

Sephardi Voices UK

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Interview Transcript Title Page

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Interviewee Surname:	David
Forename:	Joseph
Interviewee Sex:	Male
Interviewee DOB:	01/09/1937
Interviewee POB:	Baghdad, Iraq
Interviewee Occupation:	Electrical Engineer
Father's Occupation:	Landowner
Mother's Occupation:	Housewife

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[00:00:06]

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Today's the 24th of May 2013. We're conducting an interview with Mr Joe David. My name is Bea Lewkowicz and we're in London. Can you please tell me your name?

My name is Joe David.

And when were you born?

On 1st of September 1937 in Baghdad.

Mr David, thank you very much for having agreed to be interviewed for the Sephardi Voices UK archive. Can you please tell me a little bit about your family background?

Well, my family background is very religious. Really it started off with the grandfather, Ben Ish Hai, when there was a lot of plague and a lot of Rabbis passed away, and they asked him – he was in Basra – to ask him to take over. And he start teaching. Came to Baghdad to teach Rabbis and amongst them was in fact the teacher of the Ben Ish Hai. So Ben Ish Hai was the grandson, and he's quite famous. We have a lot of books as we all know, and his son was my grandfather, was also – Ben Ish Hai quotes him many times in fact in his books, and he was very much a Kabbalist, and then he had my father who took over in the 1920s, and all sorts of questions – they always used to have a question from all over the world, including for example Singapore, India, even Israel, was Palestine, that's all this. And then they start asking my father all the questions. **[00:02:01]** So we have this very much religious background.

And did you meet your grandfather?

No, as I said, he passed away in 1920s. I think 1924. He was quite young, not very old when he passed away.

Can you tell us about – you said the Kabbalist tradition – a little bit more about –?

Well, I mean, what happens is that – I can't tell you of course in a Kabbalistic – all I know that I think once a lady ask him a question and I think he gave her the answer which is very much negative, and her husband passed away. And his father Ben Ish Hai from then on forbid him ever to – you know, to use the Kabbalah also for whatever you know, they ask him. So that's all I know about him, you know.

And you said the Ben Ish Hai, he was – how do you spell it? Can you – because people will – for the film. How do you spell his name?

In Hebrew or English?

In English.

Oh, in English B-e-n , Ish – Ish, how do you spell it? I-s-h, and Hai, H-a-i.

Yes, and –

In fact, I've got a book here which is – you know, the name, you can see that.

And that was the name given to him or that was his name?

No, this is the first book. It's always a tradition. His first book which was *Halachot*, and he called it *Ben Ish Hai*, right, and it's just like, you know, the Hafez Chaim. His first book was *Hafez Chaim* became famous and everybody knows Hafez Chaim and hardly anybody knows his name, right? [00:04:01] And here – so his very first book *Aba Halachot* he called it *Ben Ish Hai* and that's why he's known as Ben Ish Hai.

And what was his real name?

Yosef Hayim.

And you said he used to live in Basra and then moved to Baghdad? No.

No, no, no. His grandfather.

Okay.

But then he moved to Baghdad and everybody, you know, stays in Baghdad.

And this is from your father's side.

Yes.

Okay. And tell us a little bit more about your mother's side.

Mother's side, there is nothing special about it at all. You know, her father – all he had – he had one wife. I think she passed away and they left young children, and then he married again a second time to look after young children, and my mother is from the second wife. They were just, you know, nothing special, you know.

And where were they born, in Baghdad?

Yes.

And did you meet your maternal grandparents?

Yes. Grandfather no, he passed away, but my maternal grandmother, yes.

So what were your first memories, do you remember, when you were born?

Who?

You, yourself, what do you remember?

Well, what I – I mean, I remember – I think if I come now – and this is my very first experience which is of course indelible in my mind, as probably you all know about the Farhud and the pogrom in 1941. But in our case it's a special case. As I told you we had agricultural land which we lived off it, and we had a house there, and the caretaker was a Muslim. He was very loyal and very trustworthy. Every *chag* he used to bring us a whole basket from the – the produce to serve for the *chag*. And of course, this pogrom happened in *Shavuot* and he happened to be with us. [00:06:01] Now, they started, the mob coming in our street, you know, house by house, you know, ransacking completely. What he did, he came out, he closed the door behind him when they got close, he got his gun, he shot in the air, and he told the mob, 'You have to kill me first before you enter this house.' So we were the only house saved completely from the whole street. We were untouched. But unfortunately my aunt, she just gave birth to her first girl, she – her house was ransacked and she moved to live with my grandmother, you know, until she can do this[?], you know. But this is my really experience of the thing, you know. Otherwise it's just a small childhood, you know.

How old were you at the time of the Farhud?

About four years old, I think. Three/four years old.

And can you tell me, you said – where did you live, what was the house like?

Well, the house was quite a big house. The houses there was in fact – the rooms was – the hall was – a big, huge thing, was right in the middle, you know, like you see the Albert[?] and the rooms round about on two floors, so each one had a thing. This is how, you know, we lived in there. That was before we moved to the thing, you know, as I told you to the Bataween. Later on we moved when I was about ten years old.

So which neighbourhood was that?

They called it El Kariya you know, which strictly speaking means a village, you know, something like that. And we were not far from the market or things like that, you know. So we could do shopping very easily, you know.

And was it a Jewish neighbourhood?

Er, yes. Well, in our street there was quite a number of Jewish homes but there was also a couple of Christian homes if I remember. [00:08:00] But the whole area, you know, is part of this area and then after the market, the other side were much more of a Jewish area than ours.

And you said your father – you lived off agricultural lands.

Yeah.

So where were those lands?

Third person: [inaud] they called it.

It's about fifty kilometres from Baghdad, in a village called, yeah, about fifty kilometres, something like that.

And so did you go there a lot? Did you father –?

Yes, yes, we used to go every summer more or less, you know. Riding on horses or things like that.

And what sort of produce was there on the land?

