

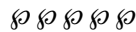
Jewish Rights in the Middle East and the Peace Process

Israel is accused of occupying Arab lands and oppressing the Palestinians. What is the truth?

When the Ottoman Empire was broken up in 1917 all the Middle East was given over to the Arabs without regard to the rights of self-determination of the other nationalities, mainly the Jews and the Kurds.

Look at the statistics: the population figures of the vilayet of Baghdad as given by the last official yearbook of 1916 – Jews numbered 80,000 out of a total population of 202,200. In the Baghdad Chamber of Commerce up to 1946, most of the members were Jews and half the Administrative Council were Jews.

Disregard the Balfour Declaration which became a dead letter, and Zionism which has succeeded in bringing Jews to Israel but has failed to come to terms with the Arabs. At the break-up of the Ottoman Empire Jews should have been entitled to at least 20,000 square miles, more than the total area of Palestine, west of the Jordan River. As such, Israel is entitled to the whole of that area and the Palestinians should regard trans-Jordan as their national home. That should be the basis of any just and lasting settlement between Jews and Arabs in the Middle East. ♦



A Show-er, A Blower

In Victorian and Edwardian times, a gentleman had to carry two clean handkerchiefs every day - a show-er in the breast pocket which was in fact designed to accommodate it, and a blower in the trousers pocket.

As its name implies, a show-er is for show only, but was available to a lady companion, who would pull it out and use it in an emergency. She would keep it and return it next day, washed and ironed. A blower once used, should not be folded but crumpled and returned to the pocket.

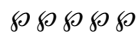
Both handkerchiefs had to be changed each day but, after the shock of the Great War, the rule was relaxed a little in that yesterday's show-er, if unused, could become today's blower.

In Baghdad, before the advent of paper and plastic bags, a show-er was used as a shopping bag by some men, by tying or holding the corners together, enabling a businessman to take home fresh fruit for lunch.

Nowadays, the new generations find it more convenient just to carry paper tissues than cloth handkerchiefs.

Etiquette... When a towel is used in a guest toilet, it should be left in a crumpled state to show that it had been used. At the dinner table a guest must leave his napkin not folded, otherwise it may suggest that he wants to come again.

Etiquette... Never give a handkerchief as a present as it may be taken to mean for wiping off the tears. ♦



I was passing your premises today and noticed your brass plate. Being very interested in London's buildings and their occupants, I should be very grateful if you could tell me something about your organisation, its history and how long you have occupied the premises.

I do not think I have ever heard of the Exilarch's Foundation. Your help would be very much appreciated.

Garth Andrews

London

Reply:

With reference to your letter dated 29 January, we are a Charitable Foundation. The Exilarch was the Head of the Jewish community of Iraq, going back to King Yehoyakhin, who was the first Exilarch. This office lasted until 1270 when it lapsed after the Mongol invasion of the Middle East. The office was revived by Mr Naim Dangoor in 1970 after a gap of 700 years.

We enclose a copy of our publication which you may find of interest. ♦

Hi. My father, Moshe (Morris Mizrahi) paid for a lifetime subscription of The Scribe to be sent to him in Los Angeles several years ago, but has not received a new issue for over 2 years now. He so looked forward to receiving his subscription twice a year. Is this due to some lack of funds on your part or an oversight? Please let me know. If you are still sending out the Scribe in magazine form, please do so to his address in Los Angeles:

Barry Mizrahi

Los Angeles

barrymiz@earthlink.net

Scribe:

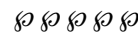
The last printed issue in a magazine form of The Scribe was published and sent out in September 1999, which we assume your father has received. Since then it has been on the internet at... www.scribe1.com or www.thescribe.uk.com

and is no longer issued as a printed magazine. The current issue is on the internet now. If you or your father wish to receive future issues by email, please let me know.

Alternatively a computer colour print-out can be obtained by sending a cheque for US \$20 to:

The Exilarch's Foundation
4 Carlos Place
Mayfair
London
W1K 3AW
England

With regard to subscriptions: we never accepted subscriptions, whether annual or lifetime, or advertising for that matter. Please give particulars of your claim. ♦



The Scribe belongs to the ages

All the issues of The Scribe, since it started in 1971, will soon be on our website and will be found in the "archive"

Barak's View of the Future: Die or Separate

Israelis and the Palestinians just can't live together, says Camp David's peacemaker

by Lally Weymouth

In his first interview since he was defeated last February, former Israeli prime minister Ehud Barak sat down and discussed Camp David, Yasir Arafat and the bleak legacy of his peacemaking efforts with Newsweek's Lally Weymouth. Excerpts:

WEYMOUTH: Is there any chance for Israel to arrive at a negotiated agreement with the Palestinians while Arafat is still in power?

BARAK: My feeling is that we won't have a peace agreement with Arafat. He's not a Palestinian Sadat or a Palestinian King Hussein. Arafat turned to violence after Camp David. Camp David was a moment of truth... It was an end to what Arafat had done for years - namely, talk in English about his readiness to make peace and in Arabic about eliminating Israel in stages. He decided that only by turning to violence could he once again create world sympathy. Arafat believed that pictures of young Palestinians facing Israeli tanks would compensate for his failure. His indifference to Palestinian casualties and loss of life... is a kind of a Palestinian tragedy. If they were a democratic society they would replace him.

There are reports that the Israeli cabinet is considering authorising the Army to enter Palestinian territories to eliminate the Palestinian Authority and get rid of Arafat. Do you favour this?

It should be a last resort, an option we are willing to contemplate only if all other options have not worked and we have gathered international support. It could easily boomerang and prompt international intervention in ways that might hurt Israel's interest. If there is a major clash and the world does not understand why Israel is acting, we might end up with an imposed solution which would be against our interest

Do you approve of Prime Minister Ariel Sharon's policy of restraint?

Sharon is doing the right thing by combining an active campaign against terrorists, with restraint against wider operations that could harm the civilian population.

Looking back, do you think you made too many concessions at Camp David?

I am confident that we did the right thing for the future of Israel. When I took power, there was only one path that I found reasonable - either to unmask Arafat or to take calculated risks if we found him a Palestinian Sadat, ready to put an end to the conflict.

Are you saying you went to Camp David to expose Arafat?

No. Arafat is a highly sophisticated and cunning rival. He is not easy to penetrate, and it's not easy to understand his real intentions. Oslo was based on a set of assumptions that if he was recalled from Tunisia to Gaza and the West Bank, if a kind of political authority was established for him and he was exposed to meeting the daily needs of his own people, if he was treated as a future leader of a state, this would transform him from a leader of a terrorist organization into a responsible leader of a future state. So it was not a conspiracy or a trick to push Arafat into a trap. You cannot know the other side's intentions without being willing to take certain risks.

What did you think the chances were?

At the beginning I thought it was maybe 50-50. Maybe it was just his way to delay the moment of truth and reach it with the maximum political capital. But during and after Camp David, it became clear that we didn't have the kind of leader we hoped for, that could make the decisions, a Sadat-like leader. Then it became important to expose him. That was the pre-condition for the Israeli unity which Sharon enjoys.

What exactly did you offer at Camp David?

It was not these details that led to its failure. Formally, they were not our suggestions but ideas raised by the American president. Ninety to ninety one per cent [of the West Bank] would be transferred to the Palestinians in exchange for a one per cent territorial swap.

How was Jerusalem going to be divided?

The [Clinton] administration's idea was that we would take the Jewish neighborhood, and Arafat would take most of the Arab neighborhoods. Certain neighborhoods would be under a special regime or a kind of joint management.

What about the Temple Mount?

The president suggested an arrangement under which they would have a custodian sovereignty while we had overall

sovereignty. The real objective of Camp David was to know if we had a serious partner who was ready to accept such far-reaching ideas as a basis for an agreement.

You were ready to give up the Jordan Valley, which Rabin said was strategically crucial.

In exchange for an end to the Israeli-Arab conflict, we were ready to contemplate far-reaching risks. But Arafat refused. He said, "I cannot take these ideas as a basis for negotiation. And I demand the right of return and full sovereignty over the Temple Mount". This is a euphemism for the elimination of Israel, and no Israeli government will accept it. There is a thin line between a calculated risk and yielding to terror. I never intended to cross this line.

People criticise you for not having built a personal rapport with Arafat before and at Camp David.

It's ridiculous. Can you remember what kind of rapport existed between Begin and Sadat? They hardly talked to each other, but they were leaders.

Some say you made a mistake to start negotiating with Syria and that by the time you turned to Arafat it was too late.

No, it was clear [Syrian President Hafez] Assad was ageing, and after he died we would enter along period of uncertainty.

But you pulled out of Lebanon and did not get an agreement with Syria. Was that a mistake?

No, it was not a mistake. It takes two to make an agreement. Toward the end Assad was gradually becoming more and more focused on the succession process.

Do you believe the separation from the Palestinians is the only way out?

I believe, in the long term, the strategic need of Israel is disengagement from the Palestinians.

...Sharon says separation is impossible.

I think he's wrong and it's imperative.

So how will it work? Will you have a poor Palestinian state living side by side with a wealthy Israel?

Every attempt to leave us with one political unit, west of the Jordan River will end up with either a bi-national state or an apartheid system-but clearly not a Jewish democratic state. The only answer is to establish a border for Israel in which we will have a solid Jewish majority for generations to come. It might take ☛

Chammelha - Give me more....

(says Yasser Arafat)

...three or four years to delineate the lines around settlement blocks. At the beginning, I would not dismantle settlements. But in due time, I would take isolated settlements into the settlement blocks or into Israel proper. I would announce formally that we leave the door open for the Palestinians to resume negotiations based on Camp David without any precondition, except for the absence of violence.

Is Oslo dead?

Once Oslo's assumptions collapsed, it cast a disturbing shadow in retrospect on what has happened since 1996. Maybe Arafat cheated all of us. I put an end to the process of giving him more and more land just to find out in the end that we gave him everything [and got nothing in return].

Are you going to come back to politics soon?

It's not on the table right now.

Why did you meet such rejection in the last election, considering you had taken incredible risks for peace?

It was clear to me, especially in the last few months, that by pursuing this policy I was taking a big political risk. Sharon was telling people, "Rely on me. I will solve it easily.." I knew if he won, he would end up doing basically what I had done. It was clear to me that by sticking to these policies I risked a kind of personal and political defeat. But I have done it all my life.

Was It worth it?

I did the right thing for my country, and I never look backward. When the time comes for the Palestinians to have a Sadat-like leader, we will end up with a favourable agreement and then with permanent peace along the same lines shaped by us at Camp David.

Do you think that time will come?

It will take years. ♦

Sharon's Option

Prime Minister Sharon cannot proceed from where Ehud Barak left off. He can only succeed by following a complete change of strategy.

Israel alone cannot solve the Palestinian problem, which must be regarded as a regional problem. All the Arab countries that waged successive wars on Israel and emboldened Arafat in his latest stance must contribute to a lasting settlement.

Fortunately, the new Bush administration has accepted this reality. ♦

The high point in Israel's short history was the Six Day War of 1967, when the whole world applauded Israel's miraculous achievement of defeating the combined Arab armies. It is said that every Jew in the Diaspora walked three inches taller. That euphoria was gradually frittered away by the mistakes of the Politicians. Firstly, Moshe Dayan and others were hoping to achieve peace with the Arabs from a position of strength, but the Arabs who were shell-shocked by their massive defeat were not in a position nor in a mood to make peace. Secondly, the Israelis wanted to use cheap Arab labours to enhance her economy which was a big mistake. Thirdly, leaders like David Ben Gurion and Shimon Peres kept wanting to make peace with the Arabs, oblivious of the fact that the region consisted of many other nationalities who could strengthen Israel's hand in creating a Middle Eastern Union, not predominantly Arab.

Thus, thirty four years after the Six Day War, Israel has reached the low point of her history when Ehud Barak offered the Palestinians 98% of the administered territories, half of Jerusalem and Estate of their own, but they kept asking more concessions, emboldened by Arab states and even by the British Foreign Minister. Israel cannot now afford to give anything more that would not lead to the eventual dismantling of the Jewish State.

Whilst President Clinton was apparently trying to help Israel achieve peace with the Palestinians, he was in fact only interested in obtaining the Nobel Peace Prize. In the last months of his term he asked Prime Minister Ehud Barak for the best terms that Israel could offer the Palestinians. Naively, but in confidence, Barak offered most favourable terms to the Palestinians. When Arafat saw the list he could not believe his eyes, but in Arab fashion he decided to ask for more.

"Chammelha": In the Middle East haggling is normal in any purchase. When a Bedouin comes to the market he cannot judge for himself the correct price of what he wants to buy. So he tells the grocer Chammelha (put some more). Arafat acted in the same fashion and he who wants all will end up loosing all. This is where the Palestinians stand now.

Where do we go from here? Israel must modify her approach by regarding the problem as a regional matter which can only be solved by the active participation and contribution of all the countries of the region. There is no room for a Palestinian state. Jordan should have been regarded as the Palestinian State, but since this opportunity was missed, the administered territories should be divided into two or three autonomous areas. Palestinian labour should be completely eliminated from Israel's economy. ♦

§ § § § §

Micha" Society for Deaf Children

I am the mother of Liran who has drawn a number of caricatures for "The Scribe". I am a volunteer of "Micha" association, which is a society for deaf children, founded by my late uncle, Dr Ezra Korine (of Baghdad). Dr Ezra Korine dedicated his life to research and worked for the Deaf. For his life's enterprise he received the very prestigious "Israel Prize" for 1976.

For its existence, "Micha" relies almost entirely on private donations. I am proud to note that among Micha's supporters are several of my family members, and of the Iraqi community, who have donated towards study rooms, expensive equipment used by the children for the lessons, and other purposes.

I am writing to you to support this very worthwhile cause.

Mrs Marsha Segal, a lovely lady and Chairwoman of "Micha", visits England several times a year, and would be glad to provide you with further details.

Dalia Dangoor

Tel-Aviv

Later, from "Micha" Association:

On behalf of our Directors, staff and children, we wish to express our heartfelt appreciation for your generous gift of £250 which will help to ensure the continuity of our special educational and rehabilitation programmes for the benefit of Micha's children. ♦

The Arabs will Never make Peace with Reality

by Exilarch

In November 1947, the United Nations passed the Partition Resolution of Palestine, which was flatly rejected by the Arabs. Since then an important event happened in the region - namely, the emigration in the fifties of one million Jews from Arab countries, the great majority of whom went to Israel. Two important considerations arise from this event: 1) that the Jews who came to Israel from Arab countries and the Arabs who left Israel for Arab countries represent an exchange of populations similar to those that took place after the war in many parts of the world. 2) The Jews who emigrated from Arab countries brought with them ancient territorial rights in their countries of origin that must be satisfied in any final settlement of the regional conflict between Jews and Arabs. Both points have been overlooked or ignored by successive Israeli governments.

The only way such claims can be satisfied would be from what is termed Arab lands now occupied by Israel. In other words, this would make the whole of "Palestine" West of the River Jordan belonging to Israel.

The fact that most Arab countries took up arms against Israel and have been taking part in various forms against Israel puts on them the responsibility of assuming their role in a final settlement of the regional conflict between Jews and Arabs.

Immediately after the Six Day War many observers believed that the shock of defeat would bring the Arabs to their senses and force them to the conference table where a just and lasting peace might be negotiated for the benefit of the whole region.

But in September 1967 at the Khartoum Summit conference Arab leaders unanimously resolved that there can be "No peace, No recognition, No negotiations" with Israel. Instead, the Arabs have tried, through military, diplomatic and economic measures, to force Israel to withdraw to the pre-1967 armistice lines. Those who support the Arab case ignore the fact that when Israel was confined to those lines, Arab attitude was exactly the same: they talked war and not peace.

THE ARABS WILL NEVER MAKE PEACE WITH ISRAEL...

...any pretence to the contrary is only meant to put pressure on Israel to evacuate occupied territories without achieving secure frontiers and a lasting peace - for a genuine peace would mean take and give, and Arab thinking, politics and strategy have always been based on the wonderful formula: all to take and nothing to give.

When Arab propaganda vaguely speaks of Israel having to withdraw from occupied Arab lands, they want people to believe that they mean land occupied in the Six-Day War. In fact however, the Arabs mean Israel's withdrawal from the whole of "Palestine" and the total elimination of the Jewish State.

Recognising the natural desire of many Jews to re-establish their Middle Eastern home and realising the benefits that would accrue to the region which could be transformed in peace and prosperity into some of the leading countries of the world, Iraqi Premier, Nuri al-Saeed proposed in 1946 to admit two million Jews from Europe if the Jews would give up their plan of an independent State. His proposal was rejected by the Arabs and came too late to be accepted by the Jews. Later when the federal plan for Palestine was published some Arabs opted for Nuri's proposal. After the UN decided on partition the Arabs came to favour the federal plan. And when the State of Israel emerged in 1948 and the Arabs failed to wipe it out of existence by war, they announced their acceptance of the U.N. partition plan. After the events of June 1967, they have been clamouring for the boundaries of 1948. They are always one step behind, for they cannot make peace with reality.

On the first day of the June war, Arthur Goldberg who was then United States representative at the U.N. proposed a ceasefire but this was rejected by the Russians and the Arabs. In his memoirs, President Lyndon Johnson continues the story: "June 7, the third day of the war, began with the Israelis announcing that they were willing to accept a ceasefire [before Jordan entered the war and lost the West Bank] provided the Arabs agreed. But the Arabs did not respond.

They apparently could not accept the reality of the situation in the field. The Israelis kept moving forward.

This refusal to accept reality results from a defect in the Arab character - they cannot live at peace with their neighbours. And while the Arabs on many occasions in history gained from calculated perfidy, the Jews often suffered as a result of their loyalties - to their faith, their neighbours and their allies.

NB: Earlier this year Ehud Barak, surprisingly, offered Arafat everything; more than anyone expected but the Arabs still did not accept the offer. ♦

§ § § § §

Wow! what a fantastically historical site you have!! My name is Joseph ElHadeF, and I live in NY. I am Greek, Hungarian, Egyptian, and Iraqi. In the article from Montefiore Hall the lecturer mentions that Mr.Dangoor spoke to a crypto Jew in Saudia Arabia, tell me more about this incident? I had two Kuwaiti friends at Hofstra University in NY and they both told me that there are STILL Jews in Kuwait? As well as Bahrain? Tell me more about the Saudi Jews!

Joseph ElHadeF

judaesus@amexol.net

Scribe:

A crypto Jewish couple from Saudi Arabia with their twelve children came to London a few years ago and visited the offices of the Exilarch's Foundation, asking for help to obtain a visa to enable them to emigrate to Israel. However, the Israel Embassy in London turned down their application and they decided to travel to Jordan and move over to Israel clandestinely.

According to their evidence there are thousands of crypto Jews in Saudi Arabia who lead a separate existence from the main population. To our knowledge, there are no Jews living in Kuwait, but a number of Jewish families still live in Bahrain, mainly of Iraqi origin. ♦

Giscard Stresses Palestinians' 'Right to a home'

PARIS – French President Valery Giscard d'Estaing said here on Tuesday night that France believes in the necessity of a global agreement in the Middle East which would preserve the legitimate rights of "all concerned and especially the right of the Palestinian people to a homeland of their own".

The French President, who was addressing a banquet in honour of the ruler of Qatar, Sheikh Khalifa, praised the recently concluded Israeli-Egyptian disengagement agreement as "having safeguarded the chances for a peaceful solution in the Middle East", but stressed: "it is only a step towards a global agreement which is indispensable and urgent".

M.E. solution must be global

To the Editor of The Jerusalem Post
Sir,

In his address at the recent banquet for Sheikh Khalifa of Qatar, French President Valery Giscard d'Estaing expressed the belief that the Middle East must have a global agreement. Allow me to applaud this verdict of vision, these words of wisdom, which point to the right path for peace in the Middle East.

I am an Iraqi Jew who managed to escape from the country in 1964 just before the official wave of terror descended on our community and culminated in the public hanging in Baghdad's main square of nine innocent Jews. My 90 year old parents left in 1973 after their property was sequestered. Our family had lived in Iraq for over 2500 years. We belong to more than one million displaced Jews from Arab countries who did not take to the gun but, dispersed all over the world, are trying to pick up the threads quietly and with dignity.

The solution must be global for there can be no peace in one corner of the Middle East while the Lebanese Christians are faced with a life-and-death struggle; while 6 million Kurds cannot attain autonomy; while the Armenians and Assyrians remember their massacres and their stolen lands; while the Shia majority in Iraq are oppressed; while the Arabs control 5 million square miles of territory. These are not isolated problems and must be solved together.

The solution must be global for there can be no peace in the Middle East while a few Arab leaders pocket most of the oil wealth and Jews have to keep tightening their belts; while the Arabs clamour for a return to Palestine (although the bridges are open) but have barred Jews

from entering some Arab countries on pain of death.

The solution must be global, for peace, law and order in the Middle East are indivisible. To the PLO who say they want to establish a free, multi-racial, democratic, secular and progressive Palestine, we say we want to establish a free, multi-racial, democratic, secular and progressive Middle East. To those who say that Zionism is responsible for all the trouble in Palestine, we say that Arab imperialism is responsible for all the trouble in the Middle East.

N E Dangoor

Appeared in the Jerusalem Post, 2 December 1975

Following is the full text of the letter to President Giscard d'Estaing.

H.E. President Valery Giscard d'Estaing, Paris

November 5 1975

Your Excellency

In your address at the banquet for Sheikh Khalifa of Qatar last week you expressed the belief that the Middle East must have a global agreement.

Allow me to applaud you, Mr President, for this verdict of vision, these words of wisdom, which point to the right path for peace in the Middle East.

I am an Iraqi Jew who managed to escape from that country in 1964 just before the official wave of terror descended on our community and culminated in the public hanging in Baghdad's main square of nine innocent Jews while President Bakr went there with a brass-band to celebrate the occasion and the populace were invited to have a picnic

around the dangling corpses marked "JEW". My 90-year old parents left in 1973 after their property was sequestered. Our family had lived in Iraq for over 2500 years. We belong to more than one million displaced Jews from Arab countries who did not take to the gun but dispersed all over the world, are trying to pick up the threads quietly and with dignity.

The solution must be global for there can be no peace for the Palestinian refugees while the rights, material and political of the Jewish refugees are ignored.

The solution must be global for there can be no peace in one corner of the Middle East while the Lebanese Christians are faced with a life-and-death struggle; while 6 million Kurds cannot attain autonomy; while the Armenians and Assyrians remember their massacres and their stolen lands; while the Shia majority in Iraq are oppressed; while the Arabs control 5 million square miles of territory and non-Arabs are denied any territory. These are not isolated problems and must be solved together.

The solution must be global for there can be no peace in the Middle East while a few Arab leaders pocket most of the oil wealth and Jews have to keep tightening their belts; while the Arabs clamour for a return to Palestine (although the bridges are open) but have barred Jews from entering some Arab countries on pain of death.

The solution must be global, for peace, law and order in the Middle East are indivisible. Moreover, the conflict between the Arabs and Israel is not equal: for while the Arabs are striving to gain control of Palestine, we Jews are struggling for a more basic and elementary claim; the right to exist in the Middle East, a right not denied to the Arabs.

To the PLO who say they want to establish a free multi-racial, democratic, secular and progressive Palestine, we say we want to establish, a free, multi-racial, democratic, secular and progressive Middle East. To those who say that Zionism is responsible for all the trouble in Palestine, we say that Arab imperialism is responsible for all the trouble in the Middle East.

Being the cradle of civilisation and the crossroads of three continents, the Middle East contains many ancient nationalities and thus it is fragmented into small vulnerable units. As such it always attracted aggression from within or without. Yesterday Ottoman power dominated the scene; ☛

...today Arab nationalism Is trying to assert itself; tomorrow It can be Persia that will dominate the Middle East as: of years In the past. The fact is that the various communities of the Middle East were never united in freedom and thls Is the only way to ensure lasting peace In the area – a federatlon or confederation covering Iraq, Syria, Lebanon, Israel, Jordan, Kuwait (and Cyprus) ...comprising 6 million Shia, 6 million Sunna, 6 million Kurds, 3 Million Christians (Greek, Maronites, Armenians, Assyrians), 3 million Jews as well as a score of other groups (Yezidls, Druse, Alawis, Turkomen, Bahais, etc.).

