



KETUBA

Ketuba, is a marriage contract. According to the religious laws, divorce can only be executed by the husband, so the purpose of this contract is to protect the wife's rights during her married life and to assure the financial obligations of the husband to his wife in case of divorce or death.

On this document, the date and the place of the marriage, the names of the bride's and groom's fathers, the marital status of the bride (unmarried, divorced or widowed) are written, as well as some other responsibilities.

While Ketubas used to be drafted by hand by applying different illustration techniques, there has been a serious regression on decorations since the end of the 19th century. In our day, Ketubas are in the form of printed documents.

Avram Fins & Donna Eskenezi Corlu,
30 Sivan 5675 (1915) Contribution of Lina Beraha
Photo: İzzet Keribar

The Quincentennial Foundation Museum Of Turkish Jews

ENGLISH TRANSLATOR Joseph Çiprut

PHOTOGRAPHY İzzet Keribar, Emel Benbasat, Lidya Kohen and
The archive of the Museum

ISBN 978-605-06980-1-5 CERTIFICATE NO 44086

PRINT Gülmat Matbaacılık Yay San. Tic. Ltd Şti, Maltepe Mah, Fazılpaşa Cad.
No: 8/4 Zeytinburnu-İSTANBUL Certificate No 49388

PUBLISHER 500.Yıl Vakfı İktisadi İşletmesi
Bereketzade Mahallesi, Büyük Hendek Caddesi No: 39, Beyoğlu-İSTANBUL
www.muze500.com- info@muze500.com

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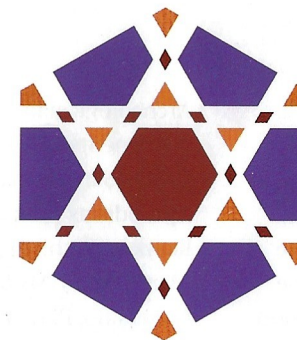
 500.Yıl Vakfı Türk Musevileri Müzesi

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THE QUINCENTENNIAL FOUNDATION MUSEUM OF TURKISH JEWS

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The Quincentennial Foundation Museum of Turkish Jews was inaugurated in 2001 in the building which had housed the Kal Kados Galata Synagogue (Galata Holy Synagogue) but more commonly known by the old name of the street. It was located on Zülfaris, which is the shortened name of Zülf-ü Arus, meaning a lock of bride's hair.

The museum stayed at the Zülfaris Synagogue until September 2015 and moved to its new location in the Neve Şalom Synagogue complex in January 2016.

The museum area, which is equipped with contemporary museum instruments, is not limited to panels, and uses an interactive system of computerized touch screens instead of static ones.

JEW IN ASIA MINOR (ANATOLIA)

There are no definite records regarding the time when Jews have arrived to Asia Minor (the Anatolian Peninsula). However, it is known that some of the Jews in Palestine migrated to this region and to the Balkans long before the destruction of the Second Temple in 70 A.C. and settled in the larger cities of the Roman Empire.

Archeological findings in ancient settlements of Ancyra (Ankara), Sardis (Sart), Hypaepa (Ödemiş), Aphrodisias (Karacasu-Aydın), Korykos (Fethiye), Laodiceia (Pamukkale), Myndos (Port of Gümüşlü), Plateia (Milet), Andriake (Antalya) have shown evidences of Jewish presence in these areas dating back to as early as the 4th century B.C.

A baked earthenware oil lamp determined to be from the 5th Century, unearthed in excavations in the area of Basmane, Izmir.

On loan from Izmir Archaeology Museum.

