

Neo-Nazis, now raising their ugly heads, must be made to pay for Hitler's crimes.

# The SCRIBE

## JOURNAL OF BABYLONIAN JEWRY

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In the next issue:  
IN THE  
FOOTSTEPS  
OF ADAM  
—  
DATING THE  
JEWISH  
CALENDAR

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Letter from London

## Liquidation of the Jewish State – a nightmare

14 August, 2005 – Tisha be'Av Fast

Three years have now passed since the summer of the year 2002 when the Jewish State was liquidated and a PLO state established in Eretz Israel. A few weeks later, in accordance with Article 6 of the PLO National Covenant, all Jews and their descendants who had arrived in Eretz Israel since the "beginning of the Zionist invasion" of 1917, were expelled.

Since my family had British citizenship, we were able to come and live in England.

The PLO had allowed for "humanitarian reasons" for every expelled Jew to take one small suitcase of belongings not exceeding \$200 in value. Everything else was confiscated. We therefore arrived penniless. In view of the high prices of property, the best my family could find was a dilapidated property in a slum area of London.

Jews who originated from the U.S. or Western Europe were relatively fortunate. We had a place to go to. In contrast, there were over two million Jews who were expelled from Eretz Israel, who originated from Arab or Communist countries.

Today there are over two million Jews wandering all over the world trying to find a place to live, but no country wants to accept them. The U.S. has agreed to take 2000 and Australia 250. But these numbers are laughable in view of the fact that the wandering Jews number over two million. Every day one reads of cases of these Jews dying of malnutrition and of others committing suicide.

Will this problem ever be solved?

**How did we get ourselves into such a mess?**

It began in the 1980's, when the Arabs, as part of their tactics, began to talk about "peace" in the framework of an "International Conference". The left, who since the Six Day War, had been eager to hand over Judca and Sumaria, the heart of Eretz Israel, to the Arabs, jumped on the bandwagon. Groups such as "Peace Now" began to hold rallies and demonstrations with slogans such as "Land for Peace", and world Jewish "intellectuals", who had never lived in Israel, sent round letters demanding "territorial compromise". They never explained that in view of the fact that over three-quarters of Mandatory Palestine – the area designated as the Jewish homeland – was in Arab hands, i.e. Trans-Jordan, it should be the Arabs who should be handing over land to the Jewish State in exchange for peace.

International pressure to "withdraw" to the pre-1967 borders increased and these were coupled with threats of sanctions. Had the Jews in Israel been united, this pressure could have been withstood. But

with the left joining forces with the international community, Israel caved in and in 1992 signed an agreement with the Arabs to withdraw to the pre-1967 borders, and for the removal of all the Jewish settlers, who by then had reached over 120,000. The exception was East Jerusalem, and it was agreed that the solution to this "problem" would be "deferred to a later date".

Within three months of signing this agreement, Israel had withdrawn from these areas. There was no money to pay compensation to the 120,000 settlers. All that was available was money to build shacks for them on the coastal plain.

A few months later, the Arabs were demanding Israel "returns" Arab Jerusalem, threatening a "Holy War" from the entire Moslem world should they not do so. Here, even the left balked and joined in the chorus that united Jerusalem is the eternal capital of the State of Israel. But this "unity" was sadly not to last long. The U.S., Western Europe and Japan, fearing for their oil supplies, argued that Israel could not be allowed to endanger world peace for the sake of just an old wall and a few dirty narrow streets in Jerusalem.

The subsequent selective sanctions by these countries against Israel caused an erosion of the "consensus" existing in Israel on the Jerusalem question. By 1995, Israel had completely returned to the pre-1967 borders.

Due to these selective sanctions, Israel no longer had the money to provide all of the 150,000 Jews who had been living in the suburbs of East Jerusalem, even with shacks. Many were just given tents.

The next stage in the Arabs' campaign was to argue, "You have returned the territory you captured in the Six Day War. Now return us the territory you captured in the War of Independence and we will recognise the 1947 United Nations Partition Plan borders. We therefore demand that you withdraw from Western Galilee, Ramle, Lod, Jaffa, Ashkelon and Beer-sheba". At this demand even the extreme left-wing Mapam had apoplexy. They had built many of their kibbutzim in these places.

The United Nations went into special session and mandatory sanctions were applied against Israel. This did the trick and by the end of the twentieth century, Israel was confined to the 1947 borders. This also meant the loss of West Jerusalem as the capital, which was transferred to Tel Aviv.

Despite this withdrawal, the mandatory sanctions imposed on Israel by the UN were never withdrawn. The UN "did not have the time" to discuss the question. As

a result, Israel's financial situation became desperate. She argued that the United Nations should finance the now over one million Jews who had been displaced as a result of all the Israel withdrawals. This was resoundingly defeated in a vote of the UN (1 in favour – Israel; 184 against; 1 abstention – USA).

"The Negev is not really part of Israel", screamed the Bedouins. "It was added as a result of the intervention of President Truman". The State Department accepted this reasoning, arguing that Israel had misused President Truman's generosity by building a nuclear station in the Negev and refusing to allow international supervision, and they demanded Israel's withdrawal from the Negev. By this time, Israel had lost all ability to resist and by April 2002, Israel was reduced to a narrow strip of land on the coastal plain and a narrow strip in Eastern Galilee. Three months later, the Arabs had no trouble in taking the area.

Immediately, a PLO "secular-democratic" state was declared in the entire area of Eretz Israel and within a few weeks Article 6 of the PLO National Covenant, which authorised transfer of all the Jews who had arrived since 1917 was implemented.

Those who had arrived before that date naively believed that they would have equality in this "secular-democratic" state. Their identity cards were marked with a big red "J". Two months later, the Jews in the PLO state who numbered over a quarter of a million, were sent to the south of the country for "resettlement". No communication has been received from any of these Jews since their "resettlement" three years ago.

Near to my London damp apartment, lives a former "Peace Now" activist, who was expelled from Israel at the same time as me. "We were wrong in believing the Arabs", he keeps telling me.

When in the Festival prayers, the words "On account of our sins, we were exiled from our land" are said, great weeping is heard in the Synagogues.

*Scribe:* The above letter was written in April 1988 by Rabbi Dr. Chaim Simon of Kiryat Arba-Hebron, Israel, and appeared in a publication of *The Jewish Commentary* of New South Wales, Australia, Editor – Mark M. Braham, who believes that Israel must adopt radical measures in dealing with its Arab problem.

The author prophetically refers to 1992 as the year in which an agreement is signed with the Arabs for Israeli withdrawal from "occupied" territory. Let us hope the rest of this nightmarish scenario will never come true.

# Interview with Board President

## “Great role for Iraqi Jewish Community”

A delegation from *The Scribe* led by Mr. Percy Gourgey and including Mr. David Dangoor, Mr. Moshe Kahtan and Mr. Avihou Ben-David interviewed Israel Finestein, President of the Board of Deputies of British Jews, at his request. It was a wide-ranging interview of which these are extracts.

