

SABBATEANISM (MESSIANIC MOVEMENT-DOUBLE IDENTITY) IN OTTOMAN EMPIRE

A messianic movement established around Shabetai Tsevi (1626–1676), Sabbateanism (often Sabbateanism) erupted in the Ottoman Empire in the second half of the seventeenth century and spread widely among Jews in Europe, North Africa, and Asia.

The movement's founder, Shabetai Tsevi, was born in Smyrna.¹ Around 1648, he had a series of revelations and became convinced that he was destined to be the savior of the Jews. Expelled by the Smyrna community, he embarked on a path of wandering and visited such places as Salonika, Constantinople, Jerusalem, and Cairo. In 1665, he met Natan of Gaza (Avraham Natan ben Elisha'Hayim Ashkenazi; 1643/44–1680), who became Shabetai's prophet and greatly contributed to the spread of the messianic enthusiasm.²

In 1648 Shabetai Tsevi announced that he is Messiah and it evoked a big response among all the Jews in the world. 1.5 million People received him not only the faithful teacher, prophet, and also they accepted him as a divine enkernasona. A large part of the Jewish clergy was opposed to Shabetai Tsevi.

Because of year 1666, Sabbateanism was very popular among Jewish and Christians. Some people believed that the year 1666 is the number of Satan and because of this in this year Messiah will come for killing Dajjal.³ Christians are expected that the Dajjal is Shabetai Tsevi and Jesus will descend from the sky and will kill Shabetai Tsevi (Dajjal). According to Jewish people Shabetai Tsevi was expected Messiah.

¹ Smyrna was an ancient Greek city which is located at two sites within modern Izmir, Turkey.

² Michał Galas, Sabbateanism, the Yivo Encyclopedia of Jews in Eastern Europe, <http://www.yivoencyclopedia.org/article.aspx/Sabbateanism>

³ "Hence, al-dajjāl literally means "the liar" and al-masīḥ al-dajjāl "the lying Messiah."
<http://www.omnilogos.com/2011/07/20/antichrist/>

Changing Religion

Because of his ideas and according to complains of Rabbis from Izmir (city in Turkey) Ottoman palace began to pursuit Shabetai Tsevi and they called him to palace for solving problem. In palace the scholars and the Sultan were not satisfied with his answers. Sultan forced him to convert and to become Muslim. In the beginning Shabetai Tsevi refused it but after brutal treatment he accepted to become a Muslim. Sultan changed his name and they called him Aziz Mehmet Efendi and they hired him a job in the palace. However Shabetai Tsevi converted his religious he did not changed his own ideas.

During the peak years of the Sabbatean movement, Shabetai dismissed rabbis and communal leaders, abolished fasts and proclaimed new festivals, and appointed “kings” among whom he divided the world. In 1666 he was arrested and forced to choose between death and conversion to Islam. His resulting apostasy put an end to Sabbateanism as a mass movement, but some of Shabetai’s adherents continued to regard him as the messiah. The “believers,” as they called themselves, developed a doctrine of Shabetai’s necessary apostasy, arguing that the redeemer must enter other religions in order to salvage the sparks of holiness scattered among gentiles. Some of the “believers” decided to follow Shabetai’s path and converted to Islam themselves; they formed crypto-Jewish communities, the most important being the Dönme⁴, established after a mass conversion to Islam in Salonika in 1683. Sabbateanists has various names such as “Maaminim” (Hebrew for ‘believers’), “Avdeti” (Arabic for ‘heretics’), “Selanikli” (from Salonika), and Sabetayci (Sabbetay).

Although he converted to Islam he was teaching Sabbateanism to his followers. Jewish sources say that Shabetai Tsevi was influenced by Sufism⁵ and he was engaged with Kabbalah.

Ottoman Sultan exiled him to Albania’s city Berat and Shabetai Tsevi after living 5 years in Albania he died there. Of course followers of Shabetai Tsevi did not believe his death and think that Shabetai Tsevi (Messiah) will come back.