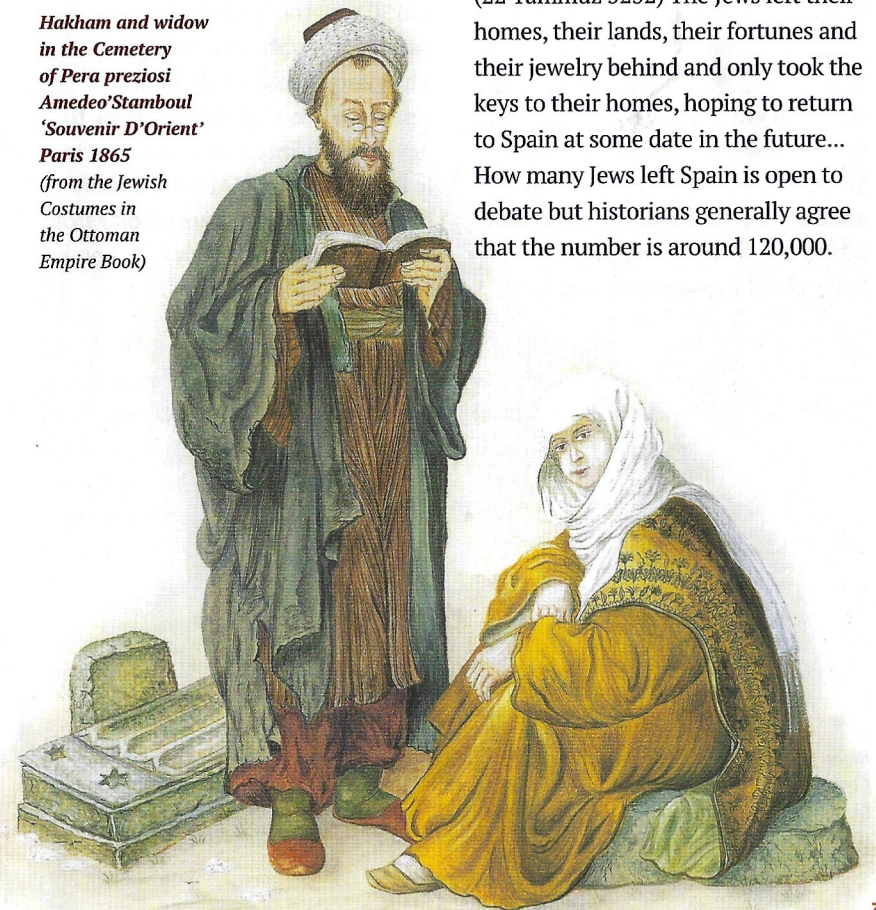
Photo: Emel Benbasat



SEPHARDIC JEWS

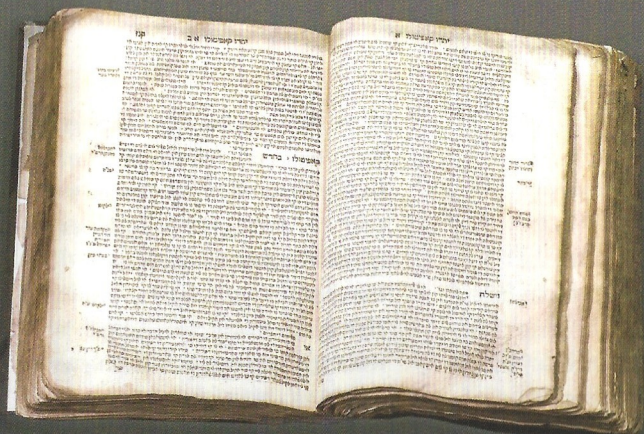
Jews who were forced to leave their homelands in Spain (1492) and Portugal (1497) are called the Sephardim. Most of them found refuge in the Ottoman Empire. The King and Queen of Castile, Leon, Aragon, Sicily, Granada etc... Ferdinand and Isabella of Castile signed the expulsion decree in the Alhambra Palace and published it.

Hakham and widow in the Cemetery of Pera preziosi Amedeo Stamboul 'Souvenir D'Orient' Paris 1865 (from the Jewish Costumes in the Ottoman Empire Book)



After thinking about it at length and pondering with a sober mind, we hereby order that any Jews that live within the boundaries of our Kingdom must leave the country with their wives, children, servants, no matter what age they may be and never return to these lands.

The deadline to leave the country was set at midnight, August 2nd, 1492. (22 Tammuz 5252) The Jews left their homes, their lands, their fortunes and their jewelry behind and only took the keys to their homes, hoping to return to Spain at some date in the future... How many Jews left Spain is open to debate but historians generally agree that the number is around 120,000.

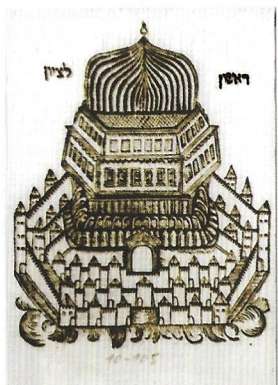


*Meamluez Book.
On loan by Turkish
Rabbinate Foundation
Photo: İzzet Keribar*

PRINTING

The first printing press in the Ottoman era is believed to have been established with the permission of Sultan Bayezid II. in 1493, a year after the migration of the Jews from Spain. It is also claimed that the first publishing was ten years later,

in 1503, by the brothers David and Samuel Ibn Nahmias, in Istanbul. The general consensus among researchers is that the first book to have been printed was Sefer Aturim le Ribei Yaakov ben Aroş by Yaakov ben Asher, the religious scholar from Toledo. The book is generally known as Arbaah Turim.



