

Sephardi Voices UK

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Interview Transcript Title Page

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Interviewee Surname:	Attar
Forename:	Azoury (Ezra)
Interviewee Sex:	M
Interviewee DOB:	
Interviewee POB:	
Interviewee Occupation:	
Father's Occupation:	
Mother's Occupation:	

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I'm interviewing today Mr Attar in his home in London. It's the 16th of October 2013. My name is Sharon Rappaport.

Mr Attar, I would like to thank you very much-

You're welcome.

-for taking part in Sephardi Voices UK.

I would like to start the interview by you telling me the name you were given at birth, the year of your birth, and where you were born.

I'm born in Baghdad in 1946, 20th of March. And name, I called Ezra - Azoury. And that is how everybody knows me, by name Azoury.

Were you named about- after someone from your family?

No I've been named after somebody my dad loved so much. He helped him in his life, and this is the truth.

Would you like to tell us about that person?

Well he- he used to- called Ezra and he- my dad used to work for him. And he, he took our- he took- He took care of our team. He used to take him- When he was young, he start early life,

working for him when he was twelve, thirteen. And till he got married. And when he left Iraq the gentleman passed him the business, and he took over from there.

What business was it that your father worked in?

He's in *tavlinim* [Hebrew: spices]?

[00:02:02]

Herbs.

Herbs. In the herbs in the beginning, and then he went to cloths and then he worked in other businesses. And he had property. And he became a businessman and he was a successful man.

Could you tell me something about your family background?

Well my, my memory takes me back to late 50s. Regular Jewish family. We used to go to the synagogue Saturdays.

Your father- What- Do you remember your grandparents?

No, we didn't see them because I was only four years old when they left. So, I didn't see anybody in my days, till I-

So, your- Your grandparents left to where?

They left to Israel, from both sides. And also no uncles, no aunties. But only family between us. Me and my father, mother, siblings.

So what do you know about your father's family? What were you told about them, about their, their background? How many generations were they in Iraq- in Baghdad?

Well mainly the Iraqi Jews, 2,000 years there. We are originally from - there. There is no mixed blood with the Iraqi Jews. And especially, I don't think in my family there is any mix. And we lived all the time there - for generations and generations.

And your mother's family, what was her maiden name before marriage?

Her- Her name, maiden name was Gourgi, and she- she was the daughter of a judge. He was a very famous guy who sell a lot of herbs, and everybody knows him. [00:04:03] Even in Israel when he moved to the- Israel, they started living in the Petah Tikva. And it is part of the- mainly Iraqi Jews they lived together.

Where did they live in, in- in Baghdad, the Iraqi Jews of the generation of your parents?

They lived... a few areas which is next to Shaar Al-Razi, they call it Ghazi street - King Ghazi. And also Tatit Takyeh. It was places where the old- the Jew- my father's generations, not our generation. Our generation we lived in Bataween, in Bataween, Arasat al Hindiya, Karada. And we are all, all of us, we used to go to the same school. One school there was, and we lived together, very friendly, more than a family.

So before we go on to- to your memories of your childhood I would still like to still try to learn more about your family background. What kind of stories did your parents tell you about their childhood?

They- I don't have any memories of that. They didn't tell us a lot, because there was a certain times which the Jews in Iraq they are- they're scared to talk and to tell anything to their children. And from one thing to the other thing, we had the '56 war and then the revolution in Iraq. So, the- Our parents they were not that in ease to tell us about their family. They are scared. And the- I can't remember anything, really. [00:06:13]

Well, let's go back to where you lived. Where did you live in Baghdad?

We lived in Bataween since 1954 till we left, it's the same house. And the, the neighbours they treat us very well. The Muslims- neighbours, we grown up with them as friends and everything was alright till 1967.

Could you describe your house? How did it look?

Well, you come to the main door which is lead you to the garden. And then you have to walk about forty, thirty, forty metres to get to the house. Downstairs we have a basement, half way. And you, you enter the house. We had dining room, reception room, bedroom. And then you go stairs to the kitchen and to the basement the other side. And then you go the stairs you have the four- three bedrooms and then the *gag* [Hebrew: Roof] , what do you call it?

The roof.

The roof, where we used to sleep in the summer. So, we had two roofs: one level and then an upper level. We had two levels in the roofs. And in the summer we used to go to sleep, so we had beds which is there. We used it in the summer, keep it under the stairs. [00:08:02] And, and in the winter we keep it under the stairs and in the summer we used to sleep on the roof because it was very hot and dry in the bedrooms. There was no air condition. We had air coolers, which is they said is not healthy so this is part of life which all the Iraqis they used to sleep on the roof. And they had their own *qallah* [Arabic], which is the cover the bed for the parents. And even- And you can see all the neighbours, everybody, Muslims, Jews, everybody used to sleep on the roof. This is how we spent- how we used to sleep in the summer.

Do you have any other fond memory of your daily life in Iraq, in your home, or outside?

Well, in the beginning we, I remember 1958. My memory before '58 before the revolution, my father wanted to come to send me to London to Carmel College. And he registered me. But it happens the Revolution the 14th of July 1958. And he changed his mind, and I stayed in Iraq. And we grown up. We started going to the- We'll go to Frank Iny in the morning and then we go back home. We have our lunch and then we go to Malhab which is like a meeting for the Jewish kids, boys, girls. And we used to spend the evenings there. We go back home to study or- and this-

The mellah [sic], where was it, in Baghdad, what part of the town was it?

It was next to the Bataween, where- next to the- There was a- next to the White House, they call it White House which is they used there- the King of Iraq used to res- give it to the people to stay coming to the visit Iraq for the high society. [00:10:11] And this *malhab* is donated by Menachem Daniel. And we had it nice time till 1967.

And what did you used to do as kids in the mellah? What kind of activities? How old were you at the time? What were the things you used to do there?

My memory is starting from when I was thirteen, fourteen till '67 which is- We used to go there. We played football- football, basketball, netball, ping pong. And to meet each other. Some of us go to university. Some were working so our meeting place was there in the *malhab*. We used to stay there on Friday night, Saturday night till 9.30, 10 o'clock in the evening. So this is where was our meeting.

You mentioned before that the relationships with the neighbours were very close when you were a child, before 1967.

Yes.

Can you tell me about it please?

Well, we- we lived in an area which- all of the Muslims, and next to the market. And everybody used to take care about us. And if there was something you- new, they used to call my dad, and ask him to choose, to pick up the- the top of the colette or conte. I mean, he used to take the best, he used to give it to him, because they know him. He helped them also.

When you say he helped him. In what way did he help them?

Always they came to borrow money from him. And they pay him back by giving him the merchandise like the grapes, orange, fruit – whatever they sell. So they deduct it from- deduct from the loan and they never charged them any interest. [00:12:03] It was just give them- And

all of them, they used to take care about us, about my sisters, especially when they were walking by themselves if crossing the road. So they were our guard.

Do you know-is there a specific family that you are talking about, that was next to you? That lived next to you?

Well, I can't tell the names. I can't remember their names after forty - years.

And these good relationships, did they go on after 1958 or after 1967?

It changed after 1967 - little bit. They start scare, themselves. And mainly changed in 1969 after the hanging for the Jewish mens and boys. It was in 27th of January 1969. They started scared talking to us, because the government started saying that the Jews are spies for Israel and this. And- Even I remember one day after the hanging, I went to buy some bread and I was waiting for my- and everybody knows, knows us. And one of the guys there he said, "I wish I was Jewish, because there is a government behind you, shouting they want you." He start killing the Muslims after that, and the Kurds. So, he said, "There is nobody asking us, telling us: Where are they? At least you are Jewish there is somebody shouting for you." And I won't forget that sentence that he said it. Because this was part of life in the- in Arab countries. There is no democracy. There is dictatorship. And that's what happened. [00:14:00]

We will go on and talk much more about what happened from '68. But I still want to try to learn a bit more about your home life. You mentioned the markets, the- the suq. Do you have memories around the suq?

I mean, I lived the day- day there.

What did you do? Where did you go there?

No, every day we if we need whatever we- bread, every morning we go and collect. And we buy our fruit, our vegetables. And the synagogue it was next road. So, this is our day- day life.

So in the suq were there- there shops that had the kosher food - in that suq? Where did your mother buy-

No, the-

- the kosher food?

No, the- Well we're talking-- they, see, used to sell vegetables and fruits. The kosher food there was one shop, special shop which is been run by a Muslim guy, but it's everything kosher. Only meat - chicken and meat. So we used to go and buy from him. And he was open every- every day. There was a big population. So, every day we used to go and pick up. There is no beef, there is only lamb there. So, I mean, either lamb or chicken. And further up, there was the river which you used to go and buy fish. And this is- was our day.

With whom did you go? Did you go by yourself, did you go with your mother? With who did you go, to buy the fish and the food and the lamb?

My father used to go and buy it, because he was- he know better than us how to choose. We were young so we didn't know. When we grown up, we just go and pick up what we need and every day what we need because it's fresh. [00:16:03] Every day is a new stuff. And also by

then they used to bring the cows and they tied them next to the house and they milk them and they give us milk we- they make from the cows, straight away.

So who- Who used to bring the cows to your- ?

Muslims. They come with their cows and they-because we are near to the *suq*, to the market, so they tied the cows there and they milked them. And everybody pick up and they give us the milk hot, with- you can see the cream of it, and it was warm. People drink it straight away. Some of the people they used to buy and have it as a breakfast.

Did what- Did you bring your- your cups or did you bring a kind of container and-?