Well, the land this is – what they used to do is mainly barley, which later on used to be exported to Britain or German to make beer, you know. And so I was going to come to it later on, you know, after what happened later on. Bit by bit we come to it.

Okay.

What happened in the end.

So tell us about your parents. Was it an arranged marriage or – how –?

Well, no, what happened is that his cousin married the elder sister of my mother. And this he got to know the sister, younger sister, you know, and later on they got married.

And when did they get married?

1933.

And they settled then – did they live with their parents or –?

No, no, no. They had their own house.

So they had their own house.

Yeah, and my grandmother lived with us. Not that I remember her because she passed away when I was very, very young.

And how many brothers and sisters do you have?

I have one brother and two sisters.

And where are you among the siblings?

Oh, I am number three.

Okay. So when you were born you had two siblings. [00:10:02]

Well, that's right. This is elder sister and my elder brother, and then myself, then younger sister.

Hmm-hm. And what things do you remember about growing up in Baghdad in that house?

Well, I mean, as I said, the question is really the school, that's all, you know. There was – in fact, the very first thing I remember actually, you're telling me this is-- I was maybe about, just over two years, two or three years when I talk about this, my aunt, she got what they call the henna before the marriage. It was in our house. And all I remember is our room was completely emptied and they put the old gramophone which used to – you know, to wind the thing there the thing, in one room, and that's what I remember. Funny enough, the wedding I don't remember because that was with the synagogue, you know, but in our – because all the things they'd be changed, this like that, and it's indelible in this. I remember the whole house was all – you know, the tables, everything was completely, you know – the house was absolutely full.

Tell us a little bit what is a henna? What is it?

Well, this is supposed to be – to give good luck, you know, the put the henna on the fingers of the thing. It's before the wedding, you know. I think it's to bring luck I think. This is what I...

So that must have been when? In 1939?

Something like that, yeah. No, I think maybe 1940 more like. I think in 1941 she gave birth. I think in 1940. Three years. I think people don't remember less than three years. I don't think people do remember. I was about three years.

So the Farhud is something very early in your memory.

Yes, yes, yes.

So what do you remember? Where were you when this happened?

I was – we were in the house, you know, we were in the house on a Friday, obviously.

And did people – you said it was Shavuot so –

Yeah, round about *Shavuot*, yeah. [00:12:00] And fortunately I said, he was there with us. Had he not been there, you know, we would have been ransacked.

And were you scared? Do you remember being scared or –?

I mean, I suppose so yes, I suppose. I mean, as much as you – a boy of three/four years old doesn't really feel as much as that. That's all we know, we don't really appreciate the real danger as such, you know. Maybe my parents were more obviously than me. All the mob is coming. You don't know what's going to happen. I don't remember my feeling. I remember the main –

Event.

Yeah.

But was anything – to you, was it changed after that or you were probably too young to remember that. Was there change in the atmosphere or –?

Not really, no, I don't think so. As I said, it's too young to react to this. You know, I only remember the event and that's it, you know.

Tell us about maybe Shabbat and the Jewish festivals and –

[Sighs] Well, I mean, of course I remember all the festivals, *Shabbat*, and we used to do this and everything, you know, it was nothing really absolutely special about it, you know. Obviously for example, all the wine my father used to make. You know, and really from raisin

one very, very strong wine believe you me. For example, on *Pesach* it used to be half wine and half water, and still you feel sleepy. It's so strong.

He made it on the land or –?

No, no, no, in our home in the cellar.

Okay. But the grapes came –?

Yeah, he used to make from raisin. No, you could buy it from the market. Not from ours.

Right, okay, he bought it and he made his own wine.

Yeah, yeah. And it stayed there in jars for a long time, and really strong wine. I mean, here the wine is like juice believe you me. You can drink it on your own, there you can't.

What other foods? Are there specific foods you remember?

Well, it's just Iraqi food. [00:14:00] It's nothing really special at all, so I'm sure you – they give you the menu and they have to make it [laughs] rather than me, you know.

Third Person: She's asking you now.

Yeah. Now, anything you remember you liked?

It's the usual food, you know, maybe the *t'beet* I remember obviously on *Shabbat*, you know, as being something special. The rest is just, you know – we were not actually – myself, not very much about food, to go for food, believe you me, you know, we just – just to survive rather than anything else, you know. It didn't mean much to me really the food. I never really went for food as such.

Okay. What about synagogue? Where did you – did you go to synagogue?

Well, synagogue, we used to – before the Jews – Meir Taweig – we used to go of course every *Shabbat* and of course in festival they used to say. And then after all the Jews left there was only one synagogue near our area, only one synagogue, and that's what we went to.

What is it called?

The Mesoud Shem Tov the one which is left over.

That's the one which is still –?

I think so, I'm not sure really. When I left it was still going.

And what do you remember about – do you remember going there and –?

Yes, yes, of course. Of course I remember, yeah. Praying there, you know.

So did your father – you went every Shabbat. Tell us a little bit –

Yes, yes, of course, yeah, yeah. Yeah, of course you go every *Shabbat* and every, you know, occasions, yeah.

Anything which stands out or which –?

Well, I mean, this is, he used to pray there sometimes, sometimes he used to take – he didn't normally take the service but sometimes on *Yom Kippur* for example, they used to ask him, you know, to take maybe sometimes the *Ne'ila* or something like that. He used to take it. But normally he never used to like to take service, you know. He used to like to go on his own, you know, to pray.

But you said your father would teach or give advice or –? [00:16:03]

Yeah, I mean, mostly they come to him for questions. Mostly, you know.

Such as? What sort of questions?

Well, I mean, obviously question from a religious point of view and such-and-such a case what do you do, such-and-such case what to do, you know. For example, I mean, once we have a book here with some of his letters which they published, you know, in Israel now. Some of his answers that, you know, for example can a child be counted for *minyan* where there was a nine or if there's a Berkat HaMazon can we do this? So you see, this sort of thing. Can we say the Berkat HaLevana at – what is the earliest, you know, and how do you count the year for example, eleven months and this – it's these sort of questions which is day-to-day, you know.