The upheavals of the Middle East over the years were responsible for driving the better section of the population out of the region and this process is still continuing. With the establishment of a stable and peaceful regime In the Middle East, most of these diasporas would tend to return and thus transform the picture of that part of the world. It is unfortunate that today in matters concerning the Arabs expediency often takes priority over principles. But anyone who sacrifices principles for material benefits in the end loses the principles and the material benefits.

La France, depositary of the human conscience, can under your wise guidance, lead world opinion to demand and implement a global agreement for the Middle East which will earn the gratitude of this and future generations.

Yours respectfully

N E Dangoor

**

PRÉSIDENCE DE LA RÉPUBLIQUE

Paris

Monsieur, N E Dangoor – London

Monsieur

Votre lettre est bien parvenue à Monsieur le Président de la République. C'est avec toute l'attention nécessaire qu'il en a été pris connaissance.

Veuillez agréer, Monsieur, l'assurance de mes sentiments distingués.

Philippe SAUZAY
Le Chef de Cabinet

8 December 1975 ♦

The Israel Museum, Jerusalem

Two weeks ago, I met Zvi Gabay at the opening of an exhibition in Jerusalem. He told me about the journal on Babylonian Jewry The Scribe published by The Exilarch's Foundation. I was truly happy and moved to get the latest issue of this journal which evoked fond memories of my childhood in Iraq which I left in 1942 and never went back. I remembered the name Dangoor in school and later I met another Dangoor in Stockholm, I knew about your being in London but never had the chance to meet you. The last ten years I have been active at the Israel Museum in Jerusalem as director of the European division.

A few years ago, Fred Worms helped us to install the Synagogue from Cochin (India) from the 17th century which carries his name. On that occasion the Israel Museum organised a wonderful exhibition on the three Jewish communities in India before the establishment of the State of Israel. I enclose for you a catalogue of that exhibition and I hope that you will enjoy reading it.

Vicky Meroz **Jerusalem**
Head of the European Department

The Jews of India

The story of three communities
Edited by Ospa Slapak
Published by The Israel Museum, Jerusalem
215 pp

This is an illustrated catalogue of the exhibition on the Jews of India organised by The Israel Museum, which was made possible by the generous contributions of...

Audrey and Martin Gruss, New York
Les Amis du Musée d'Israël à Jerusalem en Suisse Romande
Doreen and Albert Jacob, Jerusalem
Elias Charitable Foundation
The Rembaum family, in memory of their father, Bolek Rembaum

The following is a selected bibliography on the subject:

Abraham, Calcutta Jews	Abraham, Isaac S. Origin and History of the Calcutta Jews. Calcutta, c. 1970
Benei Yisrael	The Bene Israel: Halakhic Decisions and Sources Regarding their Origins and Legal Status. Chief Rabbinate of Israel, Jerusalem, 1961/2.
Elias and Cooper, Jews of Calcutta	Elias, Flower, and Judith Elias Cooper. The Jews of Calcutta. Calcutta, 1974.
Ezra, Calcutta Jewry	Ezra, Esmond David. Turning Back the Pages. A Chronicle of Calcutta Jewry. London, 1986.
Fischel, Immigration	"The Immigration of Arabian Jews to India in the Eighteenth Century". PAAJR33 (1965): 1-20.
Fischel, Ha Yehudim beHodu	The Jews in India: Their Contribution to the Economic and Political Life. Jerusalem, 1959/60. Hebrew.
Isenberg, Bene Israel	Isenberg, Shirley Berry, India's Bene Israel: A Comprehensive Inquiry and Source-book. Bombay. 1988.
Israel, Jews of India	Israel. Benjamin J. The Jews of India. New Delhi, 1982.
Roland, Jews in British India	Roland, Joan G. Jews in British India: Identity in a Colonial Era. Hanover, N.H, 1989.
Roth, Sassoon Dynasty	Roth, Cecil. The Sassoon Dynasty. London. 1941 ♦

On the occasion of the 30th Anniversary of The Scribe,
we reprint selected articles from previous issues

FROM ISSUE NO. 1

Toward a Middle East Federation

by Exilarch

The repeated attempts of Arab leaders to unite various countries of the Middle East in a pan-arab Federation shows clearly their imperialist intentions and their ultimate aim of having an empire extending from the Atlantic Ocean to the Persian Gulf and beyond. This movement has been fuelled sometimes by pan-Arabism, sometimes

by pan-Islamism but the aim is domination. The combinations have been varied: Iraq, Syria and Jordan; Egypt and Syria; Iraq and Jordan; Egypt, Syria and Yemen; Egypt, Libya and Sudan; Egypt, Syria and Libya with Sudan to follow.

Since the end of the First World War, the long term plan to Arabise the Middle-East has been put in motion.

Arab leaders can afford to play this game of power politics because they keep their own people under their heels as most Arab regimes are military dictatorships. Thus Arab leaders gain absolute control of vast oil revenues which they squander on arms and power adventures with complete disregard for the welfare of their people who are kept impoverished and so rendered harmless. ♦

The Israeli Birthrate



At a recent visit to the Spanish & Portuguese Synagogue, former Israeli President Yitzhak Navon explained the demographic problems facing Israel. The average birthrate per couple was only 1.6 children, not even enough to replace the previous generation.

Luckily, religious Jews are trying to make up the deficiency by having large families. Likewise, some Sephardic families are also having a large number of children such as Ezra Shohet and his wife Caroline (née Khazma) shown below with their children and grandchildren. May more Jewish couples follow their example. ♦

The Cellar Club

In 1970 the younger members of the Iraqi Community in London established their own club – The Cellar Club.

Samir Samra relates how it came about: Sitting with my wife Ingrid at a party, I heard somebody mumbling about a club. Positioning my ear a bit better, I find it is about the same old club that I had been hearing about since I arrived to this country but never seen. I then decided to move my whole head nearer to Ketty Shohet and Jimmy Shamash. We contacted Emile Cohen

who was thinking about it as well. However, we did not understand what each one meant. A meeting was next arranged with Naim Dangoor (who had just established the Gardenia Club) and off we went, four of us; Emile Cohen, Edward Ezer, Jimmy Shamash and myself. Naim Dangoor gave us his blessings and we drove back happily.

At a plenary meeting twenty of us were sitting round a table with Emile as Chairman and six committee members and their "Mishpaha". Then it dawned on me that each one of us had a different

idea as to what the Club meant. Emile wanted a House of Parliament, Jimmy a restaurant, Charlie a discotheque; Soad and Samira a place to go to; Yvonne an educational institute. To me a club would mean nothing but a Qahwa (coffee house). The funny thing is that none of these tied up with the Seniors idea who wanted an undercover marriage bureau.

The Cellar Club, in the basement of the Gardenia Club, was declared open on the 25th January 1970 to a meeting of 40 or so people.

Historical note:

The Gardenia Club building was acquired in 1969 at the price of £19,000; the premises are now worth one million pounds.

The 1973 committee members of the club are introduced by the Editor of the Club journal, Emile Cohen, as follows...

- Chairman: Jack Attraghji, known as the one-eyed Jack
- Secretary: Vivi Shina, Queen of Sheba and Duchess of the Island of Waq Waq
- Treasurer: Sami Dellal, Financial Advisor to the Bank of England and several firms in the City
- Committee Member: Dora Tawfiq, Miss World 1900
- Committee Member: Danny Dellal, one of the original members of the Ali Baba group
- Committee Member: Sabah Rashti, Paul Newman in disguise
- Committee Member: Nadia Shina, Cilla Black of the Cellar Club

The Club runs activities of various natures, basically serving to entertain and cultivate our members. Guests are welcomed and treated with respect and friendship until they pay their £2 membership!

On the cultural side, talks, discussions and debates occupy a major part. General knowledge quizzes always manage to hold an attentive audience. Dancing parties with disco and flashing lights etc. are always popular, with food and booze amply provided.

The Cellar Band or the Doub-a-Doub is a musical group playing a variety of musical compositions from Victor Sylvester to the Beatles and in several languages. They established themselves in the late months of 1972 and in the months ahead they should gather momentum and score their successes.

We have also got a drama group which has produced several plays and shows with tremendous success. The Cellar Drama Group has captivated audiences of about 200 people a show.

The plays that were performed were: "Lock up your sons" – by David Gabbay. A year later, David Gabbay wrote another play "The Bible" and by then we were well established and had money to spend on production. Edward Ezer made some beautiful recordings of "God" and had various technical effect to exhibit. We had some new actors notably Freddy Zelouf who took the part of Samson and got so carried away in his acting that when he had a fight on stage (part of the play) with Jack Attraghji he broke three of Jack's ribs. Good job he was not asked to kill Jack. The Bible was the best production we made and lasted for 2 1/2 hours.

The style of the two plays were comedies and this really is the basis of success. Iraqis, I think, would be very susceptible to serious dramatic plays. The success earned from these plays spurred others to write.

Emile Cohen wrote and directed a play in Arabic called "Yallah ya Shabab". This was a serious comedy with a lot of political motives and views and was one of the best acted plays. This was coupled with "The Marriage Broker", directed by Ezra Sopher starring Isaac Amber as a woman marriage broker. This was undoubtedly the funniest play of them all and the most successful.

1971 was a very good year for plays and in Christmas we made a show called "After Ramadhan.....Christmas" which was composed of funny sketches and songs and nearly all the people who took part were newcomers. ♦

- براخيل : يغب أساغ بيها لسه ما جت ؟
بس ليكون أنسحقت عزت
انا ما منطرفه بلقبوغ بس ليكون لدلالة فكست
وقوم يا عصي شيلني
غفقاني كلم ساغو تجار
وأنا مشلوع قلبي بهذا الكار
نبعة : أنا...افتحوا الباب
براخيل: هاي اشو بطيتي ، ظل بالي
بكل شغلة ترجعين بالليالي
نبعة : وي أش التعب بحالي
أنسيتونو بيت لبنيتي
والكوچه ما ظلّت أبالي
وأظل أمشي وأساييل وين بيت حنگالي...وين بيت حنگالي
أثاغي طلع بالكوچه مال صلوات دالي
براخيل: أشكون هم ما قبلو بيت لبنيتي ؟
نبعة : قلتولا جبتولك صبي بعد بيتي
جبولو فوق العشغين بنيتي
وعلى كلم ما غضا حتي على وحدي من بيت سيني
براخيل: لكن ما قلتيلا الولد بيدو قلم ويعفف لسن ؟
وبيدو صنعة مليحة ولايق ومحسن ؟
أش ما اقيتو بمحك ما تعلمتي دقة
نبعة : وغبي قلتولا مثل ما كتبتي بالوق
براخيل: أنتي بطل فندك الاول
لكن أشو قبل ميت دلالة كنا نكمل
نبعة : وغبي دقلك كل هاي لقنشوفه
كيف من ألة ما عنأ خوفه.
انسيت كم وحدي فضحنا أحوالة
وكم وحدي صبغنانو المزالة
كلّة من جدوا لدلالة
براخيل: ولك لو أعفف هل دينارات قيطلعون
كان ضلّيتو مامزوّج وداعت هرون
نبعة : ويمكن ببلاش أخذتني ؟ ممحي لعيون!
ما عدا جهاز وبخشيش وصحونة
نبعة : وغبي لو ما أخذك ما كان طاح بيدك بزونة .

ما عدا جهاز وبخشيش وصحونة
نبعة : رغبي لو ما أخذك ما كان طاح بيدك بزونة .

- يندق الباب ويدخل حوكي
حوكي : مساء الخير براخيل ، أشلون كيفك ؟
براخيل : كلش عال أبوس ايدك
حوكي : الشغل كلو خصاغة ياحيف
نبعة : ما ينغاد تتحيف بدالك ، أزوجك ويتحسن حالك
حوكي : واللة من جيتي هوني عفتيني
نبعة : ليش ويحد ما يسيغ بلّي ؟
وأنا ليش ما أعغف قينغاد ثقلي ؟
براخيل : نحكي الصدق ! هذا وقت زويجك
عندي حسبة كلش اتفيدك
هيج لا تفوتة من ايدك
حوكي : يعني أشقد فلوس قيطلعولة ؟
وجهاز وخشل أش غايح يسولة ؟
نبعة : سمعت ألفين وخمسميت دينار
وجهاز وخشل تنخصم بالبزار
حوكي : أخاف ما يطعوليانو إذا سمعوا بطال
مادوغي حيلي حتى يقولون علي عال ؟
براخيل : فوح اقعد عند ويحد تاجر ولو ببلاش
وسيقولون عليك سبع سوقي وچنكاش
حوكي : زين إذا أخذنا...يطعونني بيدي فد شين ؟
نبعة : عاين ، هاي لتقولا قبل القدوس
يعني إذا عغفوا ، لا لبنيتي ولا لفلوس
براخيل : حق ويأها لمغاتي نبعة
هاي يسيغ منا لغوة
هاي عقب القدوس انكلمة وناخذ عليها كغوة
حوكي : حقك زيد ما ناقص يا براخيل.
نبعة : أنا كثيغ غايح أجاهدلك
وأحسن أخذة سأخذلك
والخدود حمغة وسبيجات
الأنف لوزاي والثم هيلاي والسن للواي
شقلا منعمة ومعجونة ابدمة
أفة تطلع من الحق وديوا
عليها شغقت وچ مال محتشمين
وانشاللة تسيغ انصيبك أمين .

تذهب نبعة وحوكي مع براخيل

- حوكي : هاي من بيت مني تسيغ ؟
واللة خلّيتني كلّش أحيغ
براخيل : ونأبي فد وحدي فلة
أتسيغ بنت بنتو النحوم قررة كلة
أمة من بيت شمّيل
أوادم مقابل بيت روشيل
أخوها يشتغل بالريل
وعمّا شغيكو الصالح بيحة بالاوتيل
حوكي : كلّش عال مادام بيها ريل وغقصات واوتيل
زين أشلون أستبدي بالگراميات
حتّي بيناتنا تمشي لأمورات
براخيل : أش غراميات المصبوغة
هاي وحدي كلّش مستوغة
حوكي : هسة أقلّة أوف أبدالة لهايي الصوغة
على الحايط مال قلبي محفوغة

ترجع نبعة مع أم العروس والعروس

- براخيل : هلا هلا ألف هلا
تفضلي أم برهم ، وانشالله امكانك هيچ لاخلا
أم برهم : ساغ عليكم زحمة ، نتشرّف
أش سوّيتم قلّولي حتي دنوافق
نبعة : هايي لحكيّي خلصانة
الولد قنعناتو ، بس أنتم طبقوا ويأنا
أم برهم : اي ما نغيد نعغف أسم أهلوا
نبعة : أمو تسيغ من أهلم البيت كمة
أبونو من بيت شمة
خالتو ميخذا غحمين أبو الطرشي
وعمتو ميخذا ويحد من بيت بشا
وي أش أقلّك دايج مدايغو كلّش مليحين
وسيدو بسفر برّ كان كلّش زنگين
براخيل : هذا ولد ولدة
يعني قتاخذون ولد ابن نصر بغداد
لا تسايلون واتعبون أبداً ما ينغاد
أم برهم : الولد صوغتو لايقني

نبعة : كلش حلو ومحسن
طولو شفاع ، غقبتو ضفاع
وچو بعبع وصدغو خمس تضفع
قوتو مثل شمشون ، وانشاللة ايسيج نصيبة الرحمة وتفغحون
نبعة إلى العروس:

عاني بنتي.....من يعاينك فتحبها العينك زيد حتى اتبين كباغ
وكوزينو الثمك حيل حتى شفتك تطلع اصفاغ
أم برهم : صدقني أنا حيغي

بنتي حلوة واصغيغي
نبعة : أنا أخصمة واقبلي بيبي ، لا تتصعبين
قصيها لهل حكبي

أم برهم : يعني أش فكرك.....قولي؟
نبعة : أ لمهر ينكتب بأسم لبنيتي ألفين

كنتور أبو جامتين
وچرپاية أم نفرين
گدر وطبشيين ، لمية أم عننتين
بالدي مال ماي وخشوقتين

والدلالة على الطرفين
براخيل : والللة أم برهم من يمك
أنت هاي لتهمك

ياللة حوكي قوم نيشنة.....وانشاللة بالميلة قبل السنة

حوكي يضع النقود في ايدها.....صوت هلاهل!!!!

امبارك ، امبارك أم برهم ، امبارك رحمة
انشاللة بفراح اخواتك الباقيين على ايدي
بحيات أمك وأبوكي .

براخيل ونبعة يغنون عفاكي عفاكي.....إلخ.....

A recipe for a happy home, intended for men, women and children.

Take 2 cups full of Patience

1 heart full of Love

2 full hands of Generosity

1 pinch of Gaiety mixed with...

1 cup of Understanding.

Now add 2 cups of Loyalty;

Mix all the ingredients with Tenderness.

Spread this irresistible mixture on a Life and serve it to all you meet.

Regarding “The Elias Family”

by Edward Yamen, Milan

(issue 73)

I am writing to report a story which I heard from my late grandfather of Baghdad, Yossef Nissim, in relation to an invitation made by his father-in-law Yahya Dahood Nissan, for a party in his house honouring Abdalla Eliyadoo on the occasion of his visit to Baghdad. Notables and friends from the community were present celebrating the event.

At the end of the party, the main guest Abdalla Eliyadoo in person stood up and addressed the people asking them in a convincing and friendly manner to give up their old-fashioned headgears for new ‘modern’ fez. The name derives from the town Fez in Morocco from where that headgear was imported. In later years the fez was imported from Vienna and the name was changed to Feena – a reference to Vienna which he brought with him to the party in sufficient numbers in a “chinbeela” (an Arabic slang to denote a very big bag, much bigger than a ‘zinbeel’ – a basket made of palm leaves).



Yossef Nissim wearing a fez '1915'

Surprisingly enough the reaction was favourable and the idea pleased everyone of the guests whereas the host excused himself nicely asserting that his attachment to the old way was too powerful on him.

So the guests left the party happily wearing their new fez, leaving their old-fashioned things behind, and supposedly making a big surprise to their wives and families upon their return home and creating spontaneous joy and natural content for the “New Look” to their environment.

In fact, Abdalla Eliyadoo, unveiled in this story a mix of grace as well as guts,

and if you like, he must have used as well the conventional wisdom in feeling that the time of the “Right Moment” was quite ready for that change. More than all that, the story showed that he had capabilities of wordpower, good brains and motivation toward emancipation in fashion.

I seize this opportunity to send you herewith a photo of my grandfather wearing a fez taken in 1915. Tradition has it that repeating something in the name of the one who said it is a great source of merit for that person – even after his passing, thus displaying indebtedness to the source; and that is what I am now properly doing.

Read article “The Elias Family” from Issue 73 ♦



Yamen Yousef Nissim wearing a Sidara, 1930's.

Regarding the marriage of the parents of General Khaled AL-ZAHAWI

by Edward Yamen Milan

(Issue 73)

The letter of Ms Z. Zahawi showed a sincere and serious interest in searching for facts, in contrast to the typical attitudes of other persons in similar cases who disregard the past, ignore it and against all logic do consider even yesterday a day of an era already passed.

I would like to seize this opportunity to appreciate and applaud her noble sense of belonging and strong will for fact-finding, as she proved to be validated as a person who matters.

In relation to the marriage itself, I should say that it was a very rare event and strictly an isolated case in our community for many years right across the spectrum.

I find it not enough from my side to stop here while I can say a word about two sons from that marriage, namely, Khaled and Najji whom I had the chance to meet and remember very well.

Just four or five days before the end of the pro-Nazi revolt in Iraq while I was walking with my father in a torrid afternoon in the main street of Baghdad, he bumped into Khaled Al-Zahawi by mere chance just across the street from the shop of the latter’s relatives from his mother’s side. I was at that time a 13 year old kid and am glad that I can still remember that casual encounter with clarity and brightness.

They shook hands very warmly and had a cordial talk while I remained a silent observer looking at that charismatic person with his enthusiastic and jovial gestures wearing a very new ‘SIDARA’ and a wide smile.

Meantime, I could not forget for a moment the tense, crucial and upsetting period we were passing by, whereat the shops which belonged to the non-Jews over the street were already marked and painted with the words “MUSLIM” OR “CHRISTIAN”. (It was by itself an easier job than to write “JEWS” on the shops of the Jews, as they were more numerous!” – without a shadow of doubt, that scenery gave the broadest hint that an act of violence was in the offing against us at the zero hour.

Spontaneously enough, Khaled Al Zahawi pointed up with disapproval and disgust to all those things, saying to my father something like “we are not going to stand by and let them do what they want... NEVER!”

Those assurances were surely very helpful especially to me as a kid, frightened to death from all those upsetting surroundings!

It was really an incredible gift; I felt so refreshed and rejoiced at that news beyond description but at the end when the time did come all the good intentions

98 And Still Working

...and expectations of Al Zahawi were transformed into a 'pious hope' when the attacks of the mobs started to take place and the Kafka-esque nightmare came true as Jewish people were falling dead and shops and homes were being attacked, robbed, plundered and looted. Degradation and death showed their ugly face in no time. Oddly enough, the unrestrained ruthlessness of the British so-called 'liberators' exploited that terrible situation as a vested interest for themselves and as a scapegoat weaponry leaving Baghdad for more than 36 hours in full disorder, disarray and lawlessness.

Al Zahawi informed the Dangoors privately as I could see from the last paragraph of the Scribe's article under reference, that he wasn't given the permission to disperse the rioters neither by the British nor by Noori al-Sa'eed, not even by firing into the air only.

Seventeen years later just by a history's twist of fate, Noori al Sa'eed himself was killed in the streets of Baghdad and had not a better end than those innocent civilian Jews, killed in that event and who could have been saved if he wanted to. Though I would like to declare that I wasn't happy to what has happened to him just as I wasn't happy for what happened to the Jews in June 1941. Nevertheless, I should say that I had given a thorough and well meditated philosophical thought to how things happen in life of which to take note of; just at the manner of the 'Ecclisiasticus' in the Bible.

Now speaking about Naji Mahmood Al Zahawi, the younger brother of Khaled; his that full name was enlisted among the customers' of my father's banking bureau. He was honest, reliable and punctual. Surely these high marks couldn't be given to every customer; I can add that he was extraordinarily meticulous in his those virtues and qualities. Whereas Khaled was so extrovert, Naji was so introvert though very quick in talking and walking, modest and mild – he was shorter and thinner. As he was a 'Judge', I daresay he was a 'lenient' Judge because looking at his characters he couldn't be otherwise.

N.B. Enclosed: a photograph of my father with a Sidara. Date: easily 1930's.

Read article on the marriage of the parents of General Khaled AL-ZAHAWI from issue 73 ♦

Ezra Belboul (Lev) continues working at the Ministry of Defence at the age of 98. He was born in Baghdad in 1903. In 1917 with the British entry to Baghdad, he was employed by the British authorities at the young age of 14 for his knowledge of Arabic, French, Turkish and English. They found him trustworthy and reliable. He rose in his position to become personal secretary to the British Governor. He also worked with King Feisal I and was in his entourage when he met King Ibn Saud in 1930 on board a British battleship. He occupied important positions in the Iraqi Ministry of Interior until his emigration to Israel in 1950.

