

# The SCRIBE

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## Israel's relations with the United States

A summary of the Knesset speech by Elyakim Ha'etzni (Tehiya) on 6 June 1990

The relations of Israel and the United States have now reached a crisis. Some leaders of our own people, both here and in the United States, can be blamed for supplying the U.S. administration with arguments and moral support for striking at us.

"It was very bad when Peres tried to tempt the United States government to help him topple the Israeli government. Peres promised the Secretary of State that he could set up a narrow government. He told him that he intended to meet the Palestinians in Cairo, and encouraged the President to utter statements hostile to the present government." *Ha'aretz* 3/6/90.

The Americans cannot really threaten a reduction in aid: \$1.2 billion of it is a return on loans to the State of Israel that were given at a high rate of interest that is being collected to the last cent. It is not in the interest of the U.S. to add Israel to the increasing number of defaulting states. The military grant, \$1.8 billion, is spent in the United States itself and gives work to the American working-man.

The return on this money to the United States is massive. We are the cheapest American base in the world, the only secure anchor in the Eastern Mediterranean. We provide the United States with vast services out of our own free will as well as our inner conviction.

For impetuous, mercurial Jews, the news has already come that the United States has no need of us here. It must be said that even if the tsar came back to rule Russia, the United States would still need everything that Israel has to offer.

As to American pressure, this pressure began even before the State. The Likud was not in power when the United States tried to prevent the establishment of the State and maintained a weapons embargo against us throughout the War of Independence. We were forced to agree to cease-fire accords that created the horrid precedent that Israel can never win a war. Since then, every victory – each one of which was purchased with dear blood – was taken out of our hands by the United States at the negotiating table, where we never enjoyed give-and-take, but only give.

The deformed example of the Rhodes agreements of 1949 that were imposed by the U.S. did not bring peace. They brought us the Sinai war in which we were again forced to withdraw because of American

pressure. This retreat sowed the seeds for the next war, the Six Day War. When that was ended, the U.S. forced on us the 242 formula which reiterated the principle that every Israeli victory must end in retreat.

Even the routing of the (Egyptian) Third Army in the Yom Kippur War was prevented by the United States. The price in blood that we paid in that war was because of the decision not to land a preemptive blow, which was taken just to please the United States. But it was to no avail.

Hence, the time has come to tell the United States: Your actions do not bring peace; they sow the seeds of war. They spread a security net beneath the feet of our enemies. If, God forbid, they win in war, they will destroy our State to its very foundations. If they are defeated, you will give them back everything.

As of now, you are trying to coerce on us a "Palestinian state" under the leadership of the PLO murderers; this too in the name of peace. As of now, you are dictating to us that we must give up the heart of our homeland, our central national objectives, Hebron, Jerusalem, Bethel, Bethlehem, Jericho and Shechem, the Land of the Bible. If this is friendship, then we have no need of enemies. If this brings peace, no aggressor needs to make war again. In essence, this "peace" will, God forbid, be our end.

You do all this in the guise of an honest broker. Allow us to remind you: You are not brokers, because you have totally taken the side of the Arabs. And you are not honest or fair, as you proved when we came to you on the eve of the 1967 war to ask you to fulfil your obligation, the one that we took in exchange for retreating from Sinai. You "couldn't find the document".

You have no moral justification to sit in judgment of us. A million Vietnamese were killed by the United States in a war that it conducted on the other side of the ocean, just as the French killed a million Algerians, and they too judge us.

We have been under attack for two-and-a-half years of the *intifada* but we have still not killed even as many of our enemies as the number of people recently killed in Panama in one night.

Nor is all reason to be found in the United States. If the United States had acted reasonably, South Vietnam would not now be occupied by the North. If the United States had acted reasonably, the heirs of Khomeini would not now be ruling

in Iran. The Iran-Iraq War would not have taken place. Nor would the waves of Muslim fanaticism have radiated from there throughout the whole world.

We are not retarded, nor are we pariahs. We have no need for a custodian. We have a right to conceive of our national interests as we understand them.

And if the United States dictates this too to us, any talk of the U.S. respecting our sovereignty would be hypocrisy.

We are not deaf and blind. We know that the *intifada* today enjoys American patronage.

The United States is forcing the State of Israel to twist its system of justice, to annul the dearest possession of all in every democratic state, the rule of law.

We see your double standards.

The United States calls the settlements in Judea, Samaria and Gaza an "obstacle to peace". Here is our answer: We know where a "Palestinian" peace leads. If we are an obstacle to this kind of peace, then the obstacle ought to be strengthened and fortified.

I call on the inhabitants of Israel to respond to the United States with an act of sovereignty: Come in your masses to Judea and Samaria. May we pass the 100,000 barrier. When we reach a quarter million, the end will come to American pressure and Jewish pressure on America to pressure our government. Just as the pressure came to an end over West Jerusalem.

We must in a friendly and honest manner define for the United States what our vital national interests are that we will not give up. We must explain to enlightened public opinion in the United States that this is a pre-condition for any friendship●

## Jewish History

The BBC have invited Mr. Chaim Raphael, the well-known author, to give five talks on Jewish history, beginning on 23 September. He is working on these talks while staying with friends in Switzerland.

His new book, *The Festivals*, is due to be published by Weidenfeld in the last week of September which will fit in with the BBC talks●

In a television programme (which was shown on our screens in Israel last week) about Iraqi Jewry in London, your journal was mentioned. I wonder if it would be possible for you to send me a sample copy●

Haifa

Mrs. Helen Porath

## Stranger in the Valley of the Kings

adapted from a review by P.M. Hughes in THE NEW ATLANTÉAN  
The identification of Yuya as the Patriarch Joseph.  
Ahmed Osman. Souvenir Press Ltd 1987.