**Q: What is your view of the Iraqi Jewish community in Britain?**

**A:** There is a great cohesion within the Iraqi Jewish community. As an English-born Jew I would like to see that example followed through the Jewish community as a whole. I believe the Iraqi community could influence the Board culturally and increase its strength and representative character. The unique position of the Iraqi Jew goes back to the Babylonian times, to the days of the evolution of the great Babylonian Talmud. That epoch was followed by the age of the Geonim in that region whose contribution to the development of the Jewish heritage everywhere was immense and endures.

**Q: What is your view of the Middle East peace process?**

**A:** There can be no such thing as peace at any price. Some of the demands made by certain Arab states and groups, would, if accepted, be tragically likely to prepare the ground for more wars, and with Israel more vulnerable than now. Sometimes such demands seem to have the support of other Governments, including friendly parties. Israel is called upon to take risks of a kind which no other state is requested to take. There should be discussions with Arabs on the basis that what Israel requires is real peace, including recognition and real relationships. This will need time. Such discussions should include negotiations with those prominent Palestinian Arabs who can be persuaded – which is not easy – to negotiate on that basis. The problem for Israel is more than one of territory. It involves survival.

**Q: The Arabs do not seem to have the political maturity to negotiate and they want America and Britain to put pressure on Israel.**

**A:** Genuine peace could bring considerable benefit to the whole region to the advantage of all its peoples. Israel has a great reservoir of specialists in the sciences and all the branches of medicine. Israel could use her resources, skills and experiences to recultivate the desert. The test will be to secure and retain those Palestinian Arabs who are brave and far-sighted enough, if necessary with American and world support, to discuss realistic solutions with the Government of Israel. The international community should bring pressure to bear on the extremists. Israel must be strong and vigilant. Provocation from any quarter serves no purpose. The Palestinian Arabs have the ears of the world. Their history of suffering is partly self-inflicted. The Arab states have helped little, if at all. The importance of negotiations grows daily.

**Q: Can there be any viable territorial compromise?**



**His Honour Judge Finestein QC  
President of the Board of Deputies**

**A:** No one can foretell the outcome of negotiations, still less the outcome of autonomy, should any be agreed. Success breeds success. It is the beginnings which are the more difficult. Mr. Shamir stated in Madrid that if the Arabs are interested only in land, then negotiations would prove exceedingly difficult, if indeed practicable at all, but that if they are also truly interested in real peace, then there could be significant talks.

**Q: What do you say about the American policy on the settlements?**

**A:** On our latest visit to Israel early this year, my wife and I found that the general feeling was that the American intervention in seeking to link the issue of settlements with the loan guarantees had not encouraged the peace process. I share that opinion. It made the task more difficult because it produced in practice as a kind of starting point that from Israel's point of view would have been part of the negotiation process, namely, the settlements question. I may add that it seems to me that even the Labour suggestion of some form of territorial compromise in return for real peace, does not necessarily exclude settlements. After all, if there were to be some form of territorial compromise, a line would have to be negotiated (with whatever other arrangements for security), on the West of which line the territory would be recognised internationally as part of Israel proper. In any case, Labour, certainly Mr. Rabin, is not opposed to the creation of settlements which are militarily necessary in the perspective of Israel's security forces.

**Q: What action should be taken here about such bodies as "Peace Now"?**

**A:** They say that not only are they attached to the honour and welfare of Israel but that their attitude is publicly shared by many in

Israel. That cannot be denied. Many of their members in Britain have families in Israel. Of course, whatever concessions Israel may be called upon to make, Israel must take care not to sign her own death warrant out of goodwill. But I would not wish to silence minority viewpoints at the Board or elsewhere, even if there was power to do so.

**Q: What is your view about the reality between the Orthodox and non-Orthodox communities?**

**A:** The Progressives feel the Orthodox do not accord them any or adequate recognition. The Orthodox feel that the Progressives are calling upon them to do or say that which the Orthodox in their consciences cannot do or say. Each side tends to feel that the other is unreasonable. The first need is for mutual respect, accompanied by the acknowledgement that sincerity is no one's monopoly. In that spirit public crises on particular issues may be avoided. And to that end, getting to know one another well is important. On the Board are represented all the diverse elements of the religious spectrum. I am a member of the United Synagogue. That does not and will not inhibit me from doing my duty as President under the Board's constitution. My policy has always been to live and let live without injury to conscience, I expect others to do the same.

**Q: Is Jewish youth work among your priorities?**

**A:** Yes. For far too long the service of Jewish youth has been inadequately resourced. There have been great strides in the creation and further planning of excellent Jewish schools. But the requirements of existing schools, the J.F.S. School, the Zionist Schools, the Hasmoneans and others, should not be overlooked. And there is an ever growing need for an adequately funded scheme for the recruitment and training of Jewish teachers, as well as for huge improvements in the standards and amenities for what is called "part-time" Jewish education. Jewish youth clubs and the whole range of "informal" Jewish educational facilities require in London and beyond the injection of planned resources. Youth leadership training needs to be much more advanced than hitherto. These are among the objectives which I hope in this decade will attract the organised attention of those persons and organisations who should come together to consider priorities and to encourage sufficient provision for the young, who are the community's future. I believe the Board is an invaluable forum for the examination of such issues, for alerting the community to the challenges and opportunities and for stimulating the planning and the provision.

**Q: What is your objective for the Board?**

**A:** To enhance the Board's self-esteem and make membership of it perceived to be a valued opportunity for active personal involvement in communal life, especially by those who have kept away from it or for whatever reasons have been disillusioned by it; including, in particular, younger

members of our community, the academics and writers, and the business community. The Board must also strengthen the bonds between all segments of the Jewish community, including in particular between London and the provincial centres, especially the smaller provincial centres.

**Q: Has there been an increase in antisemitism in this country?**

**A:** Yes, but there is no large organised antisemitic movement. There have been individual anti-Jewish incidents, and ugly racist literature circulates. Anti-Zionism is not the same as antisemitism, but in reality each tends to feed on the other. There are racist groups in our society which have been encouraged by the infection of racism from overseas. The collapse of Communism has indirectly promoted heightened forms of extreme nationalism and xenophobia whose ripples are seen here. There must be no complacency. Vigilance is necessary. The Board, acting within the law, is much engaged in this field. The Jews are not the only people affected by racism, so are the non-white sections of society. We all depend on the rule of law and the Parliamentary system and are ready to work with all like-minded citizens in combating racism and intolerance. The Board has urged the Government to strengthen the law against incitement to hatred and violence.

**Q: What is your opinion of the debates at the Board?**

**A:** There is always room for improvement in the best regulated assemblies. I am optimistic.

**Q: Do you continue to be concerned over conversionist efforts?**

**A:** Yes. The Board greatly welcomed the Archbishop of Canterbury's courageous refusal to become Patron of the Christian mission to Jews which was attached to the Church of England. We also welcome the clear statements by the Council of Christians and Jews on this issue. But the Archbishop's stand against targeting Jews has been publicly opposed, and there are also other groups outside that Church which seek to engage in this exercise. The most prominent is "Jews for Jesus", which appears to be well financed. We have to remain wary. We have also to be ready to expose the fallacies in their interpretation of the Jewish Bible. The Board was recently involved with others (including the Chief Rabbinate and Lubavitch) in a most useful public seminar which revealed methods used by missionaries nowadays in pursuit of their targets and examined the right responses by the Jewish community.

