

A Legacy Revealed

The Izmir Collection
of Ceremonial Synagogue Textiles



Bracha Yaniv and Tamar Shadmi

A Legacy Revealed

The Izmir Collection
of Ceremonial Synagogue Textiles

Bracha Yaniv and Tamar Shadmi



Mordechai Kiriaty Foundation, Tel Aviv

2023

Mordechai Kiriaty Foundation
Kikar Habimah 4, Tel Aviv, 6425324
kmk@netvision.net.il

International coordinator
Uri Bar-Ner

Photographer
Sami Solmaz

Copy-editing
Yohai Goell, Agi Erdos

Proof-reading
Agi Erdos

Design and production
Nitsa Bruck

Printing and binding
AlkoPrint, Jerusalem, Israel

All rights reserved.
No part of this publication may be reproduced,
stored in a retrieval system, or translated,
in any form or by any means,
without the prior permission in writing
of the Mordechai Kiriaty Foundation



The Mordechai Kiriaty Foundation
initiated and promoted the preservation
and publication of the Izmir textile collection
of ceremonial objects

The Textile and Organic Material Conservation Specialisation,
the Degree Programme in Conservation
of the Metropolia University of Applied Sciences,
Helsinki, Finland
Carried out the Conservation Project



Contents

Introduction	5
The Izmir Ceremonial Textiles	12
The Story of a Jewish Community	
Dedicatory Inscriptions	73
The Izmir Textile Project	125
Background and Conservation, 2012–2020	
Bibliography	135

Introduction

This book documents a six-year project for the rescue, preservation, and restoration of 352 ceremonial textile items in the ancient synagogues of Izmir, Turkey. The endeavor was undertaken as part of a broader initiative aimed at conserving and restoring the historic synagogue district in Izmir. The Mordechai Kiriaty Foundation made the decision to publish the present catalogue in order to raise awareness about the significance of such rescue operations and to introduce the general public to the rich tradition of Jewish ceremonial textiles in Izmir.

•

In 1492, Ferdinand and Isabella, the rulers of Spain, issued an expulsion decree mandating the departure of all Spanish Jews who did not convert to Christianity. This marked the end of the Golden Age and flourishing of Spanish Jewry during the Middle Ages. However, in stark contrast, the Ottoman Sultan Bayezid II welcomed and provided refuge for the Jews exiled from Spain, granting them the freedom to practice their faith—an opportunity denied to them in many Catholic European countries at the time. Those who sought sanctuary in Izmir established a prosperous community, attracting persecuted Jews from regions both nearby and distant. As a result, the ancient Spanish Jewish heritage was preserved in Izmir. The historic synagogues that withstood fires and earthquakes showcased the religious practices and unique architectural style of the Spanish Jewish community.

In present-day Izmir, there exists a remarkable Jewish district characterized by a cluster of adjacent synagogues, a testament to the freedom of worship granted by the Ottoman Empire to its Jewish population. Even though dozens of synagogues were built by the Jewish community in Izmir, only thirteen have survived to this day. Nine of them are concentrated within this exceptional district in the old city—a phenomenon unparalleled elsewhere in the world. The synagogues in Izmir were spared from destruction, in contrast to many European cities where Jewish communities faced persecution. However, time and natural disasters have taken their toll on these historic structures, putting the remaining ancient synagogues in Izmir at risk of destruction. Regrettably, the small Jewish community lacks the necessary resources to preserve, restore, and maintain these buildings. Given the current circumstances, there is a real danger that the significant material and artistic heritage of Izmir Jews may be lost forever.

In response to the imminent threat, the Mordechai Kiriaty Foundation has taken measures to protect and preserve this unique heritage. The Foundation initiated a project to raise international awareness about the ancient synagogues of Izmir, as well as the poignant narrative of the expulsion of Jews from Spain and the rebuilding of the Jewish community in its aftermath. The project also aims to showcase the vibrant Jewish culture and congregations that flourished in Izmir during the seventeenth, eighteenth, and nineteenth centuries. This prosperity was facilitated by the tolerant attitude of the Ottoman government towards Jews, which also paved the way for prosperous economic relations between the Muslim population in Izmir and the local Jewish community.

To fully realize the potential of these historic buildings for cultural preservation, the Mordechai Kiriaty Foundation, an Israeli family foundation established in memory of the late Mordechai Kiriaty to promote public and cultural endeavors, has initiated a project for the restoration and preservation of the ancient synagogue complex. The primary goal of this undertaking is to transform the complex into a visitor site that will serve as a testament to the Spanish Jewish heritage in the city. Launched in collaboration with the Jewish community of Izmir, the project has received support from the Izmir municipality. With the consent of the community president and the mayor, the Foundation began laying the groundwork for international recognition of the project, with the expectation that such recognition would pave the way for international support for this extensive endeavor.

The Foundation assembled a team of consultants and academic experts specializing in various fields relevant to the project, including Jewish history and art, museology, architectural preservation, textile preservation, and ancient books. Together, they formulated the professional principles for the conceptual plan, envisioning the restoration of the synagogues and the establishment of a visitor site within the synagogue complex. They also proposed the creation of a museum dedicated to the history of the Jewish community of Izmir and its heritage within the Ottoman Empire. Concurrently, the Foundation formed an executive team of experts in architectural conservation, engineering conservation, wall painting conservation, and textile conservation. The team was sent to Izmir to support the restoration and preservation of the synagogues and their exceptional heritage. One of their key responsibilities was to document

the process of restoring and preserving the textile collection, as detailed in the present book.

The project was undertaken simultaneously on two levels. Firstly, efforts were made to raise local awareness and garner support for the restoration plan, as well as for the creation of a visitor site and museum. This involved engaging with the Jewish community, the municipal authorities of Izmir and Konak, and government authorities such as the Turkish Ministry of Culture and Tourism. The significance of the project for tourism and the local economy was emphasized in these interactions.

Secondly, significant efforts were made to cultivate international awareness of the Jewish heritage of Izmir. This involved establishing connections with and seeking support from various international entities. The Etz H̄ayim synagogue was saved from collapse with the assistance of the **US Ambassadors Fund**. The Izmir project became a member of the **Association of European Jewish Museums (AEJM)**, and the Mordechai Kiriaty Foundation joined the board of directors of the **European Association for the Preservation and Promotion of Jewish Culture and Heritage (AEPJ)**.

Further collaborative partners included the London-based **Foundation for Jewish Heritage**, which recognized the Etz H̄ayim synagogue as one of the sixteen most important heritage sites out of 3400 Jewish heritage sites in Europe. The **German Foreign Ministry** supported the rescue work of the H̄evra synagogue, while the **World Monument Watch** designated the ancient synagogue district in Izmir as an international heritage site at risk. Partnerships were also established

with **IZKA (Izmir Development Agency)**, which provided support for the restoration and conservation of the Etz H̄ayim synagogue. Collaboration with the **National Library of Israel** aimed at research and preservation of the Torah library that once belonged to the rabbi of Izmir. Additionally, connections were established with the **Center for Jewish Art** at the Hebrew University of Jerusalem.

Of the nine synagogues in Izmir's ancient synagogue district, seven have undergone restoration and are in a good state of preservation. The other two, namely the H̄evra and Foresteros (Oreḥim) synagogues, are undergoing rescue operations to prevent further deterioration. These two synagogues are intended for restoration as part of the plans to incorporate them into the ancient synagogue visitor site.

In addition to these efforts, the Kiriaty Foundation has embarked on preparations for the second phase of the project, which involves establishing the necessary infrastructure for an Ottoman Jewish Museum in Izmir with the support and encouragement of the Turkish Ministry of Culture and Tourism. The museum will serve as a platform to showcase the history of the Jewish community in Izmir, along with the history of Spanish Jewry and its flourishing culture within the Ottoman Empire. It will highlight the economic and cultural cooperation between the Jewish community and the Muslim society, which was made possible by the tolerant approach of the Ottoman government towards the Jews.

The Izmir Jewish community has three collections, one of which is the ceremonial textiles featured in this catalog. The three collections consist of the following:

- 352 textile items including *parokhot*, *tevah* covers, Torah binders, and Torah mantles.
- Ceremonial objects crafted from various materials.
- The Halachic library of past chief rabbis of Izmir.

Once these collections have been thoroughly documented, preserved, and restored, they will be showcased in the future Ottoman Jewish Museum.

The project for the preservation of the community's textile collection, initiated by the Foundation in 2011, involved collaboration among professionals from Turkey, Finland, and Israel. Students from the Department of Textile Conservation at Metropolia University in Helsinki, Finland played an active role in documenting, preserving, and restoring the textile objects. The project flourished under the leadership of Dr Anna Håkari from Metropolia University and with the guidance of Ms Sigal Benzoor, a textile conservation specialist from the Land of Israel Museum. Ms Benzoor's instrumental role in establishing the connection with Metropolia University paved the way for this fruitful collaboration. The Izmir Economy University also participated in the endeavor. Over a span of six years, the students documented the textile collection, conducted rescue work, preserved the items, and restored forty-eight pieces from the collection.

The book presented here is a valuable resource for those interested in the heritage of ceremonial objects belonging to the Jews of Izmir. Not only does it provide a comprehensive account of the efforts undertaken to rescue the collection, but also showcases its significant items, which serve as a testament to the community's history and cultural distinctiveness. The sections presenting the

historical background, analysis, and research of 143 dedicatory inscriptions were expertly compiled by Professor Bracha Yaniv and Dr Tamar Shadmi. Their findings offer a solid foundation for future research endeavors. Beyond the importance of rescuing a collection comprising 352 ceremonial textiles, the conservation project fostered a meaningful dialogue between three cultures: Jewish, Turkish, and Finnish. It facilitated intercultural contact and served as a unique opportunity for the Finnish students to gain insight into Jewish traditions, the ceremonial items used in synagogues, and the art of Ottoman embroidery.

The Kiriaty Foundation attaches great importance to the immense educational and cultural value embedded within these endeavors.

While there are still many textile items in the collection that require restoration, we would be happy to present some of those already restored in temporary exhibitions. At the same time, we hope to find sources of funding to support the restoration of the remaining items. By securing the necessary resources, we aim to display a significant portion of the collection in the future Ottoman Jewish Museum in Izmir.

I wish to extend my heartfelt appreciation to all the experts, supporters, and assistants who have contributed to the realization of this project. Their dedication has been invaluable in preserving and promoting the rich heritage of the Jews of Izmir.

Judith Kiriaty Matalon

President of the Mordechai Kiriaty Foundation

Fig. 1
Beit Yisrael synagogue, southern wall
with tripartite Torah ark.
Photo: Yusuf Tuvi



The Izmir Ceremonial Textiles

The Story of a Jewish Community

Visitors to the Beit Yisrael synagogue in Izmir will be struck by the beauty and modest splendor of the synagogue and its tripartite Torah ark (Fig. 1).¹ Inscribed above the ark is the Hebrew verse *ואני ברב חסדך אבוא ביתך אשתחוה אל היכל ה' קדשך ביראתך*—“But I, through Your abundant love, enter Your house; I bow down in awe at Your holy Temple” (Ps. 5:8). This verse identifies synagogues in the diaspora with the Temple in Jerusalem, and the synagogue liturgy with the Temple ritual of old. The idea that the Temple is replaced by the synagogue is first expressed in God’s words to the prophet Ezekiel: “Although I have removed them far among the nations and have scattered them among the countries, I have become to them a little sanctuary in the countries whither they have gone” (Ez. 11:16). Continuing the metaphor of the synagogue as the house of God, its ceremonial objects correspond to the Temple implements. The ark, where the Torah scrolls are kept, is identified with the biblical Ark of the Covenant, in which the Tablets of the Law were stored. In Izmir, as well as in other locations north of

¹ This chapter includes references to figures—e.g. (Fig. 3)—and to the list of dedicatory inscriptions found at the end, following the running text—e.g. (Ins. 11). Inventory numbers of the textile collection are noted at the end of each inscription—e.g. {IJM.T. 36. 2013}. In images of objects with no dedicatory inscription, the inventory number is noted in the caption. The captions do not include measurements as it was impossible to measure all items during the project. Thanks are due to Prof. Jacob Barnai for his bibliographical suggestions and for reading and commenting on the text.

Jerusalem, the Torah ark is placed on the southern wall of the synagogue, also marking the direction of prayer.

The ark is reached by a flight of stairs covered with a red carpet, imparting a sense of entering a sacred place. Indeed, the traditional Sephardi name for the Torah ark is *heikhal*, a term which originally denoted the holy antechamber separated from the area of the Holy of Holies in the Temple. In the Temple, these two areas were separated by a curtain (*parokhet*), a term that was later espoused for the synagogue ark curtain by all Jewish communities.

The *parokhet* in the Beit Yisrael synagogue catches the eye of visitors approaching the ark via the central aisle. When it is pulled aside, the elegant carved doors of the ark are exposed (Fig. 2). Upon opening these, what surprises visitors is an interior *parokhet*, reflecting the Sephardi custom of providing additional separation out of respect towards the holy Torah scrolls inside the ark (Fig. 3). When this second *parokhet* is drawn, six Torah scrolls are discernable behind a wooden barrier which ensures the stability of the scrolls (Fig. 4).

After the ark is closed and the *parokhet* is drawn, a dedicatory inscription embroidered on the central velvet panel becomes visible. This inscription, and the many others to be presented below, reflect the custom among donors of adding a short text noting the circumstances of their donation. In Izmir, most items were donated for the elevation of the soul of a deceased family member; hence, the inscription generally notes the names of the donors and that of the deceased as well as the full date of his or her passing away. Noting the exact date obliged the congregation to use that object every year on the day of the

Fig. 2 (left above)
Beit Yisrael synagogue, Torah ark doors

Fig. 3 (left below)
Beit Yisrael synagogue, exterior and interior curtains

Fig. 4 (right)
Interior of the Torah ark, and Torah scrolls with their accessories: a wrapper, binder, and mantle according to the Sephardi custom, Beit Yisrael synagogue, 2020



anniversary. Only a few of the objects had been donated to commemorate a festive occasion in a person's life cycle. The outer *parokhet* in the Beit Yisrael synagogue bears two dates, marked by numerals reflecting the Hebrew calendar year (since Creation). The earlier date corresponds to 1891 and the later one to 2001. Incidentally, most of the textile ceremonial objects in the collection were donated to the Izmir synagogues between these two dates. They thus not only commemorate individuals, but also testify to communal events and cultural traditions, and tell the story of the Izmir Jewish community.

Who were the members of this *community*, what were their customs, what were those textile objects, and what do the embroidered Hebrew inscriptions tell us?

The Izmir Community

The story behind the Izmir textile collection began in Spain (Heb. Sefarad), where Jews had lived since the early Middle Ages. Under Muslim rule, this Jewish diaspora thrived in every area of culture, religious practice and thought, and artistic creativity, as well as in economic life and international trade. This period of flourishing came to an end with the Christian Reconquista and was followed by gradual decline throughout the fourteenth and fifteenth centuries. The Jews underwent forced conversions in the late fourteenth century, and the persecutions of 1391 have remained deeply rooted in the Jewish collective memory. Oppression continued during the fifteenth century, culminating in 1492, when the monarchs of Spain, Isabella I of Castile and

Ferdinand II of Aragon, expelled those Jews who were not prepared to convert to Christianity.

Some of the expelled Jews migrated to Portugal, Italy, and North Africa, but most found refuge along the eastern coast of the Mediterranean Sea. Here they were welcomed by Sultan Bayezid II, whose empire extended over the Balkans and the northern coast of Africa. Those who preferred to settle in Portugal faced forced conversion in 1497. Ten years later, in 1507, the Jews of southern Italy, Sicily, and Sardinia, which were part of the Spanish domain, were expelled as well. In the Balkans the Jews—urban residents who included artisans, but mainly merchants and financiers—received a warm welcome in the new Ottoman Empire, where they could contribute to the local economy.

Since in the late fifteenth and early sixteenth centuries Istanbul, formerly Constantinople, the capital of the defeated Byzantine Empire, offered numerous economic opportunities for the expelled Jews, most of them settled there. Only in the late sixteenth century did Smyrna, a Greek port city located on the Aegean coast of Anatolia, gradually become a destination for Jews. The new arrivals came from the surrounding smaller towns and also from Italy, mainly from Livorno, as well as from Salonica and Istanbul. They were followed by converted Jews from Portugal who had fled the Inquisition and returned to the Jewish faith, and Romaniote Jews, the local indigenous Jewish communities that were forced to live in Istanbul following the Ottoman conquest of that city. The newcomers created a heterogeneous community organized around the different synagogues. Each congregation (Heb. *kahal*) was established on the basis of its members' place of origin, and in some cases bore its name, for example

the Portugal synagogue. Other synagogues were named after their founder, such as the Algazi synagogue. Literary sources indicate that in 1660 there were six congregations in Izmir, the earliest, Bakish, most likely dating from 1617. Neve Shalom and Portugal were established by converted Jews from Portugal, probably in 1630–1640. Pinto, first mentioned in 1655, had congregants who originated from the surrounding towns of Anatolia, and Seniora, established in 1665, was probably set up by Jews who came from the nearby towns of Tire and Manisa. As the Jewish population of Izmir grew, additional congregations were established, many of which were the source of the ceremonial textiles that are the focus of the present essay. As these communities were all rooted in the culture of Spain, their common language was Ladino, the Judeo-Spanish dialect.

Members of the synagogues included Portuguese Jewish merchants, known as Francos, who were involved in international trade through the port of Izmir. Under the capitulation agreements, many came under the protection of European countries and thus under the jurisdiction of the European consuls. They were also granted privileges that benefited their commercial activities. Other community members earned their livelihood as commercial agents, mediators, moneylenders, translators of documents, and the like. The international market, conducted by Italian, Greek, and Jewish merchants, included trade in Persian raw silk shipped westwards to the European centers of the silk industry, mainly in France and Italy. The local silk industry produced damask and brocade fabrics and precious silk embroideries. Those prestigious fabrics were used to prepare clothing, home furnishings, as well as ceremonial objects for the synagogue.

Ceremonial Textile Objects

Although none of the ceremonial objects produced in the early years of these communities have survived to our day, we know their function, use, and general design, since these objects, which had evolved in medieval Spain, continue to be commonly used in the Sephardi diaspora. One may divide them into two groups. The first comprises wrappers, binders, and mantles—items directly related to the Torah scroll and whose function was to protect the parchment scroll and honor its sacredness. A close-up of the open Torah ark in the Beit Yisrael synagogue, taken in 1993 in the framework of a documentary project of the Center for Jewish Art at the Hebrew University of Jerusalem, exemplifies these three objects (Fig. 5).



Fig. 5
Torah scrolls with their accessories,
Beit Yisrael Synagogue, 1993.
Courtesy of the Center for Jewish
Art, Hebrew University of Jerusalem.
Photo: Zev Radovan



Fig. 6 (above)
Torah binder, silk satin, early
twentieth century
{IJM.T. 36. 2013}

Fig. 7 (below)
Torah binder, silk satin, early
twentieth century
{IJM.T. 39. 2013}

According to the Sephardi custom, the long parchment scroll is rolled around two wooden staves. A wide and long wrapper, usually a linen fabric, is wound together with the scroll. Here it is exposed on the right-hand Torah scroll as a pale blue fabric. A green wrapper rolled together with the parchment is visible on the Torah scroll second from the left. Above the wrapper, in all the Torah scrolls whose mantles are open in the photograph, are long, narrow binders. In this case there are two binders on each Torah scroll, although only one is customary. The binder, *faša* in Ladino, is designed in various colors and patterns and is fastened by long lacings, tied at the front of the Torah scroll to avoid turning the scroll on its back when unfastening the bindings. Since the use of more than one binder on an individual scroll is not common at all, it points to the great popularity of this kind of donation to the synagogue. This is not surprising, since the preparation of a binder is very simple and it could be



Fig. 8 (above)
Torah binder, printed cotton,
early twentieth century
{IJM.T. 113. 2013}

Fig. 9 (below)
Torah binder, cotton velvet,
1911 (= 5671)
{IJM.T. 42. 2013}

produced at home. The combination of a few pieces cut out of a prestigious gold and pale blue brocade, or small odds and ends of an elegant violet silk fabric with gold embroidery, exemplify home-made Torah binders (Figs. 6, 7). They were probably remnants of fabrics of which women's glamorous dresses were sewn. Made by more skilled hands are Torah binders such as that presented in Figures 8 and 9. Their floral brocade, cut straight with delicate finishing of the margins, and the machine embroidery on purple velvet with the Hebrew date noted by embroidered numbers, were probably executed by a tailor or a seamstress.



Fig. 10
Torah mantle, front and
back, cotton velvet, machine
embroidery (Ins. 115)

The mantle, which is placed over the wrapper and binder, has a cylindrical shape; it is composed of a circular top with two openings for the staves, and around which a rectangular cloak is sewn, open at the front (Fig. 10). These three objects ensure that the sacred Torah scroll is kept safe in the ark. Endowed with the sacredness of the Torah scroll, they form a hierarchy based on physical proximity to the scroll. Accordingly, the wrapper is of the highest sanctity after the scroll, followed by the binder, and the mantle is the lowest in the hierarchy. Like the scroll itself, when these textiles are worn out, they must be buried or stored in a repository called a *genizah* due to their sanctity. Observance of this old custom is one of the reasons why ancient ceremonial textiles have not been preserved.

The objects in the second group fulfill functions unrelated to the Torah ark. The first, the cover for the reading desk, is linked to the ritual of reading the Torah three times a week and on festive occasions. The Torah scroll is taken out of the ark and ceremoniously transferred to the reading desk, which, in the Sephardi tradition, is named *tevah*. The *tevah* must be covered in order to prevent any direct contact between its surface and the parchment scroll. Such a prestigious *tevah* cover was donated to the Beit Yisrael synagogue in 1909/10 (Fig. 11). This unique piece was produced in a workshop which usually manufactured woolen knotted carpets to serve as prayer carpets, wall hangings, and regular floor carpets. Those artifacts are typified by decorative frames of floral patterns. As the weaving of this stylized design is based on traditional models, the inclusion of Hebrew letters or a Jewish motif must have been a creative challenge for the artisan, adding to the prestige of the donor and the expense he or she

Fig. 11
Tevah cover, woolen knotted carpet, 1909/10 (Ins. 24)



incurred. The inscription woven within the *tevah* cover reads "Endowment to the holy congregation Beit Yisrael, may it be sustained in righteousness, from me, Jacob Bekhor? Benjamin? Tchucrel, may the Lord protect and sustain him. 5670 [1909/10]." The donor was undoubtedly a wealthy member of the congregation. The choice of the floral wreath and the crown above it to frame

Fig. 12
Parokhet, woolen knotted carpet, 1921/2 (Ins. 26)



the dedicatory inscription reflects a modern influence on the local atmosphere, expressing the European taste of the late nineteenth and early twentieth centuries.

Another object in this group is a *parokhet*, which, as explained above, covers the front of the ark after the Torah scroll is returned and the doors are closed. In the Beit Yisrael synagogue there were two rare carpets used as *parokhot*. One of them, elongated in shape, was a woolen knotted carpet designed as a tripartite gate within a stylized floral frame. A dedicatory inscription that noted the date 1921/2 was woven in the upper part of the center section (Fig. 12). The motif of a gate has been known in Jewish art since the fourth century and originated in the Land of Israel. It was particularly popular in medieval manuscripts, and later in the title page of printed books as well as on Ashkenazi ark curtains, but its design as a tripartite gate and its presentation on a *parokhet* points to the influence of earlier objects of this kind in the geographical surroundings. A few early *parokhot* of

Fig. 13
Parokhet, woolen knotted carpet
 {IJM.T.BI. 17 .2014}



the Sephardi diaspora in the Balkans, preserved in museum collections, also have as their main motif a gate with a hanging lamp. This design resembles Muslim prayer rugs, where the gate motif symbolizes the gate to Heaven through which believers will enter the Garden of Eden. Moreover, the use of Muslim prayer rugs by Jews in Spain as synagogue wall hangings is recorded in a responsum by Rabbi Asher son of Yehiel of Toledo in the fourteenth century. In order to differentiate this motif from its Muslim counterpart, a Hebrew inscription was woven above or within the gate. The inscription typically chosen was the verse "This is the gate of the Lord; the righteous shall enter into it" (Ps. 118:20), which expresses the same meaning as does the Muslim image of the gate.

