

Please continue to send me *The Scribe* as I am greatly in need of the material published in it.

I am glad to send you herewith two books which I published lately, the first Arabic one, "In the World of Peace", a collection of poems by the author, the second in Hebrew, "The Artificial Fertilization In View of Islam".

Shlomo (Salim) Shashoua
Ramat Gan Israel

TOGETHER

by Shlomo (Salim) Shashoua

We and the Arabs both drank from the spring of peace,
Bearing banners all over the world calling for harmony,
We are brothers in faith and grandsons of Sam.

We and the Arabs joined flourishing life,
United by ideal brotherhoods and fortune,
We are like a bird which can fly only with his two wings.

We and the Arabs focusing light of knowledge towards mankind,
We had liberated peoples from the darkness of paganism,
We are all standing like a huge mountain facing critical moments.

We and the Arabs determined to live together,
We are grandsons of one forefather who was a prophet,
Our uterine relations will last forever.

We incline to peace and go forwards,
Begging him to prevail comfort and happiness to people,
Expecting fulfilment of great hopes.

We are all eager to the immortal, "Golden Age",
Which bears happiness and long life
We are relatives of Peace, and adhere to him by branches and roots.

We and the Arabs will build an honourable and glorious world,
In which ideas expressed freely rejecting bounds,
And in which life will be continuous sweet and happiness.

This is the peace returns back to our homelands today,
Carrying tidings for a period full of fertile life,
Our peace shines like the sun but does not vanish.

"THE WORLD IS COMING TO AN END"

by Nicole Iny (when 16), New York

"The world is coming to an end", I heard somebody say.

Because no-one is innocent any more - the children work, not play.

The morality has sunk quite low and people are falling sick.

I doubt that this is what G-d intended - it seems to be a trick.

The world is coming to an end, and no-one can tell me why,

Instead of improving themselves, there are people who cheat and lie.

They murder, usurp and commit other sins for reasons which I can't fathom.

I doubt G-d is happy any more, for look what was done to Adam.

"The world is coming to an end", I heard somebody scream.

People are selfish nowadays - they just satisfy their own dream.

What happened to sweet charity which existed long before?

Does nobody desire to help the less fortunate any more?

"The world is coming to an end", and I am quite upset.

There are sins committed every two seconds which ordinarily would not be let.

Religion is forgotten - morals can never survive.

Instead of yearning to be higher, people have put the dirt into their lives.

The world is coming to an end, and it's not what G-d intended

For he wishes us to improve ourselves - to fix whatever must be mended.

People welcome sin and laugh mockingly at old traditions. The Guide to Immorality must have been printed in many editions.

The world is coming to an end, and it is very sad,

That we Jews who promised G-d we'd keep his laws are making him quite mad. We said we'd keep the Torah in our heart and it would be our life.

So many people have died for our faith - was it worth all their strife?

Have we forgotten everything? Are our memories so unclear?

What happened to our Torah which we used to love so dear?

What happened to our wisdom? Has it disappeared?

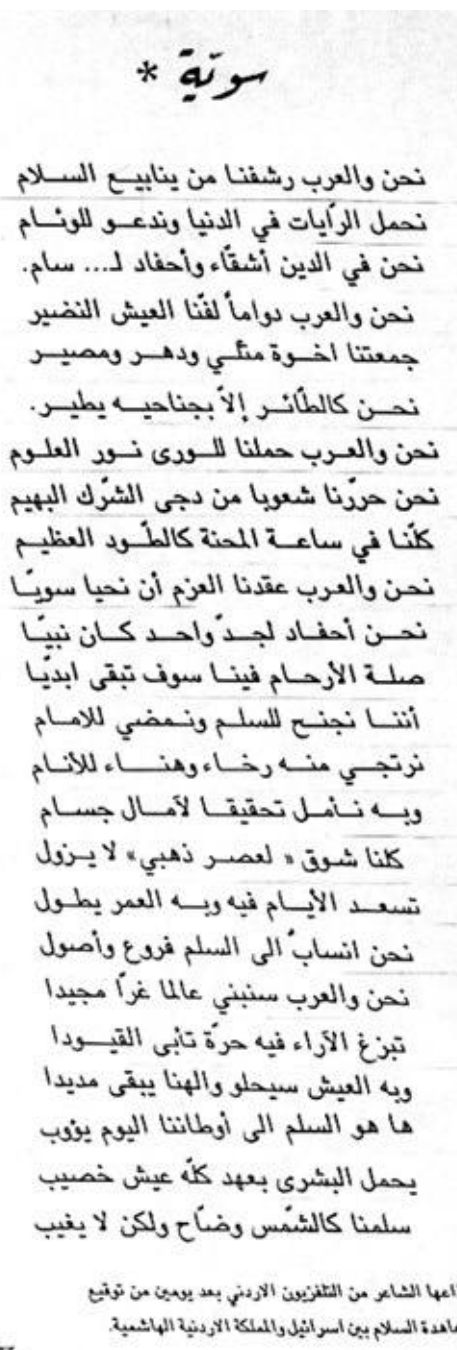
What happened to morality? It used to be revered.

