

KULANU

"all of us"



Helping Lost Jewish Communities

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"We Are Now in Great Distress"



Asmare Teshome Adem, a 10 year old Jewish boy in Addis Ababa who weighs 26 lbs.

A "Powerful and Enlightening" Book

By Libby K. White

*(Reprinted from the Association of Jewish Libraries
Newsletter, September/October 1998.)*

**Primack, Karen, ed. *Jews in Places You
Never Thought Of* Ktav Publishing House in
association with Kulanu, 1998. 305 p. \$29.50
(ISBN: 0-8812-5608-0).**

This title details the activities of Kulanu ("all of us" in Hebrew), an international non-profit outreach organization to groups that claim Jewish ancestry or wish to join the Jewish people. Kulanu and its Israeli counterpart, Amishav, engage in research on "lost" or aspiring Jewish communities, and link these communities to the larger Jewish world through contact visits and the dispatch of teachers, clergy, prayerbooks and other religious articles. Occasionally they facilitate conversion and relocation to Israel. Kulanu's story is told in essays on the historical backgrounds of the various communities, accounts of visitors' experiences, and statements by the groups' leaders. The following communities with claim to Jewish roots

(Continued on page 9)

My Dear Friend,

My name is Gedion Engdaw Alemea. **I am writing to you as a fellow Jew to inform you of the problems of my people.** We are Beta Israel, that is Ethiopian Jews. We are 2112 families (about 7,000 people) in Addis Ababa. **We are now in great distress. We have been driven from our villages by our neighbors.** They are afraid we have evil eye (they call us insulting name of Buda) and tell us to leave for Israel. All families have different stories but all are similar. (Like) many people we had our house burned by the Christian Others. Our ox and cattle were killed by local people. **Some of us have been beaten and shot with guns or hand grenade bombs in our houses.** Mostly our families have gone to Israel so we are weakest in our villages. **Mostly we run away in the middle of the night with nothing to sustain our families.** We run to Addis Ababa - that is the capital of Ethiopia - for there is no other place for us and we need help from Israel Embassy to go to our family in Jerusalem.

We keep Shabbat and we don't eat forbidden foods. We have many people sick with no medical clinic and no money for private clinic and many are close to dying. Our children are hungry and we cry in the night because we are far from our families in Jerusalem and we don't know how our future will be.

Our children have no school and we have no chance to get job or place to grow crops to feed our family. **But we need you to help our situation because you are Jewish like us.**

We are in a big problem in Addis Ababa. There is no one helper for us. **The Israel Embassy does not even let us to get in even to say our case. Our families in Israel are very angry but they are weak people and do not get the ear of the Powerful Ones of the government. The Joint Organization - that is JDC - closed their clinic to us and all Jews. They tell us "go away - we will never reopen - we don't care what happens even if you die."** The NACOEJ Organization (North American Conference on Ethiopian Jewry) has also left us but we hope they might come back because they said maybe will help us. In this time we need you to help. We have not any other helper. We need you to ask Israel to bring us quickly to be with our families. Even you can write for Prime Minister Netanyahu. Please push the Joint Organization and NACOEJ Organization to help. **We are very poor and many sick and some dying. Already the cemetery is almost full from hundreds of Jews who died waiting to leave for Israel. Ask Israel and especially the Joint Organization why this happened.**

Call Mr. Michael Schneider at the Joint Organization and tell them to help our people. Ask him why his staff told us they do not mind even if we die. Why Mr. Michael does not want to help the Jewish People in Africa? Why is nobody checking to see if this Joint Organization does what little they are said to be responsible for?

Call NACOEJ Organization and tell Mrs. Barbara (Ribakove Gordon) to come back before we die and our children die.

Please help us in any way you can. **We are Jewish People and will never disgrace you.** Even you can come to Ethiopia and visit our situation. We need help. **Even to pay this postage we must give up our meal.**

Yours Faithfully,

Gedion Engdaw Alemea

MORE ON THE ETHIOPIAN SITUATION ON PAGES 4 - 6

KULANU BRIEFS

Next Kulanu Meeting

The next Kulanu meeting will be a special event focusing on Ethiopia (see pages 4-6). Speakers will include Andy Goldman of the North American Conference on Ethiopian Jewry, Avi Granot, former Israeli Ambassador to Ethiopia, and Samuel Tadessi, an Ethiopian Jew who lives in the Washington area. The meeting, co-sponsored by Kulanu, the Washington Association for Ethiopian Jews, and Ohr Kodesh Congregation, will take place on December 6 at 1 pm at Ohr Kodesh, East-West Highway and Freyman Dr. in Chevy Chase, MD (301-589-3880).

Is This Newsletter Your Last?

Is your subscription to the Kulanu newsletter up for renewal? It is, if more than one year has elapsed since you last made a contribution to Kulanu. One simple way to tell is to look at your mailing label, which indicates the month and year of your last donation. **If there is NO date next to your name, your subscription has expired and this will be your last issue.** (Readers in Africa, Peru and India receive free subscriptions.) To continue receiving your newsletter, become a Supporter of Kulanu for a minimum donation of \$25; this status includes a free one-year subscription. (A subscription alone costs \$18.) See form on page 11.

A "Phenomenal" Reaction!

Double good news about Kulanu's recording of the music of the Abayudaya Jews of Uganda, "Shalom Everybody Everywhere!" Oasis Duplicating Company featured the Abayudaya rendition of "Sh'ma Yisrael" as the first selection in its two-disk World Music sampler, which was distributed to over 100 radio stations across the country.

One station, WHUS in Storrs, Connecticut, has a weekly program about "connecting cultures," and its producer, Richard Segan, reports that the reaction to "Sh'ma Yisrael" was "phenomenal"!

Are you still wondering what this year's ideal Chanukah gift would be? (See order form on page 12 of this newsletter.)

Kulanu Chapters Up North?

Kulanu activist Barbara Taverna is seeking to start a Kulanu chapter (or chapters) covering Toronto, Hamilton, Buffalo, Rochester and Syracuse. Interested people are invited to contact her at 9626 Ridge Road West, Brockport, NY 14420, btaverna@aol.com.

Mazel Tov to Gershom!

Mazel Tov to Gershom Sizomu, who has just received his BA degree in Education from the Islamic University in Uganda. Gershom's college education was made possible through tuition grants from Kulanu's Lorna Margolis Abayudaya Orphans Education Fund. Gershom's two main goals now are to attend rabbinical school and to open a secondary school for Abayudaya students. Gershom frequently leads Shabbat services and has served as an Abayudaya religious leader for several years.