In Israel he was appointed as translator in the Ministry of Defence and remained in this position until he was pensioned in 1968, but continued to work with a salary until the year 2001. He still continues to work without pay as he finds his work to be his life. He has 2 sons and 2 daughters and 26 grandchildren. ♦



Ezra Belboul (Lev)

Letter of Appreciation from The Attorney General, Jerusalem – 25 January 2001

Dear Mr Ezra Lev

I have learned with pleasure that you have attained the age of ninety-eight years, in well-being and good living, and that the Ministry of Defence will distinguish this day during which you will conclude your period of formal work in this office and will commence your work as a volunteer. This makes me want to tell you: may you continue to stand on your post, as you have done over one generation's time from the usual age of retirement. Yours is an outstanding phenomenon, few, if any, of which can be found in public service. The beauty of this is that, firstly, that the administration appreciates the importance of your service, and secondly, in that your service is that of the Defence of Israel, a country still struggling for peace and security. May you know happiness and live for many years to come, in good health. ♦

De Gaulle's opinion of Israel

Press conference held at the Elysée Palace on...27 November 1967

Sent by Edward Dangoor

Question:

General, war broke out in the Middle East six months ago. It ended quickly, as we know. What do you think of the evolution of the situation in that area since last June?

Answer:

The establishment of a Zionist homeland in Palestine and then, after the Second World War, the establishment of the State of Israel raised at the time a certain amount of fears. The question could be asked, and was indeed asked even among many Jews, whether the settlement of this community on a land acquired under more or less justifiable conditions, in the midst of Arab populations who were basically hostile, would not lead to continued, incessant frictions and conflicts. Some people even feared that the Jews, until then scattered about, but who were still what they had always been, that is an elite people, sure of themselves and domineering, would, once assembled again on the land of their ancient greatness, turn into a burning and conquering ambition.

Nevertheless, in spite of the ebbing and flowing stream of malevolences they aroused in certain countries and certain times, a considerable capital of interest, and even sympathy, had accrued in their favour, especially it must be said in Christian countries: a capital issued from the immense memory of the Bible, fed by the sources of a magnificent liturgy, kept alive by the commiseration inspired by their ancient misfortune, poeticised here by the myth of the Wandering Jew, heightened by the abominable persecutions perpetuated during the Second World War and magnified, after they had again found a homeland, by their constructive works and the courage of their soldiers. That is why many countries – France amongst them – had seen with satisfaction the establishment of their State on the territory acknowledged as theirs by the Major Powers, while wishing for them to reach, by using some modesty, a peaceful "modus vivendi" with their neighbours.

It must be said that these psychological factors had somewhat changed since 1956. The Franco-British Suez expedition had seen the emergence of a warrior State of Israel determined to increase its land area and boundaries. Later, the actions it had taken to

double its population by encouraging the immigration of new elements had led us to believe that the territory it had acquired would soon prove insufficient and that, in order to enlarge it, it would seize on any opportunity that would present itself. This is the reason why the Fifth Republic had disengaged itself from the very special and close ties with Israel, established by the previous regime, and instead had applied itself to favouring detente in the Middle East. Obviously we had maintained cordial relations with the Government of Israel, and even continued to supply for its defence the weapons it asked to buy, while at the same time we were advising moderation. Finally, we had refused to give our official backing to its settling in a conquered district of Jerusalem, and had maintained our Embassy in Tel Aviv.

Unfortunately a drama occurred. It was brought on by the very great and constant tension resulting from the scandalous fate of the refugees in Jordan, and also by the threat of destruction against Israel. On 22 May the Akaba affair unfortunately created by Egypt* would offer a pretext to those who wanted war. To avoid hostilities, on 24 May France had proposed to the other three Major Powers to jointly forbid both parties from initiating the fight. On 2 June, the French Government had officially declared that it would condemn whoever would take up arms first. I myself, on 24 May, had stated to Mr Eban, Israel's Foreign Minister, whom I saw in Paris: "If Israel is attacked we shall not let it be destroyed, but if you attack we shall condemn your action.

Israel attacked, and reached its objectives in six days of fighting. Now it organises itself on conquered territories, the occupation of which cannot go without oppression, repression, expulsions, while at the same time a resistance grows, which it regards as terrorism. Jerusalem should receive international status.

*After asking the UN forces to leave, which for ten years had controlled the outlet of the Gulf of Akaba at the Straight of Tiran, Egypt announced that it would block navigation to and from the port of Eilat, by which Israel receives its oil imports from Iran and which is its only outlet to the Red Sea, especially since the Suez Canal is closed to ships flying the Israel flag.

Israel rightly regarded the closure of navigation as the start of hostilities by Egypt. ♦

A Protestant Clergyman Answers General de Gaulle

It is considered decent to be ecstatic over the brilliant style of your press conference. I did read your recent and original interpretation of Jewish history and you will allow me to be ecstatic not over your style, but over the surprising ignorance it reveals of the actual facts, the deliberate determination to misrepresent History and the remarkable subtlety employed in order to insult and to hurt.

Obviously, in spite of some Israeli and Jewish exegetes, you are not anti-Semitic. It certainly would appear most ungentlemanly to be anti-Semitic as far as you are concerned, for many reasons:

When you make of so many centuries of sufferings a simple poetic ballad of the "Wandering Jew", you insult eighteen centuries of Jewish sufferings in Christian lands.

When you assert that in Christendom a "capital interest and sympathy" has always been offered to Israel, you insult the people to whom were inflicted the "rouelle" (round cloth headpiece Jews had to wear during the Middle Ages) and official contempt (councilar decisions of 1215).

When you speak of the Jewish Jerusalem as of a "conquered district" you have us smile: everybody knows in the West that this town Jerusalem covers several hills and has been built by Jewish hands. But one will have, one of these days, to realise somehow the Ambassador of France will have his place in Jerusalem, that the Holy Land is not protected anymore by anyone: Israel is in charge and takes care of it with more efficiency, courage and honour than any previous "protector".

Really, it was not necessary, indeed to spit in the face of the people who gave the world Moses, Isaiah, Jesus, accusing Israel of provoking "the stream of malevolences: (admirable euphemisms) which Jews had to suffer unceasingly.

Mr President, you should not have taken men of France, Western countries and Israel, for a bunch of fools since it is plain for all to see that in your mind, the important questions are about oil, money and the prestige not of France which your unworthy words have injured, but by the miserable ephemeral glory of a politician in the evening of his life. ♦

Claude Duvemoy

Minister

The Scribe No.74

The Israeli Source of the Pathan Tribes

From the book, *Lost Tribes from Assyria*, by A Avihail and A Brin, 1978, in Hebrew

by Issachar Katzir

As children, we heard from our parents, who come from Afghanistan, stories about the Ten Tribes who were lost during the destruction of the Temple, about meetings with the country people with whom they had contact in trade matters, about Jewish customs and names – and it all sounded inconceivable and fascinating. Like all children, we enjoyed hearing about tribes of Israel preserving their forefathers' tradition, bearing arms and awaiting the day of redemption.

From Mr Yisrael Mishal, who lived in Afulah and was formerly President of the Afghanistan Jewish community, I often heard unusually fascinating quotations and stories uttered repeatedly and Mr Mishal gave live examples of his meetings with Pathans who dwell on the Afghanistan-Pakistan border.

Who are the Pathans? They are also called Afghans or Pishtus after their language. They identify themselves with their former name 'sons of Israel', even though nowadays they live as Muslims. In Afghanistan they are said to number six to seven million, and in Pakistan seven to eight million. Two million of them live as beduins. Outwardly, the Pathans are similar to the Jews.

From their ancient customs, one can point to a connection between the Pathans and the Jewish people. They make up about half of the population of Afghanistan, in the region called Pushtunistan, on the eastern border of Afghanistan. Over ninety per cent of the inhabitants are Sunni Muslims. Later modernisation has penetrated into this State, and even less in the hilly areas near the border. In these places, the Pathans continue to live in the tribal framework as their fathers and forefathers did. The legal system operates according to the Pashtunwali," the Pashtun Laws, parts of which are similar to the laws of the Torah.

The Pathans are known for their physical strength. They are tall, light-coloured and handsome, good soldiers and for the most part bear arms from a young age. They are diligent and intelligent, faithful to an exemplary degree and are known in the world as outstanding hosts.

What is the Ethnic Origin of the Panthim?

The Panthim are not similar in their outward appearance or in their character to any of the ethnic groups which populate this environment: the Indian group-Iranians, Mongolians, Turks or Persians. Most of the researchers are of the opinion that the origin of the Pathans is indeed Israeli. The aliyah to Israel of Afghanistan Jews and the volume of evidence heard from them on this subject about the customs of the Pathans corroborate this idea.

Relationship to the Tribes of Israel

There is interesting evidence about the preservation among the tribes of family trees on their origin, and on their relationship to the fathers of the Israeli people. These family trees are well preserved. Some of them are penned in golden lettering on deerskin. The names of the tribes speak for themselves: the tribe of Harabni (in the Afghan tongue) is the tribe of Reuben, the shinwari is Shimeon, the Levani – Levi, Daftani – Naftali, Jaji – Gad, Ashuri – Asher, Yusuf Su, sons of Josef, Afridi – Ephraim, and so on.

The former monarchy in Afghanistan has a widely-spread tradition according to which their origin was from the tribe of Benjamin and the family of King Saul. According to this tradition, Saul had a son called Jeremia and he in turn had a son called Afghana. Jeremia died at about the same time as Saul and the son Afghana was raised by King David and remained in the royal palace during the reign of Solomon too. About 400 years later, in the days of Nebuchadnezer, the Afghana family fled to the Gur region (Jat in our times). This is in central Afghanistan and here the family settled down and traded with the people of the area. In the year 622, with the appearance of Islam, Muhammed sent Khaled ibn Waleed to the 'sons of Ishrail' to spread the word of Islam among the Afghanistan tribes. He succeeded in his mission, returned to Muhammed with seven representatives of the residents of Afghanistan and with 76 supporters. The leader of these people was 'Kish' (the name of the father of Solomon). According to the tradition, the

emissaries succeeded in their assignment and Muhammed praised them for this.

The Place of the Assyrian Exile

According to the Bible (the second Book of Kings, Chronicles 1 and 2), the ten tribes were exiled to Halah and Havor and the river Gozan and to the cities of Maday. According to the tradition of the Jews of Afghanistan, the river gozan is 'rod jichan' (river in Persian is rod), one of the tributaries of the Emo-daria, which descends in the vicinity of the town of Maimane. The city of Havor is, they say, peh-Shaur (Pash-Havor') which means 'Over Havor' in Afghanistan, and today serves as the centre of the Pathans on the Pakistan that the whole area populated the ancient Assyrian Exile. There are researchers who claim that all the Jews living in southern U.S.S.R. along the Emor-daria' are the descendants of the ten tribes - the Bucharins, Georgians, etc. As we know, a group of "B'nei Yisrael' some of whom settled in Israel, is also found in India and Afghanistan. The existence of the Pathan tribes is therefore in the heart of the area in which the ten tribes are found.

The Similarity of the Pathans to the Jews

The British, who ruled Afghanistan for a long time, found it difficult to distinguish between the Pathans and the Jews, and called the Pathans 'Juz' - Jews. The Jews, too found it hard to distinguish between themselves and the Pathans when the latter are not wearing traditional dress. Afghanistan has about 21 peoples and languages and only the Pathans, apart from the Jews, look clearly Semitic; their countenance is lighter than that of other peoples and their nose is long. Some of them also have blue eyes. Since most of them grow beards and sidelocks like Jews, this also adds difficulty to an attempt to distinguish between them and the Jews.

Jewish Customs

Even though the Pathans accepted Islam voluntarily and forcibly, they maintain Jewish customs preserved from the recesses of their past. The book contains considerable evidence taken from Jews of Afghanistan who lived in the neighbourhoods of the Pathans and had contact with them. ☛

Articles of interest from previous issues

...The evidence doesn't relate to all the Pathans or to all the tribes and places. However, it does prove the existence of Jewish customs among the Pathans. The research on this subject still requires completion, both quantitative and qualitative. Let us note the customs in headline form only: sidelock, circumcision within eight days, a Talith (prayer shawl) and four fringes (Tsitsit), a Jewish wedding (Hupah and ring), women's customs (immersion in a river or spring), levirate marriage (Yibum), honouring the father, forbidden foods (horse and camel food), refraining from cooking meat and milk, a tradition of clean and unclean poultry, the Shabbat (preparation of 12 Hallah loaves, refraining from work), lighting a candle in honour of the Shabbat, the Day of Atonement (Yom Kippur) prayer (some of them pray turned in the direction of Jerusalem), blood on the threshold and on the two Mezzuzot (in times of plague or trouble), a scapegoat, curing the ill with the help of the Book of Psalms (placing the Book under the patient's head), a Hebrew amulet (Kamia), Hebrew names (also for neighbourhoods and villages), Holy Books (they especially honour 'the Law of Sharif' which is the Law of Moses), and rising when the name of Moshe is mentioned.

As for the Pathan law, they have laws similar to the Jewish law. The Magen David symbol is found in almost every Pathan house on an island in the Peshawar district. The rich make it of expensive metals, the poor from simple wood. The Magen David can be seen on the towers of schools and on tools and ornaments.

Archaeological and Other Evidence

Apart from synagogues, Sifrei Torah, Hebrew placenames and tribal family trees, there also exists evidence on important archeological finds: near the town of Herat in Tacharan, old graves were found on which the writing was in Persian and in the Hebrew language. The graves date from the 11th to the 13th centuries. In an opposite fashion, so it seems, there are a number of inscriptions engraved on rocks in ancient Hebrew script near the town of Netchaset.

In the 'Dar el amman' museum in Kabul, the capital of Afghanistan, there is a black stone found in Kandahar, on which is written in Hebrew.

It would be appropriate to end this article with one of the pieces of evidence. Mr Chiya Zorov of Tel Aviv notes: When the Bolsheviks rose to power in Russia, they

divided the large area of the southern part of central Russia into smaller districts such as Tanjekistan, Turkemanistan, Kazchastan, etc. In Tanjekistan, which is in northern Afghanistan, there was a village by the name of Dushme. When Stalin gained power, he called the village in his name, Stalinabad. It started to develop and grow and many Jews then began to stream into Tangekistan. They found that the Tanyakis light candles on Friday evening. When the Jews went to visit them, they revealed that they eat a dish made of meat stuffed with rice called Pacha, which is characteristic of the Bucharian Jews and is eaten on Friday night. When they asked them what it was, the Tajiks replied that this is an ancient traditional food of theirs and its name is Pacha. They also said that they have a tradition that they were once Jews.

Rabbi Saadia Gaon discussed at length with the Hacham Hivay Habalchi and in the opinion of the speaker, in that period (10th century) the Jews were inclined to assimilate into Islam and it was about this that they were arguing.

The scholar Ibn Sina, born in Buchara, also lived at the time. The teacher Tajiki said that he, too, belongs to the Jews who were forced to convert, assimilated into Islam and are called Tchale. As recounted, the meaning of his name is Even Sina – son of sinal (and up to this day in many languages, and also in Hebrew, the words are similarly pronounced – Sinai, Sin Sina) and perhaps this is why he called himself Ben Sinai, in other words, son of the Torah which came forth from Sinai.

The Maharaja of Mardan was a scholar who completed his studies at the University of London and would often visit the converts of Mishhad who lived in Peshawar. He also visited a Jew called Carmeli, who told Mr Hiya Zorov that the Maharaja always said the day would come when they would learn to distinguish the origins of all people and then they would know that all the peoples in the vicinity of Afghanistan were once Jews. The Maharaja published a book in English and wrote of this in the introduction to the book. But the book was lost. There was a time when the author Hiya Zorov, with late President Ben-Tsvi, who considered it of great importance, tried to find the book, but in vain.

Some of the Bucharian Jews have a tradition that they are among the people of the First Temple possibly from the Ten Tribes, but he doesn't know about this and afterwards they were joined by Jews from the Second Temple Exile.

Scribe:

Pakistani Cricketer Imran Khan who married Jemima Goldsmith is a Pathan. ♦

- 2,500th Anniversary Celebrations of the Persian Monarchy-plus photo (No. 1)
- King Feisal I & Iraq's Jews (No. 1)
- Abraham – Father of the Middle East (No. 1)
- Towards a Middle East Federation (No. 1)
- Iraqi Jewish Community at Iran's celebrating (No. 2)
- Letter to the Editor (From Mr D Segal) (No. 3)
- "Cellar Club" (No. 3)
- United Europe – a threat to Jewish Survival (No. 4)
- Babylonian Jews in Israel (Ben Jacob) (No. 5)
- Sepharad Ransoms a Babylonian Rabbi (No. 6)
- Yekum Purqam (No. 6)
- A nation in defeat (No. 7)
- Napoleon was right (No. 9)
- Babylonian Genealogy (No. 9)
- Ben Gurion: Jewish state does not yet exist (No. 11)
- Deutro-Isaiah (No. 12)
- The Staff of Life (No. 14)
- Are Jews really Arabs? (No. 15)
- Indian President Lauds Jews (No. 16)
- Sunday opening – Saturday closing (No. 17)
- The Arabs and the Abars (No 17)
- Shehita (No. 19)
- Group Survival (No. 19)
- To Partition or not to Partition (No. 20)
- The Jews of Shanghai (No. 20)
- The lost Sefarim (No. 20)
- Jewish mission to the Christians (No. 20)
- The New Ottoman Empire – Petrol was the undoing of the old Ottoman Empire; water may become the lifeline of the new one (No. 29)

Dear Naim

With thanks for your great service to the Jewish Community all over the world, I present to you my booklet.

A Tribute to Elie Kedourie

by Professor Shmuel Moreh

ELIE KEDOURIE, CBE., FBA 1926-1992

Edited by Sylvia Kedourie

History, Philosophy, Politics. London, Portland-Oregon:

Frank Cass Publishers 1998, [8], 132 pp., ISBN 07146 4862 0, £25.00

The above title, by Sylvia Kedourie, is a collection of essays published as a memorial for the fifth anniversary of the untimely death in 1992 of the celebrated Orientalist and scholar Prof. Elie Kedourie. He was Professor of Politics, specialist in the History of the Middle East at the London school of Economics and Political Science (LSE), the Founder and Editor of the well-known journal *Middle Eastern Studies* (1964), and the author and editor of many outstanding books on the Middle East.

As an old friend of Prof. Kedourie I feel an obligation to write in memory of this great scholar and friend who was proud of being a descendant of the glorious Jewry of Babylon. It was after the Farhud (pogrom) of 1941, when I first met Elie Kedourie. I used to accompany my elder brother Jacob to Elie's home in the old Jewish quarter in Baghdad. The Oriental classical architecture of Elie's huge two storey-house with its square courtyard in its centre, the cellar with its well and its conventional system of ventilation was in sharp contrast to the new architecture of our house in the Battawiyin (a new mixed quarter outside old Baghdad). These differences were striking and unforgettable. The conventional Jewish family ties and religious values were more observed in the old Jewish quarter than in the new ones. This fact might illustrate why Prof. Elie Kedourie was identified by some of his "Eurocentric colleagues" as being "conservative, or reactionary, or 'right-wing'."

The reason for my accompanying my brother was that danger awaited any Jewish child or young man who would dare to walk alone in the streets, not only of Baghdad, but in the whole of Iraq, especially through Muslim quarters. Already, before the Farhud and the rise of Zionism, we were then indeed, "victims of ideological tyranny" The persecution of minorities in Iraq with the establishment of the national regime,

confirms Prof. Kedourie's conclusion that "nationalism is anti-individualist, despotic, racist, and violent."

My brother was then a classmate of Elie Kedourie during their primary and secondary studies at the Alliance Française school and later on at the Shammash High School in Baghdad in the late 1930's and 1940's. In these two schools the French and then the English languages were, respectively, the languages of instruction. This fact can shed light upon Elie's writing on the Farhud and his attitude towards British policy in the Middle East after the disintegration of the Ottoman Empire and the rise of national Arabic governments in the Middle East.

This decisive and traumatic pogrom against the Jews of Baghdad, (June 1941), initiated by pro-Nazi Iraqi and Palestinian elements (cf. Peter Roberts's remark) who received refuge in Iraq, was haunting Prof. Elie Kedourie's memory, and his generation. The Farhud became rooted in the collective memory of the Jews of Iraq, yet he was the first scholar to write about its scholarly researches on the background of the Farhud and its repercussions. Nowadays it is a well-known fact that the Farhud was the main reason for the mass exodus of the Jews of Iraq during the 1950's. His writings on this tragedy, together with Mr. Naim Kattan, his colleague at the Alliance school in Baghdad, made European and American scholars aware of this massacre which Arab historians and writers deliberately ignored and about which they kept conspiracy of silence.

Elie and Jacob were the best pupils in their classes. They read English, French and Arabic books extensively, and their discussions and conversations spared nobody from their critical and sarcastic comments and comic remarks. They criticised various subjects including their teachers, their manners and habitual remarks, their teaching methods and their friends. Their history lessons, especially on

Arab history and literature, were the object of their parody. Their jokes were concentrated upon police behavior towards the Jews, the Iraqi Government, the Iraqi Parliament and the behaviour of its members; the way in which laws were passed by its MPs while asleep, etc. Later on, Elie's articles, before and after their publication in Baghdad newspapers, were discussed. Their discussions were full of humour, sometimes with ironic, absurd and sharp remarks mingled with high bursts of laughter or sardonic smile, which even after some decades were observed by Oliver Letwin in Prof. Kedourie's conversations and writings. One notable example that they would repeat was that of a tribal chief M.P. who repudiated the censure of the traffic police with the boast of 'thousands of tribal gunmen at his disposal.

Only after the massive immigration to Israel, during what was termed in Iraq as "the exchange of population", i.e. the Jews of Iraq with the Palestinian refugees, did we hear of Elie Kedourie's renown. This exchange took place after the 1948 War and the 1950-1951 Jewish mass immigration of the Jews of Iraq to Israel. Although we lived in tents in temporary camps we managed to study at the Hebrew University of Jerusalem, and obtained our M.A. degrees. I was sent by the Hebrew University to continue my studies in Arabic literature at SOAS-University of London while my brother Jacob decided to continue his studies at LSE. By then, the defiance of Elie Kedourie's Ph.D. degree at Oxford supervised by Prof. Gibb had become a "venerated legend of academic heroism" in Israel, especially among his friends and admirers comprising mainly Iraqi Jews. Thus, the first person to whom we would turn for advice on deciding to study at the University of London was our good friend Prof. Elie Kedourie. Our letter from Jerusalem to Elie was, to our surprise, promptly answered with a positive reply. Elie proved to be, as always, "a friend in deed". Afterwards, our meetings with him and his wife Sylvia became frequent. ☛

... Our conversations were always in our Baghdadi Jewish dialect in which we all enjoyed its folkloric humour and special idioms.

I am recounting all these reminiscences because what one feels missing in this condensed and well-presented book, is the testimony of one of his personal friends who studied with him during his schooldays. This task others could do better than I, such as his friends Dr. Jacob Moreh and Mr. Nissim Dawood, both living in the U.K. However, this book covers all aspects of Professor Elie Kedourie's personal and university life, i.e. as a student, a scholar, an academic researcher, a teacher and his devotion to his mentor and colleague Prof. Michael Oakeshott. His achievement as a supervisor to his Ph.D. students, a commentator in journals and radio and T.V., political advisor, colleague, and other roles he played, are also covered here by some friends and admirers. The essays are written in an excellent English style worthy of one of the greatest Orientalists and scholars of our time, who was considered one of the outstanding masters of English style. All these aspects of Elie's life were discussed in full detail by authoritative personalities. In fact one can understand Elie's unique personality, achievements, greatness and the special traits of his books only after reading thoroughly the nineteen essays written by his publisher, his wife and devoted friends (the three other essays were written by Prof. Kedourie; this book was edited by his devoted wife, Dr. Sylvia Haim-Kedourie, who is bearing alone, with dignity and capability, the burden of the great legacy of her late husband).

In his essay, Kenneth Minogue commented with great accuracy: "Indeed, so far as Britain and France were concerned, Elie was culturally ambidextrous, and I have always thought we were lucky to get him ... He could easily have become an adornment of the Seine rather than the Thames." In fact, we, i.e. his friends in Israel, used to say that: "if Elie would have immigrated to Israel he would not have achieved what he had achieved in England. He has escaped many years of torture to master the Hebrew language to the level of writing his research." This is beside the fact that since 1947 onwards, the nascent State of Israel was engaged in a series of wars with its neighbours, which would have rendered concentration on his research very problematic. Moreover, Israel at that time was already inclined towards the study of the Holocaust and Nazi Germany, and not in the

philosophical history or Britain's policy towards the Arab countries. This fact explains why my brother and I started our Ph.D. studies long after Elie's submission of his thesis in 1953.

