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The Arabs have forfeited their right to lead the Middle East

PAX ISRAELITA

In recent weeks, Middle East politics have been shifting like the quicksand of the desert.

Saddam now fancies himself as an Arab and Moslem messiah – a latter-day Nebuchadnezzar – and dreams of standing at the gates of Jerusalem to lead the Jewish people (God forbid) into another captivity in his rebuilt Babylon, as did the other Nebu. 2,558 years ago. (The rape of Lebanon and Kuwait are previews of what Arab extremists have in store for Israel).

Will history repeat itself?

Like a good teacher, History only repeats itself if the lesson is not learned. What then is this lesson that we have to learn?

In the Middle East, the lesson of the last 3,000 years has been that the Fertile Crescent, the cradle of civilization and the birthplace of monotheistic religions, is too vulnerable to invasion and that any nation that wants to have a lasting presence in that region must achieve hegemony over the whole area. Any attempt to hold only a small part has ended in failure.

Since time immemorial, the Fertile Crescent was never united in freedom but was overrun by various empires, one after another. For 400 years, Ottoman rule brought relative peace and quiet in the region. A feature of their system was the *millet* concept whereby local communities enjoyed self-rule or autonomy.

After the two world wars, ill-conceived Arab regimes became the inheritors of the region and have made a mess of it. By denying the Jews and the Kurds their right to a national homeland, by persecuting the Assyrians and Armenians, by trying to swamp the Lebanese Christians, by refusing to deal with the problem of Palestinian Arab refugees, by squandering the immense oil wealth of the region for the last three decades, by Iraq's waging a futile war against Iran for eight years, by Iraq's brutal invasion and destruction of Kuwait, by their use of poison gas and other chemical weapons, by indulging in terrorism and hostage taking – the Arabs have forfeited their right to lead the Middle East. Their greed was their undoing. طعمهم قتلهم

The civilized world suddenly woke up to the fact that it is not Zionism but Arab imperialism that poses the real threat to the Middle East and indeed to the whole world.

How then shall the Middle East be run?

The United States and her allies are assembling a motley force of 500,000 men, 2,000 tanks and 800 planes to contain Saddam and, hopefully, to topple him. This effort is proving too costly and threatens the world with recession. Israel has all this force and more, and Israel is permanently there. Israel is most suited to be the trustee of the Middle East. It is dangerous to leave the destiny of the Middle East and possibly of the world exclusively to combinations of Arab or of Moslem countries.

America has asked Israel to keep a low profile in the present crisis but wishes to retain Israel's might in reserve and use it as a last resort if things do not go well for the allies in the coming war.

The consensus among Israelis is that they don't want to suffer one casualty if they can help it. We all prefer to die in bed, but this is the hour of destiny when the whole Middle East will be in the melting pot. Can Israel afford to stay out of the game? Will Israel wait till she is attacked by Saddam?

Israel must choose her own moment to strike at Saddam. She would be amply justified in doing this in view of Saddam's repeated threats. Israel happens to be in a unique position to take the lead in this direction. Secretary of State James Baker has expressed the view that Israel's involvement would not unite the Arabs against America. On the contrary, moderate Arabs would see in Israel's action the value of her presence in the region in defence of justice and freedom.

Moreover, it is generally agreed that once the fighting is over, all foreign forces will leave the area. Israel can then take over policing the region in cooperation with her moderate neighbours.

Jews and Arabs always worked together on the personal level. Such cooperation, given the chance, would also prove successful at the state level. In any case, it has been declared that the security structure envisaged for the Middle East will include Israel, who should be prepared to take the leading role in this future plan.

Pax Israelita can be the key to peace in the Middle East. Having seen the savage behaviour of the Iraqis with Iran, with the Kurds and in Kuwait, moderate Arabs are ready to embrace Israel with open arms.

But before lasting peace can prevail, all the chronic problems of the region have to be resolved. To do that we have to go back to the first world war and eliminate the misdeeds of Lawrence of Arabia and others that gave the Arabs more than they deserved or were entitled to.

The events following the defeat of the Ottoman empire in 1918 have to be reviewed and revised on the following lines:

- 1) Kuwait's sovereignty and regime to be restored.
- 2) Iraq to pay compensation for the damage done. Iraq's punishment to fit Saddam's crimes. Saddam's Babylon must be destroyed – an edifice to a bloodthirsty despot.
- 3) Iraqi leaders and officials to be tried for crimes against humanity and international law.
- 4) The Iraq/Iran 1975 Algiers border agreement to be confirmed and recognised by the United Nations.
- 5) Iraq, under a new regime, to get the two disputed islands to relieve her dependence on Shat-al-Arab waterway.
- 6) Mosul and neighbouring provinces, where Kurds predominate, that were wrested from the Ottoman empire after the 1918 armistice, to be returned to Turkey together with small border areas from Iran and Syria. Autonomy for the 10 million Kurds to be granted in these areas within the Turkish republic. Turkey's good behaviour for the last 70 years and her membership of NATO warrants this confidence.
- 7) Turkey, in turn, to cede Kars and Ardahan to Soviet Armenia as a token of atonement for the massacre of 1.5 million Armenians in 1915.
- 8) A reduced, mainly Christian, Lebanon to be created from Junieh, north of Beirut, right down to the border with Israel, with the rest of old Lebanon going to Syria.
- 9) Jewish historic rights in the Middle East to be recognised and implemented and Israel to be confirmed within her present borders. That area represents only two per mil of Arab lands and with new immigrants coming in, Israel cannot afford to cede any territory. In any case, the Arabs had rejected all partition plans and these have become invalid. Israel went into Gaza as a result of Egypt's aggression and went into the West Bank when, against Israel's advice to King Hussein, Jordan entered the six-day war in 1967.
- 10) The problem of the Palestinian Arabs must be solved by the Arabs themselves, just as Israel absorbed the Jewish refugees from Arab lands. Jordan to become a state for moderate Palestinians, enlarged by a tract from Saudi Arabia. Palestine was partitioned in 1922 and Transjordan became Arab Palestine.
- 11) King Hussein to become King of Iraq. His grandfather had this ambition 70 years ago.
- 12) A declaration that no outside Power shall be allowed to penetrate or interfere in the region.

Continued on next page

by Alice Shashou

Cream of Watercress Soup

Ingredients:

2 bunches of watercress (stems and leaves finely shredded)
1 chopped onion
About 4-5 potatoes peeled and sliced
1oz butter
1 tablespoon olive oil
1 level tablespoon flour
1 pint milk
About 1½ pints water or more
Salt, black pepper and a pinch of nutmeg
Stale bread for croûtons

Method:

Melt the butter in a large pan. Add olive oil and sauté the onion until transparent but not brown. Stir in flour. Add potatoes and mix with the buttery onion. Slowly add the water, salt and pepper. Let the potatoes cook until they are three-quarters done. Add the finely chopped cress and let it simmer for about 20 minutes or until all vegetables are well cooked. Add a pinch of nutmeg. Take off the flame. Purée in a blender or food processor until smooth.