This book is riveting. Background: ever since the secrets of Egyptian hieroglyphics were revealed by the discovery of the trilingual Rosetta Stone, biblical scholars have searched avidly amongst the inscriptions and papyri for confirmation from the Egyptian side of some of the events recorded in the Books of Genesis and Exodus. They were destined for disappointment. Amongst the masses of written material which has come to light within the two hundred years since, there is nothing to be found, apparently, which can be said, unequivocally, to describe, for instance, the elevation of a one-time Hebrew slave (Joseph) to the exalted rank of Grand Vizier; the entry of the rest of his family into Egypt; the subsequent expansion of the Hebrew population to menacing proportions; attempts to keep their numbers down by male-infanticide; the Oppression; the Plagues; nor an Israelite Exodus.

Some scholars say that Joseph's arrival in Egypt will have occurred during the "Hyksos Period". But he is missing entirely from the Egyptian record either side of that particular Dark Age. Author Ahmed Osman, however, thinks otherwise. In fact he believes he knows exactly where the evidence for Joseph's existence, and his position of extreme power in Egypt, is to be found; and that is - on the first floor of the Cairo Museum. A certain incredibly well preserved mummy in the museum is claimed by Osman to be the body of the very same Joseph. The true identity of the mummified remains has gone unrecognised all this time, he says. Of course, this particular mummy has been well known to archaeologists and others since the early years of this century, when it was discovered entombed, not in the Valley of the Nobles, but in the famous Valley of the Kings, though not a king himself. The many variant spellings of his name within the tomb strongly suggest that he had not been a native-born Egyptian and that his name was foreign to those charged with commemorating the deceased. The spelling settled on by modern scholars is Yuya (from Yusuf?). All acknowledge that his features were not typically Egyptian.

The evidence gleaned from his physiognomy supports on the whole, rather than tells against, the idea that Yuya had a non-Egyptian background - as did Joseph.

Yuya, vizier to the Pharaoh Tuthmosis IV (r.1413-1405 BCE), had a truly impressive array of titles:

Holy Father  
Master of the Horse  
Deputy of His Majesty in the Chariotry  
Bearer of the ring of the King of Lower Egypt  
Seal-bearer of the King of Lower Egypt  
Hereditary Noble and Count  
Overseer of the Cattle of Min, Lord of Akhmim  
Overseer of the Cattle of Amun

He whom the King has made his Double and many others.

Heaping all these honours upon the vizier was unheard of, before or since! One can recognise in the list certain items which the Book of Genesis tells us about Joseph. [Joseph wrote to his father, "God has made me Father to Pharaoh". Yuya is the only person in Egyptian history known to have this title.]

The author goes on to make the stunningly bold assertion that Joseph's paternal grandfather, Isaac, was not the true son of Abraham, a relationship which is the cornerstone of the Jewish, Islamic and Christian faiths. Isaac, he says, was probably the true-born son of the Egyptian Pharaoh, Tuthmosis III. In Genesis 12: 10-16 we read that Abraham and his wife Sarah, or rather Abram and Sarai as they were formerly named, entered Egypt at the time of a famine. Abram was very wary through a fear that Pharaoh might have him murdered if he coveted Sarai, a very beautiful woman. He therefore urged Sarai to pass herself off as his sister so as to protect himself. It did work out as he had feared; the king fell for her, and did in fact take her in marriage.

There are certain stories in the Bible concerning a special "birthright". Isaac passed it on to his elder son Esau, who eventually sold it to his slightly younger twin Jacob. Jacob, later renamed Israel, bypassed all his sons and passed the birthright to his grandson, the son of Joseph, and the younger one at that, much to Joseph's consternation. We do not hear of the birthright again after that.

Osman thinks this birthright was something rather bigger than it sounds, not simply the heirloom to the chieftainship of the clan founded by Abraham, but a rightful claim to the throne of Egypt, no less. He quotes the famous covenant made with Abraham (Genesis 15: 18-21) that his progeny would inherit the whole of the land from "the River of Egypt to the Great River, the river Euphrates". What he was being offered, in effect, was the whole of the Egyptian empire, outside Egypt proper, at its greatest ever extent! Who should have been the Pharaoh who accomplished this great widening of the country's boundaries, but Tuthmosis III, the king who, in Osman's view, as I have already mentioned, was the real father of Isaac!

A son of Yuya's did become king, though somewhat late in life. He followed immediately after Tutankhamun. Long before that, Yuya's daughter had married a previous ruler, Amenhotep III, son of Tuthmosis IV but in-between-times there occurred one of the most, if not *the* most, extraordinary episodes in Egyptian history. It is known as the Amarna Period, after a place which featured large in the story. Amenhotep IV, a grandson through his mother of Yuya, followed his father onto

the throne and, after a short while, set about demolishing the age-old religion of Egypt. All of the old gods, Osiris, Seth, Thoth, Horus and so on, he threw out, all except one. That one was unlike the others, whom it was customary to represent by graven images in the likeness of man or animals, or quite usually both. The one retained was Aton, the god symbolised by the disc of the sun. The younger Amenhotep then assumed the name Akhnaton to reinforce the change to the new form of worship which he imposed on the state and, abandoning Thebes and Memphis, respectively the traditional capitals of Upper and Lower Egypt, built for himself a new capital city half-way between the two where now stands Tell el-Amarna (hence the scholastic name "Amarna Period").

From where did Akhnaton derive his monotheistic ideas, astoundingly revolutionary for the time? Why, says Ahmed Osman, where else but from his maternal grandfather Yuya, who would have encouraged him to put his trust in "the God of Abraham, the God of Isaac, the God of Jacob" (Exodus 3: 6).

I don't agree with Osman that the Pharaoh of the Oppression "who knew not Joseph" was ex-General Horemheb, appointed after the demise of Yuya's son Aye (Ephr-Aye-m?) and that the Pharaoh of the Exodus was Rameses I, who reigned for 1 year only (presumably drowned when he pursued the escaping Israelites).

I am surprised that Ahmed Osman, being a Moslem, does not seem to go along with the extract from the Koran to the effect that Pharaoh's life was spared by Allah at the Crossing of the Red Sea.