And what would his training or rabbinical – did he have – what was his religious training?

Well, I mean, honestly in Baghdad it never used to be formalised, you know, with this. People say – of course he'd been taught by Rabbis at that time, and when they say that you are qualified so to speak, you know, you become a Rabbi, you know. He was not formal examination as here they do, you understand? And they give – this is when they find you that in fact they ask a question obviously and all this is – they know what you know and this is when you can answer questions, and if they put you questions how you can find. Once you do this, then you say your – they give you like *smicha* you know. It wasn't formalised here that you go to for example a college or something like that to study for Rabanate. It wasn't like that.

No, but your father –

Third Person: He used to study in cheder.

In the cheder.

I really don't know. It is – I think he did – you see what he did, first he went to *chesed*[], *cheder* up to about twenty years when he was old, and then in fact he went to school, you know, to study. So he was much older [laughs]. [00:18:14]

So what did he study?

Yeah, to study other – you know, that's why he studied, you know, mathematics and all this subject later on. Which in fact, you know, help him because he used to keep later on all the accounts because agriculture land was came inheritance. It wasn't just us. A lot of all the families *Beit el Hacham* what we call them, they all have their things, and he used to keep all the accounts and all the thing like that. You know, because he studied, you know, he studied. Later on he studied. First he went to the *cheder* as you said, and then because he got *smicha* and then he studied secular subject.

Hmm, that's interesting. But I guess people came to him because also of the grandfather because of –

Well, yes, our grandfather, you know, I mean, obviously but you have to be knowledgeable before they come to you.

Yes, so he kept the tradition.

Yeah.

Tell me a little bit about your own schooling please.

Well, this I'm going to come, I think bit by bit let's learn this. Now, first of all in the school I must say this that as you said it's really unfortunately very much emphasis on secular subject. Now, the only thing they used to – we had – I mean, as far as we're concerned we had a private teacher, myself and my brother of course. Now – but as far as school is concerned one of the – for example they take the prayer book and you start to read, they teach him how to read certain passages, important ones on *Shabbat*. Another year for example, we had a portion from

the *Parashah* for example, with the words, and in Arabic a translation. And in fact in the year which let us say which equivalent to the eleven-plus so to speak, we had the *Tehillim*, right? And after of course when all the Jews gone, you know, in the fifties, there was nobody left. [00:20:00] In fact there was no more, at all Hebrew, so there was a whole generation which they don't know how to read Hebrew and they come here say *kaddish* for example, they had to read a transliterated, you know, *kaddish* which is, you know – but –

Into Arabic. So they read –

Yeah.

Arabic transliteration of the Hebrew Kaddish.

Yeah, because they never had this sort of thing. Now –

What's the name of your school?

It was *Alliance*, at the start as I said.

Alliance.

But then they closed it. There was a Frank Iny already there, it's a new one by Frank Iny who was a philanthropist, you know. And –

Who was Frank Iny because actually nobody ever tells us who was Frank Iny?

Frank Iny, he was – I think he – I don't know exactly what he used to do but he was a – become a very rich person and he built a whole school, completely new, very nice school, in the fifties. And then later on of course when all the schools closed we all moved to the new school.

So was the Alliance school more secular than the Frank Iny? Alliance, 'cos you said it was quite secular.

Quite sec – except there was one or two which had a much more religious background to it, but as I said once – in the 51, they're all gone, they all closed. Only one school was left there.

But you started school – when did you start your schooling? In the mid-forties?

Yes, yes, I think it was in 1945 maybe, '44/'45.

So do you remember was it that you felt yourself that – did your parents think it wasn't religious enough? I mean, or did you –?

Well, of course I mean, as I said, that's why they have teacher, we had a teacher, you know, so they did not rely on the school, you know, it's not good enough obviously. So we had a private tuition all the time, you know. [00:22:05]

Hmm-mm. What are the subjects? What were you taught in school?

Well, school – as I said, secular. Secular subject – I don't forget *Alliance* is French –

Yes.

So we had to read a lot of French, you know, the history of French. I know the history of France more than I know here, you know, what these things you know. So, you know, and all the ordinary subjects of course and the languages. And then later on of course English came about, you know, because we can study for GCE, because otherwise we can't go to – people can't go – to go abroad to learn so English, and then we sat for the O-Level GCE there so they can be accepted at university.

Hmm-mm. You were born in 1937.

Yeah.

And you said you start school in –

End of '37, yeah.

*'37, started '45. Do you have any memories of the World War 2 or did it effect you in any way.
Obviously the Farhud –*

Not really. All I remember, there was a celebration so to speak at the end of the World War and my father – 'Look, see, you can see, you know, what they're saying, what they...' I said, 'I can't understand what they're talking about, they're just celebrating so to speak.' That's all I remember. Now the only – as I said, it only affected us as – is the Farhud when the – Rashid Ali was a Nazi more or less and that is what is – this effect. After that, really we never really been affected at all. All we can hear in the news, you know. I mean, to me, I never listened to the news, I never knew what's going on at that time.

What about 1948?

Well, this is what I want to come to. It's very important. Now, you got to remember, few things to remember. [00:24:00] Now, one of them is after that they took all – an excuse – you called a Zionist, anybody, rich people, you've got to – and they fined them 10,000 dinar, £10,000, quite a lot at that time. Anyway, what it is is once we had a summons, my father *alav hashalom* had a summons, to appear to Court because he had a letter. So now, my father, he anticipated all sorts of things and he wrote to all the countries telling them please don't ask any more questions, send me any questions. Because it was obviously in Hebrew they would ask questions and he was afraid, you know. Before the 1948 he told them, 'Everybody please don't send any more letters.' Now, they caught him and said – obviously, he was afraid it could be one of these letters, maybe they did not know. So they went to there and – to the thing, and they asked him, 'Do you have any relations in Palestine or Israel?' He said, 'No.' Then they told him, 'Then how do you account for this letter?' They didn't say what it was this letter about. He said, you know, he's to get questions, being asked. He doesn't know, maybe somebody ask me questions. Then they say, 'Who is that person?' Do you know who that person was? It's a letter from London. One of our family he acted as his agent so to speak for