Web News

Web users will want to check out Rufina Bernardetti Silva

Mausenbaum's website regularly. The site, at www.lusoamerican.com/saudades/, is constantly updated to contain interesting features on the Portuguese diaspora.

The poetry and prose of the Spanish Jew Yehudah ha-Levi is featured at www.angelfire.com/ct/halevi/index.html.

Kulanu's web site had over 15,000 "hits" in the last two years. There are always new articles. Have you checked it lately? We have a new server with a shortened address: <http://www.ubalt.edu/kulanu> If you encounter difficulties accessing this page, use: <http://www.ubalt.edu/kulanu/index0.html>. If you continue to encounter any problems, please report in full detail to: kulanu@ubmail.ubalt.edu.

Kulanu's list-serve coordinator, David Turetsky, reports that there are over 200 subscribers. To subscribe to the list, contact Dave at dturetsky@ubmail.ubalt.edu.

Kulanu has also added a new chat group, Kulanu Platikar (Ladino for "converse"), in addition to our regular listserve. The new Internet list accommodates posts of a more free-ranging, diverse character, of interest to the broader Jewish community, while the listserve is restricted to topics directly related to Kulanu's focus of outreach to dispersed Jewish communities. Recent chat group topics have related to the Vatican, the status of Jerusalem, and historical contributions by the distinguished scholar, Dr Bryan Dobbs, a Kulanu supporter. To subscribe to Kulanu Platikar, send a post to kulanu@ubmail.ubalt.edu requesting addition as a subscriber.

Ana Kurland reports that her new Anusim list already has "103 subscribers from all over, including Mexico and Mexican-Americans." To subscribe to this list, go to: <http://www.onelist.com/subscribe.cgi?listname=anusim>

Helio Daniel Cordeiro's Jewish Brazilian magazine, *Judaismo & Cultura*, Number 14, can be found at www.judaismoecultura.com.br.

Israel Benoliel spent most of his early adult life in Portugal and lived there as a Portuguese citizen throughout the war. We know very little about Portugal and its Jewish relationships in modern times and to fill that gap Benoliel has written a 40-page document (to be expanded in the future) for Kulanu that is listed on our web page. The document is divided into three parts: (A) Portugal and the Jews, (B) A Portuguese consul sacrifices his career to help the European Jews, and (C) A rescue operation through Portugal during the World War II that saved 100,000 Jews.

The "Jews of Cuba" web site has been enlarged and features an excellent collection of photos. Their new address is <http://jewishcuba.org>.

For a World Synagogue Directory (great for travelers!) visit <http://WWW.SYNAGOGUES.COM>.

Savannah Jews Featured

The history of the Jewish community in Savannah has been documented in a book entitled *Third To None* by Rabbi Saul Jacob Rubin. You can get a copy by writing Congregation Mickve Israel, 20 Gordon Street East, Savannah, GA 31401. And Elderhostel is featuring a series of courses on Jewish Savannah next January through March in that historic and beautiful city. Write Elderhostel at 75 Federal Street, Boston, MA 02110.

Todah Rabah!

Todah rabah to **Rita and Sherm Shapiro** for donating a carton of Judaica books to the Lemba Jews of South Africa.

(Continued on page 3)

KULANU BRIEFS

(Continued from page 2)

The books will be treasured.

Todah rabah and *mazel tov* to **Jonina Duker and Alan Lichtman**. They made a contribution to the Lorna Margolis Abayudaya Orphans Education Fund in honor of the third birthday and first haircut (*upsheren*) of their son **Jared Duker Lichtman**.

Todah rabah to the **Abraham Fuchsberg Family Foundation** for its generous contribution to the Lorna Margolis Abayudaya Orphans Education Fund.

Todah rabah to **Bob and Jeri Lande** for their extremely generous contribution to assist in the religious activities of the Inca Jews of Peru and the Lemba Jews of South Africa.

Todah rabah to **Gene Herman**, who, as chair of Tifereth Israel Congregation's Social Action Committee, conceived of the idea to include Kulanu as one of the congregation's social action projects.

Book Is Noted Favorably

Kulanu's new book, *Jews in Places You Never Thought Of*, edited by Karen Primack, continues to receive enthusiastic public notices. In addition to the review by the Association of Jewish Libraries on page 1, brief but favorable mention was included in the *Midwest Book Review* in August, in its section called "The Judaic Studies Shelf." And August's *Jewish World News* refers to the work as "a fascinating book... This is great reading." (Please let the Kulanu office know if you see other reviews of the book.) Another great Chanukah gift idea!

African Hebrew Israelites Conference

Dr. Muse Tegegne will convene a conference in Jerusalem on January 9-17, 1999, on the subject "Egbo-Orits-Tutsi: Crisis of Identity — The African Hebrew Israelites." For information contact him at <info@guihon.org>.

Publications News

"Our Year Among Bombay's Bene Israel," an article by Sara Winkelman with Hyim Shafner, appears in the spring-summer 1998 *Yeshiva University Review*. As newlyweds working for the American Jewish Joint Distribution Committee, the authors, an educator and a rabbi, write of this exceptional opportunity to observe the Bene Israel's "extraordinary faith and their fascinating (though slightly different) Jewish traditions."

Those wanting to learn more about the Sephardi Jews and their culture will be interested in the book *Sephardi and Middle Eastern Jewries, History & Culture in the Modern Era*, edited by Harvey E. Goldberg, and published by Indiana University Press and The Jewish Theological Seminary of America in 1996. It contains a series of articles based on the "Sephardi and Middle Eastern Jewry in Modern Times" conference held in 1991 in Israel.

Billed as the only book about Sudan Jews, *Jacob's Children in the Land of the Mahdi*, by Eli S. Malka, has been published by Syracuse Univ. Press. It is available on the web from Amazon and Barnes and Noble, as well as by sending \$29.95 plus postage to: Syracuse Univ. Press, 1600 Jamesville Ave., Syracuse, NY 13244. Israelis and Europeans may order from University Press Group Ltd., 2 Henriette St., Covent Garden, London, UK.

Indian and Chinese Cooking from the Himalayan Rim, by Copeland Marks, is not a Jewish cook book, but it does include a section on "the Jewish way with pickles and chutneys" as well as recipes of "The Mizos — Lost Tribe of Manasseh." The book was published by Donald I. Fine Books, NY, in 1996. To purchase, contact the author at 57 Montague St., Brooklyn, NY 11201, (718) 855-2742.