No, they have their containers and they give us containers. They charge you for container. And then you put it- they put it in your container.

Are there any other customs of this sort that now that you look back, are- were very unique for the time?

At the time it wasn't unique. It was- It's maybe today it's unique but our days is-

No, but that's what interests me exactly, all these things that happened in your days. What other things?

I think- Sometimes we used to go- friend of us go for the- drink beer and then after that we go buy fish which is they put for us on coal. They call it *samak masgouf*. And they give us one hour

or two hours, after two, they bring us- bring it to us in one hour- between one and two hours, depends on the size of the fish. [00:18:02] And this is how we- we used spending our day. Go to the *malhab* and to the coffee shop. Coffee we played domino and *shesh-besh* [backgammon], and then we- we play *shesh-besh* and we order the fish or we order something else to eat. Depends once a week or if there is the right people to buy the fish, so we buy the fish *mezgouf*. And if not, each one take his- order his own stuff from somewhere else.

You were drawing a very lively picture of your life in the neighbourhood. In that neighbourhood, which was Jews and Muslims, did you communicate with also the Muslim children and did they come to your home? What- what was the sort of friendship and communication did you have?

In those days we used to play in the street. We didn't have- We used to go to their houses and they come to my house, but not for- to stay. There is nothing to do inside the houses. The main thing is we used to play outside in the street side- outside. And we- we had a very good relationship. We were very friendly.

Did you go to their houses? Were you invited to their houses - as a Jewish boy?

As a Jewish boy- As a boy, yes, I entered. But the families- Not the families. As a boys they used to come to my- to our house. I used to go to their house to play in their garden or they play in our garden. And there was nothing- nobody mentioned any Jewish, Jewish-ness then. It's nothing- We had very good relation, I mean, the whole street. Because those days there is no private cars, everybody take the car and go. You have to walk next to each other. [00:20:00] And then- then we grown up little bit, then we had our bicycles we used to change, we play together. We play together; we grown up together.

Your parents, what kind of people were they? Tell me a bit about your father. His name. What do you remember of his personality, or your relationship?

My father, Naim Attar. I grown up with him as I'm- I'm his first born. And people they used to come to him, they know that they will get what they- they need. He was like, what do you call it, elders or *mukhtar*. So people they used to come. He's- He was very modest person, he was very nice, good hearted. And he had very good connections. He done a lot I think to the Iraq community during the few years- last years. He helped a lot of people to leave Iraq. Him and my brother. And during- during the persecution after '69 he- he managed to bail 240 people which has been caught by Saddam's and taken them out from prison. And then after that he start- he been connected with the Israeli government to help the Jews to leave Iraq. And his last three years he stay in Beirut, which is they used to go stay in Beirut all the time and come to visit us once every month, once every two months. And everybody knows that if they need something, they go to Naim. Naim will get it for them through his connection and through his- He was a good man. Was a very good man. [00:22:02]

Would you like to share with us any particular memory you have, or something he used to tell you, or-?

I remember people they didn't have money to, and they have daughters to get married so they go to- they used to come to our house and speak with my father. My father he used to go to the people and he knows everybody by- how much he had afford. So he used to go to this guy, "give me one dinar", and the other guy, "give me ten dinars" and nobody ask him what for. He said, "I need- You give me this - you give me that." And always- And there is- I remember also another story. There was a girl which is- who became friendly with a Muslim guy. And he collect money for her and he sent her to Israel, before she get involved more and more. This type of *mitzvot*. He used to do *shidduchim* between peoples. And he- He tried to help everybody.

You mentioned that you were the eldest.

Yeah.

Being the eldest, did it come with any special kind of things?

I- I was with him since I was start my life with him, I was thirteen, fourteen, during the summer he used to take me with him to work. And then, I was age fifteen, sixteen I start working. And I study in the evenings. I left Frank Iny and then start learning in the evening. And only me Jewish with all Muslims, guys. And I became friendly with one special one. Very nice person. And-

So because you were the eldest was it expected from you to go and work for your father?

[00:24:00]

It's not expected from me. This is how I liked it. And I used to go with him and start working since that age. But I had a problem because I was very light skinned, and he was always scared that would happen, something happen. He used to take my other brother, which is dark skinned, to do things that- they are dangerous, which is he doesn't wanted me to do it.

I'm trying to understand. What did it matter according to your skin? In what way did it matter that you were light skinned?

It would show if I go to a Muslims' area or Arab area I would show that I am stranger. The colour of our skin, mainly- They are mainly dark colour. So this is what was the reason. I'm not talking in Baghdad. I'm talking about some areas, other areas. And this kept me away from a lot of things. But always he used to tell me, explain to me things. I remember we used to talk by hand, and he would hold my hand and explain me things which he do it, why he do it.

Would you like to share with us one of your conversations?

I don't think it's a proper- It was special things which he talked about. People come to him for the money and to help them, or, why he is doing this and why doing that and- There is things which is- After '69, after the hanging, it became very hard for us, really. I was fifteen when there was- one of the community died on his way, the way, and there was no *minyana*. And there was no *chevra kadisha*. [00:26:05] And he- he done the washing and the- He done the washing for the body and *tachrichim*. And he done this, and he asked me to go with him to take the body down at the grave. I was only fifteen, sixteen. I can remember it till now. Sorry, I'm jumping from time to time. But things come to me now I remember those things. And this is how- My relationship with my father was very good relationship. And it hurt me when, till now, I mean, I can't forget the way he died.

How did your father die?

He came from Beirut. He came to visit us, and my-

Which year are we talking about?

Talking- It was late November '75. And my daughter's- Sharon started saying "baba baba". And I told him so he said, "Bring her to me." I took- I took her- He was only in Israel for maybe

less than five days. And they asked him to go to do peace between two friends. In the Shchunat Hatikva. They grown up with him in the 1940s and 30s, they'd grown up together. So, he went with them to do the peace maker. And he supposed to come back 7 o'clock home, so he asked somebody to take- to bring him back. They guy who volunteered to take him, he had a van. So he sat and my- his brother went with him. [00:28:06] So, on the way back from Schnuat Tikva to Ramat Gan, he the guy, he was a speed and he entered in a skid. So my father and my uncle died on the spot. And they came to tell us 12 o'clock in the night the -- about the accident and- And just suddenly- He was only 56. In that time he was- he was, he was living in Beirut, I think with the Mossad or something.

So before we move on to your mother, I would like to talk more about your father. Please tell me- You were starting to say that when he was in Iraq he actually helped Jewish people escape Iraq - him and your brother. Could you tell me about all his involvement in the Zionist - movement?

He never told- told us anything about it. But we know that he helped people, sent them to Basra. He'd got a connection, so-

Which year are we talking about?

We're talking about '65 - '64, '65, '66. See the Jews they were allowed to travel till '63, and after '63 they stopped our passport. And after that, '64, '65, '66, people start running away, after Abd al-Karim Qasim been killed in 1963, the Ba'ath came for ten months and then they were have another revolution, '63 again, and they start- They took our passport. [00:30:08] They didn't take it, but they froze it. We can't leave Iraq. And then people start looking a way to go out. So they used to come to my father, and my father got connection with Basra. There is somebody else, he used to- called Abdel Nabi. And he was in connection I think with the Zionists in Iran. And my father used to take them to Abdel Nabi, and, and then Abdel Nabi take them to Iran.

How would he take them to Iran, this- With a- With a car, or-?

No, see they used to go to Basra, travel by car or by train. And-

Who took this journey? The families who decided to leave used to-?

Families- All families, they go together or half, half. And they meet there. They wait for them. They usually they don't want them to stay more than a day. They want them to go there. Straight away take them to the Muslim where they took them by boat. Smugglers. And after that, Abdel Nabi he left. He became very ill, so my brother used to go with them to Basra. And he take them to the smuggler and the smuggler take them to Kermanshah. And once, as I've been told by my brother, a family refused to go by themselves they asked him to go with them. And that time, the police which used to get the bribe - changed. They didn't come the same people they have and they followed the smugglers. So smugglers they throw my brother in the water. And they told him- It was the night. It was 1966, I think. And it was his last time that my father sent him. [00:32:01] After that he refused to send him. And then '67 war came, and they stop us to leave Baghdad after '67.

But just a second before we go to the second phase with your father. Who did- By who was your father recruited to do this work, smuggling people-?

I don't know. He didn't tell us. And we didn't have the time to sit with him to talk. Always he was busy. And, you know, he left Iraq in '71, '72. Also he's- His- When he left Iraq, it is a story. He finished immigration and-

What year? '72.

Seventy- April '72. April '72, he- he finished with immigration and going up to the steps of the plane, to go up to the plane, him and my mother. He left Iraq with a passport. Suddenly the security they came, called him, "Naim Attar". And they took him down from the stairs and they let mum go to Lebanon. And on the way down he told her, "When you get to Beirut phone this man, in, in Baghdad." And my mum arrived to Beirut by herself. She went- She phoned the guy my dad mentioned to her. We used to call him Abu Samira, he was from Tikrit. And she phoned him and told him the story. The second day the- the guy went, he brought my father and he took him straight away to the plane without any immigration and he put him in the plane. [00:34:01] And my father went to Beirut and he told him to say they wait for him. He waited for him and he didn't come, so he came to my wedding in August '72 and he went back to Beirut. He stayed in Beirut and he met him again. And we don't know, he never told us what he used to do. Because, in Beirut from '70 to '75 he was there always.

But what did he do in Beirut? Where did he live in Beirut?

He didn't tell us anything.

But what do you think?