**Q: What is your message to the Jewish community as President of the Board?**

**A:** The Board deserves and needs the community's material and moral support. We may be a declining community in numbers but the tasks facing the community are increasingly complex and many-sided. Day in day out the Board serves the community in all facets of communal and public life. My colleagues and I, working as a team with many others at the Board and with our devoted staff (headed by the sole Chief Executive, Mr. Nagler), are entitled to say to our community: we look to you for support to enable us to serve you.

*Scribe:* The Board deserves our moral and financial support.

## The Judge of Israel

by Moshe Kahtan

It is often repeated these days that if Israel wants to be judged by the standards of the West she should behave and conduct her affairs in a manner which, curiously enough, even these self appointed righteous judges ignore when they go about their own business. Let us in this respect consider a few situations where this phenomenon demonstrates itself beyond the shadow of doubt.

When the French were trying to put down the rebellion in Algeria, there were reportedly one million casualties not to mention the cases of torture and extreme cruelty in dealing with their opponents. No one talked about what Western Standards dictated at that time. Nor was that an issue when the 1968 student riots were savagely put down by the French authorities.

When the Americans had the student riots in Kent, Ohio, in May 1970, they dealt with them in a manner that obviously predated the definition of Western Standards. Nobody at that time questioned whether the National Guard, before firing live ammunition on the crowd, shouted a warning first followed by a shot in the air and then followed by a shot at the leg from a certain angle. As to their operations abroad, the famous massacre of Mi Lai where a civilian village in Viet Nam was wiped out by using various advanced methods of barbarism, presumably benefited from an exemption from Western Standards.

Western Standards were, apparently, not applicable at the time when Britain was the occupying power in the Mandated territory of old Palestine. The British authorities then did not hesitate to turn back Jewish refugees who survived the Nazi hell and Hitler's concentration camps back to Germany or to intern them behind barbed wires in Cyprus and Africa. Nor did they find anything objectionable in carrying out hangings of members of Jewish organisations who only a short couple of years before were, although not admitted as such, effectively their comrades-in-arms in fighting the war against Nazi Germany. The Palestinian Jewish Brigade acquitted itself with honour and suffered heavy casualties in its combined effort with the allies. However, when it came to hunting them down, no distinction was made between soldier and civilian; they were all Jews and that was all that mattered!

What all these pillars of the West have in common is that none of them was fighting for the survival of their country when they committed these acts. However, they see fit to require Israel, a country not only threatened permanently by Arabs from within as well as from outside, but who is actually under attack all the time, to practise the Christian doctrine of turning the other cheek which they themselves never applied. Oh! yes, of course we must not forget the others; the Syrians and their allies in Syrian-occupied Lebanon whose speciality is kidnapping, torture and murder of Israeli war prisoners and hostages, and who are the first to demand that Israel respects the provisions of the Geneva Convention whilst at the same time show-

ing complete disregard for its provisions; then there is the PLO, head-office, subsidiaries, agencies and all who never tire from advocating, nay demanding, that Israel should comply and respect international law, yes international law, whilst they go merrily violating every conceivable aspect of law, custom, civilised and even uncivilised behaviour; the Arabs in general and the Iraqis in particular who never cease to accuse Israel of expansionist aims and who are in fact the ones who wage aggression to expand, as was the case between Egypt and Yemen, Iraq and Iran, Iraq and Kuwait, Libya and Chad, Syria and Lebanon - with a remarkable degree of success - not forgetting their collective and unrelenting efforts to realise their declared ultimate aim of obliterating Israel, and here no one can accuse them of not trying hard enough. Some judges, some international law!

Whilst fighting endlessly for her survival and that of her people, Israel has committed none of the atrocities carried out by others. If anything she treated her enemies more kindly and more humanely than they are treated by their own people and yet in our world of twisted logic, such as it is, Israel is put in the dock whilst the rewards are showered on the perpetrators of crime. One million Jews were made to leave or, more plainly, transferred out of Arab countries merely for being Jews, after years of harsh treatment.

Regardless of all this there are, unfortunately, quite a few Jews, both in Israel and the Diaspora, who still feel, by force of habit perhaps, that they have to practise an apologetical justification of their existence. Let them remember how admiring the whole world was of Israel only a few short months ago when she reluctantly bowed to the allies' pressure and refrained from reacting to the Iraqi Scud attacks during a conflict in which she was not even involved. Let them also remember how the same world of hypocrites turned on her like vultures demanding that she make one concession after another to the very people who sought and still seek her destruction. Perhaps they should also not forget that the Arabs, the PLO and Co are not only attacking Israel and Israelis: they have made Jews worldwide their target. If they are at war with Israel as they maintain then it is very hard to comprehend how they can explain a bomb on a synagogue in Istanbul or the killing of Jewish school children in European cities, not to mention their terror attacks on civilians at airports and other establishments all over the world. Furthermore, those who continue to indulge in attacking the elected government of Israel should realise that peace must be genuinely desired by individuals and not merely used as a means to obtain a reward for furthering political aims. Peace must be for Peace.

As for judging Israel, it would be well worth noting that there is someone who, unfashionable as He may seem to some in this day and age, is nevertheless constantly watching over Israel; someone who is in the process of fulfilling His promise to "gather them from the four corners of the Earth"; someone who saw to it that Israel survived many ordeals and against all odds. He alone should be and is the Judge of Israel.



## The power of compound interest

Yearly Interest percent	Years required for money to become		
	Double	1000 times	1 million times
1	70	700	1400
2	35	350	700
3	24	240	480
4	18	180	360
5	15	150	300
6	12	120	240
7	10	100	200
8	9	90	180
9	8	80	160
10	7½	75	150
12	6¼	62	124
15	5	50	100
20	4	40	80
25	3	31	62

Israel Sephardi Chief Rabbi Mordechai Eliahu has ruled that because the American dollar bears the motto "In God We Trust", the notes must be treated like holy documents, and kept in pockets when in an unclean place.

When the governor of the Bank of Israel signed the first banknote, his assistant asked him why he covered his head. "It is because this is the only cover our currency has", came the reply!●

### O GARREG RWYSTR I GARREG FILLTIR

from Stumbling Stone to Milestone

On 16 December 1991, the General Assembly of the United Nations passed a resolution which annulled its own decision some 16 years ago. The occasion was a milestone in world affairs, but the world chose to say very little about it.

Ever since November 1975 the United Nations had officially equated Zionism with Racism – a description without a definition. Israel had to live with something described by the *Daily Mail* as "the rankest hypocrisy yet perpetrated by that discredited forum".

December 1991 saw the odium wiped clean off the slate. One hundred and eleven countries voted for the annulment of the 1979 resolution. Of the 25 countries which voted against, most were Arab or Moslem, knowing nothing of democracy and paying scant regard for human rights.

Every device in the black catalogue of envy has been used to discredit and demoralise Israel.

The annulment of the Soviet Union-sponsored Resolution 3379 "has removed a shameful blot upon the name and repute of the United Nations", was President Herzog's comment. Quite an achievement for an assembly that spends a third of its existence formulating a third of its resolutions against Israel

**Injustice has no longevity,  
Mockery has no property,  
Neither has it probity,  
Don't give up.**  
(from a Welsh rhyme)

Swansea Gruffyd Thomas

Scribe: It is noteworthy that no Arab or Moslem country voted in favour of repealing that racist resolution●

## BRIDGE

### "Double" Trouble

Bridge players are allowed to communicate only through stated conventions and recognisable language. One of the generally-used terms is "double", which has various meanings in different situations.

