

The SCRIBE

JOURNAL OF BABYLONIAN JEWRY

NO. 10-VOL. II

PESACH 5733

MARCH-APRIL 1973

Peace is not enough

In the search for a *modus vivendi* in the Middle East peace must not be an end but the beginning of a closer relationship among the various nationalities of the region.

When peace comes, those Arabs who will be party to it will have realised that the destruction of Israel is impossible, that the dream of an Arab empire from the Atlantic Ocean to the Persian Gulf and beyond is gone for ever, and that the Middle East must be built up as a multi-national society for the benefit of all concerned.

Peace is not enough. We seek a partnership in the Middle East in order to restore to the region its historic and rightful place in the forefront of human society.

A reminder of past Jewish-Arab successful co-operation, and a pointer to the future, is the picture on page 3, of the Baghdad Chamber of Commerce 35 years ago when it had an equal number of Jewish and Moslem directors as well as a Moslem president and a Jewish president.

In fact the Moslem conquest of Iraq in 640 was at the invitation and with the assistance of Babylonian Jewry which numbered over a million at that time. Since then, Jews and Arabs often worked hand in hand to mutual advantage. In such a partnership there is room for all the other elements that make up the varied population of the Middle East ●

Capital Punishment

In abolishing capital punishment modern society takes the view that no one, not even the state, has the right to kill. But society did not take into consideration the terrorists who would try to free their fellow criminals. The cold-blooded murder by Black September in Khartoum of two American and one Belgian diplomats in an attempt to free Robert Kennedy's convicted murderer, shows that while Sirhan Sirhan lives on, three innocent people have died for him. Innocent lives will continue to be endangered in similar attempts to free criminals held in prison.

While society may not have the right to kill, it has the duty to do so to save innocent lives. This can only be done by the restoration of capital punishment. It is gratifying to note that President Nixon is taking effective measures in this direction.

It is noteworthy that in the Hebrew judicial system of the Old Testament there was no provision for imprisonment. An offender was fined, corporally punished, banished or executed, the last being done in extremely rare cases. Prisons, besides being wasteful, have not proved their usefulness.

It is likewise surprising that the world community does not find it necessary or possible to bring to account a person like Gaddafi who openly pays millions to terrorists. Civilized nations must have the courage to strike at any country that finances or harbours international terrorists ●

Iraq's "Mafia"

News has been filtering from Baghdad of the kidnapping in broad daylight, and possible subsequent murder, of the Kashkoosh family and other persons by secret service agents. This underlines the reign of terror to which Iraq's Jewish and other citizens are subjected. The situation becomes more alarming when Iraqi government leaders claim ignorance of these arbitrary and barbarous acts of the secret police. Jews should leave Iraq at the first opportunity. To those who stay on for business reasons we say that it is forbidden, according to the Talmud, to make money by risking one's life ●

Do it yourself!

At the 75th annual British Zionist Conference Mr. Navon, Deputy Speaker of the Knesset, stressed the primary importance of Aliyah and the duty of every Jew to think of going to Israel. He also stated that Israel has now become self-sufficient in fruits, vegetables and most other foodstuffs.

Why can't Israel also be self-sufficient in babies; why can't Israel produce its own children? (The article on page 4 deals at length with this problem.) ●

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JOSEPH-VICEROY OF EGYPT *by P. S. Gourgey*

Now there arose a new king over Egypt, who knew not Joseph (Exodus 1:8)

These words heralded the sequence of events culminating in the Passover story, the Exodus from Egypt and the deliverance of the Hebrews from slavery into freedom, thus ushering in the most dramatic and significant epoch in Jewish history. (That the attainment of Freedom is the central aim and aspiration of all subject nations has been amply evidenced by the emergence to sovereign independence and the assertion of their national identity by over 60 nations since the Second World War, itself a war for freedom against history's worst tyrant, Hitler.)

One aspect of Joseph's many-sided career was his role as the duly appointed viceroy, or grand vizier, of Egypt over 3,000 years ago in a period of great crisis for that country, which he had indeed foreseen. The Passover story is not complete without reference to his deathbed wish that his bones be carried to the land of his forefathers, Eretz Israel, which wish was eventually fulfilled by Moses.

FAVOURITE SON

Rachel, the most beloved wife of Jacob, had difficulty in bearing children but subsequently bore him two sons, Joseph and Benjamin. "Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours." (Genesis 37:3) The ensuing narrative is well known in its salient aspects; of Joseph's dream about his brothers' sheaves bowing to his own, and also of "the sun and the moon and eleven stars" bowing to him; of the jealousy this aroused so that, when, at his father's bidding, Joseph went to his brothers at Dothan, they first cast him into a well and later sold him to a caravan of traders who in turn sold him to Potiphar, Pharaoh's captain of the guard.