To read in this book eulogies in homage to Elie written by first rate scholar fills the heart with pain and sorrow at the untimely passing away of a devoted friend and great scholar. Such homage includes: "What one admired in the act of a young Elie Kedourie-defying the Oxford establishment, willing to pay a price for his truth-is a quality that remained throughout' (Itamar Rabinovich, [Israel former Ambassador to the USA], p. 42); "Elie Kedourie leaves a rich and diverse legacy many of us have benefited in a variety of ways from both his great learning and personal kindness". "Kedourie was the scholar par

excellence" O'Sullivan's second remark: "the sustained philosophical rigour, range of imaginative sympathy, and depth of historical insight, displayed in his reflections on Hegel's proposed synthesis and Marx's critique of it ensure that this volume will confirm his status as one of the greatest political thinkers to have emerged during the second half of the twentieth century"; "One of the obituaries... pointed out that Elie was an observant Jew,... In any event, I consider Elie Kedourie to have been a great man, and... have played... an important role in the formulation of United States foreign policy at a key juncture in our post-Cold War history." "He was a sage dedicated to wisdom. He lives on, not just in the memory of his friends and students, but in his contribution to the store of wisdom which should regulate the conduct of human affairs". Such praise, couched in the usual idiom of English understatement, only serves to emphasize the deep feeling of loss sustained not only by Orientalists and historians in general, but by the entire Jewish people. He was indeed a great scholar, and humanist, who could enrich Oriental studies with his devoted research and intellectual integrity and deep insight, joined through the personal experience of having lived under Arab national governments in Iraq.

Prof. Elie Kedourie's Oriental heritage, personality and academic integrity can be better understood and deeply appreciated after reading this book. He proved himself a worthy descendant of those Jews who came to Babylon with Yehoyachin" and all the princes, and all the mighty men of valour," who later on compiled the Talmud Babli. ♦

“The Disputation”

Play at New End Theatre, Hampstead
Reviewed by Percy Gourgey, MBE

The play is based on a book of the same name by Prof Hyam Maccoby, a distinguished scholar and author on Jewish Christian relations (who was a fellow congregant in Richmond Synagogue until his move to Leeds) and it has received wide acclaim in the United States and here.

It concerns a disputation between a renowned Rabbi, Moses ben Nachman, with a Jewish convert to Christianity, Pablo Christiani, in Aragon, Spain in 1263 Barcelona on Jewish and Christian beliefs, held under the authority of King James. The rabbi agreed to take part on condition that he had full freedom of expression which the King accepted.

I found the whole play, and especially the actual debate, of riveting interest, and I asked the organisers of the production for a copy of the script which covers the whole gamut of emotions aroused in a dialogue of this nature. Robert Rietty put in a performance of intense sensitivity to the arguments involved as a Christian monk, Raymond de Penaforte, or 'Brother Raymond' as he is called in the play. He asks Nachmanides to be conciliatory and not press his case too forcefully lest he arouse Christian anger, but the former insisted on his right to put his case as he thought fit. One point he made was that if the founder of Christianity was described as the "Prince of Peace" – a phrase used in Isaiah's prophecies – what peace had the world known, especially with the ongoing crusades at the time, since the start of Christianity. Hence the Jewish belief that the Messiah was still to come.

This put me in mind of the Talmudic view that by the Jewish Year 6000 (in the Tractate Sanhedrin 95a) the Messiah would have come and the Third Temple built in Jerusalem. Perhaps we should start an organisation now to study and act upon the far-reaching implication of this view! For instance, who would have thought that when Herzl convened the First World Zionist Congress in 1897 in Basle, Switzerland, after writing his famous book, "Der Juden Staat", that the State in Israel would come into being just fifty years later to justify his vision!

This play has striking relevance in this age with the Church's Mission to the Jews, current attempts in Israel to convert Jews made by monks and nuns and, in this country, the "Jews for Jesus" organisation in universities and elsewhere, appealing to vulnerable and ignorant Jews. In a fitting comment on Maccoby's work, Chief Rabbi Dr Jonathan Sacks has stated that "God has given us many faiths but only one world in which to live together. On our response to that challenge, much of our future will depend." ♦

Zimbabwe-Jews (Feature)

RUSAPE, Zimbabwe, April 23 Sapa-AFP

In the hilly rural Makoni district, some 200 kilometres (120 miles) southeast of the capital Harare, lies a small synagogue whose entrance is graced by a star of David painted in brown against a white wall.

Inside the church are some 500 Zimbabwean worshippers, colourfully dressed in blue and brown neat uniforms with sashes, the men wearing black yamulkas, or skull caps, the women wearing maroon and purple crowns. All the worshippers bear rosettes in seven colours.

They have been celebrating the eight-day period of Passover - the flight of the Jews from Egypt as recounted in the Bible.

They consider themselves to be authentic Jews. Drawing striking parallels between the historical conditions of biblical Israel and common African cultures, the elders of the Church of God Saints of Christ are convinced that they are lineal descendants of Moses.

"We are typical of a house of Israel, our culture is typical Israel - our marriages, inheritance customs, even our childbirth customs. We have never been gentiles, we are the lost tribe of Israel," Rabbi Ambrose Makuwaza told AFP. "We are authentic Israelites... We crossed the Suez canal to come to Africa. We are Hebrews, descendants of Abraham."

While the church has been in existence in Zimbabwe since 1938 and claims a following of more than 5,000, it is little known nationally. The Orthodox Jewish community here is aware of their existence but say that since it has not been established whether or not the Zimbabwean worshippers are Jews, they cannot claim to be Jews, though they may have a Jewish inclination.

Stanley Harris, president of the Central African Jewish Board of Deputies in Zimbabwe, says it would be difficult to trace Judaic origin of these people. "They are of possible Judaic knowledge, but not of Judaic origin," said Harris.

But Rabbi Makuwaza is adamant that Zimbabweans, like all black southern Africans of Bantu origin, are of Judaic parentage. "In times to come the world will come to realise that there are (black) Jews in Zimbabwe," he said, adding: "We are Israelites, we have no doubts. ... If we are not Israelites, as other people want to believe, how come we follow the Israelites way of living?"

There are even languages resemblances between the Zimbabwean native languages and Hebrew, they say.

They point to American scholars who in a book compiled in 1970s said the similarities between African culture and pre-exile Hebrews are too many and too close to be accidental.

***** Scholarly studies, they claim, show evidence that in virtually any African country, remnants of an earlier Hebrew civilisation can be found with traces of their ancestry to the ancient kingdom of biblical Abraham.

Western historians say Bantus, Africans of southern Africa, came from the north, but where exactly, they do pinpoint, argued another elder, "We believe we came from Israel in the Middle East".

They also argue that there is biblical evidence that Abraham, the original Isrealite, was of cushite or black African descent, and that Moses, the founder of Judaism was born in Africa.

Some of the Judaic practises followed by the Zimbabwean black Jews include the strict observance of the Sabbath, observance of the ten commandments, male circumcision and baptism by immersion in flowing water as well as following the lunar month.

The Rusape Jews believe Jesus was the Messiah of the time, and that Jesus was like any other human being who is currently buried in Jerusalem, not that he went to heaven as Christians believe.

"The birth or death of Jesus has no religious value, only his teachings," said elder Hosea Risinamhodzi. ♦

M Basner

<http://www.anc.org.za/anc/newsbrief/1995/news0423>

Letter to the Editor

I am researching the origin of my family name, Magasis. My paternal lineage is from a Jewish village in or near Kobrin, Belerus. However family legend maintained that we originally came from a town which bore our family name (or from which our name was derived).

I have seen references to a town near the Tigris river (possibly between Al' Amara and Al Kut) with the name, "Magasis".

For example, the following is from a British historical reference:

"On the night of 24/25 April 1916 in Mesopotamia, an attempt was made to provision the force besieged at Kut-el-Amara. Lieutenant-Commander Cowley, with a lieutenant (FIRMAN, K.O.P.) (commanding SS Julnar), a sub-lieutenant and 12 ratings, started off with 210 tons of stores up the River Tigris. Unfortunately Julnar was attacked almost at once by Turkish machine-guns and artillery. At Magasis, steel hawsers stretched across the river halted the expedition, the enemy opened fire at point-blank range and Julnar's bridge was smashed. Julnar's commander was killed, also several of his crew; Lieutenant-Coommader Cowley was taken prisoner with the other survivors and almost certainly executed by the Turks."

I had also read of shelling between Iran and Iraq in December 1984 which targeted a town called Magasis.

Any information on the town and/or family name "Magasis" would be greatly appreciated. (Known alternate family name spellings include Magezis, Magzis, and Magesis)

Many thanks! ♦

Steve Magasis

Please write to me at:

magasis@foxinternet.net
Seattle, WA, USA

24Hr Phone/Fax: (206) 784-9980

Quote...

Plan for this world as if you expect to live forever,
but plan for the hereafter as if you expect to die tomorrow.

Ibn Gabirol.

Quote...

A wise man learns more from his enemies,
than a fool from his friends.

Barbara Gracian.

**From World Jewry:
The Review of the World Jewish Congress
November 1971**

Iranian Jewry Celebrates Cyrus

Moussa Kermanian

The Jewish Community in Iran is one of the oldest in the Diaspora, dating back to the destruction of the First Temple at the hands of Nebuchadnezzar. It has now been the witness of unique and unprecedented celebrations, of fourfold significance to Iranian Jews.

First of all, Iran is their home and they have shared its joys and sorrows. It is the resting place of their ancestors, and their holy shrines such as tomb of Daniel, Esther and Ezra are located here. Aside from that, parts of the Old Testament have either been written in this land or relate to it.

Secondly, these celebrations did honour a king who occupies the highest spiritual position in the religious literature of the Jews.

Cyrus the Great, as it is written in Ezra, c. I and Isaiah, c. 44-45, as well as in the last Chapter of Kings, has been given the titles of Shibban and Messiah by God, which even the prophets do not have.

Thirdly, from the national and political points of view, the celebrations commemorated the declaration of Human Rights and Liberties by Cyrus the Great, the founder of the Iranian Monarchy.

It was through this declaration and other decrees that the prisoners of Babylon were not only freed but were encouraged to lay the foundations of the Second Temple.

Cyrus did not confine his benevolence to this act alone but also ordered that all the gold and silver utensils looted from the First Temple be restored to the Jews and that the people of the Achaemenian lands should not spare any moral and material support to assist the exodus of the Jews, which was carried out in an orderly manner.

Fourthly, with the arrival of the Jews from Babylon as free men and citizens of the Achaemenian Empire, the Iranian Jews became a community. In fact they are as old as the Persian Empire and as such the celebrations also commemorated the beginning of the Jewish community in Iran.

In the reign of His Imperial Majesty, the Shahanshah Aryamehr, the present

sovereign of Iran, such great magnanimity and humanitarian love has been shown them that the Iranian Jews, like all their compatriots have made considerable progress. In contrast to their neighbouring countries they have been shown extraordinary kindness and generosity and it is the sacred duty of the Iranian Jewish society to express its gratitude in the best possible manner.

Iranian Jewry shared the celebrations without reservations and tried to express its feeling of gratitude and thankfulness in every possible way.

Among the measures adopted by the Iranian Jewish society through the decisions of a special committee, were the organising of meetings, the decorating and illuminating of all Jewish establishments, such as synagogues and schools, and the holding of prayer and thanksgiving ceremonies.

For many years ago, the Jewish community had planned to set up establishments such as a hospital and a girl's secondary school, both of which have now been set up and named after Cyrus the Great, to commemorate the occasion. The Central Committee of Iranian Jewry, or individual members of the community, have set up more than 30 schools throughout the country.

Perhaps, the most outstanding action for the occasion was the extensive repairs to the Shrine of Esther and Mordchai in the city of Hamadan (Ekbatan), the summer capital of Xerxes, which has attracted Jewish and Christian pilgrims from time immemorial and constitutes one of the most valuable archaeological treasures of Iran. Adjacent to the shrine, a huge garden with new commemorative buildings, chapel and library have been created and the site is today a major tourist attraction. The new facilities are expected to be inaugurated soon in the presence of the dignitaries of the country.

In the educational field, arrangements have been under way for several years for the publication of a Hebrew-Persian and Persian-Hebrew dictionary by the late Suleiman Haim, the noted Iranian Jewish

scholar. The Hebrew-Persian dictionary has already been printed in Jerusalem and the other works were made ready during the last days of his life.

Cyrus the Great loved the Jews and took a number of positive measures in the cause of justice and righteousness, and that too in the hard and cruel world of his times. The present Monarch of Iran also has spared no effort to show kindness and generosity to the Jews and to bring about international peace and understanding. The traditions of humanitarianism established by Cyrus the Great and the equality of men were one of the first ideas expressed and outlined by the Shahanshah.

If circumstances had permitted, the joy of the Iranian Jewish community would have reached its peak. In the great gathering of world rulers and leaders on the occasion of the 25th centenary of the Iranian monarchy, the absence of the representatives of the Jewish nation is to be regretted.

It would appear that if political and other considerations had allowed, the representatives of the nation that was so favoured by Cyrus the Great might have participated in this illustrious gathering as proof of human justice and vivid witness to the glory of that magnificent monarch. ♦

§ § § § §

**Dr Nahum Goldmann,
President of the World Jewish
Congress sent the following
message to the Shah of Iran:**

“On behalf of the World Jewish Congress and its member communities and organisations throughout the world, I wish to convey to your Imperial Majesty and to the Iranian people our joyous participation in the celebrations commemorating the founding of the Persian Empire by Cyrus the Great. The Jewish people will always remember his historic act, sanctioning their first return from exile to their homeland. We wish you and your people happiness and prosperity.” ♦

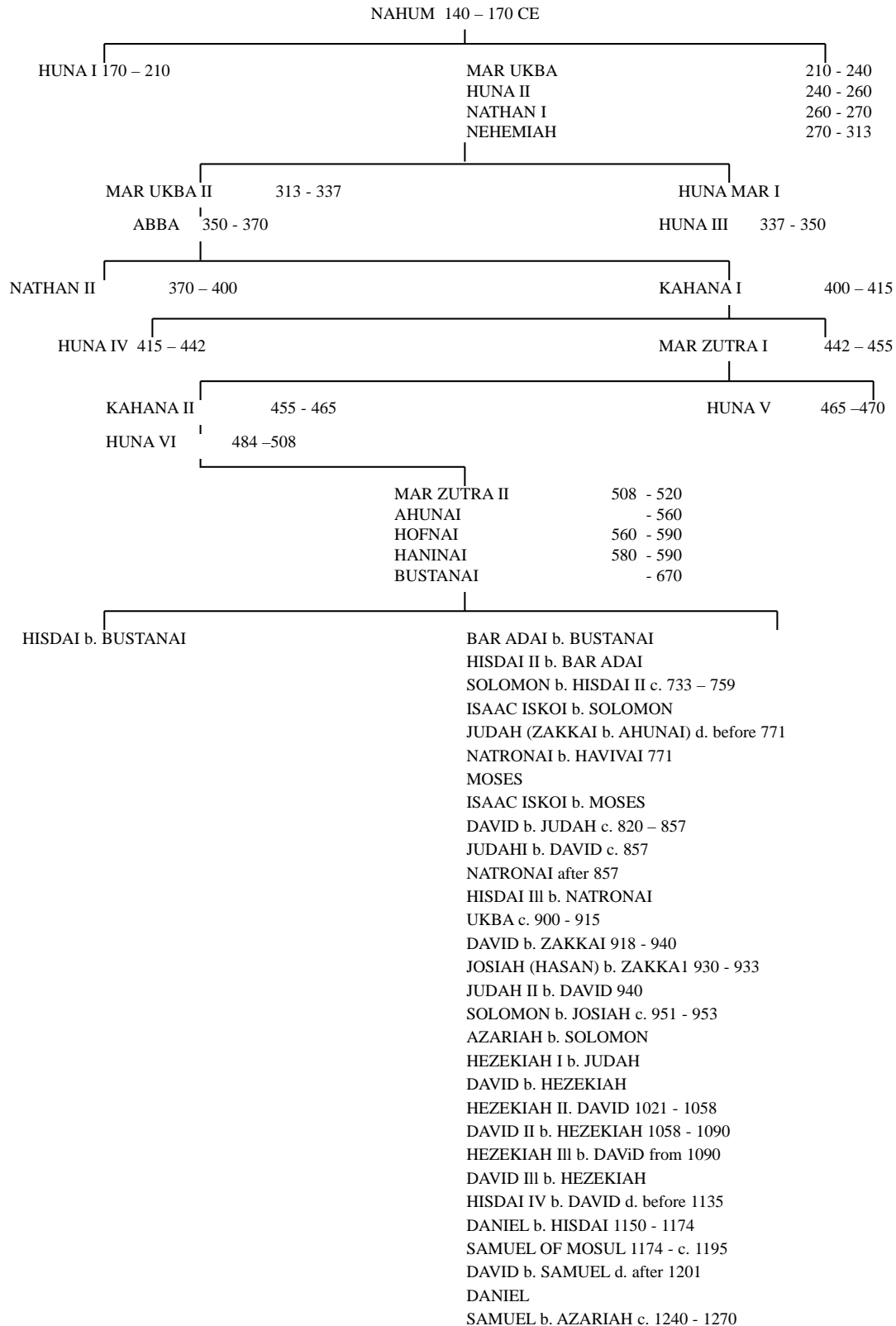
I am interested in the genealogy of the medieval Jewish Exilarchs and their descendants. Do any of the issues of the Journal of Babylonian Jewry published by the Exilarch's Foundation contain this information, and, if so, how may I obtain the same?

David Hughes

North Carolina

Scribe: The Exilarch's Tree of the middle ages appears in the Babylonian Haggadah published by the Exilarch's Foundation and is as follows:

BABYLONIAN EXILARCHS



The ancient line of Exilarchs stopped in 1270 following the Mongol invasion of the Middle East. The line was restarted in 1970 by Naim Dangoor, exactly 700 years afterwards. ☛

...Question.

Can the ancestry of Mr Dangoor be traced from the medieval Jewish exilarchs without breaks? I read that Mr Dangoor revived the exilarchate. Does that mean that he is the recognised Royal Davidic heir? I do not know the traditions of the Dangoor family, but perhaps they are of royal Davidic descent but have lost their pedigree. I am writing a book on the subject - that is why I wanted to know more about the Dangoor family.

David Hughes

RDAVID218@aol.com

Scribe:

The fact is that at various times in Jewish history after attempted revolts and endeavours to reform our Nation all known descendants of King David were rounded up and massacred, both by the Persians as well as by the Romans.

However, as Time Magazine pointed out recently, after ten generations every ancestor would have some 1000 descendants. Thus after 100 generations every Jew must carry some of King David's genes. This would even be more pronounced among Babylonian Jewry. Modern claims to a direct descent from King David cannot be proved without a shadow of doubt.

In the meantime, any person who finds himself better qualified for the title is invited to come forward." ♦

§ § § § §

I received your postcard giving the internet details of The Scribe but found it very difficult to download issue no. 73. Please mail to me a print-out for which I enclose payment.

My best to Renée Dangoor – she and I went through school together in Shanghai, even played piano duets at community concerts – a long time ago! ♦

Rose Jacob Horowitz

Los Angeles

Quote...

If you want to make peace,
you don't talk to your friends.
You talk to your enemies.

Moshe Dayan

Book Review

From Baghdad to Boardrooms – My Family's Odyssey

by **Ezra K Zilkha with Ken Emerson**

Self Published in 1999 by Ezra K Zilkha

No ISDN Number 253 pp

Reviewed by Anna Dangoor

From Baghdad to Boardrooms - is an excellent book on many levels. It took me almost no time to read, entertaining me with countless anecdotes, some amusing, some insightful, and some possessing both qualities at once.

Written as a testament to the life of Khedouri Zilkha, Ezra's father, the book is also a memoir of Ezra's own life, charting his achievements in the business world, and also on a more personal level.

The book begins by describing how Khedouri set up the first and largest private branch banking system in the Middle East, KA Zilkha Maison de Banque. Its first branch in Baghdad, Ezra's birthplace, was opened by Khedouri when he was only fifteen, and he went on to open other banks in Beirut, Cairo, and Alexandria. Khedouri ran his banks by a strict code of traditional business ethics, always reliable, and always true to his word. Ezra notes how when his father was starting out, much of his business was conducted simply on the strength of a person's good reputation. This kind of practice would regrettably today be considered incredibly risky.

It is evident that the values that Khedouri stood by were passed down to Ezra. He explains how important it was to him within all his business, to preserve the excellent reputation his father had created for the Zilkha name. He also talks of his extreme fear of the shame of bankruptcy which is an admirable concern in today's world where all too many businesses take the loss of other people's money far too lightly.

'From Baghdad to Boardrooms' gives an insight into the world of business, detailing numerous deals and ventures that Ezra was involved in. He also describes vividly the huge spectrum of people and characters that he had the pleasure (or sometimes displeasure) of coming into contact with, amongst whom familiar names such as Margaret Thatcher, Henry Kissinger, and Jimmy Goldsmith crop up.

The book also sheds light on Ezra's own character. He is an extremely self-disciplined, and principled man who bestows a great deal of respect upon those who deserve it. His Iraqi background has left its mould on his character, and its influence often appears when he quotes old Arab sayings such as, 'show them death, and they'll settle for sickness'. Ezra is also a very warm and loving man, and he shows great admiration and affection for his wife Cecile, and for his beloved father Khedouri in memory of whom the book is dedicated.

This book is a journey through highs, and lows, through good times, and bad times. The journey of a child, who watched his father with awe and admiration, and who is now a man himself with children of his own. By writing this book Ezra has offered you a chance to travel this journey with him, and I strongly recommend you take it. ♦

§ § § § §

You carried a book review by Anna Dangoor on Jeffrey Pickering's Britain's Withdrawal from East of Suez (Read review). I would like to read this but am unable to locate it in the listings (Amazon, etc.) I would be grateful if you could confirm the publisher and publication date or the ISBN.

Barry Alexander United Kingdom
mailbox@barry-alexander.co.uk

Scribe:

The publisher for Jeffrey Pickering's book is Macmillan, 231 pp, priced at £42.50, 0333 69526 7

There is another book which may be of interest to you, namely:

Demise of the British Empire in the Middle East

Britain's response to nationalist movements, 1943-55

Michael J Cohen and Martin Kolinsky, editors

212 pp, Cass., £39.50, 0714 64804 3

How the Jews Survived

Abridged from *The Daily Telegraph*

Graham Turner has spent four months talking to Jews in Britain, the United States and Israel about their beliefs, their fears and their sense of what the future holds.

How on earth, I wondered, had the Jews, scattered across the face of the globe and subject to persecution such as has been visited on no other people, managed to survive, while great empires – The Assyrian, the Egyptian, the Greek, the Roman, the British – had all withered and died?

Over the course of the past 2,000 years, the Jews have been expelled from virtually every European country. They were kicked out of the German states six times; out of parts of Italy five times; out of France four times. They were massacred by the Babylonians, the Romans, the Crusaders, the Poles, the Russians and, most recently, the Germans. They have to keep thinking of moving from the countries where they live.

For many centuries, Jews could not own land, belong to guilds or go to university. In Germany and Russia, they were not allowed to travel without special permission. They were routinely blamed for everything, from the death of Jesus to the Black Death. There is surely the most astonishing story of survival against all the odds in the whole of human history. Yet they have not merely survived, they have flourished. "There are only about 13 million of us", says Ed Koch, three times Mayor of New York. "That is less than a third of one per cent of the world's population, and yet, coming from the loins of the Jewish people, you have Moses, Jesus, Marx, Freud and Einstein, the seminal thinkers of the modern world. Not to mention 116 Jewish Nobel Prize winners".

