

KULANU

“all of us”



Helping Lost Jewish Communities

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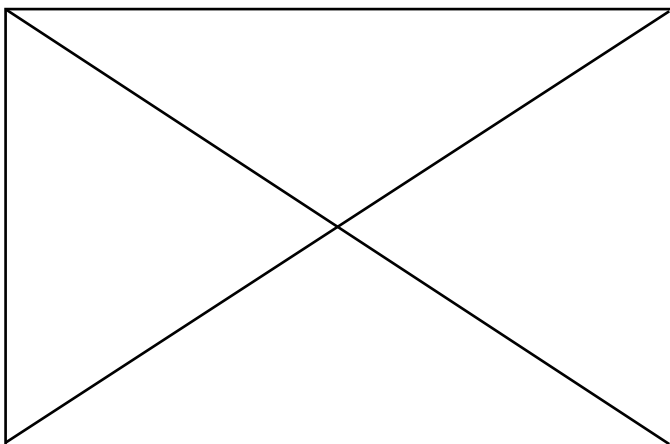
The Story of a Lemba Philosopher and His People

By Rabson Wuriga

PERSONAL HISTORY

I am the sixth born son of the late Mr. T.S. Wuriga and Mrs. N. Wuriga's nine children. At the moment five of these nine children are left. I was born in 1964/01/26. I was born and bred in Mafaune Kraal, Masvingo District, Masvingo Province in Zimbabwe. Towards the end of his life my father shifted to Midlands Province because he wanted a better land for agriculture. That is where my mother and some of my sisters are staying. I am married to Eveline, and we have a daughter, Rumbidzaishe (Praise the Lord) Hikensile (Thank you), 9 years, and a son, Benjamin Munyaradzi (Comforter), 5 years.

I started school in 1972 January at Tadzembwa Primary School and later transferred to Murabwi Primary School where I did grades 6 and 7. I could not manage to go further with my high school formally because of financial problems. Then I did my high school through



Rabson Wuriga and his family.

correspondence/distance education. In 1985 I entered the Baptist Theological College, where I graduated with a diploma in theology in 1987. In 1992 I joined Potchefstroom University for Christian Higher Education via Hammanskraal Theological School in South Africa. I graduated with a B.A.(General) Cum Laude, with Philosophy and Biblical Studies as my majors.

In 1995, we moved from Pretoria to Potchefstroom University, where I got two bursaries to do B.A. Honors in Philosophy and post-graduate Bachelor of Theology (Th.B.), where I graduated in 1997

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SCIENCE TIES THE LEMBA CLOSER TO MAINSTREAM JEWS

By Max Amichai Heppner

Several recent discoveries have put the spotlight on the Lemba, or Balemba, a Bantu-speaking people of southern Africa, who call themselves Jewish. They believe they are a lost tribe of Jews who emigrated to Yemen some 2,500 years ago and then followed a star down the east coast of Africa, finally settling in what is today Zimbabwe and South Africa. An estimated 50,000 to 70,000 Lemba now live in the two countries.

According to Dr. Simon Wapnick, a physician who has had repeated contacts with the Lemba, their oral history seems to date their departure from Israel to the period after the destruction of the Northern kingdom by Tigath-Pilesher in 723 BCE. He says that the Lemba and the mainstream Jewish population have a parallel history in that both arose from the tribe of Judah, as it was constituted following the construction of the second Temple in the time of Darius. Conversely, the Lemba are not descended from one of the 10 "lost tribes" of the Northern kingdom.

Recent news reports state that the Lemba practice circumcision, keep one day a week holy, and avoid eating pork or pig-like animals, such as the hippopotamus. Their concept of the Divine, method of burying their dead, blessing the New Moon, and other practices also are quite like those of Jews. In response, skeptics have said that several groups around the world have practices similar to Judaic rites or claim to be descended from biblical tribes without having any provable ancestral Jewish connection. And the Lemba historic tradition is questioned: "They say that they were led out of Judea by a man named Buba, but there is no Buba in the records of Jewish history."

The nay-sayers are being silenced, however, by remarkable discoveries indicating that the Lemba tradition may be exactly right. These discoveries are based on findings by English scientists from Oxford and London, who identified a characteristic genetic sequence on the Y (male) chromosome of hereditary Jewish priests. Although the Jewish religion hasn't used priests for major religious rites since the Biblical period, descendants of priests (in Hebrew, the singular is "Cohen," the plural, "Cohanim") have maintained their status as a family tradition. Subsequent tests showed that priestly genetic markings were evident both in Ashkenazic and Sephardic Jewish communities (the rate is 45 and 56 percent, respectively) even though these two branches of the Jewish population were geographically separated for long periods of time. The pattern was found to be not so common among lay Jews (3 to 5 percent) and very rare in non-Jewish popula-

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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.

Chinese Israelites from the Assyrian Exile: Did They Leave Too Soon?

By Jack Zeller

In June, the Israeli organization Amishav brought 25 Bnei Menashe (originally from China and even earlier from the tribe of Menashe) to Israel from Mizoram and Manipur India, after waiting almost two years for permission from the Ministry of Interior to do so. Despite the community's oral traditions and practices that it is of Israelite origin, specifically descendent from the Tribe of Menashe, and their current Orthodox Jewish religious practices, they come to Israel on visitor visas since their community's identity is not recognized in Israel.

In view of the attitude of the religious authorities in Israel, why not a *bet din* (rabbinic court) in India that could examine and convert them so that they could arrive as new *olim* (immigrants)? Certainly this is a community that appears sufficiently knowledgeable to pass a *bet din* in India. However the chief rabbi's office disapproves traveling *bet dins*, even for Amishav, an organization that is within their sphere of Influence.

Another obstacle is that Rabbi Avichail, the founder and director of Amishav, does not want any from the community he advocates to come home with their Jewish identity in question, especially in their own minds. Although I can't put words into my dear friend Rabbi Avichail's mouth, if I could, he would say that Judaism is about knowing who you are and to this end there must be sincere study. And so in the first year of Israeli life of the Bnei Menashe there is intense study, the side benefit of which is a tough-minded *bet din* can ask them *anything*, in Hebrew of course. Often after less than 18 months of study and work they are competent, confident and ready to answer a question with a better question, even with humor.

At the same time that they study, the daily work to put food on the table is hard. The Bnei Menashe take the most modest jobs, the ones that are usually designated for the over 200,000 long-term illegal workers from the poorer countries of the world. Nevertheless, for the mostly younger *olim*, usually unmarried, the first 300 to arrive in Israel, this has worked well.

But now families are arriving, frequently the older married siblings or parents of those who came before. So far, Rabbi Avichail has struggled by finding a dollar here and there, with the Bnei Menashe making their own maximal contribution. But family costs are very much higher and Amishav is now broke, the precipitating event being a medical bill of 13,000 shekels for the hospitalization of a young Bnei Menashe boy. For the first time ever, for lack of money alone, despite authorization to emigrate and permission from the Ministry of Interior to enter Israel, people are not arriving there.

More trouble: An article from the *Jerusalem Report* by Netty Gross (July 19, page 6) takes an unfriendly turn. For example, referring to us, the supporters of Kulanu, Gross says "...their supporters are now demanding that the government grant them full immigrant rights and privileges." That is close to correct, but no one is demanding anything. We are just requesting a portion of the rights and privileges accorded to all *olim*, in a dignified way on behalf of a dignified people. The Jewish Agency, as expected, says they are not Jews. Correct, they are the Bnei Menashe. They are Israelites, dispersed in the First Exile. Tough luck, they left too soon!

There is Jewish life outside of the Jewish Agency, I pray. Rabbi Avichail gives a large part of his own retirement pension to the Bnei Menashe each year. We need to dig deeper into our own pockets. When the UJA/Federation or whatever else they want to call themselves this year looks your way for help, tell them you had an earlier call from one of the four corners of the *tzitzit*, and you responded with a kiss to that distant corner and a hug for Menashe's children. Please send your contributions to Kulanu, c/o Bea Hantman, 3520 Tarkington Lane, Silver Spring, MD 20906. In lower left corner, please write

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"Bnei Menashe olim."

Rabbi Avichail says that he is eager to have a Kulanu visit to Israel focused on face-to-face meetings with the Bnei Menashe. Please contact me if that is something you would like to do! I can be reached through the Kulanu office or at jdzeller@umich.edu or 301-681-5679 or fax 301-681-1587.

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The Turkish-Israeli Connection – Its Jewish Roots

By Joseph Hantman

One of the most significant developments in recent Middle East affairs is the close relationship which now exists between Turkey and Israel in military, political, economic and intelligence matters. This change in the power structure is usually attributable to the old Arab maxim “the enemy of my enemy is my friend.” Since both Turkey and Israel count Syria and Iraq as their strongest threats, the close ties between Turkey and Israel are quite logical.

However, there is good evidence of a less widely known but absolutely fascinating story behind this relationship. Turkey, which has a population almost exclusively Muslim, has a government which by law is committed to being totally secular. This goes back to modern Turkey’s founding father, Mohammed Kemal (Kemal Ataturk), 1881-1936, leader of the Young Turk Movement which took over after World War I and the collapse of the Ottoman Empire.

Ataturk and his followers moved rapidly to end religious domination and many religious practices in the daily life of the country. They decreed a change from the Arabic alphabet to the Roman, and they outlawed the fez and the veil. They opened schools to both boys and girls, and their main goal was to Westernize Turkey and secularize its practices. The Turkish army has been the main enforcement agent of this secular policy in times of rising fundamentalism among some groups.