his – any revenue coming from agricultural land used to send him the money. All he did is ask in letter if he got this money at all. So, they want to make him trip, that in fact, you know, that he has any connection with the Zionism or things like that. But the interesting thing after that, one of the judges was telling the other one, ‘You know, what they’re doing now, is they want to bring the Messiah.’ [00:26:05] So this is, I have the book in here, so my father actually quoted to them the very *pasuk* in *shir hashirm*, he quote it in Hebrew and then translate it. And the thing was, he said: *hisba’ati et chem, benot yerushalayim* - I adjure you the daughters of Jerusalem. *B’tzeva’ot b’aylot hasedeh* - with the hinds and this. *Im tairu et ha’ahavah ad sh’tephechatz* - do not awaken the love until it pleases. He said that – told them that Solomon, King Solomon adjured us not to do anything. This is – until it – he said not to do anything – he’s got this *pasuk*, you know, do not awaken, *lo tairu et ha’ahavah* - do not awaken the love until it pleases. So he said, ‘This is wrong, they’re doing,’ What is he going to tell them, you know, that this is it. Now, the other thing I want to mention is people of course, I’m sure they told you the bank and all this among the Jews, but people did not – nobody hardly ever know that the railways were run, managed by the Jews. Now, there were three centres of control. One in the north, Mosul, was by a Jew. One near the centre, near Baghdad by a Jew, and one Basra, by a Jew. The one in the centre was in fact the brother-in-law of my aunt, the one I told you which is [inaud]. And when we went to visit his house he had a special wagon, the train, attached, which has got all the facilities there and we used to go there. Now, immediately this happened they got them all as Zionist, they all put them in a prison, you know – this is the problem was everything is a Zionist. Now, the other thing people don’t probably mention, worth mentioning, is that no Jew could take to Court a Muslim. [00:28:03] Now, just one story, a Jew of course had a tenant, a Muslim. Muslim stopped paying any rent. He can’t take him to Court so he thought maybe later on maybe he will offer the house to sell to the Muslim. So I think the house may be worth something like £2,000. At that time of course quite a lot. He offered him £1,000, no deal. Came to £500, no deal. £200, he wouldn’t. Imagine being offered a house 10% of the market value and still you don’t buy it. So what he did, he went to the Red Crescent which is equivalent to the Red Cross and he gifted the house to them. So they came back to him the next day, ‘You must start paying rent,’ [laughs], you know. Anyway, it was a difficult times, you know, this is just – a few stories to...

And this is when, post-’48?

Yeah, this is in '48, you know, and as I said the next thing is as we know, that probably all know they have gone to Israel and they take all the thing this. Now, the next stage which I want to mention is this, quite important. It will throw a light also. In the beginning of the fifties, '54, you know, I don't know, in Iran Musaddiq was against the British and they made a new contract now and they gave 50% of the royalties from the oil to go to the government. So the government decided that 70% of that revenue to go to make dams and roads and all this. So the roads was very bad, as you know very heat and all this, so there was a Lebanese company took almost all the contract to resurface and rebuild the roads. [00:30:00] Then there was an entrepreneur, a Jewish one. He partnered with a civil engineer, and you cannot start a company without a Muslim, so they had to give him 25%, as a sleeping partner. Now, the interesting thing is this, that they of course could start on a small scale, so there was a tender for a small side road. They bid £17,000. The Lebanese bid £34,000. Now, they gave it to the Lebanese, right? So this a bit by bit came well known, so even the magazine – now, at that time they had like a committee which deals with the tenders and then they recommend the thing, and the minister has to endorse it. Looks like the minister said, 'These had no experience,' this excuse, and therefore they gave it to the Lebanese. Now, this became a bit – this magazine interviewed the minister and he said how could he, you know, not give it to the Iraqi, you know, company which has tendered less, you know? And he said, 'Oh, they had no experience and they are Zionist.' You see, that's the point. Most of this was Zionist. So what they did now, they had a problem. What to do in the future? Every time what they would say if it was a Jewish firm, 'Zionist, no experience, nothing doing.' So what they did, they went to – there was a very big tender, a whole new road to be open right across, along Baghdad. A new one so they have to demolish houses, new sewer and new – very high bid. They went partners with an Italian international company and they told them that all the equipment left there they will buy back, right? [00:32:10] So they can get the contract and they got the contract. So once they got the contract they could not say that they have no more experience and from then on they took all the experience. Now, I want to say this. Why I mentioned this story is, unfortunately it has some tragic event. My cousin, first cousin, which his mother and my mother are sisters, different sisters, he used to – he was in his twenties. He used to work in the school. Then those company, because they have to deal with cash giving all those worker, you know, they wanted somebody reliable, trustworthy to look after the safe with the cash. So they tempted him to

take his job and he took the job with them. That's in the fifties. Now, we're going to jump to 1969. 1969, this is when Saddam came in, and this – now, what happened is that on that one day one of the servants said can he – asked my cousin can he borrow the key to the cellar because he wants some goods to put into the cellar for the time being. He gave him the key. It turned out to be he was part of the gang who broke into a warehouse of electrical goods and they put the goods in the cellar. So they caught the gang, right, and of course interrogation, goes back to my cousin, so now because he's a Jew they get him to confess that he's part and parcel of the thing. All of them they told them, 'Look, he is nothing to do – he's innocent.' So they took him there to beat a confession out of him, and in the beating they hit hard blow on the head and he has a brain haemorrhage straightaway and he died. [00:34:03] And what they did, they put him in the freezer and they kept quiet. All the time his sisters, for example, go and try to find news about him. Nothing. So my mother and his sister went to have an audience with the wife of the president. Of course she knew that the wife was this-- Anyway, plead with her that they want news and all this, and things are about – presumably, I don't know what she told them but she told them she will find the news. And as they're going out they heard two people beating the others, saying they killed him. Anyway, as probably you know, a few months later in 1969 there was this hanging. I know you know about it. They had the community – there were nine I think were hanged. They had a message telling them to accept ten bodies and they didn't know who were the tenth, you know, because they know nine were hanged. It was my cousin. So he was only buried a few months later, a few months later, and this. Now, if I can come back to my experiences after that, you know, in the school, of course as I said at that time only a Jew can only get a passport, for study or health. So obviously I want to go out obviously, so I went for study. So you'll see the experience. I started – I knew that takes a long time, you know, to get a passport so I started – I supposed to be in my college in October, I started in May. Now, you may to May - first you go to the travel. They're under the police, they're all uniform, and there was no form to fill in. You sit in there and he puts the thing, 'I am the Jew so-called such-and-such apply for a passport,' for example for study. Now, you get nowhere, unless you bribe. [00:36:03] So obviously to cut short, the first day I have money in my hand so he showed this thing, he put the drawer, I put the money there, he close the drawer. Everything was fine so far, he filled up my application for the thing, right? Now, there you don't get any paperwork in your hand. All he give you is a number and date so that you can go to the next thing, you ask the number this and then you can follow. One week pass,