⁴ "Donmeh" is the Turkish word for "apostate" and refers to the Jews of the Near East who followed Sabbatai Tsevi <http://www.kheper.net/topics/Kabbalah/Donmeh-FAQs.htm>

⁵ Sufism is Islamic mysticism. <http://www.angelfire.com/az/rescon/SUFIMYSTIC.HTML>

Until the nineteenth century, Sabbateanists have survived as a very diploidic. However, the changes in the structure of Ottoman society have made themselves quite active. In particular the determination of the empire that came out about the future of the Union and Progress, 'and played a political role. Indeed, it says that in this period Sabbatean origin were very important political actors.

Besides separate praying places and cemeteries as well as members of this community have rich and diverse culinary cultures. Esin Eden⁶ published in English in Greece, "a family cookbook" in her book, talking about their traditional meals. Most of the meal related with the beginning of spring. Especially in spring, cooking activities were organized. Some dishes were religious references. For example, normally they did not eat fish and meat together but only one day of the year they eat meat and fish together. They had a special calendar for these special days and of course there was an influence from Jewish calendar. This calendar was prepared and sent to the concerned persons engaged in the religious affairs of the community. In the Education and in the kitchen they were very attentive and they wanted to put everything on table during the meal.

Marriages in Sabbateanism were different. They isolate people who married with somebody from outside and they called that person "blackened"⁷. There is story about one Sabbatean man Feyzullah Hadji Effendi wanted to marry with Muslim girl but girl's father does not allow it because of his religion. Despite of her father's retort girl goes to Sabbatean man. After this girl's father complains and reports it to Sultan and they investigate that girl is already 17 years old and she has a right to marry without restriction. Because of people's compliment new couple left Salonica⁸ and they came to Istanbul.

In Sabbatean movement they show more care to their Children. In addition circumcision's process happened together among Sabbatean boys because the community had a little different than normal operation. Community gives great importance to Children's education. They tried to give a very good education to all children and it was a result of traditional family structure.

⁶ Esin Eden is Turkish popular soup opera artist and it assumed that she had Sabbatean roots.

⁷ Blackened is the person who comes against to Sabbatean rules and marries with somebody who is not from community.

⁸ Salonica - Thessaloniki historically also known as Thessalonica, Salonika or Salonica, is the second-largest city in Greece. <http://en.wikipedia.org/wiki/Thessaloniki>

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After death of Shabetai Tsevi his followers began to divide into different groups and it created 3 main denominations of Sabbateanism. They are

1. Kapancılar or the people of İzmir.
2. Yakubiye - Yakoviyim
3. Karakaşlar (Black brows) or The Konyoses

First group Kapancılar or Izmirim were very active members of Turkish society. They were very successful in trade and they were vastly assimilated into Ottoman society and spoke Turkish.

Yakoviyim were the second different group among Sabbateans and because of their financial level they were represented middle stage of Ottoman society.

Konyoses were the third and last group which spoke Judeo-Spanish⁹ and they were the poorest among other groups, their belief was stronger than other groups and some of them still practice their own religious rites in Modern Turkey.

These three separate groups had their own traditions, they worshiped in different places and they even don't bury their corpse in the same cemetery. Kapancı People shaved their beards, Yakubiye people shaved their head and fanatic karakaşlar do not shave their beards or the hair.

Sabbateanists lived mostly in Turkish cities, Salonica, Izmir and Bursa and they had different cemeteries. Mostly Sabbateanist people preferred to live in the same district and they tried to keep their tradition and culture but after some period they also assimilated. Although assimilation they always kept their community structures.