In the same pan, heat the milk and then add the watercress purée and let it simmer. If too thick, add more water. Taste and adjust seasoning. If possible, leave it to stand a few hours to develop the flavour.

Just before serving, reheat until simmering and stir in the reserved cress leaves.

Serve immediately.

Serve with croûtons. Or you can add some cream to decorate each serving.

Croûtons: Cut white or brown bread into ½ inch cubes using a very sharp knife. Fry in a large pan with 2oz butter and 1 tablespoon oil. Toss frequently until golden brown. Turn out onto kitchen paper.

Tip:

Never soak watercress in cold water to wash it. It loses most nutrients if you do, it should be quickly rinsed, then patted dry.

Iraqi Engueriyi or Sweet and Sour Eggplants

Ingredients:

2lb lamb or chuck steak
1 onion chopped

2 peeled tomatoes finely chopped
1 bay leaf (optional)
2 sticks celery
4 aubergines
2 onions thinly sliced
2 tomatoes sliced
Salt and pepper
2 green peppers

Ingredients for the sauce:

About 4 large lemons
About 5-6 tablespoons sugar (or to taste)
Tomato juice and tomato paste
Salt

Method:

Salt and pepper the meat. Sauté in a pan with the chopped onion, bay leaf, celery (if using) and about 1 tablespoon of oil.

Stir from time to time until brown.

Peel the tomatoes and add to the browned meat. Stir until puréed. Cover with boiling water, add tomato juice and tomato purée and salt. Simmer until the meat is cooked, adding more water when necessary.

While the meat is cooking, peel the aubergines in alternate strips. Cut into slices and sprinkle with salt and leave in a sieve or colander for about ½ an hour to allow the bitter juices to drain away. Pat dry with a kitchen towel and fry on both sides until golden. Again use kitchen towel to soak up the excess oil.

Fry the sliced onions, the sliced green peppers, wrap in kitchen towel and keep aside. Now add the lemon juice, the sugar, tomato juice, tomato paste and the salt to the cooked meat in the pan and boil once. Taste. It should be sweet and sour. Arrange in a fireproof dish in alternate layers; meat, fried onions, aubergines, fried green peppers. Decorate the dish with the sliced tomatoes. Pour the sauce over all. Cover with silver foil and leave in a preheated moderate oven until only a little thick sauce is left.

Serve hot with white rice.

A variation: You can prepare *Engueriyi* with meat balls.

Another variation: is to sauté the aubergines in the pan instead of frying. Fry the onions only. Proceed same as the other recipe. Only use more water to the sauce and *do not cover the fireproof dish with foil*. It will be very nicely toasted with less frying and less calories.

Another variation: Toast the aubergines in the oven.

Iraqi Melfoof

Ingredients:

1 filo pastry
3 cups almonds or almonds combined with walnuts or pistachios
1 cup caster sugar (¼ cup for a sweeter taste)
About 1 tablespoon ground cardamom
About 2 tablespoons rose water or more (the mixture should be a little bit moist)

Method:

Blanch the almonds and grind. Mix the almonds, sugar, cardamom and rose water. Cut filo pastry in four. Put one on top of the other and cover with a slightly damp kitchen towel to keep moist; because they tend to dry up and crumble when folded.

Take a sheet and fold it on one side about 1-2 inches and insert a pencil in between the folded sheet. Roll it.

Put 1 tablespoon of the almond mixture on top of the folded side and roll. *Do not fold on both sides*. Push the two sides of the pastry towards the middle and slide the pencil out. It will be pleated.

Bake in preheated oven 400°F (205°C) for about 8-9 minutes. Cool. Keep in a covered container in the fridge or freezer.

Contrary to your tip on page 5 to cool food at room temperature then freeze or refrigerate, a health expert commented that a few extra pennies are well spent on electricity, by cooling it inside the refrigerator, as it shortens the time for bacterial contamination.

Florida

Abraham Haya

Alice Shashou quotes from a magazine: Turn your fridge to a higher setting in the summer, and never put hot things in it. Cooked left-overs should be covered and cooled first.

This goes on to say that the bugs stop breeding in the freezer – but they aren't killed, so can be re-activated when thawed.

Cooking kills them if the food's heated to a high enough temperature for long enough, i.e. boiled for several minutes. Simply re-warming left-overs from the freezer is asking for trouble.

Use separate utensils and chopping boards to cut raw poultry or meat from those used for cooked food and always wash your hands thoroughly afterwards. Never let raw poultry or meat touch or drip onto other foods in the fridge.

Continued from previous page

- 13) In thus reshaping the region there will have to be large population transfers to ensure stability and to avoid future conflicts. Iraq has demonstrated this is feasible by the transfer of thousands of Kurds from the north and now by moving thousands of Iraqis to Kuwait.
- 14) The oil wealth of the Middle East has to be regulated – first, by enlarging OPEC to include not only the exporting countries but also the main oil importing countries; secondly, to keep the oil prices at a steady realistic level; thirdly, only a basic part of that price to go to the countries of origin, with the balance spread wider afield to Egypt, Jordan, Israel, Syria, Lebanon, Turkey and the new Kurdistan.

In the next century the world will be even more dependent on Arabian oil. In treating oil reserves as an international asset, one is reminded of the Californian gold rush of 1848 when a large and prosperous farming estate was ruined by the sudden discovery of gold on it that brought thousands of

prospectors from far and wide to dig for the precious metal. The owner of the farm went to Washington to seek federal protection but was told that one man's rights cannot be upheld against so many others. He was given instead a substantial pension for the rest of his days.

While it may not be necessary to pension off the Saudi and Kuwaiti rulers and other oil sheikhs, they should not, on the other hand, be allowed to hold the world community to ransom for a commodity that was discovered, is extracted and needed by other countries.

- 15) In a final settlement between Israel and the neighbouring countries, Jews must be allowed to travel, reside and work anywhere in the region. Israel should be given reparations for the 40 years of senseless wars to frustrate the existence of a Jewish state.
- 16) Terrorism and hostage-taking must be recognised and treated as acts of war and democratic governments shall gradually replace the despotic regimes in most Middle Eastern countries.