nothing happened. Second week, nothing happened. Third week at the middle, I kept asking him, he's telling me, 'Look, you have bad luck. We must redo a new application.' I said, 'Okay, I'll come tomorrow, we do a new application.' I came the next morning, he said, 'You're lucky, it got through.' You know, for two-and-a-half weeks it was lying on the desk of the director, because as a Jew he wouldn't sign it. For two-and-a-half weeks waiting only for him to countersign. So you see the contrast now. After that I have to go to CID, you know, the Criminal Investigation. I was really afraid of this, you know, it takes this. There you can't bribe. Now, this is the point. I went there, I introduced to a big room, there was a big desk with a gentleman sitting on side and there was a small desk there. And I introduced to that small desk. He asked me, 'What's your name?' I said my name, then this was – called me, he said, 'Are you the son of Rabbi David?' I said, 'Yes.' Now, it looks like of course he was a friendly of the head of the community and my father of course there, and they used to like meet there, knew him. He said, 'We'll finish it now.' I, myself, told him, 'I'll come tomorrow,' because I know I need a photo. I said, 'I haven't got a photo.' He told me, 'Go outside in the bucket,' you know, 'there you do it.' So I went there, sat on the pavement, there was a black across – on the main street, he flashed there. He developed it in the bucket and he gave me the picture and signed. [00:38:05] You know, from door-to-door including a bus stop, a bus ride, two hours. Compared with two-and-a-half weeks for me to get it out of the thing, you know. Anyway, the thing is it went on and on to the Ministry of Defence and all this, and I had to put a deposit, because I was supposed to be an officer. Because anybody who finished the complete thing, he is to go straight to the officer not as all this – so they cannot make me a manual thing so I was officially deferred. So because I want to go out they must put deposit, a very large amount of deposit that I'll come back. Anyway, the whole thing took four months. Mid-September I got the passport but of course we applied for a visa to the British government because I applied of course acceptance for the university of course. Again, every day nothing happens. We ask the consulate, nothing happens. Nothing happens, nothing happens. So anyway, somebody told us, 'Look, it's there.' There was a Christian Arab who in fact gave the visa, you know, but you have to bribe him. So okay, we go and give – we gave him money. I think it was maybe Saturday night he went to his home with money. Sunday morning I got a phone call, the visa has come. That was in the first week in October, right? Immediately of course – Monday I started college. Anyway, so by Wednesday I went. Now, why I mention all this?

On Monday the week after I was sitting in the train and everybody with a newspaper. What it says, 'Israel invades Egypt.' That was in the Canal. So if I delayed by one week, they stopped all the Jews from going out to this – I would have been stuck there. Now, the point is then we had this revolution of Qasim. Qasim pretended that of course he was all free, everybody this, so now before Qasim we had this – the British government was very much afraid for any Jew because we could lose our nationality. [00:40:14] So for example, if my passport finish on December, they give us to stay only 'til October, two months before, so that just to make sure that they can send us back. Anyway, so after that so we had to do – get from the registrar of the college that I'm attending full-time. The consulate won't accept this piece of paper. I had to go to ministry of education to endorse the registrar. From Ministry of Education you go to the Foreign Office to endorse the education, and then they will accept it, and then get a thing. But after Qasim we got this. But the problem was this, unfortunately, Qasim said that nobody can take a farm labourer to Court. So what they did, each farm labourer in our land took it so we can do nothing about it. So my father only lived on his savings, right? So we cannot do anything, they took it.

Meaning they took the land?

Yeah, this is nothing. Now, the point is, I tell you this, this – there was not the time of fertilizers, right? So we do this, half the land barley because it takes all the nourishment of the land, and the other half is to do vegetables. The next year alternate, right? Half becomes barley, the other one is vegetables. Now, those – they said, 'What's the point, it's vegetables?' Nothing. They themselves they do all barley. Good money, right? And of course they deplete it bit by bit. Do you know, in the end my father told me what come out, one-ninth of what he used to produce, right? [00:42:08] In fact, be truth, one over eighteen because there is double the land, you know? So that portion – so they deplete it so much. Anyway, but fortunately for me as far as that's concerned, Qasim I could get renewal of my passport especially after Lister College, I could work. Otherwise they would not have given me the passport. Now, my point is after four years they remove the condition from me in the Home Office. After three years there was another revolution, anti-Jewish. Now I, what I did of course – now before that, I went to – took a course in radio repair as if I'm studying. So I went there to the consulate to – you know, to get renew my pass – I already did one more year, and he told me, 'What's all

this?' I said, 'No, I have to go back to repair radios.' He said, 'They won't employ you.' I said, 'Why?' He said, 'I'm telling you they won't employ you,' [laughs] he can't tell me because I'm a Jew. Anyway, toing and froing, it looks like he did never had clear instructions yet so he fortunately renewed my passport. A few weeks later I had a note from the consulate, 'Please come back,' you know, for – they want to see me straightaway. Of course I ignored it completely because I heard – people who had gone what they did, they took their passports, they cancelled it, and therefore they're stuck. They have to, you know, either go to Israel or go back to, you know, to Baghdad. Anyway, I completely ignored it. When the four year pass, I ask the Home Office to, you know, move condition, their condition moved. I had my British passport in 1966. My brother was getting married in October '66. [00:44:01] The first time I use British passport and the very first time I set foot in Israel. And I think probably that's finished it.

