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 AJFT #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 meran en Cairo, Alexandria, Tartu, 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 judíos ociosos, ellos no ocupan en el gobierno pasos, ni en el comercio y la banca. Los grandes Rabbinos de Cairo y Alexandria son Sefaradi. Hoy no se publica ningún periódico en Español. Antes un año pasaron el 'Misraim' in Judío-Español, publicado por Sr. Isaac Carmona originario de Constantinople. Sencamente publicaré yo en Cairo un nuevo Judío-Español, con el nombre 'La Vara.'

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

El Judío-Español se conserva. Mismo los judíos ociosos que viven en Egitto desde largo tiempo lo emplean... Periodicos Israelitas (en Judío-Español) de Turquía vienen también á Egitto...

No sufren del todo. Aquí viven en libertad completa. Sociedades literarias propiamente dichas Judío-Espanoles no existen... No existe ni una librería israelita. Todo lo menesteroso es traído de Turquía. Dos chicos libros fueron solamente estampados en Cairo en Judío-Español...

Los judíos turcos españoles que se topan en todas las partes de Afgahnistan son contados en el numero de 15,000. Ellos se ocupan en todo donde se hace dinero. Las mas partes son originarios de Constantinople, Salonica, Smyrna. Oy la migracion arrivo hasta las chicas comunidades judias de Turquía, de donde de que quasi todos los logares vienen á vivir aqui.

De esto es muy facil para conocer la ciudad de un judío turco, nada que del tono de su lengua. Ansi en el Cairo hay una calexa habitada exclusivamente por los Israelitas turcos españoles. El que pasa por esta calexa y siente hablar sus moradores, sabe distinguir la ciudad de donde ellos vienen.

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 Yillarinda Türkye Yahudileri: Bir Türkleşirme Seruveni (1923-1945)
Jews of Turkey in the Republic Era: An Adventure of Turkification (1923-1945)
By Rifat N. Bali
604 pages. (ordering information via e-mail: iletisim@iletisim.com.tr)
Reviewed by Rachel Amado Bortnick

The word Türkleşirme 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 "Varlık" 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 "Vatan, Türkçe Konusu!" ("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 Jews were 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 **Vokulario** 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@internetzahav.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, 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

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**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. Altabe 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.

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**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.