Apparently, the local carpet-weaving workshops coped well with the Jewish motifs for *parokhot*. This is attested by nineteenth-century *parokhot* in museum collections which present the traditional motif of the menorah composed of the text of Psalm 67. The second *parokhet* preserved in the Beit Yisrael synagogue is a rare carpet of this kind (Fig. 13). The motif is based on a tradition that attributes mystical power to Psalm 67 when laid out in the shape of a menorah. According to this belief, whoever sees or reads the psalm in the form of the menorah will be protected and successful in life. First mentioned in the early thirteenth century by Rabbi Eleazar Roke'ah of Worms, this idea became popular in the sixteenth century thanks to the wide distribution of a small printed treatise by Rabbi Solomon Luria of Poland. As the mystical custom spread to more and more Jewish communities, the menorah inscribed using the seven verses of Psalm 67 became a favorite motif in various kinds of media.



Fig. 14
Small cover for Torah reading,
cotton velvet, 1921/2 (Ins. 53)

It was believed that its depiction on a *parokhet* ensured the protection of congregants.

These elements: the woven, woolen knotted carpet, the stylized floral patterns, and the common iconography of the gate motif exemplify the strong influence of local culture on the design of Jewish ceremonial objects. They are rare remnants of an earlier tradition that typified the synagogues of the Ottoman

Empire in the seventeenth to nineteenth centuries. Neither of these carpets, originally designed to cover the Torah ark, is used today as a *parokhet*, however; one probably functioned at some point as a *tevah* cover, as suggested by the frayed lower part (Fig. 12).

The last object in this group is a small cover which is placed on the open Torah scroll during the Torah reading, in the intermission between one person called up to the Torah and the next, in order to prevent exposure of the sacred scroll. This small cover has no fixed form or size, as seen in Figure 14 and in the other small covers presented below. The cover in Figure 14 shows a Jewish motif that appeared relatively recently on ceremonial objects—the Star of David, which became highly popular at the beginning of the twentieth century, with the emergence of the Zionist movement. The *parokhet* in Figure 25 exhibits this motif with the word Zion inscribed within it. The same *parokhet* also has another motif, the *Hamsa*—a hand-shaped amuletic symbol, known in Muslim culture as the “hand of Fatima” (see also Figs. 42, 43, 47).

Congregations and Synagogues in Modern Times

As noted above, the items in the collection date mainly from the twentieth century, and it is reasonable to pose once again the question why older ceremonial objects have not been preserved. The main reasons lie in the history of the Izmir Jewish community. A fire which broke out in 1772 ravaged the Jewish quarter and all the synagogues went up in flames. For some thirty years

the congregants prayed in private homes, and simultaneously the framework of congregations known as the *kahal* fell apart. By the early nineteenth century, the Jewish community had successfully recovered, but its framework had changed. The new synagogues were located in new neighborhoods, serving congregations that differed from the original ones. Whereas most of the former congregations and their membership were organized on the basis of provenance from a common home town or country—such as the Portugal synagogue—the new ones were founded by individual donors—such as the Beit Hillel synagogue, established by the Palachi family in their former residence. Concurrently, Izmir absorbed European immigrants, both Jews and Christians, mainly from Italy and Greece. As a result, the Jewish community in the nineteenth century consisted of 15,000 members alongside a population of 200,000, which was equally divided between Muslims and Christians. The growth of the community led to the establishment of additional synagogues and the donation of more and more ceremonial objects.

The changes in the character of the Izmir Jewish community continued following a second major fire in 1841, when once again most of the synagogues were destroyed. Some of the old ones were rebuilt, while new synagogues and prayer houses were established. By 1870 the Jewish population had increased to about 20,000. With the establishment of a school by the Alliance Israélite Universelle in 1873, ever greater numbers abandoned the traditional rabbinic educational system for boys, which included Hebrew and religious studies. They preferred modern subjects taught in French. Graduates of the school gained prominence in commerce and finance, local administration, culture, and in time

in the communal leadership. By the turn of the twentieth century, the cultural choices of the Izmir Jewish bourgeoisie reflected European tastes in social life, home furnishings, dress, and language. The wave of modernism and general education increased social segregation between rich and poor, enforced by the consolidation of different Jewish identities: Alliance-influenced, Turkish, and later, Zionist.

The dramatic political events of the first half of the twentieth century influenced not only the Ottoman Empire, but also the Jews of Izmir. These included the constitutionalist revolution by the Young Turks movement in 1908, the First World War, and the Greek conquest of Izmir in 1919. This occupation, harsh for the Jewish population, ended in 1922 and was followed by a population exchange between Turkey and Greece. These political events were accompanied by the changing of the Greek name of the city, Smyrna, to its current Turkish name, Izmir. A year later, in 1923, the Republic of Turkey was constituted. The developments triggered conflicts between the diverse ethnic minorities, together with a severe economic crisis. Although the Turkish republic granted equal rights to all minorities, the Jewish population of Izmir had lost its self-confidence. The expectation of the authorities that Christians and Jews would integrate into the Turkish nation and its Muslim culture could not be realized. The Jews of Izmir, for their part, continued to converse in Ladino or French and avoided marriage with non-Jews. Many decided to emigrate to America, France, and Egypt, which were the favored destinations. Those who remained lived through the Second World War in relative safety. The Izmir ceremonial objects reflect this period.

The Textile Collection

Each item in the collection can be described from two perspectives; the first is its physical characteristics—material, technique, color, and design. The other is the dedicatory inscription, which includes the name of the synagogue, personal names, circumstances of the donation, dates, and more. The Izmir ceremonial objects include binders, Torah mantles, Torah ark curtains (*parokhot*), *tevah* covers, and small covers. A dominant common feature of these artifacts is their decorative character—a feature that is also highly prominent in the ceremonial textiles of other Sephardi and oriental communities. This was apparently influenced by the surrounding Muslim culture, which shunned figural images in religious settings and focused instead on non-figural ornamentation. This approach is contrary to the Ashkenazi design of the same objects, mainly *parokhot*, on which various figural images were commonly depicted. The above-mentioned images of the gate and the menorah were the only motifs found on the Izmir objects.

How were these ceremonial objects designed? Since the first aspect to be considered was the material, it is natural that precious silk was typically chosen, as is indeed confirmed by the items in the collection. Many of these are made from various silk fabrics woven in the most prestigious techniques: velvet, brocade, damask, and satin, often decorated with gold or silk embroidery. As for color and design, we find a rich variety of colors and stylized patterns, whether woven, embroidered, or applied. However, there are also some modest fabrics among the ceremonial objects, such as plain or patterned cotton, and other products of the modern textile industry. In addition to the fabrics,



Fig. 15
Finishing bands

passemeterie products such as cords, bands, ribbons, strips of fringes, and tassels made of assorted materials in various techniques were used to trim the margins of the objects (Fig. 15). This colorful collection was made possible by the textile market, which included local products as well as European imported fabrics. The latter were sought after mainly for women's attire or for the embellishment of one's home, as part of the modern taste reflecting European influence in the late Ottoman period.



Techniques and Design

Predominant in the collection are objects decorated with gold embroidery—a term referring not necessarily to actual gold but rather to the shiny yellow color of the thread. These threads, gilt silver wound around a silk cord, were embroidered using various kinds of stitches that were laid and couched directly on plain velvet as flat linear lines or as raised patterns above a foundation of cardboard and fastened by an additional thread to the backing fabric (Figs. 16–18). Gold embroidery, popular at the Sultanlic court, was adopted by the local bourgeoisie in the nineteenth century. Difficult to execute due to the thickness and rigidity of the thread, it was usually made by men. Items with silk embroidery, on the other hand, were produced by women, mostly on satin or linen. Both kinds of objects were produced in local workshops, mainly for



Fig. 16
Gold embroidery, silk satin, detail
of Torah binder
{IJM.T. 39. 2013}



Fig. 17
Gold embroidery on silk velvet,
parokhet (Ins. 51)



Fig. 18
Gold embroidery on silk velvet,
Torah mantle
{IJM.T. 27.2013}

dowries. With regard to silk embroidered garments, several workshops owned and managed by Jewish women offered their wares in Izmir. Jews, like other members of the local bourgeoisie, acquired these products. Furthermore, Jews were involved in the production of the passementerie products essential for gold embroidery.

Embroidered on velvet with backing and lining fabrics, most of these traditional objects were quite heavy. While they were highly suitable for household furnishings such as tablecloths and bedspreads, they were less convenient as a woman's festive kaftan, the *entari*. That is why European fashion, typified by silk or cotton damask, brocade, or plain, airy fabrics, had conquered the local market by the late nineteenth century. Moreover, Singer, the German sewing machine firm, started a revolution in sewing and embroidery techniques around the same time. Girls and women learned how to operate these machines and used them to produce their own home furnishings and clothing items, or for earning a livelihood while working at home or in a local workshop.

Along with the new technology came new designs and styles, which were willingly adopted by the Jewish bourgeoisie of Izmir. An excellent example is the elegant embroidery on a *parokhet* that was donated in 1931 to memorialize the soul of a young woman (Fig. 19). Once a bedspread, it was probably originally commissioned as part of a dowry as it bears in its center the monogram H within an oval diagonal frame. Though a monogram is a typical element found on personal belongings in European culture, the letter H does not correlate with the name of the deceased young woman, Sultana. It seems, therefore, that the bedspread was contributed by a relative of the deceased for synagogue use.



Fig. 19
Machine embroidery on silk
satin, *parokhet*, 1931 (Ins. 132)

Fig. 20 (left)
Silk satin fabric with a variety
of hand embroidery stitches,
Torah mantle
{IJM.T.BH. 27. 2014}

Fig. 21 (right)
Silk satin fabric with a variety
of hand embroidery stitches,
Torah mantle
{IJM.T.121.2013}



As it is reminiscent of the Art Nouveau style fashionable in the early twentieth century, it may originally have belonged to an older woman, probably Sultana's mother.

The penetration of European techniques, styles, and patterns into local home and professional embroidery is attested by many of the objects donated to the synagogues. Various stitches were used for linear and raised patterns, together creating a naturalistic, colorful impression (Figs. 20, 21). New patterns were disseminated by French and Italian magazines for women, and color threads

became widely available. A small cover dedicated to the memory of a young woman named Luna in 1917 is a good example (Fig. 22). It is decorated with new patterns: naturalistic birds, butterflies, and flowers not seen before in local traditional embroidery. One of the visual expressions of the shift from local to European style was the replacement of the *entari*, traditionally used as a wedding dress, by a European wedding garment, the white bridal gown.



Fig. 22
Red cotton velvet with
embroidery of birds, butterflies,
and floral patterns, small cover
for a Torah scroll, 1917 (Ins. 142)

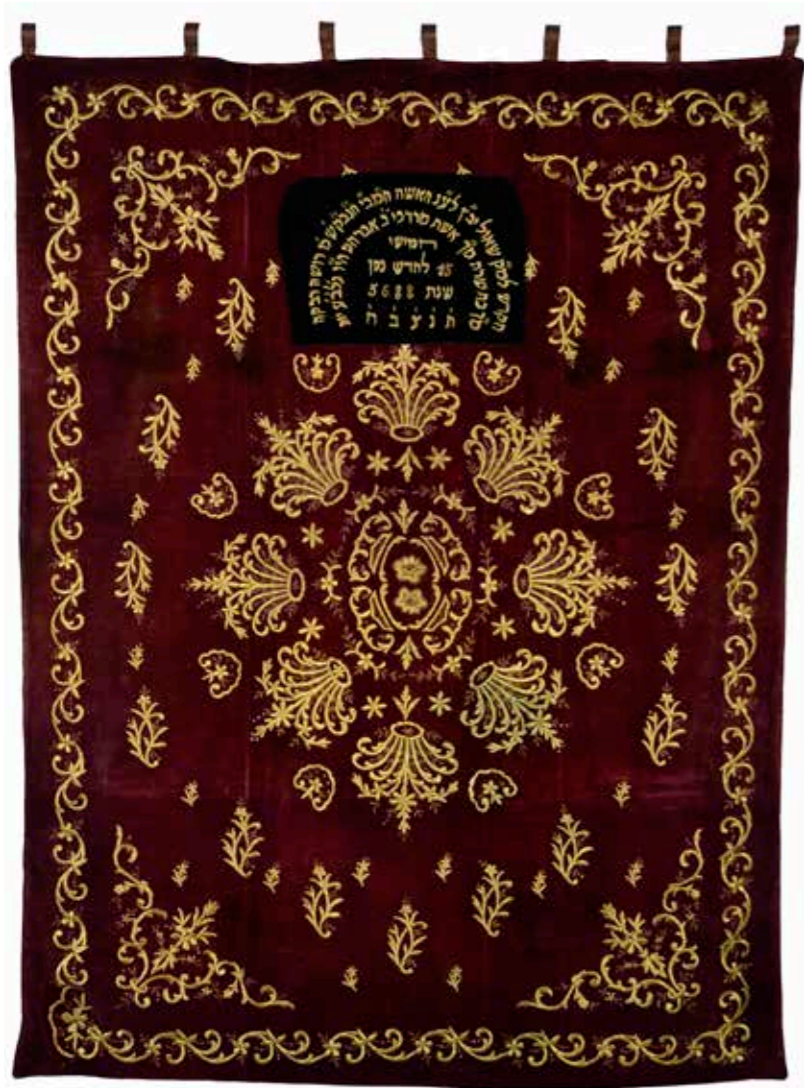


Fig. 23
Parokhet, gold embroidery on
silk velvet, 1928 (Ins. 85)

Recycling Domestic Items

Traditional domestic and personal items constitute a treasure trove of beautiful and impressive textile objects. Furthermore, having once been part of a dowry, they were nostalgically cherished by their owners; they were thus preserved in a very good state and were considered precious. These deeply treasured personal belongings were the source of many of the ceremonial objects donated to the Izmir synagogues. Bedspreads, pillowcases, bundle kerchiefs, and other covers were transformed into *parokhot*, Torah mantles, *tevah* covers, and small covers for the Torah scroll. Bedspreads were especially suitable for use as a *parokhet* because of their square form. This necessitated adding hanging loops and a dedicatory inscription, as seen in a velvet *parokhet* donated in 1928 to the Shaul synagogue (Fig. 23, Ins. 85). A silk satin bedspread with a gold-embroidered

motif of the Tree of Life, donated to the Beit Halevi synagogue in 1962, is another example of a *parokhet* (Fig. 24, Ins. 14). We do not know if this precious bedspread was intentionally chosen to memorialize young Isaac Matalon, but

no doubt the Tree of Life is a particularly appropriate motif for the commemoration of a deceased person.

Although bedspreads were the most suitable items to be transformed into a *parokhet*, other garments definitely unsuitable for this purpose were nevertheless used at times. It is quite surprising how much effort was expended at times to create a *parokhet* out of a precious robe, especially the *entari*, for example in the case of a *parokhet* presented to the Bikur Ḥolim synagogue in 1919 (Fig. 25, Ins. 31). This was a dramatic year in the history of Izmir as the town was conquered by the Greek army on May 15. Following the occupation, Greek and Armenian residents of Izmir attacked the Muslim population. The Jews did not escape the hostility of the Christians, either. The dedicatory inscription on the *parokhet* states that the youngster Judah Barukh, in whose memory it was donated, had been murdered on June 13, almost a month after the occupation. Although the inscription does not provide any further information, one may assume that his murder was linked



Fig. 24
Parokhet, gold embroidery on
silk satin, 1962 (Ins. 14)

Fig. 25
Parokhet, silk velvet, made from
 an *entari* (festive dress), 1919
 (Ins. 31)



to the Greek conquest. Upon closer inspection, the *parokhet* turns out to have been made of some recycled textile: more than twenty-eight snippets of velvet had been sewn together to create a rectangular sheet. The embroidered parts are arranged symmetrically but cannot hide the fact that the *parokhet* was made from a woman's dress—an *entari*.

The recycling of clothing items, especially those belonging to women, was common not only in Izmir or among Sephardim, but in all Jewish communities. In Ashkenazi communities in Europe, it often provoked rabbinic objections, known from the responsa literature. There were two reasons for these; the main one was the talmudic instruction that anything in sacred use should be intended from the outset for sacred use (BT *Menahot* 22a). The other reason was the inappropriate thoughts men might have when looking at a *parokhet* or Torah mantle made from a woman's dress. Rabbinic authorities who allowed the use of personal belongings based themselves on the biblical narrative in which the Children of Israel freely donated their jewelry for the purpose of fashioning the golden objects of the Tabernacle: "And they came, both men and women, as many as were willing-hearted, and brought nose-rings, and ear-rings, and signet-rings, and girdles, all jewels of gold; even every man that brought an offering of gold unto the Lord" (Exod. 35:22).

Another argument for leniency was that "one should enhance, not lessen, holiness," as stated in the Talmud (BT *Megilah* 9b). Without doubt, turning an everyday garment into a religious ceremonial object augments its sanctity. An interesting responsum resolved all doubts concerning the conversion of a woman's dress into a ceremonial object. In the late seventeenth century,

Rabbi Yair Bacharach declared that if a garment was altered and cut, this meant that it could never return to its original form. In his responsum he based himself on the above-mentioned biblical episode, in which women donated their golden jewels to the Tabernacle. These were melted down in an irreversible act (*Havot Ya'ir*, 161). The fame of Rabbi Bacharach and his book of responsa were certainly a source for the legitimization of the local custom of recycling personal items of clothing, as reflected in the Izmir collection.

A systematic review of the items reveals that most of them are in fact recycled luxury items. This explains the enormous variety of patterns and their arrangements. However, while turning a bedspread into a *parokhet* only called for the addition of a dedicatory inscription, transforming a woman's dress or other small domestic objects into a *parokhet* or a Torah mantle needed some aesthetic orientation, as evident in the *parokhet* that was donated to the Beit Hillel synagogue by a certain Sarah to memorialize her young daughter Joia, who passed away in 1916, and her son Jacob, who passed away in 1918 (Fig. 26, Ins. 19).

No doubt, such a dual tragedy would have deeply motivated Sarah or some other member of the family to turn her dress into a *parokhet*. At the top of the *parokhet*, two snippets adorning what used to be the opening for the neck hint at the original function of the piece. The other embroidered snippets were cut out of the dress and arranged to create an elongated central piece with symmetrically stylized floral side patterns. Altogether, this *parokhet* is composed of more than thirty-four snippets of gold-embroidered violet velvet. It seems that women's festive dresses were the main source of recycled textiles in the



Fig. 26
Parokhet, silk velvet, made from
 an *entari* (festive dress), 1918
 (Ins. 19)



Fig. 27
Torah mantle, front and back,
silk velvet, made from an *entari*
(festive dress)
{IJM.T. 205.2015 and 206. 2015}



synagogue, probably because of their large size, which enabled diverse uses and variations in composition, and, of course, owing to their beauty and material as well as sentimental value. Dresses could also provide the fabric for a Torah scroll mantle or for a *tevah* cover (Figs. 27, 28, Ins. 139).

Another type of frequently recycled domestic object was the velvet pillowcase, an indispensable accessory for the *diwan*, the hosting room. These oblong, twice-folded pillowcases had the same embroidered composition on either side and were perfect for the design of most ceremonial textiles. Using both sides of the case, one could create a rectangular *tevah* cover, such as the one donated to the Comitato synagogue in 1916 (Fig. 29). In most cases, as in this one, the function of the object was specified in a dedicatory inscription embroidered directly on the main sheet or on a small snippet of a different color.

A bundle kerchief—a square piece of fabric whose four corners are tied diagonally to create a bag for carrying personal belongings—was a woman's

Fig. 28 (left)
Tevah cover, cotton velvet,
made from an *entari* (festive
dress), 1937/8 (Ins. 139)

Fig. 29 (right)
Tevah cover, cotton velvet,
1916 (Ins. 35)



Fig. 30
Tevah cover, cotton velvet
 {IJM.T.193.2015}



essential accessory outside the home; hence gold-embroidered bundles were an indispensable part of a bride's dowry. When traditional accessories were abandoned in favor of European style, such bundle kerchiefs could easily be transformed into *tevah* covers without any change to their cut. The Izmir collection includes a *tevah* cover made from a bundle kerchief (Fig. 30), which also happens to be one of the few objects in the collection that bear no dedicatory inscription. Bundle kerchiefs were typically decorated with floral patterns that consisted of a central ornament and side elements turning diagonally toward the center. This composition also made them suitable for use as Torah mantles

Fig. 31
 Torah mantle, silk velvet, made
 from a bundle kerchief, 1890/1
 (Ins. 72)



as the main central pattern was positioned on the back of the mantle, which faced the congregation when the Torah scroll was carried to the *tevah* and back to the ark. The rest of the composition adorned the front margins, as seen on a mantle donated in 1890/1 to the Shalom synagogue (Fig. 31, Ins. 72).



A bundle kerchief together with two parts of a pillowcase was a perfect combination for a *parokhet*, such as the one donated in 1932 to the Yam Suf synagogue (Fig. 32, Ins. 101).

Fig. 32 (above)
Parokhet, cotton velvet, made from a pillowcase and a bundle kerchief, 1932 (Ins. 101)

Fig. 33 (right)
 Torah mantle, silk satin with machine chain stitches, 1944 (Ins. 30).
 Photo: Eveliina Holopainen



Apart from changing the original cut of an object into the square shape of a *parokhet* or that of a mantle, the principal modification was the addition of a dedicatory inscription. In many cases it was embroidered directly on the main fabric of the object, as seen on a *parokhet* from 1918, where the text of the inscription was inserted in two small spaces free of decorative patterns (Fig. 26, Ins. 19).

However, on many objects the original arrangement did not enable the addition of an inscription without upsetting the design; this can be seen on a Torah mantle from 1944, donated to the Bikur Ḥolim synagogue (Fig. 33, Ins. 30). Here the dense floral patterns executed by machine chain stitches did not leave enough space for a dedicatory inscription. Nevertheless, the relative who donated this Torah mantle in memory of Sasbona Barukh, daughter of Miriam, embroidered the inscription in between the colorful leaves and grape clusters. As a result, the inscription is hardly visible and the text is spread over the back of the mantle, above and below the center. The irregular lines of the inscription and the addition of two hanging flowerpots point to the work having been carried out personally by the donor, as is evident also in the case of some other dedicatory inscriptions in this collection.

Another way of adding a dedicatory inscription was to embroider it on a snippet of a different fabric sewn onto the textile. Such examples are evident mainly on the *parokhot* referred to above (Figs. 23–25, 30). In cases where the inscription was embroidered using gold thread, it was probably executed by a professional such as a local seamstress or tailor. A unique dedicatory inscription was embroidered on a modest Torah mantle by Luna Benjoia in

1898/9 (Fig. 34, Ins. 102). The text, embroidered in clumsy stitches, reads: "I made an endowment to the holy congregation. The handiwork of Luna Benjoia, 'most blessed among women'. In the year 1898/9. May she have a good future, daughter of [?] Benjoia." This simple and rare wording in the first person indicates that Luna had made the Torah mantle herself.