So between 1956 and 1966 you were in England.

Yeah.

And you did –

All the time. In fact, [overtalking 00:44:19].

You couldn't go anywhere. Did you go to Baghdad?

No, no. With the Iraqi passport – at that time because I had – you see, I had to get a return visa, individual, only for a vacation.

So did you go back for vacation?

Yeah, went to France, went to Italy for a couple of weeks.

But to Baghdad? Did you go –?

No, no, no, I've never ever and I don't want to. People want to, say, why-- I said, 'No, I don't -- no, I don't want to see it.' You know, no, no, I only went to -- you know, for a couple of weeks once we went to France and once we went to Italy, that's all.

So what happened to the rest of the family? Did anyone emigrate in the early fifties to Israel from your family?

No. I said -- yes, I mean, all family, yes, they did. My aunt and all -- of course they're gone. My parents stayed 'til 1972. There was another revolution when in fact they allowed the Jews to sell their property and to have a passport because lots of them in fact -- because after this hanging they went through Iran -- what they call it -- smugglers, they smuggled them. I mean, my father, they can't, they're old people, they can't do that. Anyway, 1971 they got a passport and they came to me for six months, stayed here in London, and then they went to Israel in 1972.

So why did your parents -- they didn't want to go in the early fifties, they didn't want to leave?

No, because -- I mean, he's got the -- early fifties because, I mean, we got the land, we got -- what can he do? You know, it's not that he's a professional, then you can say you can find a job and get to this. It's a problem, you know? They lived off the royalty of the land.

So they wanted to stay. [00:46:02]

Yeah, I mean, stay, yeah. You mean --

Third Person: In '48

In '48, yes. Do you remember --?

I remember, yeah, of course I remember that we were there, you know, and if I remember maybe I was listening to the radio but not of course in Israel, you know. But, I mean, all the time they say the So-Called, you know, State and it is the Imaginary State, you know, this is

how they referred to it, you know [laughs], but yes, I remember, you know, that this is. That's it. It – unfortunately later on because they made marital law, supposedly there were the mob – also again they used to do the same thing and supposed to be to our protection. It's supposed to be. And to stop the mob from lawlessness and this is when they declared martial law on the 15th of May to – 'cos they wanted to – on the 15th when the closure of the State, they wanted to do again another – you know, to ransack again. But, I mean, this is supposed to be, but of course they used it in the end to persecute the Jews really. Officially.

But in terms of yourself, did you feel anything post- '48?

Yes, yes –

You were in school? Where were – do you know what I mean? Where –?

Yes, of course, yeah, yeah, we did but of course everybody was afraid, you know, to discuss it. I mean, between us, yes. Yeah, I mean, this is it, I mean, if I remember, you know, later on myself I used to listen to radios but not straightaway '48 but I think a bit later, and I remember I used to just listen to the Voice of Israel in Arabic, you know. And if I remember once they said they had a scheme of desalination called the Zalchim-something but it never succeeded because he relied on freezing it which caused a lot of the thing. No, yes, I used to listen, you know, all the time to Voice of Israel. [00:48:03] I hardly ever listened to the – I never liked the music and all of this. You know, to me, I'm not interested in the music of them or their news. The only thing I used to listen to Voice of Israel.

And you could get it?

Yeah, I could get it because we had a shortwave. We had a shortwave radio which can take a shortwave, and if it was on the shortwave then you can tune it to the thing really.

And you were saying until then your father received requests and letters internationally.

Yes, yes. I said after his father passed away, then they start asking him the questions, yeah.

So not only locally, really he received –

No, no, no, not locally. As I said, quite a lot, quite a lot from abroad used to come especially from India, Singapore, as I said, Burma.

So all the Iraqi Jews who left and went to –

Third Person: No, not from Iraq only.

Not only from Iraq.

I mean, originally mostly from Iraq I suppose. I mean, Bombay and Calcutta they're all – you know, Burma, they were all, you know, Singapore –

Yes.

You know, they mostly were the Jews, yeah.

Have you got some of those letters?

Well, I mean, it's not the letters themselves but I have a book which is some of these letters, you know, been published by – have you heard of – what's his name – in the *yeshiva* of Shalom

Third Person: Yeshiva. I have [inaud].

Yeah anyway, they published – among these letters there they are, yeah.

Hmm-mm.

Some of them, you know, which they recovered, you know.

So after '48 he couldn't do that any more.

No, before '48 I think he had the common sense to write to them because he knew that he's going to write it out in Hebrew and Hebrew, as far as they're concerned, is Zionist, you know, because they can't understand it and it's Zionist. So anyway, so he told them, all of them, please stop asking questions. Not to send – and since that he didn't have any. [00:50:07]

And how did – you didn't tell us so much about your mother. How did she deal with this situation? Did it affect her post- '48?

Well, I mean, in what sense? You know, as I said obviously everybody was – you know, was afraid, you know. The problem is, if anybody say you are Zionist, that's the problem. If you did anything wrong, happened to be with a Muslim, you know – but you see, in Baghdad we never had any connection with the Muslim world. I never had any friend, Muslim. I never spoke to any Muslim. The only thing we had is sometimes teachers later on to teach Arabic or something like that. That's all. I never, ever – so there was no intermarriage whatsoever.

But there was the caretaker of the land you said earlier.

No, no, that's – I mean – yes, I mean, those I'm talking about is employee, you know, and then of course the farm labourers, they're all Muslim, you know. I mean, it's not the social thing, you know, I mean. If I go there for a week or two there, you know, that's about all, you know. It's a different place, living. It's not – I'm talking about in Baghdad itself, you know –

On a personal level.