The narrative continues with Joseph ministering to Potiphar, successfully carrying out his duties and being appointed overseer over Potiphar's house; with Joseph refusing to be seduced by Potiphar's wife (which later earned him the title of "hatsaddik", the righteous one), her false accusation against him resulting in his being thrown into gaol; with his interpretation there of the dreams of Pharaoh's butler and baker and, eventually, of the former telling Pharaoh about Joseph when Pharaoh's wise men failed to interpret the significance of his dreams about seven fat cows being devoured by the seven lean cows. Under Divine inspiration Joseph foretold "the seven years of great plenty" preceding the "seven years of famine" and the need to have the food "be for a store to the land against the seven years of famine". Pharaoh conferred on Joseph, "a wise and discreet man", the highest office in the land in order to deal with the crisis.

VICEROY'S DUTIES

Joseph reported directly to the king; supervised his personal estates as "the Great Chief in the Palace"; received Pharaoh's signet ring as a token

of authority and had the gold chain placed about his neck; rode in the chariot of Pharaoh's second-in-command; acquired an Egyptian name, Zaphenath-Paneah; married Asenath, daughter of the high priest of On, or Heliopolis, and performed the functions of the high office known as "Overseer of the Granaries of Upper and Lower Egypt".

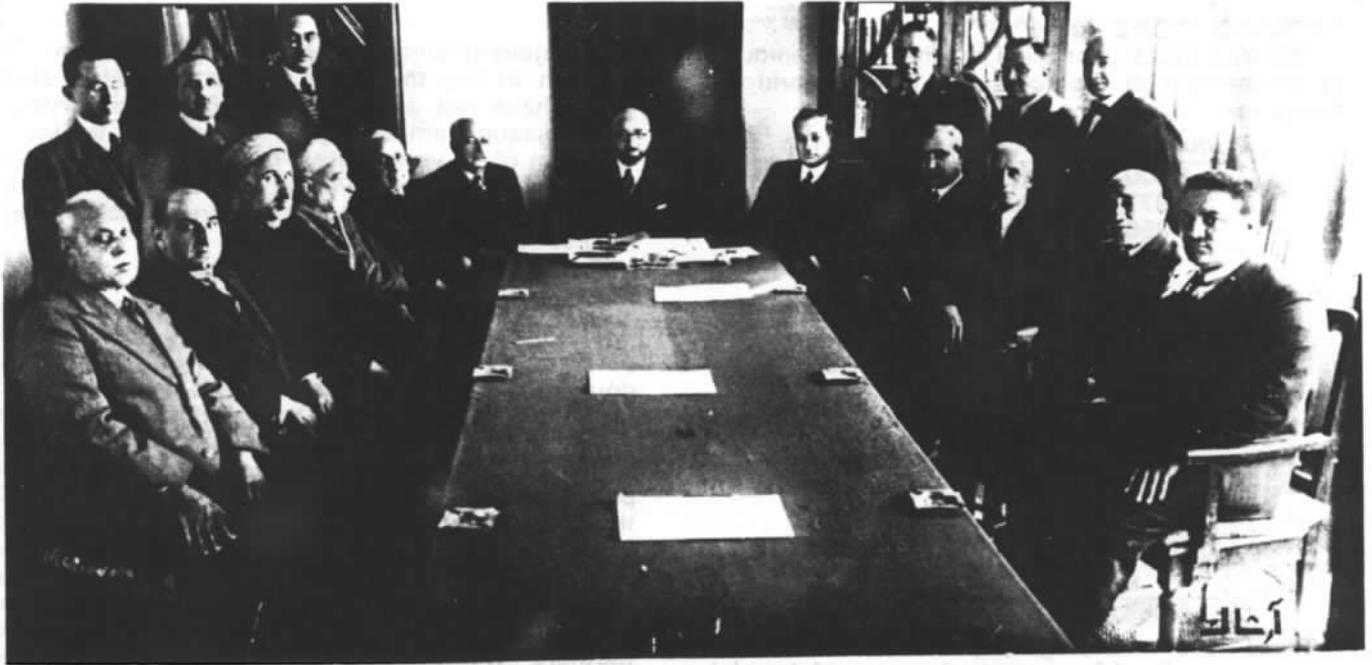
Apart from the relations with his family who came to Egypt, under pressure of the severe famine in Canaan, the rest of the Joseph story is mainly taken up with various administrative measures wholly unrelated to the fortunes of the Israelites. Joseph secured for the crown the silver and livestock that the people possessed, as payment for rations supplied. Next, he nationalized the farmlands except for those held by the priests, and imposed a land tax of one-fifth of the produce of the soil (see Genesis 47:13-26). The biblical narrative is intended to emphasise the great indebtedness of the crown to Joseph and hence the base ingratitude of the later Pharaohs.

COMPENSATION PRECEDENT

Joseph's initially harsh treatment of his brothers who came to him for food and his request for his younger brother, Benjamin, his subsequent kindly treatment of them resulting in the advent of his father Jacob in Egypt, happy to be reconciled with his beloved son, and the settlement of the Hebrews in Goshen at the invitation of Pharaoh, of the Hyksos dynasty, a different one from that of the Exodus, are significant landmarks in the story. At the time of quitting Egypt, the Hebrews received from their neighbours "jewels of silvers and jewels of gold, and raiment" as parting gifts in goodwill and it is interesting to note that "the Talmud records a formal claim for indemnity put forward by the Egyptians before Alexander the Great for the vessels of gold and silver which the Israelites had taken with them at the Exodus! The Jewish spokesman, however, had little difficulty in proving to Alexander that, if any indemnity was to be paid, it was the Egyptians who were the debtors, seeing that they had enslaved and exploited the Israelites for many centuries without any pay for their labours."