Fig. 34
Torah mantle, silk and
cotton satin, 1898/9
(Ins. 102)

The Dedicatory Inscriptions

Of the 352 documented objects in the Izmir textile collection, 143 have dedicatory inscriptions. Although short and concise, they provide a lot of details about the Izmir Jewish community: its history and culture, historical events, and mainly personal information. The dedicatory inscriptions reflect the local custom of donating a ceremonial object to a specific synagogue by noting its name in the text. They also share a common structure: they begin with the phrase *hekadesh lekahal kadosh* ("endowment to the holy congregation"), followed by the name of the synagogue. This phenomenon points to a high level of solidarity among congregants. Comparison of this wording to that found in other communities in the Jewish diaspora reveals that a similar phrasing was customary in Sephardi synagogues in Rome. There, too, synagogues bear the name of the place of origin of the founders, and dedicatory inscriptions note the name of the synagogue.

Thanks to this opening formula, we have information about twenty-six synagogues. Since some of them no longer exist, their names document the Izmir Jewish community at a specific moment in history. The community saw a decline as a result of a number of events during the first half of the twentieth century, such as the World Wars and the establishment of the State of Israel. Waves of emigration reduced the number of community members, leading to the closure of synagogues. Ceremonial objects were therefore collected and transferred to the still functioning synagogues and were kept together, some stored untouched until they came to light in the framework of the preservation and restoration project presented below.

The dedicatory inscriptions discussed below record the names of the following synagogues: Ahavat Shalom, Algazi, Beit Aharon, Beit Ha-Levi, Beit Hillel, Beit Rabi, Beit Yisrael, Bikur Ḥolim, Comitato, Esther, Etz Ḥayim, Gabbai, Ginat Veradim, Gveret (Seniora), Ḥabif, Hashkamat Beit Ha-Knesset, Magenzia, Maḥazikei Torah, Mezakeh et Ha-Rabim, Mizraḥi, Oreḥim, Rosh Ha-Har, Sha'ar Ha-Shamayim, Shalom, Shaul, Shonshol, Talmud Torah, and Yam Suf.

These synagogues, the source of the textile collection, functioned throughout the late nineteenth and the twentieth centuries and tell the history of the community. Some of them still bear the names of the early synagogues of Izmir, such as Gveret, Etz Ḥayim, or Shalom, although today they are not in their original location. Some are named after their congregants' town of origin, such as Magenzia, today Manisa, a nearby town from where some members of the Izmir community had arrived. Others testify to the social activity of the members, such as Oreḥim ("guests"), providing a prayer house for Jewish visitors to Izmir, or Bikur Ḥolim ("visiting the sick"), which was located in the Jewish hospital.

The list of synagogue names also reflects changes caused by the destruction of the Jewish quarter by fire in 1772. Following the devastation of the synagogues, members settled in new neighborhoods, where they established new synagogues or prayer rooms in private dwellings, and these were named after their founders, such as Beit Hillel and Beit Rabi. Another example is the Esther synagogue, established by Nisim Levi Bayrakli in memory of his deceased daughter. He also established the Beit Ha-Levi synagogue. A surprising name for a synagogue is Rosh Ha-Har ("mountain peak"), where indeed it is located. It is worth noting that most of the names were in Hebrew, and idioms such as

Etz Ḥayim ("tree of life") and Sha'ar Ha-Shamayim ("gate of Heaven") originate in biblical verses. Others, for example Maḥazikei Torah, Mezakeh et Ha-Rabim, and Hashkamat Beit Ha-Knesset, encourage religious practice and lifestyle through references to "holders of the Torah," "giving merit to the congregants," and "rising early to the synagogue" respectively.

The name of the donor or of the person to be commemorated follows that of the synagogue in the inscription. These names reveal a noticeably unique feature of the Izmir collection: most of the items were donated by women. One explanation for this phenomenon might be the age difference between men and women at the time of marriage. Since husbands were typically older than the wives, in most cases they would pass away first. The grieving widows would have wished to memorialize the deceased through a donation to the synagogue, and it was at that moment that they might rediscover items from their old dowry that would be suitable for this purpose.

The gendered element was also reflected in the manner in which a woman donor was presented in the dedicatory inscription. Although she would most likely need the help of a man with the Hebrew wording, creating her own inscription was an empowering act that enabled her to freely express something personal. An especially interesting example is a framed dedicatory inscription designed by or for a certain Djamilia, who had endowed a *parokhet* in memory of her late daughter Rosha in 1930 (Fig. 35, Ins 131). The main details of the donation are embroidered in an arched line, but her name and the phrase "most blessed among women" are inserted in large letters at the focal point of the inscription, beneath the arch. A fashionable pattern of a vase with flowers appears at the

Fig. 35
Dedicatory inscription,
1930 (Ins. 131)



base of the inscription. The high quality of the embroidery points to a skilled embroiderer.

One did not have to be a qualified embroiderer to donate ceremonial objects to the synagogue. We may recall the above-mentioned young girl, Luna, who had donated a handmade Torah mantle in 1898/9 (Fig. 34). Another example of work done by individuals who were not professional but were full of the desire to give is a *parokhet* made by a group of girls in 1908/9 (Fig. 36, Ins. 121). Their lack of experience is attested not only by the quality of the execution but also by the inscription, which omits the name of the synagogue: "This Torah ark curtain was made by the maidens endowment for the holy



Fig. 36
Dedicatory inscription,
parokhet, 1908/9 (Ins. 121)

Fig. 37
Dedicatory inscription,
parokhet, 1925 (Ins. 80)



congregation, in the year 5669 [1908/9].”The awkward insertion of the inscription between the floral patterns is further evidence of their minimal experience in such work. The donation to the synagogue of a self-crafted ceremonial object by a group of young women might express some collective wish, perhaps for a successful match and marriage.

One woman to have found a spouse was Vida Coniyo, who donated a *parokhet* to the Shalom synagogue to celebrate her marriage (Fig. 37, Ins. 80). Her dedicatory inscription reads: “With good omen and with the Lord’s help. Endowment to the holy congregation Shalom, may it be sustained in

righteousness, from the maiden Ms Vida Coniyo, ‘most blessed among women,’ amen, ‘on the day of her espousal, and on the day in which her heart rejoiced,’ with her pleasant bridegroom Raphael Alazraki, may the Lord protect and sustain him. On the 4th of the month of Tammuz in the year [5]685 [June 26, 1925].” The blessing encrypted in the wording of the donation date was specifically chosen for the festive occasion: the year is denoted by the word *tifreh* (Heb. “will be fertile”), which is numerically equal to [5]685. The collection includes one more object marking a wedding: a Torah mantle donated in 1969/70 to the Sha’ar Ha-Shamayim synagogue by Bula Algranati to commemorate the wedding of her son Raphael (Ins. 70). Weddings were celebrated ceremoniously in the presence of the families, their guests, and the congregants. The bridegroom was honored with a special seat decorated by a valance. An example of such a valance is found in the Izmir textile collection (Fig. 38). The inscription at

Fig. 38
Valance for the bridegroom’s seat
{IJMT. Bl. 3. 2014}



Fig. 39
Dedicatory inscription, silk velvet,
parokhet, 1899/1900 (Ins. 119)



its center, a text which is customarily sung during the wedding ceremony, reads: "The sound of mirth and gladness, the voice of bridegroom and bride, the rejoicing of grooms from their weddings and youths from their singing banquets" (Jer. 33:11).

In most of the textile objects individuals who passed away in old age are memorialized by their descendants or a life partner. When someone was blessed with a long life, this is sometimes mentioned in the inscription. One such text is particularly noteworthy: embroidered on the *parokhet* donated in memory of the deceased, it reads: "For the exaltation of the soul of our teacher, the aged rabbi, the wise and distinguished Jacob Alcolumbre, may he rest in Eden. 'His sun set' on the 9th of the month of Nisan" (Fig. 39, Ins. 119).

Less fortunate were some young people, who were engaged but passed away before their marriage. Since they had no offspring, it was considered especially important to memorialize them; their parents did so by donating a ceremonial object to their synagogue. Certain dedicatory inscriptions in the collection inform us about the death of a young bride, as is documented on a *parokhet* of 1910: "Endowment to the holy congregation Mizrahi, may it be sustained in righteousness, for the exaltation of the soul of the engaged maiden who passed away at an early age, Ms Esther, may she rest in peace. Daughter of the learned and distinguished Moses Ha-Cohen, may he rest in peace" (Fig. 40, Ins. 66). The text reveals that her father had already passed away, and so through this inscription he too is commemorated. Another tragedy is documented on a *parokhet* which was donated in 1931 to the Magnezia synagogue by Moses Shalom after his son passed away at an early age, stating that he was engaged (Ins. 59).

Fig. 40
Dedicatory inscription, *parokhet*, 1910
(Ins. 66)



Fig. 41
Dedicatory inscription, Torah mantle,
no date (Ins. 112)



Fig. 42
Dedicatory inscription, *parokhet*, 1919
(Ins. 143)



A heart-rending inscription tells of the tragic death of a pregnant woman (Fig. 41, Ins. 112). The inscription, embroidered on a Torah mantle, reads: "Dedicated to the Lord for the exaltation of the soul of the deceased expectant woman, Mrs Sarah Ze'evi, daughter of Esther Perera. May her soul be bound up in the bond of eternal life, amen." In some dedicatory inscriptions the text reveals that the deceased had suffered harshly, as on the *tevah* cover endowed in 1916 "for the exaltation of the soul of the maiden Caden Debora, who was oppressed by afflictions" (Ins. 35). This wording, repeated in six more dedicatory inscriptions, seems to have been a common idiom for people who passed away after a severe illness, whether physical or mental. Among the common euphemisms for death are "his sun set" and "passed away at an early age," as noted in the inscription commemorating Eliezer Mizrahi, son of Reina, who was also engaged to be married (Fig. 42).

Fig. 43
Dedicatory inscription, *tevah* cover,
no date (Ins. 67)



Blessings for the deceased are found, usually in acronym form, in all of the dedications: “may she/he rest in Eden,” “may she/he rest in peace,” “may her/his soul dwell at ease,” and “may her/his soul be bound up in the bond of eternal life.” The use of acronyms was common in dedicatory inscriptions in other communities as well, since they abbreviated the text in a limited space. Moreover, because the same standard phrases were typically used, the wording and its meaning were familiar to congregants. The authors of dedicatory inscriptions would often add honorific appellations, nicknames, and other designations to the name of the donor or of the deceased. An example is the *parokhet* donated to the Mizrahi synagogue “for the exaltation of the soul of the wise and prominent Moses Ha-Cohen, may he rest in Eden, son of the wise and prominent Bekhor Joseph, may he rest in Eden” (Fig. 43, Ins. 67). While the person

Fig. 44
Dedicatory inscription, *parokhet*, cotton
velvet, 1937 (Ins. 93)



Fig. 45
Dedicatory inscription, small cover for
a Torah scroll, 1905 (Ins. 48)



who had donated this *parokhet* is not mentioned at all, the deceased and his father are both described as “wise and prominent.” A frequently used honorific phrase for women, “most blessed among women,” follows the name of Reina She’altiel, who had donated a *parokhet* to the Talmud Torah synagogue in 1937 in memory of her late sister (Fig. 44, Ins. 93). This phrase is based on a reference to the biblical heroine Yael: “Blessed shall she be above women in the tent” (Judg. 5:24). Another expression, embroidered as a three-letter acronym, reveals an important function in the prayer service, that of the cantor (Fig. 45, Ins. 48). The donation is from a certain Mrs Rachel, “most blessed among women, amen, for the exaltation of the soul of her young and pleasant son, Joseph Benjamin, son of the exceedingly wise ‘sweet singer of Israel’, the honorable Rabbi Ḥayim Joshua Amado, may he rest in peace.” The phrase

‘sweet singer of Israel,’ a biblical reference to King David (2 Sam. 23:1), indicates that the deceased was the cantor of the congregation of the Gveret synagogue. This idiom appears in three additional dedicatory inscriptions, in all cases as an acronym.

While most of the acronyms and idioms found in the dedicatory inscriptions were common in other communities of the Jewish diaspora, there is one element that is unique to the Izmir inscriptions: the variety of personal and family names, reflecting the heterogeneous nature of the community—mainly the Sephardi, Romaniote, Italian, and Turkish origin of its members. Among the Sephardi family names we find Algranati, noting the family’s origin in Granada, or Bensenior, meaning “son of the master,” and Benjoia, “son of Joia,” both of which reflect the Spanish roots of the family. Most of the individuals mentioned in the dedicatory inscriptions have a single given name, but some have two. The majority of masculine names are biblical, mainly of the patriarchs and other prominent leaders such as Joseph, Moses, and David, besides a minority of non-Hebrew names such as Alexandro—and even one Ashkenzi name, Lipman. A typical Sephardi name is Bekhor, meaning “firstborn,” which reflects the special status of a firstborn son.

As for feminine given names, there is a great variety. Only a handful are Hebrew names, such as Sarah, the first matriarch, and Esther, the biblical heroine. Both these names also had local derivatives: Sarah often became Sarota or Sarina, and Esther took the form of Esterula. The majority of the names express light, beauty, joy, majesty, dignity, life, and good luck. Some names originated in Spanish: Luna, which stands for moonlight, appears in ten inscriptions. The

name Vida, meaning life, was added to a woman's name as a good omen for safe childbirth, while Reina and Regina both translate as queen.

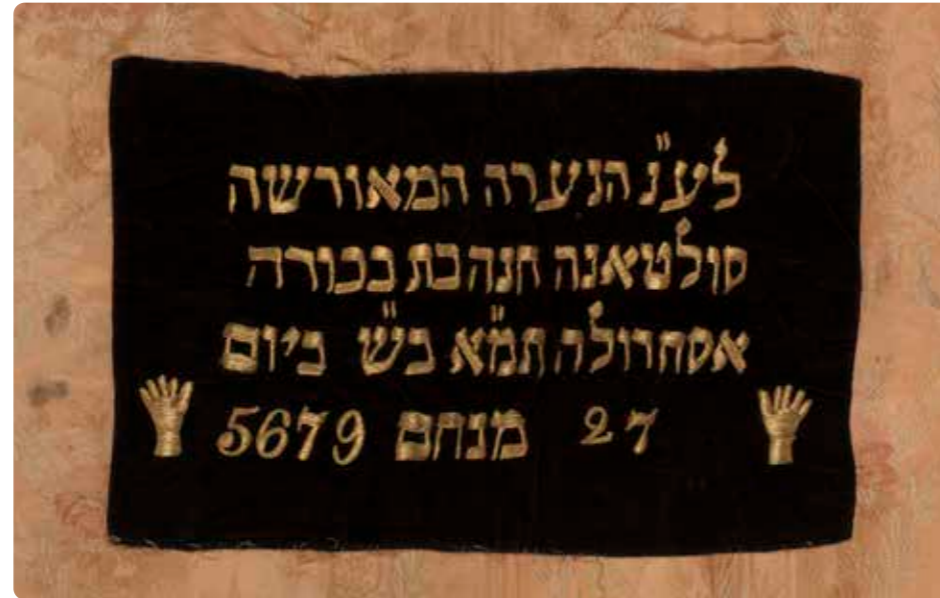
Some women's names in the collection stem from other languages spoken by the congregants. Calomira, for instance, means "good day" and "good luck" in Greek, Sultana is the Arabic equivalent of "queen", and Zinbul is the Turkish for hyacinth. An inscription embroidered on a *parokhet* that was donated to the Gveret synagogue reveals an interesting mixture in one family (Fig. 46, Ins. 51). The *parokhet* was donated in memory of Estreya, a Judeo-Spanish derivative of the Spanish Estrella. Estreya's family name, Eskenazi, points to her husband's European origin. Her daughter had two names: Bonnula, a derivative of the Catalan term *bona*, means "good", and her second name, Caden, is Turkish for "lady." This name, which is usually not given at birth but added later as a second name, appears in seven additional inscriptions.

Most of the dedicatory inscriptions that memorialize someone include a date. A minority of the donors simply noted the year the deceased passed away, while the majority gave the day and the month as well. When the full date was noted, it was customary to use the donated object in the synagogue service on that specific day each year. An older customary method of dating was by quoting a biblical verse from a context that could be linked to the names of the donors or express a certain message. Some of the letters in these verses were marked by dots or were larger in size to note the date. Such a dating method was preserved in the dedicatory inscription embroidered by Rivkula Biriotti, who recorded the date on which she donated the *parokhet* by citing the verse: "She sets her hand to the distaff, her fingers work the spindle" (Prov. 31:19). The sum of the



Fig. 46
Dedicatory inscription, *parokhet*,
no date (Ins. 51)

Fig. 47
Dedicatory inscription, *parokhet*, 1919
(Ins. 125)



numerical value of those letters corresponds to the Hebrew year 5652 (1891/2). But by quoting this specific verse she also told readers that the donated item was made by her own hands (Ins. 38). This *parokhet* is, incidentally, among the oldest objects in the collection. Another inscription commemorates a woman who had passed away in the month of Adar, during which the feast of Purim is celebrated, as related in the book of Esther. For this reason, the year is denoted in the dedicatory inscription with the word "Esther," the sum of whose Hebrew letters corresponds to the Hebrew year [5]661, that is, 1901 (Ins. 90). A message of consolation was inserted in an inscription memorializing the engaged maiden Sultana Ḥannah (Fig. 47). She had passed away during the month of Av, remembered in Jewish tradition as the month in which the destruction of the two Temples occurred. To counterbalance this tragic association, it is often

called *Menaḥem Av*, which means "consoler" or "comforter." Here the word *menaḥem* may also indicate condolences for the girl's death (Ins. 125). These three dedicatory inscriptions reflect a custom which was to disappear during the twentieth century with the adoption of European culture. The new method of noting the year still followed the Jewish calendar, but instead of Hebrew letters Arab numerals were used, as can be seen in most of the images presented above.

Like any other community, that of Izmir had a coffin cover that was used at members' funerals. It is black in color and adorned with six tassels (Fig. 48).



Fig. 48
Coffin cover, cotton velvet
{IJM.T .BH-2}

The inscription embroidered upon it reads “Blessed be the True Judge,” a phrase traditionally recited when someone passes away.

This survey has briefly reviewed the history of the Jewish community of Izmir, introduced its synagogues, and explored the rich variety of ceremonial textiles preserved in them, focusing on their technical features as well as various social aspects reflected in the dedicatory inscriptions. Since this general discussion has presented only a few select examples out of the 143 dedicatory inscriptions, readers are invited to turn to the full list of inscriptions, which sheds further light on the fascinating Jewish community of Izmir in the late nineteenth and twentieth centuries.

Dedicatory Inscriptions

Note to the reader

1. The dedicatory inscriptions are arranged in three categories:
 - a. In English alphabetical order, according to synagogue name. Each object bears a number followed by one or more letters indicating the type of item. The internal order of items within each congregation is Torah mantles (marked by *m*), Torah ark curtains, or *parokhot* (*p*), *tevah* (reading desk) covers (*tc*), small covers (*sc*), and dedicatory inscription panels (*ins*), arranged chronologically within each subgroup. So, for example, *4m* indicates item number 4, which is a mantle, and *5p* refers to a *parokhet*.
 - b. Objects without reference to a specific congregation. These are arranged chronologically and by function—for example mantles, curtains, and other objects.
 - c. Objects without reference to a specific congregation and in no particular chronological or other order.
2. When a date is given in the month of Adar in a leap year without noting if it is the first or second Adar, it refers to the second Adar.
3. Hebrew initials are explained in parentheses—e.g. (קהל קדוש) ק"ק—while square brackets are used to complete abbreviated words: [ודש]’ח.
4. Biblical names follow their spelling in English Bibles. Other names are transliterated. There are several ways to transliterate both personal and family names. This is a consequence of the places of origin of the various Sephardic communities that settled in Izmir. The transliteration chosen here is based on consultation with Dr Dov Cohen of Bar-Ilan University, whom we thank for his

invaluable help in the research for this appendix. We also thank our translator Ms Yudit Sevinir for her important advice regarding these matters.

5. When several deceased individuals are mentioned in one inscription and only one date is noted, the date of endowment is related to the first person mentioned.
6. In the Sephardi Hebrew inscriptions the title כה"ר (כבוד הרב רבי) does not mean Rabbi but Mister, unless it includes more titles such as החכם השלם Hakham—wise.
7. In the Hebrew inscriptions the title מרת (*marat*; 'lady') is often given as an honorific preceding the personal name of both married and unmarried women. Here it is translated as 'Mrs' for married women and as 'Ms' for maidens.
8. When a biblical passage is quoted in an inscription, it is marked by apostrophes, without source reference. The sources of these recurring quotations are as follows:

'And he made the veil' 2 Chronicles 3:14	ויעש את הפרכת דברי הימים ב, ג: יד
'Happy are the people who have it so, happy are the people whose God is the Lord' Psalms 144:15	אשרי העם שככה לו אשרי העם שה' אלהיו תהלים קמד: טו
'His soul shall dwell at ease' Psalms 25:13	נפשו בטוב תלין תהלים כה: יג
'His sun set' Jeremiah 15:9	בא שמשה ירמיהו טו: ט

'I have set the Lord always before me' Psalms 16:8	שויתי ה' לנגדי תמיד תהלים טז: ח
'Most blessed among women' Judges 5:24	תברך מנשים שופטים ה: כד
'On the day of his espousal, and on the day in which his heart rejoiced' Song of Songs 3:11	ביום חתנתו וביום שמחת לבו שיר השירים ג: יא
'She sets her hand to the distaff, her fingers work the spindle' Proverbs 31:19	ידיה שלחה בכישור וכפיה תמכו פלך משלי לא: יט
'Sweet singer of Israel' 2 Samuel 23:1	נעים זמרות ישראל שמואל ב, כג: א

* בית הכנסת אהבת שלום Ahavat Shalom Synagogue *

- 1 ק הקדש לק"ק (לקהל קדוש) אהבת שלום יב"ץ (יכוננו בצדק) למנוחת הזקנה מרת וידא בת זימבול מ"ך (מנוחתה כבוד) אשת החו"ח (החכם וחשוב) יהודה אלגראנטי מ"ך (מנוחתו כבוד) נלב"ע (נפטרה לבית עולמה) ביום 11 לח[ודש] טבת 5694 תנצב"ה (תהא נשמתה צרורה בצרור החיים)

Endowment to the holy congregation Ahavat Shalom, may it be sustained in righteousness, for the repose of the elderly Mrs Vida, daughter of Zimbul, may she rest in peace, wife of the wise and eminent Judah Algranati, may he rest in peace. Passed away on the 11th of the month of Tevet 5694 [29 Dec. 1933]. May her soul be bound up in the bond of eternal life {IJM.T.AL.1.2014}





2 p הקדש לק"ק (לקהל קדוש) אהבת שלום מהאדון יצחק סאבאן הי"ו (ה' ישמרהו ויחיהו) למנוחת אשתו מרת זינבול בת מזל טוב נ"ע (נוחה עדן) נפטרת 17 לח[נודש] טבת שנת 5694

Endowment to the holy congregation Ahavat Shalom, from Mr Isaac Saban, may the Lord protect and sustain him, for the repose of his wife Mrs Zinbul daughter of Mazal Tov, may she rest in Eden. Passed away on the 17th of the month of Tevet in the year 5694 [4 Jan. 1934] {IJM.T.97.2013}

3 p הקדש לק"ק (לקהל קדוש) שלום יב"ץ (יכונונו בצדק) ממני שבת[א]י בונפיל הי"ו (ה' ישמרהו ויחיהו) למנוחת אשתי שרה בת שמחה מ"כ (מנוחתה כבוד) 15 אדר 5700

Endowment to the holy congregation Shalom, may it be sustained in righteousness, from me, Shabbetai Bonfil, may the Lord protect and sustain him, for the repose of my wife Sarah daughter of Simḥa, may she rest in peace. 15 Adar 5700 [25 Mar. 1940] {IJM.T.77.2013}



Algazi Synagogue בית הכנסת אלגאזי

4 m הקדש לק"ק (קהל קדוש) אלגאזי יב"ץ (יכונונו בצדק) ב. ביטון שבט 5700

Endowment to the holy congregation Algazi, may it be sustained in righteousness, [from] B. Biton. Shevat 5700 [11 Jan.–9 Feb. 1940] {IJM.T.79.2013}



5 p בע"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) אלגאזי יב"ץ (יכונונו בצדק) די מרת אישטרייליא תמ"א (תבורך מנשים אמן) לשם בעלה הר[ב] דוד פרחי נ"י [נרו יאיר] 5683

With the Lord's help, endowment to the holy congregation Algazi, may it be sustained in righteousness, by? Mrs Estreya, 'most blessed among women', amen. In honor of her husband, Mr David Farḥi, may his light shine, 5683 [1922/3] {IJM.T.58.2013}

6 tc הקדש לק"ק (לקהל קדוש) אלגאזי מאת הרב הראשי רבי יצחק חליוה ומשפחתו לע"נ (לעילוי נשמת) הח[כם] הש[לם] נזב"י (נעים זמירות בישראל) מר אבי המנוח מרדכי ששון בן קלארא נ"ע (נוחו עדן) נלב"ע (נפטר לבית עולמו) ח' חשון תשל"ט תנצב"ה (תהא נשמתו צרורה בצרור החיים)

Endowment to the holy congregation Algazi from the Chief Rabbi, Rabbi Isaac Ḥaliwah and his family, for the exaltation of the soul of the most wise and 'sweet singer of Israel', my father[-in-law]* Mordecai Sasson son of Clara, may he rest in Eden. Passed away on 8 Ḥeshvan 5739 [8 Nov. 1978]. May his soul be bound up in the bond of eternal life {IJM.T.AL.2.2014?}

* It was customary to call one's father-in-law 'father'. We thank Dr Dov Cohen for the information regarding the family relationships in this inscription.