*Riṣon Letsion, New Interpretations
Compiled by: R. Hayim ibn-Atar
(Author of Or-Ahayim)
Istanbul, 5510 (1750)*



*Or Olam, Always Light
Divine fate, philosophical discussion on people and coming
close to God. Compiled by: R. Yehuda Natan Provensal
Publisher: Salomo Usque. Istanbul, approximately 5320 (1560)*

WORLD WAR I

Several Jewish young men have enrolled in the Turkish Army during World War I and were killed while defending their country.

Through the difficult days when Anatolia was under occupation, Turkish Jews in Istanbul, Bursa, the Aegean region and Southeast Anatolia, in fact in all occupied areas, maintained their loyalty to the motherland.



*Dr. Nesim Karidi who fought at the Dömeke
Battle during the war with Greece in 1896.
The Quincentennial Foundation
Museum of Turkish Jews Archive*

WORLD WAR II AND THE TURKISH DIPLOMATS

During a long part of the World War II that wreaked havoc in Europe between 1939 - 1945 and decimated millions, Turkey remained neutral. In that period, Turkish Diplomats, who were stationed in Nazi occupied

countries, demonstrated outstanding efforts to save many Turkish Jews from Nazi barbarism and prevented them from being sent to death camps.



*The postage stamp dedicated
to those who have received
the 'Righteous Among
the Nations' award.*

HANUKKIAH IN THE SHAPE OF MINARET

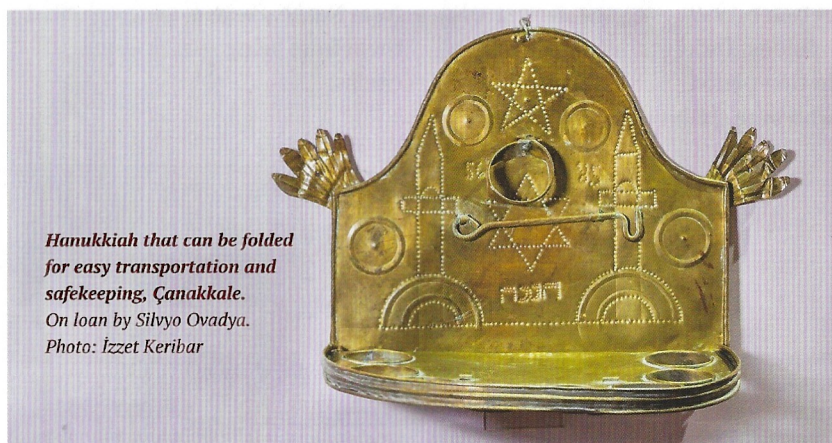
Ottoman Jews were influenced by the traditions of the general public and absorbing their culture, they often included Ottoman and Turkish symbols, even on religious objects.

Each being religious symbols,
A candelabrum symbolizing
'Permanent Light', with 7
branches. 'Menorah'
'Rimon' that takes its name from
the iconographic pomegranate,
symbolizing abundance
Hanukiahs that are symbols of the
Hanukkah Holiday of lights



*Hanukkah in the shape of a minaret
19th Century. On loan by the Turkish Rabbinate
Foundation. Photo: İzzet Keribar*

In our country, it is often possible to
see star and crescent decorations on
them and many textile goods also
have featured traditional Turkish
symbols and motives.



*Hanukkah that can be folded
for easy transportation and
safekeeping, Çanakkale.
On loan by Silvyo Ovadya.
Photo: İzzet Keribar*

Photo: Lidya Kohen



BOREKAS DE BERENDJENA / BOREKAS WITH EGGPLANT

Ingredients (for the dough):

1/4 cup margarine, melted
flour, as much as it can absorb
3/4 cup sunflower oil
1/2 cup water
pinch of salt

Ingredients (for the filling):

2 large eggplants
100 gr. feta cheese
1 cup grated manchega or gruyère

For brushing the top:

1 egg yolk, beaten
grated manchega

Instructions:

Char the eggplants, remove the
skins, rinse and drain the flesh.
Squeeze to remove excess liquid,
and then mash. Add the feta and
grated manchega or gruyère and
mix. To make the dough, mix all
ingredients to form soft and pliable
dough, roll out on a floured surface
with a rolling pin. Cut circles, put
some of the filling on one half,
close the other half over it to form
a semicircular shape with the help
of a coffee cup. Brush the tops with
the beaten egg yolk, sprinkle some
grated cheese and bake them in the
oven.

This recipe is taken from "Sephardic Cook Book".

(Viki Koronyo, Sima Ovadya, 2012, Gözlem Gazetecilik, İstanbul)