"The extraordinary career of Joseph, as related in Genesis, provided a vast amount of material for the aggadists who utilised the biblical story to emphasise various social, religious and political ideas. Joseph's steadfastness in the face of temptation, his filial love for his father, his loyalty to his family and his conduct in high office became favourite object lessons in rabbinic homiletics. To some extent Joseph's adventures in Egypt were symbolic of Israel's fate among the nations and of the frequent change of fortune characterising Jewish history."

One may add that the traditional blessing of sons on Sabbath (on Friday night) comparing them to Ephraim and Menasseh, the two sons of Joseph, is because they resisted "the fleshpots of Egypt" and remained true to their Jewish heritage. Thus is the story of Joseph, one of the most celebrated of our ancestors, and revered in Christian and Islamic art and literature as well, carried on in our days ●



أعضاء المجلس: في المقدمة السيد محمد جعفر آل أبي التمس رئيس الغرفة الاول والى يمينه السيد ابراهيم حليم معلم اسحق الرئيس الثاني
 والاعضاء السادة صبيون عمودي ومحمد الحاج خالد وعبد الرزاق قدوري ويوسف موشي ورحمين مصري . والى يساره السكرتير
 السيد محمد كامل الحصري والاعضاء السادة حضوري مير لاوي وعزرا العاني وصالح اليشاع ويعقوب مكي
 كواشون : من يسار الرئيس السادة محمد جعفر الشيبني و ابراهيم الشاندر وحسني شعلوب وعن يمينه السادة محمد فهد آل حوز
 ومير باقر عمري معهود سكرتير الغرفة .

Board Members of the Baghdad Chamber of Commerce, January 1938. Among them: Rahmin Musry, Joseph Moshi, Sion Aboudi, Abraham Hayim, K. M. Lawee, Ezra Ani, Saleh Elisha, Jacob Mukammal, Heskell Shemtob, Meir Basri (Asst. Secretary).



Dr. Albert and Aida Hakim who recently arrived from Baghdad celebrated the wedding of their daughter Amanda to Mr. Ezra Ellis. Above is a group picture taken at the Dinner and Ball given at the Piccadilly Hotel.

THE LAND OF ISRAEL FO

ארץ ישראל בשביל עם ישראל

The land mass controlled by the Arabs amounts to ten percent of the total area of the world and comprises:

Square miles	Country
1,200,000	Arabia and Hijaz
977,000	Sudan
856,000	Algeria
810,000	Libya
386,000	Egypt
180,000	Morocco
117,000	Southern Yemen
82,000	Oman and Muscat
45,000	Tunisia
40,000	Trucial States
8,000	Qatar
172,000	Iraq
70,900	Syria
30,000	Jordan
5,800	Kuwait
4,300	Lebanon
5,058,000	Total

These have an average population density of 20 per square mile. In contrast, the area of Israel is 8,050 square miles with a density of 400 persons per square mile. On a per capita basis the Jews should get at least 300,000 square miles, equivalent to the area of Iraq, Syria, Lebanon, Jordan, Israel, Kuwait and Sinai. Yet, in spite of the present immense disparity, the Arabs still covet the tiny area that is Israel.

It is true that Arab lands consist of large areas of desert but so also does Israel. All this desert did not happen by chance or accident but is the result of centuries of Arab neglect of the land—the destruction of trees and vegetation, which resulted in the erosion of the topsoil, the evaporation of moisture and drying of rivers—factors that bring about desert conditions. The Arabs have been more than compensated for their water shortage by an immense oil wealth to such an extent that a wit has observed that in one filling station in Kuwait you pay for the water but the petrol is free!

On the other hand Israel has no oil as well as a shortage of water and has to collect every drop of water and direct it where it is needed by the National Water Conduit System, plant millions of trees, protect the topsoil by alfalfa grass and a new variety of eucalyptus trees that needs very little water (with a noticeable improvement in the climate) and grow with tender care the orange, the melon and the cucumber to eke out a living from the land. Israel is vigorously engaged in rolling back the desert from her midst.

But even the tiny piece of land that is Israel is mainly not in Jewish ownership. Of the 8,000,000 dunams that are cultivable or built up,

- 2,250,000 belong to the State
- 1,250,000 belong to JNF and PICA
- 4,000,000 belong to Arabs
- 500,000 belong to Jewish individuals,

a shocking state of affairs. The magnitude of this nightmare can be appreciated by the fact that the

Israel government is seeking authority from the Knesset to pay the Arabs of East Jerusalem alone (who have not even accepted Israeli citizenship) compensation amounting to 300 million dollars in the form of 15-year interest-bearing bonds for some of their lands taken over by the State. It must be remembered that the Arabs acquired much of their land at the time of the Mandate.

