

Clothing of the Pre-19th Century Period

Headwear differentiated Jewish men from other Ottomans. They wore a cylindrical hat called a *boneta* or *kaveze*, which had a colorful turban at its base and broadened above. Their robes, which covered their clothes, were simple and wide-sleeved, colored in purple or other dark colors, their shoes were black, and their pants were baggy.

Engravings primarily inform us about Jewish women's street clothing before the 19th century. The dark color of their robes, shoes, and shawls indicated their religion.

Clothing varied between regions, while some Jewish communities preferred European styles of dress. Hans Dernechwam observed in *Les Quatres Premiers Livres de Navigations et Pérégrinations Orientales Faites en Turquie* (Lyons, 1568) that "the Jewish people in the Ottoman Empire adopt a clothing style similar to that of the people of the region whose language they speak."

Nineteenth and Twentieth Centuries

The Tanzimat Reforms, which began in 1839 and ended with the signing of Turkey's Constitution in 1876, brought in the Westernization of Turkey. As the Ottoman Empire began to adopt European styles of dress in the late 1800s, traditional and European clothing were simultaneously worn. Much more information about clothing was recorded in the 19th century by the development and popularization of photography.

Men were required to replace their turban with a *fez* following a mandate by Sultan Mahmut II in 1829. The *entari* was a mainstay to the male wardrobe in the 19th century throughout the Ottoman territories. Its loose open front and a high tight collar were made from plain, striped, or flowered cloth. *Şalvar*, were long wide darkly colored trousers, and were worn below the robe and visible below the hem. Men held their robes in place with a belt (*kuşak*) made of wide cloth that could also carry tobacco and money. A waistcoat (*yelek*) or robe with wide sleeves that opened in front (*cübbe*) was worn over the entari. Their shoes were darkly colored and worn over soft leather socks (*mests*).

Similar to other men, rabbis wore robes called *biniş*, which were made of finer and wider fabric. Their robes were more ornamental and had silver *dıval* decorations in front, and wore turbans wrapped in fine fabrics.

Jewish women traditionally wore dark full-length coats that ran from the neck to the ankle known as *feraces*, but were gradually replaced with European coats. Their dark colors contrasted the lightly colored feraces of their Muslim counterparts. The most significant difference between Jewish and other women after the 18th century was their headdress. Jewish women wore a wide shawl (*mahrana*), and married Jewish women used fringed and embroidered colored cotton scarves to cover their heads.

There was an only slight variation among women's clothing between regions of the Empire. Among women's other garments worn were long or short-sleeved robes (*üçetek entarı*) which was worn to show their long-sleeved underwear (*kamiza*) beneath; voluminous pants (*şalvar, çintıyan*); woven belts with metal buckles; jackets and vests embroidered with silver threads; and capes made of cotton, wool, or satin and ornamented with fur.

İstanbul

In the Empire's capital city, as in Bursa and Jerusalem, women traditionally wore the *hotoz* (also known as *halebi*) head covering. The *hotoz* was spherical, covered the entire head, and was secured with several shawls to add volume. Transition to European styles during the 19th century took place earliest in İstanbul, during which time the *hotoz* was replaced a fringed colorful scarf called the *yemeni*.

Salonika

The *kofya*, a headdress worn by women in Salonika, is based on the 15th century Spanish *Cofia de Tranzado* which has several intricate folds to cover women's braids. The Salonika *kofya* was decorated with handkerchiefs and lace, worn on the crown of the head, and held in place with two straps that passed beneath the chin and joined at the top of the hat. Behind, a snood embroidered with amulets on leather extended to wearer's braids.

Distinct from women in other areas, women in Salonika wore a thin white fabric over their shirts (*pecadura*), and a sleeveless dress closed in front

(*entari*). Over the entari they wore a tight dress that opened in front (*sayo*) and was tied in back with a sash. They also wore a full-body length apron (*devantal*), which is otherwise uncharacteristic of Ottoman dress but common in Greek folk costumes, that served decorative as well as practical purposes.

İzmir and Rhodes

Jewish women of İzmir wore a small cylindrical hat made of velvet called a *tokado*, which was worn on top of a small handkerchief. Married women wore a pin in the center of their tokado. In Rhodes they added a square cotton shawl (*cizai*) to the tokado that was sewn on with a yellow chainstich.