The world is coming to an end and we can't help that fact.

Do you think if we turned back the clock, we could bring morality back?

A thing you don't want is dear at any price

If you don't want an article, however cheap it may be, it is dear because it is useless to you. This is a warning against temptation to buy something just because it is cheap.



365 DAYS AT THE TERMINAL PALACE

by **Shaoul H. Sassoon**

Mr Shaoul H Sassoon has recently published in English in a limited edition "In the Hell of Saddam Hussain". Three hundred and sixty five days at the "Terminal Palace". It is a translation of his Arabic book published earlier, and is a moving description of the terrible experience that he went through for a whole year in the notorious detention centre of the present regime at Qasr al-Nahaya which was the famous Royal Palace of Qasr al-Rihab.

CORRECTIONS BY THE AUTHOR

Allow me first to express my appreciation of your tremendous contribution to our community in publishing 'The Scribe', a wonderful chronicle of history and a social medium through which this scattered community can interact.

In reviewing my booklet "In the Hell of Saddam Hussein", and in articles which appeared in previous issues, I noticed a few inaccuracies and omissions relating to events with which I am personally familiar. I would like to regale your readers with the following observations:

In an earlier Scribe (Issue 18), Mr Meir Basri mentioned that Hakham Sassoon was dismissed. As a matter of fact, King Faisal I requested his resignation and send Prime Minister Nouri Al Said to the Hakham's house to convey his wishes. I detail the Prime Minister's visit on pages 108 and 109 of my book "A Leader and his People".

Regarding my own arrest, I again beg to differ about the reason behind my year long ordeal at the hands of the Baathist gang. I reject the suggestion that it was a way of putting pressure on my father, the Hakham, in an attempt to buy his silence and compliance. These bloodthirsty thugs did not need indirect methods to silence anyone, nor did they care much about the Hakham's position or influence. I was arrested, accused of spying because of passing on a letter concerning spying to Israel addressed to Mr Abdul Hamid Al Damirchi from Mr Mustafa Cheta Babkukel, and endured a year of unspeakable torture and abuse until my so-called trial which miraculously freed

me.

The late Gourgi Bekhor mentioned in his book "Fascinating Life and Sensational Death" that the late Albert Nounou and Shaul H Sassoon were similarly accused, but Albert Nounou was sentenced to death and Shaul H Sassoon was released without bail. However, the specific charges against Albert relate to his friendship with the late Haim Nathaniel, who was described by the court as the most dangerous Israeli spy in the world. Shaul H Sassoon received the charges against him because of passing on a letter concerning spying to Israel addressed to Mr Abdul H Damirji.

As for Meir Basri's arrest, it had to do with a visit by an American journalist who wanted to get some historical information about Iraq. The late poet, Anwar Shaul, recounts in detail the interesting events leading to his release in his book "Kissat Hayati Fi Wadi Al Rafidain" p229-232. He relates how four lines of soul-touching poetry, which he composed, saved the situation and resulted in Mr Shaul personally putting up the bail for Mr Basri.

London

S H Sassoon

FREEMASONRY

When I was in Iraq during the 1950's, I had some dealings with a solicitor who was high in Masonry. Upon my enquiry, he explained that it is an organisation that teaches morality, promotes charity and the brotherhood of man.