I personally think that the population explosion of the Israelites, which brought about the reign of terror, was largely due not so much to a huge increase in fertility but to a swelling of the ranks brought about by mass conversions to the Israelite faith. Akhnaton's religious revolution will have split Egypt, and for the true converts there would be no going back to the old pagan ways despite the well recorded efforts of Horemheb to restore the ancient pantheon.

*Scribe:* Mr. M. L. Bierbrier, Assistant Keeper at the Department of Egyptian Antiquities of the British Museum, has written to say, "Most Egyptologists do not subscribe in any way to the theory suggested by Osman in his book. We see no connection between Yuya and Joseph, and theories regarding Yuya's foreign origin are highly speculative."

The connection between Yuya and Joseph needs more investigation before this theory is ruled out. We are informed by Ahmed Osman that the Cairo Museum refused him permission to examine Yuya's mummy. Its curator asked Mr. Osman, "Why do you want to prove that four of our pharaohs had Jewish blood?" (The reference is to the four "Amarna kings" - Akhnaton, Semenkhkare, Tutankhamun and Aye). Mr. Osman retorted, "I am not trying to prove anything. But if it is a fact, why hide it? And what is wrong with Jewish blood, anyway?"

The reason why we support further investigation of the connection between

Yuya and Joseph is because their dates fit very closely. And because they fit, there is a strong probability that the two statesmen are the same person.

However, Osman's other dates are quite faulty. His date for Abraham's journey to Egypt is too late and his date for the Exodus is too early. He allows, at the most, 150 years between these two events, spanning the lives of Isaac, Jacob, Joseph, the ancestors of Moses and 80 years of the life of Moses - his age at the start of the Exodus.

Most historians agree that the Exodus took place in 1236 BCE. According to Jewish reckoning, the Exodus took place 400 years after the birth of Isaac, when Abraham was 100 years old. Abraham journeyed to Egypt, say, 20 years earlier. That would be in 1656 BCE - in the early years of the Hyksos rule (1659-1559). That also fits in with my theory that the Alphabet which was developed in Sinai at the beginning of the Hyksos period was Abraham's invention, as a result of his visit to Egypt.

It is precisely because of this momentous invention, that happened only once in the world's history, that it was possible to record and hand down to posterity the events from Adam to Abraham and thereafter. Necessity is the mother of invention. The nomadic Hebrews had a pressing need for a simple system of writing, in contrast to the cumbersome and difficult systems available then.

We shall await with interest Osman's new book, *Moses, Pharaoh of Egypt*, which will be published in September.

**Naim Dangoor**

I recently saw on Israel's TV the documentary about Iraqi (or should I say ex-Iraqi) Jews in England. Keep up the good work!!

I see you like poetry, so try some of mine:

I could sing a madrigal  
About your Journal,  
Or write a recessional  
About your periodical.  
I could break into song  
After waiting so long,  
For such a publicational...●

**Ramat-Gan**

**Dr. Maurice Saltoun**

I saw on Israel Television the documentary on Iraqi Jews in Britain. It made a very good impression, especially on Iraqi Jews in Israel.

As for the Ashkenazim, they saw for the first time a glimpse of the history of Iraqi Jews and their important position in the political, cultural and commercial fields. Continue with God's blessings●

**Tel Aviv**

**Salman Dabi**

I should like to thank you most sincerely for continuing to send me *The Scribe*. I find these issues most interesting and informative and they have certainly opened up a new world to me in recording the great traditions of Iraqi Jewry and also bringing up to date the news of all your compatriots who are now spread all over the world.

I was particularly interested in the historical background that you have given in

various issues, which I find most fascinating.

I always give the issues when I have finished with them to my friends in B'nai B'rith●

**London NW11**

**Jack Lass**



Thank you indeed for the initiative in raising the problem of discrimination against Oriental Jews in Israel which appears as an article in the last issue of *The Scribe*. Your initiative and your offer to help financially in the future elections, are an extreme kindness and consideration. Let your words reach the responsables. I wish they could understand the message and put an end to such an injustice. May God bless you and keep you always in good health.

**Ramat-Gan**

**Esther Mercado**

I have been reading your journal with great interest and appreciation and in particular your, I believe, successful efforts to spread the knowledge and heritage of Babylonian Jewry to wider circles, but I was deeply disappointed in your article on discrimination in Israel published in the July issue.

It is obvious that everything must be done to avoid discrimination against Oriental Jews or any other section of our People in Israel. But "persistent complaints about discrimination" does not necessarily prove that such discrimination exists. A journal like yours should give a balanced view on such serious matters and not encourage greater divisiveness within Israel.

The facts are that the large influx of Sephardi Jews occurred only in the last forty years and if you are objective you will agree that the process of integration of the many parts of our people in Israel has been extremely positive and better than in any other country. Leading Cabinet Ministers of almost all Israeli Cabinets and, in particular, the present one, are Sephardi Jews. The President of the State before the present President was Sephardi. Most Parties in Israel have a considerable number of Sephardim as their members in the Knesset.

However, what worries me more in your article is your encouragement of Ethnic Parties at a time when Israel's political system is almost breaking down because of the many Parties which already exist.

I am sure your journal is interested in encouraging the unity of Klal Yisrael and all of us together should make sure that this should be the basis of a strong Israel●  
**Mizrachi Federation Arieh L. Handler**  
**Religious Zionist Movement President**

*Scribe*: Sephardi members of the Cabinet and of the main Parties are not there to serve Sephardi interests. The gist of our message is that those who feel discriminated against should voice their complaints through the free democratic system of Israel. The process of integration will, of course, eventually remove all such problems.

Enclosed herewith is a monologue in Arabic sung by Aziz Ali in 1950, and my 'free' English translation. It deals with the political situation in Iraq, both internal and external. I still happen to remember it.