I think he worked with the Israeli intelligence, something like that. This is my- I, I what we think me and my brother. Because what for? For him to stay in Beirut and all the family in Israel. He used to come to London then go to Beirut for one month, two months, and then he'd come back to London. And they give him special papers to come to Israel for a week and then he go back to Beirut. And he had got nothing, no business in Beirut to do. So, we think that he was working with the Israeli intelligence those days.

So in the years that he was smuggling Jews, helped to smuggle Jews out of Iraq, was he ever imprisoned or did the authorities come to you?

Not him. We don't know. No, nothing happened and he was very much involved in everything. He was involved of taking out people from prison. Sent them away. He was involved in everything. This type of things and thanks Gd nobody- must be he, used to pay a lot of money to other people. And, he knows, I mean, he never been in a prison. Astonishing. [00:36:01]

So the authorities didn't come after him or didn't know-

No. no.

- about what his activities?

No, they didn't come after him. Must be there was cover, somebody covering his back. Otherwise, the people they used to come to our house, coming in and out, in and out - it's not usual.

So who were the people that used to come?

The Jews. Jewish people. They- People asking him for money, people asking him to leave Iraq. People they have things- I remember also some- one day a woman came and afternoon it's about 3 o'clock, in the summer. It was summer '69. I can't remember - it was summer '69, start shouting against the government. They killed her husband. And she came to my dad to go and bring the body to bury her- bury, bury- to bury him. And I- I put him. I took him inside the house. I said, "Dad, what you're doing? You're endangering yourself and endanger us." He

said, "My son, I'm not doing to nobody. I'm doing it for Gd." And he went- he brought- he done all the *mitzvot* for the body and he bury it. And- You asked me, the government knows? I don't know if it knows or if there is some cover on him. I don't know. He didn't have a chance to tell us after that. He was always busy. He was always busy.

And your mother: What kind of person was she? Could you tell us her name and her maiden name?

Her name is Esther. And she born - She's- her father was a judge. And she got married, she was seventeen, sixteen and a half. And she was very good woman. And also my dad was a very good husband for her. And she was housewife. And she was old- old woman- Nothing changed with her. [00:38:11] She was here last month. Nothing changed. For her, we are her kids. Her babies. And she's a nice person. She learned a lot from my dad. She liked- She liked to do *mitzvot*, she loved to help. And that's it. I can't tell you a lot of about her. There is nothing to tell.

Was there any special family traditions that you remember and you would like to document here in this video? Family food, family- the way you, you did the festivals? Was there any- something special that you would like to record?

Well, as a standard Jewish family we had the festivals every year. And my father used to invite singles, his generation single men they was left stay in Isra- in Iraq. So he used to call them, "Stay with us and do the Pesach" - or Rosh Hashanah.

The way you did the Pesach, was it different to the way you do it today? Was it any special traditions, or-?

Well it is- The Iraqi traditions was longer and they sing. And we did it till 1967. After '67 we didn't do it. We were scared to gather in one house. We used to do it only by ourself. And there was Saturday morning after the *Beit Knesset* [synagogue] we used to come to the red egg and the aubergine and the salad, the brown egg, *galat al t'bit* [00:40:05] And then, after that we had the *t'bit*. And it's standard- I think most Iraqi Jews those days they have the same traditions, or-

What was the food that you liked best that your mother used to do?

The *kubbah*.

What is a kubbah? Tell us, for the people that don't know.

Ground rice with- with the meat. And they fill it with meat and onion and parsley. This is- And then *kubbah* bulgul and *pilau b'jeej* and the *t'bit*. Whatever she does, I mean, we grown up on this food. Of course we like it. Until now we like it. And we have it in our house; my wife do it also for our kids and they- they love it.

What language did you speak at home?

Arabic and English. Well in Is- in Iraq.

In Iraq.

In Iraq, only Arabic. We didn't know any other language. We studied English, but we didn't speak English. We speak only Arabic. We finish high school. We studied the Quran, we study - not in Frank Iny – in the other schools where we learned with the Muslims. See, we-

And the Arabic that you talked at home, was it in any way different than the Arabic that the native-?

Yes, yes, it's different accent, different slang. There is a few Jewish words- Israeli- Hebrew words in it - and it's not the same. But we learned Arabic, proper Arabic. We read it, we write it.

So Arabic was the language you- you talked at home?

[00:42:01]

Till today, yeah.

And the cultural environment- What- what were the newspapers that your parents used to read?

My parents they didn't read any newspapers. They didn't finish their schools. My father done five years, four years- five years school. And my mother she also six. They didn't read the newspaper. After that, we grown up without reading some Iraqi newspaper.

And music? What kind of music did you hear at home?

Arabic. All the music Arabic. But my generation, it was the Rock and Roll which is the 60s. We used to hear it Elvis Presley and Cliff Richard.

But Arabic music. What Arabic music did you- did your parents listen or you, as youngsters?

We youngsters, we fell in love with Umm Kulthum and Abdel Halim Hafez and all those patriot songs. And we grown up on this. And Umm Kulthum she used to be every last Thursday of the month or first Thursday of the month she had a concert. We used to sit with the arak or whisky or caraway [?], till three or four o'clock in the morning to hear the new song. And all these type of things.

Where did she have the concerts? Where did they take place?

No, the concert took place in Cairo, but we sit next to the radio to hear it and we sit drinking and chatting, and laughing.

I would like to learn now about your school experiences. So, as a child in the- When you were in primary school, what school did you go to?

I went to Menahem Daniel school on the Sinak. [00:44:01] And one school till the 6th Form and then we moved to Frank Iny.

So the Menahem school, was it a Jewish school?

Yeah, both of them Jewish, Menahem and Frank Iny. And- it- it was a Jewish school. Till the 6th year '58 I moved- '58 I moved to Frank Iny.

And Frank Iny, could you tell us about the school? About specific teachers that did something to your life?

It changed my life- those days, because- depends on behaviour they treated you. They put me in my class again because I was- I wasn't- I was naughty boy. They didn't let me- They didn't pass me to the other year. All my friends go one year in front and they let me down put me into the same class again. And it affected me. This is one thing which is really - I hate it.

You hated that all your child- all your friends-?

All my friends were one year up, and I stayed there. And this is taken to the year 11.

It stayed with you, this feeling.

Yeah, of course. You put me with younger and that age it's a very affect of one year different. Younger is like- Today when you are grown up you don't think about the one year, but in that age everything it's counted for.

So today, looking back at this experience, what do you think it evoked in you as an adult later on?

[00:46:00]

Always a pusher. I tried to push myself in everything. Even my work, I always take chances. After that I start- It built with me the angriness, revolution, and it stayed with me till, till now.

Could you tell us about any specific teacher that meant something for you?

All of them they are the same; they treat us as teacher and student. There was no different.

And could you describe the usual day? How was it? When did it start? What did you do? Did you wear a costume? What- The usual day at Frank Iny school.

Well, the bus used to pick us and the school start 8.30. And we have two lessons, forty-five minutes each lesson and then we have a break for fifteen minutes. And the boys they didn't have a costumes. The girls they had a- costumes - uniform. They used to wear the same dress- same looking dress. But the boys, no. And then we grown up together. We were more than a family really because all of us we didn't have cousins or family. Each family stayed by themselves, left over in 1952 when the Iraqis left Iraq to Israel. So, what is left over, the 4,500- I think it's 6,500 in 1952, but by '58 we were 4,500. And all of us only one family, no more parents and brothers and sisters. Few of them, they have cousins.

[00:48:08]

So when you say you were one family, how did it show itself? When did you used to meet? You said that community that left from '52.

We used to meet, I told you- Well after the school we used to go home and then in the *malhab*. We meet in the *malhab*. But the grown-ups they used to have- invite- invite each other's. And they have the weddings, they have the *henna* they have a birth- birthdays parties. This is how parents meet, but we are the young generation we met in the *malhab*. And this is how we spent our day.

You were actually born in 1946. And Israel became a state in 1948, so you were quite young when- when Israel was- became a state. But what, as a young child, what did you know - till '58 - what did you know about Israel?

Well, no- See, I had an uncle, he, he left Iraq 1939 or '40. He went with the British Army and after the war he went to Israel and he was been killed in 1948. He's my mother's brother.

In the Independence War?

Independence War. And mum would talk about Israel as a Jewish - Jews. And we have Zionists inside us but nobody was talking about it. [00:50:01] I remember when it happened in the '56 war I was young, and how my mum and dad they stuck to the radio to- to hear Israel in Arabic what's going on. And they were scared. I don't have a lot of memories, really.

When you say they were scared, how did you experience it as a child?

I saw my mum crying. Her family, mother, father, brother, sisters, and they didn't tell us a lot. This is the whole truth. Because they didn't want us to say something outside in the street, because we were always with the Muslims. So this is- they- how they protect us from telling us anything else, so they won't- won't be in trouble.

Were you involved in any Jewish youth clubs or Jewish organisations as a child?

No.

As a child, before thirteen, I'm talking about.

No. There wasn't. Only school, Jewish school. In our days there was nothing. I don't think anyone of my generation. Maybe I don't know about it.

And before we move on to when your life changed, would you like to talk and remember your Bar Mitzvah day?

I didn't have Bar Mitzvah.

Why?

I told you I was Revolutionary. My Bar Mitzvah it was after '58, and they were talking about- In that time, I'm not communist or something like that, but revolutionary. [00:52:04] They- And I refused to have Bar Mitzvah.

You were a rebel.

I was a rebel.

In what other ways were you a rebel?

A lot of things.