It can be double for take-out (informatory); business double (for penalties); optional double; or lead-directing double. When a player says "double", a good partner should realise exactly how to interpret it and how to respond.

#### Informatory or take-out double:

When your partner doubles an opening of one in a suit, he is telling you that he has an opening hand with at least 13 points, with support for all suits other than the suit that has been bid, and is asking you to bid your best suit in an effort to discover the best contract between you. His double is stronger than an overcall, and he may not have a 5-card suit to overcall.

The immediate overcall by your partner in opponents suit (One Heart – Two Hearts) is a colossal take-out double and promises a minimum of 21-22 points with Ace or void in opponent's suit.

#### Take-out double of 1 No Trump:

A take-out double should represent a hand that is presumably as strong as the opening bidder's. Therefore, when he makes an immediate double of 1NT, your partner should have at least 16 points in high cards. It is often said that a double of a No Trump bid should be treated as business – for penalties. This is true, but with some qualification. If you have 5 points or less, you should take out your partner's double of 1NT into your longest suit, just like the weakness take-out of a 1NT bid by your partner.

#### When the take-out double is redoubled:

If your partner doubles opener's bid of 1 Heart and opener's partner redoubles, then your side is in for trouble. It means that all the other three players are strong while you are necessarily very weak. Realising that opener must not be allowed to play the hand at 1 Heart redoubled, which would give them game, you should bid a 5-card suit even with 3 points, and a 6-card suit with no points at all. Otherwise, pass and let your partner deal with the problem.

A funny thing happened recently at the Gardenia Club, which is a case in point. Joyce A. was playing with Rachel S. against Salim S. and Morris K. Joyce opened One Club, Salim doubled and Rachel redoubled. As Morris was weak he passed, thinking his partner now has a chance to bid himself. But not knowing what to bid, Salim, too, passed. In the end the ladies made 5 overtricks vulnerable redoubled for a score of 2130. Who was at fault? Morris could and should have taken out the redouble. But why did Salim pass?

I strongly believe that he passed thinking that One Club redoubled is not enough for game!

#### How to recognise the take-out double:

A double by your partner is meant for take-out and not for penalty if:

- 1) You did not make a bid, or doubled or redoubled.
- 2) The doubled bid is a suit bid of three or less.
- 3) The double is made at your partner's first opportunity.

A player may repeat his take-out double if partner, released from the obligation of bidding by an intervening bid, has failed to respond to his first take-out double.

A double is meant for penalties if the player who doubles has made an opening bid in No Trumps, or an opening bid of two of a suit.

#### The Optional Double

If your partner has doubled a weak pre-emptive opening bid of three or four of a suit, his message to you is: Partner, I can make opponents down on my own, but it would be more profitable if we could make game. If you are weak, or if you have their suit, pass, and let the double stand as a penalty double. But if you don't have their suit and you have 7-8 points and a 5-card suit or 5-6 points and a 6-card suit, bid your suit; we might make game. The option is yours.

Some players find the "optional double" too uncertain and prefer to bid 3NT to ask for partner's suit, and double for penalties. However, there is more merit in the optional double as it keeps the bidding to a lower level.

A 4NT overcall by your Partner of an opening pre-emptive four-bid is a **royal command** for you to take out in your longest suit.

#### Lead-directing "double"

When your partner doubles any No Trump contract, he usually does so to direct a lead.

- 1) If your partner has bid a suit and then doubles a No Trump contract, lead his suit.
- 2) If your partner has not bid, but you have bid a suit and partner doubles, lead your suit.
- 3) If neither you nor your partner has bid a suit, and you have no especially good suit of your own, lead a suit which dummy has bid but not rebid, and which declarer has not raised.

Doubling a slam contract is very risky as it gives declarer vital information. So if your partner doubles a slam he is asking you to make an unnatural lead, a lead you would not normally make. Don't open a suit bid either by you or by your partner, nor lead a trump.

If your partner's 3NT is doubled and your partner redoubles, this is an SOS message asking you to take out in your longest suit.

**Note:** Don't double for one down.

Don't double opponent to game.

Don't double 3NT unless you can double 4 Hearts and 4 Spades.

#### Don't call me "devil"

Bridge language can be confusing to non-players. At a recent bridge game watched by an Arab from Bahrain I thought opponents had overbid their hand. So, looking inadvertently in the direction of the Arab, I said "Double". Whereupon the Bahraini interjected, "Don't call me devil!"

The Arabs can't distinguish between the b and the v●

## LETTERS

From Former President Yitzhak Navon

Dear Mr. Dangoor,

Many thanks for your letter on Sepharad 92. My approach to the subject is that the commemoration of the expulsion 500 years ago is an opportunity to glorify the history and achievements of the Spanish Jews, who were there even before Spain became Christian.

During my visit to Spain three years ago I discussed the matter with the country's leaders. The king admitted that the history of the Jews is an integral part of the history of Spain. It was agreed to add to the celebrations [!] a chapter which the Spaniards call Sepharad 92. Within this context they are restoring several historical sites, opening a Jewish museum in Toledo and publishing some pamphlets.

After the centre of world Jewry had shifted from Babylon, Spain became the centre in the 10th and 11th centuries. Spanish Jewry reached tremendous peaks. There wasn't a king, whether Christian or Moslem, who did not have a Jewish courtier, doctor, treasurer, tax collector, etc. Jews belonged to the ruling elite of Spain.

What characterised this Jewry was, firstly, an integration between Judaism and humanism, religion and worldliness, Torah and science. A man could be a rabbi and at the same time be an astronomer, a mathematician, a philosopher, a chemist or a physicist. Secondly, the Spanish Jews were not extremists. They belonged to the liberal School of Hillel which believed that the religious commandments were designed to make life easier – not more difficult.

Then in the Christian pogroms of 1391 as many as a third of Spain's 1/2m Jews were killed. There were also Arab pogroms against the Jews in Spain. In fact, there isn't a single important Spanish Jew, whether a poet, writer, statesman or theologian, who was born, lived and died in the same place – everyone was constantly wandering and moving.

In 1492, the Arabs were not expelled with the Jews because Islam never posed the same sort of threat to Christianity as did Judaism. The excuse given by Ferdinand and Isabella for expelling the Jews was that as long as the Jews remained in Spain the *conversos* could not truly practise Christianity because they remained under Jewish influence.

Of course, after the Nazi Holocaust all past troubles seem small, and Sephardi feelings towards Spain cannot be comparable to those felt by German Jews towards Germany today – because of the time dimension, but also because Spain gave us an option. Alas for such an option, but it was nevertheless an option – between converting or leaving.

Jerusalem

Yitzhak Navon, M.K.

*Scribe:* It is clear that the Jews in Spain led a bitter-sweet life at the best of times. Only Jews can look back with nostalgia on such an existence, where not a single important Spanish Jew was born, lived and died in the same place. It is strange that Mr. Navon can speak of celebrations to mark the Expulsion.