الدكتور  
يا ناس مصيبة مصيبتنا  
انجي تفضحنا قضيتنا  
نكثت تكلتنا علتنا  
بي وبي نووي وهرتنا  
دلينا يا دكتور  
---  
دكتور امراض البينا  
ما تفضيد وياها ككنا  
ولا يفيد الكالسيوم  
ولا فوسفات الصوديوم  
وبرويك اليوتا سيوم  
---  
ذقي يفيد مرضي الجسم  
اهنا مومن هذا القسم  
امراض العدا تنقسم  
اقسام وما البر اسم  
ابدالك يا دكتور

### The Doctor

Oh people, our story is tragic,  
Silent or speaking, it's always a risk,  
What an inevitable choice;  
Between silence and the raising of our voice!

Oh Doctor, our sickness became chronic,  
Neither remedy is helpful nor a tonic,  
A treatment is useless and vain;  
In our struggle we will never gain!

Our problem is not in our body or mind,  
It does belong to a different kind,  
It is divided and rare to find;  
It is nameless, Oh Doctor, be our guide!●

**Ramat-Gan**

**Esther Mercado**

## On our mailing list

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# The Jews of Iraq –1990

by Percy Gourgey

"We are no longer persecuted, although we are not allowed to leave with any property, just like other citizens", a recent visitor to Baghdad was told by members of the Jewish community. It now numbers about 180 persons, mainly elderly, living in Baghdad and in rather strained circumstances. Before the mass *aliya* to Israel in the early fifties, the community with its 2500-year old history dated back to Babylonian times, numbered about 150,000 and now a pitiful remnant is left behind.

However, the community recently disposed of communal property and from the considerable proceeds of sale, suitably invested, giving an income of two million dinars a year, its needy members receive substantial monthly social security payments.

The only synagogue functioning is the Meir Tweg synagogue and a minyan is mustered for Shabbath and the Holy Days. It is administered by a Council, the chairman of which is Mr. Reuben Elias. There is a volunteer shohet who by profession is an engineer, whose services to the war effort were recently acknowledged. So kosher meat and fowl are available to the community. Some of its members are in the professions and others are small businessmen, though most are now retired.

During the 8-year war with Iran, in

which over a million Iraqis and Iranians died, Baghdad was shelled frequently and some of the rockets landed dangerously close to the areas where Jews resided. After the siege of Basra by the Iranians, the small number of Jews there left for Baghdad. They are free to travel abroad but they return to Baghdad for family and financial reasons.

The historic shrines such as those of Ezra the Scribe (after whom this journal is named), Joshua the High Priest (of the Return, after Cyrus' Declaration), and the Prophet Ezekiel to which pilgrimages were made before the mass emigration, are still occasionally visited, and are maintained in good order, together with the cemetery in New Baghdad.

The government is restoring the ancient site of Babylon – about fifty miles from Baghdad – for tourist purposes at immense cost. But the property that was confiscated in the early fifties – both communal and individual – during the mass emigration, has now been totally absorbed into the government's general assets. The Community is now attached to the Ministry of Awqaf (Religious Endowments).

The great saga of Babylonian Jewry is expected to end in a few short years●

*Scribe:* Or can this be a new beginning?!

*OPEN FORUM*

## The tyranny of Islam

condensed from the *Daily Express*

Mrs. Thatcher said recently: "We have the greatest respect for Islam."

Really? Since when? What indeed has Islam done for anyone that we should be paying it such fulsome compliments?

Not much, so far as I can see. Quite the opposite in fact. In one way or another, Islam has been responsible for many of the deaths and a great deal of the misery and distress in the world in the last decade or so.

Wherever it has attained political power it has ruthlessly eliminated political parties, trade unions, a free Press, and all other democratic institutions, and exhibited a complete intolerance of all other religions and cultures.

But in any case, how can we respect a religion that chops off the hands of thieves, and which treats its women as second-class citizens?

We should have nothing but contempt for a religion in whose name governments deliberately flout all civilised values and international laws; which allows innocent men, women and children to be taken as hostages and bartered like pawns in an international power struggle; which encourages and supports terrorism throughout the world.

What Mrs. Thatcher was really expressing was fear, not respect. But there is nothing at all to be gained in pacifying Islam.

Islam, with its fanatical resurgence in the Middle East, in Africa and in the Soviet Union, represents the greatest current threat to Western civilisation and world peace.

The quicker we realise that, the better. We do nothing to reduce the danger by showering zealots with kind words. It merely convinces them that they are right and that we are weak●

I am researching the Sephardi Jews of Shanghai and Hong Kong to the present time and would welcome any information that throws light on this community. I am especially concerned with any communal organisations and the economic, political, cultural, religious and family life of the community. Any information that your readers may have on the subject will be gratefully received by the undersigned●  
2 Danescroft Avenue Mrs. Maisie Meyer  
London NW4 2NE

It has been an extreme pleasure to watch on Israeli television the unforgettable documentary film entitled "Jews of the East in the West – Iraqi Jews in Britain". The most exciting part was the interview with the Dangoors, and the lovely traditional wedding of the young couple. My daughter, 20 years' old, has also watched the film with great curiosity!

Thanks a million times for that great contribution!●

Ramat-Gan

Mrs. Esther Mercado

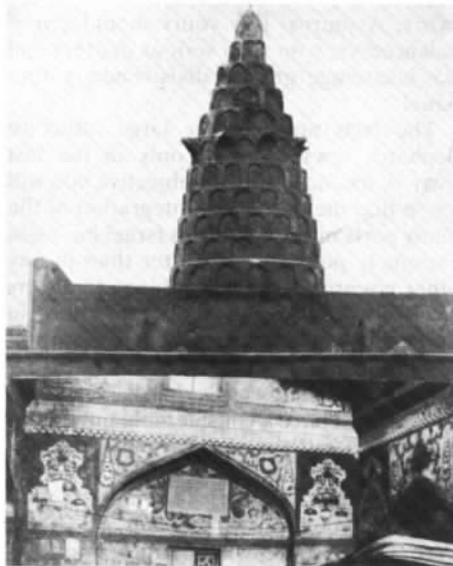
## Our Jewish landmarks in Iraq



▲ The Shrine of Joshua the High Priest, near Baghdad (with Hakham Ezra Dangoor)●

The Shrine of the Prophet Ezekiel, near Hillah●▶

▼ The Shrine of Ezra the Scribe, near Basra●





# The First Diaspora of the Lost Ten Tribes

by David Tweg

For the last fifty years I have been tracing and investigating any information about the Lost Ten Tribes of the Israeli nation.