Israel and the Diaspora

Israel and the Diaspora must exist side by side. Israel must be regarded as just another Jewish community, albeit with a special historical and religious significance to all Jews and indeed to many non-Jews. Are the Jews a nation or are they religious communities? The Jews are a nation as well as religious communities.

There is no justification for requiring all Jews, even in theory, to have to go to Israel. We cannot have Israel becoming a glorified ghetto. But we have to support Israel in every way. Jews should have the right to reside anywhere – including the so-called “occupied Arab territories”. Why should Arabs be free to live anywhere in Israel and Jews are excluded? It seems strange that America as well as Mrs. Thatcher should denounce Jewish settlement even in East Jerusalem. In a Middle East peace settlement, Jews, including Israelis, should have the right to live and work in all Arab countries, including Arabia and Mecca.

Historian Arnold Toynbee, who claims he was misunderstood on his “fossils” remark, has this to say concerning Israel and the Diaspora:

Ever since the beginning of the Babylonian Captivity in 586 BCE, the Diaspora has been Jewry's citadel and arsenal. Since that date there has never been a (Jewish state) that has been co-extensive with the Jewish community in the world or even the most important part of it . . . The (Jewish state) re-established in 538 BCE, like its successor in our own day, was a child, protégé, and pensioner – in fact, a by-product of the Jewish diaspora. There has been no time since then – not even the 80 years of the Maccabean Kingdom's sovereign independence (142-63 BCE) or the 37 years of Herod the Great's reign (40-4 BCE) when the (Jewish state) could have stood on its own feet without financial and diplomatic support from the Diaspora.

The present-day Jewish diaspora in the United States, which is the living counterpart, in importance, of the Jewish diaspora in Babylonia for 1800 years from 6th century BCE to 13th century CE, is reacting in just the same way towards the (Jewish state) as did their Babylonian predecessors and counterparts. They are zealous in fostering the Jewish state by contributing money and exerting political influence; but only an insignificant minority was willing to emigrate there.

Even in the field of religion, the Diaspora's role has been dominant. Judaism is a development of the pre-Exilic religion of Judah that was created in and by the Babylonian Diaspora and was imposed by it on the Jewish population in Judea.

The Diaspora has been, and still is, the supreme and characteristic instrument and monument of the Jewish people's persistent will to maintain its distinctive communal identity. In this they have been brilliantly successful. The invention of agriculture 9000 years ago rooted people to particular patches of the earth's surface which eventually became national territories. New-model communities are emerging that are

held together by bonds that are not territorial but are cultural and ideological. The vitality of the Jewish diaspora has significance as being the probable “wave of the future”, for mankind as a whole*.

This will to survive as a community anywhere and under any conditions has, since 586 BCE, been paramount over the will to survive as (an independent nation). By comparison with survival itself, Zionism has been a secondary Jewish aim. There has also been the aim of converting the gentile world to the worship of Yahweh under the aegis of a world-empire centred on Eretz Israel and ruled by the Messiah – ‘the Lord's Anointed’. This third aim has, hitherto, been half-hearted. The hope of it has been dubious and the pursuit of it has been spasmodic.

Today the Jews in the Diaspora are being told by some Israelis that they are doomed to suffer the fate of the Lost Ten Tribes if they do not emigrate to Israel. But, in truth, there is a third choice: the Roman choice of incorporating instead of being assimilated. What the Romans did on the political plane, the Jews could do on the religious. They could incorporate gentiles in a Jewish religious community by converting them to the religion of Deutero-Isaiah.

The Jews must constitute themselves the One True God's missionaries to the rest of mankind and must make it their paramount aim to convert the world to the vision that has been vouchsafed to the Jews themselves. But the pursuit of this aim would run counter to their aim of preserving their distinctive national identity. The Jews have been racked by this crux up to date, but they have still to make the choice which confronts them. Happily, the way is still open for them. It has not been closed by the advents of Christianity and Islam, as Christians and Muslims severally maintain. For the Jews, these gentile homages to the Jews' transfigured god may be portents and warnings; but they are not more than that; they are not irrevocable cancellations of the Jews' own manifest destiny. This is still intact, for the Jews to embrace, if they will.

The greatest of the Prophets would be a Jewish seer who inspired his fellow Jews at last to dedicate themselves to their universal mission wholeheartedly. The world has been waiting for this prophet for 2500 years.

*Scribe: For example, there are now two million non-Jewish Iraqis living outside Iraq, 2 million Lebanese outside Lebanon, 50 million Chinese outside China.

Atom bomb no longer an Israeli deterrent

During the cold war, the American and Soviet atomic arsenals provided a delicate balance of terror that has ensured world peace for the last 45 years.

Likewise, Israel's possession of a nuclear capability has acted as a deterrent to her enemies, and the knowledge that they alone possessed an atom bomb gave Israelis a relative sense of security.

If Iraq or another hostile neighbour acquires the bomb then Israel will no longer have a deterrent. It is argued that in the event of a showdown, Iraq can survive an atomic strike but tiny Israel can't.

BOOKS

“Jews in British India – Identity in a Colonial Era”

by Joan G. Roland, published by University Press of New England.

Reviewed by Percy S. Gourney

Continuing fascination in the era of the British Raj is manifest in the several books and films which have appeared in recent years, culminating in the absorbing television series *Jewel in the Crown*, shown on both sides of the Atlantic, based on Paul Scott's famous books.

As a Jew of Baghdadian origin, born and bred in British India and active in Bombay's lively Jewish community, I felt privileged to have witnessed, as a journalist, and, to a small extent, being involved in the historic events which marked the concluding phase of British rule, more or less coinciding with the momentous Second World War.

From an historical point of view Dr. Roland's book makes a valuable contribution to a unique aspect of Jewish communal existence which assumes increasing interest as time marches on. It is both well-researched and informative with some fine illustrations, but as it seeks to cover a huge canvas it is perhaps inevitable that some factual errors occur as well as differences in the assessment of various situations. It may be possible to take these into consideration if there is another edition of the book.

In referring to the agitation, well-publicised at the time, in 1964 by members of the Bene-Israel community settled in Jerusalem, against the Chief Rabbinate's discriminatory directives of their marriage to non-Bene-Israel Jews, Dr. Roland feels it “may have been the result of the export of group conflict (between Bene-Israel and Baghdadian Jews in Bombay) from India to Israel.” I was in Jerusalem at the time for a Zionist conference and had an opportunity to study the problem at first hand and indeed helped in a small way towards its solution. Much has been written about it but the controversy was based neither on colour or caste, as was sometimes alleged, but on an interpretation of the *halacha* and the observance of *get* and *halitza*, by Sephardi and Ashkenazi rabbis. Happily a solution was found within the framework of the *halacha*, which is both vast and flexible, contrary to some views of it. The Bene-Israel in Israel first came to public notice in 1950 with the agitation to return to India owing to difficulties of adjusting to conditions in Israel. As Honorary Secretary of the Bombay Zionist Association, I saw Prime Minister Ben-Gurion about it, and he felt they should return to India, although very few immigrants were allowed to leave the country in that period of austerity. His foresight proved justified as they returned to Israel two years later!