In the United States, 5.7 million Jews account for only two per cent of the population, but have roughly 10 per cent of the members of Congress. A few years ago, seven out of eight Ivy League colleges, which, even in the Sixties were still applying quotas to Jewish students, had Jewish Presidents.

Nor have Jews merely achieved positions of temporal power. Their spiritual influence has been enormous. They have given the other monotheistic religions a catalogue of priceless gifts. They gave Christians and Muslims the notion of one God who is not only the Creator of the Universe but also the God

who speaks through "the still, small voice" of Conscience. They gave Christians the basis of their moral law in the shape of the Ten Commandments.

Each year, during the Seder meal with which they celebrate Passover – the story is told of their release from bondage in Egypt. That happened more than 3,200 years ago. They are commanded to tell the story as if it were yesterday, and are expected to learn the lesson of that story. The Holocaust may cast an immensely dark shadow, but it is only the latest shadow among many. The German Jews were the most assimilated of all Jewish communities – and look what happened to them.

Political anti-semitism could only come again anywhere, even in the United States.

"Non-Jews have an endemic disease called anti-semitism", said a New Jersey Professor. "But Jews tend to blow up any inconsequential incident, as if the entire Gentile population is about to rise up and wipe them out forever. If someone throws a handkerchief in a synagogue, they think a pogrom is in progress, said Jackie Mason, the comedian".

But how did the Jews, this tiny people with no homeland, manage to survive the multiple traumas of two millennia?

One explanation, said Esther Rantzen, is that "the slow often got wiped out. You always had to be a jump ahead of the pogrom. I am casting no aspersions on those who died but, if you are persecuted for thousands of years, it is a very tough form of the survival of the fittest". The crucial factor, however, was the genius of the rabbis of old. In the long centuries after the Babylonian exile 2,500 years ago, they succeeded in creating a marvellously shockproof survival capsule for a religion whose followers had no firm land base; and who, from the moment the Roman Emperor Constantine became Christian, were forbidden to swell their ranks by making converts.

"The Jews in Babylon", said the Chief Rabbi, Jonathan Sacks, "reflected long and hard about what it would take to survive in exile. "After all, they had already lost 10 of the 12 tribes of Israel, who'd chosen to assimilate when they were conquered by the Assyrians. So the rabbis who came after them knew what was at stake, because so many of their brothers and sisters had simply abandoned their people and their

faith. They came to the conclusion that: "We have got to create a survival mechanism that will enable our people to keep their faith and identity in a diaspora".

Jews were told, through the dietary laws of kashrut, what was kosher (fit to eat) and what was not. That, in itself, put an immense social barrier between themselves and non-Jews. They were told that every male child must be circumcised on the eighth day after his birth. Not satisfied with the Ten Commandments of Moses, they were given no fewer than 613 mitzvot to observe.

Religious Jews were – and are – expected to say as many as 100 different blessings every day. Jews everywhere were encouraged to live within walking distance of a synagogue. And the family was to be the primary unit of survival, and celebrating in the home the Sabbath and the festivals.

As the Jews moved out of their ghettos and into mainstream society over the past two centuries, they have been faced with different problems.

In an open society, mixed marriages are shrinking Jewish communities.

Can Judaism survive tolerance and kindness as successfully as it survived persecution? ♦

————— § § § § § —————

I am Jeffrey Gabbay, the son of Abraham Gabbay and Daisy Somekh, both from Baghdad. My parents moved to the USA in 1946 where I was born (in 1948). I moved to Jerusalem in 1973 where I reside with my wife and four wonderful children.

I want to take this opportunity to tell you how much I enjoy the publication. I find the articles interesting and, in many cases, touching. It is nice to see such an important part of Jewish heritage being remembered and preserved. I find it exceptionally nice to see the names of people who were part of my childhood in many of your articles. I know a lot of work goes into each publication and I want you to know that it is appreciated.

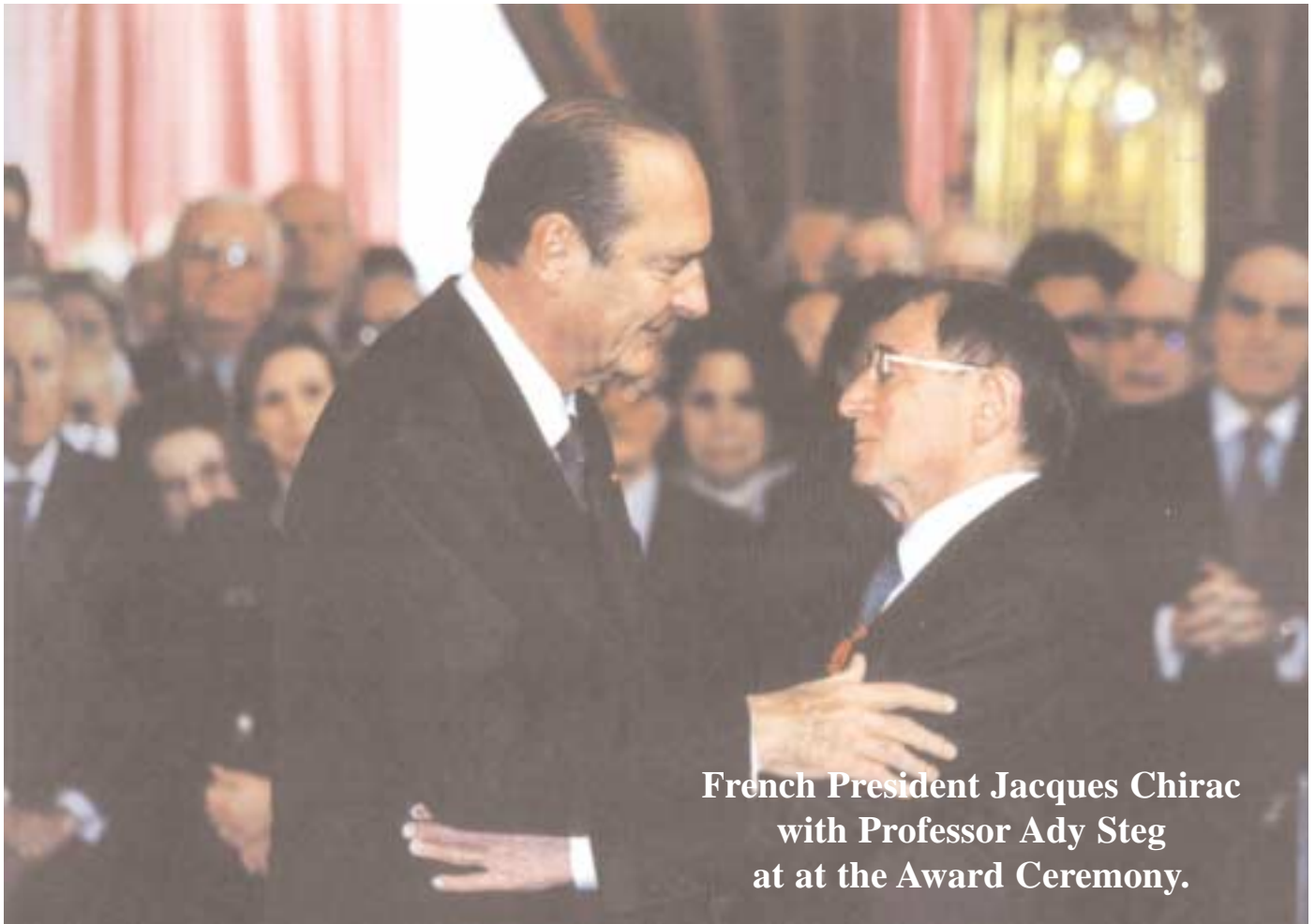
Kindly send me *The Scribe* as it comes out on the net. My e-mail address is...

jgabbay@netvision.net.il

Jeff Spencer Seliem Gabbay

Israel

Chirac honours Professor Ady Steg



French President Jacques Chirac
with Professor Ady Steg
at the Award Ceremony.

I am enclosing a translation from the French of the speech of the President of France, Monsieur Jacques Chirac and the reply by Professor Ady Steg to this remarkable speech which I think should be considered for your journal.

Professor Steg and myself are joint Chairmen of The Consultative Council of Jewish Organisations which is one of the oldest non - Governmental organisations at the UN. It is in this capacity that I have forwarded the speeches to you, although of course he is also the President of the Alliance Israelite Universelle.

The occasion of which a photograph is enclosed was the Award of the Insignia of Grand Officer of the Legion d'Honneur to Professor Ady Steg at the Palais de l'Elysee in France.

Clemens N Nathan
London

EXCERPT FROM THE PRESENTATION SPEECH BY PRESIDENT JACQUES CHIRAC

I shall simply state this morning that as a teaching professor you held the chair of Urology at the Cochin Hospital, that through your work, your publications and books you are recognised as an authority throughout the world, and that you have won numerous awards and distinctions in France and elsewhere in Europe. The Hebrew University in Jerusalem awarded you an honorary doctorate, as did the University of Athens last year, and this may well be followed by one from Rome, in recognition of your outstanding achievements. As a "senior administrator" you have acquired authority and fame. As a doctor of medicine you have a down-to-earth simplicity.

It is just as much for the distance you have travelled as for the point that you have reached that I should like to congratulate you, first and foremost. Your whole life has been lived beneath the sign of commitment.

You committed yourself to the community. You were Vice-Chairman of

the World Union of Jewish Students and President of the Alliance Israélite Universelle. This last responsibility is probably the one that matches your personality the best, given your desire to pass on your knowledge and to study, as well as a sense of dialogue, openness to others, and respect for others.

It is the commitment of the grown man, a Frenchman and a Jew, a Jew and a Frenchman, who wanted to reconstruct, revive and rebuild that which the Shoah tried to destroy. The message is there. You carry with you the aspirations of a multi-cultural citizenry for whom love of France and love of Israel, concern for Israel are inseparable.

Respect signifies the recognition by all of the legitimacy of the State of Israel, of its inalienable right to safe and recognised borders, whilst naturally respecting the other peoples in the region. Everyone knows there can be no solution other than peace. Dear Ady Steg, it is for the whole of your life's journey, in your professional, personal, moral and spiritual capacity, travelled in the greatest harmony with your lady wife, who has had the same goals

...and share everything with you, and to whom I present my affectionate homage, that today France offers you its highest accolade. I shall be awarding it to a teacher, a chairman and a public figure, but just as much to the little seven year old boy who came to France with a wide-open heart.

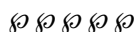
REPLY BY PROFESSOR ADY STEG TO THE SPEECH BY THE PRESIDENT OF THE REPUBLIC:

It is with a heart full of gratitude that I come, Mr President, to express to you my deepest thanks for the eminent distinction of the accolade that you have awarded me at this wonderful ceremony to which you had the finesse to invite such a huge crowd of my friends.

Thanks to you and through your voice, France recognised its responsibility for the role played by the Vichy Government in the anti-semitic persecution under the Occupation. You considered that you had a moral duty in this regard. "Recognising the wrongs of the past", you declared. "and the wrongs committed by the State, concealing nothing of the blackest hours of our history".

If I dared, I would abrogate to myself the power of the Chief Rabbi of France, who has the right to bless the country, something which, in fact, all our rabbis do every Saturday morning in synagogue, reciting the prayer that begins with:

- May France live happily and prosperously, may it be strong and great among the nations". ♦



The Unfaithful Wife

There was a middle-aged couple who had two stunningly beautiful teenaged daughters. They decided to try one last time for the son they always wanted. After months of trying, the wife became pregnant and sure enough, nine months later delivered a healthy baby boy. The joyful father rushed to the nursery to see his new son. He took one look and was horrified to see the UGLIEST child he'd ever seen! He went to his wife and said that there was no way that he could be the father of that child. "Look at the two beautiful daughters I fathered." Then he gave her a stern look and asked, "Have you been fooling around on me?" The wife just smiled sweetly and said, "Not this time, dear". ♦

From: Mary Ann Shakarchi

taramas@juno.com

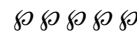
Why were the Jews permitted to live – and be persecuted - another day

from Time Magazine

The answer, provided in James Carroll's fascinating book, is St Augustine. In the year 425, shortly after Christians slaughtered the Jews of Alexandria in the first recorded pogrom, that influential Church further cautioned, "Do not slay them." He preferred that the Jews be preserved, close at hand, as unwilling witnesses to Old Testament prophecies regarding Jesus. Augustine's followers elaborated on the idea, writes Carroll: Jews "must be allowed to survive, but never to thrive", so their misery would be "proper punishments for their refusal to recognise the truth of the Church's claims". The 18th Century Jewish philosopher, Moses Mendelsohn, noted that were it not for Augustine's

"lovely brainwave, we would have been exterminated long ago". But it was a warped, creepy kind of sufferance, a little like keeping someone chained to the radiator instead of doing him in. And it set the stage for countless persecutions as the Christian-Jewish saga rolled on.

Carroll says his book was inspired by the large cross erected by Poles outside Auschwitz. But his real target appears to be the Vatican's 1998 apology, "We Remember". That long awaited document expressed regret at Christian mistreatment of Jews over the centuries but pinned the fault on some of the Church's sinful "members" while holding blameless "the Church as such". ♦



Jews for Allah

I liked your site, especially your quote, "The Arab is our brother, there is no other". Would you like to exchange links?

Mine is...

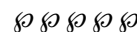
<http://www.Jews-for-Allah.org>

Scribe:

For 2,000 years we have been dodging the call of Jews for Jesus. Now a new fad has appeared – namely, Jews for Allah, wanting to convert Jews to Islam. When Rabbi "Zembartout" was asked how come we see many Jews converting to Islam but hardly any Moslem ever converts to Judaism, his cynical reply was, "Yes, a sighted man can become blind, but a blind man cannot become sighted"!

The fact of the matter is that Jews already believe in Allah. We can tell the Moslem, "You got your ideas from us, and now you want to sell them back to us?" Jews, Christians and Moslems all believe, in different ways, in the One True God of Israel. It is futile to claim monopoly, and there is no reason for attempting conversion from one to another. In the words of the Prophet Mohammed, "We have our religion and you have yours".

For years, the Catholic Church claimed that Catholicism is the only way to God. Now, with the rising Moslem threat, the Pope has to admit that there are various ways to approach God and are all valid. ♦



My name is Ruth Sofaer and I am a daughter of Abraham Sofaer the actor. I was enormously interested in Sassoon Meyer Sofaer's letter in The Scribe - I found Sassoon on the family tree that I have been developing for the last ten years. My great grandfather Hakham Abraham Sofaer married Aziza Aghasi - who was a cousin I believe. They were all of Bagdad. It was Hakham Abraham Sofaer who took his family to Rangoon to escape the unfriendly attentions of Sheik Daoud. My grandfather, Isaac Haim Sofaer, was born either in Bagdad or en route to Rangoon. Sassoon's grandfather, Meyer Abraham Sofaer, and all subsequent children were born in Rangoon. I would be happy to exchange information with Sassoon Meyer Sofaer via email. ♦

Ruth Sofaer

sofair@earthlink.net

In Search of Roots

I read your web site and was wanting to initiate dialogue with you. I work with Dr Sidney Davis in a ministry where we are researching our Hebrew roots in Africa. We just attended a seminar in California where he made the presentation for which I post for you this synopsis:

This e-mail is being sent to introduce you in order to set up in hopes of beginning an ongoing dialogue with Dr Sidney Davis who is a resident of the USA, President of the Bible Sabbath Association, of Ethiopian descent, a Knight of the Imperial House of Sellase, and a champion of the Sabbath Day:

<http://hometown.aol.com/sabbathmorefully/myhomepage/photo.html>

This is the synopsis of a presentation at the Sabbath Roots Conference, University of Southern California at Los Angeles, November 8 and 9 2000 by Sidney L Davis, Jr., President of The Bible Sabbath Association and Editor of "Proclaiming The Sabbath More Fully" research journal and newsletter.

INTRODUCTION

Recognition of the tremendous work of Dr Bradford represented in Sabbath Roots – The African connection and other scholars who have contributed substantially in the field; W R Robinson, Bekele Heye, Kofi Mensa and others. I especially honoured the legacy my maternal grandfather Arminius Reginald Leslie Ramsay whose constant rehearsal of my Ethiopian ancestry and heritage in my ears has since ever been the voice motivating me to the truth of my Sabbath heritage. My thesis consisted of six modules.

I. The Changing Face of Christianity

The early icons of the Christian church (The Ethiopian Black Madonna) show a face of Christianity that betrays the dominant and universal presence of Christianity today. Christianity is returning back to its roots and its roots are very African as they are Hebraic. The African presence in Christianity as represented by the ancient icons of the Christian church are being reflected in an increasing dominating presence of the African in Christianity today. It's as if Christianity is coming full circle. The origin of these iconastic images originate from churches who observed the Sabbath.

II. Evidences of a pre-Sinaitic Observance of the Sabbath In Africa

This is from the Biblical perspective. The Sabbath was given to man (mankind) in Eden (Gen.2:2). The location of the Garden of Eden is shown to be in Africa. The Biblical boundaries of Eden presented in Scripture (Gen. 2:10-14), the tradition of the Hebrew sages, (as documented in the Talmud), and the consensus of recent scientific research on the origins of man put Eden in Africa where the Sabbath began. The Sabbath was reiterated in a covenant to African Hebrews while still in Africa in Mizr (or Egypt)(Ex.5:5; Ex.16:25;20:8; Ps.81:1-5). Africa is the home of the Sabbath and a Sabbathkeeping tradition that has been exported to the world.

III. The Sabbath In Africa as seen through the Hebraic Dispersion

There are four major elements contributing to the Hebraic Dispersion throughout Africa and hence the spread of the Sabbath throughout the land of Cush. These elements of dispersion were initially through, (1) Trade. Multiple trade routes, on land and sea (they were intimately connected with the seafaring Phoenicians from the 8th century BCE, who were known for their large-scale maritime trade routes), which were eventually colonized by the Hebrew Israelites (1Ki.9:27), who according to Jesus (Matt.23:15) were also involved in (2) Aggressive missionary activity. These trade and missionary activities resulted in conversions of whole people groups i.e., the Moors and Berbers of N. Africa, and subsequently intermarriage with the local population. (3) Conquest. In his quest to find the Garden of Eden, Alexander was directed by "the elders of the South (i.e. Africa) to where he might find it. He employed Jewish warriors in his conquest of North Africa and his expanding conquest of lands toward the Indian subcontinent. At the destruction of both temples in 586 BCE and 70 CE, many Hebrew Israelites attempted to escape enslavement and death when they migrated with Jeremiah (Jer.43:1-7) into Africa and thereafter to many African cities where other Hebrews were already living in prosperity. (4) Persecution. It has been discovered that when Christian and

Moslems attempted to force conversions to their respective faiths, many Hebrews resisted and fled into the mountains and interior desert regions of Africa, for which there is much documentation today, howbeit the majority of which is in foreign languages. Additionally, the only site other than Jerusalem, where a temple of the Most High YHVH existed with the very same rites and ceremonies was in Africa, at the Egyptian colony of Elephantine. Each of these elements when examined show powerful evidences of how through the Hebraic dispersion the Sabbath roots were affirmed in Africa.

IV. The African roots of Biblical Judaism and Christianity.

The earliest Biblical evidence of a Hebraic presence in Africa began with Abraham's sojourn into Egypt (Gen 26:2), and later the sons of Israel (Gen.41:41;Ex.1:5). The interaction between the Hebrews and the sons of Cush on the African continent is evident in the Hebraisms of many African cultures. This is been a matter of much documentation and research for which much has been uncovered and more still remains to be discovered. Christianity was firmly planted in Africa, just after the day of Pentecost. We see devout men "out of every nation under heaven"(Acts 2:5) attending, with special notation made of men attending from African cities and regions of Egypt, Libya, Cyrene(Act 2:10). These areas were vast expanses of territory much greater than what we see on today's maps, in fact anciently the whole continent of Africa before it was known by that name was called "Libya" by the Romans. These men returned to Africa, and shared their faith with those in their homelands. Most certainly, however, Christianity was brought into Africa with the conversion of the Ethiopian Eunuch (Acts 8:27), some 50 years before the gospel was proclaimed among "the Gentiles" by Paul. The New Testament also mentions African Hebrew prophets in the Christian church (Acts 13:1). The Christian church in Africa is 2000 years old, as old as Christianity itself.

Before the Islamic invasion of Africa, Biblical Judaism and Biblical Christianity stood side by side and both were more dominant on the continent of Africa than anywhere else in the world including the land of Israel. ☛

...Both groups enjoyed a common Sabbathkeeping tradition which is attested to by the early Church documents. The Roman persecution of the Jews in the first three centuries also included the early Christians or Nazarenes (Acts 24:5) whose leaders were not only ethnically Hebrew but whose universal practice where ever the gospel was preached was that of Sabbath observance (Acts 15:27; Heb.4:9). Whether ethnically a Jew or religiously a Sabbath observer these were links that marked one for persecution. These led to the separation of non Jewish believers not only from ethnic association with Jewish believers but eventually from the Sabbath itself. However throughout Northern Africa and especially Ethiopia because of the relative isolation and other factors, the Hebraic and Sabbath keeping roots of the Christian faith were maintained.

V. The Indigency of the Sabbath In Africa

The Sabbath in Africa can clearly be traced and established from it's Edenic roots, through the Hebraic dispersion and its native Hebraic and Christian origins. It is also evident in the Sabbath legacy of the Ethiopians and many other African tribes whose link to the Sabbath are established Biblically, historically, archeologically, (i.e., inscriptions on ancient tombstones) ethnically and ethnographically, anthropologically, geographically, scientifically and not least of all genetically with the phenomenal discoveries that have confirmed the Hebraic origins of African tribes, a fact always known and acknowledged by Africans themselves- especially in many of their oral histories. These all testify to the primacy of the Sabbath in Africa. This part of the presentation briefly address those areas in Africa where such discoveries have been made in the past, recently and other indications that show promise of an ever expanding revelation that declare the Sabbath in Africa.

VI. Conclusion

The Sabbath in Africa, so what? What does this mean in the context of the changing face of Christianity? What does this have to do with our Christian faith and our Judaic orientation? This part of the presentation attempts to address the meaning of what the Sabbath In Africa is all about and how these revelations as Dr. Keith Burton of Oakwood College has said "could revolutionize the meaning of the Sabbath for the universal black nation in

particular, and the world at large." That the descendants of slaves in the Americas are the progeny of an already dispersed Hebrew as well as Sabbathkeeping Christian presence in Africa is the content of module VII of this thesis. This will give the truth against the lie that Christianity is a "slave religion" or the white man's religion, the lie that the Sabbath was made for the "Jews" only and that the dilemma of the African is chronicled in the prophetic word of Scriptures (Deut.28:68). Indeed the face of Christianity is not only changing, but the legacy and destiny of an African people is coming full circle bringing the true faith and practice of the Christian faith to light.

Dr. Sidney L. Davis, Jr. - President

www.biblesabbath.org

"Proclaiming The Sabbath More Fully"

www.sabbathmorefully.org

e-mail:

<http://hometown.aol.com/sabbathmorefully/myhomepage/photo.html>

Speaker/Lecuturer On the African Roots of Biblical Judiasm and Christianity

Now Accepting Speaking Engagements for Black History Month

(847) 785-0315

Scribe:

While the origin of Adam of the Bible was in Africa, the Garden of Eden to which he moved was in Aden, where Adam discovered the wild wheat and started agriculture which was the beginning of our present civilisation.

At that time, 11,000 years ago, Arabia and Africa were still joint together, and the red sea was merely a lake. ♦

Quote...

Genius is one percent inspiration and ninety nine percent perspiration.

Thomas A. Edison

Quote...

Intellectuals solve problems, Geniuses prevent them

Albert Einstein

Quote...