Most of the historical information I had was out of Persian old books of history and legends. The most precious was from the early Islamic Arabian history.

It is well known that when Cyrus the Great, the Persian king who established the Persian empire, succeeded in invading Media, the Israeli tribes that dwelled in north and west Persia joined his army, after invading Lydda and Babylon up to the borders of Egypt including all the Arabian Peninsula.

**A pact was made between the Israeli tribes and the Persian government, that those said tribes would serve as guards of the empire borders.**

Thus we find today the tribe of Menashe in Cashmir which is known as the Bershawir, then the tribe of Ephraim which is called today the Epharcdy. In between those two tribes is the kingdom of Buttan. Its population is mixed of Beshawir and Ephrcdis. The city of Kheyber is settled by Cohens. The word Kheyber in Hebrew means Cohen, for confirmation see Simon the Maccabee Coins, "Simon president of Israel and Kheyber of the Jews." As to the origins of the inhabitants of Cashmir, Buttan and Afghanistan, see for confirmation the autobiography of Aman Allah Khan, King of Afghanistan till the year 1935.

The other tribes which joined this pact were Gad, Reuben and Dan. Those names of the three tribes were abbreviated by Alexander of Macedon into GRD. For confirmation refer to a certain letter from Alexander to his mother, why he decided to join the three tribes under one name. Those GRD are the Kurdish nation, which is found today in north Persia, east Turkey and north Iraq.

As to Arabia, those who volunteered to guard the western part of Arabia, started to build a series of fortresses and strong points, the most famous of them is the Al-Ablak in Median, Kheyber in Hedjaz. Most of the settlers in the strong cities between Aqaba and Yemen were Cohens; on the other side in Yemcu was a Jewish state of original Jews and converted Yemcunites.

In east and north Arabia, there were Israeli and converted Arabs, as pro-Persian tribes and small kingdoms, from the destruction of The First Temple till the rise of Islam. They were, (1) Kinda which mostly consists of converted Yemcunites, (2) Bene' Asad which consists of immigrants by their own will, from Judah after the destruction of the First Temple; likewise the tribe of (3) Simon and the tribe of (4) Issakhar, which is known now as Bani Zakhar, dwelling between north Arabia and south Jordan kingdom.

When Cambyses II, son of Cyrus, occupied Egypt, a very strong and fortified city was built on the border of Egypt with Ethiopia, around the isle of Elphantine in the Nile river. This Nile island is known in

Israeli history as Yebb. The word Yebb in Hebrew is elephant.

When Persian control of Egypt ended, the Egyptian nationalists destroyed the town of Aswan, and the Yebb isle, including the temple which was built on it.

On the rise of Islam, Mohamad signed a non-aggression treaty with the four Jewish tribes. He called them the allies and paid them 4% of the income of his government.

After the death of Mohamad, the four tribes out of national and religious interests, revolted at the time of Omar Ibn Al-Khatib.

The Arabian army succeeded in destroying the Jewish forces, after a very fierce battle, called in Arabian history "The Death Garden Battle" which included all Arabia from Yemcu to the Euphrates. All those tribes accepted Islam, as the other tribes in the east, excluding the tribe of Bene' Asad, which on their flag was painted the "Judean Lion." [They proclaimed, "Say, we have accepted Islam; don't say we believe in it."]

Omar Ibn Al-Khatib issued an order that all Rabbinic (Talmudic) Jews should leave Arabia. There remained till today, those who claimed to be the followers of Abraham's Rules or Moses' Law, the Deuteronomy.

Until now we counted seven tribes excluding Judah and Benjamin which remained in Babylon till the end of the Mongol reign when they accepted the Islamic religion, when they tried to convert the Jews in Babylon by force. In the 14th century, out of three and a half million Jews, less than 50,000 remained, most of them were killed or converted to Islam. Very few emigrated to India, like the Cochin and Bene Israel.

As to the Israelites who remained in Arabia, it is a complicated problem, which I may unravel if *The Scribe* will permit me to publish.

The three unmentioned tribes, Asher, Zebulun and Naphtali, no one is sure about them. A legend tells us that they joined Carthage merchants in colonising the coast of north Africa, Spain and southern France. They are known by the name of Marinos, which reminds us of the Roman coin "Judaea Marina Capta," and the help they rendered the Arabian army to occupy all Iberia - Spain and Portugal in the seventh century. So we have now about sixty million Moslem "Israelis"●

## From the Encyclopaedia

**Yeb (Elphantine):** Ancient island, fortress town on the Egyptian-Ethiopian frontier, on the Nile opposite Aswan. From the end of the Egyptian royal period (c. 590 BCE) and throughout the Persian era, a military garrison of Jewish soldiers, with their own temple, was stationed there. It is thought that the Jewish community reached Yeb with refugees from Judah after the destruction of the First Temple. The Temple at Yeb was destroyed by an Egyptian mob incited by the priests of the local god, but apparently rebuilt as a result of the Jews' request to the satrap of Judah, Bagoas. The episode is described in the contemporary Elephantine papyri, written in Aramaic, which were discovered on the

site in the early 20th century.

**Lost Ten Tribes:** The Ten Tribes of Northern Israel had been deposited by the Assyrians in the area of Adiabene and Nisibis in northern Mesopotamia where, eventually, Jews formed a significant part of the population.

In the 9th century, Eldad Ha-Dani claimed existence of Ten Tribes and their locations:

Gad, Naftali, Dan and Asher in Abyssinia. Zebulun and Reuben in the mountains of Paran. Ephraim and half Menashe in South Arabia. Simeon and other half Menashe in the land of Chazars.