Perhaps the problems affecting initial Bene-Israel settlement in Israel would never have arisen if their leaders had accepted Herzl's invitation to send two delegates to the First World Zionist Congress he had convened in Basle, Switzerland in 1897, to which the author refers. They had refused, believing in direct Messianic redemption together with Orthodox rabbis in Germany and England.

In Bombay there was fairly cordial contact between Bene-Israel Jews and Baghdadians.

The author, in interesting fashion, views the position of Indian Jews in the context of the general political conditions prevailing in India both with regard to British rule and its opposition, represented in the Indian National Congress led by Gandhi and Nehru.

Despite these reservations, this book is a most worthy read and considerably adds to knowledge of Indian Jews as a tiny minority in a vast population subject to alien colonial rule.

LETTERS

I cannot begin to tell you how very much *The Scribe* is enjoyed by so many, and on behalf of all my friends I thank you very much indeed for all your efforts and hard work●

Montreal Mavis J. Shahmoon

I am returning the slip duly signed confirming my wish to receive your Journal. Is there any Iraqi Jew who would refuse such a wonderful Journal which is not only pleasant to read but is very enlightening in many ways.

I have enjoyed reading it since the beginning and I shall continue to read it even if I have to pay a subscription fee. I am in particular very grateful to its founder for his effort in keeping us in touch with our past and the current pleasant news. I wish him and all his associates all the success●

Forest Gate, London E.E. Akerib

I enjoyed very much seeing the video about the Iraqi Jews in London. I am a big fan of *The Scribe*. It does a great service to the community and moreover it has a great cookery column! I will enjoy reading the back issues at leisure●

Jewish Chronicle Jack Shamash

I came to know of the existence of your publication when a friend gave me your July 1990 edition and being one of the students of graduating class – June 1948 – I recognised many of my classmates whom I have not seen since that time. I was extremely thrilled and I would appreciate it if you would put me on your mailing list●

Hampstead, Quebec M. Mashal

I note from Percy Gourgey's article about the Iraqi Jewish community, that there are still some 180 Jews in Baghdad, mainly elderly and living in rather strained circumstances. Are there any news of what has happened to them since Saddam Hussein's invasion of Kuwait?

Considering Saddam's current efforts to drag Israel into the conflict, their lives must be much more at risk than those of Western nationals whose plight has been in the headlines a lot over the last fortnight. Just as Jewish hostages in Lebanon are hardly ever mentioned, Jews at the mercy of Saddam Hussein seem less newsworthy than Westerners who are in the country of their own free will: no doubt a further example of the double standards applied by the media●

Wembley Park, Middx Ruth Willers

Percy says: "Our concern for our brethren must deepen with the deepening crisis affecting Iraq". Like everybody else, they now can't leave the country but there is no likelihood of being singled out for bad treatment●

I would appreciate it greatly if you would send me regularly a complimentary copy of your excellent publication, including a selection of names from the Register of Baghdad Military Taxpayers in 1892●

University of the Pacific, San Francisco Joseph V. Levy, Ph.D. Professor Physiology-Pharmacology



Mr. Abraham D. Sofaer, of Baghdadian origin, former Legal Adviser to the State Department, whose letter appeared in the last issue

I have just returned from Israel, where I and my family had a wonderful time. While in Israel, Tikvah Laker-Darwish talked with me about *The Scribe*. She is a Professor of Economics at Bar-Ilan University and has written extensively on economic aspects of Iraqi Jews.

I was so proud of you all when I saw the video documentary about the London Baghdadians at my brother's home. It was energizing to see our kindreds in London.

We all owe you a debt of gratitude for *The Scribe*. It is a galvanizing medium. I appreciate its high quality●

San Francisco (Prof) Daniel Khazzoom

Having seen a copy of *The Scribe* in the hands of a friend of mine, it seems only natural for me, as a proud Babylonian Jew, who cherishes the roots and traditions of that magnificent community, to write and request that my name be added to your mailing list.

Keep up the good work●
Tel Aviv Albert Abdunabi Mouallim, Adv.

During my recent visit to Israel, I have had the opportunity to read *The Scribe*. I was deeply impressed by the good work done and the interesting articles appearing in it. I am Iraqi-born, residing in the States. I shall be greatly obliged if you would kindly send me *The Scribe* regularly●

Great Neck, N.Y. A. Khabbaza, M.D.

I was born in Baghdad and grew up in Japan. I live in Australia. My cousin Helen Bekhor who is an avid reader of *The Scribe* occasionally makes copies for me to read. I would very much like to get a subscription of my own. I find your publication most interesting and informative●

Elwood, Victoria Helen Battat

Referring to the list of senior officials of Iraq – 1945, I noticed that neither my father, nor my uncle were mentioned, i.e.

Eliahou Bekhor, b. 1900, Auditor, Ministry of Finance; Khedhoori Bekhor, b. 1903, Auditor, Ministry of Finance

Both, father and uncle, continued working in their posts until 1950●

Jerusalem Jacob Bekhor

My cousin Benjamin Gour-Arieh – né Emil Tchwellia – had passed on to me his copy of *The Scribe* of June 1990. I read it with great interest from cover to cover and all the information it contained was absorbed with rapture.

Your project gives every Iraqi good reason to be proud in seeing *The Scribe* reviving the heritage of Iraqi Jewry.

I wish you every success in this mission of yours●

Ramat Hasharon Shimon-Gourdji Tchwellia

Just recently I was informed by an old friend of mine who resides in London that a Journal of Babylonian Jewry exists and has a publication called *The Scribe*. As an Iraqi Jew who lives in a small community in Pennsylvania, I am most anxious to hear news of my people. I am asking you to enroll me as a new subscriber●

Bloomsbury, PA G. David Heskell

My name is Désirée Saddik. Both my parents are of Iraqi origin. My mother's maiden name is Evelyn Shammoon, daughter of Salem and Farah Shammoon from Baghdad. My father's name is Albert Saddik, son of Murad Saddik from Basra. My father left Iraq as a small boy and finished his education in Bombay. He came to Australia as a young man in about 1947. My mother left Iraq finally in the 1950's and went to Tehran. After marrying my father at the Sephardi synagogue in London in 1958 she came to live in Australia, always sure that she would return to her large extended family of 7 brothers and sisters, and parents. At that stage her parents and youngest sister were still in Baghdad. They did not leave Iraq until about 1969-1970, in part because of the travel restrictions placed on Jews in Iraq at that time.

