

their attempts to use the Armenian massacres to diminish the worth of the Jewish Holocaust and to relate to it as an ethnic dispute."

Once upon a Time: Sephardic Life at the Turn of the Century in the Ottoman Empire

We continue the description of the Sephardim as told to Dr. Angel Pulido Fernández by his correspondents. (See AAJFT #29, p.9; #30, p.4; #31, p.5; #32, p.3; #34, p.3; #35, p.4) This is the report of Abraham Galante, living at the time in Cairo, Egypt, as an exile, because of his support for the Young Turks and the C.U.P. Egypt, although occupied by the British, was still legally part of the Ottoman Empire then.

"Los judíos actuales españoles son turcos. Ellos moran en Cairo, Alexandria, Tanta, Zagazig, Fayoum, Suez, Port-Said... Malos centros importantes son el Cairo y Alexandria.

El estado social es muy bueno, y al mismo pie de igualdad que todos los otros elementos... Siendo súditos otomanos, ellos no ocupan en el gobierno puestos, ma en el comercio y la banca progressan. Los grandes Rabinos de Cairo y Alexandria son Sefaradim. Hoy no se publica ningun periodico en Español. Antes un año parecia el 'Misraim' en Judéo-Español, publicado por Señor Isaac Carmona originario de Constantinople. Sercamente publicaré yo en Cairo un journal Judéo-Español, con el nombre 'La Vara.'

En las escuelas no se enseña el Judéo-Español. Hay escuelas de la Alianza y de la comunidad, solamente en Alexandria y en Cairo.

El Judéo-Español se conserva. Mismo los judios otomanos que viven en Egipto desde longo tiempo lo emplean ... Periodicos Israelitas (en Judéo-Español) de Turquia viven tambien á Egipto...

No sufren del todo. Aqui viven

en libertad complida. Sociédades litterarias propriamente dichas Judéo-Españoles no existen... No existe ni una librería israelita. Todo lo menesteroso es traído de Turquia. Dos chicos libricos fueron solamente estampados en Cairo en Judéo-Español...

Los judios turcos españoles que se topan en todas las partes de Aifto... son contados en el numero de 15.000. Ellos se ocupan de todo sorte de echo. Las mas partes son originarios de Constantinople, Salonica, Smyrna. Oy la emigracion arrivo asta las chicas comunidades judías de Turquia, de sorte que de quasi todos los logares vienen á bivir aqui.

De esto es muy facil para conocer la ciudad de un judio turco, nada que del tono de su lingua. Ansi en el Cairo ay una caleja habitada esclusivamente por los Israelitas turcos españoles. El que pasa por esta caleja y siente hablar sus moradores, save distinguir la ciudad de onde ellos venieron."

For the entire report of Abraham Galante, see "Españoles sin Patria y la Raza Sefardi," by Dr. Angel Pulido Fernández, Madrid 1905, p. 474.

Book Reviews

Cumhuriyet Yillarında Türkiye Yahudileri: Bir Türkleştirme Serüveni (1923-1945)

Jews of Turkey in the Republic Era:
An Adventure of Turkification
(1923-1945)

By Rifat N. Bali
Iletisim Publishers; Istanbul, 1999.
604 pages. (ordering information via
e-mail: iletisim@iletisim.com.tr)

Reviewed by
Rachel Amado Bortnick

The word *Türkleştirme* in the title of this book implies a forcing, or an imposed pressure, to make someone become a Turk. This nuance is critical, as it embodies the essential theme of this detailed and extensively researched

work which shatters the heretofore promoted contention that, with the minor exception of the discriminatory "Varlik" tax, Jews have always lived a peaceful and discrimination-free life as citizens of the Republic of Turkey. Author Rifat N. Bali is a Jew who resides in Istanbul and is a meticulous historian of the Jews of Turkey. Unfortunately for many researchers, and others who don't know Turkish, he writes only in Turkish. In this book, the result of five years of research, he deals with the pressures and difficulties the Jews endured in the era of nation-building in Turkey, a period known as the One-Party Era, when the CHP (Republican People's Party) ruled unopposed as the only political party.