I was impressed and wanted to join. While he was willing to introduce me, he decided at that time to emigrate, and I lost the opportunity. But that was a blessing in disguise. When the revolution took place in 1958, the new government rounded up all freemasons and put them in jail!

The opportunity arose again in England during 1973 and I immediately took it up. I have never regretted that decision.

The great majority of those who join a lodge stay members for life. It is also common for them to introduce their relatives and friends. They enjoy the fellowship and the dramatic presentation of moral lessons that it provides. They can always resign if they want to. A lodge normally meets four times a year in the evenings. The meeting is in two

parts. The first is formal and ceremonial. It concerns the admission of new members, the installation of a new master and the general administration of the lodge. The speakers are those who want to be active. There are also many of those who just want to sit and watch. The rituals relate to certain events in history. It teaches humility, morality, honesty, and to regard the interests of the family as paramount. Members undertake not to use masonry for personal gain. Those who prove to be below the expected standard, face expulsion.

The second part is a social gathering in which the members treat themselves with good dinner and good wine. It offers a framework for companionship, teamwork, character development, and enjoyment of shared experiences. It is forbidden to discuss religion or politics.

Membership is open to men of all faiths who are law abiding, and of good character. Masonry is not a religion, but those who join must believe in G-d. To join, you need to ask a member.

It was an excitement when one day I received a letter from the Grand Secretary stating:

"I am commanded by the Most Worshipful The Grand Master, HRH the Duke of Kent KG, to inform you that in recognition of your services to Freemasonry in London he proposes to confer upon you the honour of LONDON GRAND RANK" giving me the date and the details. I have also received honours in other orders. Each order relates to different events in history. Several Iraqi Jews have this honour and some have higher.

London

Elias Dangoor

Letter to the Jewish Chronicle

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, 40 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 ask us to stay?

Naim Dangoor

Dear Naim

MUSIC OF BAGHDAD

You may remember me. I am the son of the late Reuben Hessel Dangoor. I was very pleased to receive a copy of the great journal *The Scribe*, No. 72, which was full of rare and precious pictures. And since I worked in various government departments, including ten years in the Prime Minister's office, the Broadcasting and television house, the Ministry of Education in Arabic since 1946 until after my recent retirement, I wanted to present Prime Minister Barak my copy of *The Scribe* in which he appears. This I did on my visit to his home on the occasion of Succoth to greet him for the Festival and he thanked me very much with a kiss. Thereafter he also sent me a letter of thanks. I also wanted to present a copy to Major General Yair Itzhaky (see his picture P. 56, issue 72) whom I know well. And I had learnt bookkeeping at his grandfather's school.

I remember you well as an officer in the Iraq army in Baghdad when I was a conscript and I saluted you as you passed by but you did not recognise me.

The loss of your dear brother Salim came as a shock to all of us. I used to see him often at the Dangoor stores in Baghdad where I worked for many years. And I also remember well when he eulogised at the age of eleven his grandfather Hakham Ezra Dangoor at the Synagogue at the Alliance School describing him as "my young grandfather".

Jerusalem Asher Reuben Dangoor

The grandsons of Churchill, Roosevelt and Stalin are going to meet in Holland in April 2001 to carry out a general discussion on the Yalta conference and the Teheran conference that were held by the wartime leaders in Yalta and Teheran in 1945.

There will be present at the meeting 250 historians, political analysts and leading business men.

Populations of Arab countries

When former Secretary of State Henry Kissinger was asked what was the total population of Arab countries, the answer he gave was 20 people. He explained that in Arab countries only the heads can be counted; the rest are all onions.

I have been very pleased to receive, at last, *The Scribe*, the September '99 edition, and felt very attached and touched!

As I have been, all my career-years, active and related to Music and Broadcasting, I look forward to be connected, in a way or another to the printed articles of yours. I am still deeply involved in the wide music field, within our communities. Further of my endeavours are: I have organised a professional group who presents a panorama of oriental music, including Iraqi.

Allow me to make the following comments.

In the picture on page 53, the man sitting next to Yousaif Horaish is not Mohammed Alqubbanchi, the famous Iraqi singer, but is the celebrated Egyptian composer Mohammad El-Qasabgi.