Some Background Data

In the 18th and early 19th century Salonika (now Thessalonika), under Turkish rule in Greece, was the unofficial capital of Sephardic Jewry. Of the three groups in the city, the Jews were larger than the combined Greek Orthodox and Muslim population.

The Jews dominated the commerce of the city and controlled the docks of this major seaport. There were great synagogues and academies of rabbinic study. Moslem shops closed on Friday, Greek Orthodox on Sunday, and most shops and businesses were closed on Shabbat. Ladino, the beautiful mix of Spanish and Hebrew, was the *lingua franca* of the city and “Shabbat Shalom” was the universal Saturday greeting among all. In the late 19th and early 20th century the city declined as a result of conflict between Greek Orthodox and Moslems, and Jewish dominance of the city decreased.

Fall of the Ottoman Empire

With the fall of the Ottoman Empire after World War I and the decision at the Treaty of Lausanne in 1923 to create an independent Greek state, the decision was made to transfer populations. All Moslems in Greece had to move to Turkey and all Orthodox Greeks in Turkey had to move to Greece. In all, about 350,000 Moslems and one million Greeks were involved in the move. Jews were permitted to remain wherever they lived.

At this time a group of Moslems went to the authorities supervising the population shift and explained that they were not really Moslems but were in fact really Jews posing as Moslems. The authorities would not entertain such a claim so the group then went to the Chief Rabbi, Saul Amarillo, to verify their Jewish status. Rabbi Amarillo states, “Yes, I know who you are. You are *momzarim* (very loosely translated as bastards) and as such not acceptable in the Jewish community.” These people were the Domneh, the Turkish word for converts, and their existence had been known for over 200 years. They were called *momzarim* because of the bizarre sexual practices that were part of their religious rituals, which made it impossible to trace parentage and lineage. The Domneh were forced to leave Salonika for Turkey, which, considering the tragic fate of Salonika’s Jews during the Holocaust 20 years later, undoubtedly saved their lives.

Who Were the Domneh?

One of the best known names but least known historical figures in Jewish history is Shabbtai Zvi, the “false messiah” (1626-1687). Born in Smyrna, Turkey, of a Sephardic father and an Ashkenazi mother, he was a brilliant child and Talmudic student, and an ordained rabbi in his

mid teens. He went on to study and became a master in Kabbalah and other Jewish mysticism. His oratory was captivating and he soon acquired a following. However, he exhibited odd characteristics, including periods of illumination where he was believed to be communicating with God and periods of darkness when he was wrestling with evil. Soon he began to hint that he was the Messiah. This blasphemy caused him to be expelled from a number of congregations.

He took up a pilgrim’s staff and with some followers roamed the Middle East, gathering many to his messianic preaching, especially during his periods of light. In Gaza he was welcomed by Rabbi Nathan, who had for years been preaching that the arrival of the Messiah was imminent. This combination led to a great outpouring of belief in Shabbtai Zvi as the Messiah. Word spread throughout the Jewish world, from Poland, Amsterdam, Germany, London, Persia, and Turkey to Yemen. Multitudes joined his ranks – educated rabbis, illiterates, rich and poor alike were swept up in the mass hysteria.

Among his inner core, they accepted his theory that all religious restrictions were reversed. The forbidden was encouraged and the commandments of the Torah were replaced by Shabbtai’s 18 (*chai*) commandments. This led to feasting on fast days, sexual relations with others than one’s spouse, and many more. The high point was in 1665-66, when Shabbtai, with his followers, marched on the sultan’s palace expecting to be greeted as the Messiah. This of course did not happen. To shorten this story, Shabbtai was given the choice “convert to Islam or die.” To the consternation of his followers, he chose conversion. Most of his followers return to their homelands where, after penitence and sometimes flagellation, they were received into the congregations.

However, some hundreds of families of his inner circle considered his apostasy as part of his overall plan of reaching the depth before attaining redemption. They too converted to Islam, although for about 200 years they lived as Moslems but secretly passed on their secret quasi-Jewish Shabbatean beliefs and practices to their children. They continued learning and praying in Hebrew and Ladino. As the generations passed, the knowledge of Hebrew was reduced to reciting certain prayers and expressions by memory in a barely understood Hebrew. They were known in Turkish as Domneh, meaning “converts”; to the Jews they were Minim, meaning “heretics.” They referred to themselves as Ma’aminim, the “believers.” They were never really accepted by the Turks nor by the Jews.

As we get into the middle and late 1800s and education and enlightened thinking spread through parts of the region, young Domneh men who were dissatisfied with their status as “neither-nor” turned to secular nationalism to establish their identity. They neglected all forms of religious belonging and saw in the Young Turk movement their emancipation.

The Jewish Roots

In 1911 in the Hotel Kamenetz in Jerusalem, Itamar Ben Avi, a newspaperman and writer who was the son of Eleazer Ben Yehudah (credited as the main proponent of the establishment of Modern Hebrew) met with a young Turkish Army officer. After enjoying a good quantity of Arak, the officer, Col. Mohammed Kemal, turned to his drinking partner and recited the “Shema” in fluent Hebrew and indicated that he came from a Domneh family. They met again on a few occasions and Kemal filled in more of his background. This man was of course to become General Kemal Ataturk, founder of modern Turkey.

Remnants of Domneh still exist. There is an unidentifiable building known as the Jewish Mosque where Domneh still meet. During World War II, when Turkey was close to Ger-

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Iranian Jews Seized in Internal Power Struggle

By Bryan Griffith Dobbs

Erev Pesach, the Iranian government seized an undetermined number of Iranian Jewish men and eventually charged 13 of them with spying for Israel and the United States. These men from Shiraz and Isfahan, ranging in age from 16 to 48, were accused of smuggling out state secrets via Turkey. Later 10 more men were charged. The detainees include a rabbi, a *shochet*, and religious school students and teachers. Most have been denied family visits and legal representation, and no bail has been set.

At press time, 22 individuals were in custody awaiting a kangaroo court trial. The whereabouts of the 23rd man is unknown. Given the prevalence of torture in Iran to extract confessions, it is not known whether he is still alive.

Although the espionage charges are patently ridiculous, there is some possibility that one or more of the men gave or sold kosher wine [it is legal for Iranian Jews to make this for their own consumption] to their Moslem neighbors [for whom possession and consumption are illegal]. Espionage is punishable by death in Iran.

It is more likely that these individuals were imprisoned for exercising their constitutional right to teach Hebrew in their private schools. Iran is currently in a state of virtual religious civil war, with the arch-conservative forces of the soon-to-step-down justice minister and the spiritual leader of the state against those of the more liberal and democratic forces [by the standards of the Islamic revolution in Iran] of the popularly elected president. What is at stake is the control of the parliament in the forthcoming elections. Hardliners have provoked this incident as well as the civil unrest centering on university students in the capital to justify severe repressive measures and to hold on to political control in the face of mounting opposition to their anti-modernism.

Several nations have already protested to Iranian officials, who have declared the matter of the Jewish accused to be of internal concern only. It is likely that pressure on the Canadian government recently caused it to cancel the proposed sale of advanced nuclear capability to Iran.

The Chief Rabbi of Israel has asked Jews all over the world to pray daily for the release of our Iranian brethren.

An internet petition at the Virtual Jerusalem site has been signed by thousands of individuals. To add your voice to it, please direct your internet browser to <http://www.vjnews.com/iranpetition.htm> and sign. Encourage as many of your friends as possible to act similarly.

Although Iranian officials will not heed messages from Israel or the United States, I urge you to contact all of your friends living in other countries and have them contact the President of Iran, asking him to intervene, free the Jewish prisoners and allow them and their families to leave for another country [other than Israel or the United States]. Here is the contact information:

His Excellency Hojjatoleslam val Moslemin Sayed Mohammad Khatami

The Presidency

Palestine Avenue

Azerbaijan Intersection

Tehran, The Islamic Republic of Iran

Telegrams: President Khatami, Tehran, Iran

Faxes: 011 98 21 674 790 (via Foreign Affairs, ask for fax to be forwarded)

Email:iranemb@salamiran.org

“Home” to Judaism in the High Desert

By Yohanah Bahirah Leiva

I have been living and working for two years and four months in Chinle, Arizona, in the middle of the Navajo Nation. We now have more than a minyan of Jews here (that is counting women), and one of us is born of the Dine (Navajo) tribe and converted 43 years ago when she married Avrum. She speaks some Yiddish, some Hebrew, English and Navajo.

I came “home” after coming to the high desert here in northeast Arizona as I realized I needed and wanted to formally convert. I have “known” for over 20 years that I was connected to Judaism, at first in friendships and other emotional, intellectual and spiritual connections. I have been studying, reading and discussing Judaism for about 10 years now. The more I’ve learned and experienced, the closer to home I’ve come. Two years ago I started searching in earnest and praying for more clarity about my “Jewish” path. I then knew that I needed to formally study and find the rabbi who would guide and help me with preparing for a traditionally witnessed conversion with immersion in *mikvah*. I completed Orthodox conversion this past January. Truly, it was a time of completion, integration and rebirthing through the living waters of the *mikveh*, a natural hot springs in Hermosa, Colorado.

My mother is Norwegian, Danish, French, English and Scottish-Irish, not of known Jewish descent, but “so proud” to have a Jewish daughter. My father, Guiermo Enrique Leiva, known here as William Henry, was born in Guatemala City in 1919 to Carmen Burr Leiva and Dr. Rudolpho Leiva de Leiva.