Now the family is scattered all over the world. I have close family in Israel, obviously, England, United States, Switzerland and Australia.

My mother, pining for her family and an expression of her Iraqi roots, managed to convince an aunt, Hilda Shammoon, married to David Yamen, to migrate from New York to Perth, Western Australia. There is a very small Jewish community in Perth of only 7,000 people, a handful of which have Iraqi roots, having migrated via Burma, Singapore and India.

Us children include, my cousins, Nadine 8 and Eric 14, my brother Daniel who is finishing off medicine, my sister Simone, a pharmacist, and myself, a child clinical psychologist.

I have a burning curiosity to find out more about the Jews of Iraq, from ancient to present times. I was delighted to have discovered *The Scribe*. Like many, I express particular concern for the few Jews presently in Iraq and would like more information on them●

Armdale, Australia Désirée Saddik



The invasion of Kuwait by the tyrant Saddam Hussein and the awful events that followed after the occupation, drew my attention to a caricature I have seen in the well known French daily *Le Monde* showing an Arab asking Saddam Hussein, Why have you invaded Kuwait? Saddam points his finger to a map of the tiny Israel (appearing in the corner of the caricature) and replies, It is because of this!

This reminds me of an Iraqi character called Abbaz Gezza who, whenever someone hit him, used to take his revenge on an innocent third person. He too probably came from Tikrit●

Ramat Gan

A.M. Yadid

I want to respond to your article "Kuwait and After." It was timely and necessary. The Arabian propaganda keep on referring that the British chopped Kuwait from Iraq when they drew the map of the region in the early twenties. They never mention, however, that the British also lopped Mosul and Kirkook from Turkey years after the Armistic. I think this should be emphasised whenever this subject is brought up●

Montreal

Yusuf Meer

As a Ladino-speaking Jew, I am delighted and grateful to receive *The Scribe* and renew my pride in my Sephardi roots●

Nottingham

Prof. V. Askhenazi

As a "Babylonian" Jew, I would very much like to be on your mailing list to receive *The Scribe* and keep in touch with the community●

Univ. of Singapore

Dr. Eli Hakam

My cousin Jeanne Shasha requested you to send me *The Scribe*, for which I am grateful. I was born in Baghdad in 1905 and left in 1937 and am now a U.S. citizen. The Jews of Iraq are in fact not Babylonian but Sephardim who came from Spain. The Ottoman Sultan welcomed them and distributed them throughout his empire●

New York

A. Gahtan

Scribe: While many Sephardi Jews came to Iraq since 17th century, there were always local Jews in various parts of the country such as Baghdad, Ana and Mosul and in neighbouring lands. The newcomers blended with them to continue an unbroken presence for nearly 2,600 years of the Babylonian Jewish Community.

In Istanbul and other parts of the old empire, Spanish Jews speak Ladino. There is no trace of Ladino in our spoken language. Our spoken Arabic was the language of Iraq 1200 years ago!

The reason why Baghdadi Jews follow Sephardi *minhag* is that in 1743 Rabli Sadqa Hossen came from Aleppo and became Chief Rabbi of Iraq for 30 years. He made various reforms and introduced the Sephardi liturgy●

We acknowledge with thanks receipt of voluntary and generous contributions from:

Mrs. Mavis J. Shahmoon, Montreal

Mr. Abraham Haya, Florida

Mrs. Bertha Sofair, New York●

Your October 1988 *Scribe* issue was given to me in London by Elias Dangoor, my friend from the days of The Alliance School of Baghdad. He seeded the bond of a permanent attraction. I am now, the dashing Dan the day I get your publication, devouring the contents from start to finish. Every time I conclude that all has been said by your readers in their letters of appraisal, I realise it was not that quite so when I get hold of the next issue. So much to absorb and learn! Take, for example, your August 1990 issue just received: From the Lost Ten Tribes to Thanks but No Thanks; good old USA by Elyakim Ha'etzni; I learned from the Alliance School article, that my physical education teacher, Gurgi Bershan, is well and in Israel. I saw my class picture some issues back●

Florida

Abraham Haya

Royal Game of Babylon

In the 1920s, Sir Leonard Woolley discovered in a royal cemetery in Ur, in southern Iraq, a beautiful shell-and-lapislazuli board with 20 squares which was a gambling game played by ancient Babylonians.

It is only now that Dr. Irving Finkel, of the British Museum, has deciphered the rules. The two players move their five pieces after a dice is thrown. This makes it the forerunner of the backgammon or shesh-besh.

Further excavations suggest that the game was well established by 3,300 BCE but it has been assumed that the game became extinct 2,000 years ago. However, Dr. Finkel has discovered that the game survived in the isolated Jewish community of Cochin, southern India.

Seven years ago, visiting Israeli anthropologist Orpa Brafman was given a board game by Sattoo Koder, leader of the Cochin community. She was told that the game was called "Asha" and that it was the only surviving example of the board. Dr. Finkel saw a photograph in an Israeli journal and he instantly recognised it as a modern version of the Royal Game of Ur.

Dr. Finkel then set out to find an Indian Jew who knew the rules and he managed to track down the only person who could help – an 85-year-old woman from Cochin who emigrated to Israel in 1951. She recalled playing Asha 50 years ago and explained that there were two players, each with five pieces. She added that Asha was played by women but only during the fast of Tisha Be'av, presumably, because this occasion commemorates the destruction of the Temple and the Exile to Babylon. The board and the woman represent the final link with a game that was played for over 5,000 years.

The ancestors of the present Jewish community in Cochin must have brought the game with them when they travelled to India over 2,000 years ago. What is more, it confirms that the Cochin Jews originated in Babylon.

The original Asha board is now at the Israel Museum in Jerusalem, but a replica has been made which is on display at the British Museum, along with the original Royal Game of Ur and the cuneiform tablet with the rules●

Or Yehuda Centre

Mr. Mordechai Ben-Porat, Chairman of The Babylonian Jewry Heritage Centre at Or Yehuda, Israel, came to London in September to make preliminary arrangements for a ball to be held in the spring, which will include a rich artistic programme in the tradition of Babylonian Jewry.

Two important Israeli personalities will participate in this function whose aim will be to acquaint English Jewry with the Centre and its Museum. Tens of thousands of school children from all over Israel come to the Museum, as well as numerous Jewish and non-Jewish visitors from overseas.