In the article of Mr Yeheskel Kojaman; on page 53, it says:

"There was only one Arabic music ensemble in 'Qol Yisrael' (Israel Radio);..."

In fact, one ensemble, at least, has been active through some years in "Israeli Arabic Radio". Parallel to my work with the permanent orchestra through conducting, composing and taking part in public-radio-programmes, I have been named to take charge of founding and conducting another orchestra. That project took place, beginning in 1976. I made many recordings and broadcast them. Later, I brought it on stage in public performances. After that I proceeded with the orchestra in a series of public concerts.

WORK AND LIFE EXPERIENCE - Synopsis

Came to Israel from Iraq in 1951. Attended Hebrew University in Eastern Studies and Music. In 1957, joined the pioneers who established *The Voice of Israel In The Arabic Language* as a national radio station. His programmes had wide popular appeal and have been received enthusiastically by musicologists in Israel and in Egypt, where he enjoys high esteem amongst his peers. Composed, performed, recorded, and lectured on Arabic music of all styles. Authored and translated lyrics. Appeared in various panels and talk shows on National Television as authority on the history and trends of Arabic music. Mr

Aviezer is fluent in Arabic, English and Hebrew. He has been married for 34 years and has a son in New York and a daughter in Israel, both of whom are lawyers and musicians.

Israel National Radio

Chief of Arabic Music Programming; Editor; Anchor; 1957 - Present

Headed the Arabic Music Programmes Department. Created, presented, edited, and anchored a wide range of radio programmes, including documentary, entertainment, and live shows. Presented, in the Arabic language, own programmes featuring European classical music, Hebrew music, and Ethnic music.

Composer, Conductor, The Radio Orchestra of Arabic Music, 1959 - 1985

Performed and recorded numerous musical works of Arabic music composers.

City of Ramat-Gan Cultural Department

Musical Director of Oriental Culture Centre, 1985 - Present

Established and conducted Naharayim, the only choir of its type in the world, specialising in the hymns and songs of the Babylonian Jewry heritage. Composed and wrote new tunes and lyrics to enrich and perpetuate the messages of that heritage. Established the Ramat-Gan Ensemble to perform both with the choir and independently. Conducted the Choir and Ensemble in live concerts for large audiences.

Independent Composer and Musician

Composed works of unique nature, such as *The Prophecy of Peace of Isaiah*; composed music to poems of famous Arabic poets, such as *Egyptian Valley of The Kings*; composed songs about peace in the Middle East, infusing Israeli and Arabic themes, such as *Jerusalem Of The Three Religions*. Compositions have been publicly performed and gained wide acclaim. Plays, performs, records, and instructs Oud in the Arabic styles.

Lecturer

Lectured on Arabic Music in The Educational Center of the Israel Broadcasting Association, The Oriental Music Center in Jerusalem, and The Israeli Academic Center in Cairo, Egypt. Instructed the Arabic language in The Tel-Aviv Open University.

Ramat-Gan

Isaac Aviezer

THE SINKING OF THE STRUMA IN 1942

I am corresponding with you on a subject other than that of the Little Synagogue. You may recall that during our correspondence I asked that you send me a few copies of "The Scribe".

It has occurred to me that you may be interested in the Struma project as a possible subject for your publication.

I am going to Istanbul at the end of August to participate in the Struma project. The Struma was a ship that was blown up in the Black Sea in 1942 while trying to reach Palestine. I had a relative on the ship.

Since I have already written a detailed version of my Struma story for my family, I am sending you the entire text. I hope you find it of interest.

Fair Lawn, New Jersey

Joel Ives

A few months ago, after more than three years of research, I had finally identified each of the thirty-eight people in a 1924 family photograph. At the centre of the sepia coloured photograph was my grandfather's uncle who later died aboard the ship Struma that was blown up in the Black Sea on 23 February 1942.

The search for historical and genealogical information led to a series of internet contacts with people from around the world interested in the ship Struma and eventually to a meeting in Washington.