I did not know of “Marranos” or “Crypto Jews” or “*Anousim*” until 1996, when I lived in Silver Spring, Maryland, and discovered the Kulanu publication. The first “validation” of my genetic Jewish memory was in the mid ‘eighties when my cousin (father’s sister’s daughter) Jeanie converted and then married Gerry, who is of Ashkenazi descent.

Many of the family at the wedding were speaking of their knowledge that “Leiva was a Jewish name.” My father didn’t discuss it; he still won’t discuss much.

He did reply to me, when I told him in October of 1992 that I was feeling more and more certain that I am Jewish through his descent. Gripping and leaning forward on the dinner table, totally deadpan, he remarked, “So now you’re going to tell me I’m Jewish?”

I have since recognized so much of the ways, the hidden passions, the coexistence of intellect/science and intuition and superstition. This is difficult for me to articulate, but something about the “way” my father’s family is Spanish now fits my perception of our *anousim* juxtaposition of shame and pride, courage and fear. I now know I am integrating my Jewish *neshama* (soul) into my daily life here in Chinle. I cherish keeping Shabbat and Eco-Kashrut dietary practice.

I do have this query for Kulanu readers: Does anyone know other Jewish people with the name Leiva? I read Leyva or maybe Leyba on a list of known Jewish names from Caracas, Venezuela. No one of my father’s family has direct knowledge of Jewish heritage. The family, my grandmother and the seven children, fled from Guatemala (and from “El Doctor” Rudolpho) in the late 1920’s. One sister of my father who returned to Guatemala as a young woman married and raised her family with her Seventh Day Adventist minister husband, and came back to US in 1960. She said much of the family’s land and lineage records had been destroyed. She knows nothing of Jewish heritage. If anyone has information about our name, please contact me at helix8@cybertrails.com.

The Little Brown Box

© 1998 by Barbara Aiello

The little brown box contained only four items. Two buttons, one tortoise in color, the other a faded red, a wad of string and best of all, a knife. The knife held a certain fascination for me. First of all, it was so very tiny -- less than two inches long, and its pearly handle contained an even tinier blade. My fat, little girl hands struggled to open it and close it, open it and close it, over and over again. The knife and its brother items slept in the brown box on a table next to my father's side of the bed. Often in early morning he let me touch them. I'd line them up, move them around and put them back into the box again.

"Why, Daddy? Why these things?" I would ask him. He would only sigh, and smile his odd smile where the corners of his mouth turned down and say, "Another time, Cara. We will talk about them another time."

Years passed. The bedroom furniture molted from second hand to the blonde bedroom suite bought on "time" from the local furniture dealer. Different tables but that same brown box. Daddy changed, too. Now, instead of sitting silently as my mother marched my sister and me to Catholic mass, he asked that I, his oldest, be allowed to stay home. "She should learn about my side," he said. My mother grimaced, her typical Argentine pout. But reluctantly she gave in. "Do what you want," she said, somehow resigned that one daughter of Rome was better than none at all.

So Sundays in my eighth year became a day of Jewish education for me, taught by a man, well past middle age, who seemed almost frantic to share his heritage with me and the story that was to become my heritage as well. "In Italy there were very few Jewish people," he began. "Especially in the south of Italy where everyone was very poor and very Catholic. Your grandmother, Felicia, was the only Jewish girl in the town. As she grew older her parents were so very worried. Where would they find a Jewish boy for Felicia to marry?"

"Daddy, how old was she?" I asked. He rolled his eyes. "Very old. She was almost twenty-five years old with no prospects in sight."

My heart ached for Felicia. I thought about my bride doll. Poor Nonna. No beautiful wedding dress for her. But then I remembered. I had a grandfather -- a nonno. Relieved, I knew she had a wedding after all.

"I know what you're thinking." Daddy read my mind. "How did Nonna find Nonno? Well, I'll tell you. He came from Serrastretta, a tiny little village in the mountains. Its name means "narrow garden," and that's all there was there. Just skinny strips of olive trees. He hiked up the hill to Nonna's town. He asked her father for her hand in marriage.

"Great! Nonna got a wedding after all. And they lived happily ever after." I was getting restless. I sucked on the end of my braid. I was ready to find something else to do.

"Sit down, Cara," Daddy commanded. "There is more I want to tell you. Pietro, your Nonno, was strong and handsome. He had already traveled to South America and to Canada. He was a great talker. Once he landed in jail for faking a visa. But that wasn't the worst of it. He was Catholic, not Jewish liked Felicia's parents had hoped."

"Nonno was in jail! Wow!" This was getting interesting. I changed my mind. I was glad I stayed put.

"So Felicia's parents made a deal with Pietro. They would let Felicia marry him if he stayed in Italy for one year and if he stayed out of trouble, too. When she told me this story, this same story I am now

telling you, I asked her if she was pleased that she was to marry. 'No,' she said. 'I prayed each night that Pietro would break the law and get caught. I did not want to marry him!'"

"But she did, Daddy. And that was good. I mean, that's how you got here!" I scratched my elbows impatiently. What was he trying to say?

Daddy shook his head. "Yes, I am the first born son. The son of a Jewish woman who gave up her Shabbat candles, her kosher home, her Havdalah light to become Pietro's wife."

I widened my eyes and jumped up. Now I got it. Daddy didn't go to mass with Mum because he was Jewish! I knew about Jewish. Jews went to church on Saturday. And they didn't have Christmas or Santa Claus. And my friend, Ellie, she went to Hebrew school to learn how to read backwards. I told all this to Daddy in one long breath. He would be proud of me that I knew so much!

Daddy laughed. "*Ragazza* (the Italian word for "kiddo"), I guess this is enough for one Sunday," he said. I agreed. Daddy's Jewish. I dismissed this new information. So where were the funny papers?

More Sundays and more time with Daddy and his stories. It happened that I became eager for them, practically shoving my sister into her "good" coat and pushing her and Mum out the door. Then it was time for *panini*, a special grilled sandwich that Daddy made for us. I was to find out why his *panini* held only cheese. The ham was saved

for the rest us, until, following his example, I refused it as well.

"When I was about nine years old," Daddy began, "my mother told me that I was her Jewish son. I'll tell you now that I wasn't pleased. Jews were mysterious to me. To some of my friends, especially the older boys, they were hated and feared. But your Nonna, she pressed on. She revealed to me why she never ate pork or certain kinds of fish. Why she prayed in her heart and refused to bow before statues in her husband's church. She told about a special book -- not shaped like a book, but rolled up. A scroll, she called it. A Torah scroll. She said the laws for living a good life were found in the Torah."

"So, Daddy, why don't you go to church on Saturdays like my friend Ellie does. Why aren't you doing Jewish things?"

"First, Cara, the church you talk about is called a synagogue. And I don't go because...." He paused and looked down at his welder's boots.

"Because I never did."

"But do you want to go now?" I hoped the answer was no. I really didn't want to give up our special Sunday mornings together.

"No, not now," Daddy said. "I'd rather talk to you like this. Then maybe later on, when you're grown, you'll want to go. Maybe you'll want to go in my place. You'll go for me."

Truthfully, my father knew very little about Jewish observance or tradition. He remembered only snatches of his conversations with his mother, pieces he heard nearly a half of a century ago, but he told them to me faithfully each Sunday morning.

Years later, when I had left home for college and then marriage, he added to his story. It was in April and now I know that it was Pesach in April of that year. My daughter, Rosanna was just days old. She was his first grandchild, a wondrous event, made even more so because he was now a man in his late seventies.

"I have a gift for Rosanna," he said, pronouncing her name, "Ross-anna" in the Italian way. From his pocket he took a box and



Rabbi Barbara Aiello.

the little brown box and

KULANU BRIEFS

A New Vice President

Kulanu welcomes Max Amichai Heppner as the new Vice President for Baltimore Outreach. He is a retired public relations specialist with the US Government, now working as writer, editor, and director (of videos and motion pictures) for projects that interest him personally. His Kulanu interests focus on the Lemba, Ethiopian Jews, and *anousim* re-surfacing as Jews in Mexico.

Todah Rabah!

The Frances Schermer Charitable Trust has granted Kulanu \$5000 over two years for a health project for the Abayudaya Jews of Uganda. We are most grateful!

Todah rabah to Lucy and Bernd Kiekebusch-Steinitz, new members of Kulanu's Lifetime Supporter club (minimum contribution: \$1000).

Todah rabah to Sherman and Rita Shapiro for their contribution to Kulanu in memory of David Primack. To Aron and Karen Primack for their contributions in honor of the birth of Justin George Fishman and in honor of the engagement of Andrew Weisfield and Jodi Beth Wald

Todah rabah to Marcia Pinchas, Scott Weitz, Howard Amster, Dr. Gayle Kesselman, and Diane & Gary Tobin for their very generous contributions.

Todah rabah to Michael Sachs, Victor Manuel Arango, Scott Weitz and Marc Carrel for subsidizing Samson ben Shadrach's education in Uganda through Kulanu.

"Kulanu North" Is Forming

A Shabbaton will be held in Toronto November 12-14 to organize "Kulanu North" for Upstate New York, Quebec, and Ontario. For details, please contact Barbara Taverna <btaverna@aol.com> or Dr. Bryan Dobbs <bgdobbs@globalserve.net>.

Books for the Lemba

Steve Kerbel, a well-respected Jewish educator in the Washington area, has sent approximately 1000 pounds of educational books in 28 boxes to the Lemba in South Africa. The books came from a Conservative congregation and were used for the kindergarten to the tenth grade level.