POPULATION PATTERNS

If we examine the population structure of Israel we find that the net natural growth of the population per annum is 1.7 percent for the Jewish section and double that, i.e. 3.4 percent, for the non-Jewish section. The low birth rate among Israeli Jews is not due to a lack of trying but to a high rate of abortion which is tolerated by Jewish religious law. Compared with a natural increase of 40,000 in 1970, there were also 40,000 abortions. This number of abortions explains entirely the discrepancy between the Jewish and non-Jewish birth rates. It means that in the words of Chief Rabbi Dr. Jakobovits, "one million sabras have been smothered to death in their mothers' wombs since the establishment of the State". This is based on official figures; the full extent of abortion and birth control is much greater. There is something wrong in a society where only the poor can breed and rear large families and the rich and professional classes refuse to have more than two children. One explanation is that lack of national security inhibits to a great extent the propagation of the race.

To make up the population deficit Israel clamours for new immigrants at a tremendous cost to the hard-pressed Israeli economy as it is estimated that each new immigrant costs £10,000 to absorb. Even so, the sources of immigration are fast drying up. By swallowing up the communities of the diaspora one after another, is Israel then destined to be, God forbid, the graveyard of the Jewish people? The Arabs and anti-Semites are working hard to this end. (In a different way, an enterprising businessman was planning to sell burial plots in Israel to American Jews but this was frowned upon by the Israel government.)

A recent demographic survey by the Finance Ministry and Central Statistics Bureau predicts for 1997 a Jewish population in Israel of 4.3 millions and an Arab population in Israel and the occupied territories of 4.1 millions. By the turn of the century the Jews could well be a minority in their own land. CHIEF RABBI JAKOBOVITS GIVES THE FOLLOWING ADVICE TO THE ARABS: "IF OUR ARAB COUSINS HAD SENSE, THEY WOULD SIMPLY FOLD THEIR HANDS AND WAIT." This is precisely what they are doing, while keeping the pot boiling. Is it surprising then that the Arabs refuse to make peace with Israel?

THE IMPLICATIONS

Are the implications of the land ownership problem and the population problem that, having fought heroically for 25 years and miraculously clinched survival from the jaws of near-defeat to secure the

THE PEOPLE OF ISRAEL *by EXILARCH*

Land of Israel, the Jews will be unable in the long run to consummate their victory and that the continued settlement of the Jewish people in Israel will depend on the benevolent disposition of Arab landowners and on a race between the Jewish and Arab birth rates? Have the Children of Israel come to find the Promised Land already mortgaged to the Arabs? Do we still have to redeem the Land of Zion dunam by dunam? If the Mandate had registered every foot of land in the name of a few individuals, would it then be impossible to dislodge them? Nothing can be more absurd.

THE LAND OF ISRAEL FOR THE PEOPLE OF ISRAEL. This was always the slogan used to attract the Jewish people to their ancient homeland. Private ownership of land must be subordinated to this principle. Land, especially in Israel, is what the struggle is about and all title to land must be subject to the superior title of the nation. To a less critical degree this also goes for all peoples and countries. The recognition of absolute private ownership of land is wrong. It is the denial of the natural rights of other individuals. If carried to its ultimate conclusion it would mean that any one human being, could he concentrate in himself the individual rights to the land of any country, could expel therefrom all the rest of its inhabitants; and could he thus concentrate the individual rights to the whole surface of the globe, he alone of all the teeming population of the earth would have the right to live.

It is absurd that a nation has to buy up a whole country from private landowners for by applying land value taxation in Israel and the West Bank on Jews as well as Arabs the Jewish people can have full access to the benefit of their land. Land represents the untapped wealth of Israel and the heavy taxation of land would enable the Israel government to achieve its political objectives. At the same time the immense revenue from land taxation could be applied towards a constructive population policy. The land taxation proposal is not directed against the Arabs but the fact that 40 percent of Israel's usable land belongs to absentee Arabs highlights the problem. How can the Israeli government apply the immense revenue from land taxation in a constructive way?—Through the Jewish Agency. Since the establishment of the State the Jewish Agency has been pouring into Israel not only people but also vast sums of money amounting to 3,000 million dollars which were mostly spent on housing, education, social welfare and agriculture settlements. **WE COME AS SETTLERS—NOT AS CONQUERORS. WE COME TO POUR MONEY—NOT TO EXPLOIT. WE COME TO BUILD—NOT TO DESTROY. WE COME TO REVIVE—NOT TO KILL. WE COME IN PEACE—NOT IN WAR.** Israel should repay the Jewish Agency 50 percent of its past and current spending and this would enable the Agency to expand its programme, finance a campaign to "Raise a Child in Israel" and pay adequate bonuses to large Jewish families. This is quite different from Israel's intention to find millions of dollars to pay compensation to a few Arab landlords.