If youth knew, if age could

Henri Estienne

**Letter to The Editor
Jewish Chronicle**

Let Us Move to Mauritania

If Jerusalem is expendable, then what is left to keep us there, a troublesome corner of the world for the past 3,000 years? In an overall peace deal with all the Arabs, we might be able to swap Israel for Mauritania, a more strategic and more convenient location, forty times the size of Israel and very sparsely populated, next to a friendly Morocco. Soon the Jews would make the desert bloom, and I for one will hasten to go there. Would the Palestinians have second thoughts and beg us to stay? ♦

Naim Dangoor

~~~~~ § § § § § ~~~~~



## A Time to Be Born

**Customs & Folklore of Jewish Birth**

by Michele Klein

The Jewish Publication Society, Philadelphia

[www.jewishpub.org](http://www.jewishpub.org)

405 pp

**D**uring the gaonic period, Jews in Babylon used magic bowls to protect against a child-killing demon. Such bowls, excavated at Nippur, Mesopotamia, and dating approximately from the sixth to the eighth centuries, were buried under the threshold of houses for protective purposes.

This impressive volume is a comprehensive account of all aspects of pregnancies and childbirth, circumcision and childcare. The author, Michele Klein, a psychologist, is also the author of New Life: A Diary for Jewish Parents. She lives with her family in Israel. ♦

# Abraham, Father of the Middle East

From Issue No. 1

by N E Dangoor

In many ways Abraham is the common denominator of the Middle East especially that part of the region known as the Fertile Crescent. He was an Aramaean born in Iraq who had to migrate to Canaan for the sake of religious freedom. His compliance with the divine command which bade him to leave 'thy country, thy kindred and thy father's house', demonstrates both his obedience to God and his attachment to his native land which he did not leave out of choice: both Isaac and Jacob had to choose their wives from the old country.

Abraham spoke Aramaic (Syriac) which at the end of the eighth century B.C.E. became the lingua franca of the Middle East. From that time and for 1,200 years Aramaic was the spoken language of Jews in Palestine and Babylonia right up to the Moslem conquest of the Middle East. The Hebrew that was used in writing the Bible and was the language of the prophets and the Kingdoms of Israel and Judah was in fact the language of Canaan. Abraham's ancestors originally came to Iraq from the north-eastern part of the Arabian peninsula which was the cradle of the Semitic family which emigrated into the Fertile Crescent, the people who subsequently became the Hebrews, Phoenicians, Babylonians and Assyrians of history.

Abraham's travels took him first to Haran in northern Iraq and then to

Damascus where he resided for some time. He later proceeded to Canaan, which at that time was sparsely populated and consisted of a number of small city states. One of these was Salem (Jerusalem) whose king, Melchisedek, priest of the Most High God, was particularly friendly with Abraham.

Abraham had eight sons: Ishmael by Hagar, Isaac by Sarah and six sons by Keturah. Ishmael's offspring became the Nabataeans who populated northern Arabia from the Euphrates to the Red Sea. Africa is named after Ofren, one of Abraham's grandchildren, who conquered Libya.

Abraham was shrewd, loyal to his kin, brave in war, desirous of numerous offspring, extremely hospitable, just, a hard bargainer, and an unquestioning believer in God. His religion, according to the Bible, was the first monotheistic faith. He was the first to venture the notion that there was but one God, the Creator of the Universe. In that field of course his influence became felt throughout the civilised world, first through Judaism and then through Christianity and Islam so that today the greater part of mankind acknowledges the God of Abraham.

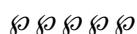
Mohammed regarded Abraham as the spiritual ancestor of Islam. The submission of Abraham and his son to the will of God in the supreme test when Abraham was ready to sacrifice his son,

expressed in the verb 'aslama' (submitted themselves), was evidently the act that provided Mohammed with the name Islam for his faith.

It is interesting to dwell further on Abraham's personality: a visionary and a prophet – he is referred to as the 'friend of God' in the Old Testament and the Koran; a tribal chief, a merchant prince and a traveller; a warrior and a brilliant tactician. On his return from one trip to Egypt he adopted some hieroglyphic symbols and, by making each symbol represent a particular sound, developed the first alphabet, suitable for the Hebrew nomads and which was used to record the fascinating story of the Chosen People which was beginning to unfold as well as the old sagas that go back to Noah and beyond.

The tradition and personality of Abraham can be used as a basis to forge a democratic federation of the Fertile Crescent comprising Iraq, Syria, Lebanon, Israel, Jordan - all Abraham's country in which still live a score of different nationalities. Of these only the Arabs would oppose and frustrate such a union, in order that they may achieve complete Arabisation.

The ideal capital for such a federation would be at Abu-Kemal, half-way on the Euphrates and near Mari of old in which Abraham once lived. What better name can such a capital have than that of Abraham? ♦



## Letter to the Editor

I was browsing the web in search of information on the office of the Exilarch.

Most modern references do not include reference to them by name.

I am pursuing my genealogy, and for anyone who has used "Royalty for Commoners" the link between the Exilarchs and European Royalty is through Theodoric of Septimania, aka Machir ben Habibai, who was Judiarch of Narbonne, etc;.

In your reply to Annessa Main or Lander, Wyoming, you offered to send "by post a copy of the Babylonian Haggadah where you will find on page 91 the earlier

generations of Exilarchs and on page 90 all the previous kings to King David."

How could I trouble you for the same?

The lineage is a fascinating one. There is a connection of Rab Abba Arika of the academy in Sura, and of course it's connection to David, and interestingly to the Sassanid house.

From what I have put together Theodoric Machir was the son of Habibai, son of Mar Natronai, son of Mar Nechemiah, son of Haninai bar 'Adol, and ultimately to King David. Habibai's mother was the daughter of Hisdai Shahrijar, who was the daughter of Exilarch Bustenai ben Hanina and

Izdundad Sassanid, daughter of Yazdegerd III, the last of his dynasty.

I would like to learn more about the Exilarchs, their link to David and European Royalty, and I imagine you would be an authoritative source for this.

If this is possible, I'd be delighted to hear back from you. ♦

Robert Stewart

Belgium

stewart@compuserve.com

Scribe: The Exilarch's Tree as found in the Babylonian Haggadah is reproduced on page... 59

# In the Footsteps of Adam

by Naim Dangoor

Issue 55.

**T**he Jewish calendar, Anno Mundi, is supposed to begin from the creation of the world, but it is absurd to pretend any longer that the world was created merely 5753 years ago, and that it will come to a sudden end in the year 6000. New definite evidence of the Creation has just been discovered by astronomers. It shows that the Big Bang which created the Universe took place at least 15 billion years ago, and that the Universe will finally collapse into nothing in about 20 billion years' time (so much for eternal life!)

In the adjoining article, Rabbi Maller dates the Jewish year from when Adam left the Garden of Eden which makes a lot of sense, as it marks the start of our civilisation and the beginning of history. The period before Adam's departure from the Garden can cover all the millennia of prehistory. It changes our time scale from the ridiculous to the sublime - Anno Mundi becomes Anno Adam.

Although the Bible begins with the fascinating account of the creation of the Universe and the creation of Time, I have always maintained that the Book of Genesis is essentially the story of our civilisation, with Adam as the hero of that story.

Who was this Adam, where did he come from, where did he go, what did he do and where was the Garden of Eden? Rabbi Maller focuses his attention mainly on what happened in Mesopotamia, but the story begins much earlier.

The retreat of the last Ice Age climate took place some 9000 years ago starting, obviously, in equatorial Africa, and that is where Adam lived. Up until then people subsisted mainly by hunting, but as this became less and less rewarding Adam was inspired to move with his tribe eastward to southern Arabia, which was then uninhabited and was lush with virgin forests and fruit gardens. The Red Sea was still a lake.

"And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed". (Gen. 2.8)

Because the weather was not warm enough, it hadn't started to rain yet - the gardens were watered by mist as Genesis tells us.

Where was the Garden of Eden - Gannat Adam, in Arabic? In Aden, of

course, in southern Arabia. Adam spoke a version of ancient Arabic, and is reputed to be buried in Hejaz.

## Adam discovers the wild wheat

It was in the Garden of Aden that Adam discovered the wild wheat - an event which was, by definition, the start of our civilisation, as men began to lead a settled life in agricultural communities. In keeping with ancient tradition, the historical Adam was honoured by naming him as the First Man (Adam ha-Rishon). Adam left the Garden to look for watered land suitable for growing the nourishing grain, which takes only a few weeks to grow.

"Therefore the Lord God sent him from the Garden of Eden, to till the ground... In the sweat of thy face shalt thou eat bread..." (Gen. 3:23, 19).

The circumstances that led to the "expulsion" of mankind from the Garden, from a life of ease as gatherers of food to a life of toil as tillers of the ground, made of Adam a persona non grata and of our new condition as the "Fall" from God's grace. This attitude is further confirmed by the story of Cain and Abel in which God looks favourably on Abel, the hunter and gatherer, and disapprovingly on Cain, the farmer. Cain's murder of Abel represents the traumatic transition to a new life-style, and the triumph of agriculture over hunting. "And Cain went out from the presence of the Lord and dwelt in the land of Nod, on the east of Aden". (Gene, 4:16).

It is interesting to note here that one of the opinions in the Talmud mentions wheat as being the forbidden fruit that Adam ate in the Garden. The aphrodisiac quality of wild wheat promoted Adam's eating of the Forbidden Fruit being associated with the dawn of sexual awareness.

As the earth's climate continued to warm up, the wades of southern Arabia soon became dry and civilisation had to move northwards to Canaan and Mesopotamia, where the first settled communities were located at the foothills of Kurdistan. Adam's son Seth is reputedly buried in Mosul.

## The Deluge

Then at the time of Noah, 1656 years from Adam, the rains came - forty days and forty nights - which also caused the melting of the ice on the Turkish mountains, which brought about the Deluge in Mesopotamia. Historians often argue whether the Bible borrowed the story of the Flood from Babylonian accounts or vice versa. It was neither. The Flood story was common to the peoples of the Near East.

After the Flood, God said to Noah, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things". (Gen. 9:3). Bible scholars are puzzled why the generation of Adam was only allowed to eat fruit and herbs, while after the Flood animal flesh was allowed. In the early days of agriculture all animals were still wild and meat was hard to come by. The place of Noah in the march of civilisation is that he domesticated animals. This is graphically illustrated by the story of the Ark and the zoo that went into it. Noah, who distinguished between clean and unclean animals, is likewise honoured by naming him and his family as the sole survivors of the Flood.

## Adam, the founder of Monotheism

Adam has an even greater claim to fame. He was a great leader and a prophet. He is honoured as such in Islam; but, alas, not in Judaism. The story of his encounter with God demonstrates his belief in the One Supreme Creator. We may infer that Adam started monotheism, and that movement became widespread by the time his grandson Enos was born. "Then began men to call upon the name of the Lord". (Gen. 4:26).

The story of the tree of knowledge of good and evil likewise demonstrates that Adam believed in Free Will - man's freedom to choose, and that he was not an automaton in the hands of destiny. Adam believed too that man was created in God's image and having many of His attributes - holiness, wisdom, love, compassion.

The story of the Creation in seven days also demonstrates that Adam and his followers observed the Sabbath ☞

...as a weekly day of rest, a "back to nature" interlude, when we did not have to work, to cook, to build houses, to weave clothes. A taste of the "good old days", of the bliss of the Garden of Eden of the past, and of the utopian Gan Eden of the future.

Technology points to a life of ease, free of toil and of disease, of simplified food intake and improved human waste, which now pollutes us and our environment!

## The rise of idolatry

After the Flood, despots in the mould of Saddam arose, who drank of the violent waters of the Tigris and who promoted the worship of idols and of themselves. But Monotheism survived in pockets in Western Arabia and in Canaan. The Bible abounds with such references. "Noah walked with God. "Noah found grace in the eyes of the Lord". "Noah built an altar unto the Lord". (Gen. 6:9, 8; 8:20).

Abraham, a direct descendant of Noah, journeyed from Ur to Canaan where he met Melchizedek, king of Salem (Jerusalem) and priest of the Most High God; the Patriarchs' encounters with various missionaries of God; Moses's father-in-law was most probably a believer in God; at Jericho, Joshua met a stranger with a drawn sword who told him, "... as a captain of the host of the Lord am I now come". (Jos. 5:14).

It is wrong therefore to attribute the start of Monotheism to Abraham.

## Rehabilitating Adam

It is time to rehabilitate Adam and honour him not only as the father of our agricultural civilisation but also as the founder of Monotheism. When I was eight years old I asked my late grandfather Hakham Ezra Dangoor, if our Patriarch Abraham - Abraham Abinu - had observed the Sabbath. I was told that Abraham had kept the Commandments by "inspiration". In fact, Abraham kept many Commandments by traditions handed down from previous God-fearing ancestors.

## Brothers in Adam

Judaism, Christianity and Islam each committed the mistake of trying to obliterate and supersede its predecessors, claiming to have a monopoly of the Truth. In fact, we are all brothers in Adam, who have to recognise and respect each other as equals. ♦

# Dating the Jewish Calendar

by **Rabbi Alien S. Maller**  
Rabbi of Temple Akiba, Calver City,  
California

Condensed from an article in **Dor le Dor**, Spring 1992

Published in Jerusalem by the Jewish Bible Quarterly

The Christian calendar starts from the birth of Jesus. The Moslem calendar begins with the flight of Mohammed from Mecca to Medina. By analogy, one might expect that the Jewish calendar would start either from the birth of Abraham (the first Hebrew) or from the Exodus out of Egypt (the birth of the Israelite nation). Yet the rabbis in the second century who made up the current Jewish calendar chose Adam as their starting point.

The first Adam represents the beginning of civilised mankind. The exit of Adam from the Garden of Eden symbolises the transition of mankind from a Stone Age state of hunters and gatherers, to the more advanced Bronze Age society of farmers and city dwellers.

When did this take place? The most famous attempt to calculate "the beginning" was that of Irish Bishop James Usher who sets the date for the departure from the Garden of Eden in the year 4004 BCE. The current Jewish calendar is based on the calculation of Rabbi Yosi-ben-Halafta in his second century book, Seder Olam Rabba, by adding the lifespans in Genesis and Exodus. According to him, Adam exited the Garden of Eden and became civilised 3760 BCE (5753 years ago).

There is another way to estimate when mankind became civilised. According to archaeologists, this fundamental development in human evolution first took place in the Tigris-Euphrates valley almost 6000 years ago. The earliest writing discovered so far comes from the Mesopotamian city of Uruk (Erech, Gen. 10: 10) and dates to about 5500 years ago.

By beginning the Jewish calendar with Adam, the rabbis equated human history with urban civilisation and writing. Indeed, all written references to political events in the archaeological records can be dated by the Jewish calendar. The first dynasty in Egypt arose in the 7th century of the Jewish calendar. The first stone pyramid was built in the 10th century of the Jewish calendar and the great King Sargon of

Akkad (2371-2316 BCE) lived in the 14th century of the Jewish calendar. Abraham was not born until the 20th century.

...While homo sapiens has been evolving for tens of thousands of years, civilised mankind only begins about 58 centuries ago. The Jewish calendar is the oldest in the world. The closest to it is the Mayan calendar, only 26 years behind.\*\*

## Naim Dangoor adds:

Considering the Hebrew calendar to start, not from the creation of the Universe, but from the beginning of recorded history, changes our time scale from the ridiculous to the sublime.

The invention of the Hebrew alphabet by Abraham or by his tribe has had a more far-reaching effect on civilisation than the introduction of earlier, crude forms of writing.

The present Jewish calendar is lunisolar ~ the months being reckoned according to the moon and the years according to the sun. According to tradition, quoted in the name of Hai Gaon of Babylon (d. 1038), the present extremely accurate Jewish calendar was introduced by Hillel II in 358-59 CE. In the Biblical period the reckoning was from the time of the Exodus; then from the erection of Solomon's Temple, or the beginning of the reign of Kings; then from the Babylonian captivity. In Talmudic and post-Talmudic times, calculation was from the start of the Sellucid era in 312 BCE. Only when the centre of Jewish life moved from Baghdad to Europe did the calculation become Anno Mundi.

Attempts at reforming the calendar and making it symmetrical have repeatedly failed because it would tamper with the 7-day sequence and result in a roving Sabbath. ♦

§ § § § §

Quote...

Yesterday is history  
Tomorrow is mystery  
Today is a gift  
That's why it is called the present.

Source unknown



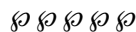
## Rehabilitation Centre in Beersheva

**O**n Monday, 22 October 2001, in the presence of a delegation from Keren Hayesod Sweden, the Sweden Rehabilitation Centre was formally dedicated. Among the honoured guests attending this ceremony were former Keren Hayesod World Chairman, Mr Shlomo Hillel, Mayor Yaakov Turner, Mr Gad Ben-Ari, Director General of Keren Hayesod and Mr Shimon Tourgeman, Director General of Ilan. In addition, numerous residents and individuals of Beersheva were present that will benefit from the services provided by the Rehabilitation Centre.

The Dangoor family has adopted the rehabilitation apartment and kitchen. These special rooms were designed to teach the disabled how to live and function in a home environment. ♦

Dennis Allon

Acting Director  
Projects Division



## Hakham Shimon Agassi zt'l

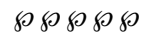
**I**n your SCRIBE issue no. 73, from July 2000, page 16, you have published an article about my grandfather, HAKHAM SHIMON AGASSI zt'l. In the article you write: "Rabbenu did not accept comfort for his oldest son until his last son Ezra Tzion grew up and married his brother's intended wife."

Putting facts correctly, HAKHAM SHIMON AGASSI's last son was Eliyahu Chayim Agassi, who was born in 1909, 13 years after Ezra Tzion. Eliyahu came to Israel in 1928, and later was the Head of the Arabic Department in the 'Histadrut Haklalit', and the publisher of the 'Hakikat Al Amar' newspaper. Eliyahu wrote four books for children, which told many Baghdadi folklore stories, among them 'Husham from Baghdad' and 'Hayafa Bat Haruach'.

I am Eliyahu's son, and am called after my Grandfather.

I will be glad to share additional information about the family of my Grandfather with whoever is interested. ♦

Shimon Agassi. **e-mail address:**  
[sagassi@attglobal.net](mailto:sagassi@attglobal.net)



## The Jewish Musicians of Iraq

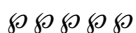
**M**y name is Shosh Gabay and I'm an Israeli journalist, daughter of Jewish immigrants from Iraq. I read in your web the interesting article by Yeheskel Kojaman, about the Iraqi music and the role of the Jews of Iraq in the Arabic music. I'm making a documentary movie about the subject and I would like to get in touch with Mr Kojaman. Would you be kind and pass this email to him? ♦

Thank you.

Shosh Gabay

[gabay59@barak-online.net](mailto:gabay59@barak-online.net)

Scribe: Mr Kojaman has been informed.



## The Maqam Music Tradition of Iraq

by Y Kojaman

257 pp with many rare photographs

**M**r Y Kojaman has just published his new book on Iraqi Maqam Music, a subject in which the author is a leading authority. Some of the contents: The Chalghi bands; the effect of the emigration of Iraqi Jews; Iraqi music and Maqam tradition in Israel after the emigration; A typical Chalghi night; occasions at which Chalghi nights are performed; classification and features of the Maqam; development of Pastas; the traditional Maqam instruments. ♦

The book is obtainable from the author and publisher at...

116 Hanover Road, London NW10 3DP, UK

### Proverbs...

Weave in faith and God  
will find the thread.

Talking without thinking  
is like shooting without taking aim.

Courage is not the absense of fear,  
but the conquest of it.

Goodness speaks in a whisper,  
evil shouts.

The best mirror is an old friend.

Out of debt, out of danger.

What the eye does not admire,  
the heart does not desire.





## When the Grey Beetles Took Over Baghdad

by **Mona Yahia**

**Peter Halban Publishers Ltd**

**£15.99 406pp**

**Reviewed by Anna Dangoor**

**M**ona Yahia was born in Baghdad in 1954, and escaped with her family to Israel in 1970. She studied Psychology at Tel Aviv University and worked as a trainer in the school for Army Commanders. In 1985 she moved to Germany to study Fine Arts. She has published short stories in London Magazine and The Jewish Quarterly, as well as in German anthologies. This is her first novel.

Mona Yahia's novel 'When the Grey Beetles Took Over Baghdad' is the story of the life of Lina, a young Jewish girl growing up during the 60's in Baghdad, at a time of great instability for the Jewish community. Lina is the book's narrator, and Yahia captures the mind of a young teenager perfectly, drawing the reader in, so that Lina's hopes and fears become one's own.

Fear is a strong theme throughout the novel, and ultimately the book is a story of Lina's longing for freedom; freedom from Iraq, but ultimately freedom from fear. Having such a young narrator allows Yahia to write simply, making the book a very easy read. The confusion and complexity of an adolescent mind however, especially one surrounded by such turmoil, are also conveyed with impressive understanding.

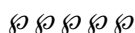
Life for Lina is by no means simple, and through her Yahia allows us to feel both the unbearable horror of Jewish persecution, such as the hangings at Tahrir square, and contrastingly, the innocence and frivolity of events such as the Purim casino which Lina attends. That is what is so fantastic about the book. It tells two stories in one.

The first is the story of Baghdadi life for a young girl who is fast becoming a woman. The second, the story of a state