There is a great opportunity for us to advance the Lemba renaissance in Jewish education. Below is the address where books can be sent to the library of the Lemba Cultural Association. Check out libraries "getting rid of" classics; sometimes they sell Jewish educational books for only \$1 each. Mailing to the Lemba in an "M" bag in the US Post Office is 79 cents per pound. Please send them to: Prof. M.E.R. Mathivha, P. O. Box 339, Shayandima, 0945, Northern Province, South Africa

Speakers Spread the Word

Dr. Jack Crespin attracted about 125 to his talk at the Adventuring with Books program at Temple Sinai in Washington, DC. Karen Primack addressed New York's Kulanu chapter. Lionel Okun was the scheduled speaker at the Golden Dreidel Bookstore in Costa Mesa, CA and has shown a great proclivity for selling the book *Jews in Places You Never Thought Of*.

Ugandan Recording Featured

Tara Publications, the world's largest provider of Jewish music, has featured the Abayudaya recording *Shalom Everybody Everywhere* in its

most recent catalog and on its web site <Jewishmusic.com>. This recording of Ugandan Jewish music sung in Hebrew, Luganda, Swahili, and English was produced by Kulanu and may be ordered on page 16 of this newsletter.

Haggadahs Donated

Kehila Kedosha Janina, a New York congregation of Romaniote and other Sephardic Jews, has donated a package of Passover haggadahs to Kulanu. These will be cherished by one of our communities in Africa. Does *your* congregation or family have haggadahs it no longer needs? Please send to the Kulanu office.

Bene Israel Holiday Services in NY

The Bene Israel (of India) community of New York is again opening its doors to the community for Rosh Hashanah and Yom Kippur services. The services are *davened* by Romiel Daniel using Bene Israel liturgy. Held at the Village Temple at 13 East 12th Street, the services are held September 10-11 and 19-20. The services are free, but donations are welcome. Call Sam Daniel at 212-873-4261 for more information.

A Kulanu Meeting in Tucson

Kulanu's Tucson chapter had an unusual program recently. Dr. Michael Hammer, a geneticist at the University of Arizona, presented his research showing a genetic link of Jewish priestly status passed down from Aaron. The men in the group participated in his study by contributing some of their own genetic material, which they scraped from the linings of their cheeks.

Web Site about Spanish Jewry in Spanish

For a Spanish-language web site about the history, culture and religion of Spanish Jewry, see <http://www.geocities.com/CapitolHill/Lobby/2679/sefarad.htm>

Videos of Jews Around the World

The web site located at http://www.jewishvideo.com/jaworld/JAWOR_1.HTM catalogs videos about Jewish communities in many far-flung locales. Communities include Cuba, South America, Jews in Arab Lands, India, Yemen, Portugal, Italy, Poland and Eastern Europe, Ethiopia, and the Former Soviet Union.

Book News

James Quirin's book, *The Evolution of the Ethiopian Jews: A History of the Beta Israel (Falasha) to 1920*, is now available at a reduced price. The 360-page cloth book, originally \$39.95, is now available for \$15. Fax 410-516-6998 or write to University of Pennsylvania Press, PO Box 4836 Hampden Station, Baltimore, MD 21211-0836.

Les Juifs a Tombouctou (The Jews of Timbuktu) was published in July by the editions "Dunia." The author, Ismael Diadie Haidara, is now looking for ways to translate/publish the French volume in English.

Metrobooks of New York has published Dr. Samuel Gruber's introduction to the history and architecture of the synagogue. Entitled *Synagogues*, the work contains 116 color illustrations of synagogues in Europe, North Africa, the Middle East, and India. The author, an architectural historian and preservationist, is president of the International Survey of Jewish Monuments; ISJM receives a donation of 15% of all orders placed through the ISJM/amazon.com bookstore at

KULANU BRIEFS

www.isjm.org.

* * *

Richard Zimler's *The Last Kabbalist of Lisbon* is still going strong—currently on the bestseller list in Australia for last eight weeks. Zimler, who lives in Portugal, recently did a reading in England.

* * *

Rebecca Camhi Fromer's new book, *The House by the Sea: A Portrait of the Holocaust in Greece*, is one of those rare books in English on the Sephardic experience in the Holocaust. Published by Mercury House last year, it is 164 pages and lists for \$17.95. It is reviewed for H-Judaic by Rachel Amado Bortnick at <http://h-net.msu.edu/~judaic>.

* * *

A new Spanish-language guide to Sephardi literature is Salvador Santa Puche's *Introduccion a la literatura de los judios sefardies*. Published by Palmar in Valencia in 1998, it can be obtained by sending a \$29 check to Palmar Editorial c/o Carcaixent, 14, 28. 46007 Valencia, Spain. This book is also reviewed by Rachel Amado Bortnick on H-Judaic (see above).

* * *

The 1999 issue of the annual *Journal of Indo-Judaic Studies* contains such articles as Miriam Dean-Otting's "Hugo Bergman, Leo Baeck and Martin Buber: Jewish Perspectives on Hinduism and Buddhism." A \$15 check (US or Canadian) for a subscription may be sent to: The Journal of Indo-Judaic Studies, c/o Professor Braj Mohan Sinha, Dept. of Religious Studies, Univ. of Saskatchewan, 9 Campus Dr., Saskatoon, Sask., Canada S7N 5A5.

Inquisition Research for Television

Max Levitte is doing research for a television series about the Spanish Inquisition and the expulsion from Spain. He is looking for families that have a full family tree all the way back to that period. He would like to find such families and follow their different branches around the world. He is also seeking art work related to the Inquisition and expulsion. Contact him at MLevitte@aol.com.

ORT Back in Cuba

The Organization for Rehabilitation Through Training (ORT) has returned to Cuba after a 40-year absence to provide computer training for Jewish children and adults. ORT will also house a CD-ROM library of Hebrew language and Judaica instruction.

Newsletter for Egyptian Jews

Jews with ties to Egypt are invited to contact Dr. Victor Sanua, editor of a newsletter published by the International Association of Jews from Egypt. He can be reached at 2416 Quentin Road, Brooklyn, NY 11229, 718-339-0337, sanuav@stjohns.edu.

Radio Show on Crypto-Jews

Judie Fein was so impressed with a new radio show out of Albuquerque that deals with the Crypto-Jewish experience, she has included long excerpts on her website. For interviews, music, and an in-depth look at the life of hidden Jews, check out www.livefromsantafe.com, and select the "Nueva Mexico" category.

Commemorate an Occasion

Making a Kulanu donation is a wonderful way to commemorate a birthday, anniversary, bar/bat mitzvah, graduation or other special occasion or to honor the memory of a loved one. Donate at least \$18 to Kulanu and we will gratefully acknowledge your contribution with a special card to the recipients, notifying them of your gift and explaining how it is helping lost Jewish communities. Please send checks and

instructions to Kulanu c/o Hantman, 3520 Tarkington Lane, Silver Spring, MD 20906.

Is This Your Last Newsletter?

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.)

Mazel Tov!

Mazel tov to **Rabbi Loring and Robin Frank** on the birth of their son **Emme**; to **Alex and Mia Gladstone** on the birth of their grand-daughters **Ayelet and Jenny**; to **Channa and Ben Marmor** on the birth of their grandson **Yonah**; and to **Chaim and Estelle Strauss** on the bar mitzvah of their grandson **Joshua**, which took place in Jerusalem.

Mazel tov to **Elizabeth and Adam Rennison** on the birth of **Andrew David Rennison** in April in Berkeley, California.

Mazel tov to Kulanu longtimer and author **Charles Meyers and Gail Sholdar** on their marriage in May. Mazel tov to Kulanu supporters **Cynthia and Michael Weisfield** on the engagement of their son **Andrew** to **Jodi Beth Wald**.

Mazel tov to **Rabbi Barbara Aiello** on her ordination June 29 at the Rabbinical Seminary International in New York City. A strong supporter and enthusiastic speaker for Kulanu, she has just taken the pulpit at Temple Beth El in Bradenton, Florida. A former special education teacher, she traveled nationally and internationally with a puppet show she developed to teach children tolerance. She will restart Beth El's religious school and lead Reform (Friday night) and Conservative (Saturday morning) services. Shunning labels, she refers to her services as "Jewish" services! See her story on page 5 of this newsletter.

Condolences

Condolences to the family and friends of Hilda Becker, a devoted Kulanu member and volunteer at the Miami Jewish Museum. May her memory be for a blessing.

Jacob Mwosuko's elder brother, Esau, died suddenly in Pallisa, Uganda. May his memory be for a blessing. (Jacob is the acting chairman of the Abayudaya Congregation).

First Sergeant Mulo Nugate, an Israeli soldier and Ethiopian *oleh*, was killed recently in South Lebanon. Mulo was the one who convinced his family to come to Israel from Ethiopia nine years ago. Our condolences to his family.

BOOK COMMENT

The Inquisition from the Linguistic Angle

By Helio Daniel Cordeiro

One of the late Elias Lipiner's most interesting books is *The Holy Inquisition: Terror and Language*, an historical work that has no precedent in the entire world as far as Inquisitorial studies go. It is a work in which all Portuguese-language readers, besides the Brazilian intelligentsia, can take pride. Published in 1997, it is the first systematic study of Inquisitorial activity in Portugal, particularly examined from the linguistic angle.