The adventure took an international twist a few years ago when I wrote an article about the ship Struma for inclusion in the Jewish Genealogical magazine, "ROM-SIG" (Romanian Special Interest Group). The article I wrote included a list of the 768 people who died aboard the Struma, and mentioned the one survivor of the Struma tragedy, David Stolier who was mentioned in a number of historical sources.

Although ROM-SIG only has a circulation of a few hundred, the article and the list of passengers was put on the internet, which led to people from around the world contacting me.

On Sunday morning, 16 January 2000 Sheryl (my wife) and I met David Stolier the sole survivor of the Struma tragedy for the first time in Washington DC. We had been brought together in Washington by the power of the internet.

My article in ROM-SIG had put me in contact with Greg Buxton whose grandparents were on the Struma. Greg who lives in Great Britain by coincidence is a diver and has done "deep exploration". The Struma is 70 metres under the surface of the Black Sea. Greg has explored the Britannic in the Aegean. He said he has no objective in his search for the Struma other than to "close the circle for himself and his father that was broken in 1942". I gave Greg the suspected address I had for David Stolier in Oregon and the names, addresses and e-mail addresses of a number of people I had been in contact with that were interested in the Struma. Greg and his friend Louise Trewavas, who publishes a women's diving magazine, met with us in the lobby of the Loews L'Enfant Hotel in Washington, which is near the Holocaust Museum. Jeff Hakko also joined us for breakfast. Jeff is a contact that Greg has made during a visit to Istanbul, Turkey. A few months ago, Greg had visited Istanbul in an attempt to do preliminary research with Turkish divers and to work out some of the logistics of this extended depth "technical dive" and speak to local people about the location of the Struma. Jeff is a member of the small Jewish community in Istanbul and is coincidentally a diver connected with "SAD" Turkey's premier underwater research and diving group. Jeff, Greg, Louise, Sheryl and I were all transfixed hearing David Stolier's story.

David was escaping from Bucharest, Romania with his fiancée (Lisa Lotringer) and future in-laws late in 1941. Their goal was to get to Palestine and a place where Jews could be safer. David knew about the horrors of the Nazi's in the West of Romania and that the "Iron Guard" was killing Romanian Jews in the street. David's father stayed in Romania. His mother lived in Paris and was deported and later died in Auschwitz. David boarded the ramshackle overloaded boat Struma in Constanta, which is Romania's eastern port, on 12 December 1941, five days after the bombing of Pearl Harbour. He sailed into an unknown future with 776 other people.

The ship was detained in the Bosphorus in the Istanbul Harbour for 71 days during which time it became an international political incident.

David said that the ship was horribly overcrowded. When we passed the wooden bunks in the Holocaust

Museum, he mentioned that there were similar constructions on the Struma.

Hundreds of people were stuffed aboard the Struma on a ship that couldn't hold 100 people comfortably. Everyone was assigned space and that was where you had to stay. David was 19 years old at the time. He said the ship was made of steel but wooden platforms were built on the deck to allow more people to be transported in layers. Only a small proportion of the fleeing Jews could fit above the deck at one time. The rest had to endure the stench below deck. There was only one bathroom.

The engines failed outside Istanbul and Struma was towed into the outer harbour.

When the Turks stopped the ship, the engines were barely functioning, the food was running out and the toilet that served the hoards of people stunk.

David said that the ship was boarded by some Turkish police against the will of the passengers in order for the Turks to attach a towline that could pull them out to sea. The Turks had to forcibly board the ship to clear the way to make the connection and to raise the anchor. The Turkish police took control by force and cut the anchor chains. The passengers were very ill, malnourished and weak, so it would seem that little real force was used.

The Turks apparently in a logic that still is difficult to explain, and not generally agreed upon by historians, towed the helpless ship into deeper waters of the Black Sea. David said that he knew that the engine block was cracked. He suspected that the crew had removed the engine in an attempt to repair it. According to US reports from Istanbul, the engine had been taken ashore for repair and not returned to the ship at all. The Struma was truly helpless. Here were 769 Jews, including 103 children and infants, that could not go back to Romania for fear of death, not to mention the fact that the Romanian government would not allow them to return since they had "left the country illegally".

The British would not provide visas for anyone to go to Palestine until it was too late. The Turks would not let this leaking ship pass through their territorial waters under political pressure from the British government. The Russians were killing Jews in the crossfire of War and the Romanian Iron Guard was as murderous to the Jews as the German SS.