fraught with revolution, in which a once numerous community, learn to fear for their lives, as 'Grey Beetles', the cars of the secret police trawl the streets, and pounce on innocent Jews. Along the first theme, Yahia describes vividly the sights, sounds and tastes of Baghdad. Traditional dishes such as Sambousak are mentioned, and Yahia includes the occasional Arabic word, which contribute to the vivid sense of place she creates. Yahia also paints a convincing picture of life for a young teenage girl. Lina has to deal with everything that any other girl approaching adolescence experiences: The start of her menstruation, the interest boys around her begin to take in her, and the corresponding and unfamiliar feelings which she develops for her English friend Lawrence.

Along the second theme, the struggles of the Jewish community are depicted strikingly. Yahia creates an intense mood of fear, as one after the other, innocent Jewish men are arrested and accused of false crimes. These arrests culminate in the executions in Tahrir square, mentioned earlier, where thirteen men, nine of them Jews including Lina's swimming teacher, and a boy of only 17 from her school, are hung for being traitors to Iraq. Yahia's description of these events, coupled with their reality is sickening, and this part of the book is deeply saddening. The trouble's also come even closer to home for Lina's family. Her elder brother Shuli is also arrested when he makes the mistake of responding to a fellow student's request to be shown a Star of David. The very same student subsequently reports him as a Zionist.

Acts of cruelty such as this appear throughout the novel. However these are tempered by Yahia's description of the partial normality which the Jewish community cling to. This makes Lina's life a fine balance between the usual and the unusual, and is fundamentally what makes her such a real character. So real in fact that reading this book is like taking a journey to Baghdad and back. ♦



**I**would like to obtain a copy of this volume (69)... can anyone help? I'm more than happy to pay for it!

**Dennis A. Somech**  
**dsomech@tighepatton.com**

**Reply:**

If you would like to email your postal address we shall send issue No. 69 to you.

**His reply:**

Thank you ever so much for graciously

## Jacob Benjamin Elias Synagogue

**Stanford Hill, London N16 6QT  
England**

18 December 2000

Dear Mr Dangoor

**I** must thank you very much for the books that have been sent to me and which were written by your grandfather, Hakham Ezra Dangoor. I found this to be a most wonderful book, very interesting, very digesting, so simple to understand.

Your grandfather, Hakham, had great wisdom to be able to write a book such as this, to be able to learn to understand our Bible. In his book he gives the translation in detail, which even a child can understand and learn.

I have given it to my Synagogue and my rabbi reads from it to the people, who enjoy hearing the passages and learn from it. I think you did a great job and a mitzvah having this book published. I wish it could have been printed in English, so that people unable to read Hebrew would have an understanding.

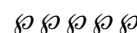
It would be greatly appreciated if you could let me have a few more copies of this book to distribute to my other synagogues.

May the Almighty give you strength, health and happiness to you and your family. May you see the weddings of your children and grandchildren. May the Almighty shower upon you all His choicest blessings which you so richly deserve. ♦

Yours sincerely

**David Elias BEM, MWI, FIWO**

**Scribe:** Glad to note that Mr Elias is making steady progress after his recent illness.



sending me a copy of Vol. 69 of the Scribe. As I had hoped, the Somekh Family Tree that appeared in the issue indeed tracks my own ancestors, and I found my grandfather and my two great-aunts towards the more recent generations. My grandfather will be thrilled when he sees this, as I am sending a copy today. Thank you very much, and best wishes to you. My grandfather's name is Godfrey Somech, who appears at the bottom centre of the second page. ♦

*The Scribe No.74*

# Lionel Blue's Non-Conversion

From Alex Ritter

I've just visited your web page <http://www.dangoor.com/72page33.html> and read Lionel Blue's account of why he did not become a Christian.

As I am an atheist (albeit married to a Christian wife), I see the matter from a more detached point of view than most of your readers would, I imagine. At least I don't suffer from any religious bias! The article was interesting in that it confirmed some of my thoughts about religion.

First, the Rabbi's reaction was emotional, and religion is an affair of the emotions, as Pascal pointed out.

Secondly, the Rabbi saw the situation through the tunnel vision that religion seems to produce. He is right, of course, to point to the hatred of some Christians towards Jews. Maybe Doris Lessing was right when she called Christianity the most intolerant religion the world has ever seen. But doesn't he see that too many adherents of the three connected religions of Christianity, Judaism and Islam are guilty of the same attitudes? As I said to my Christian wife when she showed me photos of Jerusalem after a visit, "You can tell how holy it is by the number of armed police and soldiers on the streets!"

Then there's the treatment of Palestinian Arabs by the Israelis - perhaps caused primarily by politicians, but intensified by religion. And, nearer to my home, consider the relations between Protestants and Catholics in Northern Ireland. People say that these conflicts are not religious but ethnic or political. That is true of their origins, but religion is what makes them so savage and difficult for men of goodwill to influence. Indeed, the Protestants were first put into Ireland in the knowledge that relations between them and the Catholic population would be vicious.

My own rejection of Christianity is mostly a matter of temperament - I think one either is or is not inclined to religion, and if one is, one normally takes what's on offer locally, Christianity, Judaism or whatever. But there also seems to me to be something objectionable at the heart of Christian belief. Would any Creator worthy of respect, let alone adoration, demand a human sacrifice, and provide his own victim, as the price of forgiving

His creatures for being as He made them?

At least the Jewish God, in the story of Abraham and Isaac, didn't let the sacrifice of Isaac actually happen. But God's motivation is open to criticism. I think I would respect both Abraham and the Deity here if Abraham had refused to kill Isaac and God had congratulated him on that response. God's satisfaction at seeing that Abraham would have murdered Isaac makes the Deity as imagined in Judaism seem a monster, like the Christian one.

As Lucretius said of the sacrifice of Iphigenia by her father, such are the evils to which religion leads.

Why should adherents of different religions hate one another so readily? I think maybe it's because they are in fact insecure in their beliefs, but so dependent on them emotionally that they have to pretend to themselves that those beliefs are incontrovertible. And such certainty, as Michel de Montaigne said, is the surest mark of unreason.

I must say, by the way, that from hearing Rabbi Blue on the radio, and seeing his writings occasionally, I have the impression of an admirable person. What a pity he needs to saddle himself with religion, of whatever kind!

I'd be interested to know what other visitors to your website think about these things, but would ask that if anyone wants to comment on this message, they do it through your website, or via yourself, and you do not divulge my e-mail address.

## Scribe:

The truth about the sacrifice of Isaac is this:

Human sacrifice was practiced by the Canaanites as the ultimate proof of their devotion and obedience to their God. They challenged Abraham to prove his own devotion and obedience to his God by sacrificing Isaac. The story that was enacted was to demonstrate to the Canaanites that human sacrifice was repugnant not only to Abraham but also to the God of Abraham. ♦

If you would like to make any comments or contribute to The Scribe please contact us.

# Hazon Yeshaya Soup Kitchens

## Jerusalem

I am a businessman from New York who moved to Jerusalem and started a small Humanitarian Project that has grown enormously. I presently have four locations that distribute daily hot meals to over 600 people - that adds up to over 15,000 meals per month. And this number increases daily.

I volunteer all my time and efforts to run this project.

The cost of this project is covered entirely from my own resources, but I invite like-minded people to join and share with me in this worthy cause. ♦

## Abraham ISRAEL

61 Rashi Street  
POB 57570

Jerusalem  
ISRAEL 91571

Tel/Fax: 02-500 2627

## E-mail:

[hazon-yeshaya@harak-online.net](mailto:hazon-yeshaya@harak-online.net)

## Soup Kitchens:

65 Rashi Street (Mekor Baruch)

15 HaKinamon Street (Gilo)

7 Dov Hoz St (Kattamon)

§ § § § §

The last issue of The Scribe I received was on 9/99. I was wondering what happened to the next two issues. I have been receiving this valuable journal for several years. If you've had a change of policy regarding subscription, please let me know and I'll be glad to oblige. This journal is a resource and, a very good one at that, to all of the Babylonian Jews such as myself. I would like to continue receiving this excellent journal.

## Shamoon Salih

## New York

## Scribe reply:

The reason for your not receiving our current issue, No. 73, is because The Scribe is now appearing only on the internet ([www.thescribe.uk.com](http://www.thescribe.uk.com)), one issue per year, and the last printed edition was No. 72. However, if you wish, we can send you a print-out in colour of the current issue at a cost of US \$20, including postage. ♦

# American Friends of the Babylonian Jewry Heritage Centre, Inc.

From Robert Shasha

The Babylonian Jewry Heritage Center intends to preserve the memory, the cultural heritage, and the history of the Iraqi Jewish community.

The centre is in need of expanding its facilities and we have volunteered for the job of soliciting monies for this effort.

This is a gift for our children and grandchildren. **This is also a great way to honour one's parents and family.**

The following **unassigned halls** in the museum remain:

|    |                     | Size Square Metres | Cost      |
|----|---------------------|--------------------|-----------|
| 1. | Culture and Art*    | 50                 | \$175,000 |
| 2. | Education*          | 50                 | \$175,000 |
| 3. | Theatre*            | 50                 | \$175,000 |
| 4. | Temporary Exhibits* | 50                 | \$245,000 |
| 5. | The Jewish Home*    | 100                | \$350,000 |

**\*These donations can be given by up to two people**

The scholarly projects which need to be funded are:

|   |                                                                                                       |            |
|---|-------------------------------------------------------------------------------------------------------|------------|
| 1 | The project on history of the ancient Babylonian Jewish Community                                     | \$210,000* |
| 2 | Translation to English on the pogrom in Baghdad in 1941                                               | \$ 50,000  |
| 3 | Discovery of documents in governmental institutions in the Ottoman Empire during Ottoman rule in Iraq | \$ 45,000  |
| 4 | Completion of the genealogies of the 305,000 Iraqi Jews in the world                                  | \$100,000* |
| 5 | Research on Babylonian Jewish Leadership (Personal, rabbinical, and diaspora leaders)                 | \$246,000* |
| 6 | Supporting the newsletter "Nehardea" in English                                                       | \$ 30,000  |
| 7 | Grant Funds for Research                                                                              | \$ 30,000  |
| 8 | Gilded Sign for Museum Entrance                                                                       | \$ 6,000   |

Cheques should be made payable to the... **American Friends of the Babylonian Jewry Heritage Center, Inc** and sent directly to the office for the attention of Mr Halahmy.

## IRAQI JEWS – PRESERVING A RICH HERITAGE

by Sharon Kanon

It is hard to imagine what it must have been like to take a stroll down a street in Baghdad, or sit on the shores of the Tigris or Euphrates. It is also hard to imagine that Iraq, formerly Babylon, was once home to a flourishing and fiercely Zionist Jewish community – the largest Jewish community in the world – with a highly developed network of educational, religious and cultural institutions.

The best way to experience the drama of the first Diaspora and recapture the vitality and charm of the large Jewish Quarter in Baghdad 50 years ago, is to visit the Babylonian Jewish Heritage Centre, located in Or Yehuda near the site of Israel's first transit camp.

A replica of a street in the Jewish Quarter includes a typical coffeehouse and shops belonging to a silversmith, a goldsmith, a cloth merchant, an embroiderer, a shoemaker and a spice dealer. At the end of the street is a reconstruction of the Great Synagogue of Baghdad (one of 60 synagogues in Baghdad in the mid-20th century contained over one thousand gold and silver encased Torah scrolls.

The Heritage Centre recently organised its first event to attract the children of Iraqi Jewish immigrants in Israel and increase awareness of their cultural and historical roots.

The en-masse return of the oldest Jewish Diaspora brought with it traditions from centuries of flourishing culture that had evolved over a period of 2,000 years. Rich in history, song, folklore, customs and dress, and infused with a strong Zionist spirit, the Iraqi-Jewish legacy pulsates with life.

After the destruction of the Second Temple in 70 CE, Babylonian Jewry became the spiritual centre for far-flung Jewish communities. Great academies of learning were established at Nechardea, Sura and Pumpedita, headed by outstanding gaonim (excellencies). (The museum houses a diorama of an academy). The Babylonian Talmud (the Oral law), the basis of Jewish law, philosophy and the Jewish way of life, was produced by Babylonian Jews.

The golden age of gaonim paralleled the days of splendour of the Arab caliphate (mid-7th century to mid-11th century). For over a thousand years, the Jews had their own administrative head, the Exilarch or Rosh Galuta, who at one point governed over two million Jews.

Tolerance and tyranny were the lot of Iraqi Jews after the Middle Ages. During the Mongol period (13th to 15th centuries), the larger yeshivas were closed down. But by the end of the 18th century, Baghdad had once again become a centre of learning.

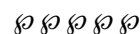
By the 19th century, Jews controlled Iraq's commerce and exerted influence in government circles, and as early as 1919, got on the Zionist bandwagon. Besides Zionist organisations, the community had very active sports clubs, teams and parades. A topographical replica of the Jewish Quarter of Baghdad in 1948 reveals more than 60 institutions – yeshivas, schools, synagogues, medical institutions and administrative bodies.

For more information email...

**[Bagylon@BabylonJewry.org.il](mailto:Bagylon@BabylonJewry.org.il)**

### Reply:

Thank you for your appeal on behalf of Or-Yehuda, totalling some US\$5 million. I have often heard in the past five years of plans to build the first floor. What is the position now? Are there any brochures or plans of this unique establishment? Please send me full information to study the matter. ♦



### Proverbs...

An ounce of practice is worth a pound of preaching.

A good wife and health is a man's best wealth.

The written word can be erased-- not so with the spoken word

# Book Review

## 'Look Up and Dream'

by Robert Rietti

Published by Valentine Mitchell

An appreciation of the book by the Chief Rabbi Jonathan Sacks

"...That is the recurring theme of Robert Rietti's engaging reminiscences "Look Up and Dream". Time and again he tells us of occasions in which the hand of God seems to have been directing the affairs of man. He calls them 'small miracles'. Coincidence? Happenstance? Luck? So they might seem to one for whom that is all there is, for whom the universe circles endlessly in the void, blind to our hopes, deaf to our prayers. But Rietti speaks to us with the voice of faith, real faith, not the hectoring variety convinced of its own righteousness, all too ready to use the perfection of God as a rod to chastise the imperfections of mankind. His, rather, is the faith of one who stands always open to surprise, his ear carefully attuned to the music of God beneath the noise and clamour of daily events. Rietti knows what we too often forget, that God speaks to us in the 'still, small voice', meaning the voice that we only hear if we are listening. To one without faith, life all too often confirms his or her lack of expectations. But to one for whom the presence of God is a perpetual possibility, Heaven discloses itself, often when we are least expecting it. This is a lovely and a moving book, inviting us to look at our lives again and recognise the moments at which we were touched by the sheltering winds of Divine providence and for a moment felt the whisper of eternity, signalling a purpose beyond the winds of chance and a Presence behind the rush of every day events." ♦

**Sir Robert Rietti O.M.R.I.**  
40 Old Church Lane  
London WN9 8TA

**Tel: 020 8205 3024**

**Fax: 020 8200 4688**

**Email address...**

**[robert.rietti@ispc002.demon.co.uk](mailto:robert.rietti@ispc002.demon.co.uk)**

**Website... [www.ispc002.demon.co.uk](http://www.ispc002.demon.co.uk)**

## Natalie starting her life in England.

**D**r. Amira Nassim left Baghdad ten years ago and started a long process of getting established in the UK, getting her GP appointment two years ago and got married last year to Frankie Sweiry.

Their daughter Natalie looks a healthy and bright six old ready to start life in a new diaspora.



## New Shanghai

by Pamela Yatsko

**The rocky rebirth of China's legendary city**

**298 pp Wiley Paperback £14.50**

**S**hanghai, perched on the southern coast of China, is known as one of the world's largest cities. But until recently, it was also known as one of the sleepest, a far cry from the laissez-faire energy of its colonial past. Then, in the early 1990's, the Chinese government decided that Shanghai would be developed into a world-class financial and commercial centre, a city capable of leading China into the new millennium. The recipe seemed simple enough. Take plenty of money and 20 million people, and mix until skyscrapers form. Add generous amounts of hyperbole, a lot of mobile phones and a stock market. And – there you have it.

In certain respects, Shanghai looks like a financial centre. There are certainly plenty of skyscrapers; at one time the city contained one-fifth of the world's construction cranes. The planners looked at Hong Kong, London and New York, and concluded that glass towers were the defining trait of a successful market economy. They simply failed to understand the difference between the outward symbols of capitalism and the social underpinnings of it. In essence, this is the difference between hardware and software. The government focused on

new buildings and new roads, even while the software of prosperity – a reliable legal regime, openness to new ideas, freedom to innovate – languished. A key problem was that, during the Communist era in Shanghai, any trace of capitalist ability had been obliterated. If anything, the city administrators retained a traditional Maoist leaning well into the 1990's, with a strong emphasis on government control. They made the mistake of believing that innovation could be planned. The result was mainly confusion. At the factory level, most managers interpreted the new direction as permission for them personally to make as much money as possible, causing an epidemic of corruption that shows no sign of abating.

In some ways, too, the city's vast size is also a problem. One can make a great deal of money without having to look beyond the city borders. The executives of foreign companies who poured into the city ten years ago have also become deeply dissatisfied, and now tend to focus on the local market. Those who are looking for a national base have moved to Beijing.

But Shanghai's substantial industrial base and strategic position as a gateway to the interior of southern China make it a logical centre for manufacturing and trade. It may one day even become the regional financial centre it is supposed to be. ♦

**From the Times Literary Supplement**

*The Scribe No.74*



## Real Wealth Creation

by Stella Shamoon

Orion Business Books

ISBN No. 0-75282-111-3

Published in 1999 210 pp

Reviewed by Anna Dangoor

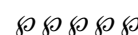
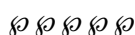
**S**tella Shamoon's book 'Real Wealth Creation' is a simple and clear introduction to making the most of one's money.

For someone who until recently thought that 'derivatives' were things you only came across in Physics, the explanatory style of this book was perfect.

Stella spends a great deal of time convincing her reader that everyone and anyone is able to manipulate their finances to better advantage. I have to say that at first I was sceptical, but Stella's firm words of encouragement eventually did their magic, and urges to subscribe to the Financial Times and start investing my student loan immediately, were difficult to quell.

This book is straightforward, easy to follow, and not just aimed at those of us who are still mere babes in the world of finance. Stella's plan can be adapted for any age, and any means. If you have an income you have investment power, it may just need coaxing out of you.

One thing Stella does not pretend is that achieving financial 'fitness' will be easy. 'It's like a diet' she writes, requiring a great deal of discipline, and only worthwhile if one has a reasonable long-term goal. So throw out your Slimfast, stop losing the pounds, and start gaining them! ♦



## The Double Exodus

**A study of Arab and Jewish Refugees in the Middle East.**

**From a foreword by Philip Goodhart, MP**

**T**he most reliable estimate of the number of Arab men, women and children who left their homes in Palestine during 1948 was not more than 600,000. It was only the twelfth largest movement of refugees to take place since the end of World War II.

From 1947 to 1950 at least four million Moslems moved from India to Pakistan and more than four million Hindus fled from Pakistan to India. The estimates of the number of permanent refugees driven from their homes by the first partition of India range between eight and eleven million.

By September 1950, three million Sudeten Germans had been expelled from Czechoslovakia. Between 1949 and the building of the Berlin Wall in 1961 a further 2,739,000 refugees moved from east to west Germany. An additional six and three quarter million Germans left their homes in the Provinces annexed by Poland after the war.

In Africa about one and a half million Ibos refugees returned to Eastern Nigeria. The number of Frenchmen and pro-French Arabs who fled from North Africa before and after Algerian Independence has also been put at rather more than one million.

When Vietnam was partitioned in 1956, 800,000 North Vietnamese, many of whom were Roman Catholic, moved to South Vietnam to escape from Ho Chi Minh's regime. During the major Communist offensives in the mid-1960's more than one million South Vietnamese also moved out of their homes into temporary refugee camps. More than one million refugees from North Korea settled in South Korea after the fighting that moved up and down the Korean peninsula in the two years that followed the North Korean attack in June 1950. Over one million refugees from mainland China lived in camps in Hong Kong.

In the Middle East itself the exodus of Jews from Arab lands has been even larger than the flight of Arabs from Israel. In 1948 there were almost 850,000 Jews in Arab lands ranging from Iraq to Morocco. By 1973 there were less than 50,000.