Lipiner observes that the conflict between the Inquisition and the New Christians -- which lasted from 1497, the year in which the Jews of Portugal were forcibly baptized, until the 1821 decree that abolished that institution -- caused noticeable disruption in the social life of Portugal at that time and also resonated in the field of Portuguese linguistic psychology. Thus, the Holy Office is among the causes which resulted in the change of meaning affecting the Portuguese vocabulary. "It is an historical cause that to this day has resisted various attempts to semantic classification," the author noted.

The start of the Marranos' new language in face of the Inquisitorial terror is a Judaic resistance to the religious excesses imposed by the Catholic Church. The Portuguese Jews who were baptized as adults in 1497 did not willingly accept the new faith. Their gestures and attitudes of dissimulation went hand in hand with nonconformity.

The Marrano uttered the name of Jesus while thinking of Moses. The Ave Maria was on his lips but the *Shema Yisrael* was in his heart. He mentioned the apostles Paul, Peter and John but in truth, he had the prophets Isaiah, Jeremiah and Ezekiel in his heart.

Kept in a state of terror and faced with the urgent need to verbalize new situations, new psychic states, at the stage of intellectual impatience in which they found themselves, the persecuted would not create new words to suit their particular needs. It was easier to preserve the physical elements of old words, simply giving them new spiritual meaning. Therefore, they used existing terms, removing, stretching or restricting their meaning as needed, through an association of ideas fitting each occasion.

The dissimulation adopted by the Marranos as a way of surviving hatred and official discrimination must have caused profound changes in meaning in their forms of expression. The same seems to apply to the Inquisitors. Persecuted and persecutor introduced the changes induced by the linguistic psychology of their time, each in his own way dictating new laws governing this phenomenon of linguistic magic.

Referring to judaizers in a memorial they offered to Phillip II in 1600, the Inquisitors alleged: "Be they in jail or in foreign lands, they warn each other, passing on news of what goes on in *autos-da-fe*, using ciphers they alone can understand." Another documented example of the secret vocabulary of the Marranos comes from the inquest of the late Portuguese consul to France, Manuel Fernando da Villa Real, who was sentenced to be burnt alive and who appeared in the *auto-da-fe* on December 1, 1652: "And using particular words and to make himself understood by others when he fasted or when he ought to observe the said fasts, without being ordinarily understood, the meaning of the words being very different, (he communicated) these things to people of his nation distanced from the faith, to whom he declared himself a Jew."

We shall list below some of the Inquisitorial expressions noted in Lipiner's book:

--*Tied to the potro of ignominy* -- this is said of a victim of continued turpitude and dishonor. This saying comes from the Inquisitorial torture in which the accused was tied with ropes to a wooden horse (an instrument of torture).

--*Only the guiltless blood is satisfactory but guilt is in the very blood* -- ironical expression condemning the excesses of the Inquisitor for whom a drop of Jewish blood was an indication of Judaism.

--*Give me any Jew and I will give him to you burnt up* -- with this the first Inquisitor, Lucero, nicknamed *O Tenebroso*, summed up his doctrine on *conversos*.

--*The path leading from the courtroom to the dungeon is longer than the path from Europe to India and Japan* -- ironical saying against Inquisitors who sent missionaries to convert the heathen in far-off places but did not extend the same spiritual help to those jailed under suspicion of heresy.

--*Adonai, Adonai* -- Hebrew word meaning the Lord or God. It appeared frequently in the pronouncements and New Christian prayers written in Portuguese. In the years that immediately preceded the establishment of the Inquisition, the Hebrew language was still alive among New Christians. On May 31, 1541, Pedro Afonso, deceased, was denounced to the Lisbon Inquisition by an accuser who "had once found him praying in Hebrew." Little by little, however, Hebrew as the language of prayer was forgotten, with only a few words added to prayers composed in the vernacular. The word *Adonai* stands out among those often added to prayers.

"On February 18, 1561," quotes A. Baiao, summarizing a denunciation made to the Lisbon Inquisition, "Manuel Marques, New Christian, reconciled, charged that being sick in bed at the home of his aunts, Isabel Pires, Helena Gomes, and Gracia Fernandes, they asked him to read some Hebrew letters and they kept Judaic fasts so that he would get better." After washing their hands, two of them sat on the ground saying a prayer from which he only understood, "*Adonai Rei, Adonai Reynos*" (*Adonai* king, kingdoms of *Adonai*).

In the sentence meted out to the celebrated mathematician Andre de Avelar, who appeared in the *auto-da-fe* that took place in Coimbra on June 18, 1623, and who had been given a suspended sentence to life imprisonment, it says that during the Judaic ceremonies in which the accused participated as an officiant in a secret synagogue, he had pronounced the word Yehovah with admiration, and other Hebrew words which participants repeated.

--*Ajudengado, judengo* -- In the manner of a Jew, one who follows Jewish ways. The *Cancioneiro Geral* by Garcia Resende (1470-1536) includes a poet who decries the influence of the Jews of his time in the social life of Portugal, saying, "We do not keep the laws of our Christ as good Christians should, nor do we serve our king except vain and intractably. What causes this is our practice of Jewish ways."

On August 21, 1591, a Brazilian accuser made known to the Table of Visitation of Bahia that the deceased mother of Mecia Roiz, mother-in-law of the renowned pioneer Garcia D'Avila, "did things a Jewess does" and that her ways had always seemed bad to the accuser because they were Jewish ways.

"The Marranos, then," as defined by a pamphleteer, "are not those who sincerely adopted the Catholic faith, acting as 'beautiful Christians,' but only those who, in spite of having been baptized, kept their ties with their Law and their rabbis, *marrando* (butting, goring) the New Law." Another pamphleteer, the author of *Sentinel Against the Jews*, wrote: "That is because among Marranos or *Marroes* (young swine), when one of them complains, all of them respond to the wails of one of their own. This is why they have been given the name and title of *Marrano*."

The most remote and acceptable derivation of the word suggests a Hebrew or Aramaic root, *Mumar*, convert or apostate. The root word *mumar*, coupled with the Castillian suffix *ano*, resulted in the word *mumrrano*, which abbreviated, be-

(Continued on page 10)

LETTERS TO KULANU

Communications and a School in Uganda

This is to inform you that our region has been connected to email -- steno@swiftuganda.com (subject: Abayudaya community). We have also been connected to a mobile phone service. To dial from the US, call 011-256-77-457-233 (seven hours ahead from EDT). If that does not work, try 011-256-077-457-233. It is the phone of Semei Kakungulu High School and is often in Gershom's possession.

Our school has started with a lot of enthusiasm. There is much more required but the hope for success keeps us going. We have the Certification from the Ministry of Education, but we are in serious need of laboratory equipment costing \$500, and we have only been able to afford to build one classroom. Also, we are \$1200 in arrears in salary payments.

Matthew Meyer is teaching politics and economics. He is a wonderful teacher. We are calling upon everybody to give a hand in the struggle for development of this project for educational self-reliance. We appreciate whatever help has been advanced towards the community, particularly in the field of education. The school portrays a positive image of the Abayudaya to the public and it is largely responsible for JJ Keki's political popularity.

Thank you very much!
*Gershom Sizomu and Joab Keki
Mbale, Uganda*

(Editor's note: The Abayudaya must pay for incoming e-mail, so please keep messages brief and important! Incoming calls on the mobile phone are free to the community.)

A Seder in Lima

(Editor's note: This past spring Kulanu sponsored a Seder for the community in Lima that is trying to convert to Judaism. Rabbi Zuber led the Seder. For more information on this community please see the Kulanu web site.)

Our very dear friends, with much happiness and joy we write to you and by this letter express our most profound thanks for your generous support during Pesach. The presence of Rabbi Myron Zuber and his wife during the two nights of the Seders gave a special meaning to our festivities and you, our friends, were present in our hearts in each step of the Seder. Baruch HaShem! May this be the opportune moment to renew our friendship with you and express our best wishes to you and your organization. May HaShem illuminate and guide your path and may He allow us to once again embrace in a fraternal hug, here in Peru or wherever He may wish.

In the name of our entire Benei Moshe community of Lima, Peru,
Fernando Graoz and Javier Zavaleta

Waiting for Conversion in Trujillo

With all the honor you deserve, the Benei Avraham community of Trujillo, Peru, cordially salutes you and wishes that HaShem bless you. We here, with HaShem's help, are all healthy.

By way of these short lines we wish to infinitely thank you for the Pesach greetings and also answer your Hannukah card, with which you gave us your good news and supported us as we follow this blessed path of Judaism. Also, we want to let you know that our struggle and communication with the Rabbinical Court in Israel continues periodically, even though to date, we have had no answer. A member of our congregation who went to Israel and converted is the one struggling for our cause and supporting our wish to convert. We sent the Rabbinical Court a list of the members of our community, as requested, but have received no reply.

Our greatest wish is, and will be, to convert and live as Jews. Eight years have passed and this continues without a solution. We feel stressed and worried. We are surrounded by insults and idolatry and

lack the necessary prerequisites to move to Israel. There are also a few young people in our community who are of marriage age and we do not want them to be introduced to the pagan world around us. Those are the reasons we wish this resolved as soon as possible.

Please help us resolve this great problem. We know you are a universal organization and have the power to support those who love the Eternal One, justice and truth. We feel content knowing the Torah, both written and oral, it being the fountain of life for those who practice it daily. With the simplicity of our hearts we join you, the people of Israel and the Jews around the world in one more anniversary of the giving of the Torah, Shavuot. Awaiting your answer, we bid you farewell. We remind you of our office's address, Pasaje Godofredo Garcia 406-Urbanizacion Chimu, tel: 217026, Trujillo, Peru.