The Nestorians of Mesopotamia claim descent from the Ten Tribes. Possibly also the Yezidis.

Josephus declared Ten Tribes lived beyond Euphrates up to his day.

Karaites of Russia claimed descent from Ten Tribes and thus succeeded in avoiding persecution under Czarist Russia and even under Hitler.

The high class Hindus, the Kareens of Burmah, the English, the Danes and indeed the whole Teutonic race have been associated with the Ten Tribes.

One theory identifies the Shindai or holy class of Japan as descendants of the Ten Tribes. The first known king of Japan OSEE (730 BCE) is identified with HOSEA, the last king of Israel who died in 722 BCE.

Naim Dangoor adds:

In 1291, after the death of Saad-al-Dawla, the Jewish prime minister of the Mongol Empire, there was an anti-Jewish pogrom in Iraq and it appears that most Jews there of the Tribes of Judah and Benjamin were forcibly converted to Islam.

Hebrew exiles were the Maginot line of antiquity. Because the Hebrews were jealous about preserving their identity and would not dissolve easily into the native population, they were used by conquerors to protect border areas.

The Pharaohs of Egypt invited the Hebrews to settle in the eastern border area of Goshen as a buffer against invaders and marauders.

The Assyrians put the Ten Tribes north of Iraq and in Afghanistan at the extreme ends of their empire. In the first century CE their centre was in Nisibis in northern Mesopotamia, which was the place of collection and transmission of Temple offerings along with Nehardea.

The Persians used them in Mesopotamia, Sinai and Elphantine. In 114-117 CE Trajan's invasion of Parthia was resisted by Jews throughout northern Mesopotamia, including Adiabene whose royal family converted to Judaism seventy years earlier.

The Roman emperor Julian unsuccessfully tried to win over Babylonian Jewry in order to attack the Persian empire.

Gideon Giladi informs us in his book that in the early years of Islam the caliphs moved many Jews from Palestine to northern Syria to take the brunt of Byzantine naval attacks. Likewise, after the expulsion of the Jews from Spain, the Ottoman government settled many Sephardim in the newly-conquered Balkan regions, especially in Salonica and also in Constantinople, Cyprus and Rhodes, for security reasons●

Mr. Tweg writes:

"Your impression that the name Tweg derives from Dwek is incorrect. In the Turkish and Arabian sources it is written as *Twek*, while in the Encyclopaedia Britannica it is rendered as *Tuweq*. You may find that name mentioned many times in the 17 volumes of the Baghdad history book from 1630 to 1930. The last Pasha of that name was Aboody Pasha, Governor of Amara Liwa at the time of the Ottomans and the Feisal government."

Mr. Shaul S. Sassoon informs us that Aboody Pasha was his mother's uncle. He was also Mrs. Doris Zelouf's maternal uncle. He remembers when his father Hakham Sasson Khedhoury took him many years ago to visit the Pasha in Amara.

### The Moualem-Moreh family loses its parents by a correspondent

Mrs. Signora Moualem-Moreh, a Baghdadi teacher of the French language at the Laura Kadoorie School for Girls in the 1920's, passed away in Jerusalem last April. She was 90 years old. Signora was among a few Baghdadi ladies who had adopted the French language to speak with her family at home.

Six weeks later, her husband Mr. Abraham Meir Moualem-Moreh, passed away at the age of 95. He was a graduate of Alliance Française School in Baghdad. His father, Hakham Yehizqel Meir Ben Hakham Rahamim, author of the book *Liqutei Imrei El* (Compilation of God's Sayings) (Baghdad, Elisha' Shohet Press, 1935) in 7 volumes, agreed to let his son stay in the secular school, because Hebrew was taught there. Between 1930 and 1957 he served as Cashier and Chief Accounts Clerk at 'Andrew Weir' in Baghdad, where the late Mr. Charles Horesh worked. Later on he became a well-known land merchant in Baghdad until his immigration to Israel in 1961. Both Signora and Abraham commanded five languages; Arabic, French, English, Hebrew and Persian. In Israel they were known as the "Professors' Parents", as three of their children are Professors in various universities in Israel and abroad. They are: Dr. Jacob Moreh, a Professor of Economics at Queen's University in Belfast, Professor Shmuel Moreh, Professor of Arabic Language and Literature at the Hebrew University in Jerusalem and Bar-Ilan University in Ramat Gan, Professor Raymond Moreh, Head of the Physics Department at Ben-Gurion University at Beer-Sheva in the Negev. Their youngest son, Mr. Mordecai Moreh, is a well-known painter and artist in Paris who has represented Israel in various countries and exhibitions. Their two daughters, Esperance and Gladys, are writers and active in women's affairs in Israel.

Both Abraham and Signora volunteered to help at various hospitals, old people's hostels and the Israel Army camps. Mr. Abraham Moualem donated a Hall for Eye Clinic at Shearei Tsedeq Hospital in Jerusalem and supported various charity foundations in Israel.

I sent £50 to Midrash Ben Ish Hai as requested in your wonderful *Scribe* magazine.

Hove, Sussex

Abraham Shamash

## LETTERS

I have read *The Scribe* with enthusiastic interest and found that the substance dealt with by the paper is not only of high importance, but also of historic value.

No doubt that the paper has undertaken a significant task in promoting the heritage of the Iraqi Jewry and thus you are to be blessed. Here in Israel a great effort is being done in this respect.

As to me, I was born in Baghdad, graduate of Shamash Secondary School, London matriculate in 1939. Illegal immigrant to Palestine in 1940, studying law in Hebrew University of Jerusalem 1955-60, degree M.Jur. and admission to the Israeli Bar Association 1962.

Ramat Hasharon, Jacob Manor, M.Jur. Israel

My cousins Wilma and Arline Dallal (Prof. at Berkeley University, CA) would like to receive *The Scribe*.

