During this period, Sultan Mehmet Fatih/the Conqueror issued a Ferman/letter of invitation<sup>7</sup> addressed to the Jews of Anatolia: “*Sultan Mehmet Fatih/the Conqueror declares: God has given me many lands and commanded me to take care of the dynasty of His servant Abraham and Jacob, to feed them and take them under my protection. Who among you, with God’s help, decided to come to DerSaadet/Istanbul, the capital, to settle down, cultivate fig trees and vineyards I, Sultan Mehmet Fatih wish to live in peace with them (Jews) under their (fig trees) shade, let them trade freely and own property*”. Following this *Ferman*, many Jewish families came to Istanbul and settled. By a *Ferman*, Sultan Mehmet Fatih/ the Conqueror ensured freedom of religion and worship for the Jews, and although he did not allow them to establish new synagogues, he did allow them to repair existing ones and use their houses as synagogues. The Jews’ arrival from Europe to the Ottoman State continued throughout the 15th century.

6 <https://istanbultarihi.ist/158-osmanlidan-gunumuze-istanbulda-yahudilerin-dini-hayati/> accessed 27.05.2024 <https://www.turkyahudileri.com/index.php/tr/tarih/turk-yahudileri-tarihi/7-osmanli-yahudilerinin-yasami/>, accessed on 27.05.2024

7 <https://islamansiklopedisi.org.tr/ferman>, Kütükçü Mübahat, Ferman [Ferman gönderilen vazifelinin emredilen hususu süratle yerine getirmesi gerekmele beraber ihmal vb. sebepler dolayısıyla fermanların tekidine ihtiyaç duyulduğunda ikinci fermanla mutlaka bir de tehdit rükünü bulunurdu Osmanlı diplomatik dilinde “tahrîd” ve “temcîd” adı verilen, bugün “davet” denilen ilk rükün yalnız fermanın değil diğer bütün belgelerin de başında yer alır.....Davetten hemen sonra ve ferman metnine geçilmeden önce fermanın padişah emri olduğunu tasdik makamında tuğra yer alır. Although the person on duty to whom the edict is sent must quickly fulfill the order, negligence etc. When there was a need to confirm the edicts for some reason, the second edict would always include a threat clause.....The first pillar, called “tahrîd” and “temcîd” in the Ottoman diplomatic language and today called “invitation”, is at the beginning of not only the edict but also all other documents. Immediately after the invitation and before moving on to the text of the edict, a tuğra is placed to confirm that the edict is the sultan’s order.]

## The Legal Status of the Jews in the Ottoman System Millet

The Jews, as one of the nations that made up the population of the Ottoman State, like the Greeks, Bulgarians, Albanians, Arabs, Turks, etc., enjoyed a number of rights and freedoms within the borders of the Ottoman State. Like other non-Muslim subjects, through *waqf*<sup>8</sup> Jews had various privileges. Through these *waqfs* the Jews organized their own religious, cultural and educational services. Their organization was done according to the *millet system*<sup>9</sup> of the Ottomans. The term *millet* designates non-Muslim communities in Ottoman territory. The Ottoman state being a Muslim state, the Muslim people represented the majority; in surface it covered a vast expanse of land where many Christians and Jews lived. In order to govern the various communities without pressuring them into revolt, the Ottoman State developed the millet system. The *millet* was an autonomous religious community, organized under its own laws, led by a religious leader, who was responsible to the Ottoman government for fulfilling the responsibilities and duties of the millet, especially those of paying taxes and maintaining internal security. In addition, each millet assumed responsibility for social and administrative functions not provided for by the state, conducting affairs through a communal council (*meclisimillî*) without outside intervention. In the early 19th century, during the reign of Sultan Mahmud II (1808–1839)<sup>10</sup> a series of imperial edicts inserted secular law codes for all citizens and much of the millet's administrative autonomy was lost. The Ottoman state officially organized non-Muslim subjects into three categories: Greek Orthodox, Armenians, and Jews. The Jews who lived in the Ottoman territory had a considerable administrative autonomy, they were represented by *Hahambaşı*<sup>11</sup> (After the conquest of the city of Chief