The construction of the Centre has already cost \$3 million, 70% of which was provided by the Israeli government. \$1.75 million is now needed to complete the first floor. The Centre has an annual budget of \$400,000, nearly half of which is paid by the government and the municipalities of Or Yehuda and Ramat-Gan.

The Centre publishes an annual Journal called *Nehardea*, which contains many interesting articles. Copies can be obtained by writing to Mr. David Binyamin, General Manager, Babylonian Jewry Heritage Centre, 83 Hahagana Street, Or Yehuda 60251, Israel. The latest issue records the recent visit to the Centre of Renée and Naim Dangoor, who wrote in the Visitors' Book: "My wife and I were very impressed with the wonderful work that has been accomplished in this Centre of Babylonian Jewry. It is a very good historical record of our ancient community. It deserves the support of all friends".

A well-attended reception was held by the London community to welcome Mr. Ben-Porat●

Germany-on-the-Tigris

In the thirties and during the war, the Arabs admired the Nazis just for the hell of it, and Arab nationalism modelled itself on the Prussian model. In Cairo, the rabble used to chant *الانصام يا رومل* (Advance, Rommel), and in Baghdad and other Arab capitals the refrain was *تتم خطواتك يا رومل* (Hasten your steps, Rommel) but the admiration was not mutual.

On 22 August 1939, Hitler told his generals concerning the Arabs, "*Sehen wir in diesen Völkern bestenfalls Lackierte Halbaffen die die Knute spüren wollen.*" (Let us see in these people lacquered half apes at best who want to feel the whip).

During WWII, Germany did not use poison gas, but the wicked Nazis reserved all their chemical expertise for the destruction of European Jewry in gas chambers.

Now the Nazis' unrepentant successors have found in Saddam a willing disciple, and for the last seven years have been giving him the necessary raw materials, equipment and know-how to manufacture advanced chemical weapons for use against the remnants of the Jewish people now mainly concentrated in Israel.

Germany and Japan made hay while the American sun shone in the post-war years. They have to act responsibly and share the burden in establishing the new post-cold-war order in the world●

MY ORIGINS

by Lucien Gubbay

(abridged from his limited edition book)

Part II – The Families

(Lucien Gubbay makes the elementary mistake that all Gubbays are one family. In fact, the Hebrew word *gubbay* denotes any community or synagogue treasurer. We have disregarded all references to distant Gubbays).

The Gubbays

At the beginning of the nineteenth century, the majority of the six-thousand or so strong Jewish community of Baghdad were reasonably prosperous, with only a few very rich, and only a few very poor. All that changed under the governorship of Daoud Pasha, who took office in 1817. It was not long before Daoud Pasha proved himself to be the worst governor that the Jews had known, with an unrivalled record for extortion and persecution. Many Jews fled the city during and shortly after Daoud's period, including David Sassoon, founder of the modern Sassoon dynasty, and several members of other well-known families such as the Ezras and the Gubbays. Most set up businesses in India and China; others went westwards to Aleppo and the Levant; and the descendants of many of them were to meet again eventually in England, in the countries of Western Europe and in North and South America. The Gubbays of Aleppo were descended from Ruben Gubbay, whose son Murad (b. 1793) left Baghdad and arrived in Aleppo c. 1845, about the time that my grandfather was born.

Gubbays in Aleppo

In 1910, the British Consul in Aleppo reported to H.M. Ambassador in Constantinople that members of six Jewish families, comprising forty-five people in all, were registered as British subjects. The names of the families, and their sizes, were listed in his report as follows: Shalam (5), Ptesh (1), Sassoun (4), Gubbai (14), Levy (2) and Douek (19).

Just as Russia protected Orthodox Christians in the Ottoman Empire and France extended its patronage to Catholics and Maronites, some local Jews were adopted as British protected subjects. The Turks were told that their families were descended from Jews originating in Calcutta, in British India.

The Gubbays in general, and my grandfather in particular, were known as Baghdadis by the Aleppo community; and I am still accorded similar recognition by the same very inward-looking clannish group in London today.

Many Gubbays left Baghdad in the 1840's; and several settled in India then. Aleppo, at the other end from Baghdad of the great trans-desert caravan route, and then at the peak of its prosperity, was another natural destination for enterprising merchants.

Murad was reputed to have been very wealthy. It is said that he owned "ships" and that he was engaged in the lucrative spice trade between East and West, then centred on Aleppo. His son Ruben died when his grandson Ezra was a baby; and so Murad brought up Ezra (my grandfather) himself.

My father's first cousin Nazlie Shammah (born Gubbay) who died in Manchester in 1982 at the age of ninety-six, claimed to remember the great disturbance caused when Naser el-Din Shah of Persia stayed at Ezra's house when passing through the town on his way to and from Europe. He had a horse-drawn carriage, with its official flag and its escort of Turkish soldiers. Ezra Gubbay represented Persian interests in Aleppo, and held honorary consular rank. An eye-witness confirms that Ezra Gubbay possessed a splendid mansion in Djamilie, outside the

old town; and that visiting dignitaries often stayed there when passing through Aleppo.

My father, Joseph Ezra Gubbay, was born in Aleppo in 1898. He had little to say about his childhood, other than he had ridden horses and that the family had slaves. By "slaves" he was referring to the custom of "buying" poor country girls from their fathers for a period of years: the girls were given an urban veneer, trained in domestic tasks, clothed and fed. My father first attended the Franciscan school, but was removed because of the blatant anti-Semitism of the friars. He completed his schooling with the Alliance Israelite Universelle, the institution which did so much for the Jews of the Near East.

The Gubbays, together with other British subjects, had to leave Aleppo in 1914 when Turkey, in alliance with Germany, went to war against the Allied Powers. Their property was sequestered by the Turkish authorities; and they were transported to Alexandretta (Iskenderun) on the Mediterranean coast, where they were interned in a camp pending their removal from the country.



**My grandfather
Ezra Reuben Gubbay (1845-1916)
in full ceremonial uniform, complete
with sword and gold braid**

Murad (Mark) Gubbay, my father's first cousin, often spoke of the horrific scenes he witnessed then, in connection with the Turks' infamous act of genocide against their Armenian subjects. He told his son Allen of seeing scores of unfortunate Armenians being buried alive in mass graves by the Turks; and also of his nightmarish memory of mounted Turkish officers sporting necklaces on which the gouged-out eyes of their victims had been strung – blue was the colour preferred, both for good luck, and to avert the evil eye.

The British Jews from Aleppo, including the Gubbays, were eventually taken away from Alexandretta by an American ship. It cruised the Mediterranean for a while; for no country was eager to accept refugees in time of war.

Eventually the family reached Beirut, from where a British frigate took them on to Alexandria.