For your information, Arline is writing a book about the Iraqi community that lived in Iran and left Iran during and after the revolution. She is also writing a book about the Iranian Jews who left Iran and those who stayed behind. She visited Iran last year and she brought valuable information. She confirmed that the Alliance Israélite School is still functioning in Teheran and Hamadan, as well as the Ettefagh School of the Iraqi colony. All these institutions have more than 50% Moslem students but they get along well it seems.

New York

Naim H. Dallal

I have now returned to take up permanent residence at my home in London. I have had great pleasure in receiving and reading the past issues of *The Scribe* you have sent me, and look forward to receiving future issues.

Thank you again for your consideration, and may I wish you and all associated with *The Scribe* continued success with this most excellent journal, which I am sure gives so much pleasure to all who are fortunate enough to receive it.

London NW2

Mrs. Flora Slatter  
(née Abdo)

I recently received from my cousin in Tel Aviv a copy of your June issue of *The Scribe*, and I wish to inform you that I found it very interesting to read about Israel and Iraq; because I was born in Iraq and left that country over 50 years ago. I would like very much to be on your mailing list. In your June issue there was the wedding picture of Aubrey and Sally Hillaly who celebrated their 70th wedding anniversary. Aubrey is my wife's uncle.

Vancouver

Edward Shawn

Occasionally, I was fortunate in receiving from friends a copy of *The Scribe*. Being an ex-Iraqi, I naturally enjoy very much being in touch with news from my heritage. I would like to request adding my name to your distribution list. I look forward to receiving your publication.

In one of your issues I read with interest your article covering Hakham Abdallah. I have special interest in the history of his life, since he is the uncle of my grandfather.

Philadelphia

Jack Dunnous

### Alliance School, Baghdad

Thousands of boys and girls were educated at the Alliance School in Baghdad and many of them held high positions in Iraq, and many of them are now doing well in Israel, England, Canada, U.S.A. and other places.

As one of the Alliance School teachers in 1940-43 I would like to point out the leading role which the Alliance School played in different activities in the school life of the Jewish community in Baghdad and the community itself.

The pioneer activities began on a large scale in 1941 and got momentum first in sports and extended then to the rest of the Jewish schools, especially after the first touching show of sport and music in the Alliance School in 1941.

In 1943 a very beautiful sport festival of the Jewish schools took place on the grounds which were donated by the late Senator Ezra McNaheem Daniel. I remember how the Chief Rabbi of the community was sitting beside the Director General of the ministry of education and watching the amazing Swedish, gymnastic and acrobatic exercises performed by the lovely boys.

The Alliance School was also the pioneer in discovering the different talents of the boys. Mr. Yacob Bekhor helped me to penetrate to the talented boys in music, writing, acting, singing, handicraft, and arts and encourage them to act and show their talents and put them into practice.

A very nice team of singers joined by brilliant boys' musicians of the Alliance School used, after concentrated preparation and planning, to go once a week to the Iraqi broadcasting station in Baghdad and sing beautiful songs chosen from good composers. One of them was the pupil violist Elis Shasha.

The Alliance School was also the pioneer in another important branch which gave vent to the creative power of the boys which appeared on the wall magazine in which the boys were writing their short stories and literary articles and critics. The best of them were collected and published in two books. We are looking for them now for the Babylon heritage centre.

Qiryat Ono, Israel

Gurgi Barshan

Please find enclosed a small contribution to *The Scribe* which gives us pleasure and knowledge.

London N2

Mrs. Marcelle Naime Javid

*Scribe*: Thank you for your generous contribution of £300 which came as a surprise. You not only give time and effort in arranging events for the CBF and other charities, but you also make your own donations. Your community spirit is a shining example for others.

My maiden name is Jamilah Khathoury Shohet and my married name is Jamilah Borshan, currently residing in Montreal, Canada.

This letter is to show my gratitude for your mentioning my father, Mr. Khothoury Shohet Abu Leblanjo, bookkeeping teacher in Baghdad 50 years ago, in *The Scribe*. I also appreciate your mailing to me your journal which I find both enlightening and quite enjoyable.

Montreal

Mrs. Jamilah Borshan

# BRIDGE

## Bridgette

### Bridge for two players

Popular as it is, standard Bridge has its drawbacks. You need four people for the game, and you have to phone and arrange a table and entertain, whereas Bridgette needs only two players – a common encounter. It is said “two is company – four is a crowd”.

Bridge is a partnership game, and there are endless arguments between the partners. A woman once shot her husband for leading the wrong card! A player always feels some responsibility to his partner as in tennis doubles, often an uncomfortable feeling.

#### Bridgette Rules

Bridgette, which was invented by Prince Joli Kansil 31 years ago, is described as the greatest two-handed Bridge game ever conceived. It is played with the standard pack plus three jokers, called COLONS.

COLON X for Spot Cards 2-10,  
COLON Y for Face Cards K, Q, J,  
COLON Z for Aces.

The cards and suits rank as in Bridge with the colons having no rank. The Bridgette pack is divided into three groups:

LITTLE COLON (X) and SPOT CARDS (37)  
ROYAL COLON (Y) and FACE CARDS (13)  
GRAND COLON (Z) and ACES (5)

**THE DEAL:** The turn to deal alternates. For the first deal each player draws a card from the pack, spread face down, and the player who draws the higher card deals; a player must draw again if he picks a colon.

The dealer shuffles the cards thoroughly, the “receiver” (his opponent) cuts, and the dealer deals 13 cards, alternately, face down, to the receiver and himself, and he turns the next card face up as the “upcard”. The rest of the pack is placed to one side in front of the player who is the dealer, and the upcard is put beside it.

**CAPTURING:** A player may take the upcard into his original hand of 13 cards by replacing it with the colon from the same group, if he has been dealt it. For example, to capture the Ace of Hearts, the player puts the Grand Colon face up near the pack, and he takes the Heart Ace into his hand. (Whenever a colon is the upcard, it cannot be captured).

**THE EXCHANGE:** Before the bidding starts, there is the “exchange” at which time the players receive extra cards from the pack and then discard an equal number. In this manner, the players attempt to improve their original holdings by stacking their hands offensively or defensively. The group of the upcard determines how many cards each player exchanges.