8 <https://www.britannica.com/topic/waqf/> [Waqf is a charitable religious organization], accessed on 02.06.2024

9 <https://www.britannica.com/topic/millet/> [Millet, Turkish: "religious community" or "people", according to the Qur'an, the religion professed by Abraham and other ancient prophets] accessed on 02, 06, 2024

10 <https://islamansiklopedisi.org.tr/mahmud-ii-turbesi-sebili-cesmesi-ve-haziresi>, Özgüven, B.H., *İslam Ansiklopedisi, Mahmud II Türbesi, Sebili, Çeşmesi ve Haziresi. Divanyolu üzerinde XIX. yüzyıla ait mezar külliyesi*, accessed 02.06.2024

11 Doğan, H., *İslam Ansiklopedisi/İslamic Encyclopaedia, Osmanlı ve Cumhuriyet dönemlerinde yahudi cemaatini dinî açıdan temsil eden kurum* <https://islamansiklopedisi.org.tr/hahambasilik>, [İstanbul'un fethinden sonra Osmanlı Devleti ışık gayri müslim tebaa "millet sistemi" adı varden bir hukukî işıdarı

Rabbi of the Jewish community in Ottoman territory who legislated, judged and enforced the laws among the Jews of the Ottoman State). The Jews were considered “people of the book” being the protected non-Muslim nation (Mandel, 1974: 316).

## The Jews in the Ottoman world of the Modern Age The Tanzimat Ferman/Edicts from the 19th century

The Tanzimat Edicts<sup>12</sup>, which began in the mid-19th century, paved the way for

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*within the framework of the management. Buna göre her din yüksek rütbeli din adamlarından biri kendi cemaati arşılı leader olarak eletarın ve o cemaatin ışıtlığıle taşılendirilirdi. Yahudi cemaatiyle iildi din işlerin en yüksek mercii olan hahambaşı da bütü hahamların ve cemaat leadersnin üzüksü lakumandır. Osmanlılar'da ilk hahambaşı, Fâtiğ Sultan Mehmed'in İstanbul'u fethinin ışındin teyin etiği, Bizans'ta da İstanbul yahudilerin hahambaşısı olan Rav Moşe Kapsali'dir (1453-1496). Kapsali'den sonra Eliyahu Mizrahi (1496-1526) İstanbul yahudilerinin hahambaşısı olarak taşığ yapmışır. Bu ilk iki hahambaşısının ışındin XIX. yüzüla kadar devlet ışılın ve osmanlı'daki bütü yahudileri temsil eden resmî bir hahambaşı olmamışır/After the conquest of the city of Istanbul, the non-Muslim subjects of the Ottoman State were governed under a legal regulation called “millet sistemi”. As a result, one of the representatives of the high-ranking clergy of each religious community was chosen by his own community and appointed to lead his community. The chief rabbi, the highest authority on religious matters in the Jewish community, was the sovereign of all rabbis and the leader of the community. The first chief rabbi of the Ottoman period was Rav Moshe Kapsali (1453-1496), who was appointed by Sultan Mehmed Fatih (the Conqueror) after the conquest of the city of Istanbul. After Kapsali, Eliyahu Mizrahi (1496-1526) served as chief rabbi of the Jewish community in Istanbul. After these two first chief rabbis, until the 19th century, a chief rabbi was not officially appointed, to be recognized by the state and to represent all the Jews of the Ottoman State], accessed 02.06.2024*