On a social thing. I mean, some of them they did have Muslim friends and all this. We never, ever had any.

Your parents.

No.

And your siblings neither.

No, no. But, I mean, my father maybe, you see, because he was a Rabbi, well-known Rabbi, and through other things sometimes they met him, you know, and they know him, you know, and becomes friendly but never any Muslim came to our house. He used to meet them with other friends.

I understand. So what sort of social circle did your parents have?

Social circles as I said, is mostly family really and friend, you know, that's about all.
[00:52:00]

And your siblings, your older siblings, did they go to the same school?

Yeah, all – I mean, my sister of course went to the girls' school, right? And we were to the – but my younger sister by the time she was already in Frank Iny, you know. She's much younger than me because we had another sister in between which she passed away when she was a baby.

So when you wanted to leave, when was it the time you remember when you actually said, 'I want to leave,' and what about your siblings? Did they –?

I always wanted to get out of it because of this fear. You know, as soon as possible, you know, I can go, I want to get out. I hated it, the whole thing because of this, you know. Sometimes you go on the street and you turn round in case, you know, somebody shout, 'You are a Zionist.' There was a fear all the time hanging. And, you know, that's why I want to just – to go out.

So was it you or did your parents try to say you should go out? Was it –?

No, no, no, as I said, I mean, my elder brother of course he went a year before me, you know, to study because we want, you know, to go out, there's no future. You cannot be employed as

a Jew. Finished, you know? You can't go to university if you are a Jew. You know, so what do you do?

So which – when did you finish school?

I finished school in '55, right? As I said, I couldn't take the thing in '55 they already took them, the two, so I had to wait a year. In the meantime I studied A-levels, someone of this A-level, applied mathematics and all this, and I sat in Baghdad, you know, and then I went in '56, the earliest I could go.

And there was a scheme? You knew that there was a scheme –?

Oh yes, yes, as I told you, it stopped during the war and other things like that. [00:54:04] And there was some funds accumulated, and so they accepted, you know, some quite old ones which they missed. So four had gone the first year and then the second year was two, and then my year is one.

Which funds were that?

Anglo-Jewish Association. I think it's by – I can't remember who in fact the benefactor.

And did they get students from other countries or especially from Iraq or –?

No, it was at that time from Baghdad. There's the thing, the condition that in fact it's Iraqi Jew to get from Iraqis from Iraq, yes. But after that I think they wanted to change it and they start getting Iraqis from Israel because there's no more students there left, you know. I think – I don't know whether they did. I think they changed it, what they do, you know.

And did you explore other possibilities or did you know you wanted to come to England, or did it matter where you were going?

No, obviously to go to England. You see, first of all we could speak English, right, and we had the GCE, right, and, you know, it is – seem to be natural, you know – Don't forget we had a British influence because it was under British occu-- once upon a time, so British influence that was there. So anyway, but it's much easier, you know, to go to good universities, go to England, what else, you know, is there left.

And you had your brother here.

Yes, yeah.

Any other family? You had other family here?

Yeah, another cousin, the brother of the one who passed – who was killed. I said my cousin was – by the way, he was thirty-nine when he was killed. Anyway, his younger brother was also my cousin, also a cousin, and he also came here, and we had some distant cousins, you know, also came before. And one of them is in the first year with the four of them, one of them was – he go up [mumbles] and come back again, you know, about third or fourth generation cousin, something like that. [00:56:03]

So for how long did you not see your parents after you left?

Well, I hadn't seen them for – from 1956 to 1971.

That's a long time.

Yeah. That's a long, yeah.

Did you think that when you were leaving that that would happen?

No, of course not. You don't – I mean, this is it, I mean, you don't know what's going to happen, you know, whether in fact – no, I don't think we have it in mind at all. You just want to get out, that's all.

But you remember it was quite traumatic to get all the papers and all this in order.

Oh, of course, of course, you know, of course. You know, it was – you know, every time they see you're a Jew, 'Come tomorrow,' a Jew, 'Come tomorrow,' and it goes on and on and on. Another problem for example, there was this – about the freezing of the properties of the Jews. Now, if two names are the same, you have to prove yourself not. And of course my name is Joseph Chaim and plenty of Joseph Chaim, I can assure you, right? They don't care about the rest, so long two names are the same, yeah, you have to prove that in fact you are not one of them. You know, this is – we had to go to Court, had to do all sorts – I don't want to go into all sorts of things, you know.

Mmm.

The whole thing, that's why it dragged about four months. Imagine passport for four months, just to get a passport.

So tell us, do you remember the day you left Baghdad?

Yes. Very much so.

Can you tell us about it please?

It was by SAS Scandinavian Airline system at that time, you know, that's the first thing I could get – fly to, and of course it went to Geneva, stopped in Geneva, and I had fortunately a few hours, I got out to see Geneva, you know, then I came back. [00:58:05] I had to change plane so, you know, I remember very, very well, you know, very vividly everything. My very first flight.

And then you arrived where, in London?

Yeah. Arrived in London, yeah.

And then what –?

And you had of course one of the ladies from the Anglo-Jewish Association came to see me. I said, ‘Well, not to worry, you know, I’ve got my brother,’ and he was, see me and all this. She want to see, make sure everything is okay.

And what were your first impressions?

Glad, you know, to see the back of Iraq [laughs] if you see what I mean?

Relief.

Yeah, I mean, of course you get involved in the study straightaway, you know. In fact as I said, when I went on – on Wednesday I left. On Monday already started the college already.

And you started in which college?

I start – the first time I went to Battersea which become later on Surrey University, to finish the A-Levels, and then I apply to Imperial College for the degree.

And where were you living?

I was living in south of London. At that time Brixton was the biggest Jewish centre south of the river. Brixton, was all Jewish it was there, you know, with the butchers and everything, they had everything, and Brixton synagogue was the biggest synagogue in the area. But later on unfortunately the Blacks came over, you know, start to move, and they moved to Streatham and everything like that, and they closed the Brixton synagogue, you know. So this is where I used to – you know, to go there.