Beit Aharon Synagogue בית הכנסת בית אהרון

7 m הקדש למ"ק (למדרש קודש) בית אהרון למנוחת האשה מרת סולטאנה מב"ת (מנשים באוהל תבורך) אשת סיניור[ר] נתן מורון הי"ו (ה' ישמרהו ויחיהו) נפטרת ביום 2 לח[נודש] אלול שנת 5686 [5]

Endowment to the holy house of study Beit Aharon for the repose of the woman Mrs Sultana, 'most blessed among women', wife of Mr Nathan Moron, may the Lord protect and sustain him. Passed away on the 2nd of the month of Elul in the year [5]686 [12 Aug. 1926] {IJM.T. BH.25.2014}

Beit Ha-Levi Synagogue בית הכנסת בית הלוי

8 m הקדש לק"ק (לקהל קדוש) בית הלוי יב"ץ (יכונונו בצדק) ממני חיים נאשאחון הי"ו (ה' ישמרהו ויחיהו)

Endowment to the holy congregation Beit Ha-Levi, may it be sustained in righteousness, from me, Ḥayim Nashaḥon, may the Lord protect and sustain him* {IJM.T.93.2013}

* The Hebrew year 5714 [1953/4] is embroidered on the corner of the mantle.

- 9 p הקדש לק"ק (לקהל קדוש) בית הלוי יב"ץ (יכונונו בצדק) לע"נ (לעילוי נשמת) הנבק"ש (הנפטר בקיצור שנים) יאושע [ב]ן עזרא בן מז"ט (מזל טוב) תנצב"ה (תהא נשמתו צרורה בצרור החיים) ב"ש (בא שמשו) ביום 1 אלול 5682

Endowment to the holy congregation Beit Ha-Levi, may it be sustained in righteousness, for the exaltation of the soul of Joshua Benezra son of Mazal Tov, who passed away at an early age, may his soul be bound up in the bond of eternal life. 'His sun set' on the 1st day of Elul 5682 [25 Aug. 1922] {IJM.T.BI.14.2014}



- 10 p הקדש לק"ק (לקהל קדוש) בית הלוי יב"ץ (יכונונו בצדק) לע"נ (לעילוי נשמת) הנבק"ש (הנפטר בקיצור שנים) החה"ן (החכם הנעלה) יוסף קאלאג'י נ"ע (נוחו עדן) ב"ש (בא שמשו) 16 חשון שנת 5686

Endowment to the holy congregation Beit Ha-Levi, may it be sustained in righteousness, for the exaltation of the soul of the wise and distinguished Joseph Calatchi, who passed away at an early age, may he rest in Eden. 'His sun set' on 16 Heshvan 5686 [3 Nov. 1925] {IJM.T.95.2013}



- 11 p הקדש נלק"ק (ניתן לקהל קדוש) [בית הלוי יב"ץ] (יכונונו בצדק) ממניו [ו] אברהם חיים ורחל גאון [!] הי"ו (ה' ישמרם ויחיים) לע"נ (לעילוי נשמת) מור אבינו יצחק גאון מ"ך (מנוחתו כבוד) נפל ב"ע (נפטר לבית עולמו) 22 שנת 5680 ולע"נ (ולעילוי נשמת) מרת אמנו ב"דה גאון מ"ך (מנוחתה כבוד) איזמירנה אדר ב' 5689 תנצב"ה (תהא נשמתם צרורה בצרור החיים)

Endowment donated to the holy congregation [Beit Ha]-Levi, may it be sustained in righteousness, from me [us] Abraham Hayim and Rachel Gaon, may the Lord protect and sustain them. For the exaltation of the soul of our father Mr Isaac Gaon, may he rest in peace. Passed away on the 22nd 5680 [1919/20]*. And for the exaltation of the soul of our mother, Mrs Vida Gaon, may she rest in peace. Izmir, second Adar 5689 [13 Mar.–10 Apr. 1929]. May their souls be bound up in the bond of eternal life {IJM.T.BH.4.2014}

* The month is not indicated.

- 12 p הקדש לק"ק (לקהל קדוש) בית הלוי יב"ץ (יכונונו בצדק) לעילוי נ[שמת] הישיש משה רבינו [ב]ן ג'וייא נ"ע (נוחו עדן) נלב"ע (נפטר לבית עולמו) 24 לח[ודש] טבת ש[נת] 5700

Endowment to the holy congregation Beit Ha-Levi, may it be sustained in righteousness, for the exaltation of the soul of our elder, Rabeno Moses Benjoia, may he rest in Eden. Passed away on the 24th of the month of Tevet in the year 5700 [5 Jan. 1940] {IJM.T.62.2013}



- 13 p הקדש לק"ק (לקהל קדוש) בית הלוי יב"ץ (יכונונו בצדק) לע"נ (לעילוי נשמת) הנבק"ש (הנפטרת בקיצור שנים) מ[רת] סולטאנה גאון [!] בת אסתר בכר אליה מ"כ (מנוחתה כבוד) ב"ש (בא שמשה) ביום 5 תמוז 5707 תנצב"ה (תהא נשמתה צרורה בצרור החיים)

Endowment to the holy congregation Beit Ha-Levi, may it be sustained in righteousness, for the exaltation of the soul of Mrs Sultana Gaon, who passed away at an early age. Daughter of Esther Bekhar Elijah, may she rest in peace. 'Her sun set' on the 5th of Tammuz 5707 [23 June 1947]. May her soul be bound up in the bond of eternal life {IJM.T.173.2015}

- 14 p הקדש לק"ק (לקהל קדוש) בית הלוי יב"ץ (יכונונו בצדק) ממני יצחק מאטאלון הי"ו (ה' ישמרהו ויחיהו) למנוחת בני הנבק"ש (הנפטר בקיצור שנים) הבחור בנימין מאטאלון נ"ע (נוחו עדן) בן שרה דמ' (דמתקרייא) ויקטורייא ת"ם (תבורך מנשים) ב"ש (בא שמשו) 8 כסלו 5723 תנצב"ה (תהא נשמתו צרורה בצרור החיים)

Endowment to the holy congregation Beit Ha-Levi, may it be sustained in righteousness, from me, Isaac Matalon, may the Lord protect and sustain him, for the repose of my son, who passed away at an early age. The youth Benjamin Matalon, may he rest in Eden, son of Sarah, known as Victoria, 'most blessed among women'. 'His sun set' on 8 Kislev 5723 [5 Dec. 1962]. May his soul be bound up in the bond of eternal life {IJL.T.AL.3.2014}





15 p בע"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) בית הלוי יב"ץ (יכונונו בצדק) ממני רבקה בונומו ת"ם (תבורך משנים) למנוחת מר בעלי אברהם בונומו בן לונא מ"ך (מנוחתו כבוד) ב"ש (בא שמשו) 28 אייר 5726 ולע"נ (ולעילוי נשמת) בני הנבק"ש (הנפטר בקיצור שנים) יעקב בונומו נ"ע (נוחו עדן) בן רבקה ב"ש (בא שמשו) 15 טבת 5733 ולע"נ (ולעילוי נשמת) בני אהרן בונומו נ"ע (נוחו עדן) בן רבקה ב"ש (בא שמשו) 27 אלול 5716 תנצב"ה (תהא נשמתם צרורה בצרור החיים)

With the Lord's help, endowment to the holy congregation Beit Ha-Levi, may it be sustained in righteousness, from me, Rebecca Bonomo, 'most blessed among women', for the repose of my husband, Mr Abraham Bonomo, son of Luna, may he rest in peace. 'His sun set' on 28 Iyar 5726 [18 May 1966]. And for the exaltation of the soul of my son, who passed away at an early age, Jacob Bonomo, may he rest in Eden, son of Rebecca. 'His sun set' on 15 Tevet 5733 [20 Dec. 1972]. And for the exaltation of the soul of my son Aaron Bonomo, may he rest in Eden, son of Rebecca. 'His sun set' on 27 Elul 5716 [3 Sept. 1956]. May their souls be bound up in the bond of eternal life {IJM.T.BI.9.2014}

16 sc הקדש לק"ק (לקהל קדוש) בית הלוי יב"ץ (יכונו בצדק) לע"נ (לעילוי נשמת) מ[רת] אמי רחל די ג'אביס בת ג'ויה מזל טוב מ"כ (מנוחתה כבוד) נלבע (נפטרה לבית עולמה) 5 ניסן 5705 תנצב"ה (תהא נשמתה צרורה בצרור החיים)

Endowment to the holy congregation Beit Ha-Levi, may it be sustained in righteousness, for the exaltation of the soul of my mother, Mrs Rachel de Chaves, daughter of Joia Mazal Tov, may she rest in peace. Passed away on 5 Nisan 5705 [19 Mar. 1945]. May her soul be bound up in the bond of eternal life {IJM.T.199.2015}

Beit Hillel Synagogue בית הכנסת בית הלל

17 p הק[דש] לק"ק (לקהל קדוש) בית הילל לע"נ (לעילוי נשמת) מורינו גבריאל מישאל 17 סיון 5661 [5] ולע"נ (ולעילוי נשמת) בנו בכור שלמה ובתו מ[רת] רבקה 29 סיון מ"כ (מנוחתו כבוד) 5668

Endowment to the holy congregation Beit Hillel, for the exaltation of the soul of Moreno Gabriel Mishael, 17 Sivan [5]661 [4 June 1901]. And for the exaltation of the soul of his son Bekhor Solomon and his daughter Mrs Rivkula, 29 Sivan. May they rest in peace 5668 [28 June 1908] {IJM.T.45.2013}

18 p הקדש לק"ק (לקהל קדוש) בית הלל יב"צ (יכונונו בצדק) ממני ברוך בכר הי"ו (ה' ישמרנה ויחיהו) לע"נ (לעילוי נשמת) מ' [ר] אבי יעקב בכר מ"ך (מנוחתו כבוד) [ב]ן חוה נלב"ע (נפטר לבית עולמו) 1 אלול שנת 5670 ולע"נ (ולעילוי נשמת) מ[רת] אמי רבקה בת אסתר מ"ך (מנוחתה כבוד) נלב"ע (נפטרה לבית עולמה) 20 שבט שנת 5676 תנצב"ה (תהא נשמתם צרורה בצרור החיים)

Endowment to the holy congregation Beit Hillel, may it be sustained in righteousness, from me Barukh Bekhar, may the Lord protect and sustain him, for the exaltation of the soul of my father Mr Jacob Bekhar, may he rest in peace, son of Hava. Passed away on 1 Elul in the year 5670 [5 Sept. 1910]. And for the exaltation of the soul of my mother, Mrs Rebecca daughter of Esther, may she rest in peace. Passed away on 20 Shevat in the year 5676 [25 Jan. 1916]. May their souls be bound up in the bond of eternal life {IJM.T. 84.2015}

19 p הקדש לק"ק (לקהל קדוש) בית הילל לע"נ (לעילוי נשמת) הארוס וחשוב יעקב רוזיאו
 Fig. 26 בן שרה 8 תמוז 5678 ומ"ך (ומנוחתו כבוד) והנערה מרת ג'ויא נב"ת (נפשה בטוב תליון)
 בת שרה תנצב"ה (תהא נשמתם צרורה בצרור החיים) 23 כסלו 5677

Endowment to the holy congregation Beit Hillel for the exaltation of the soul of the distinguished prospective bridegroom Jacob Rozio, son of Sarah. [Passed away on] 8 Tammuz 5678 [18 June 1918], may he rest in peace. And [for] the maiden Ms Joia, may 'her soul dwell at ease', daughter of Sarah, may their souls be bound up in the bond of eternal life. [Passed away on] 23 Kislev 5677 [18 Dec. 1916] {IJM.T.145.2013}



20 p הקדש לק"ק (לקהל קדוש) הילל יב"ץ (יכוננו בצדק) ממני אסתר דאנון תמ"א (תבורך
 מנשים אמון) לע"נ (לעילוי נשמת) מ[ר] אבי יצחק [ב]ן סיניור מ"ך (מנוחתו כבוד); ומרת
 אמי סולטאנה מ"ך (מנוחתה כבוד); ולע"נ (ולעילוי נשמת) מ[ר] דודי שלמה [ב]ן סיניור
 מ"ך (מנוחתו כבוד) ומרת דודתי קאלי מ"ך (מנוחתה כבוד) תנצב"ה (תהא נשמתם צרורה
 בצרור החיים) היום 1 לחדש תשרי 5696

Endowment to the holy congregation Hillel, may it be sustained in righteousness, from me Esther Danon, 'most blessed among women', amen, for the exaltation of the soul of my father, Mr Isaac Bensor, may he rest in peace. And [for] my mother, Mrs Sultana, may she rest in peace. And for the exaltation of the soul of my uncle Mr Solomon Bensor, may he rest in peace. And [for] my aunt Mrs Cali, may she rest in peace. May their souls be bound up in the bond of eternal life. Today, 1st of the month of Tishri 5696 [28 Sept. 1935] {IJM.T.69.2013}

Beit Rabi Synagogue בית הכנסת בית רבי

21 ins הקדש לק"ק (לקהל קדוש) בית רבי לע"נ (לעילוי נשמת) מ"א (מר אבי) מורינו אברהם
 אלזראקי בן סניורו ונ"ע (ונוחו עדן) 25 אייר 5684

Endowment to the holy congregation Beit Rabi for the exaltation of the soul of my father, Moreno Abraham Alazraki son of Senioru, may he rest in Eden. 25 Iyar 5684 [29 May 1924] {unnumbered}

Beit Yisrael Synagogue בית הכנסת בית ישראל

22 p הקדש לק"ק (לקהל קדוש) בית ישראל יב"ץ (יכוננו בצדק) למנוחת אליכסאנדרו שמעיה
 שאול נ"ע (נוחו עדן) בן לאה תמ"א (תבורך מנשים אמון) ב"ש (בא שמשו) 23 סיון 5722
 תנצב"ה (תהא נשמתו צרורה בצרור החיים)

Endowment to the holy congregation Beit Yisrael, may it be sustained in righteousness, for the repose of Alexandro Shema'yah Saul, may he rest in Eden, son of Leah, 'most blessed among women', amen. 'His sun set' on 23 Sivan 5722 [25 June 1962]. May his soul be bound up in the bond of eternal life {IJM.T.BI.12.2014}

23 p בע"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) בית ישראל לע"נ (לעילוי נשמת) יוסף עוזיאל
 בן [פ]י[ר]לא תנצב"ה (תהא נשמתו צרורה בצרור החיים) JOZEF ÖZEL 'IN ANISINA 2002

With the Lord's help. Endowment to the holy congregation Beit Yisrael for the exaltation of the soul of Joseph Uziel son of Perla. May his soul be bound up in the bond of eternal life JOZEF ÖZEL 'IN ANISINA 2002 {IJM.T.BI.10.2014}

24 tc הק' (הקדש) לק"ק (לקהל קדוש) בית ישראל יב"ץ (יכוננו בצדק) ממני יעקב בכור?
 בנימין? [גו'קריל הי"ו ה' ישמרהו ויחיהו) 5670
 Fig. 11

Endowment to the holy congregation Beit Yisrael, may it be sustained in righteousness, from me, Jacob Bekhor? Benjamin? Tchucrel, may the Lord protect and sustain him. 5670 [1909/10] {IJM.T.BI.16.2014}





25 *tc* הקדש לק"ק (לקהל קדוש) בית ישראל יב"ץ (יכונונו בצדק) לע"נ (לעילוי נשמת) חיים פונטרמולי [ב]ן רחל נ"ע (נוחו עדן) ושמחה בת שרה מ"כ (מנוחתה כבוד) תנצב"ה (תהא נשמתם צרורה בצרור החיים)

Endowment to the holy congregation Beit Yisrael, may it be sustained in righteousness, for the exaltation of the soul of Ḥayim Pontremoli son of Rachel, may he rest in Eden. And [for] Simḥa daughter of Sarah, may she rest in peace. May their souls be bound up in the bond of eternal life {IJM.T.BI.1.2014}

26 *ins* לע"נ (לעילוי נשמות) אליה יחיה נ"ע (נוחו עדן) ונו"ב (ונות ביתו) מרת שריתה נ"ע (נוחה) (עדן) שנת 5682

Fig.12

For the exaltation of the souls of Elijah Yahia and the mistress of his house, Mrs Sarita, may she rest in Eden. In the year 5682 [1921/2]* {IJM.T.BI.18.2014}

* This object is catalogued under Beit Yisrael synagogue although the name of the synagogue is not noted in the inscription.

✧ **בית הכנסת ביקור חולים Bikur Ḥolim Synagogue** ✧

27 *m* בע"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) בקור חולים יב"ץ (יכונונו בצדק) ממני דוד הלוי הי"ו (ה' ישמרהו ויחיהו) לע"נ (לעילוי נשמת) מרת אשתי שמחה פלורה נב"ת (נפשה בטוב תליון) ב"ש (בא שמשה) 6 אלול 5671

With the Lord's help, endowment to the holy congregation Bikur Ḥolim, may it be sustained in righteousness, from me, David Ha-Levi, may the Lord protect and sustain him, for the exaltation of the soul of my wife, Mrs Simḥa Flora, may her soul 'dwell at ease'. 'Her sun set' on 6 Elul 5671 [30 Aug. 1911] {IJM.T.BH.18.2014}



28 *m* הקדש לק"ק (לקהל קדוש) בקו"ח (בקור חולים) יב"ץ (יכונונו בצדק) לע"נ (לעילוי נשמות) הבחור אברהם שונשול 24 תשרי 5676 [5] ואחיו חיים שבתי נ"ע (נשמתם עדן) בן מז"ט (מזל טוב) תמ"א (תבורך מנשים אמון) 29 שבט 5678 [5]

Endowment to the holy congregation Bikur Ḥolim, may it be sustained in righteousness, for the exaltation of the souls of the young Abraham Shonshol, [who passed away on] 24 Tishri [5]676 [2 Oct. 1915], and his brother Ḥayim Shabbetai, may their souls rest in Eden, son[s] of Mazal Tov, 'most blessed among women', amen. On 29 Shevat [5]678 [11 Feb. 1918] {IJM.T.201.2015}

29 *m* הקדש לק"ק (לקהל קדוש) בקור חולים יב"ץ (יכונונו בצדק) מהאשה מ[רת] דיאמאנטי איספורנו למנוחת מר בעלה בכור דניאל איספורנו [ב]ן חנולה מ"כ (מנוחתה כבוד) נלב"ע (נפטר לבית עולמו) ביום 18 לח[ודש] ניסן ש[נת] 5696 תנצב"ה (תהא נשמתו צרורה בצרור החיים)

Endowment to the holy congregation Bikur Ḥolim, may it be sustained in righteousness, from Mrs Diamante Esforno for the repose of her husband Mr Bekhor Daniel Esforno, son of Ḥannula, may she rest in peace, who passed away on the 18th of the month of Nisan in the year 5696 [10 Apr. 1936]. May his soul be bound up in the bond of eternal life {IJM.T. BH.26.2014}



30 *m* הק[דש] לק"ק (לקהל קדוש) בקור חו[לים] יב"ץ (יכונונו בצדק) למ[נוחת] האשה מ[רת] ששבונה ברוך בת מרים מ"ך (מנוחתה כבוד) ב"ש (בא שמשה) 16 סיון 5704 תנצב"ה (תהא נשמתה צרורה בצרור החיים)

Fig.33

Endowment to the holy congregation Bikur Ḥolim, may it be sustained in righteousness, for the repose of Mrs Sasbona Barukh, daughter of Miriam, may she rest in peace. 'Her sun set' on 16 Sivan 5704 [7 June 1944]. May her soul be bound up in the bond of eternal life {IJM.T.BH.28.2014}

31 p הקדש לק"ק (לקהל קדוש) בקור חולים יב"ץ (יכונו בצדק) לע"נ (לעילוי נשמת) הנרחב
Fig. 25 בק"ש (בקצרות שנים) בכור יהודה ברוך נ"ע (נוחו עדן) נ"ב (נפטר ביום) 15 סיון 5679

Endowment to the holy congregation Bikur Ḥolim, may it be sustained in righteousness, for the exaltation of the soul of Bekhor Judah Barukh, who was murdered at an early age, may he rest in Eden. Passed away on 15 Sivan 5679 [13 June 1919] {IJM.T.SG1.2014}

32 p הקדש לק"ק (לקהל קדוש) בקור חולים יב"ץ (יכונו בצדק) לע"נ (לעילוי נשמת) הנפטר
בק"ש (בקיצור שנים) אברהם שאול נ"ע (נוחו עדן) בן מאיר הי"ו (ה' ישמרה ויחיה) נפטר
6 תמוז 5683 (1923) ולמנוחת הנערה מרת] סול מ"ך (מנוחתה כבוד) בת ג'וייה ת"ם
(תבורך מנשים) נפ[טרה] ביום 20 שבט 5686

Endowment to the holy congregation Bikur Ḥolim, may it be sustained in righteousness, for the exaltation of the soul of the young deceased, Abraham Saul, may he rest in Eden, son of Meir, may the Lord protect and sustain him. Passed away on 6 Tammuz 5683 [20 June 1923]. And for the repose of the maiden Ms Sol, may she rest in peace, daughter of Joia, 'most blessed among women'. Passed away on the 20th of Shevat 5686 [4 Feb. 1926] {IJM.BI.5.2014}

33 p הקדש לק"ק (לקהל קדוש) בקו"ח (בקור חולים) יב"ץ (יכונו בצדק) מהאדון שמואל הכהן
הי"ו (ה' ישמרה ויחיה) לע"ן (לעילוי נשמת) מר חמיו הנבון (הנבון ונעלה) בכור יצחק
[ב]ן ג'וייה בן מזל טוב נ"ע (נוחו עדן) ולע"נ (ולעילוי נשמת) מרת זקנתו מרת] ג'וייה בת
שול מ"ך (מנוחתה כבוד) 13 שבט 5703 ולע"ן (ולעילוי נשמת) מרת] זקנתו מרת] לונא
בת ששבונוא מ"ך (מנוחתה כבוד)