Absolute private ownership of land is a robbery of the nation and this is most manifest in the case of Israel where a nation returns to its ancient homeland. It is not merely a robbery in the past; it is a robbery in the present. Because I was robbed yesterday, and the day before, is it any reason that I should be robbed today and tomorrow? Any reason to conclude that the robber has acquired a vested interest to rob me?

If the Land of Israel belongs to the People of Israel why continue to permit private landowners to take the rent or compensate them in any manner for the loss of rent? Land taxation is the answer and is in full accord with the teachings of the Torah which commands that land must not be sold in perpetuity for the land is the Lord's and we are only visitors and sojourners on this earth. This system which is applied, in a fashion, on JNF lands should be applied generally. Land taxation is the only way to get around the Arab practice of not selling land under any circumstances. Everywhere in Israel there are large pockets of Arab lands which represent a potential threat to Israel's survival. The present capital gains tax is ineffective as long as the Arabs are determined not to sell their land.

ISRAEL'S DEMOCRACY

The present democratic system of government in Israel is not suited to the country's needs and welfare. The Israelis have come from many lands. They have conflicting views on religion, socialism, relations with the Arabs. The system has apparently worked well so far but it is often stated by cynics that without the Arab threat, Jews would soon be at each other's throat. In such a set-up it is possible to envisage, even highly likely, that a day might come when a few Arab members of the Knesset would be in a position to control the balance of voting on many vital issues. In tight situations some factions would try to court Arab support to push through some legislation. Such is the present state of affairs in Canada where the Liberals and Conservatives have equal votes and control is in the hands of the few Democrats. This must not be allowed to happen in Israel. Israeli democracy in its present form only serves the Arabs, for democracy is only suitable for a homogeneous society. (For instance, democracy cannot be made to work in Northern Ireland where the population is sharply divided between Protestants and Catholics.) As a first step, the proportional representation system must be changed for more stability by moving some way towards the constituency system, by means of a second chamber or by means of the American presidential system, or even perhaps through a constitutional monarchy.

THE EXTERNAL CHALLENGE

All these are essentially internal problems for Israel. The State would still need a healthy level of population to face the ever-present external threat from the Arabs. Furthermore, there is no doubt that this Arab menace is itself the factor inhibiting the natural Jewish population growth, restraining many

continued on next page

Extracts from an address delivered by Mr. Harone M. Kattan on Sunday evening, 18 February 1973 at the Spanish and Portuguese Sanctuary, Montreal, on the occasion of the memorial-protest rally for the Jews who were arrested in Baghdad and whose death at the hands of the Iraqi authorities has been rumoured.

Worthy Rabbis, Ladies and Gentlemen.

Once again, we assemble in this Sanctuary in sorrow, and in anger. Once again, from a country which to many of us here this evening was "our home and native land", from that country we hear, through thick prison walls and through tight censorship, the tragic and heart-rending cries of brothers and sisters in anguish and distress.

Once again, the United Nations Charter on Human Rights is trampled arrogantly under foot, and once again the champions of Arab causes conveniently turn their heads the other way.

The names of the victims of this latest outrage are:—

YAACOOB ABDUL AZIZ
DR. EZRA KHAZZAM
AZOORI SHAMASH
SHAUL REJWAN
YAACOOB REJWAN
VICTOR ABU DAHOUD
SALIM SADKA
NAJI CHITAYAT
SHAUL SHAMASH

The formula at Qasr-el-Nihaya prison is consistent: daily sessions, each lasting several hours at a time, of beatings and torture, physical humiliation and degradation, on and on, until the victim is finally broken in both body and spirit, and he pleads for death to end it all.

What a sad ending to a great historic past! A once-flourishing Jewish community whose feet were deeply embedded in the soil of Iraq, a community which for hundreds of years was a beacon of Jewish enlightenment and learning, flashing its bright rays to many parts of the Diaspora, while at the same time contributing to the economic life of the country which was its home.

A community of 150,000 just 20 years ago and today numbering only 400 souls.

AS A CANADIAN SUBJECT, AS A FORMER LOYAL CITIZEN OF IRAQ, AS A MEMBER OF THE HUMAN FAMILY, PLEADING FOR OTHER MEMBERS OF THE HUMAN FAMILY, I DEMAND FAIR TRIAL OR IMMEDIATE RELEASE FOR THESE JEWS ●

OCCUPIED TERRITORIES

Mrs. Golda Meir recently asked a Russian immigrant what he thought should be done with the "occupied territories".

"Liberated territories should be kept but conquered territories should be returned", was his reply.

"Which are liberated and which are conquered?" Mrs. Meir further inquired.

"The Golan Heights, Gaza, Sinai, the West Bank, are liberated territories and should be kept. Rumania, Bulgaria and Hungary are conquered territories and should be returned."

sections of the diaspora from considering settling in the Middle East, and straining the limited resources of the country. By solving all these problems Israel could achieve the breakthrough needed to transform the stalemate in the Middle East and carry it to greatness, prosperity and peace.

The Babylonian sage Hillel the Elder who went up to Jerusalem in 100 BCE at the age of 40 and started the Mishna, taught,

If I am not for myself who will be for me?

And being only for myself, what am I?