- 12 <https://islamansiklopedisi.org.tr/tanzimat/>“Sözlükte “düzenlemek, sıraya koymak, islah etmek” anlamındaki tanzîm kelimesinin çoğulu olan tanzîmât literatürde “mülk idareyi islah ve yeniden organize etme” mânasında kullanılır, ayrıca bu düzenlemelerin yapıldığı dönemi nitelendirir. Son araştırmalar genellikle, 3 Kasım 1839'da ilân edilen Gülhane Hatt-ı Hümayunu ile (Tanzimat Fermanı) başlatılan dönemin ilk icraatlarının 1830 yılına kadar geri götürülebileceğini ortaya koymuştur. Ne zaman sona erdiği ise tartışmalı olup bunun için Sadrazam Âlî Paşa'nın öldüğü 1871, Midhat Paşa'nın sürgüne gönderildiği 1877, Meclis-i Meb'ûsan'ın kapatıldığı 1878 veya Düyûn-ı Umûmiyye İdaresi'nin kuru/duğu 1881 gibi tarihler verilir; ancak 1878'de meclisin kapatılmasıyla dönemin sona erdiği yönünde genel bir fikir oluşmuştur/Tanzîmât, which is the plural of the word tanzîm, which means “to organize, put in order, to reform” in the dictionary, is used in the literature to mean “reform and reorganize the civil administration”, and also characterizes the period in which these regulations were made. Recent research has generally revealed that the first actions of the period initiated with the Gülhane Hatt-ı Hümayunu (Tanzimat Edict) declared on 3 November 1839 can be traced back to 1830. It is controversial when it ended, and dates such as 1871, when Grand Vizier Âlî Pasha died, 1877, when Midhat Pasha was exiled, 1878, when the Parliament was closed, or 1881, when the Public Debt Administration was established, are given. However,

the modernization of the Ottoman State affecting the lives of all communities, including non-Muslims. With the Tanzimat period, Ottoman Jews gained new rights and opportunities. Their property rights were secured, they gained freedom in their occupations, and their access to education in the public institutions of the Ottoman State was extended. These developments paved the way for the modernization and westernization of Ottoman Jews.

The Tanzimat period brought Ottoman Jews a presence in the political realm. Jews were elected as members of parliament and municipalities, serving in high institutions of the Ottoman State. The situation allowed the political identity of the Ottoman Jews to develop. In the post-Tanzimat period Ottoman Jews also faced some difficulties in their search for identity. A part of the Jews tried to modernize themselves, to westernize themselves with the awareness that they were Ottoman citizens. On the other hand, the Jews tried to preserve their religious and cultural identity. This situation led to the emergence of different political and ideological currents among the Ottoman Jews (Balli, 2020: 242).

## Political Participation and Political Identity of the Ottoman Jews

Unlike other communities, the Ottoman Jews contentedly accepted the freedoms and privileges granted to them and enjoyed them quietly. The Jews continued to live as a religious group. The post-Tanzimat reforms ensured the abolition of the status of *zimmi* and equality between Muslims and non-Muslims. For various reasons, the non-Muslim communities living in Ottoman territory were unhappy with these changes. The community of Greeks, the most privileged group among the *zimmi* (from among the Greeks elections were held for translators, they also participated in the state administration to a certain extent through the appointments they enjoyed in the management of provinces such as Wallachia, Moldova), occupied a position apart from the other communities at the loss of privileges they stated “The state brought us together with the Jews. We agreed with the superiority of Islam” (Bozkurt, 1994: 546).

After the Tanzimat, Ottoman Jews began to take a more active role in the political sphere. Members of parliament and municipalities are elected, they occupy positions of responsibility in the Ottoman Bank and other state institutions. The constitution mentions equality of rights and duties between Muslim and non-Muslim citizens

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with the closure of the parliament in 1878, there was a general opinion that the period ended”].