Endowment to the holy congregation Bikur Ḥolim, may it be sustained in righteousness, from Mr Samuel Ha-Cohen, may the Lord protect and sustain him, for the exaltation of the soul of his wise and distinguished father-in-law, Bekhor Isaac Benjoia, son of Mazal Tov, may he rest in Eden. And for the exaltation of the soul of his grandmother, Mrs Joia daughter of Sol, may she rest in peace. [Passed away on] 13 Shevat 5703 [19 Jan. 1943]. And for the exaltation of the soul of his grandmother, Mrs Luna daughter of Sasbona, may she rest in peace {IJM.T.BH.1.2014}

Comitato Synagogue בית הכנסת קומיטאטו

34 p הקדש לק"ק קומיטאטו [בתחילת הכתובת:] מריבק[ו]לה אשת אליעזר אבולעפיה י"ו
[השם] ישמרה ויחיהו) לע"נ (לעילוי נשמת) הבחור יעקב אבולעפיה ובליה (?) נ"ב [נות
בית] משה רוזאניס י"ו [השם] ישמרה ויחיהו) ש[נת] 5681

Endowment to the holy congregation Comitato from Rivkula, wife of Eliezer Abulafia, may [the Lord] protect and sustain him, for the exaltation of the soul of the youth Jacob Abulafia and Beja? the mistress of the house of Moses Rosanes, may [the Lord] protect and sustain him. In the year 5681 [1920/21] {IJM.T.175.2015}

35 tc הקדש לק"ק (לקהל קדוש) קומיטאטו יב"ץ (יכונו בצדק) לע"נ (לעילוי נשמת) הנערה מרת קאדין
Fig. 29 דבורה מ"ב (מדוכית ביסורין) בת מיכאל שאול הי"ו (ה' ישמרה ויחיהו) 11 תמוז ש[נת] 5676

Endowment to the holy congregation Comitato, may it be sustained in righteousness, for the exaltation of the soul of the maiden Ms Caden Debora, who was oppressed by afflictions, daughter of Michael Saul, may the Lord protect and sustain him. 11 Tammuz in the year 5676 [12 July 1916] {IJM.T.194.2015}



Esther Synagogue בית הכנסת אסתר

36 p הקדש לק"ק (לקהל קדוש) אסתר מבית הלוי יב"ץ (יכונו בצדק) ממני מרת] מזל טוב ת"ם
(תבורך מנשים) אשת אברהם יפה הי"ו (ה' ישמרה ויחיהו) לע"נ (לעילוי נשמת) מרת]
מלכה מ"ך (מנוחתה כבוד) נלב"ע (נפטרה לבית עולמה) 4 תמוז 5673 תנצב"ה (תהא
נשמתה צרורה בצרור החיים)

Endowment to the holy congregation Esther of Beit Ha-Levi, may it be sustained in righteousness, from me, Mrs Mazal Tov, 'most blessed among women', wife of Abraham Yafe, may the Lord protect and sustain him. For the exaltation of the soul of Mrs Malkah, may she rest in peace. Passed away on 4 Tammuz 5673 [9 July 1913]. May her soul be bound up in the bond of eternal life {IJM.T.SH.1.2014}



- 37 tc הקדש לק"ק (לקהל קדוש) אסתר מבית הלוי לע"נ (לעילוי נשמת) הנפטרת בק"ש (בקיצור שנים) מ[רת] רבקה בת וידא מ"כ (מנוחתה כבוד) אשת בכור יאודה הכהן י"ו (השם) ישמרהו ויחיהו) 15 ניסן 5673

Endowment to the holy congregation Esther of Beit Ha-Levi, may it be sustained in righteousness, for the exaltation of the soul of Mrs Rivkula daughter of Vida, may she rest in peace, who passed away at an early age. The wife of Bekhor Judah Ha-Cohen, may [the Lord] protect and sustain him. 15 Nisan 5673 [22 Apr. 1913] {IJM.T.BI.4.2014}

✧ Etz Hayim Synagogue בית הכנסת עץ חיים ✧

- 38 p בע"ה (בעזרת ה') מעשה ידי רבקה די רבינו ביריוטי נר"ו (נטריה רחמנא וברכיה = ישמרהו הרחמן ויברכהו) הקדש לק"ק (לקהל קדוש) ע[ץ] החיים יב"ץ (יכונונו בצדק) אתן שנת ידֵיה **שלחה** בכישור וכפיה תמכו פלך לפ"ג (לפרט גדול) [1891/2]

With the Lord's help. The handiwork of Rivkula daughter of Rabeno Biriotti, may the Merciful One protect and bless him. Endowment to the holy congregation Etz Ha-Hayim, may it be sustained in righteousness. Donated in the year 'She sets her hand to the distaff, her fingers work the spindle' [5]652 [1891/2]* {IJM.T.48.2013}

* The numerical equivalent of the highlighted letters of the biblical verse is 652, corresponding to the year 1891/2.



- 39 p בע"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) עץ החיים יב"ץ (יכונונו בצדק) לע"נ (לעילוי נשמת) מ"א (מר אבי) בכור אליה זאיבי נ"ע (נוחו עדן) נלב"ע (נפטר לבית עולמו) ביום ט' לחדש אב ש[נת] 5676

With the Lord's help. Endowment to the holy congregation Etz Ha-Hayim, may it be sustained in righteousness, for the exaltation of the soul of my father, Mr Bekhor Elijah Ze'evi, may he rest in Eden. Passed away on the 9th of the month of Av in the year 5676 [8 Aug. 1916] {IJM.T.56.2013}

- 40 p הקדש לק"ק (לקהל קדוש) עה"ח (עץ החיים) יב"ץ (יכונונו בצדק) לע"נ (לעילוי נשמת) האשה מ[רת] מז"ט (מזל טוב) בת רושא רחל נ"ע (נוחה עדן) אשת החה"נ (החכם הנעלה) יעקב חיים הי"ו (ה' ישמרהו ויחיהו) נלב"ע (נפטרה לבית עולמה) ביום 20 באדר ש[נת] 5679

Endowment to the holy congregation Etz Ha-Hayim, may it be sustained in righteousness, for the exaltation of the soul of Mrs Mazal Tov daughter of Rosh Rachel, may she rest in Eden, wife of the learned and distinguished Jacob Hayim, may the Lord protect and sustain him. Passed away on the 20th of Adar in the year 5679 [22 Mar. 1919] {IJM.T.191.2015}

- 41 p הקדש לק"ק (לקהל קדוש) עץ חיים יב"ץ (יכונונו בצדק) ממני רפאל פוליטי לע"ן (לעילוי נשמת) מר אבי נסים פוליטי בן רושא נ"ע (נוחו עדן) ב"ש (בא שמשו) ביום 28 כסלו שנת 5680 תנצבה"א (תהא נשמתו צרורה בצרור החיים אמן)

Endowment to the holy congregation Etz Ha-Hayim, may it be sustained in righteousness, from me Raphael Politi, for the exaltation of the soul of my father, Mr Nissim Politi son of Rosh, may he rest in Eden. 'His sun set' on the 28th of Kislev 5680 [20 Dec. 1919]. May his soul be bound up in the bond of eternal life {IJM.T.76.2013}



- 42 p הקדש לק"ק (לקהל קדוש) עה"ח (עץ החיים) יב"ץ (יכונונו בצדק) ממני הצעיר נסים מאנטיל הי"ו (ה' ישמרהו ויחיהו) למ[נוחת] מ[ר] אבי יצחק בן מרים נ"ע (נוחו עדן) ב"ש (בא שמשו) 18 אלול 5703 ולמ[נוחת] אחותי הנערה ג'ויא מ"ך (מנוחתה כבוד) בת מלכה ת"ם (תבורך מנשים) ב"ש (בא שמשה) 17 סיון 5703 תנצב"ה (תהא נשמתם צרורה בצרור החיים)

Endowment to the holy congregation Etz Ha-Hayim, may it be sustained in righteousness, from me, the youth Nissim Mantel, may the Lord protect and sustain him. For the repose of my father, Mr Isaac son of Miriam, may he rest in Eden. 'His sun set' on 18 Elul 5703 [17 Sept. 1943]. And for the repose of my sister, the maiden Joia, may she rest in peace, daughter of Malkah, 'most blessed among women'. 'Her sun set' on 17 Sivan 5703 [20 June 1943]. May their souls be bound up in the bond of eternal life {IJM.T.142.2013}



- 43 sc הקדש לק"ק (לקהל קדוש) עה"ח (עץ החיים) יב"ץ (יכוננו בצדק) ממני לאה תמ"א (תבורך מנשים אמן) לע"נ (לעילוי נשמת) מר בעלי המ[נוח] אברהם בדרשי נ"ע (נוחו עדן) בן אסתרולה מ"כ (מנוחתה כבוד) 16 טבת 5685

Endowment to the holy congregation Etz Ha-Hayim, may it be sustained in righteousness, from me, Leah, 'most blessed among women', amen, for the exaltation of the soul of my husband, Mr Abraham Bedrishi, may he rest in Eden, son of Esterula, may she rest in peace. 16 Tevet 5685 [12 Jan. 1925] {IJM.T.147.2013}

בית הכנסת גבאי Gabbai Synagogue



- 44 p הקדש לק"ק (לקהל קדוש) גבאי יב"ץ (יכוננו בצדק) לע"נ (לעילוי נשמת) הבחור הנבק"ש (הנפטר בקיצור שנים) משה מיליס מ"ך (מנוחתו כבוד) בן רבקה מ"כ"ב (מנוחתה כבוד) נלב"ע (נפטר לבית עולמו) ביום 15 לח [חודש] שבט 5674 תנצב"ה (תהא נשמתו צרורה בצרור החיים)

Endowment to the holy congregation Gabbai, may it be sustained in righteousness, for the exaltation of the soul of the youth Moses Miles, who passed away at an early age, may he rest in peace. Son of Rivkula, may she rest in peace. He passed away on the 15th of the month of Shevat in the year 5674 [11 Feb. 1914]. May his soul be bound up in the bond of eternal life {IJM.T.BI.8.2014}



- 45 p בע"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) גבאי יב"ץ (יכוננו בצדק) מהאשה מ[רת] וידא תמ"א (תבורך מנשים אמן) למנוחת מור בעלה הנבק"ש (הנפטר בקיצור שנים) [ב] ציון ערוך מ"ך (מנוחתו כבוד) נלב"ע (נפטר לבית עולמו) ביום 8 לח [חודש] אב 5674

With the Lord's help. Endowment to the holy congregation Gabbai, may it be sustained in righteousness, from Mrs Vida, 'most blessed among women', amen. For the repose of her husband, Mr Ben Zion Arukh, who passed away at an early age, may he rest in peace, on the 8th of the month of Av in the year 5674 [31 July 1914] {IJM.T.100.2013}

בית הכנסת גינת ורדים Ginat Veradim Synagogue

- 46 m הקדש בע"ה (בעזרת ה') לק"ק (לקהל קדוש) גנת ורדים יב"ץ (יכוננו בצדק) מהאשה קאדין ת"ם (תבורך מנשים) אש[ת] [הנעלה] יעקב אמאדו הי"ו (ה' ישמרה ויחיה) ש[נת] 5687

Endowment, with the Lord's help, to the holy congregation Ginat Veradim, may it be sustained in righteousness, from the woman Caden, 'most blessed among women', wife of the distinguished Jacob Amado, may the Lord protect and sustain him. In the year 5687 [1926/7] {IJM.T.81.2013}

בית הכנסת גברת (סניורה) Gveret (Seniora) Synagogue

- 47 m הקדש לק"ק (קהל קדוש) גברת לע"נ (לעילוי נשמת) יוסף רוזאניס מ"כ (מנוחתו כבוד) נפטר ביום 3 לח [חודש] אדר ש[נת] 5673

Endowment to the holy congregation Gveret for the exaltation of the soul of Joseph Rosanes, may he rest in peace. Passed away on the 3rd of the month of Adar in the year 5673 [12 Mar. 1913] {IJM.T.25.2013}

- 48 sc Fig. 45 הקדש לק"ק (לקהל קדוש) גברת יב"ץ (יכוננו בצדק) ממרת רחל תמ"א (תבורך מנשים אמן) לע"נ (לעילוי נשמת) בנו[ה] הבחור ונחמד יוסף בנימין בן החכם הש[לם] נז"י (נעים זמירות ישראל) כה"ר (כבוד הרב) חיים יהושע אמאדו מ"ך (מנוחתו כבוד) 13 לח [חודש] אייר 5665 תנצב"ה (תהא נשמתו צרורה בצרור החיים)

Endowment to the holy congregation Gveret, may it be sustained in righteousness, from Mrs Rachel, 'most blessed among women', amen, for the exaltation of the soul of her young and pleasant son, Joseph Benjamin, son of the exceedingly wise 'sweet singer of Israel', the honorable Rabbi Hayim Joshua Amado, may he rest in peace. On the 13th of the month of Iyar 5665 [18 May 1905]. May his soul be bound up in the bond of eternal life {IJM.T.SG.4.2014}



- 49 p בע"ה (בעזרת ה' הקדש לק"ק (לקהל קדוש) גברת יב"ץ (יכוננו בצדק) ממנו בנות[יהם למנ[ו]חת מר אבינו הנו"ן (הנבון ונעלה) ישראל אשכנזי בן שרה נ"ע (נוחו עדן) 17 שבט 5691 ולמנוחת מרת אמנו שולטנה בת רחל מ"כ (מנוחתה כבוד) הנפטרת ביום 20 לח[ודש] אדר שנת 5697 ות[הא] נפשם צ[רורה] ב[צרור] החיים

With the Lord's help. Endowment to the holy congregation Gveret, may it be sustained in righteousness, from us, their daughters, for the repose of our wise and distinguished father, Israel Eskenazi son of Sarah, may he rest in Eden, [who passed away] on 17 Shevat 5691 [4 Feb. 1931], and for the repose of our mother, Sultana daughter of Rachel, may she rest in peace, who passed away on the 20th of the month of Adar 5697 [3 Mar. 1937]. May their souls be bound up in the bond of eternal life. {IJM.T.169.2015}

- 50 p בע"ה (בעזרת ה' הקדש לק"ק (לקהל קדוש) גברת יב"ץ (יכוננו בצדק) ממני סאמי הי"ו (ה' ישמרהו ויחיהו) בן קאדין חודארה ת"ם (תבורך מנשים) שנת 5734

With the Lord's help. Endowment to the holy congregation Gveret, may it be sustained in righteousness, from me, Sami, may the Lord protect and sustain him, son of Caden Hodara, 'most blessed among women'. In the year 5734 [1973/4] {IJM.T.SG.2.2014}

- 51 p הקדש לק"ק (לקהל קדוש) גברת יב"ץ (יכוננו בצדק) למנוחת מ[רת] אישטרילייא נב"ת (נפשה בטוב תליון) אשת ח"ר (חכם רבי) אברהם אשכנזי הי"ו (ה' ישמרהו ויחיהו); ולמנוחת בתה בונולא קאדין תנצב"ה (תהא נשמתן צרורה בצרור החיים) אכ"ר (אמן כן יהי רצון)

Endowment to the holy congregation Gveret, may it be sustained in righteousness, for the repose of Mrs Estreya, may her soul 'dwell at ease', wife of Hakham Rabbi Abraham Eskenazi, may the Lord protect and sustain him. And for the repose of her daughter, Bonnula Caden, may their souls be bound up in the bond of eternal life. Amen, may it be [God's] will. {IJM.T.SG.3.2014}

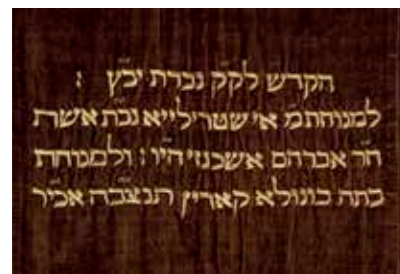


Fig. 46

- 52 sc הקדש לק"ק (לקהל קדוש) גברת יב"ץ (יכוננו בצדק) מהאדון יוסף מוסאג"י הי"ו (ה' ישמרהו ויחיהו) 19 שבט ש[נת] 5671

Endowment to the holy congregation Gveret, may it be sustained in righteousness, from Mr Joseph Musatche, may the Lord protect and sustain him. 19 Shevat in the year 5671 [17 Jan. 1911] {IJM.T.155.2013}



- 53 sc הק[דש] לק"ק (לקהל קדוש) גברת יב"ץ (יכוננו בצדק) ממרת ריינא ת"ם (תבורך מנשים) אשת דוד וינטורה י"ו (השם] ישמרהו ויחיהו) [5]682

Fig. 14

Endowment to the holy congregation Gveret, may it be sustained in righteousness, from Mrs Reina, 'most blessed among women', wife of David Ventura, may [the Lord] protect and sustain him, [5]682 [1921/2] {IJM.T.196.2015}



✧ בית הכנסת חביף Ḥabif Synagogue ✧

- 54 sc הקדש לק"ק (לקהל קדוש) חאביף יב"ץ (יכוננו בצדק) ממני מורינא אלבילדאס הי"ו (ה' ישמרהו ויחיהו) לע"ן (לעילוי נשמת) שרה אלבילדאס בת וידא רחל מ"כ (מנוחתה כבוד) 22 שבט 5700

Endowment to the holy congregation Ḥabif, may it be sustained in righteousness, from me Moreno Albeldas, may the Lord protect and sustain him, for the exaltation of the soul of Sarah Albeldas, daughter of Vida Rachel, may she rest in peace. 22 Shevat 5700 [1 Feb. 1940] {IJM.T.22.2013}



✧ **Hashkamat Beit Ha-Kenesset Synagogue בית הכנסת השכמת בית הכנסת** ✧

55 p הקדש לק"ק (לקהל קדוש) השכמת בית הכנסת יב"ץ (יכוננו בצדק) ממני איסטרילייא ת"מ (תבורך מנשים) אשת בכור עוזיאל מוצירי הי"ו (ה' ישמרהו ויחיהו) לע"נ (לעילוי נשמות) אבי ואמי משה [ו]דודו קאלי אלזראקי מ"ך (מנוחתם כבוד) נלב"ע (נפטרו לבית עולמם) ביום 9 לחדש סיון שנת 5676 תנצב"ה (תהא נשמתם צרורה בצרור החיים)

Endowment to the holy congregation Hashkamat Beit Ha-Kenesset, may it be sustained in righteousness, from me Estreya, 'most blessed among women', wife of Bekhor Uziel Mosseri, may the Lord protect and sustain him, for the exaltation of the souls of my father and mother Moses and Dudu Cali Alazraki, may they rest in peace. Passed away on the 9th of the month of Sivan in the year 5676 [10 June 1916]. May their souls be bound up in the bond of eternal life {IJM.T.75.2013}

56 p בע"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) השכמת בית הכנסת יב"ץ (יכוננו בצדק) לע"נ (לעילוי נשמת) הבחור דניאל [ב]ן אדרת נ"ע (נוחו עדן) בכ"ר (בן כבוד רבי) חיים נ"ע (נוחו עדן); ב"ש (בא שמשו) 14 טבת 5677

With the Lord's help. Endowment to the holy congregation Hashkamat Beit Ha-Kenesset, may it be sustained in righteousness, for the exaltation of the soul of the youth Daniel Ben Aderet, may he rest in Eden, son of the reverend Mr Hayim, may he rest in Eden. 'His sun set' on 14 Tevet 5677 [8 Jan. 1917] {IJM.T.101.2013}

57 p בע"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) השכמת בית הכנסת יב"ץ (יכוננו בצדק) לע"נ (לעילוי נשמת) הנערה המדוכית בייסורים שרה בת הו"ח (הנבון וחשוב) יעקב אלטאליף נ"ע (נוחה עדן): 3 תמוז שנת 5686 תנצב"ה (תהא נשמתה צרורה בצרור החיים)

With the Lord's help. Endowment to the holy congregation Hashkamat Beit Ha-Kenesset, may it be sustained in righteousness, for the exaltation of the soul of the maiden who was oppressed by afflictions, Sarah, daughter of the wise and prominent Jacob Altalef, may she rest in Eden. 3 Tammuz in the year 5686 [15 June 1926]. May her soul be bound up in the bond of eternal life {IJM.T.96.2013}

58 p הקדש לק"ק (לקהל קדוש) הש"כ (השכמת) ביה"כ (בית הכנסת) יב"ץ (יכוננו בצדק) ממני הנערה מ[נרת] קלארה ת"מ (תבורך מנשים) בת שלמה הכהן מ"ך (מנוחתו כבוד) לע"נ (לעילוי נשמת) אחותי הנערה המב"י (המדוכית ביסורין) מ[נרת] סארינה מ"ך (מנוחתה כבוד) בת איסטרילייא נ"ע (נוחה עדן) נלב"ע (נפטרה לבית עולמה) 4 אדר 5688 תנצב"ה (תהא נשמתה צרורה בצרור החיים)

Endowment to the holy congregation Hashkamat Beit Ha-Kenesset, may it be sustained in righteousness, from me, the maiden, Ms Clara, 'most blessed among women', daughter of Solomon Ha-Cohen, may he rest in peace, for the exaltation of the soul of my sister, who was oppressed by afflictions, the maiden Sarina, may she rest in peace, daughter of Estreya, may she rest in Eden. Passed away on 4 Adar 5688 [25 Feb. 1928]. May her soul be bound up in the bond of eternal life {IJM.T.57.2013}



59 p הקדש לק"ק (לקהל קדוש) מאגנציאה יב"ץ (יכוננו בצדק) ממני הנו"ן (הנבון והנעלה) משה שלום הי"ו (ה' ישמרהו ויחיהו) לע"ן (לעילוי נשמת) בני הארוס וחסוב הנ"פ (הנפטר) בקצ"ש (בקיצור שנים) שמעון שלום מ"ך (מנוחתו כבוד) [ב]ן אסתרולה ת"מ (תבורך מנשים) נלב"ע (נפטר לבית עולמו) 5 לחודש חשון שנת 5692 תנצב"ה (תהא נשמתו צרורה בצרור החיים)

Endowment to the holy congregation Magnezia, may it be sustained in righteousness, from me, the wise and distinguished Moses Shalom, may the Lord protect and sustain him, for the exaltation of the soul of my distinguished son, who was engaged and who passed away at an early age, Simon Shalom, may he rest in peace, son of Esterula, 'most blessed among women'. Passed away on the 5th of the month of Heshvan 5692 [16 Oct. 1931]. May his soul be bound up in the bond of eternal life {IJM.T. 141.2013}

60 sc ב"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) מאגנציאה יב"ץ (יכוננו בצדק). מהג[ברת] לונא דיליאון לע"נ (לעילוי נשמות) מ[ר] אביה מאיר קושטי בן מזל טוב מ"ך (מנוחתו כבוד) מ[רת] אמה רחל בת פירלה מ"ך (מנוחתה כבוד) ואחותה ריינה בת רחל מ"ך (מנוחתה כבוד) טבת 5699 תנצב"ה (תהא נשמתם צרורה בצרור החיים)

With the Lord's help. Endowment to the holy congregation Magnezia, may it be sustained in righteousness, from Mrs Luna De Leon for the exaltation of the souls of her father, Mr Meir Costi, son of Mazal Tov, may he rest in peace, [and] of her mother, Mrs Rachel daughter of Perla, may she rest in peace. And her sister Reina daughter of Rachel, may she rest in peace. Tevet 5699 [23 Dec. 1938–20 Jan. 1939]. May their souls be bound up in the bond of eternal life {IJM.T.198.2015}

61 m הקדש לק"ק (לקהל קדוש) מחזיקי תורה יב"ץ (יכוננו בצדק) ממני יעקב צבי הי"ו (ה' ישמרהו ויחיהו) לע"נ (לעילוי נשמת) מר אחי המר נפש הר[ב] אברהם [ב]ן ריינה מ"ך (מנוחתו כבוד) נפטר י"ז לח[ודש] סיון 5674 [5] ולעילוי נשמת בתי הנערה ריינה בת פירלה מ"ך (מנוחת כבוד) נלב"ע (נפטר לבית עולמה) ביו[ם] יא לח[ודש] שבט שנת 5685 תנצב"ה (תהא נשמתם צרורה בצרור החיים)

Endowment to the holy congregation Maḥazikei Torah, may it be sustained in righteousness, from me Jacob Tsevi, may the Lord protect and sustain him, for the exaltation of the soul of my embittered brother, Mr Abraham son of Reina, may he rest in peace. Passed away on the 15th of the month of Sivan [5]674 [11 June 1914]. And for the exaltation of the soul of my daughter, the maiden Reina daughter of Perla, may she rest in peace. Passed away on the 11th of the month of Shevat in the year 5685 [5 Feb. 1925]. May their souls be bound up in the bond of eternal life {IJM.T. BH.21.2014}

62 p הקדש לק"ק (לקהל קדוש) מחזיקי תורה יב"ץ (יכוננו בצדק) ממרת סולטאנה אלגאזי ת"ם (תבורך מנשים) לע"נ (לעילוי נשמת) מ[רת] אמונה[ה] רבקה בת קאדין מ"ך (מנוחתה כבוד) נלב"ע (נפטר לבית עולמה) ביום 8 לח[ודש] סיון שנת] 5682 תנצב"ה (תהא נשמתה צרורה בצרור החיים)

Endowment to the holy congregation Maḥazikei Torah, may it be sustained in righteousness, from Mrs Sultana Algazi, 'most blessed among women', for the exaltation of the soul of her mother, Mrs Rebecca Caden, may she rest in peace, who passed away on the 8th of the month of Sivan in the year 5682 [4 June 1922]. May her soul be bound up in the bond of eternal life {IJM.T.190.2015}



63 p הקדש לק"ק (לקהל קדוש) צונצין* ממני גראסייה גאני תמ"א (תבורך מנשים אמן) לע"נ (לעילוי נשמת) מר בעלי מנחם גי'ליבי גאני מ"ך (מנוחתו כבוד) ולע"נ (לעילוי נשמת) בתי הנפבק"ש (הנפטר בקיצור שנים) הנערה מרת מרים מ"ך (מנוחתה כבוד) בת גראסייה ת"ם (תבורך מנשים) נפל"ע (נפטרה לבית עולמה) ביום ט' לח[ודש] אלול ש[נת] 5687 תנצב"ה (תהא נשמתם צרורה בצרור החיים)

Endowment to the holy congregation Soncin,* from me, Gracia Gani, 'most blessed among women', amen, for the exaltation of the soul of my husband, Mr Menahem Chelebi Gani, may he rest in peace, and for the exaltation of the soul of my daughter, who passed away at an early age, the maiden Ms Miriam, may she rest in peace, daughter of Gracia, 'most blessed among women'. Passed away on the 9th of the month of Elul in the year 5687 [6 Sept. 1927]. May their souls be bound up in the bond of eternal life {IJM.T.BI.6.2014}

* Soncin is an alternative name for the Maḥazikei Torah synagogue.