And if not now, then when?

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BAGHDAD ECHOES

by Olga Somech Phillips

A pleasant gathering of Baghdad Jews at their club in Kensington revived memories of a sentimental past.

Arabic floated through the air, and I realised that though I had heard my father's native language in small portions, memories crowded in on hearing it again.

Over half a century ago my Anglo-Jewish mother had a theory that father did not encourage us—herself, my sister and me to learn it, as he wanted to keep his language a secret to himself. But various people came at different times from Manchester to our Southport residence, and strains of Arabic resounded through the home; it gave me the impression that the air was electrified.

Particularly I recollect the brothers and wives of my late aunt by marriage; she was Charles (Saleh) Somech's wife (née Fortunée Shohet). Her brothers, Sasson and Fred, had both married into Damascus families called Addis—but the sisters-in-law were no relation to one another. The eldest brother, Joseph, had married a charming lady from Tunis—Yvonne Shamler. If my memory serves me correctly, the youngest one, Selim, was married to a lady from somewhere in Europe. Aunt Fortunée's sister, Rose, had married a Somekh (spelt with the original "k"). Their gentlemanly old father was also one of our visitors. All this family consisted of people with personalities.

For a short time two of the Smouhas came to my school, Clarendon House, Southport. I shall never forget Marjorie, aged nine, with her glorious long hair, and regretted not seeing her when her great-niece, Patricia, married Dr. Michael Espir in London.

A young man of the name of Ellis Ezra, I recollect, spoke a very good, almost "clipped" English—educated without being affected. He hailed from Calcutta; today, if alive, he would be in his eighties.

My father passed away in 1937 and tangible Baghdad memories faded somewhat in London.

To end on a little note against my own pride. During World War II I volunteered to give a little help at the Old Hampstead Town Hall. Questioned on my nationality I foolishly, and perhaps too frankly replied that my mother was British and my father naturalised in the 1890s—his country of birth being Iraq. The official in question—a born bureaucrat—called out "Iraq" and shook his head. No voluntary work at the Town Hall for me, in case I was influenced by the recent insurrection in Iraq and might wish to bomb the institution in question. Doubtless I felt murderous at this vulnerable moment. A friend who shall be nameless vaunted superiority by stating that her own father, born in Calcutta—although of Baghdadi origin—needed no British naturalization.

I met the officious official on another occasion, and had a slight altercation with him. Whereupon he cried lustily, "You're from Iraq".

The Town Clerk hoped that when questioned I would merely inform outsiders that the Town Hall did not quite like the look of me. Nobless oblige ●



Z. G. Donatosian

BAGHDAD ALLIANCE GIRLS SCHOOL 1898

Front row: _____, _____, Rosa Heskeli Hindi (Mrs. Shaul Dahby) _____, Farha Heskeli Hindi (Mrs. Abraham Shashoua) _____, Rosa Shaul Hakham Heskeli (Mrs. Ezra Heskeli Menashi) _____
Second row: _____, Habiba Dellal, Rosa Ezra Jacob Shaul (Mrs. Saleh Cohen), Hannah (Mrs. Shaul Elias), _____, Farha Shalom Apha Etazar (Mrs. Bonfils), Dawla Lewi, Mrs. Sion Gurji, _____
Third row: _____, Muzli Khedhour, _____, Regina David Doori (Mrs. Heskeli Ezra Benyamin Henguel), Muzli Jacob Belbul, Messouda David Daniel (Mrs. Menashe Jedda), Chahla Dellal, _____
Back row: Mrs. David Mahlab, Rosa Abraham Hayim Muallim Isaac (Mrs. David Murad), Muzli Saleh Fikahir (Mrs. Zeghair Heskeli Shabi) _____, Regina Eqairib, _____
 Habiba Moshe Heskeli Hayim (Mrs. Yehuda Noonoo), _____, _____, Muzli Moshe Yehuda (Mrs. Sion Elia Shaul) _____

COOKERY CORNER

SALONA

by **Gastronome**

Babylonia was the seat of imperial power for thousands of years, during which time Iraq imported and developed some of the best varieties of fruits such as oranges, pomegranates, peaches and melons to say nothing of the excellent dates which are available in 150 varieties.* During these centuries the rivers of Babylon were also populated by superior, though few, species of fish, the main ones being the "biz" (*Barbus esotinus*), the "shabbut" (*Barbus gripus*) and the "bunni" (*Barbus puntius Sharpei*), all of which are closely allied to the barbel, roach and tench of European waters and are of the same super-family as the carp. The "biz" was mainly found at the junction of the Dyala and Tigris rivers and often exceeded 200 pounds in weight. In spite of the limited variety, Iraq exported her fish—to neighbouring countries bordering on the Mediterranean Sea. Basrah boasted two excellent sea fish—the "shanag" and the "zubaidi".

Although the river fish has a very delicate flavour, the fact that most recipes for fish include strong spices and condiments suggests that the flavour was not always appreciated.