*Alfredo Raza Valdiviezo, Prospero Lujan Quipuzcoa, and
Teodoro Vasquez*

Seeking Jewish Education in Ghana

My name is Alex Armah. I come from Sefwi Abodua, a town near Sefwi Wiawso in the western region of Ghana. I was born in 1978 and have completed senior secondary school. I would like to continue my Jewish education because I would like to teach my community. There are no Jewish teachers or rabbis to teach us. Yaakov Gladstone, of Kulanu, is trying to find a place for me to study Judaism. I am sending my message to everyone to help me to study Judaism so that I can convert and then teach my community.



I am prepared to study in Israel or the United States. I have no money, but since I am an electrician I will be happy to work hard. My community, the House of Israel (Bet Yisrael) has been waiting almost 30 years for a Hebrew teacher and for contact with Jewish people in other countries. We have been in contact with Yaakov Gladstone and Daniel Baiden (who visited our community). Thanks to Yaakov, who sent us Chanukah candles, and I hope that next year others will send candles, too. We can also use Jewish history and holiday books for children and adults and prayer books in English or Hebrew. Please send to House of Israel, PO Box 57, Sefwi Wiawso, Ghana.

We are inviting people to come and visit us.
Alex Armah

Uganda Pen-Pals

One can discern that a project is successful if others wish to join. The Abayudaya pen-pal project was set up to join American Jewish teenagers with Abayudaya teenagers. Lately I have been getting requests from adults in the Abayudaya community asking me to find them pen-pals. I am listing below ten married women who wish to correspond with American Jewish women. They all can be reached at the following address: P.O. Box 53, Mbale, Uganda.

I encourage interested women to write to one or more of these names. I ask only that I be advised of the person to whom you are writing so that I can cross the name off my list. I try to make sure that each person has at least one pen-pal rather than one person having several pen-pals. The names and ages of the women follow: Naume Aroan 22, Agali Abraham 25, Sheba Abraham 36, Asaliya Fenehase 28, Ruth Isaaca 35, Rachel Jabingo 28, Damali Mweru 40, Sarah Nauma 30, Rachel Nahameya 30, and Dinnah Samson 33.

Irwin M. Berg <bergiande@aol.com>

(Continued on page 10)

Good News in Mexico

By Rick Kulick

After many years of waiting, working, praying and faithfulness, the indigenous Jews of Puebla and Veracruz, Mexico, are beginning to grow and establish themselves.

The community of Veracruz, which was established under the auspices of Rabbi Samuel Lehrer of Mexico City in the early 1980's, is growing by leaps and bounds. Rabbi Lehrer, who recently retired to San Antonio, Texas, returned to Veracruz on two weekend trips (April 27-28 and June 28-29, 1999) to conduct 31 conversions, five weddings and two b'nai mitzvah. In a two-month period, the Veracruz community has thus grown by 40 percent, and this doesn't include a substantial number of children and teenagers. Their number now stands at about 30 families, or 100-120 people.

The Congregation Beth Samuel community in Puebla, though smaller, is growing qualitatively if not quantitatively. The founding family of the community, Ignacio Castelan and his wife and children, were converted along with five members of the Veracruz community on June 28. The Puebla community numbers 10 families with a total of 30 members, and they plan to open an Israel-Mexico Culture Center in Puebla in the next two months. Castelan's younger daughter Yemima, 18, will be going on pre-aliah program to Kibbutz Masharea Sa-oz, south of Beersheva, Israel, within the month, under the auspices of her family and Ichud Habonim D'ror de Mexico, the progressive youth movement affiliated with Israel's Labor Party.

Truly, it is said that there is time when prayers come to be answered. To these communities, especially the Puebla group, which this writer has visited many times, are indeed deliriously happy and grateful to a God in whose existence they have no doubt. However, while long on generosity, optimism and faith, these communities, especially the Puebla group, are short on Judaic resources.

The Puebla community has yet to attain a Torah scroll of its own, and their retired rabbi, Sam Lehrer, needs assistance with his costs of travel to minister to these communities. Donations and technical assistance for these purposes are urgently needed. If you are interested in helping the light of Torah to rise in Central and Caribbean Mexico, please contact me at 3025 Ontario Road, NW #309, Washington DC 20009, (202) 328-0876.

LETTERS (CONT.)

(Continued from page 9)

333 West End Ave., #8-C
New York, NY 10023

Fan Mail!

Congratulations again on the quality of your newsletter.

Richard Zimler
Porto, Portugal

As always, I find great enrichment and goodness in the Kulanu newsletter. I enormously appreciate the committed interest and sincere attention Kulanu continues to give my Jodensavanne cemetery project. I will continue to keep Kulanu informed of the historic site documentation and preservation work in Suriname.

Rachel Frankel, AIA
New York, New York

BOOK COMMENT (CONT.)

(Continued from page 8)

comes *marrano*. This would be the case of a Hebrew word adapting to Iberian languages *marit-ayim*, appearance. That is, being a Christian in appearance only. *Mar-anus*, forcibly baptized man. *Mumar-anus*, forcibly converted. A contraction of these two Hebrew words through the elimination of the first results from *Moharan at*: you are excommunicated.

The 1536 Monitory (Letter) mandated that persons who "When their children were born, circumcised them and secretly gave them Jewish names" be denounced as judaizers. Thus, the existence of secret names among the New Christians is revealed. Inquisition or pre-Inquisitorial documents sometimes establish the duplicity of names showing the secret Jewish names or the baptismal names translated into Hebrew of those found guilty. So, in a letter dated June 11, 1531, Braz Neto, Portuguese ambassador to Rome, wrote to King Dom Joao III, referring to the famous messianic visionary Solomon Molcho, "A Portuguese is here (in Rome) who called himself Diogo Pires when passing himself off as a Christian."

A LEMBA PHILOSOPHER (cont.)

(Continued from page 1)

September, and 1998 March respectively. In 1998, I registered for a Th.M. in Old Testament, and M.A. in Philosophy. In June 1999 I registered for my Ph.D. program in Philosophy. I hope that, the Lord willing, I may finish my studies in the year 2002. I am also teaching in the Philosophy and Old Testament Exegesis departments as a part-time lecturer to support myself and my family. At the same time, I am still busy working on my research.

My dream is to build a university for our people. We want them to learn and regain those areas our forefathers were involved in: medicine, teachers of law, commerce or economics, mining, engineering. There is a lot of backwardness due to the fact that the Lembas were afraid of sending their children to schools built by other nations, fearing that their children might end up eating pork or intermarrying or bringing new cultural behavior contrary to Lembas.

WHO ARE THE LEMBA PEOPLE?

According to oral tradition, BaSena/BaMwenye/BaLemba people are descendants of a group of Jewish traders who migrated from Judea into the Yemen many years before the birth of Christ. You can find these people in Tanzania, Malawi, Mozambique, Zimbabwe, and South Africa. There are ten to eleven lineages among the Lemba people: Buba, Hamis, Bakari, Seremane, Tovakare, Duma, Mhani, Haji, Sadiki, Sarifu, Manga. They came to Yemen and stayed in the Hadramaut area of Yemen. (I belong to the Hamis lineage.) While they were there, the Buba lineage was the one ruling at Sena I, but later the Hamis dynasty took over and ruled at Phusela I (Masilah). It was Hamis who led the community of these brothers to cross over the ocean to Africa. When they came to Sena III, in Africa, it was Bakari who took over the leadership. Seremane led the other part of the community in the interior of the continent up to Chiramba. When they came to Chiramba, Hamis led the other part of the community and settled at Gokomere (20km outside the town of Masvingo in Zimbabwe). From Gokomere, the leadership was taken by Tovakare, who led them southwards where they built the City of Zimbabwe with stones. The leadership was passed over to Zungunde who ruled for a long time. Here, according to tradition, Mwari (God) was dissatisfied with life of the community and dispersed them.

Traditionally, they were known for their gold, copper, and iron ore mining skills; they were also known for their medical competence. They were very good at trade. According to the author Tudor Parfitt (of the Department of Oriental and African Studies at the University of London), in his book, *Journey to the Vanished City: the Search for a Lost Tribe of Israel*, the Lembas were the ones bringing gold dust to the coast to sell it to the Arabs and the Portuguese. This shows how serious they were in trade. Their prolonged stay in Africa led these Jewish men to marry African women.

AUTHENTICITY OF THE JEWISH ORIGINS OF THE LEMBAS

As we grew up, we were always told, we are Israelites or Jews or Lembas or VaMwenye. Hence in their gatherings, there is a statement which is mentioned, "Tinokumbuka varungunanguvo" (This is Karanga language found in Zimbabwe which roughly means, "We remember the white man who used to put robes.") We were also told not to eat pork and many unclean animals which we found being mentioned in the Old Testament of the Christian Bible or "Torah, the Prophets, and the Writings." We also were told not to eat something that died on its own. We were also told not to eat something that is strangled. Whenever we are to kill any animal for meat, we must use a knife to bleed it. If something is killed by any person of our tribe not circumcised, our old people told us not to eat.

Whatever the Lembas were doing and not doing never con-

vinced the world of their Jewish origins. They rejected the cheap conclusions which were made for them that they were Muslims, or proselyte Jews. Even the least literate or the non-literate of them all rejected any link with the Islamic religion, though at a later stage some of them were convinced by some Muslims who told them that they were Arabs because they were not eating pork. This has been a long debate. Europeans engaged in colonialism in Africa found these people there, and they categorized them as Jews. This was later rejected by some other postmodern anthropologist who dismissed the Lembas as people looking for a place to belong. It was like a search for an identity.