A Journey to Jewish India

There is still time to register for ORT's tour of Jewish India, which will take place Jan. 20-Feb. 5, 1999. Covering Bombay, Ahmedabad, Pune, Konkan, Cochin, Jaipur, Agra and Delhi, the trip will be led by experts on Jewish practice and culture in India, Dr. Kenneth and Joyce Robbins. The cost is \$3650 plus international and intra-India airfare. For information, call International Ventures & Travel at 800-338-2624 or 212-557-5886.

A Bene Israel Chanukah

If you long for Indian Jewish culture but can't go to India, you may be interested in the Chanukah celebration of the Bene Israel community in New York. The occasion, to be marked with singing and dining, will take place at The Village Temple on December 20, 4:30-9 pm. Advance reservations and payment are due by December 10. For information call 718-897-8718 or 212-873-4261.

Speakers Spread the Word

Romiel Daniel spoke and sang Bene Israel liturgical music at a special gala event at the Jewish Community Center of Northern Virginia celebrating India's 50th anniversary and the five years of India-Israel relations.

Lionel Okun spoke about Kulanu's activities at the Jewish Community Center of Long Beach, CA. He was so popular, he has been scheduled to be part of the Center's speaker series next spring!

Jack Zeller spoke at the American Jewish Committee's International Associates' October meeting on "Jews in Places You Never Thought Of."

Stan Klein spoke on "Jews in Places You Never Thought Of" at the Bethesda Jewish Congregation twice in September.

Joe Hantman gave a sermonette on "Jews in Places You Never Thought Of" at the Arlington-Fairfax Jewish Congregation in July.

Judy Frankel Sings

Judy Frankel, renowned lecturer and singer of Sephardi music has come out with a new recording, *Tresoros Sephardis*, which is a compilation of 12 previously recorded songs in Judeo-Espanol with liner notes in Spanish. This and her other three recordings (*Silver and Gold*, *Sephardic Songs of Love and Hope*, *Stairway of Gold*), can be ordered by sending a check for \$15 for each CD or \$10 for each cassette (plus \$2 shipping in US, \$5 outside US) to: Judy Frankel, PO Box 470515, San Francisco, CA 94147.

A Film on Brazil's Marranos

Jeremy Siefer and Sho Far Productions are making a film, entitled *Revival in the Backlands*, to document the surviving presence of Marrano descendants in Brazil and to "chronicle the astonishing contemporary resurgence of Brazil's Marrano communities, as formerly secret enclaves strive to embrace their Jewish roots after centuries in isolation and exile." Funding from foundations, organizations and individuals is being sought. For information contact Siefer at 1501 Madison Street, #400, Oakland, CA 94612.

"We Are Now in Great Distress"

A Great Mitzvah

By Mordechai Eliahu

It is a great mitzvah to educate and expedite the members of the community who are waiting for their aliyah from Ethiopia.

The holy language (Hebrew), the principles of the Torah of Israel, the eve of the Sefer that is approaching, holidays and festivals, the observance of the Sabbath – all these, and more, constitute important preparation in anticipation of their return in complete penance to the Nation of Israel in the Land of Israel.

This reply of mine relates to the whole community that is waiting in Addis Ababa, and in as much as possible to those in their villages.

May it be the will of God that you are counted among those who act on behalf of the total ingathering of the exiles from the four corners of the earth to our country. (The author is *Richon Lezion Chief Rabbi of Israel and president of the Supreme Rabbinical Court*. These comments are from a letter of March 22, 1998.)

Just Who Are the Falash Mura?

By Rabbi Menachem Waldman

The Falash Mura are a separate, distinguished group among the Ethiopian population. The gentiles look on them as the Jews' descendants and they carry all the Jews' dishonorable names. The gentiles say to them, "This is not your land, go along with all the Jews to Israel, your homeland."

All of the Falash Mura who have come to Israel thus far have gone through the process of returning to Judaism in accordance with the requirements of the chief rabbinate. In Israel, the vast majority remain observant Jews and virtually all of the children are in the religious school system.

Many of the Falash Mura in Ethiopia have already returned to Judaism on their own, to the extent they are able. I've seen this phenomenon in my own eyes. I'm sure the majority would undoubtedly return to the full practice of Orthodox Judaism, including ritual return through immersion in a *mikveh*, if they were able.

Unfortunately, the assistance programs which enabled more than 7000 Falash Mura to return to Judaism in Ethiopia have been discontinued. The Joint Distribution Committee has completely terminated its programs in Addis Ababa despite the fact that more than 8000 members of the Beta Israel community fled there because of pressure

from their non-Jewish neighbors.

If any other community in the world manifested the same desire to return to Judaism as do the Falash Mura, it would be a cause for communal rejoicing. Only in Ethiopia have these people been abandoned both by the major Diaspora Jewish relief organization and by the State of Israel.

History will not judge us kindly if we reject their pleas.

(The author, a resident of Haifa, Israel, is a member of the Chief Rabbinate Committee on Ethiopian Jews. This piece is excerpted from a letter published in the Queens Jewish Week of August 21.)

South Wing to Zion is a Jerusalem-based nonprofit organization founded in 1991 to ensure the safety and survival of Ethiopian Jews still in Ethiopia and to advocate for their immigration to Israel. It offers recent Ethiopian immigrants legal and practical assistance in navigating the Israeli bureaucracy and accessing benefits such as housing, social security and education. Its full-time director is Avraham Neguise, a professional social worker who was born in Gondar, Ethiopia, in 1958. He received a BA in 1990 and an MSW in 1998 from the School for Social Work at Hebrew University in Jerusalem. Tax-deductible contributions to South Wing to Zion may be made through the New Israel Fund. Please make checks payable to NIF but earmarked for South Wing to Zion, and send to: Friends of South Wing to Zion, PO Box 580 Gracie Station, New York, NY 10028. For information contact Lisa Schachner, tel/fax (212) 794-1904.

A Prayer for Salvation

By Rabbi David Shloush

Your friends in the Holy Land are working on your behalf and appealing to the Jewish aid organizations in Israel and throughout the world, in particular the Joint, to constantly assist the Jews of Ethiopia. To the North American Conference on Ethiopian Jewry, that they continue to support spiritually and practically those who long for Zion and Jerusalem with all their hearts – that they should not be discouraged.

May it be the will of the gatherer of the oppressed of His people Israel from the four corners of the earth, that He bring you to Israel with song and the joy of the world on your heads. Amen.

(The writer is Chief Rabbi of Netanya and

Chairman of the Chief Rabbinate of Israel's Council for the Ingathering of the Ethiopian Olim. These comments come from a letter to the Ethiopian diaspora dated September 14, 1998.)