The most famous fish dish of Baghdad is undoubtedly "samak masguf" and particularly at the time of the full moon in summer, the riverside is dotted with the flames of brushwood fires against which are silhouetted the roasting fish.

We give below a Bagdadi fish recipe (haddock or similar fish can be used). Fish must be very fresh to be tasty.

Salona

2 lb. white fish without bones	2-3 tablespoons lemon juice
4 large, sweet, green peppers	$\frac{1}{2}$ teaspoon sugar
1 onion	$\frac{1}{2}$ cup water
1 large egg-plant	5 tablespoons olive oil
2 tomatoes	

Clean the fish, salt it, cut into eight pieces and place on a greased fireproof dish. Quarter the peppers and slice the onion. Slice the egg-plant and salt it. Let it stand for half an hour and then press out any fluid and fry it and the onion in olive oil. Cover the fish with the peppers, then the onions and egg-plant and finally the sliced tomatoes. Sprinkle with a little salt and pepper. Mix the lemon juice and sugar in the $\frac{1}{2}$ cup of water and pour over the fish. Bake in a hot oven for $\frac{1}{2}$ – $\frac{3}{4}$ hour until the fish is thoroughly cooked and only a little sauce remains. Do not allow the fish to become dry, add a little water or stock if necessary. Garnish with parsley and serve hot or cold.

Here is another recipe for Salona which recently appeared in *The Jewish Voice* of Southend.

fresh tomatoes	SAUCE:
fried onions	4 lemons
fried or raw fish	1 tablespoon sugar
(haddock or cod)	salt and pepper
sliced potatoes	2 tablespoons vinegar
salt and pepper	

Place layers of tomatoes, onions, fish, potatoes and more tomatoes in a flameproof casserole dish. Season. Mix ingredients of sauce and pour over the fish. Cover. Cook on top of cooker. Simmer until dry. ●

* The main ones are: Ashrasi, Barban, Barhi, Braim, Baidraya, Tabarzal, Hallawi, Huwaiz, Khastawi, Khadrhawi, Daqla, Azrag-lazrag, Dairi, Zahdi, Sayer, Uwaidi, Lilwi, Maktum.

IRAQI JEWS' CULTURE CENTRE

Mr. Mordechai Ben-Porath who came to Israel from Iraq and is a Member of the Knesset, is Chairman of an association intended to commemorate in Israel Iraqi Jewish cultural traditions. He writes:

We are now in the twenty-fifth year of the State of Israel and twenty-second year since the mass immigration of Iraqi Jewry. Iraqi Jewry which has constituted a source of inspiration and warmth for the whole Jewish people, brought with it, in addition to its physical strength, a heritage and spirit which yet await discovery and salvation.

In order to meet this need, we have evolved the idea of erecting a special building near the Basri and Saleh Memorial Monument in Or-Yehuda, to be called The Iraqi Jews' Traditional Culture Centre. The Or-Yehuda local authority has most generously placed a plot of land at our disposal and has undertaken to maintain the building.

The realization of the idea is rapidly progressing; a public association has been established which will supervise the building works, the collection of exhibits, manuscripts, tapes, folklore and Israeli and foreign research works. Agreements have been signed with donors who will cover half the cost of the building, while the remaining half will soon be raised. Planning has already been commissioned and it is hoped to inaugurate the building in 1974.

It is the intention of the founders of the association to man the various bodies of the association with authors, artists, research workers, rabbis, historians, sociologists, communal workers and folklore experts in Israel and community leaders from abroad.

Objects of the Association:

1. Erection of a centre for commemorating the heritage of Iraqi Jewry and its communal, cultural and literary values throughout the generations and periods since the time of Abraham.
2. Collection of historical material, manuscripts and various publications relevant to the life of Iraqi Jewry, its leaders and the commemoration of its values.
3. Erection of houses, pavilions, halls, a general and scientific library, lecture and assembly halls, places for folklore exhibits, reference rooms.
4. Cultural, educational, study and sports activities.
5. Encouragement of advanced studies and research in all scientific, social and sociological fields and in particular concerning the past, values, spiritual assets, mutual aid enterprises and communal organizations of Iraqi Jewry.
6. Trusteeship over any property, deposit or enterprise on such terms as may be approved or determined by the association's management.
7. Management of any fund, house, club or enterprise which may be erected or founded by or with the participation of the association, or which may be entrusted to the association for maintenance, management or care.

Mr. Ben-Porath invites all those interested in the scheme to take part in its development.

Correspondence to:

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Letters to the Editor

From Dr. David B. Ascher, Haifa, Israel

The article "Babylonian Genealogy" (*The Scribe* No. 9) states that "most Jewish families can only trace their lineage to the 17th century when relative calm ruled after Iraq's conquest by Sultan Murad IV in 1638".

This conquest was, however, a *re-conquest*.

The struggle for Mesopotamia started when two great men came to power—Shah Ismail of Persia, in 1502, and the Ottoman Sultan Selim I, "the Savage", in 1512. After the first great battle between them, Western Armenia and Mesopotamia up to Mosul were taken by the Ottoman Turks.