We thank the living Lord for bringing technology to our aid. Genetic studies were done by Prof. Jenkins of the South African Institute for Medical Research, University of the Witwatersrand in South Africa, and the results of his research were published in an article in the *American Journal of Human Genetics* 59:1126-1133, 1996. The title of the article is "The Origins of the Lemba 'Black Jews' of Southern Africa from p12F2 and Other Y-Chromosome Markers." Prof. Jenkins concludes that the Y-specific genetic findings are consistent with Lemba oral tradition -- that they are Jewish by origin. In May 1997, Dr. Neil Bradman and Prof. Tudor Parfitt went to Haramaut in South Yemen and collected 120 male DNA samples. The results were analyzed by Dr. Mark Thomas at University College of London, and some were analyzed at University of Oxford by Dr. David Goldstein. These results showed very clearly a significant similarity between markers of many of the Hadramaut Y chromosomes and those of the Lemba.

The most striking of them all was that of the samples taken from the most senior clan, the Buba, were showing the Cohen Modal Haplotype, a distinctive genetic pattern on the Y chromosome. This biological signature is found predominantly among members of the Jewish priesthood, the *Cohanim* as you know better than I. One cannot have this mark unless your father had such a mark. From my background of world religious studies, I recognize that this pattern of paternal inheritance has preserved the Cohen Modal Haplotype as a potential mark for Judaism. With this short presentation I think you can see why we hold that we are Jews.

The Lemba people never gave in to those who doubted them. They solidly refused to be identified as Karanga, Shona, Venda (the neighboring nations). In their national registration identification cards, they always listed their tribe as Lemba or Mumwenye. This was happening in Rhodesia (now Zimbabwe) and in South Africa. In March when I went to see Prof. Mathivha, he showed me his old ID, which was written in the same way my father's ID was written. What I am trying to say is that for the Lemba people, their Jewish identity, which was enveloped in these code names to disguise themselves for survival, was very important.

REFLECTIONS

I wish that an all-knowing rebbe blessed with the gift of prediction could tell the Lembas who we are and how we came to be. We were practicing many things that are mentioned in the Torah, Prophets, and Writings, but no one could tell where we were getting them. When we gathered in the "lodge" (known as ngoma), this is the only time and place when and where we were told we are not Muslims, we are not VaShona.

It sounds very crazy, but the situation of the Lemba is so painful and sometimes hopeless. My prayer is that the Lord equip me enough to rid poverty, illiteracy, and suffering among the Lemba people, and to be able to bring them to their

(Continued on page 12)

The Little Brown Box (cont.)

(Continued from page 5)

placed it on her baby tummy. Immediately I recognized it. The box with the buttons, string and the knife I had seen so many years ago.

"This box is for you," he said to my baby. "The things inside were given to me by people who had lost all. People who had nothing to give. Jews gave these things to me, and I give them to you."

So finally my father told the story of the brown box. How, as a *partigiano*, an Italian resistance fighter, he had jumped into Auschwitz by parachute to light the camp for Americans who would later drop food and blankets to the Jews who had survived. As he tore open boxes and began to offer food, the Jews who received it began to repay him.

"To the first man I almost shouted. "No! Everything has been taken from you. I cannot take from you, too." But then I saw that this man had one thing that had not been taken. His dignity, in the face of unspeakable horror, remained. So I accepted his offer -- a red button. From another, scraps of string. Then, from a small woman this button, tortoise in color. Finally, from a man too weak to stand, this very small knife. A knife he had saved, had hidden, had risked his life to keep. When he pressed the knife into my hand, I knew that taking it from him was the right thing to do.

My father continued. "It's strange, but when I accepted those things, those tiny things, a part of me accepted my Jewish roots, as well. And it seemed as though the few Jewish traditions I held so close, tiny remembrances from my mother, were now as important to me as the scraps of Jewish life I saved in the brown box."

"Cara," my father turned to my baby. "I was lost, but not you. For me and for my four friends at Auschwitz, may you not be lost to the Jewish people."

"Please," he said to me, "raise Rosanna as a Jew."

Three short years later my father was dead. "I will die happy if I can see Disney World," he told his Pittsburgh buddies. He was stricken as he left the park, holding Rosanna's hand. But the promise has been kept. Fulfilled in part on her first day of Hebrew school and brought to life on that day in June when Rosanna became Bat Mitzvah.

And I learned along with her. It was difficult to put aside my fear of adopting and participating in a new tradition so late in life, and hard to stop worrying about how I looked to others who had been practicing Jews since they were children. Yet I found the courage -- wrapped in string, fastened with buttons and molded with a knife -- in a brown box beside my bed.

Turkey (cont.)

(Continued from page 3)

many, there were separate tax lists for different religious categories, and the "D" list was for Domneh. During his lifetime and continuing today, there have been whispered rumors among Islamic activists that Kemal Ataturk and other Young Turks were of Jewish origin. Publicly, he denied this and his biographers avoided the issue.

However, there is little doubt that 300 years after the death of Shabbtai Zvi, his influence and twists and turns of his Domneh followers provided the activist secular basis which is one of the underlying principles of modern Turkey -- without which the Turkish-Israeli connection would have been most unlikely.

To bring this story up to date and possibly complete the circle, we now learn that some Domneh living in Turkey have made inquiry of American Jewish religious organizations about the possible re-entry of Domneh into today's Jewish world.

PHILOSOPHER (cont.)

(Continued from page 11)

position of the old days. It is not going to be exactly the same, but we must try something. The idea now is to meet with other Lembas of like mind and try to do something.

I came to know about Kulanu through Prof. Mathivha, president of the Lemba Cultural Association, when I went to visit with him in Venda, South Africa. (I hope Jack Zeller will send me a large print *Biblica Hebraica*. I am able to read Biblical Hebrew though I cannot speak it. I did it for three years to enable me to translate and interpret the Old Testament.) I am so devoted to Kulanu because it is high time for the people of common ancestry to come together in humiliation before the Lord seeking reconciliation and fellowship.

Science and the Lemba (Cont.)

(Continued from page 1)

tions. The remarkable thing about the “priestly” Y chromosome is that Lemba men carry the distinctive trait in equal or greater numbers, according to Drs. Jenkins and Spurgle, geneticists from the University of Witwatersrand at Johannesburg, South Africa. They found that the Cohen gene is particularly common among Lemba men who belong to the senior of their 12 groups, known as the Buba clan (53 percent). Some 9 percent of the other Lemba carry the peculiar chromosome. No non-Jewish group has been found so far with more than a five percent incidence.

Kulanu supporter Wapnick adds: “When I was a resident in Harare, Zimbabwe, I noted that Tay Sacks, Nieman-Pick and other diseases prevalent among Jews were present in some of my black patients. I wondered then if they were of Jewish origin. The current genetic findings about the Lemba support this wild theory.”

The Lemba themselves have furnished other supporting evidence. Prof. Matshaya Mathivha, president of the Lemba Cultural Association, has spearheaded an awakening of historical consciousness and leads the effort to record the oral traditions of his people. One Lemba legend in particular has intrigued Dr. Tudor Parfitt, director of the Center for Jewish Studies at the School of Oriental and African Studies in London, who has done research among the Lemba for a decade. This legend says: “We came from the North, from a place called Senna. We left Senna, we crossed Pusela, we came to Africa and there we rebuilt Senna.” To check the legend’s historical basis, he went off into the interior of Yemen to try to find Senna. The quest was successful. In his report, he says: “It’s very remote and had never been visited by anyone before. The local tradition in Yemen holds that centuries ago the valley had been very fertile, irrigated by a dam, the ruins of which are still there. And then the dam burst, they think about a thousand years ago, and the people fled.”

Recent research by Kulanu’s Lemba contact, Rabson Wuriga of Noordbrug, South Africa, traces their roots even further back into Jewish history. He found a map of the Judea of Alexander Jannaeus (103-76 BC) that contained a place named “Lemba” east of the Dead Sea, between the town of Medeba and the fortress of Macherus.

With these scientific findings behind the Lemba claim of Jewish descent, it still is fair to question how Jewish the Lemba are by conventional standards. Several reports state that many of them are Christians. To deal with that charge, the Lemba must be viewed within their own environment. As Kulanu president Jack Zeller has noted, American Jews do many things that outside observers might say are calculated to get along with Christians. We go to Christmas parties, give Christmas gifts to Christians, and even eat with them from the flesh of animals not slaughtered according to Jewish law. Jews in America work on Shabbat and even change their surnames to seem less overtly Jewish. We draw the line that keeps us recognizably Jewish at going to church with Christians—unless it is to attend a funeral or a wedding. Many Lemba apparently do not draw the line at that point. But that doesn’t mean their norms are wrong.

Wuriga makes that case eloquently. “It is true,” he writes, “that many Lemba people became Christians, some voluntarily, many as a result of colonialism and imposition of Christianity as the state religion. Most of Lemba people are non-religious, but they practice many things one would call Jewish, such as what they are allowed to eat and what they are not allowed to eat; circumcision; and prohibition of intermarriage. They also value the remembrance of their ancestors because in mentioning their names they also mention places where they came from and stayed. To bring them to restoration, they need education—both formal and informal.” Prof. Mathivha sounded positively defiant when an interviewer suggested to him that the rabbinical authorities in Israel may not recognize the Lemba as Jews. “You can’t deny us the history and the origin. Many things were built up here [in

Africa] and we have developed as a community here. But we are Jews from Palestine, whether the Jews in Israel like it or not.”