The world Jewish community struggled to help while the world watched. Eight people, four of whom with connections to an oil company obtained visas and were allowed to leave the ship after pressure was applied by a Turkish company. Israel Dinari was one of these people. A woman Mrs Salomovitz who was in labour was taken to an Istanbul hospital.

The Struma was registered in Panama and some of the crew was Bulgarian. Bulgaria had just become at war with Panama. The crew tried to abandon the ship with the people aboard but was prevented by the Turks. Unfortunately, the rest of the desperate refugees on the Struma had nowhere to go.

After more than two months of stalemate, the Turks towed the helpless Struma out into the deeper waters of the Black Sea under pressure from the British government and as they saw it, with little choice, to rid themselves of the problem. A recent Turkish position is that the Turks felt that the sea's current would cause the powerless ship to be grounded and once that happened, the people could be saved since they would be classified as a "shipwreck". The engineless ship drifted for one night and at dawn about 5.30 am a Russian submarine fired a single torpedo and sank the Struma. The violent explosion that occurred blew a hole in the side of a boat. David said that the ship sank immediately. Anyone below the deck was trapped. The Struma just went straight down. There was debris all over the frigid waters from the shattered temporary wood structures that had been built on the deck. People were screaming and thrashing about in the cold icy waters of the Black Sea. Many quickly succumbed to the freezing water and one by one disappeared. David was thrown up in the air with the explosion and fell into the water. He held on to some wooden planks. He remembered that the waters were calm. He said he would not have survived in rough waters. Towards evening, a large piece of wreckage floated near him and he dragged himself aboard and out of the water. Birds flew over the corpses but no-one appeared to be living. Shortly afterwards, Lazar an aide of the captain was pulled aboard the wreckage but he died shortly before the next morning. Twenty-four hours after the explosion, a commercial boat passed right by David without stopping and afterwards men from the local lighthouse in a small boat pulled David out of the frigid water. They had come from the lighthouse a few miles away. David was

the only survivor of the sinking of the Struma. The men that had saved him were surprised that anyone was still alive and David has theorised that they rowed into the wreckage in order to find something of 'value', not to discover a human being alive. Fortunately for David, they took him ashore and wrapped him in blankets.

His hands and feet were frozen but he was alive. He was put in a sick room under the guard of the police who watched him night and day. He was given some food and shortly afterwards his "saviours" didn't know exactly what to do with him so they dragged his limp body, since his feet could not support him, onto a bus and left him on the front seat. Since he did not speak Turkish he had difficulty communicating. At the end of the bus run he was lifted up by both arms and brought into a hospital. He was cared for by a few nurses and doctors for two weeks, completely isolated from the outside world. Then, barely able to walk when he left the hospital, he was brought to the Central Police, arrested, and put in a small cell. For his crime of miraculously surviving this tragedy, he was put in jail. His legs were damaged since they had been frozen. The Jewish community in Istanbul sent him packages of food and clothing.

Actions of the Jewish community in Istanbul (and probably the International community) resulted eventually to his release. Two months had passed since the sinking of the Struma. It was now 23 April 1942. He slept one night in the house of one of the leaders of the Istanbul Jewish community, Simon Brod, and then he was put on a train accompanied by a Turkish police officer that took him to the border of Syria. He stopped at Aleppo and then went by car to Haifa where he was interrogated in the police station by the British. He was given ID papers and told not to contradict the official version of events that the Struma was sunk by a "mine".

It is amazing from today's perspective of overbearing media and pervasive communications that David was told by the Turks and British not to say anything about his ordeal. He was also told not to talk about his ordeal by the Jewish Community in Istanbul since they were living in a potentially precarious situation in the middle of World War II. One would think that his arrival in Israel and his survival would have been met with news media from around the world but David had a friend

in Israel and stayed with this friend in relative obscurity for several months and further regained his health.

Later David joined the Jewish Brigade of the British Army and was stationed with the Eight Army in North Africa.

David now lives in Bend, Oregon. He speaks English very well but also speaks Japanese, French, Romanian, Yiddish and Hebrew. I asked him what language he speaks to Romanians in and he answered, "French".