I'm sure that there will be people listening who are interested in-

Ask my wife. [half-laughs]

OK. So, you were telling of quite a convenient and happy life in Iraq. When did your life change? When did things become different?

Life became different in '69.

So in '67, the Six Day War, you are eleven years old-

Twenty-one years old.

Twenty one years old, in fact. Twenty-one years old.

See, that-

Where were you-?

That day I was doing exam- exams. And I had my car. I left the exam room and I- I saw everybody shouting. 'Israel War'. There was a war. And a friend of mine, Muslims, they said- They used to call me 'Aziz', the Muslims. They said, "Aziz! Go home. Take your car and go home." I said, "What happened?" He said, "Israel is in a war with Egypt. Egypt went to Israel and there is a very bad situation in Israel." So I went in my car. I opened the radio. It was saying that forty-four aeroplanes- It was Monday- My memory serves me, it was Monday. [00:54:01] Forty-four planes been hit, Israeli been shot down, and Egyptian Army almost going to Tel Aviv. It's a drive about seven minutes, eight minutes, ten minutes maximum. I got home. I opened the radio at home. It became seventy-six planes has fallen. And suddenly we didn't know what to do. Our neighbours is Jewish, next door. Semi-detached house. My father came back from work, we shut the door, we locked the door. We don't know what to do and we opened Israel in Arabic. Nobody knows anything. Not saying anything. BBC doesn't say anything. We hear only the Arab broadcast. They- Thousands been killed. Hundreds- tens of aeroplanes shot down. And we kept quiet, we don't know what to do or anything. It was twelve o'clock in the night-

[Sneezes]

Bless you. Suddenly, next door neighbours are shouting, "Psst, psst. Azoury, Azoury, open the radio in Israel, in Arabic." And I remember all of us, me, my mother, my brothers, we put the cover on us. We opened the radio on Israel in Arabic, '*Sod Israel*'. And he was interviewing a pilot which he went to hit Cairo airway. And he mentioned when they start six o'clock in the morning, seven o'clock in the morning, how is the sun and the green. And- And then they told- said exactly what happened that day. [00:56:01] Itzhak Rabin *zichron le bracha*, he was interview- was on interview before that. And they translated to Arabic. And after that, we didn't have a lot of problems. After three, four months there was guy which his cousin been killed age four- age two in the border of Jordan, Iraq when the Israeli aeroplane hit the Iraqi Army. And he had a vendetta against the Jews and he collect- he start to follow the Jews and he take, he worked with the *Sekhbarat*. And he collect a few students from universities – even my brother been – it's- it's a different story, my brother. And, and he start collecting. And then they start collecting, the Jews, they- they stop us. They cancel our import license. They cut our telephone lines. They took our driving license, they didn't renew our driving license. Because in Iraq we

used to re- renew it every year. So they didn't renew for us. And then we start working in the name of Muslims. They cut our telephone lines.

So your father left then. You said he was an import-exporter?

Yeah.

So he- from what year couldn't he work anymore on his name?

After '67 they cancelled. So, we used to buy import license from Muslims. We pay them extra money. We pay them money for- We import the stuff and in their names and we done the business. Keep- I mean, we stay working but not in our name to import. **[00:58:03]** Our import license- we have to pay for other people import license. And all this stuff. And so this guy- And also this why they start collecting Jews. There was what, forty people, fifty people in prison after '67 - for two years, three years.

Did you know one or was there anyone from your-

No, not from my-

- immediate family?

No, not from our family, no. But we know them all. We know them all. Other friends with my father, business colleague, or something, but we know them all. As I told you before, my father

was known between everybody, so we know everybody. And- And that's what happened during this- those years, '67 - '67.

Did you still live at home in this year when you were twenty-?

Yeah, yeah. Yeah, yeah. We lived- Till the last day we lived at home.

So-

There was-

How the things were different? Were there anything- What did you know as a youngster? Did your father tell you something? Did your friends around talk about it? Where-

About what?

About what was happening around.

Around where? In Israel?

In Israel, in Baghdad- people that leave -

We used to- We used- No, there was no leaving from '67 till '70 nobody left Iraq. Because we are not allowed to go outside Baghdad. We can't leave Baghdad. Not only not to leave Iraq,

Baghdad which is in the centre of Iraq, we can't leave there. I mean, we have to stay in Baghdad. Once you go to the motorway there is-

Control

- Every fifty kilometre, or every- And actually there is a check-up, check-out, police and army, the army. [01:00:03] Not police - army. And we were scared. So nobody left. From '67 till '70 we stayed at home. That's it. And-

So was there any kind of- So you are saying from '67 you can't leave Baghdad. Was there any kind of official Jewish organisation that you-?

No, nobody. There was no Jewish organisation. There was no Jewish contact with Israel because it's very dangerous to mention anything about Israel, especially Jewish. And I think even the government of Israel, if she wants somebody, she won't take a Jew in- in Iraq, because they would put- It's very dangerous. We were very scared those days. And also there is a few of them disappeared. They took them and they disappeared. Till now there is- they don't have grave. A few- few Iraqi Jews, they disappeared. They took them and nobody knows about them, where are they.

So between '67 to '70 were there – did you still go on to Jewish life as usual? Going to the synagogue, or-?

Yeah we used to the synagogue but the *malhab* they took over. They closed it for us. So we used to meet in the houses, parties. Or we used to go every day to the coffee shop, we play *shesh-besh* or domino. And this is how we pass our time.

And in those years, the relationship with the Arab- Arab neighbours around? Was it still safe?

[01:02:01]

It became colder. It is the same, they didn't do any harm to us. They didn't harm us. But it's coming less. And secondly, we grown up; not the same as when you are children, you play. So it's- it's different. For me, I'm talking about myself. Still, I had very good friends, Muslims- friends, which one of them came to my son's Bar Mitzvah and he stayed in my house for a week. From Iraq I know him. We met. There is stories with him, we grown up. We had very nice time together. We studied the same school in the evening. And one day he introduced me to another guy and we went to the cinema and we start talking - this is after '67 - about the Jews and this. He said, "What Jews they have tail?" I said, "Do you want to see my tail?" I turn around. He said, "No, you can't be Jewish. You are Aziz; you are not a Jewish." The guy said, "Yeah, he is Jewish." See, from this you can tell. They didn't- They- People they came from outside Baghdad they didn't- they know nothing about the Jewish, only what they hear from the news or the radio or the people they tell them around them. And the guy who came to my son's Bar Mitzvah he was very faithful to me. I mean, as a Jewish and Muslim, he always take care about us. He became very friendly with other Jewish boys. Even he went to visit someone of our community in America. And there is, I had a lot of friends come, my father's friends they came to my house. They were asking me about my father. And people themselves they didn't harm us - really. **[01:04:03]** The government. But those- Today the people's changed. I'm talking about our generation, my dad's generation. Those days. I mean, you can see everybody killing everybody.

So in 1969, at the time of the hangings, where were you?

I-

What do you remember?

I was on my way to go to work. So, we used to take the *sherut*, the taxi. Before we get to the roundabout, they stopped the taxi and they said, "Come down and see the spies." I didn't understand, "What is it?" He said, "They- they hanged- they hanged the spies, the Israeli spies." Meanwhile, all of us we came down from the taxi and people start walking and I start walking with them. And I was standing underneath of one of them which I know. Hanged. There is scarf around his neck. I mean, this picture nobody can forget it when you see it. And I think I'm the only Jewish guy who saw them hanging in the square. I don't think anybody could- And I saw them by chance. I wasn't supposed to be there. And I saw the Muslims throw stones on them. Spitting. Hitting their legs. These things you can't forget it. It was the 27th of January '69. And few- one of them he was seventeen. They make him eighteen. [01:06:00] And there was nine of the, nine out of eleven, they were Jewish. And '69 and- This was the worst memory which we can have about the Iraqis, what they did. Otherwise till '63 was, from '58 to '63 it was the golden age for the Iraqi Jews. And since '63 things gone down and down and down. And what happened in '67 -- '67 which is affected us, but not the same way what happened with the hanging. Even we know, because if the door been rung after dark, we don't open the door. Only the women go and open the door. Because they have, that time- till that time they have respect for a woman. They never pushed her or they touch her. And she can stand in the front of them. And one day my, my brother he was on the- on a shop drinking a- [with] some Jews, and then he came back with his friend. Car followed them. And when he parked the car they took him before he gets home. And that night we were waiting for my brother, he's not in, he's not in. And then we find out the car is outside but he's not there. And that night we couldn't sleep. My dad start - his connections. We find out that he has been taken by the *Sekhbarat* which is the CID for the party. [01:08:01] Ba'ath Party. It took two days - three days and two nights till we find out where he is exactly, in which building. And after one day, two days, two o'clock in the morning, they throw him in front of the house.

So what did he say about his experience in prison? Why was he in prison? What did he do?

Because he's Jewish! They took him- See, this- The same night he knock on the door and he came in. I said "Meir what happened?" He refused to talk. He want- "I want to sleep. I want to sleep." He didn't want to talk because they threatening- threatened him. We used-

[*Sharon sneezes*]

Bless you.