The constitution mentions equality of rights and duties between Muslim and non-Muslim citizens the adoption of the Constitution of 1876 brought the Jews, but also other nations, represented in the Parliament of the Ottoman State alongside other nations. According to the 1876 Constitution, all subjects of the Ottoman State, regardless of religion or religious order, were to be called Ottoman citizens without exception<sup>13</sup> (Art. 8). The constitution mentions equality of rights and duties between Muslim and non-Muslim citizens (art. 17)<sup>14</sup>

In addition, art. 25 states that the tax shall be collected from all Ottoman subjects<sup>15</sup>. Since religious and sectarian privileges continued, the heads of national and religious communities continued to collect various sectarian taxes. The 1876 constitution continued the millet system, despite reforms and efforts for equality before the law, in Ottoman society Muslims and non-Muslims continued to form separate communities (Bozkurt, 1994: 550)

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13 <https://constitutii.wordpress.com/wp-content/uploads/2013/01/the-ottoman-constitution.pdf>, [Ottoman Constitution, 1876, Public Rights of the Ottomans, Art. 8 reads: All subjects of the empire are called Ottomans, without distinction whatever faith they profess; the status of an Ottoman is acquired and lost according to conditions specified by law [Ottoman Constitution, 1876, Public rights of the Ottomans, art. 8 says: All subjects of the empire are called Ottomans, regardless of the faith they profess; Ottoman status is acquired and lost under the conditions provided by law], accessed 18.06.2024.

The constitution mentions equality of rights and duties between Muslim and non-Muslim citizens

14 <https://constitutii.wordpress.com/wp-content/uploads/2013/01/the-ottoman-constitution.pdf>, Ottoman Constitution, 1876, Public Rights of the Ottomans, Art. 8 reads: Equality before the Law, Public Offices Art. 17 reads: All Ottomans are equal in the eyes of the law. They have the same rights, and owe the same duties towards their country, without prejudice to religion Ottoman Constitution, 1876, Public rights of the Ottomans, Equality before the law, public functions art. 17 says: All Ottomans are equal in the eyes of the law. They have the same rights and have the same duties towards their country, without prejudice to religion.], accessed on 18.06.2024

15 <https://constitutii.wordpress.com/wp-content/uploads/2013/01/the-ottoman-constitution.pdf>, Ottoman Constitution, 1876, Taxes and Imports, Art. 25. reads: No sum of money can be exacted under the name of a tax or impost, or under any other title whatever, except by virtue of law Ottoman Constitution, 1876, Taxes and Imports Art. 25 states: No amount of money cannot be claimed under the name of tax or charge or under any other title, except by virtue of the law, accessed on 18.06.2024

## Jews refugees from Eastern Europe to the Ottoman State at the end of the 19th century

### Jews request to establish in the Ottoman territory

This part of the paper presents the request from a group of 400 Jews who were in Romania, in the cities of Tulcea and Constanța. I found the correspondence between the Ministry of Foreign Affairs of the Ottoman State and the Ottoman Consulate in Constanta (Köstence) in the BOA archives, in February 2017. The exchange of correspondence between the Minister of Foreign Affairs and the representative of the Jewish community in Constanta and Tulcea, through the Consulate Ottoman from Constanța, is in French. The first letter is dated April 28, 1888, and the next is dated May 6, 1888, being sent from Bucharest to the foreign minister of the Ottoman State, Said Halim Pasha<sup>16</sup>.

The correspondence sent from Bucharest to the foreign minister includes a series of return letters on the same subject, namely the acceptance and settlement of Jews in Ottoman territories. Next, we will present the content of the letter of May 6, 1888. The first letter is a continuation of the report sent 6 months ago (no. 6787=64) by which it is transmitted to His Excellency (Said Halim Pasha)"... a new list of Jews that our Vice-Consul from Tulcea sent me, whose members, according to him, are part of the 400 families from Dobrogea that were authorized to emigrate to Turkey. Davoud Efendi informs me at the same time that these Israelis are eagerly awaiting the Order of Departure, they are already selling their possessions in the hope of leaving the country soon [BOA, HR\_ID\_00095\_00043\_001\_001 – 1888, see **Appendix 1**]."