"Strengthen Yourselves in the Way of the Lord"

By Kes Hadna Rephael

Unto you, our brethren and of our flesh, that have gotten from the villages to Gondar and Addis Ababa, we send our blessings from the Holy Land.

Our brethren, strengthen yourselves in the way of the Lord – in the way of the Torah and commandments. Cleave to the God of Israel that he will open for you the gates to return to the land of our fathers – the land of Israel.

I call upon the Jewish Agency, the Joint (JDC) and the North American Conference for Ethiopian Jewry to assist you with medical and social aid and the maintenance of a school for your children and Jewish education for you and the members of your family in order that you may properly fulfill the duties of our religion. With the help of God the Lord of Israel who gathers the oppressed of Israel, we will be privileged to see you returning to Zion in the near future, loyal to God and the Torah of Israel.

(The writer, the High Priest of the Jews of Ethiopia, wrote these comments in a letter to the Jews in Ethiopia on October 4, 1998.)

For more on the status of Ethiopian Jews, for photos from Addis Ababa, and for the opportunity to do something for Ethiopian Jews, go to the NACOEJ web site: <http://www.circus.org/nacoej.htm>. Additional information may be found on the Kulanu web site: www.ubalt.edu/kulanu or www.ubalt.edu/kulanu/index0.html.

Alleviate the Acute Suffering!

By Rabbi Jerome M. Epstein

I have been greatly concerned by recent newspaper reports that NACOEJ and

"We Are Now in Great Distress"

the JDC are discontinuing their respective programs in Ethiopia. I believe that the resumption of these programs is essential to alleviating the acute suffering of the approximately 3,000 Beta Israel who have immigrated to Addis Ababa and the 5,000 Beta Israel currently residing in Gondar.

It is extremely disconcerting that once again people are questioning whether these refugees should be considered part of the Jewish people. We understand that the community in Addis Ababa, on its own, has established regular prayer services which thousands attend. The observance of Shabbat and the Jewish holidays is a part of their lives.... I further understand that the community in Gondar, with the help of the community in Addis Ababa, has already instituted regular prayer services and is struggling to find the resources to provide programs of religious education.

In 1996, The United Synagogue of Conservative Judaism passed a resolution (that stated in part): "We believe that when a lapsed individual or community of clear Jewish ancestry returns to, or undertakes the practice of Judaism and declares the intention to continue to live and raise children as Jews, this suffices to recognize the person or community as Jewish without the need of further ritual."

There should be no significant question as to their religious authenticity. Whether Israel deems them eligible for aliyah under the Law of Return should be irrelevant to an American Jewish relief organization providing humanitarian relief in the Diaspora.

The JDC and NACOEJ commenced a tremendously important mitzvah by providing vital assistance to the Beta Israel community. Our tradition teaches us that one who "begins a mitzvah is required to complete it." (The author is chief executive officer of the United Synagogue of Conservative Judaism.)

How Many Needless Deaths?

By Solomon Ezra

In many ways, the controversy surrounding the Falas Mura seems to be both absurd and pointless. If any other ethnic group were seeking to return to its Jewish roots, it would be celebrated as a miracle of Jewish continuity and rebirth. It is absurd that a secular organization like the Joint is

On October 25, the Board of the North American Conference on Ethiopian Jewry voted to keep the compound open. It now provides schooling for 2000 students (the school lunch program alone costs \$70,000 per year), sees thousands attending Shabbat services, and continues an employment program for adults. Funds are sorely needed to continue this vital effort. Send tax-deductible contributions to "NACOEJ" at 132 Nassau Street, 4th Floor, New York, NY 10038.

imposing on these hapless refugees higher standards for reaffiliation with the Jewish people than those imposed by Israel's Chief Rabbinate. Moreover, it is also pointless. Ultimately, almost all of these courageous Jews will in fact wind up in Israel. Children will not abandon their parents; brothers will not desert their sisters. Israeli Ethiopians will persist in efforts to bring their families; whether it takes two years or ten years, we will outlast any contrary governmental policy.

Thus, only two matters are open to serious debate. First, how many unnecessary deaths will occur and how much needless suffering will be borne until the last Ethiopian Jews finally arrive in Israel? Second, will they arrive as sick, malnourished, poorly educated refugees, or will American Jews, through the Joint, once again, meet their obligation to help kindred in distress?

The jury is still out.

(The author is the first Ethiopian Jew to serve as an officer in the Israeli Air Force. This piece is excerpted from a letter that appeared in the New York Jewish Week on October 8.)

Outgrowing the Cemetery

By Andy Goldman

October 19, 1998. The afternoon was awful. On Sunday two people died and on Monday morning another died. That made five deaths in a week. Since 1990 the Adenite (Jews from Yemen) community, of whom only four remain in Ethiopia, had allowed the Ethiopian Jews to bury their dead in the Jewish cemetery

in Addis Ababa.... The community was forced to approach the head of the Adenite Community Salamon Shalome each time that a person died. For the past six or seven months Salamon Shalome had been very cooperative. Quickly and without problems, scribbling out the notes and stamping them with the official seal. But as the community's condition has rapidly deteriorated from lack of food and medical care, the number of deaths has progressively increased. In the beginning of the week two people died and Salamon Shalome gave the community the notes they needed. Then on Sunday morning another person died, Salamon Shalome gave a note as he always had. But then another died in the afternoon on Sunday and another on Monday morning.

When the community went to Salamon Shalome, he said, "Enough. The cemetery is big enough for around a hundred people. Already three times that many people have been buried there. The Jewish world needs to provide this community with medical care because we do not have place to bury the eight thousand people who are going to die." Salamon Shalome continued on to say that to put pressure on the American and Israeli Jewish community, he was not going to let anyone be buried in the cemetery until the community was being provided with medicine. After hours of discussions and several international calls, Salamon Shalome agreed to allow the two dead to be buried. "But this," he said, "is the last time until the community gets medical treatment."

I don't know what to do. More people are going to die this week. (This selection comes from the daily journal of Goldman, a NACOEJ official.)

WHAT CAN WE DO? SEE PAGE 6 ➔

A Call to Action on Ethiopia!

What can WE do?

- (1) Use any contacts you have to encourage the government of Israel to rescue this community, and provide aid until the community can be rescued.
- (2) Call your local UJA Federation AND call the national Federation (212-284-6500), demanding an explanation.
- (3) Call the Joint Distribution Committee's vice president, Michael Schneider (212-687-6200), and tell him to return the Joint to administer humanitarian aid in Ethiopia.
- (4) Call the Israeli Embassy (202-364-5500) and demand an explanation.
- (5) Send (or present in person) this letter to your synagogue president or rabbi, urging action:

Dear Congregational Rabbi or President:

We are writing to inform you of the perilous situation of our Jewish brothers and sisters in Ethiopia.