Karakaşlar (Black brows) community cemetery is located in Uskudar Bulbul River Istanbul. Karakaşlar (Black brows) community is known more active and they were very sensitive to their cemeteries. The cemetery of Kapancı community is located in Nightingale Valley. Yakubiye people bury their dead in the cemetery which located in Macka. Kapancılar bought a separate partition in Ferikoy cemetery. Sabbateanists have very different form of burial, and bowls. The articles on the graves also show differences. The differences of Sabbatean cemeteries are Jewish

⁹ Judeo-Spanish is a dialect composed of a mixture of Spanish and Hebrew elements, which is still used as the vernacular and as a literary language by the Sephardim descendants of the Jews expelled from Spain and now scattered throughout Turkey.

<http://jewishencyclopedia.com/articles/8953-judaeo-spanish-language-ladino-and-literature>

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symbols, Kabbalistic symbols, and embroidery and acacia flowers on the graves. These symbols show difference between Muslim and Sabbatean cemeteries.

“Sakladım söylemedim derdimi, gizli tuttum, uyuttum” -“I did not say my grief; I kept them in a secret “this sentence is written on one Sabbatean grave in Uskudar. Mostly directions of the graves are not according to “Kiblah or Kibla”¹⁰ and on the graves is written to visitors don’t say Al-Fatiha¹¹ prayers. In Torah is written Messiah will come to where “nightingales sing the very next” because of this reason maybe Sabbateanists chose this cemetery.

Sabbateanists chose their names according to certain rules

1. Taking into account the volume of similarities in Hebrew and Turkey.
2. To take equivalent of the Old Testament’s name in Turkish and Arabic languages.
3. To combine Hebrew and Turkish silent letters.
4. Last names were chosen as a name in the next generation.
5. To take equivalent of Jewish names and surnames in Turkish Language.
6. Bringing additional suffixes (zade,-gil,-inn,-son) to the end of the existing names in Torah.

Principles of Sabbateanism

1. Protect your faith only to your single and unique creator, there is no other faith in outside.
2. Believe your real Messiah, he is descendent of David.
3. There is no savior except our King of Sabbatai Tsvi.
4. Do not say false oath in the name of God nor the Messiah, because his name was taken from God’s name.

¹⁰ The Arabic word Qiblah, or "Kiblah," refers to the holiest shrine of Islam
<http://hermetic.com/sabazius/kiblah.htm>

¹¹ Al-Fâtiha is the first sûrah (chapter) of the Qur'ân, and was one of the earliest portions of the Qur'ân revealed to the prophet Muhammad by the angel Gabriel.
<http://wahiduddin.net/quran/fatiha.htm>

5. Respect when you hear God's and Messiah's name.
6. In 16th Kislev¹² everybody should come together and they should speak about the secret and the belief of Messiah to each other.¹³
7. Do not be witness to lie, even there are not believers don't be witness of lie to each other.
8. Celebrate with great joy the 16th Kislev.
9. People should be kind to each other and you should spend the same effort for your friend as you spend for yourself.
10. Everyday read secretly Mezamer.¹⁴
11. Sabbatean was not allowed to wed with Turkish.

Holidays and vacations

Various days of the year they celebrate holidays, and there are 16 units each with a separate meaning. (Gövsä, Shabbataï Tzvi)

The most interesting Holiday is on March 22 is celebrated on the first day of spring "Lamb's Day" or "four Heart Day". This festival is unique to the night. This ceremony below the two men and two women with the provision is necessary to have married four people. Women with well-dressed and adorned with diamonds and the table clothes and meals should be also properly. After dinner, the lights turned out and certain time they stay in the dark. All children born on the occasion of this feast are known for having a kind of holiness.

¹² Kislev (יָסֵב) is the ninth of the twelve months of the Jewish calendar.
<http://www.inner.org/times/kislev/kislev.htm>

¹³ "Sabbatai Sevi I wait you" (in Judeo-Spanish) was a common prayer among Sabbateans who waited for their messiah near the watercourse. (Freely, John, The Lost Messiah, Viking, Londra, 2001,)

¹⁴ Mezamer is secret prayers of Shabbateans.
<http://www.tdksozluk.com/s/mezamir/>

Some Sabbateanists such as orthodox Jews, They keep the Sabbath (Saturday) exhibit and show a rigid attitude on the day of doing business.