## Jews establishment in the Ottoman lands at the end of the 19th century

The Ottoman State had faced the nationalist movement in the Balkans and had doubts about accepting and settling Jews in his territories. In the correspondence dated June 29, 1888, addressed to the Ottoman Consul in Constanța, it is stated "The undersigned, natives and residents of Constanța (Dobrogea), under permanent Ottoman protection, we wish to emigrate to Turkey and settle there with our family permanently, with the aim of engaged in agriculture [BOA, HR\_ID\_00095\_006\_005 1888, see **Appendix 2**]"<sup>16</sup>. It should be mentioned that the Jewish emigrants demand the granting of financial aid for families that do not have the necessary material means from the legal persons requesting the

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16 <https://www.britannica.com/biography/Said-Halim-Pasa>, accessed 26.05.2024

Ottoman State to intervene alongside the legal persons to help the needy families “Considering, however, that some of us do not have the necessary means to face the expenses caused by emigration, please intervene with the persons in law so that pecuniary aid is granted to those who need to undertake this journey [Ibidem, BOA, HR\_ID\_006\_005 1888 ]”.

Although the proxies of the Ottoman State had reservations about accepting and settling a large number of Jews arriving from Eastern Europe, because they were potential representatives belonging to the “Lovers of Zion” movement, from the response sent by the Minister of Foreign Affairs, His Excellency Said Halim Pasha, to the request of the Jews to settlement in Ottoman territory we learn that their request was approved and they were allowed to settle in the vicinity of the towns of Izmir (Smyrna) and Aydın “According to the orders in Your Excellency’s despatch of January 9 (No. 88363=8), I invited Our consuls from Constanta (Köstence) and Tulcea (Toultcha) to compile and transmit a nominal list of the members of the 400 families from Dobrogea who received permission to emigrate to Turkey and settle in the vicinity of Smyrna and Aydın [ BOA, HR\_ID\_00095\_00043\_007\_007, 1888 see **Appendix 3**]”.

## Conclusion

During this period (1888-2023) the issue of the settlement of Jewish refugees arriving from Eastern Europe in Ottoman territory was addressed by many researchers and history enthusiasts. The settlement of Jewish refugees arriving from Eastern Europe in Bucharest is mentioned in the work “Ottoman Policy and Restrictions on Jewish settlement in Palestine 1881-1908- part 1” presented in great detail by Neville J. Mandel and published in the journal *Middle Eastern Studies*, Vol. 10, No. 3 (Oct., 1974).

I emphasized that this work was developed only on the basis of the documents at the BOA. The author of the above-mentioned paper, Neville J. Mandel, used documents in the custody of the Foreign Office, as he mentions in the sources. Reading the above-mentioned work, one notices the lack of documents related to the correspondence presented in this study.

This study can serve both Master’s and Doctorate students, in history, cultural studies, international relations. Through this study I have tried to shed light on the boundless tolerance that the Ottoman State first showed in accepting the Jews as its citizens and settling them on its territory, and then meticulously addressing their issues.

In 1992, the 500th anniversary of the reception of the Jews by the Ottoman State was celebrated.