New threats endanger those who remain of this proud community. Some 2500 Jews from the remote Quara region have been forced to leave their homes by their Christian neighbors, who covet their lands. These Jews now live as homeless refugees in the city of Gondar, where they await food, medical care, rescue and resettlement in Israel. Their terrible circumstances and the lack of assistance from world Jewry have been documented in the *Jerusalem Report* (June 22) and the *Forward* (August 14 and 21 and September 11). A second group of 7500 Jews from villages around Gondar has migrated to Addis Ababa, the capital, to join their relatives (often children or parents) in Israel. Many of these refugees are members of the Falash Mura, Jews who in the last 50 years dropped ritual and prayer in a vain attempt to blend in with their Christian neighbors. Thousands of Falash Mura recently immigrated to Israel after a formal "return" to Judaism under the auspices of the Israeli Chief Rabbinate. The remaining Jews have been left behind only because they had arrived in Addis after 1991.

The North American Conference on Ethiopian Jewry (NACOEJ) was forced to close a compound in Addis Ababa as part of its agreement with the Israeli government that brought the last 3000 Ethiopian Jews to Israel, but it reopened the compound on October 25. The compound, previously supported by the Joint Distribution Committee, served for many years to sustain the Jews awaiting *aliyah*.

We urgently need the voices of American Jewry to be raised to the Government of Israel, the UJA Federations, and the Joint Distribution Committee to permit the reopening of the Addis Ababa compound to these recent refugees and the immediate dispatch of food and medical personnel to Gondar City.

If you would like copies of the articles in the *Jerusalem Report* or *Forward*, or Ageru Kassa's 41-page compilation of eyewitness reports, please contact Jack and Diane Zeller at (301) 681-5679 or jdzeller@umich.edu. Also, call if you would like to meet Avraham Neguise, director of South Wing to Zion, an Israel-based organization instrumental in helping Jews in Ethiopia emigrate to Israel, who visits the US on a regular basis.

We hope you will find an opportunity to discuss this urgent situation in Ethiopia with your congregants. Thank you for assisting with this mission of *Pikuach Nefesh*.

Sincerely,

Eddie Eitches, President

Jack Zeller, Vice President

Washington Association for Ethiopian Jews



Some of the 250 Falash Mura from burned villages.

BACK TO JUDAISM:

“I Come from Here and I Am Returning Here”

By Felipe Natal

Translated by Regina Igel

My interest in converting into a Jew and joining the People of Israel started seven years ago. I recall that between the years 1990 and 1991, as a result of some happening that I cannot explain myself from the viewpoint of a rational mind, I started to search for God in order to find out where I came from; and I did it by reading the Bible, by chance from the back to the front, as Hebrew books are read.

What is usually called the New Testament didn't make any impression on me, but when I came to the Torah, it provoked a huge impact on me. Suddenly I associated that deep and persistent emotion already experienced with my recent discovery that my family name, NATAL, is of Sephardic Jewish origin. I FELT JEWISH RIGHT THEN. I felt it even more when, reading the Torah, I found in Solomon and in some of the Psalms some passages that were in my mind for a long period of time. The first thing I said to myself was “I come from here and I am returning here.”

I went to the Embassy of Israel, since my first feeling was that I had to go and live in Eretz Israel, but since I had no papers and the Jewish chain had been broken in my father's side some generations ago, I was not able to go. It was suggested that I should look into converting and so I began the journey into a long, difficult but at the same time splendid route, called Judaism. Due to some of life's coincidences, here in Lima, Peru, I met a man who introduced me to the Conservative rabbi of Lima, who gave me permission to attend his synagogue, and so I did for two years. After that I went to live in Trujillo, Peru, and again along another life's surprises, I met some people who, although not Jewish, observed Judaism and had an Orthodox rabbi living with them. I attended some of his lectures, and since I am a lawyer, I suggested that they make the synagogue official, which was done, and today it is the B'nei Avraham Synagogue. After that I was able to find a good job here in Lima in a law office, where one of the partners is Jewish. I met a young lady who is now my wife and to my luck, on the day of our wedding, her oldest brother told me that they descended from Sephardic “vasco” Jews [from Northern Spain]. This revelation was my best wedding gift.

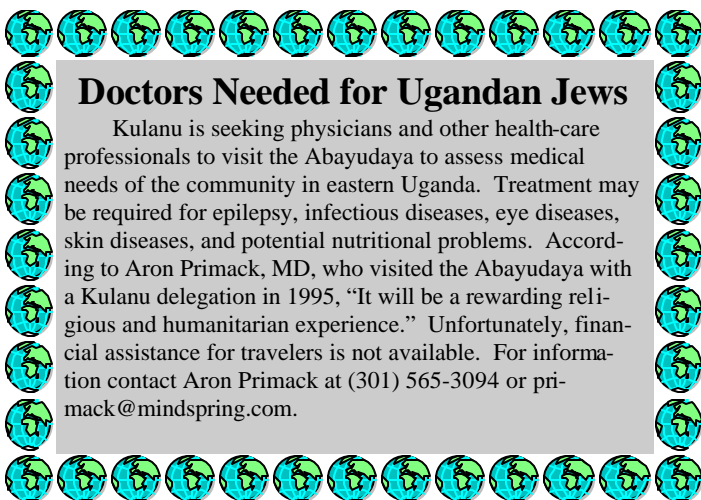
In spite of the good things that were happening to me, my heart was broken because I was not allowed to attend the synagogue because I married a non-Jewish person. The pain was unbearable. I felt like a fish in the desert (out of his place). But my faith in an Only God didn't diminish; on the contrary, it increased. Having a good job, I was able to buy and read the most I could about Judaism, and at the same time I was making friends with Jewish people here who have helped me a lot in this process. But the prohibitions to be able to participate in the rituals and festivities were still standing, and with that, my inner hurt was becoming greater.

During the period of time my Jewish memories that were already rooted in me helped me to find out many things of my Jewish past: I remembered that my father and my grandfather would never step into a church, and I believe that not even they knew why they rejected anything that had to do with Christianity. Myself, I had little faith in Jesus or in the Church, I hated the prayers, but I was afraid to express these ideas in the society that surrounded me. But still I didn't discover my identity. I found out that my great-grandfather had been deported from Spain or Puerto Rico last century, that he was prohibited from writing the books he was writing, that he was a free thinker and a journalist. I also found out that there was a person named NATAL who had died during the Inquisition, that my grandfather had among his best friends many Jews, that my father had married my mother in the home of an uncle of mine whose name was Asher Friedman, a German Jew, and more items similar to these. All of this led me to read Isaiah, who said that God said that the Jews should spread all over the world, but that they would be forced to idolize other gods such as the stone and the wood until they are released from slavery. My story fitted perfectly into this prophesy.