GROUP	DEALER	RECEIVER
X or 2-10	3	1
Y or JQK	6	2
Z or Ace	9	3

The dealer gives the receiver's exchange cards first, and then takes his own exchange cards. To illustrate, if the Jack of Diamonds or the Royal Colon is the

upcard, the dealer deals off two cards face down and slides them over to the area in front of the receiver, and then he deals off six cards face down and places them in front of himself. A player should check to see if he can – or wishes to – capture the upcard with the matching colon before he picks up the card or cards of his exchange, for once he adds his exchange to his hand, it is too late to capture.

To complete the exchange, each player discards a card or cards of his choice to return his holding to 13 cards. These discards are placed face down off to the side of the player.

**THE BIDDING:** The turn to bid alternates. The dealer bids first and he is required to open the bidding – there are no passed out hands. The dealer's lowest permissible bid is Zero No Trump, a contract to take six tricks; it ranks just below a bid of One Club. The rest of the bids and calls are as in Bridge. A player may continue to bid even if his opponent passes, for the bidding proceeds until the last bid has been followed by two consecutive passes. After a double, the bidding ends if the double is followed by a pass; after a redouble, the bidding ends immediately.

**Bidding Requirement:** A player must have at least two cards in any suit he bids, and four cards in any suit in which he makes a jump bid; to bid in no trump, a player may not be void in any suit. There is no requirement for doubling or redoubling.

#### SAMPLE BIDDING SEQUENCES

- (1) 0NT 1C 1S 2C 2S P 4S P P
- (2) 1D 3C Db1 3H Db1 P
- (3) 2H P 2NT P 3NT Db1 Redbl

(1) Dealer, in bidding no trump and spades, indicates no void suits and at least two cards in spades. Receiver for his bid in clubs, has at least two cards in that suit.

(2) Receiver's jump bid in clubs indicates at least four cards in that suit. As the double of Three Hearts is followed by a pass, the bidding ends.

(3) Dealer has at least four cards in hearts for his opening jump bid in that suit, and his no-trump bid indicates no voids. The redouble immediately ends the bidding sequence.

**THE PLAY:** A trick is comprised of two cards – one card from each player. The declarer – not the defender – always makes the opening lead. As in Bridge, a player may lead any card he wishes, and when the opponent follows suit, the higher card wins; when the opponent does not follow suit, the player wins, unless the opponent plays a trump.

**Colons:** The three colons act mainly as defensive cards and add a very important element of skill to the play. Instead of following suit, a player may discard the matching colon, that is, the colon from the same group as the card led. The play of the matching colon always LOSES the trick, but it bars the opponent from leading the same suit on the next trick. Thus, for his next play, the opponent must lead another suit (or one of the other two colons). To illustrate, a player may discard the Royal Colon on the lead of the Heart Queen, regardless of whether he has any hearts, and he stops his opponent from leading a heart on the next trick. When a player

discards the matching colon, but all of the opponent's remaining cards are in the suit he was barred from leading, the colon play has no effect.

If a player cannot follow suit, and if he discards either of the two non-matching colons, such play has no effect on the lead to the next trick.

When a player leads a colon, the opponent may play any card. The player loses the trick if his opponent plays any matching card (card from the same group as the colon led) or any trump; the player wins the trick if the opponent plays any non-matching card, including either of the other two colons. For example, if clubs are trump, and a player leads the Little Colon, the opponent wins by playing any spot card (2-10) or any club.

**Collecting Tricks:** The winner of the trick gathers in the two cards and turns them face down in front of him; all subsequent tricks are collected in this manner and neatly arranged in the order taken.

In the proper Bridgette pack, each suit has its own colour: black Spades, red Hearts, yellow Diamonds and green Clubs. In the usual pack, one often mistakes Clubs for Spades, Diamonds for Hearts.

The proper Bridgette pack with Rules, Advanced Rules, Winning Strategy, Rules for non-Bridge players, Scoring Table and Bridgette Score Pads can be obtained by sending US\$15 to: Xanadu Leisure Ltd., Box 10-Q, Honolulu, Hawaii, USA, H1 96816.

*Scribe:* It is hoped that Bridgette will not keep club members at home!

#### BRIDGETTE SCORING TABLE

**Trick Score—Scored below the line for each trick over six bid and made:**

If trumps are Clubs or Diamonds . . .	20
If trumps are Hearts or Spades . . .	30
At No Trump: for six tricks . . .	10
At No Trump, each trick over six . . .	30
Doubled: x2	Redoubled: x4

**Overtricks—Scored above the line:**

Undoubled—Clubs/Diamonds . . . . .	20
Undoubled—Hearts/Spades/NT . . . . .	30
Doubled—not vul.: 100	—vul.: 200
Redoubled—not vul.: 200	—vul.: 400
Bonus for making doubled bid . . . . .	50
Bonus for making redoubled bid . . . . .	200

**Rubber Bonuses—For winning rubber if opponent has won no game . . . . .** 700  
**If opponent has won one game . . . . .** 500  
**Unfinished rubber—1 game won . . . . .** 300  
**Unfinished rubber—part-score . . . . .** 50

**Slam Bonuses—For bidding and making:**  
**5NT—500 6NT—1000 7NT—1500**  
**Small slam (Six-bid) in a suit . . . . .** 700  
**Grand Slam (Seven-bid) in a suit . . . . .** 1300

**Undertrick Penalties—Scored by defender for each trick the contract is set:**

Undoubled—not vul.: 50	—vul.: 100
Doubled—not vul.: 1st trick: . . . . .	100
Doubled—not vul.: each add'l trick . . . . .	200
Doubled—vul.: 1st trick . . . . .	200
Doubled—vul.: each add'l trick . . . . .	300
Redoubled: doubled penalty x2	

Many thanks for your article on page 1 of the July issue on recognising Christians and Moslems. Please continue to send me your marvellous *Scribe*!

East Yorkshire

Dr. I. L. Hardy