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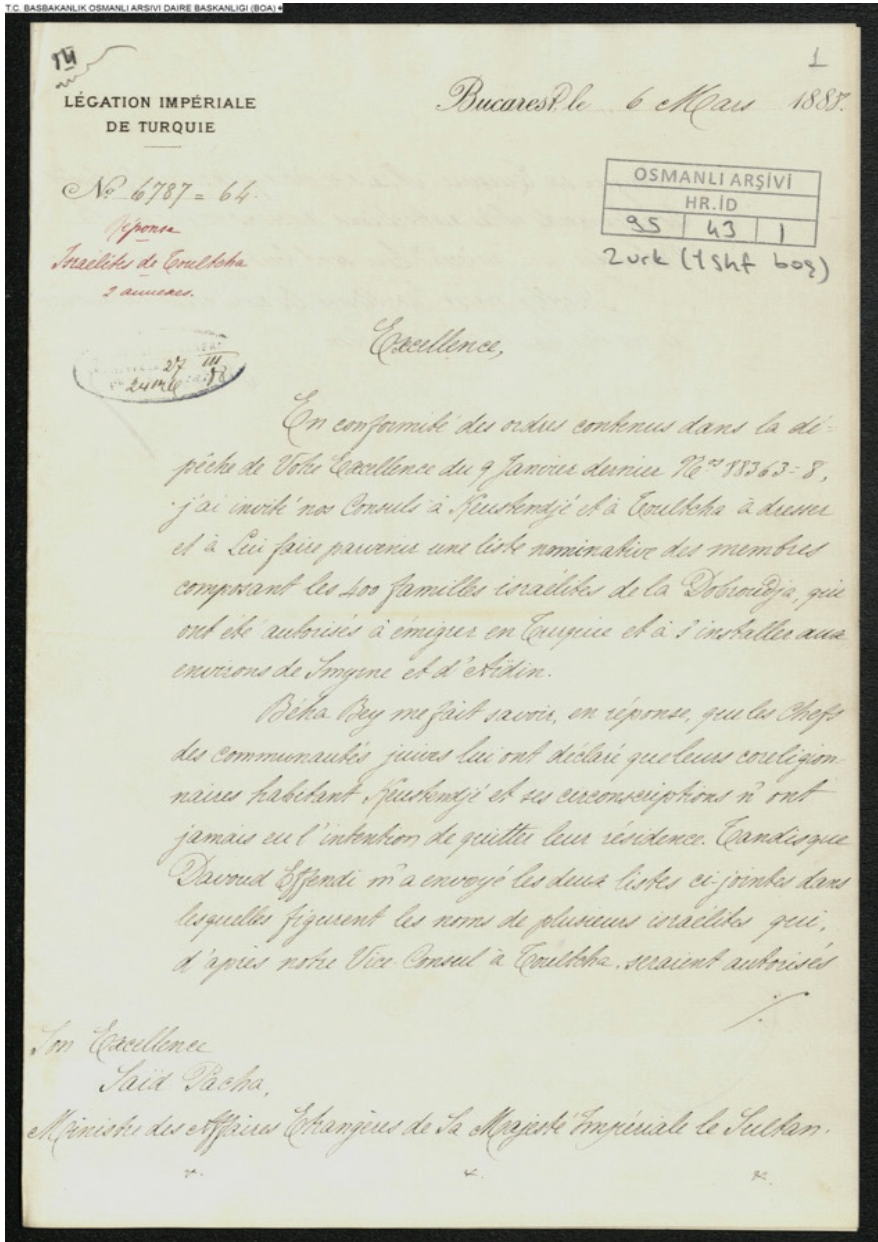
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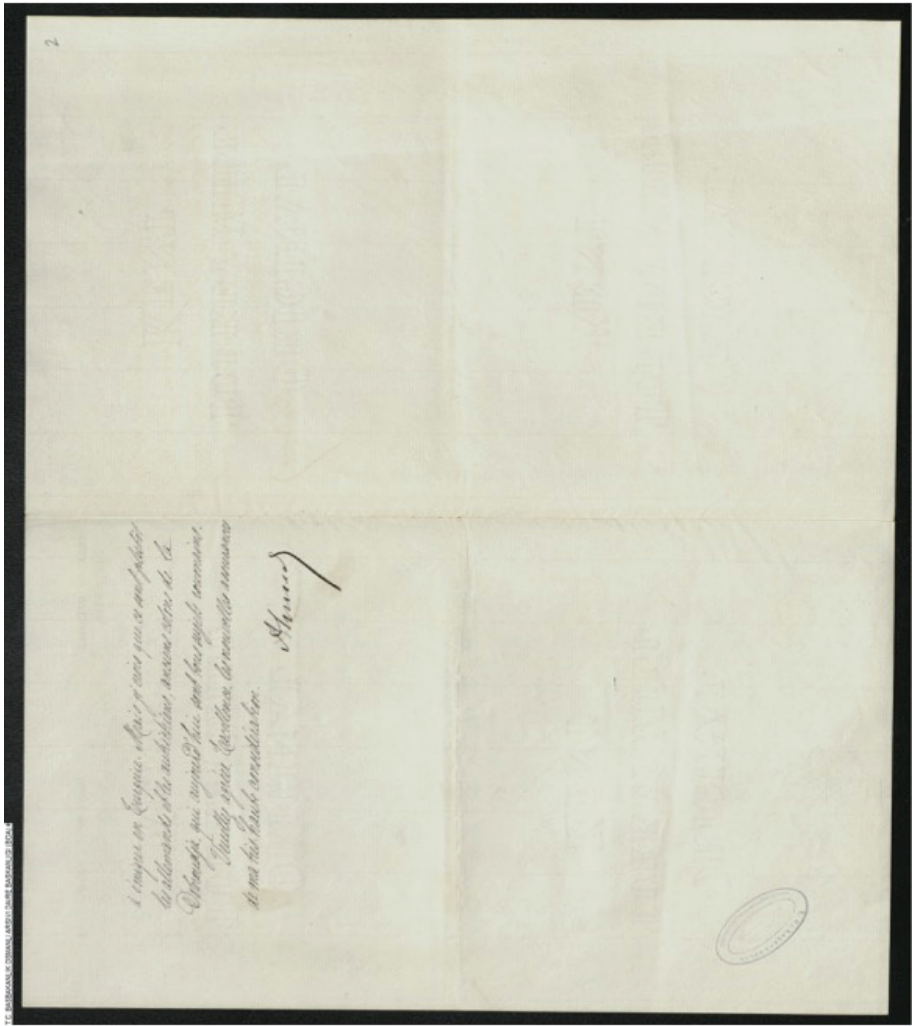
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## APPENDIX