Then, about a year ago, a friend of mine from the times of B'nei Avraham from Trujillo came to visit me and brought me a magazine with the name of KULANU, in which I read a story about the Incas who practiced Judaism. When I saw the community that I had helped to be legally organized, that made me jump with joy. And less than a year ago I met a man who is a contributor to this magazine and asked me to write to the people there telling them of my situation and asking them if they could help me in my conversion. I wrote to Robert Lande, who very kindly directed me to contact Rabbi Jacques Cukierkorn. Right now my wife and I are reaching the final stage of the process of conversion and I want to thank Robert Lande and KULANU, and mainly Jacques Cukierkorn for his patience and good will, his attention towards me and my wife.

I would like to end this article with a few words taken from the Book of Ruth: “Why have I found grace in your eyes and you recognize me though I am a foreigner?” *Baruch Atah Adoshem.*

(Editor's note: Natal was converted by Rabbi Cukierkorn in August in Lima.)



Doctors Needed for Ugandan Jews

Kulanu is seeking physicians and other health-care professionals to visit the Abayudaya to assess medical needs of the community in eastern Uganda. Treatment may be required for epilepsy, infectious diseases, eye diseases, skin diseases, and potential nutritional problems. According to Aron Primack, MD, who visited the Abayudaya with a Kulanu delegation in 1995, “It will be a rewarding religious and humanitarian experience.” Unfortunately, financial assistance for travelers is not available. For information contact Aron Primack at (301) 565-3094 or primack@mindspring.com.

Evolution to Judaism: The Szecklers

By Joseph Hantman

Through the pages of the Kulanu newsletter and the recent publication of *Jews in Places You Never Thought Of* (edited by Karen Primack, published by KTAV), Kulanu subscribers are familiar with a number of non-Jewish communities which converted or are in the process of making a formal conversion to Judaism. Among these are the Inca Jews of Peru, the Abayudaya of Uganda, the Meztisos of Venta Prieta, Mexico, and the Jews of San Nicandro, Italy, now living in Israel.

What is less generally known is the history over the centuries of other non-Jewish groups who were drawn to Judaism and then, through study, practice and devotion, became part of *Am Yisrael*.

One such group conversion were the Szeckler Jews of Transylvania (Hungary, Romania). Once Roman occupied, the area became part of Hungary in the 11th century. In 1540 it fell to the Turks and was ruled as a semi-autonomous principality until 1691, when it fell to the Hapsburgs of Vienna. It was annexed to Hungary in 1848.

The area became part of Romania in 1920, and in World War II the Germans put much of Transylvania under Fascist Hungarian rule. At the end of the war the area reverted to Romania.

During the Nazi period most of Transylvania's Jews – including Szecklers – were killed in the death camps.

How did the Szeckler Jews evolve? The Szecklers (frontier guards) were first noted in the 13th century, when they were used to defend against Turkish armies. Their role in religious history begins in the late 1500s. When the Reformation against the Roman Catholic Church spread through the area, many forms of new religious thought appeared, much of it Unitarian, in opposition to the Trinitarian doctrine of the Church. One of the earliest reformers was Bishop David Ferenc, who preached in local Hungarian dialect and openly opposed Trinitarianism. Although he was jailed and died in 1579, his beliefs spread, and in the early 1600s there were many reports of Sabbatarianism (which included observing the Sabbath on Saturday rather than Sunday and refraining from eating pork).

As time passed, these radical segments of the Unitarian movement began to adhere more to the Tanach, which they referred to as the Old Testament. By 1638 these people were deemed to be Jews, and the Sabbatarians were banned by law and their activities had to be conducted in secret. (The Church and secular authorities defined a Jew as one who did not work on Saturday, did not eat pork, ate unleavened bread at Easter time, and did not baptize his children.)

The new religion began among upper-class, educated persons but soon spread to their serfs and free peasants. One of its leaders was the landowner Andreas Eossy, probably aided by the German theologian Mathias Vehe-Gevius, who was expelled from his hometown of Rheinpfealz for Judaizing. Probably one who had the greatest influence in teaching Jewish practices and beliefs was Simon Pesche, the adopted son of Eossy. Pesche was sent to many countries to study. Upon his return he was fluent in many languages, including Hebrew. He translated psalms, prayers and the teachings of great rabbis into Hungarian. There are romantic legends of Pesche's marriage to Esther, daughter of a local Jewish tenant farmer, as well as heroic stories of adherence to Judaism despite what appeared to be Inquisitional practices.

Pesche completed the evolution of the Szeckler Jews from Catholicism to Unitarian Protestantism to Sabbatarianism to full Rabbinite Judaism, an evolution that took almost 200 years. At their high point in the mid to late 1600s, the Sabbatarians are reported to have numbered over 4400 families in 125 villages.

The new Jews encountered many obstacles. The Church and civil authority refused to acknowledge their rejection of Christianity. Many suffered loss of property and imprisonment. High Church officials

held mandatory sessions with the Szecklers to teach them the error of their ways. Many Szecklers succumbed to the pressure and returned to one or another of the accepted churches. Despite reduced numbers, the largest Szeckler community of openly professing and practicing Jews was in the town of Bozodu Jfalu. The Catholic Church opposed their recognition as Jews, yet the local priest reported the ongoing practice of circumcision.

By the mid and late 1800s their identity as Jews was acknowledged by all. The Szecklers opposed the Reform Movement of Judaism and remained staunchly Orthodox.

The tragically ironic aspect is that after accomplishing their centuries-long struggle to be Jews, many met the fate of their fellow Jews in the gas chambers of Auschwitz. As with other surviving Jews of Transylvania, the remaining survivors are now living in Israel.

The story of the Szeckler Jews might well have faded out of recorded history were it not for the research and writing of Andras Kovacs, a grandchild of Szeckler Jews. Born in Bozodu Jfalu, by then the last town of significant Szeckler Jewish population, he recalled childhood humiliation by Gentile classmates as well as the deportation of relatives. His research took place in the 1970s and was published in 1980 in Bucharest, Romania. It was summarized and published by Rosalie Bianu and translated by Amy Meyer.