David has a son and grandson in California. For years, he never told his son the story of the Struma. When his son was about 20 years old he found some old documents and started asking questions.

(Note: Some of David's story was taken from Saveanu's book)

Professor Jurgen Rohwer a German historian was mentioned since he wrote about a Russian submarine in his book as being the culprit that released the torpedo. Rohwer was the first to uncover the submarine records with the break-up of the Soviet Union. A Russian submarine commander, Lt Denezhko was given a "medal" for his "heroic" action of killing all these defenceless people. Rohwer's book gives the co-ordinates of the attack. One possible view of the "rationale" of the Russian attack is that they thought that there were Nazi spies aboard the Struma. The Panamanian government was discussed since the Struma flew a flag of that country. Dr Fisher was planning to attend the Stockholm International Forum on the Holocaust in Sweden at the end of the month. He said he would bring up the subject of the Struma. He also suggested that the Holocaust Museum was interested in putting together an exhibit about the Struma. The Museum would like a piece of the ship for their exhibit however time will tell whether this will be possible since it requires the approval of the Turkish government to remove any artefact from their country.

The exact location of the Struma still has not been verified. Turkish fishermen tear their nets in an area they know as "The Jew Ship." The Russian submarine had different co-ordinates of where the Struma was blasted to oblivion. Greg will carry out a "side scan sonar survey" concentrating on the two logical sites. David Stolier's story perhaps suggests still another location.

Now the Struma has a web page: <http://www.struma.net>.

KEBBA BURGHUL

Burghul (cracked wheat) balls filled with meat, almonds and raisins.

To make 15-20 portions. 35-40 balls.

Ingredients for the shell:

1/2 kg burghul (coarse)
1/2 kg burghul (fine)
1/2 kg semolina
1 egg
1/2 tsp. Salt
1/2 tsp. turmeric

Ingredients for the filling:

1/2 cup blanched almonds
3 onions, finely chopped
5 tsps. Oil
400 gr minced meat
8 stems chopped parsley
1 tsp. black pepper
1 tsp. chilli powder
20 seeds ground cardamom
100 gr raisins

For the soup:

10 cups water
2 tbsps. Chicken soup powder
1 tsp. turmeric
1/2 tsp. salt

Directions:

Preparing the shell:

Soak the burghul in water for one hour, then squeeze off the water. In a bowl mix together the burghul, semolina, egg, turmeric and salt.

Preparing the filling:

Blanch the almonds and cut in half. Heat the oil in a frying pan then fry the chopped onions until golden brown. Add the chopped parsley and the spices. Then add the almonds and raisins. Mix well and cook for 10-15 minutes.

Take about 1-3 oz of the burghul mixture and roll out in your wet hands to a nice ball 7-8 cm in size. Make a hole in the centre and push in two tablespoons of the filling inside the hole then seal well and shape.

In a deep saucepan, put ten cups of water, salt, pepper and soup powder and bring to the boil. Add the burghul balls into the boiling soup. The balls will rise to the surface after 2-3 minutes. You can either continue to cook the kebba over moderate heat for another 20 minutes or you can fry after taking it out of the soup and let to cool.



KETCHRI

Rice cooked with red lentils

Ingredients:

1 cup of red lentils
2 cups of rice
1 tsp. salt
1/2 tsp. black pepper
2 cups of water
3 tbsps. Oil
8 cloves of garlic chopped
1 1/2 tsp. cumin
1 large fried onion (thinly sliced)
Slices of hard cheese
1 sliced tomato

Directions:

Soak the rice in water for 2 hours. Soak the red lentils for 15 minutes before

cooking. Add the pepper and salt to the water and bring to boil. Put the rice and lentils in the boiling water. Cook on medium heat until the water has evaporated. Lower the heat. Cook for a further twenty minutes.

Heat the oil in frying pan. Add the cumin, garlic and fry until golden brown. Pour the fried garlic over the rice.

In a separate saucepan fry the sliced onions and cover with the sliced cheese and then the tomato slices. Cover and cook until the cheese is melted. Serve on top of the rice.

from 'Iraqi Cooking' by Pascall Peres-Rubin