Gubbays in Cairo and the West

The Gubbays finally disembarked in Egypt – not quite the West, but, being firmly under British influence, certainly its gateway. They made their way to Cairo, where they immediately sought an interview with its Grand Rabbi in order to establish their *bona fides*. Once that was satisfactorily accomplished, they were able

to make a fresh start in business. My grandfather Ezra died soon after the family reached Cairo in 1915 or 1916. His eldest son Ruben died in Cairo in his early thirties; and so the three surviving boys had a hard time at first.

Eventually the family prospered in the cotton piece goods business; and my father, its youngest member, often travelled by train from Cairo to Luxor and Aswan in Upper Egypt to visit customers.

Once established in Cairo, the three Gubbay brothers formed a partnership which was to endure for most of their working lives. They were proud of their motto, "One for All, and All for One". The eldest surviving brother, Henry (Selim), who was in many ways the most enterprising of the trio, took charge and dominated the others. He came to Manchester in the 1920's, where he opened an office and became a Freemason. In 1930, he sent my father and his new bride off to Buenos Aires, where I was born, before later installing him in Manchester to run the office there. Henry then went to Japan with his family, where he traded for the partnership until shortly before the outbreak of war in 1939, when he returned to Manchester for a short time before moving to Johannesburg. Emile, the last Western of the brothers, remained in Cairo, where he ran a successful branch of the firm. Only when conditions became impossible in Egypt in the 1960's, did he agree to take the firm's money out of the country and settle in Johannesburg. He never seemed happy away from his familiar environment in Cairo, and chafed at his elder brothers' dominance. My own father remained in Manchester for the rest of his life, dying there in 1980 at the age of eighty-two.

The Farhis

My father and mother were married in Cairo in 1930. My mother, Renée, was a daughter of Dr. Hillel ben Jacob Farhi, a member of the famous Farhi family of Damascus. She was educated in French lady-like arts, such as embroidery, oil painting – she was an accomplished copier of French classical paintings in her youth – and piano playing. Oddly for the child of so scholarly a father, being a girl, she received no instruction in Judaism, in Hebrew or in Arabic.

Damascus, from which the Farhi family sprang, was another famous Jewish centre of the Near East. Like Aleppo, its prosperity was ruined towards the end of the nineteenth century by the opening of the Suez Canal, which deprived it of much of its trans-desert trade. Damascus was less cosmopolitan than Aleppo; and consequently its Jewish community suffered far more from Mohammedan intolerance. Its low point occurred in 1840 with the infamous Damascus Affair, in which the Capuchin friars, in league with the French Consul of the day, accused the Jews of murdering one of their number for ritual purposes. In this revival of the medieval Christian Blood Libel, many Jews were arrested and tortured. Some were put to death in a most barbarous manner – including one who was murdered in the house of Meir Farhi, in front of several other Jewish notables. Raphael and Mordecai Farhi were also persecuted as a result of this monstrous accusation. In addition, sixty-three Jewish children were seized and held hostage by the authorities. After a storm of international protest at the unbridled reign of terror unleashed by the Christian and Mohammedan mobs with the tacit support of the authorities, a Jewish delegation from Europe, led by Sir Moses Montefiore, travelled first to Egypt and then on to Constantinople to secure their protection.

The Farhi family of Damascus and Aleppo was said to be of Italian origin. It came to prominence as official bankers to the Turkish governor of the province of Damascus in the 1740's. My grandfather Hillel was descended from Mayer Farhi, whose brother or first cousin

Saul (Shihada) Farhi was the first to wield significant power on behalf of the Governor of Damascus in the closing years of the eighteenth century. Shihada's position in the government of Damascus was inherited by two of his sons, and by Mayer's son.

Another of Shihada's sons, Haim, entered the service of Ahmad al-Jazzar Pasha, governor of the province of Sidon. He took up residence in Acre, where he acted as banker to the Governor, being responsible for the financial administration of the province until his arrest and imprisonment in 1804.

Haim distinguished himself in the defence of Acre against Napoleon Bonaparte in 1799; and the central square of Acre (now Akko in Israel) is still named Place Farhi in his honour.

Haim was promptly released from prison on the death of Al-Jazzar. He immediately used his influence in Constantinople to secure the post of Governor of Sidon for his friend, Suleiman Pasha. Suleiman later also became Governor of Damascus. This was the high point in the fortunes of the Farhi family; for Haim practically ruled both provinces, first on behalf of Suleiman, and then on behalf of Abdullah Pasha, Suleiman's eventual successor. In the end, the envy of the men surrounding Abdullah, coupled with the Pasha's own greed, proved too much even for Haim. In 1820, at the peak of his power and influence, he was arrested and executed by order of the Governor.

Haim's brothers were still secure in Damascus but the family lost its influence after the Egyptian conquest of Syria in the early 1830's.

In its heyday, the Farhi family acted generously towards the Jewish community, endorsing many religious and charitable enterprises.

The famous Farhi Bible was owned by Haim: it was taken by the British Consul after his execution, and only restored to the family a hundred years later.

My grandfather studied medicine in Beirut and London, before moving to Cairo where he became an Egyptian government doctor. He was decorated by the King for his services, and died in 1940. From all accounts, he practised medicine in the true Jewish tradition; and my grandmother often spoke of the long queue of poor Egyptians waiting outside his door to have their cataracts removed and other ailments cured. When Dr. Farhi left the house of a poor family, he seldom neglected first to deposit a banknote of his own under the sick person's pillow. My grandfather was also a considerable Hebrew and Arabic scholar. He translated many Hebrew religious works into Arabic, a tongue he loved. His Siddur Farhi of 1917 includes an introduction to the history of prayer. Another series of translations, dated 1922, contains the Passover Haggadah, the Ethics of the Fathers and the Azharot (Admonitions) of Solomon ibn Gabirol – an important part of the Sephardi liturgy.

My maternal uncles remained in Cairo relatively undisturbed until they quit Egypt for the United States in the 1960's. Unlike most of the other Jews, being Egyptian citizens, they were not unduly molested by the authorities.

Shammahs and Chayos

I have not been able to find out much about my wife Joyce's family, the Shammahs, because of the lack of records in English speaking countries.

The Shammahs were a prosperous merchant family from Aleppo, of reputed Spanish ancestry. They came directly to Manchester from Aleppo in 1903, where they established a branch of their cotton piece goods business. Just after the first world war, in the days when many Near Eastern Jews in Manchester were still struggling to establish themselves, the Shammahs were already rich.