## Sephardi Exhibition

I have been researching for the London Museum of Jewish Life a major exhibition, which will open in the autumn, on the rich and varied heritage of Sephardi Jews.

We are seeking old photographs of family, schools, homes, synagogues, etc. These will be copied and returned speedily to their owners. We also need objects to put in the display cases – carpets, head-dresses, children's and adults' clothes, wedding and festival clothes, kitchen utensils, work tools, jewellery, games, toys and religious items such as ketuboth, hanukioth, shabbat candles/lamps, havdalah spice containers, haggadoth, kippot, tallit, tefillim.

We are endeavouring to represent communities from Iraq and Persia, Bombay, Calcutta, Singapore, Shanghai, Australia, Aleppo, Lebanon, Egypt, Turkey, Salonika, North Africa, Gibraltar.

Please contact me either at the Museum (081-346 2288) or at my home (071-381 5675 evenings).

London

Judith Devons

## 1492 and all that

I do not find the proofs currently being offered, that Columbus was Jewish, satisfactory enough. As a writer of history, I have always been aware of the dangers of handling incomplete information. However, I am not one of those who say Columbus was definitely not Jewish, but it is very unlikely that anyone will ever be able to settle this point.

You may be interested to know that I happen to belong to an ancient Judeo-Spanish family, the Abulafias, who were most prominent in Moslem Spain during the so-called "Golden Age".

I am a professional writer of thirty years' standing, the author of over fifty books of history and many hundreds of articles in British and American magazines. I have also written two books of world history. I have written regularly for *Royalty*, a monthly magazine, for the last seven years.

I wrote, under the pseudonym Rachel Mark Clifford, *Charles and Diana: A Tenth Anniversary Tribute* which was published in 1991. Hamlyn are publishing around July a book of mine, *The Roman Empire*, and in 1993, another, called *Coins and Currency*. You might also watch out for a book of mine published in 1990 by Simon and Schuster called *Stamps! A Young Philatelist's Guide*.

Chesham

Mrs. Brenda Ralph Lewis

*Scribe:* Congratulations to Mrs. Lewis for her remarkable literary achievement.

Regarding Columbus, we agree that his Jewishness is in doubt and is likely to remain in doubt. However, we are giving ourselves the benefit of the doubt.

My wife and I have had the pleasure of reading recent editions of your publication at the home of our niece, Mrs. Sharon Ini. Mrs. Ini is also the daughter of Mr. Jack Marshall of Manchester, England, a very avid fan of *The Scribe*.

We would deeply appreciate your placing us on your mailing list.

Los Angeles

Milton Gan

## The Irish "Connection"

The frequent occurrence of Judeo-Arabic, Hebrew and Arabic names in Ireland attracted my attention and makes me believe that some Marrano groups may have settled there. These names occur too often to be a coincidence. They also do not have their equivalent in other Gaelic areas such as Scotland and Wales.

The only reference I am able to find of an Irish "community", is the reference by C. Roth in *The Marranos* which mentions the small Marrano settlement which existed in Dublin since about 1660.

A sampling of such names:

Haskell – Ezekiel, Heskell in Judeo-Arabic  
Cohan – Cohen

Leavy – Levy

Donleavy or Dunleavy – Don Levy (?)

Hennessey – Ha Nasi

Cassidy – Arabic for poem

Buchanan – Arabic – father of Hanan

Foody – *Petit nom* for Fuad in Judeo-Arabic

Dowd – Daud – Arabic for David

Towill – Tawil – Arabic for tall

Hay – Hebrew – Chay

Malone – Mal'oon – Arabic for cursed

(Maloney feminine)

Gowan – Hebrew – Gaon

O'Donohue – Adonai Hu?

Doodey – *Petit nom* for David in

Judeo-Arabic

Ward – Arabic for flowers.

The above are names of people of Irish descent I have met in Canada. The thesis I would advance is that Marranos from the Iberian Peninsula, who were brought up as Catholics, had escaped to Ireland where they reverted to their original family name as a prelude for conversion to Judaism. However, the absence of a viable Jewish leadership on the island must have led to their total absorption into the larger Irish community over a few generations.

Another example which confirms this hypothesis is a French family from Bordeaux, now living in Montreal with the name of Benzacar. The family is Catholic and was totally unaware of the origin of the name. It is only after some Moroccan Jews by the name of Benzacar appeared on the scene, were they able to accept the fact that their name is Hebrew. They had always assumed that it was "a good French name". This is obviously another case of a Marrano family reverting to its original name but remaining Catholic.

One fascinating example is that of a Moroccan Jew by the very Irish name of Ohana. The "O" is apparently of Berber origin. Does that make the Irish "O" suspect? Again, it is a uniquely Irish prefix with no equivalent in Wales or Scotland.

I came to Canada in 1947 to attend university, and lived in an area with many people of Irish and Scottish descent. I noticed the similarity between Irish and Hebrew/Arabic names.

I am prepared to give a grant to a student who has some familiarity with Judeo-Arabic culture and who is interested in researching the subject.

Station "B"

Naim S. Mahlah

Montreal 110, P.Q., Canada P.O. Box 862

Those who give up their principles for material benefits will, in the end, lose both their principles and their benefits. N.E.D.

## To Lord Jakobovits,

At the recent dinner in the presence of the Chief Rabbi of Haifa, Rabbi Eliahu Bakshi Doron, I was interested in your explanation of the Hebrew origins of the name of the city of Nice.

During my recent stay in Nice, I discussed this point with some learned friends and they thought the name was originally *Nikaia* and is derived from *Nike*, the Greek word for victory – this being the popular belief.

However, a tourist guide published in Italy refutes the Greek connection. It says *Nikaia* is the Greek version of a *Ligurian* place. The problem is to find the connection between the Ligurians and the Jews. ●

Naim E. Dangoor

## From Lord Jakobovits

My information comes from Badcker's Guide which I consulted on my first visit to Nice a couple of decades ago.

It stated quite clearly that the word was of Hebrew origin, first used by Jews who had found refuge on leaving North Africa and settling on the Riviera with the exclamation *Nitzachnu* – "we have prevailed" ●

**PEACE IS NOT ENOUGH** – Your article in January 1992 issue of *The Scribe*

You write very eloquently and confidently and this gives the impression both to you and to your readers that you are undoubtedly right in everything you say and propose. Indeed, your ideas are very intelligent but the relationship of Arabs and Jews is not subject to logic. The idea of a Middle East Federation would be a happy solution, but unhappily it is not the least bit feasible.

To understand why, we must look at the source of the Arab-Jew conflict. You must also understand that there are two quite separate relationships that Jews have with Arabs, one with Arabs living in Israel and one with Arabs living in Arab countries surrounding Israel.

The nomads who settled here during the last 200 years thought they had succeeded in stealing the Land. Dr. Ashrawi kept repeating in Washington that the Jews are *stealing* "Arab lands" and that settlements must stop. She knows the truth more than anyone and is simply trying to confuse the world, who do not understand what the dispute is really about! The truth is that the Arabs who live here are lucky we allow them to. When they misbehave they should be thrown out without any hesitation!