Religious, Family and Social Life

Belief in God, Sabbatai and his successors

Donmehs believed that there is a God created the world and he is superior to others. According to Donmehs after God comes Shabetai Tsevi. After Shebatai, Osman Baba¹⁵ was the leader of the community and 63 people in the community declared him as a God. Osman's successors were called Khalifes.¹⁶

The Resurrection:

Resurrection of dead will rise from the day while all humanity will come under the ground and that day Donmehs will come to life again. They will unite together and will carry flags to the direction of Heaven. Cohen's family will carry a green flag but other families will have red-white flags.

There are many Sabbatean traditions which are similar today's Turkish traditions, we don't know exactly who influenced to whom but the most important point when I compared many traditions and holidays I realized that there are also big differences among them. In the next paragraphs I will try to compare some important traditions between both nations.

Circumcision-Mitzvah

Circumcision tradition was very important for Sabatai and Turkish people and they have different dates for Circumcision. According to Donmehs tradition children should be circumcised

15 Berechiah Russo also known as Osman Baba founded the Konyoses (Karakaslar) group.
<http://www.estanbul.com/karakas-kolunun-kurucusu-osman-baba-baruhya-russo-kimdir-13541.html>

¹⁶ Khalife or The Caliph is Arabic word which means "successor" or "representative".
http://www.burjkhalifahtower.com/khalifa_caliph.html

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in their two or three years but According to Turkish people this age should be six or seven. Before circumcision Sebatai people used to go to Khalife. Before Circumcision child had to kiss Khalife's hand. During the circumcision ceremony they always read prayers in Hebrew language.

Engagements and weddings:

Donmehs had engagements usually before the children were born. This tradition still exists in some regions of modern Turkey. According to this tradition if two women from the community are pregnant and if the children have different sexes in this case parents of the children make agreement between them and when children become three or four years old this agreement becomes valid. During the Engagement ceremony groom's parents bring holy bracelet for bride which is the symbol of Shabetai Tsevi and Osman Baba.

Besides this virginity of girl was very important for Donmehs which is also very similar to Turkish traditions.

Deaths:

Except some insignificant differences Donmeh's funeral ceremonies are still exist in Turkish society. As Turkish people Donmehs also read a prayer if someone is in a deathbed. After his/her death during the seven days Donmehs mourn and in the 40th day of death they again gather together and read prayers for dead. The anniversary of the dead is very important for Donmehs and even today for Turkish people and they come together in that day for visiting his/her grave and praying.

Donmehs in the field of Education

Donmehs normally were the group which hid their origins and demonstrated themselves like Muslims on the other hand because of protecting their own beliefs and transfer these beliefs to future generations they took care of establishing their own educational institutions. Westernized education played essential role in this change. Following the opening of the French-based

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Alliance Israelite Universally schools in Salonica, different communities competed to establish schools offering a Western education. Sabbateans excelled as educators. The new schools established by Sabbateans in Salonica included Feyz-i Sıbyan, Terakki (a Kapancı school that would reemerge as Shishli Terakki Lisesi in Istanbul), Feyziye (a Karakaslı school that became Isık Lisesi in Istanbul) and Feyzi Ati (a Yakubi school that became Bogazici Lisesi in Istanbul).

Mustafa Kemal Atatürk, the first president of the Republic of Turkey, was himself educated in a Sabbatean school in Salonica run by the well-known educator Semsî Efendi. Besides Educational institutions in Salonica they established also major educational organizations in Istanbul and Izmir. Foremost among these schools was Feyziye School in Istanbul. The main purpose of Feyziye School was to entangle Muslim and Donmehs children due to protect their own beliefs.