Joseph Shammah and his wife Bolissa went to Cairo in 1936. Their second son, Ezra, together with his wife and daughter (Joyce) came out

from Manchester in 1937 to live with them and help in the business. Ezra spent the war in Cairo, only leaving for a while to take refuge in Aleppo when Rommel's German army arrived at the Egyptian border. He returned to Manchester in 1947. He hated the Near East and most things about it, including his own sojourn in Cairo. He took his temperature there every morning to ensure that he had not caught some beastly Egyptian disease.

My wife Joyce well remembers the war years in Cairo, and her schooling there – first at the Lycée Français and then at the English Preparatory School. She remembers visiting her Chayo grandmother in Aleppo, and holidaying in the Lebanese mountain resorts so badly wrecked in the recent civil war. The return to Manchester in the cold and austere winter of 1947 came as a great shock to her and to the whole family, with food, heat and clothing all on strict ration; and only Ezra enjoyed being "home" again. Coming from the luxury of European life in the Near East, Joyce was highly indignant when asked by local girls whether she had lived in a mud hut! Joyce retracted some of the paths of her youth on a visit to Cairo in 1979. The family flat was still there in the centre of the city, but looking sadly tarnished with the years, and not quite so splendid as she remembered.



**My maternal grandfather
Dr. Hillel Farhi (1868-1940)**

My mother-in-law, Vicky Shammah, born Chayo, also came from Aleppo. The daughter of a merchant family in comfortable circumstances, she was educated until the age of fifteen at the Alliance school, and then at a school run by the Franciscaine Sisters.

For a description of family life in Aleppo in the early 1930's, as seen through the eyes of a

young girl, I can do no better than to quote Vicky Shammah's own words:

People in Aleppo did not travel much prior to the second world war. We were happy in our own self-contained world; and we did not bother too much with what was going on outside. We had an uncle who lived in Constantinople; and I always remember the great excitement of meeting him and seeing him off again on the "Taurus Express."

There was no welfare state or big charitable organisations. It was left to the rich to look after the poor.

Aleppo had the healthiest of climates – really four distinct seasons. We had a wonderful family doctor in whom we had blind faith. He was a real magician who understood all our illnesses.

A few of the young men emigrated to New York, where they mostly prospered. As soon as they became established in their new surroundings, they would ask one of their relatives in Aleppo to choose a bride for them. The young man would then buy the trousseau, send this back to Aleppo, and would marry the girl by proxy. Amazingly, most of such marriages turned out really well.

In Aleppo, we kept Shabbath to the letter – no cooking, writing, etc., but just reading. A rabbi called at the house to give my brothers religious instruction; but as this was not considered necessary for girls, we never learnt any Hebrew.

The most wonderful food was served for Shabbath lunch, after the men returned from the synagogue – all of course prepared the day before. We had our own pet beggars who came to the house to be fed every Saturday, after the family had finished its lunch.

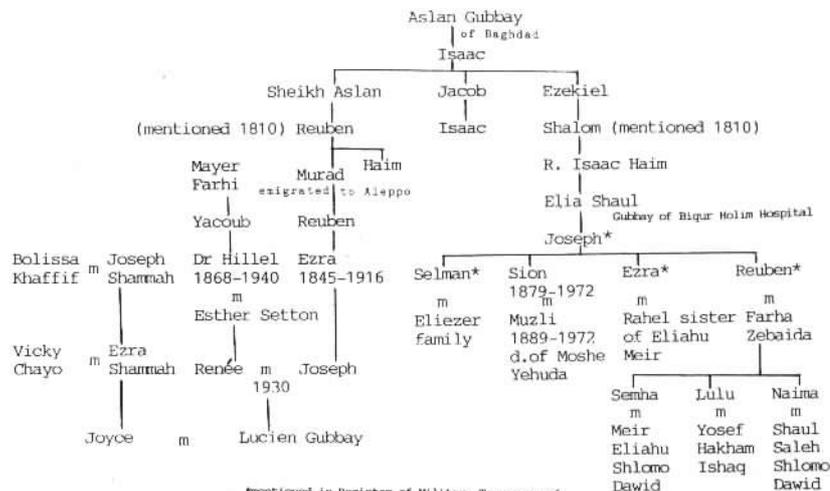
We celebrated all the Jewish holidays meticulously. At Purim we were given lots of presents; and had a lovely time, riding in horse-drawn carriages and singing our heads off.

Jews and Mohammedans were often good friends in Aleppo, and many became partners in business.

Those were happy days!

My generation of Gubbays was the first to be brought up in the West; and I have concentrated on those experiences which best illustrate the cultural clashes between the Jewish and Islamic world we had left, and the English Christian one we joined.

Scribe: We have searched our records and find that Murad's father, Reuben, was the son of Sheikh Aslan, son of Isaac Aslan Gubbay. Jews who migrated from one country to another often severed their connection with the old family tree and started a new line.



*Mentioned in Register of Military Taxpayers of Baghdad Jewish Community of 1892.

Combined Family Tree



Brevet Élémentaire, 27 May 1951

Left to Right – Front row: Ezra Soffer, Joyce Zebaida (Shamash), Yvonne Rejwan, Louise Hay, Jack Iny (who supplied the picture).

Second row: Esperance Sawdayee (Horesh), Florence Balass, Monsieur Hahissault (French teacher), Valentine Fattal (Balass), Denise Shemtob.

Third row: Jack Hakham Dawid, Reuben Levy, Aimée Zelouf, Rachèle Hakham Dawid, Charlotte Sehayek (Joory), Clairette Kahtan, Doris Shirazi, Rachèle Yair Hakham Nessim, Rony Dayan, Albert Yair Hakham Nessim, David Battat (Monitor)●

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Saudi impudence

As the United States rushes men and arms to defend the threatened regime of Saudi Arabia, Saudi ministers insist on laying down the rules of the game. They forbid America from launching an attack on Iraqi forces from Arabian territory! Others condemn Iraqi occupation of Kuwait but protest at Western forces being in Arabia to deal with it.

While Saudis continue to ban Jews from entering their country even in transit, we are meant to rejoice that they have agreed not to raise objection to Jewish members of the American armed forces. American Jews would have been fully justified in refusing to serve and risk their lives in a country practising blatant anti-Semitism in this day and age. They falsely accuse Israel of racism while they practise it themselves.

Jewish and Christian Bibles are banned in Arabia but Moslems expect complete tolerance – indeed equality and more – in Israel and the West. There is recurring evidence that crypto-Jews still live in Arabia in sizable numbers who would prefer to go to Israel. This merits further investigation and action.

We must cut the Arabs down to size. We must redress the injustices done to the Jews of Arabia since the rise of Islam. We must prevent the world from being held to ransom by these *deshdasha*-clad nouveaux riches aborigines●