Within an atmosphere of Republican nationalism which aimed to build a new unified Turkish nation, the minorities (Jews, Greeks, and Armenians), now Turkish citizens, were pressured on many levels to "Turkify" themselves, and to prove their patriotism and loyalty to the new Republic. The first result of this pressure was the renunciation by the Jews of the minority status which, as determined by the Lausanne Treaty, would have accorded them special foreign protection. Yet, ignoring constitutional guarantees to all citizens, the government discriminated against Jews at every turn, in an atmosphere of anti-semitism that existed within the context of a general xenophobia. The "*Vatandaş, Türkçe Konus!*" ("Citizen, speak Turkish!") campaign, started in 1928 by the Istanbul Law Students Association, was directed especially to Jews, who continued their ages-old habit of speaking Judeo-spanish among themselves. Despite genuine Jewish efforts to learn Turkish, newspaper articles decried the unwillingness and inability of Jews to speak Turkish, while anti-semitic cartoons mocked the heavy Jewish accent of those who did speak it. Nazi-inspired prejudices were promoted in the press, where the Jew was depicted as the untrustworthy "for-

eigner" who held undue economic advantage and power in the country. The government set out to "Turkify" economic life, removing non-Muslims from their jobs in banks and public institutions and restricting their role in commercial life. (Mr. Bali points out the negative effects of this policy for the country.) All this set the stage on which the better-known traumatic events took place, among them the anti-Jewish riots in Thrace (1933), the conscription of the "twenty classes," and the infamous "Varlik" tax.

Filled with an astounding number of references to archival materials, personal interviews, and published materials, and including photographs and period cartoons, this book is sure to become itself a reference-book for future researchers. For those of us who recall Jewish life in Turkey as pleasant and free, it is disturbing to remember, or learn about, the tribulations of those years. But we can also

recognize this as a testimonial to the basic humanity of the Turkish and the Jewish people, who despite the public anti-semitic policies, actions, and rhetoric of those years, retained their love and friendship to each other.

Tabelas de Verbos en Djudeo-Espanyol

by Matilda Koén-Sarano
Edición de la Autora, 1999
P.O.B. 34040
Jerusalem 91340, Israel, 142 pages

Our indefatigable friend has given us a wonderful book of Judeo-Spanish grammar which will allow even the reader with no knowledge of our language to start learning it. Together with her **Kurso de Djudeo-Espanyol para Prinsipiantes** and the accompanying volume **para Adelantados**, Matilda had provided us with all the necessary books for either learning or brushing up on our language. Her

last book in this series is geared to the Hebrew-speaking public and consists of a **Vokabulario** in the two languages.

All these volumes of our Judeo-Spanish language can be obtained from the author at the address given above. You can also inquire about them by e-mail: paz3@internet-zahav.net

Notice

All Ladino speakers are invited to join a new discussion list in Ladino (Judeo-Spanish), aiming to communicate in Ladino on subjects of mutual interest, promote the use and knowledge of Ladino, and aid in standardizing the spelling of Ladino written in Roman characters. To subscribe: <http://www.onelist.com/subscribe/Ladinokomunita> or e-mail at: Ladinokomunita-subscribe@onelist.com

XIV Sephardic Festival

American Sephardi Federation South Florida Chapter Federación Sefaradi Latinoamericana FeSeLa

February 3rd thru March 26th. The Festival consisted of 12 different programs at 12 different locations. All programs were very well attended.

Among the many A.A.J.F.T. members participating were our Past President Prof. David F. Altabé who delivered a lecture on "Tradition and Identity" at B'nai Sephardim Shaare Shalom of Hollywood and our Vice President Dr. Victor D. Sanua who flew in from New York to join in the celebration of "Turkish Night" - a fabulous Dinner-Dance held at The Sephardic Congregation in Miami Beach.

Fifteen congregations and institutions united in support of this magnificent festival.



Turkish Night

(left-right) Mr. Salomon Garazi, Founder of ASF-South Florida Chapter, President Yitzhak Navon, 5th President of Israel and Ms. Miri Shafir. Standing, Mr. Moises Maya, Vice President of the Sephardic Congregation of Florida - Torat Moshé.