Then the greatest of all Turkish rulers, Suleiman I the Magnificent, came to power (1520-1566). His Persian opponent, Tahmasp I, lost to him in 1534 Baghdad and Armenia up to Lake Van, though Iraq retained its old system of taxation and its own treasury, up to the 19th century.

There was an interruption of the Ottoman rule, when Shah Abbas I the Great (1587-1628) reconquered Baghdad in 1623. But Murad IV took Baghdad back in 1638. Thus, the interruption of Ottoman rule lasted only 15 years.

[Note: Although Sultan Suleiman captured Iraq in 1534, the Jews remained absent from Baghdad as conditions there were far from settled. The Portuguese traveller Pedro Teixeira who visited Iraq in 1604 noted when he came to Baghdad that "the city was in fear of the Persians". He found there only 250 Jewish families—most of the community was in the smaller towns and rural areas. After Turkish rule was firmly re-established by Sultan Murad in 1638, and as conditions returned to normal, Jews gradually returned to Baghdad. According to Sieur de la Boullaye le Gouz who accompanied the Ottoman expedition, Murad's 150,000-strong army included 10,000 Jewish officers and non-combatants. The night before the attack Sultan Murad entered Baghdad in disguise and slept in the home of a Jewish family. Until thirty years ago, the room where he stayed was still locked in honour of that visit.

The constantly changing fortunes of the Jews in Persia, at that time, can only be explained as the occupational hazard of minorities. One historian reports that 300,000 Persian Jews were murdered in 1493, a year after the Jewish expulsion from Spain. It is not difficult to imagine the finger of Christian agents in this. Later Persian hostility can be explained by the help that the Jews from Spain gave Turkey in organizing her army and navy. Afterwards, Shah Abbas himself invited 15,000 Jews to settle in Persia but when they became too successful he asked them to convert to Islam. In the end they managed to buy time and signed an undertaking that if in seventy years the Jewish messiah did not appear they would then agree to convert. It so happened that after the seventy years Shabetai Zebi, the false messiah, appeared in Turkey and his call reminded the Persians of the old agreement. As a result the Jews suffered new persecution. Some changed to Islam; the others emigrated to other lands especially to Baghdad.—N.D.]

From Mr. Jacques O'Hana, London

I was delighted to see in your January/February issue a photograph and brief report of the Sephardi Dinner which was held on 21st January 1973 in honour of Mr. Shlomo Hillel, Israel's Minister of Police. I am grateful to you for stressing that it is our duty and privilege to "give" and thus participate in the work for Israel.

The Dinner to which you refer was arranged by the recently formed Sephardi JPA Committee under

the Presidency of the Haham, The Very Reverend Dr. Solomon Gaon, and my Chairmanship. As a result of this Dinner and other efforts we have been successful in raising an appreciably increased amount of money for the JPA so far in 1973. There are, however, many Jews of Iraqi descent (among other Sephardim) who are as yet not associated with our work and I would appeal to them, through the courtesy of your Journal, to associate themselves with the Sephardi JPA Committee and thus help that part of the Community which now lives in Israel. Many of them are in dire need of our immediate assistance.

Donations will be gratefully received and should be sent to:

Shmuel Lowensohn Esq.,
Sephardi JPA Committee,
Rex House,
4/12 Regent Street,
London, SW1Y 4PG.

From Mr. Morris S. Chitayat, Montreal

Congratulations on the picture supplement of the Baghdad Alliance School of over 70 years ago which is very impressive. Continue with the good work!

As member of the Board of Directors of the Alliance in Canada (and Chairman for the Dance Committee) this historical picture means a great deal to me. I am sure it will impress Professor René Cassin, Nobel Peace Prize winner, ex-French Minister of Justice and International Chairman of the Alliance Israelite Universelle who will be in Montreal in April.

From Mr. S. M. Salem, New York

It was indeed with the greatest surprise that I received your January/February issue enclosing a picture of the Baghdad Alliance School for 1902, and there, right in the middle of the boys, was a picture of my late father. I would very much appreciate it if you would kindly send an additional three pictures.

[Similar letters were received from other readers. In view of the success of the picture supplement we intend to continue it as a regular feature of *The Scribe*. Readers are invited to send in pictures of historical or general interest.—Ed.]

With This Issue: SCRIBE PICTURE SUPPLEMENT No. 2
75 years ago

Baghdad Alliance Girls School 1898

This school was started in 1893 in a rented house. In 1911 it moved to a magnificent building donated by Sir Elly Kadoorie which cost 21,000 Ottoman liras, and which was called Laura Kadoorie School after his wife (née Mocatta).

The new school was built opposite the Great Synagogue of Baghdad reputedly built originally by the Jewish King Jehoiachin in the 6th century BCE.

Comments and articles welcomed. The views of individual contributors do not necessarily reflect those of the journal.

All correspondence to:

The Scribe, 19E Avonmore Road, London W.14

Published by the Committee for Babylonian Jewry, and printed by The Ranelagh Press, Park End, Hampstead, London, NW3 2SG.

Annual subscription £1.50 or \$4.00 including postage.