Fortunately, traditional Jewish communities in Africa seem more open to the Lemba than, let’s say, the Jews of Mexico are open to resurfacing Marrano families. For example, Betar South Africa—a youth group—has expressed an interest in setting up a meeting in Johannesburg with any young Lemba people who may be in town for studies or other reasons. Dr. Wapnick adds: “I’d like to pursue initial attempts by interested South African Jews to join Kulanu in being a support group for the Lemba. However, I believe the Jewish community in South Africa as a whole will only participate in welcoming the Lemba if they have a clear direction from their Chief Rabbi. The current Chief Rabbi, Rabbi Casper, has in fact been at the forefront of positive relationships between whites and blacks even during the pre-apartheid era. Still, in the end, acceptance of Lemba as Jews will have to be done on an individual basis by a *Bet Din* (rabbinical court) under terms of the *halacha* (the traditional Jewish legal code).”

Fortunately, with apartheid now dead, the government of South Africa has begun to restore land that had been confiscated from the Lemba, and plans are underway for a new Lemba village with a synagogue at its center. “There will be so many buildings around the synagogue,” says a Lemba spokesman. “There’ll be a museum, a library, a school, and an initiation school. Dr. Wapnick adds: “I met a dynamic Lemba, Mr. Salomela, who recently has bought a sizable farm near the Kruger National Park in South Africa. I was impressed with his success as a businessman and farmer—as well as his dedication to Judaism. His first concern when purchasing the farm was to remove all wild pigs roaming his fields. He approached me about the possibility of establishing a religious kibbutz on his farm. On the basis of what I know of Kibbutz Shluchot, a religious settlement in Israel, I mentioned that he would need a health-care clinic as well as real dedication to a Jewish way of life. By now he already has initiated this concept on his farm.”

We of Kulanu can do more to help Salomela and other enterprising Lemba. We can offer money, and Kulanu can help assure that our contribution qualifies as tax-deductible. We also can offer non-cash support (especially books on Judaism) and undertake visits by contacting the Lemba Cultural Association, P. O. Box 339, Shayandima 0945, Northern Province, South Africa, or the U.S. Lemba office (e-mail them at Lemba21@hotmail.com).

By all accounts, any contact would be highly welcome.



CHANGE A LIFE!

Sponsor a College Student in Uganda

A wonderful result of Kulanu's subsidies of primary and secondary school fees for needy Abayudaya youths is that several gifted students are now being admitted to universities. The most recent is Seth Jonadav, who has been accepted to the University in Busoga; he hopes to be a teacher. Unfortunately, the Kulanu treasury cannot afford to send these talented young adults to college, but your tax-deductible contribution to Kulanu may be earmarked for this purpose. The cost is about \$1500 per year. Can your family, social group, or school afford to sponsor a college student? It will DEFINITELY change a life!

Those "in the pipeline" include several Abayudaya leaders who never had the opportunity for higher education. Joab Keki (featured in the last newsletter) started leading the community when he was still an adolescent, and will certainly use his education to benefit the Abayudaya community. Jacob Mwoosoko hopes to be a teacher or accountant and to help underprivileged families; he also hopes to adopt some orphans. Aaron Kintu Moses, the community secretary, started Indege University but was unable to continue when Kulanu funds ran out.

Israel Siriri hopes to earn credentials in science and engineering work in order to help the community with its construction projects. Consistently one of the top five students, Samson Waman hopes to go into medicine and operate a future clinic for the Abayudaya. Moses Ssebagabo, who is one of the youths who lead synagogue prayers, hopes to be a secondary school teacher at the new high school. Moses Walyombe is an orphan who had to leave his studies before Kulanu started its programs in Uganda. Shira Musenero hopes to be the first female teacher in the community. Ziporah Nancy lives on Nabugoye Hill near the main synagogue and, with her excellent English, often welcomes and helps foreign visitors to the community.

Norah Nantabo is a top student in math and science; she hopes to be a bank manager or auditor. Norah is the granddaughter of the venerated rabbi Samson Mugombe, but since the death of her father she is helping her nine sisters and brothers and cannot afford even a school uniform. Enosh Keki Maina is resourceful orphan who has leadership and rabbinic skills and often serves as cantor; he can read and understand Hebrew. Current chairman of the Abayudaya Youth Association, he hopes to go to university and then rabbinical school.

Rachel Kamutali Namudosi is the featured young voice on the Abayudaya recording; her musicianship was once recognized by the vice president of Uganda. She hopes to study music. Naome Sabano, chair of the Abayudaya women's association, wants to join the teaching college. Job Mboizi, another youth leader who is active in the synagogue service, cannot afford higher education. Mirabo Kabasa, an orphan living with her brother-in-law, cannot talk and needs special teaching.

FROM THE KULANU LISTSERVE

Interesting Questions about Sephardim and the Holocaust

From Edith Shaked <ediths@juno.com>

I have a question about the Jews of Nazi-occupied Tunisia, and the inclusion (or lack thereof) of their experience under the infamous SS Walter Rauff. Why, while they are remembered at Yad-Vashem, and mentioned by English Holocaust scholar Martin Gilbert and Israeli Holocaust scholars, are the Holocaust victims from North Africa not being remembered in any U.S. Holocaust museums, are not commemorated, and are not mentioned by American Holocaust scholars?

This is particularly bewildering to me in light of the philosophy of '*ahdut am, ahdut goral*' (one people, one destiny), and considering that we always state that one of the unique aspects of the Holocaust is not the number of the victims, but the fact that the Jew was killed because he was a Jew.

For the names of the Holocaust victims in Tunisia, check Nizkor's web at: <http://www.nizkor.org/hweb/people/s/shaked-edith/re-examining-wannsee.html>. This link shows and reflects '*ahdut am, ahdut goral*' and antisemitism in Tunisia.

From Aviva Ben-Ur <aben-ur@oise.utoronto.ca>

In my own subfield, I have often wondered about the absence of Sephardim in most Holocaust narratives, and would be interested in hearing readers' reactions to this phenomenon. I think the issue includes, but goes far beyond the fact that Sephardim and Mizrahim represented a small minority; perhaps only 10 percent of the pre-Holocaust world Jewish population. If we consider the fact that in cities such as Salonika, 98 percent of the Sephardic population was annihilated, while 80 percent of the Ladino-speaking population of Europe was also destroyed, the minority argument no longer explains "remembrance" exclusion or scholarly omission.

And I suppose this exclusion and omission would apply *a fortiori* to the Jewish Holocaust victims of North Africa. Interestingly, in college, I (obviously erroneously) learned that no North African Jews were murdered in the Holocaust; only rounded up in camps. So I think we need to consider misinformation as well as omission. And let us also consider Shaked's observation that this appears to be an American, as opposed to an Israeli or British issue. What do others think?

The Rosh Hashanah season is a time for gifts and celebration. Please consider Kulanu books, recordings and kippot for all those gifts you will be bringing to friends and family. See order form on page 16 of this newsletter.

Yom Kippur is a time for reflection and the giving of *tzedakah*. Please consider an additional financial contribution to Kulanu.

Kulanu is celebrating another successful year of helping Lost Jewish Communities all over the world and would appreciate your help more than ever. The more successful we are, the more help we need.

FROM THE PRESIDENT:

A Bittersweet Victory in Quara

By Jack Zeller

Victory can be bitter-sweet. The so called "lost" Quara Jews, all listed by the Israeli organization South Wing to Zion since 1991, are arriving in Israel except for those at the extremes of life who died needlessly as refugees without benefit of Jewish aid of almost any sort. There are endless accusations in Israel about who is to blame. No trouble, we can all absorb some blame.

What can we do now? Much. There is a school in Addis Ababa with about 2200 youngsters who are all Beta Israel. They are starving. Beta Israel are not popular in Addis Ababa and it is a city overflowing with unemployed refugees. The Israeli embassy treats them as a pariah. The Joint Distribution Committee denies all but the minimum of medical care.

Let's keep them alive until it is their turn to celebrate! You can help them. It takes \$39.00 to feed a school student lunch for a school year. This child can at least study better in the afternoon! Perhaps there will be a little more food for his/her pre-school sibs when at home since he/she has had one meal for sure.

Send a 39.00 dollar contribution to NACOEJ, 132 Nassau ST. #412, NY, NY 10038-2400, with the annotation "It hurts to be hungry." You will receive a photo of the child you are feeding for the year. For a NACOEJ speaker at your synagogue, call 212-233-5200 or email <NACOEJ@aol.com>.



Mulalem Tasseki, a child receiving NACOEJ lunches in Addis Ababa.

SUPPORTER APPLICATION

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 February 1998 by KTAV in association with Kulanu. The 305-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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<i>Jews in Places You Never Heard Of</i>	_____	\$29.50	\$3 in US & Can. \$4 outside	_____
<i>Shalom Everybody, Everywhere!</i> CD	_____	15.00	\$2 in US, \$3 in Can. \$5 elsewhere	_____
Cassette	_____	10.00	ea. addl. \$1 in US & Can., \$2 elsewhere	_____
<i>Kippot of the Abayudaya</i>	_____	10.00	\$2 (ea. addl. \$1)	_____
Indicate SML, skullcap or pillbox, dark or bright color: (sorry, no returns!)				
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Please make checks payable to "KULANU" and mail to 1217 Edgevale Road, Silver Spring, MD, 20910-1612. Allow up to 5 weeks delivery but orders are generally filled within 5 business days.

Deadline for next issue: October 15, 1999

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Edited by Karen Primack

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