We used to sleep in the same room. I sleep one corner, he sleep the other corner. Maybe seven metres long, eight metres long the bedroom was. And a Mercedes went through the street. It was diesel. In those days the diesel Mercedes give a lot of noise. And- And he start shaking. His bed is start shaking. I jumped, I hugged him, and I- When I hugged him, his back was like waves. I said, "Meir what is it?" He said, "Nothing, nothing, nothing." I said, "Meir what is it?" I pulled his shirt off and all his- been hit with a wire, electrical wire. And after that, that night he refused to tell us anything. And after that he start telling us what they did. They took him to the desert outside Baghdad. They dig and they put- they dig and put him till his head only. And they put banisters[?] on the side and they start shooting. "Tell us who's your connection with Israel? Who's your connection in- here?" [01:10:05] And he was only- Meir, he was only seventeen, eight- No, he was eighteen, nineteen. Eighteen. He said, "I have nobody. I don't do- I go to the university. I do nothing. I-" And after that they took him to the basement. They- they tied his face with this *sponga* which is a dirty cloth, which they clean the floor with it, with his hand tied for overnight. And they start- the next day they start beating him and this. And we got him out. My father get- got him out in three days' time, or four days' time.

So this experience of your brother, did it change something in his life? Or, in what way did it bring you to decide, you decision? Or did he go- because you were talking about your brother involved-

No this is not- This is the other brother.

The other brother.

See, for us, we grown up in Iraq. We don't need to decide anything else because all of us wanted to leave. It was inside us, so whatever is happens, it push us more to find out a way to go out. But to go out- There was no way to go out. Till '70.

Are there any more experiences of anti-Semitism or persecution till 1970, actually between '57 and '70 that you would like to tell us, that you experienced?

[01:12:00]

I didn't have any problem really, me, myself or my brothers, only that story. But a lot of Iraqi Jews had a lot of experience more than us. And one of experience, I remember when they release the men they collect 196- '67, they stayed there for two and a half years and they released one of them. He came to— Two of them. Two of them they came to our house straight away. One of them he used to work for my dad. I remember him since I was eight. When he came to us that night I did not recognise him. And the thing he told me- He told my dad, I was sitting next to my dad, the way they investigated him and the way they treated him for the last two and a half years, you just see, those things you see it on movies. They done everything. Electricity on them, genitals. They, they hung them in the ceiling with handcuffs. They hung them in the ceiling and they hit them. They- they put them in one and a half metres by two metres. The story they told us - you can't- you can't imagine it.

I don't know if I told you about 1958, when the Revolution happened. It was- suddenly it was three o'clock in the afternoon, very hot. In July in Iraq it comes to over forty-five degrees.

[01:14:01] And we heard the noises. We heard noises. I went out. I opened- We have two doors. So I opened the garden door. I went out. I saw a crowd coming towards us. Not towards our house, they- toward- toward the street, they walking up the road. And I was standing- And then they started- they were shouting, shouting. With - it was - Gamali. They thought, they killed the- one of the ministers, and they were pulling a naked body, man. There was no hands, no

foots, his genitals was cut. His head was a flat from the people they - and their legs. And his left side was cut and some of his stomach was out. I remember that. See, when you are a child and you see those pictures, you won't forget it.

So they were actually taking them- taking him on-

They, well, no, they, they put ropes on his legs. There was no foot on the legs, and they were pulling him on the cart. And the people smashing his head with their legs. And they kick him. And the guy was - white. And we- after that I found out that he was Jordanian minister. He came to visit that day, and he was in the middle. And- And after four, five days they killed Nuri al-Said two streets far away from us. And we have a gardener that day. [01:16:02] He went running with his *menge* or, what do you call it? He went running after that, and he came back with- with a black piece of cloth and his *menge* with a blood. And he said, "This is part of his *abaya*", the cover which the women in Iraq they wear. They killed him. But in one hour time there was army cars came to pick up the body. And that's it. And what you can remember, I mean. Hooligans They are barbar- barbarians. It show you the bad energy of people, what they can do. And all these things, I mean, it's very hard to forget it. Maybe you don't want to remember it, but I can't forget it. Bad memories.

In this years, these years till 1970, actually the Jewish community- I'm talking about after, sorry, 1970 when people starting to leave. And the Jewish community is dwindling. They escaped. How do you know- Did they come, did your friends when they left did they come and tell you?

No.

Was it all secretive? What was your feeling seeing every day that there's less and less people in the synagogue? In the- in the places of-?

I'll tell you a story. [01:18:01] In June, I think, June we went first time since 1967 we could leave- we could go out. They allow us-

Baghdad.

Allow us to go and visit to leave Baghdad. First time. And in June, July we went, six young boys, to the north, to Salahaddin, as I say, to enjoy. First time, so we went there for two weeks. We came back. We came back, they told us there was four families which is- they left. Left Iraq. It was the first time we hear some- something like that. And after that, people started going to the north, find out through the Kurds, and they leave. And nobody knows about anything. Suddenly-

Individually, not-?

No, nothing more than -- arranged. Nothing arranged. And every day you keep hear, after that, you heard, 'Those people- this family left.' 'This family left.' It took us three, two months, August, September, before- before Rosh Hashanah, one day there was 250, 240 on their way. All of them they went to the north the same day. And they've been- been caught. So, they put them in the prison or- So the women they were carrying gold and money. They throw it in the- a lot of gold went in that- People throw a lot of diamonds, gold, because they were scared. And they took them, they brought them back to Baghdad. And before Rosh Hashanah, my dad went and bailed them out, all of them, and take them out. It was August, September or something, Rosh Hashanah after. [01:20:01] And suddenly, nobody left.

One Thursday, it was in October- No, the end of September, Thursday my mum and her friend asked me to take- go with them to visit a woman, she had, a young woman, she had abortion. So I went with- with her, with my mum and with her friend. And when we were visiting that lady, she told us that yesterday a couple left. It was Thursday. Till now I remember it very well.

Because always when I want to leave Iraq, my father said, “Do you want to kill me? You want to kill me?” So, what happen, I wait for him on a Friday morning to go and then I stayed asleep on the roof. When he left I went down to my mum and I told her, “I’m leaving.” She said, “Do you know anyone- anyone? How, how you leave? You don’t know anybody.” I said, “I don’t care. I’m going.” I had 100 dinar on me. I went to the old Jewish graveyard which they made it a station, central station. And I start looking for a driver, Kurdish driver. And I agree with him to- that he would take me to the north, not through the right- a standard way, he take me across-

How is it you paid the Kurdish driver? How much- What was- What did they want for doing this mission?

No, I- he didn’t know, but I told him I’m running away. I don’t want to see anybody. I don’t want to go through the inspections. And I paid him 20, 30, which is triple the price. And he took me north. [01:22:01] When I went to Salaheddin, I- I have- I start looking for other Kurds. In those days, there was Peshmerga which is they were against the government. And it seems Israel was helping them. And I found somebody to take me. And there was always there, on the way to the north- after that position there is a lot of inspection belonged to the government. So he gave me his Kurd dressing. And he gave me gun to put some on me. Empty one, old one, *Chekhi* [Czech]. And we- we, we walked twelve days. We used to sleep in the day, during the day. And when we would pass Kurdish towns we sleep there. And he go on his own people; he knows them very well. And till we got to the- There was a bridge called Yellow Bridge, which is after that Barzani broadcast, he have it- he had it behind it. And he took permission for me as a Jewish to take me up, and he left, when I went there they start to talk with me Hebrew, which I didn’t understand. And he said, “How you are Jewish? You don’t speak your language.” I said, “We, we scared to study it, so we don’t know how to.” And they used- First thing they asked, “*shalom*”, and then “*layla tov*” [goodnight].

But who were the people that talked to you?

Kurdish!

The Kurdish.

The Kurdish.

Because they saw- they were used to so many people-?

No. They find- I found out all their doctors and their officers they are Israelis. In those days, Israel was supply them with arms and it was the Shah times. [01:24:05] So, when I went to Iran and I stayed- went to the Israeli Embassy or Israeli Consulate, he was- he was asking me about the street Abu Nawas on the- Abu Nawas which is very famous in Baghdad, where all the coffee shops there. And he used to go there - Israeli guy. He used to go there and he knows everything, every corner, better than me. And he found out this is how we survived.

I'm interesting to know- Interested to know, you mentioned that you actually wanted to leave a few times. And every time your father used to tell you, "Don't kill me- break my heart." But when-

No, no, no. Not "To break my heart." "You want to kill me."

'Kill you' - even worse.

Yeah. It's not to 'break my heart' but 'to kill me'. Because-

Why didn't he want you to leave?

I think because he's- in the way he was in the- with the community and what he did. He was scared they will come looking after me and they find out what he's doing. Maybe. And this is one of the things which I think about.

But when did you decide? When do you think that you decided-

To leave?

Practically to leave, and what were the preparations?

There was no preparation. The minute I decided- the minute she told me that the family- This woman she was in the hospital, she said, "Our friend left yesterday."

When was this? What year was this?

It was- It was '70. All of us from '67 till-

You weren't allowed to.

Everybody want to go out, but everybody was looking for the opportunity to leave. And always I want to leave, my father said, "No, you stay with me. You help me", this. But the day I- On Thursday this woman told me that her friend left. [01:26:01] On Friday morning, I took carry bag with me. I had nothing on me, only the 100 dinar. Sorry, I forgot to tell you- And my mum

asked me, "Please, send us a sign that you are alive. Send us- tell three oranges. When you tell us- send us a letter that the three oranges they are tasty. And mention three, so we know that you are- If it's two or one it means something wrong with you." And this is- I did- There was no- When I left I was- I had no connection, no nothing. And after that, when I went to Is- to Iran, the consul get me and then through them they made the connection with my father in the- in '71.

And then what happened to your father?

My father he start arranging for the people to leave Baghdad. He used to send- he used to take them to the train station or the bus. Him, or my mother. Sometimes when they see a woman- And don't forget my mum also she-- they wore the *abaya* so they can't recognise them, better from the man. So this is how- how- what happened.