Mezakeh et Ha-Rabim Synagogue בית הכנסת מזכה את הרבים

64 m הקדש לק"ק (לקהל קדוש) מזכה את הרבים יב"ץ (יכוננו בצדק) ממני אסתר פרץ ת"ם (תבורך מנשים) לעילוי נשמת בתי קדין בת אסתר מ"ך (מנוחתה כבוד) נלב"ע (נפטרה לבית עולמה) 5 אלול 5703 תנצב"ה (תהא נשמתה צרורה בצרור החיים)

Endowment to the holy congregation Mezakeh et Ha-Rabim, may it be sustained in righteousness, from me Esther Peretz, 'most blessed among women', for the exaltation of the soul of my daughter Caden daughter of Esther, may she rest in peace. Passed away on 5 Elul 5703 [5 Sept. 1943]. May her soul be bound up in the bond of eternal life {IJM.T.19.2013}

65 p הק[דש] לק"ק (לקהל קדוש) מזכה את הרבים יב"ץ (יכוננו בצדק) למ[נוחת] האיש האמלל המב"י (המדוכא ביסורין) והנבק"ש (והנפטר בקיצור שנים) משה הכהן נ"ע (נוחו עדן) דמ [דמתקריא] מואיז בן בכורה תמ"א (תבורך מנשים אמן) ובן דוד הכהן הי"ו (ה' ישמרנו ויחיהו) נלב"ע (נפטר לבית עולמו) במונטיביד[ו] ביום 4 לח[ודש] תמוז 5704 תנצב"ה (תהא נשמתו צרורה בצרור החיים)

Endowment to the holy congregation Mezakeh et Ha-Rabim, may it be sustained in righteousness, for the repose of the miserable man who was oppressed by afflictions and passed away at an early age, Moses Ha-Cohen, may he rest in Eden, known as Moise son of Bekhorah, 'most blessed among women', amen, and son of David Ha-Cohen, may the Lord protect and sustain him. Passed away in Montevideo on the 4th of the month of Tammuz 5704 [25 June 1944] May his soul be bound up in the bond of eternal life {IJM.T.14.2013}



Mizraḥi Synagogue בית הכנסת מזרחי

66 p הקדש לק"ק (לקהל קדוש) מזרחי יב"ץ (יכוננו בצדק) לע"נ (לעילוי נשמת) הנבק"ש (הנפטר בקיצור שנים) הנערה המארשה מרת אסתר מ"ך (מנוחתה כבוד) בת ה"ו (החכם ונעלה) משה הכהן מ"ך (מנוחתו כבוד); ביום 21 לח[ודש] אייר שנת 5670 תנצב"ה (תהא נשמתה צרורה בצרור החיים)

Endowment to the holy congregation Mizraḥi, may it be sustained in righteousness, for the exaltation of the soul of the engaged maiden who passed away at an early age, Ms Esther, may she rest in peace. Daughter of the learned and distinguished Moses Ha-Cohen, may he rest in peace. On the 21st of the month of Iyar in the year 5670 [30 May 1910]. May her soul be bound up in the bond of eternal life {IJM.T.140.2013}





67 tc Fig. 43 בע"ה (בעזרת ה') הקדש לק"ק מזרחי יב"ץ (יכונונו בצדק) לע"נ (לעילוי נשמת) הנבון וחשוב משה הכהן מ"ך (מנוחתו כבוד) בן הנבון וחשוב בכור יוסף הכהן מ"ך (מנוחתו כבוד) תנצב"ה (תהא נשמתו צרורה בצרור החיים)

With the Lord's help. Endowment to the holy congregation Mizrahi, may it be sustained in righteousness, for the exaltation of the soul of the wise and prominent Moses Ha-Cohen, may he rest in Eden, son of the wise and prominent Bekhor Joseph, may he rest in Eden. May his soul be bound up in the bond of eternal life {IJM.T.AL.4.2014}

Oreḥim Synagogue בית הכנסת אורחים



68 p בע"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) אורחים יב"ץ (יכונונו בצדק) מהאשה הכבו[דה] שרותה בת ה[מ]נוח חיים רבי נ"ע (נוחו עדן) היום 5 איר 5[679]

With the Lord's help. Endowment to the holy congregation Oreḥim, may it be sustained in righteousness, from the honorable woman, Sarota daughter of the late Hayim Rebi, may he rest in Eden. Today, 5 Iyar [5]679 [5 May 1919] {IJM.T.46.2013}

Rosh Ha-Har Synagogue בית הכנסת ראש הר

69 p הקדש לק"ק (לקהל קדוש) הר (=ראש הר) יב"ץ (יכונונו בצדק) לע"נ (לעילוי נשמת) הגביר החה"מ (החכם המעולה) משה עוזיאל נ"ע (נוחו עדן) נלב"ע (נפטר לבית עולמו) 10 שבט 5677

Endowment to the holy congregation Rosh Ha-Har, may it be sustained in righteousness, for the exaltation of the soul of the prominent benefactor, the learned and distinguished Moses Uziel, may he rest in Eden. Passed away on 10 Shevat in the year 5677 [2 Feb. 1917] {IJM.T.78.2013}

Sha'ar Ha-Shamayim Synagogue בית הכנסת שער השמים

70 m הקדש לק"ק (לקהל קדוש) שער השמים יב"ץ (יכונונו בצדק) ממני בולא אלגראנטי ת"ם (תבורך מנשים) לחתונת בני רפאל הי"ו (ה' ישמרהו ויחיהו) ש[נת] 5730

Endowment to the holy congregation Sha'ar Ha-Shamayim, may it be sustained in righteousness, from me, Bula Algranati, 'most blessed among women', on [the occasion of] the wedding of my son Raphael, may the Lord protect and sustain him. In the year 5730 [1969/70] {IJM.T.60.2013}

71 p הקדש למ"ק (למדרש קדוש) שער השמים יב"ץ (יכונונו בצדק) ממני מרת לונא יפה תמ"א למנוחת הבחור הנפטר בק"ש (בקיזור שנים) שלמה אלגראנטי בן מז"ט (מזל טוב) נלב"ע (נפטר לבית עולמו) 9 לח[ודש] אלול 5707 תנצב"ה (תהא נשמתו צרורה בצרור החיים)

Endowment to the holy house of study Sha'ar Ha-Shamayim, may it be sustained in righteousness, from me, Mrs Luna Yafa, 'most blessed among women', amen, for the repose of the youth who passed away at an early age, Solomon Algranati, son of Mazal Tov. Passed away on the 9th of the month of Elul 5707 [25 Aug. 1947]. May his soul be bound up in the bond of eternal life {IJM.T.8.2013}



Shalom Synagogue בית הכנסת שלום

72 m ב"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) ש[לום] יב"ץ (יכונונו בצדק) מהאשה מרת מרים המ[נו]כנית קאדין נב"ת (נפשה בטוב תליון) בחיי בעלה החו"ח (החכם וחשוב) כה"ר (כבוד הרב) מורינו אברהם נ"ע (נוחו עדן) ש[נת] התרנ"א לפ"ג (לפרט גדול) תנצב"ה (תהא נשמתו צרורה בצרור החיים)

With the Lord's help. Endowment to the holy congregation Shalom, may it be sustained in righteousness, from the woman Mrs Miriam, known as Caden, may 'her soul dwell at ease', [dedicated] in the lifetime of her husband, the learned and distinguished, honorable Mr Moreno Abraham, may he rest in Eden. In the year 5651 [1890/1].* May his soul be bound up in the bond of eternal life {IJM.T.18.2013}

* This was endowed by Miriam when she and her husband were still alive. The date noted here is the date of the execution of the endowment.



73 m הקדש לק"ק (לקהל קדוש) שלום יב"ץ (יכוננו בצדק) מזל טוב גומיל מ"כ (מנוחתה כבוד) אשת חיים גומיל הי"ו (ה' ישמרהו ויחיהו) ביום 16 אב שנת 5671

Endowment to the holy congregation Shalom, may it be sustained in righteousness. Mazal Tov Gomel, may she rest in peace, wife of Haim Gomel, may the Lord protect and sustain him. On the 16th of Av in the year 5671 [10 Aug. 1911] {IJM.T.31.2013}

74 m הק[דש] לק"ק (לקהל קדוש) שלום יב"ץ (יכוננו בצדק) למנוחת מאזלאח פאפושאדו ב(י)ן אסתר נ"ע (נוחו עדן) 6 סיון שנת 5691

Endowment to the holy congregation Shalom, may it be sustained in righteousness, for the repose of Mazlah Papushado, son of Esther, may he rest in Eden. 6 Sivan in the year 5691 [22 May 1931] {IJM.T.32.2013}

75 m הקדש לק"ק (לקהל קדוש) שלום יב"ץ (יכוננו בצדק) לע"נ (לעילוי נשמת) החה"נ החכם הנבון) נז"י (נעים זמירות ישראל) דוד צונצין בן אסתרולה נ"ע (נוחו עדן) ב"ש (בא שמשו) ביום 2 כסלו 5699 תנצב"ה (תהא נשמתו צורה בצרור החיים)

Endowment to the holy congregation Shalom, may it be sustained in righteousness, for the repose of the learned and wise 'sweet singer of Israel', David Soncin, son of Esterula, may he rest in Eden. 'His sun set' on the 2nd of Kislev 5699 [25 Nov. 1938]. May his soul be bound up in the bond of eternal life {IJM.T.13.2013}

76 m הקדש לק"ק (לקהל קדוש) שלום יב"ץ (יכוננו בצדק) למנוחת כה"ר (כבוד הרב) יצחק הלוי בן ג'וייא נלב"ע (נפטר לבית עולמו) 11 אדר 5708 תנצב"ה (תהא נשמתו צורה בצרור החיים)

Endowment to the holy congregation Shalom, may it be sustained in righteousness, for the repose of the honorable Mr Isaac Ha-Levi Benjoia, who passed away on 11 Adar 5708 [22 Mar. 1948]. May his soul be bound up in the bond of eternal life {IJM.T.17.2013}

77 m הק[דש] לק"ק (לקהל קדוש) שלום ממרת אסתר לע"נ (לעילוי נשמת) בעלה הר[ב] אהרן [ב]ן יקר בן מרים

Endowment to the holy congregation Shalom from Mrs Esther for the exaltation of the soul of her husband, Mr Aaron Ben-Yakar, son of Miriam {IJM.T.27.2013}

78 p ה"ק (הקדש) לק"ק (לקהל קדוש) ומד"ק (ומדרש קדוש) שלום יב"ץ (יכוננו בצדק) ממני רושה ת"ם (תבורך מנשים) לע"נ (לעילוי נשמת) מור בעלי חיים יו"ט (יום טוב) נ"ע (נוחו עדן) ולע"ן (ולעילוי נשמת) אבי ואמי אברהם אסתרולה מזרחי נ"ע (נשמתם עדן) נפ[טר] [ביום] 9 לח[ודש] אלול 5676

Endowment to the holy congregation and holy house of study Shalom, may it be sustained in righteousness, from me, Rosha, 'most blessed among women', for the exaltation of the soul of my husband Mr Hayim Yom Tov, may he rest in Eden, and for the exaltation of the souls of my father and mother, Abraham and Esterula Mizrahi, may their souls rest in Eden. Passed away on the 9th of the month of Elul 5676 [7 Sept. 1916] {IJM.T.9.2013}



79 p בע"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) שלום יב"ץ (יכוננו בצדק) ממני מ[רת] מרים ת"ם (תבורך מנשים) לע"ן (לעילוי נשמת) מ[ר] בעלי אליה אביוב נ"ע (נוחו עדן) ולשתי בנותי מ[רת] רוזה נ"ע (נוחה עדן) בכורה רחל נ"ע (נוחה עדן) נפ[טר] [ביום] ה' לח[ודש] [שבט] שנת 5684 תנצב"ה (תהא נשמתם צורה בצרור החיים)

With the Lord's help. Endowment to the holy congregation Shalom, may it be sustained in righteousness, from me, Mrs Miriam, 'most blessed among women', for the exaltation of the soul of my husband, Mr Elijah Abayov, may he rest in Eden. And for my two daughters, Mrs Rosa, may she rest in Eden, [and] Bekhora Rachel, may she rest in Eden. Passed away on the 5th of the month of Shevat in the year 5684 [11 Jan. 1924]. May their souls be bound up in the bond of eternal life {IJM.T.11.2013}





80 p Fig. 37 בס"ט (בסימן טוב) בע"ה (בעזרת השם) הקדש לק"ק (לקהל קדוש) שלום יב"ץ (יכוננו בצדק) מהנערה מ[רת] וידא קונייו תמ"א (תבורך מנשים אמן) ביום חתונתה וביום שמחת לבה עם החתן הנעים רפאל אלאזראקי הי"ו (ה' ישמרהו ויחיהו) ביום 4 לח[ודש] תמוז שנת תפר"ה 5685

With good omen and with the Lord's help. Endowment to the holy congregation Shalom, may it be sustained in righteousness, from the maiden Ms Vida Cunio, 'most blessed among women', amen, 'on the day of her espousal, and on the day in which her heart rejoiced', with her pleasant bridegroom, Raphael Alazraki, may the Lord protect and sustain him. On the 4th of the month of Tammuz in the year [5]685 [26 June 1925]* {IJM.T.6.2013}

* The year is denoted by the Hebrew word meaning 'will be fertile', which is numerically equal to [5]685. This blessing is particularly appropriate for a newly married couple.

81 p בק"ק (קהל קדוש) ומד"ק (ומדרש קדוש) שלום יב"ץ (יכוננו בצדק) ויעש את הפרכת האדון יצחק סאדרינאס י"ו (השם) ישמרהו ויחיהו) חיידה (?) לע"נ (לעילוי נשמת) בתו הנערה המב"י (המדוכית ביסורין) מזל טוב מ"ך (מנוחתה כבוד) בת קאלומירה ת"ם (תבורך מנשים) נלב"ע (נפטרה לבית עולמה) אלול 5687 תנצב"ה (תהא נשמתה צרורה בצרור החיים)

[To] the holy congregation and holy house of study Shalom, may it be sustained in righteousness. 'And he made the veil.' Isaac Sadrinass, may [the Lord] protect and sustain him. (?) For the exaltation of the soul of his daughter, the maiden who was oppressed by afflictions, Mazal Tov, may she rest in peace. Daughter of Calomira, 'most blessed among women'. Passed away in Elul 5687 [29 Aug.–26 Sept. 1927]. May her soul be bound up in the bond of eternal life {IJM.T.5.2013}

82 p ב"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) שלום יב"ץ (יכוננו בצדק) ממרת ויאוליטא למנוחת בעלה כה"ר (כבוד הרב) משה אשכנזי נ"ע (נוחו עדן) [ב]ן מרים נלב"ע (נפטרה לבית עולמו) בא' לח[ודש] אלול ש[נת] 5703 ולמנוחת מרת אמה שמחה בת חנה תמ"א (תבורך מנשים, אמן) נפטרת בד' לחדש סיון תנצב"ה (תהא נשמתם צרורה בצרור החיים)

With the Lord's help. Endowment to the holy congregation Shalom, may it be sustained in righteousness, from Mrs Violeta for the repose of her husband, the honorable Mr Moses Eskenazi, may he rest in Eden, son of Miriam. Passed away on the 1st of the month of Elul in the year 5703 [1 Sept. 1943]. And for the repose of her mother, Mrs Simḥa daughter of Ḥannah, 'most blessed among women', amen. Passed away on the 4th of the month of Sivan. May their souls be bound up in the bond of eternal life {IJM.T.BI.7.2014}

83 tc הקדש לק"ק (לקהל קדוש) שלום יב"ץ (יכוננו בצדק) ממני מ[רת] גראסייא תמ"א (תבורך מנשים אמן) לע"ן (לעילוי נשמת) מור בעלי החו"ח (החכם וחשוב) שמעון דוזיטאס [ב]ן דונא נ"ע (נוחו עדן) שנפ[טר] ביום כט לח[ודש] טבת ש[נת] התרע"ח ומ"ך (ומנוחתו כבוד)

Endowment to the holy congregation Shalom, may it be sustained in righteousness, from me, Mrs Gracia, 'most blessed among women', amen, for the exaltation of the soul of my husband, the learned and distinguished Mr Simon Dozetass son of Donna, may he rest in Eden. Passed away on the 29th of the month of Tevet in the year 5678 [13 Jan. 1918] and may he rest in peace {IJM.26.2013}



Shaul Synagogue בית הכנסת שאול

84 p הק[דש] למ"ק (למדרש קדוש) שאול לע"נ (לעילוי נשמת) מ[רת] ליאונורה המ"ב (המדוכית ביסורין) א[נת] רפאל לאחאנה י"ו (השם) ישמרהו ויחיהו) בת כ[בוד] סימן טוב חכים מ"כ (מנוחתה כבוד) ב"ש (בא שמשה) 15 כסלו 5682

Endowment to the holy house of study Shaul for the exaltation of the soul of Mrs Leonora, who was oppressed by afflictions, the wife of Raphael Laḥana, may [the Lord] protect and sustain him, daughter of the honorable Siman Tov Ḥakim, may she rest in peace. 'Her sun set' on 15 Kislev 5682 [16 Dec. 1921] {IJM.T.65.2013}



85 p הקדש למ"ק (למדרש קודש) שאול יב"ץ (יכוננו בצדק) לע"נ (לעלוי נשמת) האשה המ' [דוכית] ב"י (ביסורין) הנבק"ש (הנפטרת בקיצור שנים) מ[רת] רושה רבקה מ"ך (מנוחתה כבוד) בת שרה מ"ך (מנוחתה כבוד) אשת מרדכי ב[ן] אברהם הי"ו (ה' ישמרהו ויחיהו) נלב"ע (נפטרה לבית עולמה) יום חמישי 15 לחדש ני[סן] שנת 5688 תנצב"ה (תהא נשמתה צרורה בצרור החיים)



Endowment to the holy house of study Shaul, may it be sustained in righteousness, for the exaltation of the soul of the woman who was oppressed by afflictions and passed away at an early age, Mrs Roshia Rebecca, may she rest in peace, daughter of Sarah, may she rest in peace, wife of Mordecai son of Abraham, may the Lord protect and sustain him. Passed away on Thursday, 15th of the month of Nisan in the year 5688 [5 Apr. 1928]. May her soul be bound up in the bond of eternal life {IJM.T.183.2015}

Shonshol Synagogue בית הכנסת שונשול

86 p הק[דש] לק"ק (לקהל קדוש) שונשול יב"ץ (יכוננו בצדק) ממני ריקה [ב]ן גיאת תמ"א (תבורך מנשים אמון) לע"ן (לעילוי נשמת) מר אביה יהושע [ב]ן גיאת [ב]ן ג'וייא 25 כסלו ולמ[נוחת] מרת אמה בוליסא בת מלכא 9 ו(?) אדר ולמנוחת מרת אחותה המדוכית ביסורין ג'וייא בת בוליסא נלב"ע (נפטרה לבית עולמה) 28 תשרי 5719 [5] תנצב"ה (תהא נשמתם צרורה בצרור החיים)



Endowment to the holy congregation Shonshol, may it be sustained in righteousness, from me, Rika Benghiat, 'most blessed among women', amen, for the exaltation of the soul of her father, Joshua Benghiat, son of Joia, [passed away on] 25 Kislev. And for the repose of her mother, Mrs Bolisa daughter of Malka, [passed away on] 9 Adar II. And for the repose of her sister, who was oppressed by afflictions, Joia daughter of Bolisa. Passed away in Tishri [5]719 [15 Sept.–14 Oct. 1958]. May their souls be bound up in the bond of eternal life {IJM.T.49.2013}

Talmud Torah Synagogue בית הכנסת תלמוד תורה

87 m הקדש לק"ק (לקהל קדוש) תלמוד תורה יב"ץ (יכוננו בצדק) מהאדון שבתי מורדו הי"ו (ה' ישמרהו ויחיהו) ומאשתו הגברת בכורה נעמה תמ"א (תבורך מנשים, אמון) 25 כסלו ש[נת] 5689

Endowment to the holy congregation Talmud Torah, may it be sustained in righteousness, from Mr Shabbetai Mordo, may the Lord protect and sustain him, and from his wife, Mrs Bekhora Na'ama, 'most blessed among women', amen. 25 Kislev in the year 5689 [8 Dec. 1928] {IJM.T.83.2013}

88 m הקדש לק"ק (לקהל קדוש) ת"ת (תלמוד תורה) יב"ץ (יכוננו בצדק) לע"נ (לעילוי נשמתם) של הנ[בונים] ונ[כמים] שלמה ואחיו נסים בן יהודה גומל נ"ע (נוחם עדן) נפ[טר/ו?] ב[יום] 12 לחודש חשון שנת 5695 תנצב"ה (תהא נשמתם צרורה בצרור החיים)

Endowment to the holy congregation Talmud Torah, may it be sustained in righteousness, for the exaltation of the souls of the wise and learned Solomon and his brother Nissim son of Judah Gomel, may they rest in Eden. Passed away on the 12th of the month of Heshvan in the year 5695 [21 Oct. 1934].* May their souls be bound up in the bond of eternal life {IJM.T.118.2013}

* It is not clear if the date of death refers to one of the brothers or to both of them.

