

destruction caused by the fires of 1203 and 1204⁵⁶, there were surely numerous abandoned houses in the city in which those who had lost their homes could resettle. The Jews appear to have adopted this solution, an assumption supported to some extent by the location of the Jewish quarter in the city proper in the early Palaiologan period. The Arab chronicler al-Jazari is the first to mention this new Jewish quarter. In 1293 he met in Damascus an Arab merchant who had lived in Constantinople for twelve years and reported the existence of a Jewish and a Muslim quarter, each of which was enclosed by a wall⁵⁷. The chronicler failed to specify, though, whether the Jewish quarter already existed in 1281, at the time of the merchant's arrival in the city. In any event, from a letter written by the humanist Maximos Planoudes shortly after 1296 and other sources we may gather that it was situated at Vlanga, an area in the southern part of the city close to the harbor of Kontoskalion⁵⁸. Planoudes explicitly refers to the Jewish tanners established in this quarter, who recall those whom Benjamin of Tudela had encountered in Pera in the early 1160s⁵⁹.

In the absence of reliable evidence, the date at which the Jews of Pera or their descendants settled in Vlanga remains a matter of speculation. This move may have already taken place spontaneously shortly after the events of 1203-1204. It appears more likely, though, that it was Michael VIII who established the Jewish tanners in this area. After recovering Constantinople in 1261, he allowed the Genoese, the Pisans and the Venetians to resettle in their old quarters and, in 1267, enforced the relocation of the Genoese in Pera⁶⁰. It stands to reason, therefore, that he also resumed the traditional imperial policy of residential segregation imposed upon the Jews and the Muslims and assigned to each of these groups a specific quarter, which was later surrounded by a wall. It is a fair guess that ecological considerations determined his choice of Vlanga for the Jews. Because of the evil smell deriving from tanning, it was customary in the Middle Ages to remove the exercise of the craft beyond the city wall or, at any rate, to sparsely populated urban areas. Vlanga was an appropriate location in this respect, particularly since the neighboring harbor of Kontoskalion could serve as a sewer for the dirty waters which the tanners spilled⁶¹. The settlement of the Jewish tanners eventually determined the site at which all the Byzantine Jews of Constantinople would live in the Palaiologan period. Such an imperial ini-

in the *Eastern Mediterranean after 1204*, (London, 1989), with identical pagination. On repopulation after 1261, see D. G. Geanakoplos, *Emperor Michael Palaeologus and the West, 1258-1282. A Study in Byzantine-Latin Relations*, (Cambridge, Mass., 1959), pp. 114, 122-123, 131-135; K.-P. Matschke, "Grund- und Hauseigentum in und um Konstantinopel in späbyzantinischer Zeit," *Jahrbuch für Wirtschaftsgeschichte*, 1984, vol. 4, pp. 106-109. The number of Latins settling in Constantinople after 1204 cannot be established, yet it must have remained small. In 1261 some 3,000 Latins fled the city, a figure that presumably included a majority of the settlers as well as travelling merchants who happened to be there at the time of the Byzantine reconquest.

⁵⁶ On which see T. F. Madden, "The Fires of the Fourth Crusade in Constantinople, 1203-1204: a Damage Assessment," *Byzantinische Zeitschrift*, 84/85 (1991/1992), pp. 72-93.

⁵⁷ Trans. by M. Izzedin, "Un texte arabe inédit sur Constantinople byzantine," *Journal asiatique*, 246 (1958), pp. 454-455.

⁵⁸ P. A. M. Leone (ed.), *Maximi monachi Planudis epistulae*, (Amsterdam, 1991), p. 64, lines 10-18, no. 31, and see Jacoby, "Les quartiers juifs," pp. 189-196. On the harbor, see R. Guillard, "Les ports de Byzance sur la Propontide," *Byzantion*, 23 (1953), pp. 196-202, repr. in idem, *Etudes de topographie de Constantinople byzantine*, (Berlin, Amsterdam, 1969), vol. 2, pp. 88-91.

⁵⁹ The presence of these craftsmen in Constantinople both in the Komnenan and the Palaiologan period does not necessarily point to a continuous Jewish presence in the city, since some of them may have arrived there after 1261: see below. It is noteworthy that, by contrast to the tanners, the Jewish silk workers mentioned by Benjamin of Tudela are not attested later. An explanation for their absence from the city is offered in D. Jacoby, "The Jews and the Silk Industry of Constantinople," in A. Lambropoulou (ed.), *Ἡ Ἑβραϊκή παρουσία στον ἑλλαδικό χώρο, 4ο-19ο αἰώνας*, (Athens, 1995) (in press).

⁶⁰ See Geanakoplos, *Emperor Michael Palaeologus and the West*, pp. 133-134. Venice resumed authority over its quarter only after the ratification of its treaty of 1268 with the Empire: see *ibid.*, pp. 214-216. On the background of the Genoese relocation, see Balard, *La Romanie génoise*, vol. 1, pp. 49-51.

⁶¹ As suggested by Bowman, *The Jews of Byzantium*, p. 55. This harbor was restored by Emperor Michael VIII: see Guillard, as above, n. 58.