Do you remember the last time before you left that you saw your mother and father, that you know- you knew you are leaving?

No.

What did you say?

My father I didn't see - because I know he won't let me. And I didn't tell him. It was a Friday. My mum was making the- she's preparing the food for Friday after lunch and Friday night and for Saturday. I remember it like now. She was sitting making the *t'dbit* and the chicken. [01:28:01] I said, "Mum, I'm leaving." She said, "Where are you leaving?" I said, "I'm going." "How you going?" - and this she told me about- and she gave me the ring, her ring. She took the ring from her hand. I, still now I've got it. And she- she said, "Keep it with you. If you need it,

sell it.” And I managed to get to border and it took me twelve days to get- to pass the borders.
And they took me to Iran.

So in those twelve days of you walking, you said that you slept in the mornings,

Yeah.

-and at night you did the walking.

Walking – yeah.

And you did it with a Kurdish- Who did you do it-?

With a Kurdish man.

What the feelings were around?

What feeling? Feel- feeling yourself are free and- and you hear what you- when you hear that Israelis and this and helping them, you are more secure. You- you feel you are secure. It's different.

How did you hear on the way? Did you have a radio with you?

No, no, he told me! They told me. Because they start talking with me Hebrew. I said, “Where from you learn Hebrew?” So he said, “Our doctors and our officers”- they teach them how to use stuff. And they are Israelis. There was a lot of them they- which I didn’t see. They were telling me.

So when you crossed- when you got into Iran and- What were your- were your first impressions of Iran? In what way was it different to- to Baghdad?

Well, the first time you see the- the Jewish community, all of them, they lived- they studied in America, they went- And we are- we have nothing. No freedom to do anything! And they were European more than us. [01:30:01] We are - back. But they were very openly – during the Shah time-- and all of them working successfully. And this is what they- they are-

Who greeted you in Iran when you just came?

A guy- a guy from the *sochnut*. His name was Shemtov.

And how did he know that you were coming?

Oh he arranged it for us. Even they arranged for us laissez-passers to get laissez-passers. And they arranged- From Ir- Once you pass the borders, the connection, the Kurdish connection with the Israeli connection, they were waiting for us in a city called Channa. This is just across the border of Iraq. It is in Iran. And from there they took us- they put us in a train overnight to Teheran.

And in Teheran-?

And In Teheran in their- they were waiting for us, and they took us straight away to the hotel. From the hotel they took us to the police to do for us a laissez-passer or to give us-

And how did you feel that the authorities in Iran were treating you? The police that you mentioned?

We have this *sochnut* with us. The guy from there. We done nothing; we didn't speak with them. I mean, he went in like a prince. He- he done, which I think it's everything been regulated before, before that. And the day after I went to the Israeli Counsel- Consul and then we talk- he talk

[Sharon sneezes]

Bless you.

And he talk with me and I think from there, after that they, they done connection with my dad.

So tell me about this connection with your dad, actually. What was it, and how did you- ? How did it change what your- cause you said that from then on your father officially was helping Jews escape Iraq.

[01:32:10]

He was arranging-

The guy that you met?

No, no. Nothing to do with me. Different guy. But then, after- after that, he start arranging every day different families cause they not- nobody goes all together. So he used to send two families and separate. Not together. And people waiting for them and tell them what to do, and this is the sign, and this is what they do. And he used to collect some money from people which is- they can afford, and give to the people they can't afford. So he collect some money from people which is well off. He was like a, call it, a Robin Hood! And - till I think over 2,500, 2,000 of them my dad done the arranging for them to leave Iraq. Even Nadia, a lot of people you met maybe, my father was passing their life.

So till when did you father stay in Iraq? Till what year?

He stayed till '72. Up till '72.

Two years after you left.

Yeah.

And how long did you stay in Iraq- in, in Iran?

In Iran I stayed, I left Iran 31st of December '70. I went and then I came back- I went back June '71.

So from Iran where did you leave to?

I went to Israel. I went to Kibbutz Givat Brenner. And-

And in the time that you're in Iran, before you know that you're going to be sent to Israel, did you receive any- What did you do? How long were you in Iran?

[01:34:07]

Two months.

Two months. And in these two months were you in a hashcharah? Were you-?

No nothing just I was in a hotel and I received some money which I spent. The government paid for my hotel, the Israeli government. The *schonut* really. And then they sent us to Israel.

And in these two months did you meet people? Other Iraqis on their way to Israel in that hotel?

No. Main- Mainly Iraqis.

Iraqis.

Mainly Iraqis, yeah.

So you did meet more people, like you in your situation?

A few of them, yes.

And what were told about your future in Israel? Because you knew that you were going to Israel.

Nobody told me anything about Israel. That time I was 25, 26, so - 25 I was. When, when I went first- first day I asked- I wanted to volunteer to the Army.

In '70?

'71. '71 – '70, yeah. 31st of December, yeah. They said, “What is the rush? You have to learn first of all Hebrew and then decide what you do.” So they sent me to Givat ha Brenner. I stay there for few weeks and then I went-

What was your impression of Givat Brenner or the kibbutz?

It was a nice area. I was the only *sphradi* there.

What do you mean by that?

All of them they were Russian Ashkenazis. And I was the only *sphradi*. There is another story that happened there. One of the days I was working in the orange- orange juice factory in Givat Brenner. And suddenly a, a guy, sixteen years old, he's- came to me, he said, “Do you know Ezra- Ezra Attar?”

[01:36:10]

He came to you asking?

Yeah, this was in the Kibbutz which we used- What they- What we used to do we woke up 6 o'clock, we work from 6 to 7.30 and go to *heder ochel* [food hall] to have our breakfast. And then we go for study from 8.30 till 1. And 5.30, 6 o'clock, 6.30 in the morning he came, the guy. He said, "I heard that you are- you came from Iraq, do you know Ezra Attar?" I said, "Yeah, well what- Why are you asking?" He said, "He is my nephew." I said, "How is your nephew?" He said, "Yes, his father is my brother." I said, I said, "What do you mean?" He says, "Yeah, I'm Naim's brother." I said, "Who is other brothers?" I start to- asking him because he is a half-brother. My father married- my grandfather married to four.

Four women?!

Yes. So this is before he- before he left Iraq he got married, so we didn't know that he got children. And he said, he start mentioning my grandmother's name and my uncles from his, my father's brothers from his mother. And I told him, "It's me. I'm Ezra Attar." So he carried me and start dancing in the middle of the factory. I mean, I'm telling it to you now. This is part of- this is life. And that evening he brought his mum with his brothers. Yeah. It was in the evening. It was 7.30 we finished dinner from *heder ochel*. [01:38:01] And he mentioned, "That's him, that's him!" They came to me running. And it was the first time I saw them. And they start telling me about their father, which he died in 1968. My grandfather which is his father. And he died- nail went in his foot. So he didn't go to the hospital. He put cigarettes on it - cover it. But it- it's poisoned him. It killed him. And this is- This is my life.

You mentioned that you were the only Sephardi in the kibbutz. Did you feel that you are welcomed there, in the kibbutz?

I was only *hadash* [new]. So everybody- Everybody with his business. I was with the other- with the other. They were from Russia, Brazil, Portugal. Because we used to- we work in the morning and we go to study. I studied during the day. I spent the day, that's it.

And how long were you in the kibbutz?

I been two weeks there. I had a fight with them. *Nahal Avoda* [work officer]

About what?

In the morning, I told you I was a rebel. [half-laughing] Is not easy-going.

And then where did you go?

I went to live with my grandfather, a judge. And I start going to Givat Brenner – no – Givataim. There was Ulpan. So I went there. My uncle, he was very well connected, so he arranged for me to go to Givataim Ulpan.

Your grandfather, when did he leave Iraq?

'52.

Already in '52?

All my- all my family's, my father and my mother's families.

So it's the first time you're meeting your grandfather after a long time?

[01:40:05]

Yeah. I mean I can't remember them. See, I- When they left I was five years old, nearly. So, I met them after twenty years.

So, coming to Israel, seeing how they settled in Israel, what were your impressions of the way that your grandparents were settled in Israel?

See, in '71 was still, they still have, they didn't have the right idea about the way we live. They didn't believe that we have fridge in Iraq. Or we have gas ovens, or whatever it is. Do you have this? Do you have- Because when they left they had the- ice boxes. But in Israel they'd got the gas- they didn't have the gas they had kerosene. Life is changed- they- But they didn't pass it themselves that we are in the same- We had television- TV in Iraq 1956. And in Israel they don't have TV till 1967. So, so we are more advanced than-

But they didn't understand that?

No.

But what made your grandparents leave already in the '52?

I- think because of- because of Israel. Zionists- All of them were Zionist and Jewish. And what happened in Iraq '42 and '49 when they throw bombs in their synagogues. So all of them they went to register and they frozen their properties. All the Iraqi Jews they- they left to Iraq- to Israel. The government, the Iraqi government they froze their properties and till now it's frozen.

[01:42:00]

You said that your parents left in '72. So, was there any form of communication between you and your parents from when you were in Israel to when they leave Iraq? And also, what made them leave Iraq finally?

Well, once we left, we couldn't get in touch with them. It's scary. It's very, very hard. We used maybe to send or to find out somebody in England coming. We know them and we- through them we sent- sent letters. But it was very hard. It was that- He wanted- See, all of them left. Nothing le- From the Iraqi Jews there were 350,000. After '52, '51 there were 6,500. And after '58 it's 4,500. And after '67 3,500. And left 120 when he left, my father. And - this is the end. There is end for everything.