As for the Arabs around us, I'm sorry for them. If they did not hate us so intensely a Middle East Federation would have been a wonderful idea. America could have been a go-between to make peace between us but they have no idea at all what is going on ●

Jerusalem ● Edmund Cohen

**Scribe:** Perhaps we should say Middle East Confederation.

The wind of change is blowing in the world in general and the Middle East in particular. Israel can play a global role with the United States and Russia and a regional role with Turkey, the natural bastion of Middle East geopolitics. Israel must take advantage of these momentous opportunities. We must think big ●

N.E.D.

In the events leading to the Exodus from Egypt, Pharaoh finally relented and allowed the children of Israel to go, ordering them to leave immediately. Why then did he send the Egyptian army to chase them?

In an article on the Jews of Egypt (*Scribe* 50) Felix Benzaken explains that the Egyptian people wept at our departure and the expression of regrets was so eager that Pharaoh changed his mind, but it was too late. However, this doesn't sound very plausible.

There is a better explanation: The departing Israelites had broken into the government warehouses in Goshen and at the sea ports (as stated in your comments on the Haggadah (*Scribe* 53)) and took away everything. "They emptied Egypt". When news reached Pharaoh, he sent his cavalry to retrieve the lost treasures, but the Israelites had already crossed the Red Sea ●

London

Clemens Nathan

**Scribe:** When Alexander the Great conquered the Middle East, the Egyptians appealed to him to obtain compensation from the State of Judah. But the Jews explained that whatever was taken at the Exodus was not sufficient payment for 400 years of servitude. This was upheld by Alexander ●

## An inauspicious date

I have a story on the date April 28.

This date looks to be a very bad day for Iraqis. In 1948 I was a captain in the Iraqi Army as a physician – I had to serve a year in the Army.

April 27, 1948 – There was tremendous preparations in the Camp where I was. The mechanised troops are leaving tomorrow.

April 28 – To Jordan and camp on border of Palestine, for an onslaught on the Jewish State on May 15, 1948, as soon as the British leave. On April 28 the units moved.

Two days later my boss, Major (medical), who was of Turkish descent, spoke with me in his office.

He said, "Ibrahim, you don't know anything". I said, "Medicine, I know". He said, "Politics". I said, "I don't know". He said he was pessimistic about the Units who left to fight on the Palestinian border. I said, "You should not be pessimistic. We have a strong (Iraqi) army".

He said "Don't you know that the same Units left the same Camp on April 28, 1941 and went to fight the British at Sin al Dhiban, and you know the result". "Of course", I said. "But you should not be pessimistic. The Zionists are not British" (you understand my position – a Jew in the Army).

Now April 28, 1941. The Iraqi Army was destroyed by the end of June.

1941 – the next day happened the *Farhood*.

On April 28, 1948. The same Units of Iraqi Army were annihilated on the Israeli battlefields.

Saddam Hussein's official birthday is April 28, 1936.

On February 28, 1991 the Iraqi Army lost the battle in Kuwait.

What a coincidence April, 28 ●  
Scarsdale, N.Y. Abraham Sofair, M.D.

## The Gospels' anti-Jewish bias

By J.K. Elliott

a theology lecturer at Leeds University  
Condensed from an article in *The Times* 13.4.92

Sent in by Elias Dangoor who notes:

Here is someone who knows the truth and dares to say it!

The accounts of Jesus's trials and death in the New Testament reveal all too clearly an anti-Jewish theme. Although Jesus died by means of a distinctively Roman form of capital punishment, the Gospels emphasise that the initiative for his arrest came from the Jews. This has coloured Christianity's attitude to the Jews for almost 2000 years.

But this picture does not reflect historical reality. The Gospels were written 30 years after the event, when the church, which began as a sect within Judaism, became increasingly gentile and came into conflict with Christian Jews. These later conflicts were then read back into the accounts of Jesus's ministry and death.

The church, which was rapidly expanding its influence in the Roman empire, had another motive in doctoring its version of events. The early evangelists did not want to proclaim as their hero someone who must have died as a criminal at Roman hands. They were at pains to deflect interest in Roman involvement by emphasising that Jesus's arrest was masterminded by malevolent Jews.

But there is no excuse for adding the words "his blood be on us and on our children", which have had a disastrous effect on the Jewish people. These words are editorial; they were added to the trial in Matthew's Gospel.

The death of Jesus must be seen in the context of contemporary Roman politics jittery at messianic fundamentalism. The Gospel writers distorted the original events. Christians should separate the historical events from the church tradition that reported them. The anti-Jewish bias in the New Testament can thus be removed from the life of Jesus.

If that is done, then the church can examine its own contact with Jewry without relating to the death of its founder.

**Naim Dangoor adds:** Intelligent Christians are beginning to question the stories of the Crucifixion and the Resurrection. We have always prayed and believed that the justice of our cause will eventually "come to light". God grinds slowly but surely.

Church leaders from Paul down to our time have repeatedly emphasised that without Resurrection there is no Christianity, which would then revert to being a simplified form of Judaism ●

I find *The Scribe* to be very unique with information about the history and daily life of the Jewish people of Iraq – information that is very hard to find in other publications.

It is nice of you to illuminate this ray of light to a dimming segment of history, especially for those of us who left Iraq at an early age and are either oblivious of the past or have a distorted picture of it.

*The Scribe* also focuses its view forward to the future towards building a secure and peaceful Jewish homeland ●

Brampton, Canada Shlomo Mahlev





**Spain and the Jews**

The Sephardi Experience 1492 and After  
General Editor Professor Elie Kedourie OBE  
Thames and Hudson £28

Published to mark the quincentenary of the Sephardi exodus it offers objective accounts of these traumatic events by ten distinguished writers●

**The Sephardim**

Their Glorious Tradition from the  
Babylonian Exile to the Present Day

by Rabbi Dr. Abraham Levy  
and Lucien Gubbay

This is a glossy masterpiece on the history of Sephardim, crammed with interesting information on the Jews of Baghdad, Calcutta, Syria, North Africa, Amsterdam and England. It contains many photographs and colour reproductions.

The book casts doubt on the continuous presence of Jews in Baghdad and thus by implication in the country as a whole. At the time of the Moslem conquest, Babylonian Jewry numbered over one million. Their numbers were reduced by the Mogul invasions of the 13th and 14th centuries and by outbreaks of epidemics and floods. During these calamities most Baghdadi Jews left for other centres in Ana, Hilla, Mosul and Kurdistan. With the Ottoman conquest of Iraq, Jews flocked back to the capital.

It is interesting to note that Iraqi Jews speak the original Arabic dialect which is still spoken by non-Jews in the Mosul area.

The book is well recommended and is obtainable at £25 from the Lauderdale Synagogue and Jewish bookshops●

Mr. Giladi sent me his book *Discord in Zion* (reviewed in *Scribe* 52) and I cannot say that I enjoyed reading it. It contained a lot of inconsistencies and much anti-Israel propaganda. In my book *Jews of Arab and Islamic Countries: History, Problems and Solutions*, I did not shirk from discussing the problems of discrimination and the conflict between Ashkenazi and Sephardic Jews. However, we do not want to have a Sephardic Israel. We want to have an Israel that is strong by the unity of all its factions and ethnic groups. We want to bring the level of the Sephardic Jews up to the level of the Ashkenazi Jews both in education, political awareness and social aptitude.