89 m הק[דש] לק"ק (לקהל קדוש) תלמוד תורה יב"ץ (יכוננו בצדק) ממני לונא ת"ם (תבורך מנשים) למ[נוחת] מ[ר] בעלי ג'יליבי אפרים סבע נ"ע (נוחו עדן) ב"ש (בא שמשו) 29 אלול 5702

Endowment to the holy congregation Talmud Torah, may it be sustained in righteousness, from me, Luna, 'most blessed among women', for the repose of my husband Mr Chelebi Ephraim Saba, may he rest in Eden. 'His sun set' on 29 Elul 5702 [11 Sept. 1942] {IJM.T.61.2013}



90 p הקדש להק"ק (להקהל קדוש) ת"ת (תלמוד תורה) יב"ץ (יכונו בצדק) לע"נ (לעילוי נשמת) האשה הכבודה והצנועה הנפטרת בקצרות שנים מ[רת] שמחה נ"ב (נוות בית) אשת הר[ב] אליה בר נתן הי"ו (ה' ישמרהו ויחיהו) בת הר[ב] ישראל נחום הי"ו (ה' ישמרהו ויחיהו) והיתה מנוחתה ביום ח' לח[ודש] אדר ש[נת] אסת"ר 5661

Endowment to the holy congregation Talmud Torah, may it be sustained in righteousness, for the exaltation of the soul of the honorable and modest woman who passed away at an early age, Mrs Simḥa, mistress of the house, wife of Mr Elijah Bar-Nathan, may the Lord protect and sustain him. Daughter of Mr Israel Nahum, may the Lord protect and sustain him. Passed away on the 8th of the month of Adar in the year 5661 [27 Feb. 1901]* {IJM.T.189.2015}

* The name Esther, which is used in the Hebrew text to mark the year, alludes to Queen Esther, the heroine of the book of Esther, which is read on the festival of Purim, celebrated in the month of Adar. The numerical value of the name is [5]661.

91 p בע"ה (בעזרת ה') ה"ק (הקדש) לק"ק (לקהל קדוש) ת"ת (תלמוד תורה) לע"נ (לעילוי נשמת) הבחור משה גאנון בן בכורה רושה מ"כ (מנוחתו כבוד) 2 טבת 5668

With the Lord's help, endowment to the holy congregation Talmud Torah, may it be sustained in righteousness, for the exaltation of the soul of the youth Moses Ganon, son of Bekhora Rosha, may he rest in peace. 2 Tevet 5668 [7 Dec. 1907] {IJM.T.135.2013}



92 p הק[דש] לק"ק (לקהל קדוש) תלמוד תורה יב"ץ (יכונו בצדק) לע"נ (לעילוי נשמת) מר אבי הנו"ה (הנבון והנעלה) כה"ר (כבוד הרב) בכור יום טוב ביטראן נ"ע (נוחו עדן) ב"ש (בא שמשו) 26 אייר 5684

Endowment to the holy congregation Talmud Torah, may it be sustained in righteousness, for the exaltation of the soul of my wise and distinguished father, the honorable Mr Bekhor Yom Tov Bitran, may he rest in Eden. 'His sun set' on 26 Iyar 5684 [30 May 1924] {IJM.T.171.2015}

93 p הקדש לק"ק (לקהל קדוש) ת"ת (תלמוד תורה) חברה יב"ץ (יכונו בצדק) מהאשה ריינא שאלתיאל תמ"א (תבורך מנשים אמן) למנוחת אחותה הנערה מרת רושא חסן בת שארותא מ"ך (מנוחתה כבוד) נלב"ע (נפטרה לבית עולמה) ביום 8 לח[ודש] אייר ש[נת] 5697 תנצב"ה (תהא נשמתה צרורה בצרור החיים)

Endowment to the holy congregation Talmud Torah, may it be sustained in righteousness, from the woman Reina She'altiel, 'most blessed among women', amen, for the repose of her sister, the maiden Ms Rosha Hassan, daughter of Sarota, may she rest in peace. Passed away on the 8th of the month of Iyar in the year 5697 [19 Apr. 1937]. May her soul be bound up in the bond of eternal life {IJM.T.188.2015}



94 p הקדש לק"ק (לקהל קדוש) תלמוד תורה ממ"ר שמואל חאליגואה הי"ו (ה' ישמרהו ויחיהו) ניסן 5703

Endowment to the holy congregation Talmud Torah, may it be sustained in righteousness, from Mr Samuel Halebua, may the Lord protect and sustain him. Nisan 5703 [6 Apr.–5 May 1943] {IJM.T.176.2015}

95 sc הק[דש] לק"ק (לקהל קדוש) ת"ת (תלמוד תורה) יב"ץ (יכונונו בצדק) לע"נ (לעילוי נשמת) האשה הנ[פטר]ת בקצ"ש (בקיצור שנים) המדוכית ביסור[רין] מ[רת] וידא מ"ך (מנוחתה כבוד) בת מזל טוב מ"ך (מנוחתה כבוד) אשת שמואל גאליקו הי"ו (ה' ישמרהו ויחיהו) נלב"ע (נפטרה לבית עולמה) 19 לח[ודש] אדר 5686 תנצב"ה (תהא נשמתה צרורה בצרור החיים)

Endowment to the holy congregation Talmud Torah, may it be sustained in righteousness, for the exaltation of the soul of the woman who passed away at an early age, oppressed by afflictions, Mrs Vida, may she rest in peace, daughter of Mazal Tov, may she rest in peace, wife of Samuel Galico, may the Lord protect and sustain him. Passed away on the 19th of the month of Adar 5686 [5 Mar. 1926]. May her soul be bound up in the bond of eternal life {IJM.T.197. 2015}

96 ins הק[דש] לק"ק (לקהל קדוש) ת"ת (תלמוד תורה) יב"ץ (יכונונו בצדק) לע"נ (לעילוי נשמת) הר[ב] חיים זאיבי נ"ע (נוחו עדן) 11 שבט להצלח[ת] בנו אברהם זאיבי הי"ו (ה' ישמרהו ויחיהו) שנת 5668

Endowment to the holy congregation Talmud Torah, may it be sustained in righteousness, for the exaltation of the soul of Mr Hayim Ze'evi, may he rest in Eden. 11 Shevat. And for the success of his son Abraham Ze'evi, may the Lord protect and sustain him. [In the] year 5668 [14 Jan. 1908] {Unnumbered}

97 ins בע"ה (בעזרת ה') הקדש לק"ק (לקהל קדוש) ת"ת (תלמוד תורה) יב"ץ (יכונונו בצדק) ממני אברהם זאיבי הי"ו (ה' ישמרהו ויחיהו) לע"נ (לעילוי נשמת) מרת אמי אסתרולה נב"ת (נפשה בטוב תלין) : אשת מ"א (מר אבי) הר[ב] אליה זאיבי הי"ו (ה' ישמרהו ויחיהו) ב"ש (בא שמש) 25 אב שנת 5671

With the Lord's help. Endowment to the holy congregation Talmud Torah, may it be sustained in righteousness, from me, Abraham Ze'evi, may the Lord protect and sustain him, for the exaltation of the soul of my mother, Mrs Esterula, may 'her soul dwell at ease', wife of my father Mr Elijah Ze'evi, may the Lord protect and sustain him. 'Her sun set' on 25 Av in the year 5671 [19 Aug. 1911] {IJM.T.200.2015}

98 ins הקדש לק"ק (לקהל קדוש) תלמוד תורה יב"ץ (יכונונו בצדק) מהח"ח (מהחכם וחשוב) דוד אמון הי"ו (ה' ישמרהו ויחיהו) לע"נ (לעילוי נשמת) נות ביתו הנבק"ש (הנפטרת בקיצור שנים) מ[רת] לונה בת בכורה שמחה מ"ך (מנוחתה כבוד) נלב"ע (נפטרה לבית עולמה) ביום ז' לח[ודש] אייר ש[נת] 5676

Endowment to the holy congregation Talmud Torah, may it be sustained in righteousness, from the learned and distinguished David Amon, may the Lord protect and sustain him, for the exaltation of the soul of the mistress of his house, who passed away at an early age, Mrs Luna daughter of Bekhora Simha, may she rest in peace. Passed away on the 7th of the month of Iyar in the year 5676 [10 May 1916] {IJM.T.160.2013}



✧ בית הכנסת ים סוף Yam Suf Synagogue ✧

99 p הקדש למ"ק (למדרש קודש) ים סוף יב"ץ (יכונונו בצדק) לע"נ (לעילוי נשמת) הנערה מ[רת] קאדין מ"כ (מנוחתה כבוד) בת דוד עזר מ"כ (מנוחתה כבוד) ביום 3 סיון ש[נת] 5668

Endowment to the holy house of study Yam Suf, may it be sustained in righteousness, for the exaltation of the soul of the maiden Ms Caden, may she rest in peace, daughter of David Azar, may he rest in peace. On the 3rd of Sivan in the year 5668 [2 June 1908] {IJM.T.59.2013}





100 p הקדש לק"ק (לקהל קדוש) ים סוף יב"ץ (יכונונו בצדק) לע"ן (לעילוי נשמת) אברהם בונומו בן ריינה נ"ע (נחו עדן) נלב"ע (נפטר לבית עולמו) ביום 14 לח[ודש] כסלו ש[נת] 5670

Endowment to the holy congregation Yam Suf, may it be sustained in righteousness, for the exaltation of the soul of Abraham Bonomo, son of Reina, may he rest in Eden. Passed away on the 14th of the month of Kislev in the year 5670 [27 Nov. 1909] {IJM.T.135.2013}



101 p בע"ה (בעזרת ה') הק[דש] לק"ק (לקהל קדוש) ים סוף לע"נ (לעילוי נשמת) מר בעלי הנפטר בק"ש (בקיצור שנים) חיים יואל בן לונא מ"כ (מנוחתו כבוד) ביום הרביעי 24 אדר הראשון 5692 תנצב"ה (תהא נשמתו צרורה בצרור החיים)

With the Lord's help. Endowment to the holy congregation Yam Suf, may it be sustained in righteousness, for the exaltation of the soul of my husband, who passed away at an early age, Hayim Joel son of Luna, may he rest in peace. On Wednesday 24th of First Adar 5692 [2 Mar. 1932]. May his soul be bound up in the bond of eternal life {IJM.T.178.2015}

Dedications of mantles without reference to specific congregation (Arranged chronologically)



102 m עשיתי הקדש לקהל קדוש מעשה ידי לונה לה'ז' ביום ת"ם (תבורך מנשים) שנת ה'תרנ"ט ס"ט (סופה טוב) בת [?] [בן] ג'ויה'

I made an endowment to the holy congregation. The handiwork of Luna Benjoia, 'most blessed among women'. In the year 1898/9. May she have a good future, daughter of [?] Benjoia {IJM.T.BH.24.2014}

103 m קדש לה' לע"נ (לעילוי נשמת) החו"ח (החכם וחשוב) הנפטר בק"ש (בקיצור שנים) הר[ב] יעקב די יאודה קורי נ"ע (נחו עדן) נפטר בן 35 שנה ביום שבת קודש 4 אב ש[נת] 5665 תנצב"ה (תהא נשמתו צרורה בצרור החיים)

Dedicated to the Lord for the exaltation of the soul of the learned and distinguished Rabbi Jacob son of Judah Cori, may he rest in Eden, who passed away at an early age of 35 years, on the holy Sabbath, 4 Av in the year 5665 [5 Aug. 1905]. May his soul be bound up in the bond of eternal life {IJM.T.24.2013}

104 m בע"ה (בעזרת ה') הקדש מהאשה מרת ריינא מזרחי תמ"א (תבורך מנשים אמון) 7 אדר שנת 5668

With the Lord's help. Endowment from the woman Mrs Reina Mizrahi, 'most blessed among women', amen. 7 Adar in the year 5668 [10 Mar. 1908] {IJM.T. BH.27.2014}

105 m קדש ליי" מהאשה מ[רת] ויקטוריה ת"ם (תבורך מנשים) אשת הנ[בון] המ[עולה] יעקב טאראנטו י"ץ (ישמרהו צורו) שנת התרס"ט (1908/9)

Dedicated to the Lord by Mrs Victoria, 'most blessed among women', wife of the wise and distinguished Jacob Taranto, may his Rock protect him, in the year 5669 [1908/9] {IJM.T.89.2013}

106 m נדרי מאד (?) נדרתי קדש לה' אנכי נחמיה פאלקון הי"ו (ה' ישמרהו ויחיהו) תמוז שנת עזרתה

I vowed (?) to dedicate to the Lord. I, Nehemiah Falcon, may the Lord protect and sustain him. Tammuz in the year 5677 [1916/7]* {IJM.T.BH.11.2014}

* The year is marked by the Hebrew words meaning 'God's help', numerically equivalent to [5]677.



107 m לאה שרה מ"ך (מנוחתה כבוד): אשת חיים דוניו: נפטרה ביום 19 סיון 5679 סוקייה

Leah Sarah, may she rest in peace, wife of Hayim Donyo. Passed away on the 19th of Sivan 5679 [17 June 1919] Söke* {IJM.T.29.2013}

* A town, 100 km from Izmir, where she probably passed away.

108 m לע"נ (לעילוי נשמת) הנערה שרה גומל בת אסתר ת"ם (תבורך מנשים) ב"ש (בא שמשה) ביום כ"א לח [ודש] אייר ש[נת] התרפ"ג

For the exaltation of the soul of the maiden Sarah Gomel daughter of Esther, 'most blessed among women.' 'Her sun set' on the 21st of the month of Iyar in the year 5683 [7 May 1923] {IJM.T.80.2013}



109 m קדש לה' מהחוח"ח (מהחכם וחשוב) חיים קטן הי"ו (ה' ישמרו ויחיהו) ומהגברת נוח ביתו מ[רת] דונא תמ"א (תבורך מנשים אמן) ש[נת] 5691

Dedicated to the Lord by the learned and distinguished Hayim Katan, may the Lord protect and sustain him. And by the lady, mistress of his house, Mrs Dona, 'most blessed among women', amen. In the year 5691 [1930/1] {IJM.T.74.2013}

110 m הקדש לק"ק (לקהל קדוש) יב"ץ (יכונונו בצדק) לע"ז (לעילוי זכר) הב[חור] וח[כם] יהודה בכ"ר (בן כבוד רבי) יצחק נפטר ביום 15 אב ש[נת] 5692

Endowment to the holy congregation, may it be sustained in righteousness, for the exaltation of the memory of the young and learned Judah, son of the honorable Mr Isaac. Passed away on the 15th of Av in the year 5692 [17 Aug. 1932] {IJM.T.BH.16.2014}

111 m בע"ה (בעזרת ה') קדש לה' למנוחת המר נפש הנבק"ש (הנפטר בקיצור שנים) נזב"י (נעים זמירות ישראל) כה"ר (כבוד הרב) בנימין דאנון נ"ע (נוחו עדן) בן מרים ת"ם (תבורך מנשים) ב"ש (בא שמשו) 19 לח[ודש] שבט 5703 תנצב"ה (תהא נשמתו צרורה בצרור החיים)

With the Lord's help. Dedicated to the Lord for the repose of the embittered soul who passed away at an early age, the 'sweet singer of Israel', the honorable Mr Benjamin Danon, may he rest in Eden. Son of Miriam, 'most blessed among women.' 'His sun set' on the 19th of the month of Shevat 5703 [25 Jan. 1943]. May his soul be bound up in the bond of eternal life {IJM.T.120.2013}



Undated dedications of mantles without reference to congregation (In no specific order)

112 m קודש לה' לע"נ (לעילוי נשמת) האשה שמתה מעוברת מרת שרה זאבי בת אסתר פיריה תנצבה"א (תהא נשמתה צרורה בצרור החיים אמן) Fig. 41

Dedicated to the Lord for the exaltation of the soul of the deceased expectant woman, Mrs Sarah Ze'evi, daughter of Esther Perera. May her soul be bound up in the bond of eternal life, amen {IJM.T.117.2013}

113 m לע"נ (לעילוי נשמות) הנפטר[ו]ת בקצרות שנים מרת מילי אשת בכור בי"ה ובתה ריינה For the exaltation of the souls of the late Mrs Mili, wife of Bekhor Beja, and her daughter Reina, who passed away at an early age {IJM.T.88.2013}



114 m הקדש אשת נסים עזר נ"ע (נוחו עדן) לק"ק (לקהל קדוש) Endowment [by] the wife of Nissim Azar, may he rest in Eden, to the holy congregation {IJM.T. 82.2013}



115 m לענין (לעילוי נשמת) אסתר וידא בת רבקה אשת אהרן עזר י"ו (השם) ישמרהו ויחיהו
Fig. 10 For the exaltation of the soul of Esther Vida daughter of Rebecca, wife of Aaron Azar, may [the Lord] protect and sustain him {IJM.T.BH.13.2014}

116 m הקדש לק"ק (לקהל קדוש) יב"ץ (יכונונו בצדק) לעל[ו]י רנון (רוח נפש ונשמת) כה"ר (כבוד הרב) חיים הכהן נ"ע (נוחו עדן)

Endowment to the holy congregation, may it be sustained in righteousness, for the exaltation of the spirit and soul of the honorable Mr Ḥayim Ha-Cohen, may he rest in Eden {IJM.T.BH.14.2014}

117 m אשרי העם שככה לו אשרי העם שיי אלהיו
'Happy are the people who have it so, happy are the people whose God is the Lord' {IJM.T.BH.22.2014}

**Dedications of Torah ark curtains (*parokhot*)
without reference to specific congregation
(Arranged chronologically)**

118 p הקדש מהחכם וחשוב יעקב הכהן אבישי הי"ו (ה' ישמרהו ויחיהו) למנוחת אחותו הנערה מרת איסתרולה מרים הנפטרת ביום כ"ד לחדש אב ש[נת] 5652

Endowment from the learned and distinguished Jacob Ha-Cohen Avishai, may the Lord protect and sustain him, for the repose of his sister, the maiden Ms Esterula Miriam, who passed away on the 24th of the month of Av in the year 5652 [17 Aug. 1892] {IJM.T.181.2015}

119 p בע"ה (בעזרת ה') הקדש מסי[ניור] משה מלכי ס"ט (סופו טוב) לע"נ (לעילוי נשמת) מ"ה (מורינו הרב) הישיש הנ"ו (הנבון ונעלה) יעקב אלקולומברי נ"ע (נוחו עדן) ב"ש (בא שמשו) ביום תשעה לחדש ניסן ולע"נ (לעילוי נשמת) בנו בכור דוד אלקולומברי נ"ע (נוחו עדן) תנצב"ה (תהא נשמתם צרורה בצרור החיים) שנת 5660 ומ"כ (ומנוחתם כבוד)

With the Lord's help. Endowment from Mr Moses Malki, may he have a good future, for the exaltation of the soul of our teacher, the aged rabbi, the wise and distinguished Jacob Alcolumbre, may he rest in Eden. 'His sun set' on the 9th of the month of Nisan. And for the exaltation of his son, Bekhor David Alcolumbre, may he rest in Eden. May their souls be bound up in the bond of eternal life. In the year 5660 [1899/1900], and may they rest in peace {IJM.T.SH.3.2014}

120 p הקדש לק"ק (לקהל קדוש) לע"נ (לעילוי נשמת) מ[רת] רוזה ארדיט מ"כ (מנוחתה כבוד) 29 תמוז 5666 [5]

Endowment to the holy congregation for the exaltation of the soul of Mrs Rosa Ardit, may she rest in peace. 29 Tammuz [5]666 [22 July 1906] {IJM.T.170.2015}

121 p זה הפרכת עשו הנערות הקדש לק"ק (לקהל קדוש) בשנת התרס"ט
Fig. 36 This Torah ark curtain was made by the maidens endowment for the holy congregation in the year 5669 [1908/9] {IJM.T.BI.15.2014}

122 p הצעיר הזה יעקב גלאנטי קדוש שנת 5678 תנצב"ה (תהא נשמתו צרורה בצרור החיים)
This youth Jacob Galante Kadosh, in the year 5678 [1917/8]. May his soul be bound up in the bond of eternal life {IJM.T. 2.2013}





123 p בע"ה (בעזרת ה') קודש לה' לע"נ (לעילוי נשמת) הנפטרת בקצ"ש (בקיצור שנים) מרת מרים מ"כ (מנוחתה כבוד) אשת שלמה נאג'ארי י"ו (השם) ישמרהו ויחיהו) 18 אב 5678 ומ"כ (ומנוחתה כבוד)

With the Lord's help, dedicated to the Lord for the exaltation of the soul of the late Mrs Miriam, who passed away at an early age, may she rest in peace. Wife of Solomon Natchari, may [the Lord] protect and sustain him. 18 Av 5678 [27 July 1918], and may she rest in peace {IJM.T.6.2013}

124 p הקדש למנוחת הנערה מרת ב' [כורה] זאפירה מ"ך (מנוחתה כבוד) בת הנ[עלה] אברהם הלון[?] הי"ו (ה' ישמרהו ויחיהו) נפ[טרה] 12 טבת ש[נת] 5679

Endowment for the repose of the maiden Ms Bekhora Zafira, may she rest in peace, daughter of the distinguished Abraham Ha-Levi[?], may the Lord protect and sustain him. Passed away on 12 Tevet in the year 5679 [15 Dec. 1918] {IJM.T.SH.2.2014}

125 p לע"נ (לעילוי נשמת) הנערה המאורשה סולטאנה חנה בת בכורה אסתרולה תמ"א (תבורך מנשים אמון) ב"ש (בא שמשה) ביום 27 מנחם 5679
Fig. 47

For the exaltation of the soul of the engaged maiden Sultana Hannah daughter of Bekhora Esterula, 'most blessed among women', amen. 'Her sun set' on the 27th of Menaḥem* 5679 [23 Aug. 1919] {IJM.T.64.2013}

* Menaḥem (Heb. 'consoling') refers to the month of Av, when the destruction of the Jerusalem Temple and other tragic events in Jewish history are traditionally said to have occurred. Therefore, it is often called Menaḥem Av. Here it might also indicate condolences for her death.