And when your father left where did he leave to?

He left to Beirut.

To Beirut.

Yeah. He stayed in Beirut. He came to London. From London he came to Israel.

Where- where are your parents buried?

My father.

Where is- Your father, where is he buried?

He's in Kiryat Shaul in Israel.

In Israel.

Yeah. And my mother she's still alive. They live in Ramat Gan.

Your mother still is alive?

Yeah.

So how did your life go on? You said that you were two weeks in a kibbutz and then you left for Givataim?

I start working.

In what did you work?

A friend of mine from Iraq he came, he doesn't speak and he was- wasn't feeling well so he took me as a partner. Working- I was developing Rishon L'Tzion in 1972.

[01:44:10]

What business?

Developer - building.

Building developer?

I built- Yeah, we built. And from there- And then I- he died so I bought a shop in Beit Romano in 1974, '74. January I bought a shop in Beit Romano, '74. '76 I bought another shop in Rehov Pijoto, which was to sell food. Wholesale food. Beit Romano sell- wholesale clothing. And I used to work with different- I used to buy and sell diamonds. I learned how to do it.

What were the problems that you have encountered in Israel, being an Iraqi or oleh chadash [new immigrant] - if at all?

I don't think I had the problems. I was- I'm talking about myself as a survivor. I survived everywhere. I lost my money in '73 during the war. Penniless. And then I start working again, I made my money again. I was a survivor.

And in Yom Kippur War in '72-

'73.

'73. Where are you and what are the feelings that you- surround you?

'73 I used to be- I wasn't in the- in the Army because I wasn't *oleh hadash* I was *tushav smani* [nominal resident]. My wife, we had my son. And we found out that she's pregnant the second one, my wife. I- I was really upset because I didn't go to fight. I was the only man in the area.

[01:46:08]

So, why did[n't] you go to fight?

Because I was- I was in the Army for not one day. I wasn't Israeli then.

Ah, because you were tushav. Yeah, ok.

I wasn't Israeli then, so they didn't take me in the Army. And then, my- my brothers they were in the Army. And- First few days everybody was depressed, till we find out what happened and everything changed after the one, after one week when *mar rishon* passed-- And I don't think I was as a Sephardi, I had any problems.

Would you like to tell me how you met your wife? And about your wedding day?

Well, we know the family- each of our families from Iraq. And I met her by chance—again I came with my- my partner, the guy who died, we went- They invite him for Saturday breakfast in Zichron Yaacov. We went and I was with him. I was single. I was by myself. My family wasn't in yet. Not my brothers, not my mum and dad. So, she was- she was with her sister, and we met.

And- And my wedding was 1,000 people. My father, *zichron lebracha*, he was walking and give invitations. And we have very nice wedding. Very nice wedding, and-

[01:48:01]

So, when did you decide to leave Israel and why?

I had my son which is very good, he- he al- he's naïve and he's when he- when he start going to the *keitana*, to the school he give his food to others and he take care for others. And I had problem after my father's accident. This is- was one of the big reasons that I left the country. But nothing else, I mean.

And how did you settle here in England?

I start working a self-employed business. And I done good for myself. Whoever works- whoever- if you know what you are doing you can make money and you can survive. You can settle properly, good.

And what were- what were the things that were important for you to pass on to your children while living here in the UK?

To be a good people. To feel sorry for others, and to help. Never say 'No' to a people, somebody coming for, asking something. Always try to help, whatever you can. It's present from Gd, to help.

But what were the things that you kept on doing at your new home in the UK, that you brought from home, from Iraq?

I think we have the- the warmth, which we have it. And we kept- we kept in touch always. And take care about each other. And we been in touch with each other.

So while living in London, who were your social community?

[01:50:07]

Mainly the Iraqi Jews and the same- same people which- they left Iraq 1970s. We stayed, we are more than family. Because we grown up together and we didn't have any other family. They are only family that we had. So we stayed in touch and helping each other. Meeting each other, parties. And our kids grown up together with their kids. And they have- still have very nice relationship with the second generation. But I don't think third generation will be.

Do your children speak Arabic like you speak?

Two of them they are good and the third one, not. They understand, but they understand our slang- lang- not Arabic, proper Arabic, it's our slang they understand. I have this-

What language did you speak with them on the whole?

I speak with them Arabic, but they answer me English. And sometimes I speak with them English also. Till now I speak Arabic with them.

So what would you say was your identity? What are you?

I'm lost. I'm not Iraqi, not Israeli, not British. I don't have roots. See- It's like a tree take out put it somewhere else. I'm lost. And this is- You are not the first person asking me that. Because I don't know am I- am I Iraqi? Am I Israeli? Well, I'm- I'm Jewish and every Jew is Israeli. But inside me, am I Zionist like Zionist I was in Iraq? [01:52:01] Or I am British? I don't know. Always I'll be foreigner in England.

And this feeling of being lost, what did it- how- What did it do to your life?

I accept it. I can't- I can't take it- if I don't accept it I can't survive. I have to be survivor. I have to fight for life- I have to fight for living and-

And your children, what are their- What do you think is their identity if I were to ask them?

Well, one of them she born here. She- she won't change. The other three they're born in Israel. But see, the thing is they are Jews. Always they think in Israel first, whatever you take, everywhere in the world. Every Jewish and which is grown up in Jewish family. First of all, he would say that he's Jewish British. And when he say Jewish he mean Israeli. This is- And this is why also why we Jewish survive all these centuries. You put them like gypsies. They bring

them- always they separate and they survive. This is why they can't finish them. They are survivors. They are fighters. What do you think?

Why feeling lost here? The- the inside of you, you don't have a specific identity. What do you think, what- what do you feel that Britain did provide you with?

I tell you the truth, I think one of the best countries in the world to live in it. [01:54:00] I mean, it was very generous with me. I came, I work, I- And it's- It's give the people who work, benefit. Everybody worked, have to work to, to do with himself. But England it was very good to us. To me. I think it's one of the best place to live in. And I will never regret it.

So where is home for you?

It's a very hard question. Home- This is my home. Home is England because I got my kids. And for me, home is where is my kids.

Thinking back about- about Iraq, what do you miss most? What did you leave? What do you think you left?

I left my friendship, my memories there. But, I don't feel anything. When in 2003, when they Americans they went in, I went to register and they gave me ID. But after that, I thought, What for? They wasn't good with us. We had very bad time, bad- very bad memories. We left a lot of property there. I don't think one day I will get it or my kids will get it. It's nothing to do with us anymore. These things is just forget about it. We have- See, in life you have to decide to cut- You have to live your future. You don't live your past. And this is why I'm happy in my life.

[01:56:04]

Do you feel you are a migrant or a refugee?

In the beginning I was refugee, but I'd- I'm not. Maybe six months or when I went to Israel I was refugee but after that I was immigrant, because I start working. I worked hard all my life. So, you can't get- Immigrant: why? Refugee, sorry, refugee: why? I was immigrant. I emigrated. I left a good business in Ira- in Israel. I left. I came to this country.

You mentioned that at some point you tried to- to have an Iraqi passport.

I didn't-

What did it come from? What- what did you try to- to accomplish in-?

When they killed Saddam- No, at that time it wasn't- They didn't kill him then. They didn't- See, the memory for me- the hanging, when I saw it, it kept me, inside me - hatred. Because innocent people. I remember now, I remember one summer I was on my way when after '67, I was on my way to go to YMCA to- because we are member there, swimming pools. It's distance of 1000 metres between my house and the YMCA. And I have to cross the main road. On my way there, I was with sunglass and towels on my back and that's it, shirt, and a swimming suit. [01:58:07] Stop. Pickup stopped next to me. Came down. They start hitting me, and they picked me up two from my hands two from my legs and throw me in the pickup. And they took me to the police station. They cuffed me, they hung- hung me. They didn't pull it, but just hang me, hang my- so I can't go. And they start hitting me and start swearing, Mohammed, this, that. After- This was ten o'clock in the morning. Four o'clock, five o'clock officer came to me said, "Sorry sir, we are- we are- we got the wrong identity. Go out." But it's- it wasn't true.

They did for me because I was a- befriended with a girl. And because I'm Jewish. After two days, I have friends of mine Muslims. I told them the story, this, and that. And we know- we know who did tell my name - give my name. So that guy when he see me walking the street he run away different side. They told him, "If anything happen to this guy, we break your legs and hands." This is- this is how- how we want me to remember Iraq? We didn't have good time. Especially my best years as a teenager and growing up, it was- Scared, for- even when we have good relationship with people they have power. [02:00:02] But we were scared. You don't know they take you, you disappear. Nothing happens, nobody knows. So, when I went to register it, I thought maybe one day it's good for us, for the property we left behind. But I keep thinking about it I don't think that one day, not me, not my grandchildren will get any benefit. It's a big, big properties we had. But I don't think, end of the day- Who knows?

I understand you have an Israeli passport today. You have an Israeli passport?

Yes.

So I believe that going back to Iraq is not a question, but-

I have-

When you see what is happen- What happened in Iraq, or even more, when you see today the past years, what is happening in the Middle East, what do you feel about- about it?