Giladi could have made his book more valid if he had taken off his blindfolds and looked at the historical facts as they are●  
New York Prof. Heskell M. Haddad, MD

I was surprised at Moshe Levy's letter (in your issue of April 1992) objecting to the publication of Prof. Khabbaza's letters which I find very impressive and enlightening. Why doesn't Mr. Levy write some interesting letters himself?●

Tel Aviv Haron Ben Meir

I happen to have Mr. Giladi's book in Arabic, *Discord in Zion*. I disagree with the author on many points, but I fully agree with him as far as discrimination in Israel is concerned.

Mr. Khabbaza writes in the April issue that differences between Ashkenazi and Oriental Jews should disappear over the next few generations. Let me emphasise: We are here since 1951, but discrimination still prevails everywhere.

There is no doubt that Mr. Khabbaza decided to live anywhere except in Israel. Is that the "safe haven" he describes? Mr. Khabbaza fails to explain why he is so far from that "safe haven"...●

Ramat Gan Esther Mercado

*Scribe*: Mr. Mordechai Ben-Porat who recently visited our offices denies that Iraqi Jews are discriminated against. They suffered in the early days of *aliyah* but now have no cause for complaint. A community with great pride in their past, they enjoy a high status in Israel●

**Two Big Lies**

Goebbels, the minister of propaganda of the Third Reich, used to say "If you tell a lie, tell a big one". He did; and his followers, the neo-Nazis, are doing exactly that. Their Big Lie is the denial of the Holocaust.

Recently, the Californian-based Institute for Historical Review, the principal promoter of "Holocaust Revisionism", sent advertisements to college newspapers which emphasised that the Holocaust never occurred! Members of that Institute believe that their theory will be considered by some on the grounds of free speech and accepted by others out of ignorance. One ad ran like this: "The truth appears to be, with regard to alleged extermination of European Jews, that there was no order, no plan, no budget, no weapon..."

David Duke and Patrick Buchanan, Republican candidates, have argued that the Holocaust did not occur.

The second Big Lie is that Jews had been living for centuries in Arab countries equally and in peace and harmony. This kind of propaganda serves Arabs' purpose well. But what puzzles my mind is that prominent Sephardi Jews like Eli Eliachar and Gideon Giladi voice the same myth in their writings. When reminded of specific pogroms in Baghdad before the establishment of Israel, such as that of 1291 and 1941, they claim that these were rare and exceptional events. How many pogroms do you consider rare? For me, one is too many!

These two Big Lies are not without purpose. The purpose of the first Big Lie is to prepare the ground for a second Holocaust. And the purpose of the second Big Lie is the destruction of Israel●

Great Neck Prof. Albert Khabbaza MD  
N.Y.

*Scribe*: It is ironical that now the Jews have to "sell" the Holocaust to the world●

Land for Peace? The Arabs were in occupation up to 1967 of ALL the land they now claim. But there was no peace!●

London NW2 Joseph ben Selig

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- Muzli Mahlab, Ramat Gan, Israel
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- Norma Loya, Willowdale, Ontario
- Dr. Maurice Shellim, London NW8
- Victoria Khedoory, Tel Aviv
- Margaret Glickson, Kfar Sava, Israel●



## Picture taken in 1924 on the occasion of the visit of King Feisal I to the Jewish Community

Front row right to left – Reuben Zelouf; Salim Ishaq (uncle of Dr. Haskell Isaacs of Cambridge University); Yehuda Zelouf (father of Reuben); Hakham Sasson Khedhour, Ab bet Din; –; –; Chief Rabbi Hakham Ezra Dangoor; Mahmud Nadim al-Tabaqchali, Mutasarrif (Governor) of Baghdad; A.D.C.; King Feisal I; Safwat Pasha Alawa, Chief Chamberlain (his son Ahmed became Naim Dangoor's business partner 1939-1964); Senator Menahem Daniel; Abraham Nahom; Sion Gurji; Tahsin Qadri A.D.C.

Second row right to left – Dr. Gurji Rabi; Haguli, proprietor of the girls atelier; Eliahu al-Ani; Sasson Murad; –; –; Saleh Shlomo; –; –; Yusuf Murad; Gurji Baher; Cark; Menashi Gurji. Feisal, at that time, was still pro-Zionist. In answer to the King's question if the Jews of Iraq were Zionists, my grandfather Haham Ezra Dangoor replied: We are all Zionists; we pray three times a day for the return to Zion!

(At that time, when Zionist leader Sir Alfred Mond visited Baghdad, the Jewish community was afraid to have anything to do with him. Whereupon Mond obtained a letter of recommendation from King Feisal. When Prime Minister Abdel Mehsen Al-Saadun heard, he was furious. He asked the King not to act on sensitive matters behind the government's back)●

I have for several years been researching the early history of the Baghdad Jewish community in Manchester. A considerable number of Baghdad merchants had gone there prior to World War I and, being Turkish subjects, on the outbreak of war those who had not taken British nationality were regarded by the British authorities as enemy aliens.

Among the Home Office papers preserved at the Public Record Office are two petitions, the first in 1915 and the second in 1917, in which a number of them listing their names and addresses and occupations, ask for exemption from the Restrictions of the Enemies Aliens Act on the grounds that their interests as dealers in the exporters of Lancashire cotton goods to the markets of the world are bound up with the success of the British cause. As a result of the second petition, the Baghdad Jewish merchants were designated "natives of Mesopotamia" and ceased to be classed as enemy aliens.

I understand that, in addition to being restricted to travel within a five-mile radius of their homes, they had also been liable to internment in the Isle of Man. Had all the Baghdadian merchants been so interned, or would any of your readers know of any that were not and, if so, what were the rules that operated? Any information would be very much appreciated●

London Lydia Collins

*Scribe*: In March 1917 the British army entered Baghdad and Mesopotamia was in British occupation, hence the success of the second petition●

My brother passes me articles about Israel and the Middle East, written by Moshe Kahtan and which I find extremely informative as well as delightful to read. He brings up many points that, as Jewish Canadians, we have either not been aware of or we have unintentionally buried in our minds, mostly due to the "new facts" that have emerged in all media and which we are bombarded with for the purpose of braincrashing. Moshe Kahtan contributes a lot to bring us back on track.

I would like to thank you very much for such a publication and I would be very grateful if I could be on your mailing list in order to have first-hand reading and in order to have the chance to read your other fascinating articles about the Jewry of Babylon●

Cote St. Luc, Canada Rose Caplan

Mrs. Shasha's delightful letter from Buenos Aires depicting her much-shared enthusiasm for your publication makes the all-too-common error of assuming that the term "Wandering Jew" is an endearing one. It is based on a scurrilous legend, whose origins are to be found in the book of John, that a Jew struck and/or taunted Jesus on his way to the cross and, for this, is doomed to suffer eternal repentance – i.e. until the second coming of Jesus! ("I go and you will wait till I return"). Thus, I use the word eternal advisedly. To confuse the matter even further, Eugene Sue's 1840 *Le Juif Errant* has very little connection with the above, offensive legend●

London NW8 S.H. Bendahan

I would like to thank you and congratulate you for your tireless efforts in making *The Scribe* accessible to all Iraqi Jews over the last 20 years.