Adaptation process in Turkey

Young Turks Revolution in 1908

At the end of nineteenth century, Donmehs had become more powerful in Salonica society; they were very active in government services, as well as in trade, in education, and the press. In the 1880s, young Sabbateans established a journal called Goncaı Edeb, in which they argued in favor of a secularist world view and challenged the conservative older generation. Actually these ideas in that time were very popular in Turkish young and secular society. Sabbateans gave a particular importance to the issue of education and it was their main distinguished difference than Jews and Muslims. Because of all these features, Sabbateans strongly supported the 1908 Revolution and the Young Turk.¹⁷ Sabbateans played important roles in the first government of the Young Turks in 1908. During the revolution in 1908 Salonica were called metaphorically "Balkanların Kudüs'ü" (Jerusalem of the Balkans") because of Sabbateans.

Although Young Turk group supported Sabbateans, they also had fears about Donmehs that is why they tried to assimilate this group.

¹⁷ The Young Turks in Turkish: Genç Türkler (plural), were a Turkish nationalist reform party, favoring reformation of the absolute monarchy of the Ottoman Empire.

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For example: The marriage in 1915 of the progressive journalist Zekeriya Sertel to a young Sabbatean woman, Sabiha Derviş Sertel ¹⁸ was supported by the Young Turks' Committee of Union and Progress as a sign of the changing times.

Establishment of the Turkish Republic in 1923

With the establishment of the Turkish Republic in 1923, an inhabitants exchange took place between Greece and Turkey. In that period, Sabbatean families moved to Turkey and especially to the multi-ethnic and rich districts of the city of Istanbul. The assimilation of the Sabbateans, which began in the Young Turk period, quickened under the Turkish Republic.

Dönmehs strongly supported the Republicans, pro-Western reforms of Atatürk that tried to limit the power of the religious groups and to modernize the society. In particular, members of the Dönme were active in establishing trade, education, industry, and culture in the emerging Republic of Turkey, partially due to the prominence of immigrants from Salonika in the early Republic years. Işık University and Terakki schools were originally founded by the Dönme community in Salonika but stopped their relationship with the Dönme after their move to Istanbul.¹⁹

According to Sabbateans rules Donmehs must to marry with only and only other Donmehs , to marry with strangers were forbidden but marriages and assimilation began at the end of 19th century and continued until the end of 20th century. Young Turks and Modern Turkish Republic ideas played very important role in the assimilation process but it does not mean that they forgot and refused their own identity. This is still a questionable topic.

The major event brought Sabbateanism into public view in Republican Turkey is Karakaslı Rüşdü. Rüşdü Bey, who belonged to Sabbatean Karakas group appeal to the Parliament in 1924

¹⁸ Sabiha Derviş Sertel (1895, Salonica — September 2, 1968 Baku) was the first professional female journalist and one of the first feminist writers in Turkey with Donme ancestry. Educated in a progressive high school, Sertel began writing essays at the age of sixteen on women's rights and social issues. In 1915 she married Zekeriya Sertel, also a famous journalist in Salonika and Istanbul. She worked for the newspaper "Tan" and the magazine "Görüşler". http://wn.com/Sabiha_Sertel

¹⁹ Neyzi, Leyla (2002) Remembering to forget: Sabbateanism, national identity, and subjectivity in Turkey.

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with the documents that Donmehs are not Muslims , He declared that they are belong to Judaism and they are Jewish. According to Rüşdü Bey it was Turkish Government's mistake to accept Donmehs like a Muslims from Salonica. This event that time brought Sabbateans into the public view and they were scared from an official investigation that is why many documents were destroyed during this period.

During World War II, the Turkish government instituted a new tax, Capital Levy. This tax was for non-Muslims and in that period it was very hard to pay this tax. Except Capital Levy there were other dangers to Sabbateans that is why with the goal of protecting their children, they chose to deny their heritage even within the family, and to encourage mixed marriages.

After establishment of The Republic of Israel, Sabbatean discussions again were brought into public view by some writers but it was not so huge stream and luck of the evident and documents, Turkish media did not give more attention to this topic again.