LETTERS TO KULANU

Menashe Greetings

I express my gratitude to "Hashem" for giving us such a wonderful chance to encourage the organization like "Kulanu". I am really proud of your mission, especially to the Shinlung (Bnei Menashe). On behalf of all the Shinlung tribes, I wish you a very happy New Year and a very prosperous life in the coming future. May "Hashem" bless you in your mission to fulfill the dream of our Forefathers who waited thousands of years May "Hashem" shower his boundless love on you and all your family.

Yours faithfully,
Nissim Mordechai
Israel

Intrigued by Book

Please send me information about joining and helping Kulanu. After reading *Jews in Places You Never Thought Of*, I'm very intrigued.

Jerome Fishkin
San Francisco

Appreciating Kulanu's Listserv

I have enjoyed the Kulanu list very much although, as a future convert in the process of learning, my participation has not been a very active one. Nevertheless, Kulanu has been to me a source of new knowledge, as well as an incentive. I hope your people (hopefully, soon mine, too) realize the overwhelming effect your sense of "belonging" has on outsiders.

Elisa Aleman-Teague
Ambler, PA

An Update of the Bnei Menashe in Israel

By Nissim Mordechai

As Kulanu readers know, the emigration of Bnei Menashe (my community) to the Holyland commenced from 1989 and continues until this very day. On arrival, the absorption centre is very helpful. They provide support with respect for finding a permanent accommodation, financial support and any other absorption problems.

After settling, each immigrant has found his path in the society. Today our community is quite numerous; all in all, we're around 300, including adults and kids. This year's group of 20 has arrived in the Holyland, but the *beth din* hasn't yet decided at what time they can approach the conversion. Many of them are currently studying in yeshiva and are enjoying the learning very much.

We the Bnei Menashe made *aliyah* to the Promised Land, not because we spent our life miserably in India, but to fulfill the dream of our forefathers, who have been waiting for thousands of years. The Shinlung (Bnei Menashe) have agreed to live together bound by well-defined rules, with the *halachic* framework, providing our own specific services.



Bnei Menashe mother and child in Israel. Photo by Diane Zeller.

Regarding the next group, whose visas have been jeopardized, I hope they will arrive soon. Many youngsters have left their families and friends behind to come to the Promised Land, and they need sympathetic individuals to turn to for advice and comfort.

Many Bnei Menashe youths have chosen very patriotic paths and have joined the Israel Defense Forces. Approximately 12 youngsters are now part of elite forces within the army. We wish them all the best of luck in their service for the sake of *Am Yisrael*, the entire Jewish people. Several Bnei Menashe girls who immigrated have found their life partners in the Holyland. Some of them have married Israelis, Americans, and Canadians.

Many Bnei Menashe youngsters want to continue their careers in higher education, but due to financial difficulties, they cannot afford it. I'm fortunate that I'm studying in a place where half the day is devoted to Jewish Studies and the other half to secular studies. The studying is very intense yet very enjoyable.

Since the summer of 1995, I have managed to explore a wide range of activities in Israeli society. I recall clearly the evening I

spent together with a group of youngsters at Rav Avichail's *shiur*, and the *brit mila* the next day in Kiryat Arba. I will always remember those days, as they are very dear to me.

I wish to thank Jack Zeller for all his kindness and also to express my thanks to Romiel Daniel for all his support for the Bnei Menashe. Also many, many thanks to Rabbi Eliyahu Avichail, who at all times has provided us with spiritual guidance and assisted us in all our needs. May HaShem bless him and allow him to spend many more years of health and happiness.

(The author invites readers to write and visit him. He can be contacted at the Department of Computer Science, Jerusalem College of Technology, Havaad Haleumi 21, Giv'at Mordechai, PO Box 16031, Jerusalem 91160, Israel. His e-mail address is mordechai@avoda,J.C.T.ac.il.)

A "Powerful and Enlightening" Book (cont.)

(Continued from page 1)

are discussed: the Latin American and Iberian Hispanics who treasure a converso heritage, the Shinlungs of Northeastern India who have a tradition of descent from the tribe of Manasseh, and several African peoples who trace their origin to the tribe of Dan. Communities established by charismatic visionaries who chose Judaism include Peruvian Incas, Telugu "untouchables" of southern India, and groups in Ghana and Uganda. **Lengthy reports on the Shinlungs and the Abayudaya of Uganda are deeply affecting; their sincerity and endurance in difficult circumstances are clear.** Kulanu activists represent Orthodox, Conservative, Reform, and Reconstructionist points of view, and they give diverse reasons for their commitment. A few are intrigued by the Ten Lost Tribes legend. Some hope that increases in Jewish population will assure continuity. Dr. Irving Moskowitz, who has been criticized for supporting right-wing projects in Israel, financed the *aliyah* of some Shinlungs. Moskowitz's essay speaks for many who believe they are performing a mitzvah as well as revitalizing their own Judaism. A number of contributors object to the negative attitudes of established Jewish communities toward nonwhite would-be converts and to conversion in general. Despite its awkward title and somewhat disjointed organization, **this is a powerful and enlightening work, a catalyst for reflection, discussion, and in some cases, action.**

(The reviewer works at the Jewish Vocational Service Library, Baltimore, MD)

*****See order form on page 12 *****

KULANU ("ALL OF US") is a tax-exempt organization of Jews of varied backgrounds and practices dedicated to finding lost and dispersed remnants of the Jewish people and assisting those who wish to (re)join the Jewish community. Kulanu is undertaking a variety of activities worldwide on behalf of these dispersed groups, including research, contacts, education, conversion when requested, and relocation to Israel if desired.

A Tale of Two Conferences

By Gloria Mound

The European Association of Jewish Studies held its Fourth International Conference in the ancient Spanish city Toledo in July. It attracted some 600 participants actively interested in Crypto-Jewish Studies from around the world, many from Israel and America.

Toledo is indeed a fairy tale hilltop city, and the steep inclines to reach the University each day in intense heat of 42-46 degrees C. did not dampen the intense interest for everyone to hear the daily proceedings. The opening ceremony was held in the breathtaking Transito Synagogue, which has been beautifully restored by the Spanish Government, with David Broza providing a recital of Separdi music. At the closing session it was announced (as many of us had suspected) that the University stood on the site of the Palace of the Inquisition, which made many present call out words to the effect that "WE CAME BACK!"

My paper at Toledo was about "The Friendship and Jewish Connections of Prinz Luis Salvador of Habsburg and Nathaniel von Rothschild of Vienna." Here I dealt with their contacts with Marrano families in the Balearics and some recent letters of Rothschild to the Prinz that I recently discovered.

Some of us also had opportunity whilst there to make contact with *Converso* families in the area, which showed that not ALL Jewish practice and consciousness had disappeared.