I am always glad and proud to distribute the 50 copies of every new issue whenever I get it from you.

*The Scribe* is an invaluable work that must continue linking the Iraqi Jews scattered all over the world●

Community of Anwar M. Shahin  
Sephardi Jews Sec. Treasurer  
Montreal

I am one of your readers and an admirer of your journal and I am writing to inform you of my new address.

The reason for this is that my house of 39 years was hit by a Scud missile in February and I had to move●

Tel Aviv Mrs. Doris Lavie

Thank you for printing my letter concerning my film *2000 Years of Freedom and Honor: The Cochon Jews of India* in your April issue.

However, the photograph that you published was from my other film *About the Jews of India: The Shanwar Telis or Bene Israel*. It is true that Jews of Baghdadi origin from Calcutta and Bombay and other Jewish communities in the Middle East observe the pre-wedding Mendhi ceremony which they call *Henni*. But to my knowledge no such tradition existed in Cochon●

New York Dr. Johanna Spector

## COOKERY CORNER

### Recipes of Iraq

in Hebrew

by Pascal Peress-Rubin

Published by Modan, P.O.B. 33316, Tel Aviv  
Dedicated to her father - Victor Haim Peress

The author writes cookery books, and has a regular section in the weekly *La-Isha* and the monthly *Parents and Children*. She gives radio and television talks on cookery, nourishment and home economics.

Her other books - *Recipes of North Africa*, *Recipes of Israel* and *Finger Licking Recipes*.

### Stuffed Chicken Skin

*Heshwat b'jeej*

**Ingredients** for 4-6 persons:

Skin of upper part of chicken, or whole skin.

**For the filling:**

200gms chicken meat cut small  
2 chopped tomatoes  
10 parsley stems finely cut  
1½ cups rice, well washed  
1 tablespoon tomato purée  
1 egg  
½ teaspoon ground cardamom  
or mixed spices  
4 tablespoons oil  
½ teaspoon salt  
½ teaspoon black pepper  
¼ teaspoon hot paprika

**For the sauce:**

2 tablespoons oil  
2 medium onions finely chopped  
2 chopped tomatoes  
3 tablespoons tomato purée  
¾ teaspoon salt  
½ teaspoon black pepper  
½ teaspoon hot paprika  
3-4 cups chicken stock

**Method:**

Wash clean the skin and sew one end. If using the whole skin, divide into 3-4 parts and sew around to form pockets.

Mix in a bowl the chicken pieces and the rest of the filling ingredients.

Loose-fill the skin pockets and sew to close.

**Sauce preparation:**

Golden brown the onion in a deep saucepan. Add the tomatoes and the tomato purée. Add the spices, salt, pepper and paprika. Stir well.

Add the water and bring to the boil, lower the heat and put the stuffed chicken in the pan.

Cook for 45-50 minutes. Add more water if necessary.

Serve hot●

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

Mr. J.V. Judah, London  
Mr. S.E. Sassoon, Johannesburg  
Mrs. Jackie Chernet, London  
Mrs. Rose Horowitz, Los Angeles  
Mr. Sal Mizrak, San Francisco  
Mr. Roger Saoul, London  
Mr. Harry Nathaniel, Montreal  
Anonymous, London●



The Author

*"The Iraqi cuisine is rich, varied and tasty; pleasing to the eye and praiseworthy".*

### Pickled Persian Garlic

*Thoom Ajam*

**Ingredients:**

1lb dried Persian sliced garlic  
(available in Persian shops)  
1 bottle vinegar  
2 tablespoons curry powder  
½ teaspoon preservative (to keep the pickle longer)

**Method:**

Soak garlic in deep water for at least 24 hours, to allow it to become larger, trim off the hard parts and wash thoroughly. Pour vinegar into a deep saucepan. Bring to the boil.

Add the curry powder. Stir well. Leave to cool.

Put the garlic into a clean jar. Pour the vinegar and the preservative on top. Close the jar tight.

Leave in dark and cool place.

The pickled garlic will be ready to eat in two days●

**P.S. Persian garlic does not leave a taste of garlic in the mouth●**

Readers are invited to send in their special recipes. The directions must be very clear and easy to follow.

£25 will be offered for every recipe that is successfully tried and published in *The Scribe*●

## Knesset Elections

In the current peace negotiations the material and territorial rights of Jews from Arab countries in their countries of origin are a valuable negotiating asset for Israel.

★ Jews have an uninterrupted historic presence and rights in the Middle East.

★ Peace between Jews and Arabs must be based on the exchange of populations and of their reciprocal territorial claims.

★ The peace process must be enlarged to include Kurdish rights and to bring in Turkey which can play an important role in the region's stability●

## Vote Likud

## Mother's advice on how to marry a good Jewish Iraqi boy

by Sandra Khadhouri

For years my parents nagged and nagged,  
My mother with her finger wagged,  
"If you don't marry soon, they'll all be gone!  
Why don't you meet Shlomo's son?"  
The choice for any Jewish girl,  
Is marry young or not at all.  
At Sunday lunch, my mum would plan,  
The quickest way to catch a man.

She'd say,

"Passion - romance - Ha! don't dream,  
Those feelings soon run out of steam.  
Background, money, that's the key  
And make sure he's from a good family".  
But what we really wildly resented, was  
"Be glad with the man if you're mildly contented!"

So we listened, soaked it in,  
And wondered if we'd ever win,  
Endless weddings, Jewish do's,  
Found us chatting in the loos.  
We couldn't find the perfect catch,  
From this gangly Jewish batch.  
And though my parents were so eager  
The choice in London was so meagre  
They thought it wise to look abroad  
So round the world us girls did tour  
Geneva, Israel, New York too  
We looked for an Iraqi Jew,  
And though we really looked around,  
To find a guy with the right background,  
He was nowhere to be found!

So what's the problem? Why the fuss?  
There's nothing really wrong with us.  
But what I say is "Guys, don't bother  
If all you want is another mother.  
We can't cook cubba, chicken and rice  
But what we offer is very nice:  
We're smart and pretty, earn our keep,  
Now we've learnt that life's not cheap.  
And as I said to Mum, "Don't worry,  
We're really not in such a hurry,  
We've got careers and lives to build  
We don't need men to be fulfilled.  
Marriage may just be in store  
When we've lived a little more".

My parents won't now matchmake me  
They've promised that they'll wait and see  
But every day they always shout  
"We'll kill you if you marry out!"●

London, SW15

*Scribe:* Listen to your parents. Time is not on your side!●

In the land of Nod a girl is married at 20 to a man of 50 (in round figures) who is then at the peak of his career and his economic situation. When she reaches 50, and he is gone, she remarries a young man of 20, who enjoys the benefit of her maturity and her inherited wealth, and who looks after her in her old age. And so it goes on.

As the differences between the sexes narrow, perhaps this could be a pattern for the future!●

## Melba Toast

Toast medium-sliced bread in the grill or toaster. Trim off all the edges and split lengthwise in two, using a blunt knife. Place in a slow oven until light brown. The toast will curl if the oven is too hot.

Dried in this way, bread keeps longer and is the equivalent of *khubz ergag* which we used to have in Baghdad, and which is still produced in Israel by oriental *tannour* bakeries●