In 1990s Shabbatean identity was resurrect by Ilgaz Zorlu, who gave his Hebrew name as Shimon Tzvi and claimed he is a descendant of Shabbtai Tzvi's brother, on his mother's side. Ilgaz Zorlu is the only one who applied officially to Turkish Government because of his Sabbatean identity, till him nobody did such act. Therefore the official numbers of Sabbateans in Turkish archives is one.²⁰

In 1998, Zorlu published a book with the title "Yes, I am 'from Salonica.'" With this challenging title, he requested to people of Sabbatean heritage not to deny their ethnic/religious identity. According to Zorlu some community members accused him that he wants to be second Karakaslı Rüşdü. Zorlu says that in some cases he understands the fear of community because the danger from Anti-Semite groups and discovering of community made it more difficult for individuals of Sabbatean heritage to publicly discuss their identity.

Zorlu applied to Beth Din (rabbinical court) for recognition of his identity but a Beth Din refused to recognize his Jewish identity without a formal conversion. He claimed to have converted in

²⁰ Due to secrecy, mixed marriages, and the fact that Sabbateans are officially Muslim, it is difficult to estimate the number of individuals of Sabbatean heritage in Turkey. According to Itzhak Ben Zvi (1963), Sabbateans numbered 15,000 in 1943. Saban (1988–1991) concurs with this view. Gad Nassi (1992) gives an estimate of 40,000– 60,000, while Zorlu claims (1998) there are as many as 100,000.

Neyzi, Leyla (2002) Remembering to forget: Sabbateanism, national identity, and subjectivity in Turkey.

Israel and then filed a lawsuit to change his religion from Islam to Judaism in his registry records. A Turkish court then ruled in his favor.²¹

Modern Turkish Sabbateans

Israel's second president (1952-1963) the historian Itzhak Ben-Zvi (1884-1963), mentioned "The Sabbateans of Salonica" in his "The Exiled and the redeemed" book. In this book he writes about Sabbateanist man Ismail Eden who came from Salonika and settled in Izmir. According to Ismail Eden Sabbateanist movement now is a historical movement and it assimilated in Turkey although there are still some unofficial Sabbateanists.

As we know before establishment of Turkey (1923), Sabbatean groups were divided into three main groups but after secularist idea and assimilation forced them to forget their own identity and to unity under one umbrella secular Kemalizm.²² Although assimilation process was going very speedy, some Sabbatean groups became modern Turkish citizen with preserving their own identity and belief inside themselves.

The Yakubi group assimilated and accepted Turkish tradition and identity very quickly, in this process the role of high taxes were very important. Today people from this group do not have enough information about their Sabbatai identity and they themselves do not want to speak about it, they accept themselves like a real Turkish people.

As I mentioned above Karakasli group was the strongest believers and even during assimilation process they could preserve their own belief. Today in Modern Turkey Karakasli group is still exist and because of historical fears and today's life conditions, they try to be silence. Later I will speak about today's fears. Ilgaz Zorlu author of the book "Yes I am from Salonica" mentions in his book that Karakasli group is the most loyal group among the other groups and because of them Sabbatean philosophy is still exist.

²¹ <http://www.newworldencyclopedia.org/entry/Donmeh>

²² The ideology promoted by Mustafa Kemal (Atatürk) and his associates after the creation of the Republic of Turkey or also known as the "Six Arrows, is the principle that defines the basic characteristics of the Republic of Turkey. <http://www.answers.com/topic/kemalism>

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Historically Kapanci families were between secularism and their own belief Sabbateanism , after many years of assimilation process they are so far in the same situation. Today some Kapanci individuals try to find and research their own identity.

Ilgaz Zorlu (1998) mentions in his book that a fear of the outside world and today's Turkish society and a belief in the need to protect family members has resulted not to speak totally about their own identity . That is why today is very difficult to discuss Sabbatean identity with people who himself rejects this identity.