There is, however, one factor which distinguishes the bulk of the Arab refugees from the millions of people who have left their homes and countries in the last 50 years because of political, ethnic, or religious pressures. Everyone of the non-Arab countries that received a flood of refugees did their best to re-settle the new arrivals. All countries except the Arabs, launched successful programmes of absorption. In most of the Arab countries however, strenuous efforts were made to prevent or to limit the re-settlement of their Palestinian refugees. Arab leaders have denounced and thwarted all international attempts to re-settle the refugees in empty lands away from Israel's borders for political reasons.

A lasting solution to the whole sad problem can only be found when all concerned recognise that there has been a double exodus, involving a lasting exchange of people. The Arab departure from Israeli territory must be balanced against the flight of an even larger number of Jewish refugees from Arab lands.

The solution of the Middle-East refugee question has to be based on a recognition that an exchange of population has taken place. Though the circumstances varied, the exchange was irrevocable. Return to unfriendly Arab countries by the Oriental Jews is obviously unthinkable. Likewise, Palestinian refugees cannot expect to return under any circumstances. ♦

**All unsigned articles are written by the editor**



# A Rabbi Talks with Jesus

by Rabbi Professor Jacob Neusner

McGill - Queen's University Press

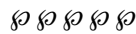
Montreal & Kingston - London - Ithaca

161 pp paperback

This learned author had written a detailed "history of the Jews in Babylonia" in six volumes, as well as many other books, including The Theology of the Oral Torah. He is now a distinguished research professor of religious studies at the University of South Florida and professor of religion, Bard College, New York.

Neusner explains why the Sermon on the Mount would not have convinced him to follow Jesus and why he would have continued to follow the teaching of Moses. He explores the reasons Christians believe in Jesus Christ and the Kingdom of Heaven, while Jews continue to believe in the Torah of Moses and a kingdom of priests and holy people on earth.

This imaginary dialogue is conducted in a spirit of friendliness and respect for the others' belief, free of intolerance and intentional misunderstanding. ♦



# Constantine's Sword

by James Carroll

Publisher: Houghton Mifflin Company (MA, USA)

From: Naim S Mahlab

Montreal

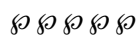
I am attaching a copy of a book review that appeared in a recent issue of Time, and which you may find of interest.

I am gratified that the author, a former Catholic priest, proposes the thought that anti-semitism was conceived, spawned and nurtured by the Christian Church, something that I have always maintained but never expected to hear from a practicing Catholic.

It is a sad commentary that, what he calls "one of the West's epic plagues" is still with us, albeit in a more discreet way. The propagation of this pernicious virus starts in Sunday school where the Jew is portrayed as a deicide, and is confirmed in a more sophisticated way from the Christian pulpit.

Perhaps we should dare hope that with more people like James Carroll, the Church will accept responsibility for the crimes it has committed against the people of Jesus.

I think it was Mark Twain who said the man is the only member of the animal kingdom who has the ability to blush, and we certainly have a lot to blush about. ♦



We would like to inform The Scribe readers of a new website, dedicated to the Jews of Iraq who left Baghdad during the 1960's and 1970's. The genealogy section should interest all Iraqi Jews. ♦

URL: <http://come.to/iraqijews>

email: [iraqijews@usa.net](mailto:iraqijews@usa.net)

The Webmaster

I would be obliged if you could help me to find the address or telephone number or email address of Mr Albert Khabbaza. Mr Khabbaza is the brother of the late Esther Mercado, who was a very dear friend of my father the poet, Abraham Ovadiah. My father wants to get in touch with Mr Khabbaza, because he plans to publish poems translated by the late Esther.

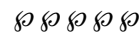
We know both Esther and Albert used to write to your journal.

**Mazal Deshe**  
**Administrator – Computing Division**  
**University of Haifa**

email: [mdeshe@research.haifa.ac.il](mailto:mdeshe@research.haifa.ac.il)

**Reply:**

As a result of having the operation, Esther sent us a farewell letter and a poem for her friends and the readers of The Scribe which we published on page 47 of No. 73, which has since been appearing only on the internet. If you wish to send any further material of Esther's work we would be glad to consider it for future issues. Enclosed requested address. ♦

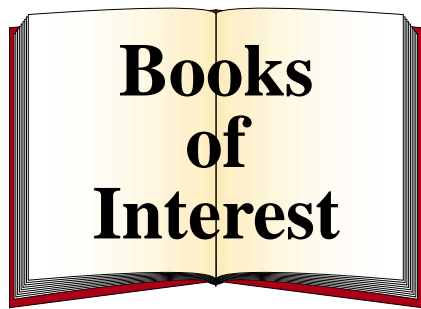


**The Baghdadi Haggadah**

**in three languages; Hebrew, Arabic (in Hebrew characters) and English**

**is available from**

**The Exilarch's Foundation at £5 UK and US \$10 Overseas, which includes postage and packing**



---

## **THE JEWISH STATE**

**The Struggle for Israel's Soul**  
by Yoram Hasony

433pp Basic Books, 12 Hid's Copse Road

Cummar Hill, Oxford, OX2 9JJ £19.50

---

## **FROM HERZL TO RABIN**

**The Changing Image of Zionism**  
by Amnon Rubinstein

285pp New York; Holmes and Meier;  
Distributed in the UK by Book representation and distribution £25

---

## **A BLOOD-DIMMED TIDE**

**Dispatches from the Middle East**

384 pp Allen Lane, The Penguin Press  
£20

---

## **THE STORY OF THE EXILE**

**A short history of the Jews of Iraq**  
by Nir Shohet

Translated and edited by Professor Abraham Zilkha

Published by the Association for the Promotion of Research, Literature

and Art – founded in Israel by Jews from Iraq - 141pp

---

## **NEW SHANGHAI**

**The Rocky Rebirth of China's Legendary City**

by Pamela Yatsko

John Wiley & Sons, Inc. - 298 pp

---

## **A PEACE TO END ALL PEACE**

**The Fall of the Ottoman Empire and the Creation of the Modern Middle-East**

by David Fromkin

Avon Books – New York

567 pp

---

---

## **ONE DAY IN SEPTEMBER**

by Simon Reeve  
**The Story of the 1972 Munich Olympics**

Massacre, a government cover-up and a covert revenge mission

Faber and Faber - 244 pp

---

## **THE IRON WALL**

**Israel and the Arab World**  
by Avi Shlaim

Penguin Books - 642pp

---

## **EUROPEAN AND ISLAMIC TRADE IN THE EARLY OTTOMAN STATE**

**The Merchants of Genoa and Turkey**  
by Kate Fleet

Cambridge University Press - 197 pp

---

## **THE SILENCE OF HEAVEN**

by Amoz Oz  
**Agnon's Fear of God**

Translated by Barbara Harshaw

Princeton University Press - 197 pp

---

## **THE SEPHARDIM**

**Their Glorious Tradition from the Babylonian Exile to the Present Day**

by Lucien Gubbay and Abraham Levy

Carnell Limited – London - 220 pp

---

## **TO BAGHDAD AND BACK**

**The Miraculous 2,000 Year Homecoming of the Iraqi Jews**  
by Mordechai Ben-Porat

Gefen publishing house, Jerusalem - 361 pp

---

## **SAINT SAUL**

**A Skeleton Key to the Historical Jesus**  
by Donald Harman Apenson

Oxford University Press 2000 - 346 pp  
£20.00

---

## **SIEGFRIED SASSOON**

**The Making of a War Poet**  
**A Biography 1886-1918**  
by Jean Moorcroft Wilson

Duckworth in UK only - 585 pp £25.00

---

---

## **SIEGFRIED SASSOON 1886 – 1967**

by John Stuart Roberts

Richard Cohen Books – London 344 pp £20.00

---

## **THE SEPHARDIC STORY**

**A Celebration of Jewish History**  
by Chaim Raphael

with a Preface by Professor Moshe Mani

Vallentine Mitchell – London - 284 pp

---

## **OPERATION BABYLON**

**Jewish Clandestine Activity in the Middle East 1946-51**  
by Shlomo Hillel

William Collins Sons & Co Ltd - 299 pp \$15.00

---

## **WHO OWNS LONDON?**

**A revealing in-depth investigation**  
by Shirley Coreen

Weidenfeld and Nicholson – London 216 pp

---

## **THE ROAD FROM BABYLON**

**The Story of Sephardi and Oriental Jews**  
by Chaim Raphael

Weidenfeld and Nicolson-London 284 pp £16.95

---

## **THE TERRIBLE SECRET**

**The First, Disturbing Account Of How The News Of Hitler's "Final Solution" Was Suppressed And How It Was Eventually Revealed**  
by Walter Laqueur

Weidenfeld and Nicholson, London - 252 pp £8.95

---

## **FOLEY... THE SPY WHO SAVED 4,000 JEWS**

**The Book that uncovered Britain's Schindler**

by Michael Smith

Coronet Books - 348 pp

---

...Continued

---

## HOURLASS

by Shlomo Habusha

Translated by Riva Rubin

The Oxfordian Institute – Oxford - 270  
pp

---

## GOLDEN APPLES – ARTSCROLL SERIES

Parables of the Ben Ish Chai  
by Yaakov Kahn

Translated by Shaindel Weinbach

Mesorah Publications Ltd - 192 pp

---

## DENYING HISTORY

Who Says The Holocaust Never  
Happened And Why Do They Say It?  
by Michael Shermer and Alex  
Grobman

University of California Press - 304 pp

---

## ROAD TO RICHES OR THE WEALTH OF MAN

by Peter Jay

Weidenfeld & Nicolson – London -  
371 pp £20.00

---

## ONLY YESTERDAY

A Novel by S Y Agnon  
Translated by Barbara Harshav

Princeton University Press - 642 pp

---

## WARTIME LIES

by Louis Begley  
winner of the Irish Times/AER  
Lingus

International Fiction Prize

Pan Books Limited 198 pp

Picador UK £5.99

---

## REINVENTING PAUL

by John G Gager

Oxford University Press - 187 pp  
US\$25.00

# The Littman Library

## BEYOND REASONABLE DOUBT

by Rabbi Louis Jacobs

---

## ONE PEOPLE?

Tradition, Modernity, and Jewish  
Unity  
by Rabbi Jonathan Sacks

---

## PERSPECTIVES ON MAIMONIDES

Philosophical and Historical Studies  
Edited by Joel L Kraemer  
Professor of Jewish Studies and of  
Social Thought – University of  
Chicago

---

## BRITISH JEWRY AND THE HOLOCAUST

by Richard Bolchover

---

## VERSUS ISRAEL

A study of the relations between  
Christians and Jews in the Roman  
Empire (AD135-425)

by Marcel Simon Translated from the  
French

---

## MOSES MENDELSSOHN

A Biographical Study  
by Alexander Altmann

§ § § § §

---

## Search for the Lost Tribes in Israel

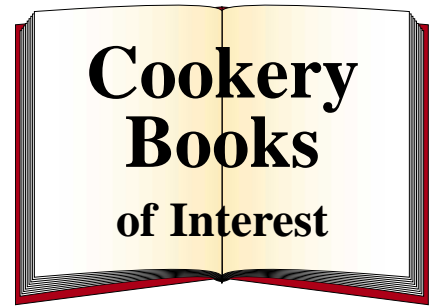
I really enjoyed your piece about the  
Lemba people. I am really interested  
in their story as it unfolds.

However, at the end of the article you  
stated that several people all over claim to  
be descended from biblical tribes but  
don't have proof. Well I think instead of  
assuming that these people lying, how  
about starting an International Search for  
the Lost Tribes in Israel in which those  
who claim to be blood descendants can be  
DNA tested. I think that would be more  
productive, historical, controversial, and  
interesting. Don't you think????

Great job guys, keep up the good work!

Khaeem Yisrael

Khaeem@msn.com



---

## MODERN JEWISH COOKING WITH STYLE

Innovative and Contemporary Kosher  
Recipes for all Occasions  
by Denise Phillips

Robson Books - 192 pp £16.95

---

## ALICE'S INTERNATIONAL CUISINE

Favourite Recipes  
by Alice Shashou

16A Northgate, Prince Albert Road,  
London NW8 7RE

Summerfield Press - 321 pp

---

## RECIPES FROM BAGHDAD

by Renée al Kabir and others

Printed in Baghdad in 1952 in English  
and in Arabic

---

## THE BEST OF BAGHDAD COOKING WITH TREATS FROM TEHRAN

by Daisy Iny

Saturday Review Press/E.P. Dutton &  
Co., Inc., New York - 169 pp

---

## INDIAN – JEWISH COOKING

by Mavis Hyman

Hyman Publishers – London - 187 pp

§ § § § §

---

## "Adi Zahav"

I am writing to thank you for the copy of  
"Adi Zahav", a commentary on Chumash  
by Rabbi Hakham Ezra Dangoor, who is  
in fact my great great grandfather.

It gave me great pleasure to read the pages  
of the Sefer, and I look forward with  
anticipation to any future publications.

Ramat Bet-Shemesh

Michael Reuben

ISRAEL



# ELKEBIR FAMILY TREE

**Descendants of Heskel Elkebir (1740-1816)  
son of Abraham Nissim Shellim Saleh David Gubbay\***

(\*see note at end of tree)

**Heskel ELKEBIR (1740-1816)** married 1st, the daughter of Jacob Aaron Gubbay of the SHEIKH ELIEZER family, and had issue; wife and children died in Basrah.

He married 2ndly, wife from the ADES family of Aleppo and had issue (A.1-A.7)

**A.1 Aslan Heskel ELKEBIR** (1780-1800), m. and had issue

**B.1 Meir** (1800-1887) m. 1824 Habiba dau of Rahmim ABDULEZER, and had issue

C.1 Aslan

C.2 Saleh

C.3 Heskel

C.4 Jacob

C.5 Shaul

**A.2 Isaac** m. and had issue

**B.2 Jacob** m. and had issue

C.6 Abdullah m. and had issue

D.1 Ezra

C.7 daughter m. 1859 son of Eliahu ben Heskel Menahem

**A.3 Shoua Heskel ELKEBIR** m. Mazaltov (Muzli Toba) SOMEKH, sister of H. Abdullah Somekh, and had issue (B.3-B.8)

**B.3 Heskel Shoua Heskel ELKEBIR known as Ezekiel ABRAHAM**

(1824-1896) m. 1853 Aziza (1839-1897) dau of Sir Albert (Abdullah) SASSOON, Bt. and had issue (C.8-C.19)

C.8 Flora (Farha) (1856-1936) m. 1876 her half-great-uncle and 2nd cousin, Solomon David SASSOON (C.50), and had issue

D.2 Rachel (1877-1952) m. 1912 Sir David EZRA (BAHER) (1871-1947) (no issue)

D.3 David SASSOON (1880-1942) m. 1912 Selina (1883-1969) dau of Maurits PRINS of Amsterdam and had issue

E.1 Flora (b.1914) m. Oscar FEUCHTWANGER (issue)

E.2 Rabbi Solomon SASSOON (1915-1985) m. Alice BENJAMIN (issue)

D.4 Mozelle (1884-1921) unmarried; writer of diary of visit to Baghdad in 1910 with her mother, sister and brother published in this issue

C.9 Ronnie (Aaron) GUBBAY (1960-1931) m. Elizabeth (d.1944) dau of Emanuel EMANUEL (no issue)

- C.10 Kate (Khatoun) (1861-1929) m. 1880 her 1st cousin,  
Jacob Elias JUDAH (MATUQ) (C.29) and had issue
- D.5 David (1881- ) m. Miriam (Mary) and had issue
- E.3 Jacob
- E.4 Rachel
- E.5 Naomi
- D.6 Solomon (1882 - ) m. his 1st cousin once removed, Rebecca  
(C.22) dau of Nahoum Shoua Heskkel ELKEBIR (no issue)
- D.7 (Eliahu) Ellis (1891-1939) m. Sophie (no issue)
- C.11 Rachel (1862-1904) m. Charles (Saleh) NISSIM (1845-1918),  
2nd son of Meir MOSES, and had issue
- D.8 Meyer NISSIM (1882-1959), Mayor of Bombay, m. Flo HOWARD  
(no issue)
- C.12 David ABRAHAM (1863-1945) m. 1885 Mozelle (1869-1954) dau of Ezra MOSES,  
eldest son of Meir MOSES (and sister of Aaron MOSES see D.56); see photograph  
of family group in The Scribe 53 (April 1992), 11; and had issue
- D.9 Reuben (Ruby) ABRAHAM (1888-1968) m. 1910 Mozelle (Maisie) dau of  
Joseph HAYIM and Hanini Sassoon Benjamin Sassoon, and had issue
- E.6 Ezekiel unmarried
- E.7 Aziza m. Selim MOALLEM (issue)
- E.8 Jo Hayim m. (issue)
- E.9 Isaac (Jack)
- C.13 Abraham (1866-1936) m. 1894 his 1st cousin, Rachel (C.23) dau of  
Nahum Shoua Heskkel ELKEBIR and had issue
- D.10 Ezekiel unmarried
- D.11 Aline unmarried
- C.14 Rebecca (1870-1929) m. her 2nd cousin, Sasson Silman SOMEKH (1872-1944)  
(no issue)
- C.15 Dina (1871-1940) m. 1895 Ezekiel Hayim MOSHE and had issue
- D.12 Hayim HAYIM (b.1897) m. Aline (E.37) (b.1901) dau of  
Aaron Ezra MOSES and had issue
- E.10 Basil
- E.11 Derek
- E.12 Roy
- D.13 Rachel (d.1995) unmarried

- D.14 Lydia (Aziza) (1909-1989) m. Ezra Eliahu Rahmim SHAHMOON and had issue
  - E.13 Sassoon (Dick)
  - E.14 Rebecca
  - E.15 Dinah
- C.16 Simha (1873-1910) unmarried
- C.17 Sarah (1874-1909) m. Manasseh Saleh MANASSEH and had issue
  - D.15 Aziza (1903-1923) unmarried
  - D.16 Heskel died in infancy
  - D.17 Abdullah Albert MANASSEH (1907-1991) m. Rachel dau of Reuben Eliahu ANI and had issue
    - E.16 Jacob Eliahu (Jack)
    - E.17 Sarah
- C.18 Joseph GUBBAY (1876-1962) unmarried
- C.19 Ezra ABRAHAM (1880-1963) m. 1909 Hannah (1883-1965) dau of Joseph NISSIM (MOSES) and had issue
  - D.18 Ezekiel m. (no issue)
  - D.19 Aziza m. and had issue
    - E.18 Rachel Leah m. Fred HEMI
  - D.20 Meyer unmarried
  - D.21 Rachel m.
  - D.22 David unmarried
  - D.23 Sarah (1911-1990) m. and had issue
    - D.24 Sophie died in infancy
    - D.25 Emma died in infancy
    - D.26 son died in infancy
    - D.27 Ellis, newspaper editor, unmarried
- B.4 Yehuda Shoua Heskel ELKEBIR** (b.1830) m. Leah dau of Abdullah SHLOMO and had issue (C.20-C.21)
  - C.20 Barukh (1855-1920) m. his 1st cousin once removed, Habiba (C.35) dau of Elias JUDAH (MATUQ) and had issue
    - D.28 Sion unmarried
    - D.29 Eliahu Haim (1885-1932) m. Lulu Ezra Isaac Silas Sh. SASSOON
    - D.30 Saleh Yehuda m. his cousin, Katie SHAHMOUN (E.25)
    - D.31 Khedouri (b.1895)

- D.32 Aziza (b.1880) m. Abraham-Haim Reuben SOMEKH (1850-1930) and had issue
- E.19 Gourgi SOMEKH m. Naima dau of David Aaron SOMEKH
- E.20 Abdullah SOMEKH
- E.21 Naim SOMEKH
- E.22 Khatoun m. Shaul MASRIE
- E.23 Mazli m. Jacob Abraham ABOUDI
- E.24 Naima (d.1991) m. Ghali Saleh SHAMASH (d.1986)
- D.33 Khatoun (b.1892) unmarried
- D.34 Blanche (Simha) (b.1898) m. Khedouri Ezra ASHER
- C.21 Shaul (1857-1920) m. and had issue
- D.35 Ezra (b.1890)
- D.36 Mazli (b.1894) unmarried
- D.37 Rachel (b.1895) unmarried
- B.5 Nahoum Shoua Heskell ELKEBIR** (d.1906) m. dau of Heskell ben Joseph Ezra BAHER, and had issue (C.22-C.24)
- C.22 Rebecca m. her 1st cousin once removed, Solomon Jacob Elias JUDAH (MATUQ) (D.6) (no issue)
- C.23 Rachel m. 1894 her 1st cousin, Abraham Ezekiel ABRAHAM (C.13) and had issue (see husband)
- C.24 Sophie m. DAVID
- B.6 Shlomo** m. Simha (d.1897) dau of Isaac HAYIM
- B.7 Rima** (1826-1886) m. Shlomo Reuben ABOUDI and had issue (C.25-C.28)
- C.25 Sion ABOUDI
- C.26 Reuben ABOUDI
- C.27 Aziza (Messouda) (d.1951) m. her 2nd cousin, Saleh Heskell-Ezra ELKEBIR (C.37) and had issue (see husband)
- C.28 Farha m. Heskell Ezra Elisha SASSOON known as “3 Es Sassoon” and had issue
- D.38 Jacob SASSOON
- B.8 Hannah** (1828-1921) m. Elias JUDAH (MATUQ) and had issue (C.29-C.36)
- C.29 Jacob Elias JUDAH (MATUQ) m. 1880 his 1st cousin, Kate (Khatoun) (C.10) dau of Ezekiel ABRAHAM and had issue (see wife)
- C.30 Yehuda m. dau of Shamaoun Silman

C.31 Abraham m. Habiba dau of R. Moshe HAIM, brother of H. Joseph HAIM, and had issue

D.39 Menashe

D.40 Naima

D.41 Salman

D.42 Farha

D.43 Naim JAVID m. Marcelle dau of Reuben SOMEKH (issue)

C.32 Shoua m. Rebecca dau of Heskell Shoua

C.33 Khatoun m. as his 1st wife, Silman David SOMEKH and had issue

D.44 David SOMEKH

D.45 Serah (1872-1967) m. Elia Rahmim SHAHMOUN and had issue

E.25 Katie m. her cousin, Saleh Yehuda (D.30)

C.34 Simha

C.35 Habiba m. her 1st cousin once removed, Barukh Shoua Heskell ELKEBIR (C.20) and had issue (see husband)

C.36 Rebecca

**A.4 Abraham Heskell ELKEBIR** (1790-1873) m. Mazaltov dau of Sh. Saleh Sh. ELIEZER and had issue, an only child

**B.9 Heskell-Ezra** (1828-1891) m. Aziza Matuk SHAHRBANI (1844-1908) and had issue (C.37-C.45)

C.37 Saleh (c.1860-1932); see photograph of family group in The Scribe 71 (April 1999), 21; m. his 2nd cousin, Aziza (Messouda) (C.27) dau of Shlomo Reuben ABOUDI and Rima ELKEBIR, and had issue (D.46-D.53)

D.46 Muzli (1882-1929) m. Zeghair Heskell SHABI and had issue

E.26 Farha

E.27 Renee

D.47 Farha m. Naji Jacob SHAUL

D.48 Habiba m. Shaul H. Sasson SMOUHA (LEVY) and had issue

E.28 Sasson LEVY

D.49 Abraham ELKABIR, OBE (1885-1973); Director-General of Finance at Baghdad for over 20 years: m. Renee ELIAS and had issue

E.29 Jemil

E.30 Aida m. HOUGIE

- D.50 Matuk (b.1887) died ?
- D.51 Heskell (1891-1969)
- D.52 Salman (b.1895) m. Simha dau of Abraham Meir SOMEKH and had issue (3 daus)
- D.53 Joseph (b.1897)
- C.38 Meir (b.1860) m. Naima RABIE
- C.39 Isaac (b.1863) m.
- C.40 Jacob (b.1866) m. Habiba
- C.41 Joseph (b.1869)
- C.42 Hannah m. David Jacob NAHOM
- C.43 Simha m. Heskell SHABI
- C.44 Farha m. ABDULEZER
- C.45 Khatoun m. Joseph RASHI

**A.5 Rahma** m. David BENJAMIN

**A.6 Khatoun** m. SHELLIM and had issue (B.10-B.11)

**B.10 Heskell SHELLIM** m. and had issue (C.46)

- C.46 Shellim E. SHELLIM (1845-1912) m. 1866 his 2nd cousin, Rebecca (C.53) dau of David SASSOON and had issue
  - D.54 Kate (1868-1912) m. Aubrey J. DAVID and had issue
    - E.31 Evelyn (1886-1946)
    - E.32 Meyer Archibald (b.1887)
    - E.33 Villiers (b.1890)
    - E.34 Vere Mozelle (b.1892) m. as his 1st wife, Sir Percival DAVID, 2nd Bart (1892-1964) (brother of Louise DAVID see D.57) (issue - one daughter Katherine Viola Monica b.1914, m. William Frederick TAYLOR)
  - D.55 Eddie SHELLIM (1869-1928) m. .... GROSSMAN
  - D.56 Flora (1876-1965) m. Aaron MOSES (1873-1946) son of Ezra MOSES (and brother of Mozelle wife of David ABRAHAM C.12); see photograph of family group in The Scribe 53 (April 1992), 11; and had issue
    - E.35 Lionel MOSES (b.1898)
    - E.36 Sybil (b.1900) m. Maurice DANGOOR (issue Renée Rebecca, Joyce Esther, Edward Ezra Sasson)

E.37 Aline (b.1901) m. Hayim HAYIM (D.12) and had issue (see husband)

E.38 Winnie m. Ezekiel TOEG (no issue)

E.39 Cyril MOSES (b.1907) m. Jennie TOEG (issue)

D.57 David SHELLIM (1877-1941) m. Louise (b.1882) dau of Sir Sassoon Jacob Hai DAVID, 1st Bart (and sister of Sir Percival DAVID see E.34) and had issue

E.40 Stella Diana (1905-1939) m.1927 Eric BENJAMIN (no issue)

**B.11 Salha** m. SHAHRBANI

**A.7 Rifka m. Faraj** HAYIM and had issue

**B.12 Flora (Farha)** (1814-1886) m. as his 2nd wife, David SASSOON (1792- 864) son of Sh. Sasson ben Saleh and had issue (C.47-C.56) - (for details see... Sassoon family tree in The Scribe 66 (Sept 1996), 48-49)

C.47 Sassoon David SASSOON (1832-1967) m. Flora REUBEN (issue)

C.48 Reuben SASSOON (1835-1905) m. Kate EZEKIEL (issue)

C.49 Arthur SASSOON (1840-1912) m. Louise PERUGIA (no issue)

C.50 Solomon SASSOON (twin) (1841-1894) m. 1876 his half-great-niece and 2nd cousin, Flora (C.8) dau of Ezekiel ABRAHAM and had issue (see wife)

C.51 Aaron SASSOON (twin) (1841-1907)

C.52 Kate (1844- ) m. Solomon EZEKIEL (issue)

C.53 Rebecca (1847-1918) m. her 2nd cousin, Shellim E. SHELLIM (C.46) and had issue (see husband)

C.54 Simha (1850-1857)

C.55 Frederick SASSOON (1853-1917) m. Jeanette RAPHAEL (issue)

C.56 Mozelle (1855-1952) m. Jacob Meyer HYEEM (issue)

\*Note. Heskell Elkebir was descended from Saleh David Gubbay who seems to be the same Saleh David Gubbay ancestor of the Sassoon family

*The above Family Tree was compiled by Miss Lydia Collins from the following sources:  
The archives of Mr Naim Dangoor and information supplied by the late Abraham Elkabir OBE,  
the late Albert Manasseh, and Mrs Rachel Hemi*



## CHICK-PEA SAVOURY/SAMBUSAK BEL TAWA

### THE DOUGH :

1 1/2 lb. (675 g.) self-raising flour  
1 tablespoon oil  
Salt to taste  
The liquid from the boiled chick-peas

### THE FILLING :

4 onions, finely chopped  
2 breasts of chicken  
1 1/2 lb. (675 g.) chick-peas, soaked overnight and cooked  
until tender  
1 teaspoon cumin or to taste  
Hot paprika to taste  
1 teaspoon curry powder or to taste

Mix the flour, salt, oil and the liquid from the boiled chick-peas  
and make a nice dough.

### PREPARE THE FILLING :

Cook the chicken until tender. Shred very fine. Cook the  
chick-peas and skin them (optional) and grind coarsely.  
Fry the minced onions until golden.  
Now mix the shredded chicken, chick-peas, onions and  
seasonings. Cool.

Cut the dough into balls and roll them with your hands, then  
roll out into small circles with a rolling pin.

Fill with 1 tablespoon of the filling, bring the edges together  
and close tightly.

Heat oil in a frying pan and fry the Sambusak on both sides  
until golden.

Drain on kitchen paper and serve hot. You can fry and freeze.  
Reheat in the oven when needed.

You can substitute chick-peas for the chicken.





**Why not try a rose  
with your prose?**



Pictured is Robert Dangoor getting stuck into some poetry outside Ms Ladak's shop

## **Say it with poetry and flowers seems to be the idea behind a fresh display in a South Kensington shop.**

**T**he whole of August will see an exhibition of poetry by the writers Daniel Roberts (pen name of Robert Dangoor), Rupert Brooke and John Clare combined with a floral display at Flowers Inc II in Gloucester Road. Store owner Rosnina Ladak had the idea to link her floral arrangements with the writing. Poet Robert said: "I told Rosnina I would give her my book and she could take out of it whatever works she thought would be right."

The display has used poetry from his book *The Way It Is*, and there is poster work throughout the shop with words written in calligraphy. The shop has been blending poetry with flowers since it opened five years ago.

Roberts added: "The shop promotes poetry in a commercial vein which enhances community spirit."

## **The Baghdadi Haggadah**

**in three languages; Hebrew, Arabic (in Hebrew characters) and English  
is available from**

**The Exilarch's Foundation at £5 UK and US \$10 Overseas,  
which includes postage and packing**

Published and printed by

**The Exilarch's Foundation, 4 Carlos Place, Mayfair, London W1K 3AW, England**

Tel: 020 7399 0850  
Fax: 020 7399 0860

E-mail: [scribe@dangoor.com](mailto:scribe@dangoor.com)  
Web: [www.thescribe.uk.com](http://www.thescribe.uk.com)

*The Scribe No.74*