126 p הקדש לע"נ (לעילוי נשמות) הנ[עלה] יוסף גאון נ"ע (נוחו עדן) נפ[טרה] 16 טבת 5678 ובנו אלעזר בן ריינה נ"ע (נוחו עדן) נפ[טרה] בו אדר ש[נת] 5680 תנצב"ה (תהא נשמתם צרורה בצרור החיים)

Endowment for the exaltation of the souls of the distinguished Joseph Gaon, may he rest in Eden, passed away on 16 Tevet 5678 [31 Dec. 1917], and of his son Eleazar son of Reina, may he rest in Eden. Passed away on 1 Adar in the year 5680 [20 Feb. 1920]. May their souls be bound up in the bond of eternal life {IJM.T.3.2013}



127 p הקדש למנוחת האשה מ[רת] לונה בת דודו מ"ך (מנוחתה כבוד) אשת נסים [בן] עזרה הי"ו (ה' ישמרהו ויחיהו) נפ[טרה] ב 25 תמוז ש[נת] 5683

Endowment for the repose of the woman Mrs Luna daughter of Dudu, may she rest in peace, wife of Nissim Ben-Ezra, may the Lord protect and sustain him. Passed away on 25 Tammuz in the year 5683 [9 July 1923] {IJM.T.98.2013}



128 p ונ"ע (ונוחו/ה עדן) 25 אייר 5684
... And may he/she[?] rest in Eden. 25 Iyar 5684 [29 May 1924] {IJM.T.72.2013}

129 p לע"נ (לעילוי נשמת) הנ[עלה] [בן] ציון גבאי נ"ע (נוחו עדן) נפ[טרה] ביום ... כסלו 5679 ולמנו[חת] אשתו מ[רת] אסתר בת [בן] ציון מע[ה]לל[א]ל מ' [כ] (מנוחתה כבוד) נפ[טרה] ביום 4 אלול שנת 5686

For the exaltation of the soul of the distinguished Ben-Zion Gabbai, may he rest in Eden, passed away on the ... of Kislev 5679 [5 Nov.–3 Dec. 1918]. And for the repose of his wife Mrs Esther, daughter of Ben-Zion Mahalalel, may she rest in peace. Passed away on the 4th of Elul in the year 5686 [14 Aug. 1926] {IJM.T.174.2015}

- 130 p הקדש לע"ן (לעילוי נשמת) הנבק"ש (הנפטר בקיצור שנים) שלמה [בן] סניור נ"ע (נוחו עדן), בן יעקב הי"ו (ה' ישמרהו ויחיהו) נלב"ע (נפטר לבית עולמו) תשרי שנת 5688

Endowment for the exaltation of the soul of Solomon Bensenior, who passed away at an early age, may he rest in Eden, son of Jacob, may the Lord protect and sustain him. Passed away in Tishri in the year 5688 [27 Sept.– 26 Oct. 1927] {IJM.T.143.2013}



- 131 p הקדש למנוחת הנערה מרת רושה קומריאל מ"ך (מנוחתה כבוד) בת ג'אמילה תמ"ה[א] (תבורך מנשים אמן) נלב"ע (נפטרה לבית עולמה) ביום 15 לח[ודש] אדר שנת 5690

Fig. 35

Endowment for the repose of the maiden Ms Rosha Comriel, may she rest in peace, daughter of Djamila 'most blessed among women', amen. Passed away on the 15th of the month of Adar in the year 5690 [15 Mar. 1930] {IJM.T.172.2015}

- 132 p הקדש לע"ן (לעילוי נשמת) הנערה הנבק"ש (הנפטרת בקיצור שנים) מרת] סולטאנה מ"ך (מנוחתה כבוד) בת הר' יוסף יפה הי"ו (ה' ישמרהו ויחיהו) נלב"ע (נפטרה לבית עולמה) 20 ניסן שנת 5691

Fig. 19

Endowment for the exaltation of the soul of the maiden who passed away at an early age, Ms Sultana, may she rest in peace, daughter of Mr Joseph Yafe, may the Lord protect and sustain him. Passed away on 20 Nisan in the year 5691 [7 Apr. 1931] {IJM.T.63.2013}



- 133 p הקדש לע"ן (לעילוי נשמת) מרת ריזינה נב"ת (נפשה בטוב תליון) אשת הנו"ן (הנבון ונעלה) כה"ר (כבוד הרב) נסים סאבא נ"ע (נוחו עדן) תנצב"ה (תהא נשמתה צרורה בצרור החיים) 10 חשון ש'נת] 5708 [5]

Endowment for the exaltation of the soul of Mrs Regina, may her soul 'dwell at ease', wife of the wise, distinguished, and honorable Mr Nissim Saba, may he rest in Eden. May her soul be bound up in the bond of eternal life. 10 Heshvan in the year [5]708 [24 Oct. 1947] {IJM.T.179.2015}

- 134 p לזכר נשמת אבינו מורנו משה איסר ב"ר (בן רבי) ליפמאן זאב לחובר נפ[טר] כ"ט תשרי תשכ"ב

IN MEMORY OF BELOVED FATHER MORRIS LACHOVER D. OCTOBER 9, 1961
DONATED BY SAM AND MIRIAM ROSENS DETROIT, MICHIGAN U.S.A.

In memory of the soul of our father and teacher, Moses Iser, son of Rabbi Lipman Ze'ev Lachover. Passed away on 29 Tishri 5722 [9 Oct. 1961] {IJM.T.BI.13.2014}

- 135 p הקדש לק"ק (לקהל קדוש) מהאשה מרת רוזא תמ"א (תבורך מנשים אמן) לע"ן (לעילוי נשמת) מר בעלה שמואל ביגה בן שרה 4 אדר א' 5722 תנצב"ה (תהא נשמתו צרורה בצרור החיים)

Endowment to the holy congregation from the woman Mrs Rosa, 'most blessed among women', amen. For the exaltation of the soul of her husband, Mr Samuel Bega son of Sarah. 4 First Adar 5722 [8 Feb. 1962]. May his soul be bound up in the bond of eternal life {IJM.T.70.2013}



- 136 p בס"ד (בסיעתא דשמייא) לע"ן (לעילוי נשמת) שנת 5665. Elishay Eliezer שנת 5761

With the Lord's help, for the exaltation of the soul of, in the year 5665 [1904/5]

Elishay Eliezer [passed away in] 5761 [2000/1] {IJM.T.BI.11.2014}

Various objects with no reference to a specific congregation
(Arranged chronologically)

- 137 *tc* כט לח[ודש] טבת ש[נת] התרע"ח
29th of the month of Tevet in the year 5678 [13 Jan. 1918] {IJM.T.21. ?}
- 138 *tc* נ"ע (נוחו/ה עדן) ב"ש (בא שמשו/ה) 23 שבט ש[נת] 5693
May he/she rest in Eden. 'Her/his sun set' on 23 Shevat in the year 5693 [19 Feb. 1933] {IJM.T.103. 2013}
- 139 *tc* 5698 [נת] ש[נת] 5698 הקדש לק"ק (לקהל קדוש) ממני שמואל אלזראקי הי"ו (ה' ישמרהו ויחיהו) ש[נת] 5698
Fig. 28 Endowment to the holy congregation from me, Samuel Alazraki, may the Lord protect and sustain him. In the year 5698 [1937/8] {IJM.T.BI.2.2014}
- 140 *tc* [ב]ן שהם? נ"ע (נוחו עדן) ב"ש (בא שמשו) 12 לח[ודש] ניסן 5705
[Son of] Shoham[?], may he rest in Eden. 'His sun set' on the 12th of the month of Nisan 5705 [26 Mar. 1945] {IJM.T.21}
- 141 *tc* לע"נ (לעילוי נשמת) איסטרילייא אלאלוף בת בוליסא פירלא מ"כ (מנוחתה כבוד) 22 תשרי 5721
For the exaltation of the soul of Estreya Alalluf, daughter of Bolisa Perla, may she rest in peace. 22 Tishri 5721 [13 Oct. 1960] {IJM.T.68.2013}

142 *sc* בע"ה (בעזרת ה') הק' [הקדש] לק"ק (לקהל קדוש) לע"נ (לעילוי נשמת) הנערה מרת לונא בת בכורה אישטרילייא מ"כ (מנוחתה כבוד) בת שמשון אבודר[ה]ם י"ו (השם) ישמרהו ויחיהו) 18 חשון 5678

With the Lord's help. Endowment to the holy congregation for the exaltation of the soul of the maiden Ms Luna daughter of Bekhora Estreya, may she rest in peace, daughter of Samson Abudarham, may [the Lord] protect and sustain him. 18 Heshvan 5678 [3 Nov. 1917] {IJM.T.152.2013}



143 *p* הקדש לע"ן (לעילוי נשמת) הארוס הנבק"ש (הנפטר בקיצור שנים) אליעזר מזרחי בן ריינא נ"ע (נוחו עדן) ב"ש (בא שמשו) 24 לח[ודש] אייר 5679
Fig. 42

Endowment for the exaltation of the soul of the bridegroom Eliezer Mizrahi, who passed away at an early age, son of Reina, may he rest in Eden. 'His sun set' on the 24th of the month of Iyar 5679 [24 May 1919] {IJM.T.BH.3.2014}



Although the Izmir textile collection includes 325 items, only 143 dedicatory inscriptions could be documented. On the rest of the objects the inscriptions are illegible, or they bear no dedicatory inscription at all, but each and every one was donated with devotion and care.



The Izmir Textile Project

Background and Conservation, 2012–2020

Project Description

The Izmir Textile Project is a textile conservation project that was carried out through systematic inventorying and documentation of the ceremonial textiles together with a survey of the specific conservation needs of each item. The need for conservation was established through a detailed treatment plan based on the condition of each individual textile. On the basis of the treatment plan, all necessary conservation treatments—both preventive and remedial (invasive)—were carried out systematically, according to the need of the textile and the time available.

In the process of documentation 352 textiles were inventoried, and 48 ceremonial textiles were fully conserved over the years 2014–2020. On each occasion, seven to eight students attended from the Textile Conservation Line of Metropolia University of Applied Sciences, Degree Programme in Conservation, Helsinki, Finland. The project was led by myself (Ms Anna Häkäri, lecturer and textile conservator), and the students were supervised both by me and by Ms Tarja Bennett, a textile conservator from England. Two instructors were necessary to provide students with sufficient guidance and to ensure the efficient operation of the project within the limited time frame. Of these 352 textiles, 266 are now stored in cardboard boxes, whereas the remaining 86 textiles are in the synagogues, some of them still in occasional ceremonial use.

Introduction to Jewish Culture

Considering the nature of the project, it was deemed important to become familiar with the culture in which we were going to work. This is fundamental when conserving objects that originate from different cultures and backgrounds, especially when ceremonial textiles and other objects are concerned. Before launching the project, the students were introduced to Jewish culture as well as to Jewish ceremonial textiles and how they were made. The students also familiarized themselves with the unique requirements for the conservation of Jewish ceremonial textiles, as some aspects of that work differ from the conservation of other textiles.

Details of the Work Process

During the first visit to Izmir of the textile conservation students in 2013, work process began with receiving textiles from the Bikur Ḥolim and Beit Yisrael synagogues, as well as from the Jewish hospital archive for initial treatment. Most of the work entailed careful surface cleaning of the textiles, removing dust, dirt, and debris from collapsed synagogues and residues of insect larvae. All textiles were photographed, catalogued, and given an inventory number before packing them in storage boxes in preparation for storage, which was situated in the Shalom Synagogue. At this stage, no interventive conservation was carried out, as the salvaging and cleaning of these textiles were considered the primary goal.

On the second working visit, the practical aspects of work were carried out at the Fashion Department of the Izmir University of Economics, which kindly offered

us the working facilities. Each individual item for conservation was selected from a First Priority list, drafted from the inventory of textiles according to importance and need for conservation. Work was also based on an action plan that was created in accordance with the course requirements, as well as the skills and knowledge of the students, who engaged in the project through the first three years. During this time, each student had her own textile for conservation treatment. Since each item had its own problems and conditions, every one of them was treated differently, taking into consideration its state of repair and its individual features as a textile. After the third working visit, the students had fully conserved nineteen ceremonial textiles within two years' time.

After the first three-year project, a new three-year project was launched with four separate working visits. Between the first and second project there was a gap of a little more than two years, as the first students had graduated and the new students had to acquire some of the basic skills in textile conservation before they could be considered sufficiently prepared for a demanding multicultural project of this kind. A new project was considered of paramount importance as the project was at a very early stage and there was still a huge amount of work to be carried out. In the spring of 2017, the Izmir Textile Project was granted new funding and work could continue. During the second three-year project, twenty-nine textiles were fully conserved.

Conservation of the Synagogue Textiles

The ceremonial textiles salvaged during this project included Torah ark curtains, Torah mantles, Torah binders, *tevah* covers, *tallitot*, and other textiles that were

used in synagogue ceremonies. Some of the textiles that are in a good enough condition are still in use. Many of them, however, had been stored in attics and in other unfavorable conditions, and some were literally rescued from the ruins of collapsed synagogues. Most of the items were, therefore, in poor condition: they were dirty and creased and had holes, and some were even infested with textile insects due to poor storage. Some of the textiles had been exposed to damp, mold, and other harmful factors.

Most of the textiles were given a similar basic treatment, but the methods and the intensity and length of their application varied depending on the condition of the individual item. For some textiles the treatment took 20 hours, and for others over 200 hours. The conservation of textiles is tedious and time-consuming work, in which there is no room for hurry or for mistakes. All textiles were first carefully vacuum-cleaned with low suction to remove dust and loose surface soiling. This was followed by smoothing out the creased fabric of the textile to allow the attachment of a support fabric beneath holes in the material. The support fabric was attached by hand-sewing, using laid couching stitches. Where there were no holes, the textile was smoothed out to aid preservation. Textiles will keep better when smoothed out as their fibers are more relaxed after treatment and there is less stress on them. This will also prevent further damage in the future. As some conservation treatments will remain visible, it is important that, for example, laid couching stitching should appear visually neat and esthetically pleasing, as this will affect the overall appearance of the textile.

Examples of Conserved Textiles

The Torah mantle IJM.T.BH-28.2014 is made of bright red silk fabric with metal thread embroidery and multicolored silk thread embroidery. There is a metal thread fringe along the edges and around the wooden top roundel, which is covered with burgundy silk fabric. The lining is made of red cotton fabric. The Torah mantle was in poor condition: it was creased, soiled, and dusty and its structure was badly damaged. There was a big tear along the entire width of the fabric, as well as some smaller holes. The weft yarns were exposed, leaving bare warp yarns visible. The metal thread embroidery was tarnished and had some loose threads. The fabric of the top roundel was badly torn, and some of the fabric was missing (Fig. 49. See also Fig. 33).



Fig. 49
Detail of laid couching stitches on a Torah mantle in the process of conservation.
Photo: Evelliina Holopainen {IJM.T.BH-28.2014}

The Torah mantle was carefully surface-cleaned with a vacuum cleaner with a small nozzle to remove dust and loose surface soiling, and the lining was further surface-cleaned with Alron® dry-cleaning sponge to remove more ingrained dirt. The Torah mantle was given a humidity treatment using a damp poultice to remove the creases. Next, the metal thread embroidery was cleaned with cotton swabs and soft water, which gave the threads a shinier look. All loose metal threads were secured in place with a small amount of undiluted Lascaux 498HV® acrylic adhesive. The metal thread fringe was cleaned and straightened using a brush and soft water. The holes and torn areas in the fabric were supported with patches of dyed cotton support fabric, which was attached by laid couching stitches using Gütermann Skala® polyester filament thread. The top roundel was covered with a new piece of fabric, which was placed on top of the old, torn fabric. The conservation of this Torah mantle took 100 hours by one student conservator.

The ark curtain IJM.T.145.2013 is made of dark purple silk velvet with design in gold and silver metal thread embroidery. The gold metal threads are probably real gold as they are not tarnished. The curtain is lined with purple cotton lining. There are fringes along all edges and metal rings on the top for hanging. At the top there is a Hebrew inscription and the numbers 5677 and 5678. The ark curtain was dirty and creased and the velvet fabric was generally abraded, with two holes in the top area. Some metal threads were damaged, and part of the fringes were loose or missing. There was a big stearin stain on the left side of the curtain.

The ark curtain was surface-cleaned with a vacuum cleaner in low suction through a net screen on both sides to remove loose soiling and dust. The stearin



Fig. 50
The metal threads of a *parokhet* are being reattached.
Photo: Arja Jokiaho
{IJM.T.145.2013}

drops were removed using an iron and soft cellulose tissue. All rusty metal rings were removed and replaced with new, 5 cm wide Velcro® tape sewn on a preshrunk unbleached cotton tape. The new hanging system was affixed to the top of the reverse side of the textile using scattered running stitch and polyester sewing thread. The metal threads were cleaned with cotton swabs and natural cleaning agent. The loose fringes were sewn back on, and loose metal threads in the embroidery were reattached with Lascaux 498HV® acrylic adhesive (Fig. 50. See also Fig. 26). The two small holes were supported with cotton fabric using laid couching stitches. The conservation work took fifty-six hours.

Fig. 51
A *tevah* cover is being conserved
by two student conservators.
Photo: Tarja Bennett
{IJM.T.26.2013}



Tevah cover no. IJM.T.26.2013 is square-shaped, made with silk intarsia technique and metal thread embroidery in chain stitch. The textile has four layers. On the top there is a rectangular piece of black cotton velvet with a Hebrew inscription embroidered in gold thread and decorated with metal sequins. It is sewn onto

an older textile, which is an intarsia work of green, red, and cream-colored silk satin fabric. Under the intarsia there is a layer of off-white cotton fabric, and all this is lined with green cotton fabric. The edges are decorated with fringes comprising gold thread and sequins (Fig. 51).

The textile was vacuumed on both sides using both a brush and a netted frame. The metal threads were cleaned with cotton swabs moistened with a natural enzyme. The old repair stitches holding the loose warp threads together were removed. Distorted and entangled warp threads were sorted and straightened out with the help of a spatula and tweezers. Many of the warp threads were loose and broken.

The *tevah* cover was given a humidity treatment to smooth out the creases by using a poultice method with damp cotton muslin and Sympatex® moisture permeable membrane covered with polythene sheet. After treatment the textile was pinned down on a polystyrene base to dry. Its damaged and weak areas were supported with green cotton and red silk support fabric, and laid couching stitches were used to secure the areas. Green and red Gütermann Skala® polyester monofilament threads as well as threads drawn from beige Stabiltex® polyester gauze were used for sewing. Four pieces of black viscose fabric were inserted under the black velvet layer to conceal the small holes in it. The loose and unraveled parts of the metal fringes and embroidery were reattached with whip stitch and running stitch using polyester thread. Due to the limited time available, on the lining only the worst damaged sections were treated; here support patches were applied and then the lining was covered with a protective new layer of green cotton fabric. It took 344 hours for two student conservators to conserve this *tevah* cover.

The project has increased students' experience in various textile materials and different conservation methods. It has improved their confidence and helped them on the way to becoming conservation professionals. Without this project they would have missed many important and transformative experiences.

Anna Håkari

Senior Lecturer

Textile Conservator

Head of Textile and Organic Material Conservation

Metropolia University of Applied Sciences

Degree Programme in Conservation

Helsinki

Bibliography

- Ağaç, Saliha, and Dengin Serap. "The Investigation in Terms of Design Component of Ottoman Women Entari in 19th Century and Early 20th Century." *International Journal of Science Culture and Sport* 3, no. 1 (March 2015): 113–128.
- Barnai, Jacob. "Jewish Guilds in Turkey in the Sixteenth to Nineteenth Centuries." In *Jews in Economic Life: Collected Essays in Memory of Arkadius Kahan (1920–1982)*, edited by Nachum Gross, 133–148. Jerusalem, 1985 (Hebrew).
- . "On the Jewish Community of Izmir in the Late Eighteenth and Early Nineteenth Centuries." *Zion* 47, no. 1 (1982): 56–76 (Hebrew).
- . *Smyrna, the Microcosmos of Europe: The Jewish Community of Smyrna in the 17th and 18th Centuries*. Jerusalem, 2015 (Hebrew).
- Barnai, Jacob, and Haim Gerber. "Jewish Guilds in Istanbul in the Late 18th Century." *Michael: On the History of the Jews in the Diaspora* 7 (1981): 206–226 (Hebrew).
- Bashan, Eliezer. "Contacts between Jews in Smyrna and the Levant Company of London in the Seventeenth and Eighteenth Centuries." *Jewish Historical Studies: Transactions of The Jewish Historical Society of England* 29 (1988): 53–73.
- . "The Economic Activity of the Jews of Izmir in the Seventeenth and Eighteenth Centuries." In *Jews in Economic Life: Collected Essays in Memory of Arkadius Kahan (1920–1982)*, edited by Nachum Gross, 149–168. Jerusalem, 1985 (Hebrew).
- Bora, Siren. *Bir semt bir bina: Karataş Hastanesi ve çevresinde Yahudi izleri*. İzmir, 2015.
- . *İzmir Yahudileri tarihi, 1908–1923*. İstanbul, 1995.
- Bornstein-Makovetsky, Leah. "Personal Names of Izmir Jews in Modern Times." In *Pleasant Are Their Names: Jewish Names in the Sephardi Diaspora*, edited by Aaron Demsky, 233–261. Bethesda, MD, 2010.
- Çakmak, Şakir, and Siren Bora. "The Portugal Synagogue: In Light of Its History and Architecture." *Art-Sanat*, 14 (2020): 39–70 (<https://doi.org/10.26650/artsanat.2020.14.0003>)

- Danon, Dina. *The Jews of Ottoman Izmir: a Modern History*. Stanford, 2020.
- Gerber, Haim, and Jacob Barnai (eds.). *The Jews in Izmir in the Nineteenth Century: Ottoman Documents from the Şari'a Court*. Jerusalem, 1984 (Hebrew).
- Hadar, Gila. "Bienvenida 'Blessed Be Her Who Comes' and Azebuna 'Does Good Deeds': Name-giving Patterns for Girls and Women in the Judeo-Spanish Diaspora." In *Pleasant Are Their Names: Jewish Names in the Sephardi Diaspora*, edited by Aaron Demsky, 209–232. Bethesda, MD, 2010.
- Juhasz, Esther (ed.). *Juifs sépharades de l'empire ottoman: aperçu de la culture matérielle*. Jérusalem, 1989.
- Juhasz, Esther (ed.). *Sephardi Jews in the Ottoman Empire: Aspects of Material Culture*. Jerusalem, 1990. Includes a 16-page summary in Turkish.
- Koç, Fatma, and Emine Koca. "The Clothing Culture of the Turks, and the Entari (Part 1: History)." *Folk Life: Journal of Ethnological Studies* 49, no. 1 (2011): 10–29.
- Levi, Avner, *History of the Jews in the Republic of Turkey: Political and Legal Status*. Jerusalem, 1992 (Hebrew).
- . "The Jews of Turkey on the Eve of the Second World War and during the War." *Pe'amim: Studies in Cultural Heritage of Oriental Jewry* 29 (1986): 32–47 (Hebrew).
- . "'Shavat Aniiim': Social Cleavage, Class War and Leadership in the Sephardi Community – The Case of Izmir 1847." in *Ottoman and Turkish Jewry: Community and Leadership*, edited by Aron Rodrigue, 183–202. Bloomington, 1992.
- Micklewright, Nancy. "Late-Nineteenth-Century Ottoman Wedding Costumes as Indicators of Social Change." *Muqarnas*, 6 (1989): 161–174.
- Morcillo Rosillo, Matilde. "La ocupación griega de Esmirna y sus repercusiones sobre la comunidad judía, 1919–1922." *World Congress of Jewish Studies* 11, B, vol.3 (1993): 195–202.
- Nahum, Henri, "The Jews of Smyrna at the End of the Nineteenth Century and in the Early Twentieth Century." *Shorashim Bamizrah* 4 (1998): 122–155 (Hebrew).
- Ovadia, Silvyo (curator). *Jewish Costumes in the Ottoman Empire*. Istanbul, 2000 (Turkish and English).

- Shwarzwald (Rodrigue), Ora. "First Names in Sephardi Communities." In *Pleasant Are Their Names: Jewish Names in the Sephardi Diaspora*, edited by Aaron Demsky, 191–207. Bethesda, MD, 2010.
- Tagger, Mathilde A. *Dictionary of Sephardic Given Names*. New Haven, 2015.
- Yıldırım, Onur. "Ottoman Guilds as a Setting for Ethno-Religious Conflict: The Case of the Silk-thread Spinners' Guild in Istanbul." *International Review of Social History* 47, no. 3 (December 2002): 407–419.
- Yetim, Fatma. "Embroidered Bindallı Garments Worn by Women in the Town of Beypazarı, Ankara." *Folk Life: Journal of Ethnological Studies* 47, no. 1 (2009): 20–31.
- The Bezalel Narkiss Index of Jewish Art, cja.huji.ac.il, s.v. Izmir.