Since 2003 Turkey is ruled by religious government and they try to do some remarkable changes in Turkey. Last few years Sabbatean discussion is very popular in Turkish media. Sabbatean people are shown as enemy of Modern Turkish government and people. On the other hand there are opposite group which think Sabbatean people played very important role in establishment of Turkish Republic and they are already assimilated among Turkish people.

Turkish professor Yalcin Kucuk²³ sometime ago prepared the list of popular Sabbatean people in modern Turkey. This list came into Turkish public view very speedy and still there are many questions if those people are Sabbatean or not. I will try to give some important and very famous examples from that list. According Yalcin Kucuk Sabbateans don't want to accept their own identity because they don't want to reveal themselves.

According to him: Tansu Çiller (Turkish Prime minister 1991), Rahsan Ecevit (the spouse of the late Turkish politician and former Prime Minister Bülent Ecevit), Kemal Derviş (Turkish economist and politician), Sami Kohen (journalist), Cem Boyner (the founder of New Democracy movement), Naim Talu (Turkish Prime Minister 1973-74), Ilker Basbug and other popular politicians, artists, composers, University directors have Sabbatean roots.

Among all these names Ilker Basbug today is very popular in Turkish media and also in public because Ilker Bashbug was the 26th Chief of the General Staff of Turkey and nowadays he is detained and accused of leading a terror organization and conspiring to bring down the Turkish government. According Turkish journalist Nazli Ilicak, Bashbug repealed all former websites which had real information about Sabbateans.

²³ http://en.wikipedia.org/wiki/Yalçın_Küçük

Conclusion

In this article, I have spoken about Sabbatean traditions and their similar points with Turkish traditions, their adaptation process and during this process their active role in establishment of modern Republic of Turkey. Today third generation of Sabbateans lives in Turkey, they believe that they have own Turkish identity but on the other hand family traditions and other facts force them to research their real Sabbatean identity. This is fact that many Sabbatean background people work in good and high positions in Turkey and because of their work and fear is that they will be viewed as “outsiders”, they prefer to keep silence.

I would like finish with Moses Mendelssohn’s words: to be a “Jew in the home and a German in the street”²⁴, or rather in this context “to be a Muslim on the street and a Jew in private”.

Shabetai Tsevi



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²⁴ <http://www.avrumehrlich.net/sabbatean.htm>

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- STV, October 1, 2000, "Judaism and Sabbateanism in Turkey", Presented by Unal Inanc, Guest: Prof. Dr. Zekeriya Beyaz.

²⁵ This film, produced in France, only the first names of interviewees are provided in order to protect their privacy (Blumental and Grosman 1992).

SOME BOOKS ABOUT SABBATEANISM IN TURKISH

Dönmeler Adeti - Tradition of Donmehs

Ahmed Safi - M. Ertuğrul Düzdağ

The well-known writer Ahmed Sâfi Bey (1851—1926) in 1879 was a first Secretary of Salonica Army and that time he made a research work about Donmehs who were major community of this city. This work is the oldest source about Donmehs in Turkish language. The popular work published and reprinted second time by Ertuğrul Düzdağ in modern Turkish language.



Dönmeler (Sabatayistler) Tarihi - The History of Donmehs

Prof.Dr. Abdurrahman Küçük

The traces of societies and nations on their history always, even after centuries attract people's interest and some of them are the major research subjects of scientists. Donmehs or Sabbateanism is the one of these subjects. This event appeared among the Jews, in spite of this Sabbateanism is not only limited with the Jewish community.



Evet, Ben Selanikliyim (Yes I am from Salonica)

Ilgaz Zorlu

This book is the First-hand information about Donmehs. Ilgaz Zorlu founded Zvi Publishers in 2000 and sought recognition as a Jew, but a Beth Din (rabbinical court) refused to recognize his Jewish identity without a formal conversion. He claimed to have converted in Israel and then



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filed a lawsuit to change his religion from Islam to Judaism in his registry records. A Turkish court then ruled in his favor.

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