See, we grown up with the Arabs. We know their mentality. And to come in- in one day you want to give them democracy it's very hard. And what they did the Arab Spring, for especially Mubarak to move him, it was a big mistake. And you can see today what's happening with the Muslim brotherhood. And you can see in Syria now. Even in Tunis and Libya they start again,

fighting. It's very hard. They need- they need dictatorship. They need another 100 years to get democracy. You have to build it and it- slowly, slowly. What happening now in everywhere Middle East - Iraq, Syria, Egypt, Tunis, Libya, Bahrain, it is- it's- it is scary! [02:02:01] It is scary. Even in Iran there is a lot of uprising, but they keep killing them, killing them. You can't give them democracy in- in six months, in one year. You need 100 years to build it up slowly, slowly. Otherwise they are robots. They killing each other. And I don't think Iraq- Iraq went back now 100 years back. Every day bomb, few bombs killing fifty, sixty. Syria, you see their cities is gone down; their cities are flattened.

So you were talking about the sad times that you experienced as a teenager in these years. What were- What would you have thought were your happiest days?

Happiest days in Iraq? I can't remember there is a happy day. All of them the same. Happiest day the one- the day I left, I pass the border. I think that was my happiest moment of my life – then.

There is a proposed idea for a specific memorial day for Jewish refugees in Arab, from Arab countries in Israel. They want to do a specific memorial day. What do you think about it? Do you think it should happen, or should it still be-?

I don't think there is a lot of Jews left in Arab countries, so why you don't it? Because people they're being killed in Arab countries. They killed because they are Jews and they are, because their connection to Israel.

[02:04:09]

I was asking you if you think there should be a separate memorial day in Israel for Jewish refugees from Arab lands. Separate to the day that we have of Memorial Day in Israel.

See I think they mix it together, they mention their names together. I think it's the best thing. You don't need every day to remember all this persecution for the Jews. Jews, wherever they are, they are Jews. And they've been persecuted because they are Jews. So if they are from Arab countries or from Europe, they're supposed to be united the same day, the Holocaust and the Jews which has been killed in Arab countries.

Before we move on to the final question, is there anything in the interview that you would like to- that we didn't touch, and you would like to mention now?

Well, it's- I remember it now, just. My brothers, they tried to run away from Iraq to escape and been caught. It was March 1971 with friends of them and with the girls. They caught them. And there was demonstration in Israel for that because of them. It was 1971 and they released- they released them *Erev Pesach*, but- because the, the- the noises which been made by Israel in the United Nation and America and all this. And they have rel- They have been released. There were girls with them. And they said they were- they don't know- their parents they don't know they kidnap- the boys took them by force. They want to marry them.

[02:06:07]

Where were they caught?

On the way. On the way between Baghdad and North in the middle of the road, been caught. So the girls mentioned that the- that the boys took them by force so they married them. So at least nobody will touch their parents. And they put-

And what did they do to them?

I can't remember exactly, but they put them in prison for a while and my dad also to- managed to get them out. But my brother, and my two brothers been in prison, for- I can't remember for how long. They- It's a long time ago now. But they put them with killers, murderers and after that with drug dealers. And they managed to survive that time.

So where did you- You were already-?

I was in Israel at that time.

So where did you know about it? How did you know about it?

In the beginning I didn't know that my brothers been caught. After that, there was somebody came and he mentioned that. And also Israel as a government knows about it and arranged demonstration even in England and the state against- opposite to the Iraqi embassies. And in Israel there was a very big demonstration. And after that they released them, *Erev Pesach*. And after two months there was the arrangement with my dad, so start sending people out.

Let's stop for a second. What was it in this story that received so much coverage-

Yeah-

Different to prior, before?

[02:08:01]

Because- Because the year before there was the hanging, and they were scared that they would hang them. Also they are young then all of them - twenties, early twenties. And the so they -And also they want the Jews to leave- to let them go. At that time nobody allowed to leave. So they want to give them their human rights, to have the ability to travel, to go in and out. See, that time we don't have any access to anywhere, outside Baghdad. So this is why I think the reason and also to give- after the hanging, during the hanging there wasn't so much noise. So that they want to do something after, something like that.

Is there any more memories that come up right now?

I don't think so. I can't remember at the moment. There is a lot of stories that happens in Iraq when you live there. Every day is a new day. And every day a present. After '67 every day we lived is a present from Gd. And it is. It was- we are lucky to- we could live and survive.

Have you got any message to anyone that will watch this interview, based on your personal experiences as a Jew that lived in Iraq and had to leave?

I don't think, they left only eight people in Iraq- eight Jews in Iraq. And mainly they are old people. So I don't think-

But what is your personal message, based on your life experience to someone that will watch this video in the years to come?

[02:10:01]

We have to learn from our experience with the Arabs. And we have to know with whom we are dealing. And we have to be tough enough, strong enough to- to survive between them. We are only one country between twenty-six countries, Arab countries, Muslim countries. And we have to trust ourselves, and to be rebels.

And in the personal experience, here you talked about the community's experience, the society, the Jewish society, and from your personal experience?

We- I think we've been fairly lucky to be faithful to each other and helpful to each other. And we grown up together. We seen the hard days together and when we left we didn't forget our friendship. We stayed friends. Until now we are in touch with each other. And it's- we are more than a family. With the friends which we left together Iraq. And they were our- they were our family. We were each other's family that we didn't—that's it. And we are lucky to have such a friendship.

Mr Attar I thank you very, very much-

You are welcome.

-for taking part in our interview. We will start now with the photographs.

[End of interview]

[02:11:34]

[02:11:44]

[Start of photographs]

OK?

You don't need me.

No, no. I need you. I really need you. If you can stay sitting, I just want to take a photograph of you.

Could you please tell us what we see, who we see in this picture?

[02:12:10]

Well, it's my parents' wedding day, and this is the only picture I have from their weddings.

When did they get married?

Late '44, early '45. I don't have the date.

And where- where did they get married?

They got married in Baghdad, 1945.

Thank you.

And this is the pictures of my mum and dad with me and my brothers. It's been taken early 50s – '55, '54, '55. 195-

Could you tell us the name of your brothers from left to right?

Well, Yusef and Sam next side to my mum, and also Meir in the middle between mum and dad and then me next to my dad.

Thank you.

This picture been taken 1967 just before the Six Days War. Been told that the Iraqi government they are going to allow us to have passport. So we went for pictures, and then we had the family picture together. Me, my dad, and my siblings.

Could you tell us the names of your brothers and sisters from left to right?

Well Yusef, me, Meir, and my sister Karmela and Tikva in the middle between mum and dad.

Thank you. Yes.

Well, this picture been taken 1966 on the- next to Hillah, Babel, which they call it *Assad* of Babel- the Lion of Babel - Babylon. And we used to go to the *chiffil* on our way we'd go visit the ancient places like that. So, this is the picture which we-

[02:14:08]

Who is filmed with you- photographed with you? Is it your friends?

Friend, one of them is Daud Samra I think, and his son, I can't recognise the rest. Maurice Schochet maybe on the bottom.

Thank you. OK.

This picture been taken 1966 in the railway station. It used to be one of our friends, Samir Rahmim. He went to study medicine in Mosul. And all- all our group. From left to right: Jemil Hardoun, Sami Laui, Fouad Qut, Fouad Safi, Semir Rahamim, Leila Rahamim, Daoud Doury, Amy Furtad, Note Furtad, Abu Alber and Lawrence Rahamim. Both of them died. And then on-sitting, me and my friend, Shaul Sedir and then me, Azury.

Where are you in that picture?

On the right side. See- Those-

Sitting on the right side.

Sitting on the right side.

And the railway station of Baghdad?

Yes,

Is this the main railways station?

Main railway to- going to Mosul.

This picture of sometimes early 60s. It's in the *Malhab*, *Malhab* Menahem, one of the- part of the- part of some sport days.

So where are you? Are you one the right, or-?

I'm on the right with the white shirt.

Thank you. Yes.

Well, this is last summer in- in Iraq, when we went to north of Iraq. From right to north- from right is Daoud Abdel Nebi, Morfaq Dellah, Reuven Ezer, Meir Attar, and Daoud Samra.

Where was it taken?

[02:16:01]

It's in the hotel where we stayed.

And what area of Iraq?

Haji Omeran.

And where are you in the picture?

I'm the guy who took the picture. [chuckles]

Thank you.

This picture been taken on my engagement with Lydia Samara in April '72 - 1972.

Where was you engagement?

It was in Israel, in Tel Aviv. Ramat Gan.

Thank you

This picture took in 1960. My wife's family. We are from left to right it's Lydia, Evelyn Triko, Suad Samra, Semir Samra, Semir Abbalas, Dellal Dangoor, and Jouez Hazoun. And sitting on the left, Sulman is my brother in law and his daughter Amanda. My mother in law, my father in law, and Robin, Lydia's brother. And next to them George Dangoor and his son Robert. This is the family of my wife.

This is-

This is Lydia.

This is Lydia, your wife, and could you say their family name?

Yeah, I said them. I said their family name. Evelyn Triko, Suad Samra, Semir Samra-

So the parents' names, what- what was their-?

My mother in law is Munira Samra and my father in law is Abdalla Samara, Obadia Samara.

Thank you.

It's my son's wedding in Berlin. And that's me- From the left to right, me, my wife Lydia and then Regina, David my son, Laura daughter, Sharon, my daughter and my son in law, Liron. And the back, Karen my daughter, my granddaughter Raffaella and my son in law Charles Lexton.

[02:18:12]

When did this-?

This is- was-

-photo taken?

4th of October 2003, 2004.

So how many grandchildren do you have?

I have at the moment eight of them, and the ninth on the way.

Thank you very much.

This picture been taken 21st of August 1972. Our wedding in Tel Aviv.

Where was it? Your wedding place- your wedding?

It was in Adar, Romeio Adar in Givataim.

Thank you.

[End of photographs]

[02:19:01]