Later I personally went with my husband to the area up in the hills outside Granada where, in a tiny village, we were privileged to see a 16th century *mikveh* recently discovered in the house of the grandmother of one of our Casa Shalom members (I am director of the Casa Shalom Institute for Marrano-Anusim Studies in Israel). She was born in the village, taken to France as a child, always felt Jewish and, when adult, converted to Orthodox Judaism. Today she is married and lives in Israel. When the discovery was made she informed us, and gave my husband and me the unique opportunity to see it, as her parents were visiting the village at this time. Later in another town (Baza) we viewed restored *mikvot* from the 11th century. All in all, truly a memorable Spanish visit.

It was a busy summer. After lecturing in Stockholm in August, I participated at another wonderfully inspiring Conference in Chicago, which had as its theme the "The Life and Times of Luis Santangel -- The Contributions and Heritage of Spanish Jews, Conversos and Sephardim." This event was conceived by Kathleen LeMiex, a non-Jew who wished to pay tribute to the Jewish contribution of that era and its effect on modern times. Again, it attracted a number of well-respected academics in the Crypto-Jewish field of study, including Schulamith Halevy, Yitzak Kerem, and Abraham Haim. The hosts were the Dominican University. It was truly amazing how diverse were the aspects of such a subject, of the life of the Treasurer to Ferdinand and Isabella, who gave the monies to finance the boats that carried fleeing Jews in 1492 and arranged the finance for Columbus. Included, of course, were the opinions of the lecturers and audience as to the possible Jewishness of Santangel and Columbus. Generally it was agreed that there was some continuance. Descendants of the Santangel family were present and showed letters and documents from their archives. The Dominican Catholic University gave the warmest of receptions to the 200 participants, and went out of its way to provide excellent kosher food, which became more delicious each time we entered the dining room! A memorable three days which looks as if there is every chance, because of the interested generated, of being repeated and becoming a biennial event.

My own paper, entitled "The Heritage of Luis Santangel and His Connections to the Balearic Islands," dealt with the little-known Minorcan immigration to Florida and the connections to the United States of the country's first Admiral, David Farragut. This research has

pushed back the known Jewish history of the area by 100 years and is now a project of the University of Miami, in which I have been honored and invited to participate. The project is due to commence in February 1999.

(The author is available for lectures in the US in February and March 1999. Contact her at POB 66 Gan Yavneh, 70800, Israel or marrano@gezernet.co.il.)

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Not Your Usual Appeal

By Karen Primack

It was only when I reached middle age that I first got to know people who actually took *tzedakah* seriously. People who did research on charities, were overjoyed to discover new worthy causes, and considered it an important part of their lives – even a *privilege* -- to give. I, on the other hand, had been raised around people who did what they could to avoid fund raisers as though they were tax collectors – or worse!

I know human nature has not changed. Was it just my neighborhood? Or can it be that the charities themselves, or perhaps their collection methods, have actually changed over the space of a generation? Whether the change is real or just in my imagination, the present situation is salutary. People seem to give cheerfully, and seem to care a lot about where their money is going.

The Hebrew month of Elul is one of the traditional times for Jewish giving, but the end of the calendar year may be an even more popular time, as we start totaling our incomes, deductions, and tax burdens. This is certainly the time when Kulanu receives the bulk of its donations.

We at Kulanu hope you, our supporters, will give generously to causes that help repair the world – from saving the environment to fighting disease to feeding and housing the needy. And, of course, we hope you will include Kulanu among your beneficiaries. We know you appreciate the uniqueness of our organization. Where else can one support sending a rabbi to a Marrano community in Brazil, or a teacher to South African Jews, or *mezuzot* to Ghana, or *siddurim* to India, or scholarships to Jewish schoolchildren in Uganda? We consider it a privilege to play even a small role in gathering the Dispersed of Israel. We hope you agree!

Have you ever wondered what it takes to be a civil rights “activist” or a religious “activist” or a community “activist”? Well, we’re not sure about these, but we DO know what it takes to be a treasured “Kulanu Activist” – it takes volunteering to participate in one or more of the following. Remember, we’re an all-volunteer organization and we depend on your help!

*Join the “Call to Action on Ethiopia” on page 6.

*Be a grant writer. The commitment is whatever you want it to be. Search out likely foundations. Write a single grant application, or write one every week. Whatever you can do will be appreciated. (We need this funding to send rabbis and teachers to our isolated communities and to send students from these communities for study in Israel or the US.)

*Process CD and tape sales for us (collect checks, mail out orders at the post office).

*Process book sales for us.

*Round up ritual items and prayer books from shuls, service organizations and schools to send to isolated communities.

*Visit a community and “adopt” it (be ready for it to change your life!)

*Correspond with a member of an isolated Jewish community in the language of your choice – English, Hebrew, Spanish, Portuguese, French, Telugu...

*Be a guest editor of our quarterly newsletter.

*If there is no Kulanu chapter in your area, look into the feasibility of starting one. (Round up a group of potentially interested friends in your living room, invite a speaker or rent a suitable video, share newsletters...)

*If there IS a chapter in your area, help with administrative tasks – program planning, publicity, phone calls...

*Provide hospitality and airport chauffeuring for out-of-town speakers for Kulanu meetings.

*Publicize Kulanu memberships, recordings, and books in your social, service, and religious circles.

*Think up other ways to be helpful!

The Measure of an Activist

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I/WE WOULD LIKE TO BECOME A SUPPORTER OF KULANU (MAIL TO KULANU, C/O HANTMAN, 3520 TARKINGTON LANE, SILVER SPRING, MD 20906)

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The K U L A N U Boutique

Jews in Places You Never Thought Of, a new book published in 1998 by KTAV in association with Kulanu. The 328-page hardback includes descriptions of personal interactions with returning and emerging Jewish groups around the world. Based on Kulanu newsletters, with expanded articles and new material, it also contains over 30 photographs, essays about the significance of these communities to modern mainstream Jewry, and suggestions for ways individuals and groups can get involved! *Proceeds support Kulanu's programs.*

Shalom Everybody Everywhere! the acclaimed recording of the unique sounds of the Abayudaya Jews of Uganda. Hear traditional Jewish liturgy and new compositions set to African melodies and rhythms, sung in English, Hebrew, Luganda, and Swahili. *Proceeds benefit the Abayudaya.*

Hand-Knit Ugandan Kippot available in small, medium and large, some in dark colors, others in bright colors, some in the traditional skullcap shape, some in the pillbox or Bukhara shape. *Proceeds benefit the Abayudaya.*

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Indicate SML, skullcap or pillbox, dark or bright color: (sorry, no returns!)				
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