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T.C. BASBAKANLIK OSMANLI ARŞIVI DAİRE BASKANLIĞI (BOD)

LÉGATION IMPÉRIALE  
DE TURQUIE

Bucarest le 17 juillet 1888

N<sup>o</sup> 7190-198

Réponse

Émigrants israélites de la  
Boukoudja  
1 annexe.

OSMANLI ARŞIVI		
HR.ID		
95	43	6

2 vrk (1 shf boy)

21 1/2 88  
21 1/2

Excellence,

J'ai reçu la dépêche responsive que Votre Excellence m'a fait l'honneur de m'adresser le 30 juin passé N<sup>o</sup> 89924-99, pour me transmettre copie, avec son annexe, d'un rapport de son Excellence Akhmed Pacha ayant trait aux émigrants israélites de la Boukoudja.

Notre Consul à Feustendji auquel j'ai fait observer que ses renseignements ne s'accordaient point avec ceux qui étaient parvenus précédemment à Constantinople vient, en réponse, de me faire savoir que les israélites de sa résidence n'avaient aucune intention de quitter la Roumanie; mais que quand ils ont appris que leurs coreligionnaires à Coultcha voulaient émigrer, ils ont aussi

Votre Excellence

Saïd Pacha,

Ministre des Affaires Étrangères de la Majesté Impériale le Sultan

print aus № 7190-198

Krustendji, le 29 Juin 1888

Traduction.

OSMANLI ARŞIVI		
HR.İD		
95	43	7

20rk (1 shf bog)

Monsieur le Consul

Nous soussignés, natifs et  
habitants de Krustendji (Dobrodja)  
et restés toujours sous la protection  
Ottomane, désirons émigrer en  
Turquie et nous y établir en famille  
définitivement dans le but de  
nous occuper de l'agriculture.

En attendant que quelques  
uns parmi nous ne disposent pas  
de moyens pour faire face aux dé-  
penses qu'occasionnera cette  
émigration, nous vous prions  
de vouloir bien intervenir auprès  
de qui de droit afin que de secours  
pécuniaires <sup>soient</sup> accordés aux nécessi-  
teux pour pouvoir entreprendre  
ce voyage, et nous faire en même

Monsieur  
Monsieur le Consul Ottoman

Loes