And what was it like to come from, you know, Iraqi tradition, to be in a sort of more Ashkenazi synagogue?

Well, I mean, to tell you the truth we prayed our own. Finished at that. We never – I never prayed Ashkenazi. Right? If, you know, on *Yom Kippur* or *Rosh Hashanah* – in fact, *Yom Kippur* used to drive me mad. [01:00:01] You know, what I used to do is go out for a walk and then come back because I couldn't under – you know, I couldn't stand it, the opera thing like that, I could not match it, and the first few lines they said opera-like, and then [makes a noise] slowly, and then this is it. You know, so I used to pray my own –

You didn't like it.

Not really, no. I cannot, I can't participate.

The tunes are very different [overtalking 01:00:26].

It's not only – I mean, if they go to the whole lot a tune you can catch it. What they do is the *Hazzan* is, you know, he has a fantastic voice, he was, he had the records as well by the way.

This is in Brixton, yeah?

Yeah, Brixton. He was [mumbles] and you see, he goes all opera-like, [mumbles] and then only the first *pasukim* and then more or less silent [mumbles], and then start again. So how can you – you cannot. You know, it wasn't – if you go to for example let us say to Lauderdale Road, although it was not in the same tradition as Baghdad, but they have a tune which is word for word, you know, they're singing them. You can easily follow and catch it and you don't mind, you know? But not something which they say silently. What can you do?

So when was the first time you had any contact with Lauderdale Road, the Sephardi synagogue?

Well, in 1966 – sorry, no, in 1965, yeah, '65, I used to stay with Ashkenazi, you know, family of course. And then I started to move away and then this is when I came to Swiss Cottage and I took, you know, digs or something like that, you know, and then later on for a few years –

then I got married, you know, '69, and then we bought a flat – rather rented a flat, and then we bought one, you know. So I lived for about, almost three years, you know, on my own.

And in Swiss Cottage there you went to Lauderdale from there or –? [01:02:03]

Yes, yes. Since time of then I start going to Lauderdale Road, yeah.

But that was also different from the Iraqi.

As I said, as I told you, but the fact is you can catch it, you know, say word for word and they sing it. Okay, you can learn the tune and you can sing it with them, not a problem. But not if they say silently.

So when you came to Lauderdale, was there an Iraqi presence at Lauderdale or –?

Yes, yeah, there was Iraqi – but at that time there were plenty of the Spanish and Portuguese, you know, at that time. But later on, you know, either they intermarried the young people or they moved away, they couldn't afford it, and things like that in West London. And now much of course much less presence of the – and as I said, Iraqis came in and Lebanese and Egyptians and so on so forth.

So did the service change slightly? Did it become more Iraqi or not?

No, no.

They kept the Spanish/Portuguese –?

Yeah, they kept Portuguese, yeah.

Third Person: The people --

However much I tried. I succeed a few time, a few things, to correct them.

Like what?

You know, certain things they used to do wrong and I told them, 'This is the wrong thing to do, to say,' and bit by bit they accepted it. One of them for example was in *Hannukah* they used to say – Ashkenazi don't say it, this is regarding the-- what can you do, what you can't do, and in fact on *Hanukkah* or something *ein madlikim* [there are no candles] – the problem was this that in *Hanukkah* you can light up with any kind – doesn't matter what kind of oil you do this. But on *Shabbat* you cannot if it gives a bad smell. So we don't say that one on *Hanukkah*. [01:04:02] Because if for example people will say if you – somebody let us say in theory lit it with something which is not on *Shabbat* and you read it on *Shabbat* and they say, 'Well, this is *asur*, you cannot do that.' So anyway, but certain things have changed, you know, stopped them saying something wrong. For example, also the most important thing, they never used *tashlich* so we started to go in *tashlich*. We printed the thing and they started now every year they go and do *tashlich*, you know. I used to do – only myself and my son used to go.

Explain please what tashlich is if somebody doesn't know. What is tashlich?

Tashlich is the – on *Rosh Hashana* – *tashlich* literally means to throw away. You throw away your sins. You go to the water to a canal and water, or river, to throw it into the river to say to go to the sea in the end. So this is symbolic, you throw away – you read of course and you say *mi el kamocha* and so on, and you shake your thing. This is symbolic, you shaking the sin. That's on *Rosh Hashana*. They never used to do that.

They didn't do that.

No. I said only myself and my son – for a number of years we used to only go to the – Venice, Little Venice, we used to do there, and then later on, you know, they started doing it.

And what was it like to be Iraqi Jewish at university? I mean, you must have known – met people. Did they know where you came from?

No, no, in my class I was the only Jew – no, I beg your pardon, there was another one – and we belonged to the Jewish Society. That's the only society I joined, you know, and used to celebrate of course Yom HaAtzmaut and all this, you know, and this. But I did not know any Iraqi in my years in engineering. [01:06:00]

And then it must have been –

Third Person: Iraqi Muslim you're talking about.

Huh?

Third Person: Iraqi Muslim or Iraqi Jew?

No, there was not Iraqi Jews in-- .

Hmm.

No, you see, at that time we were about 95% pure British. There were only a few from Hong Kong, two or three, and there was myself, and there was – you know, all were 100%.

It was quite different because you lived quite a Jewish life, let's say, in Baghdad and suddenly you were here as a minority let's put it.

I know. I kept of course as much as I can. We kept *Purim*, we did all the singing and all this, you know. You see, here the Ashkenazim, at that time I noticed this they make more fuss over *Hanukkah*, you know, *Hanukkah* mention more than *Purim*. You know, we used to do more *Purim* than *Hanukkah* anyway. But yeah, we kept all this because don't forget Jewish family and, you know, they kept all this. So we celebrated with them all the time.

And how did you meet this Jewish family? How did –?

Well, I mean, my father – my brother of course found the thing through the – I think Hillel House or something where they give – you know, they have a list of those people who are – you know, accept Jewish thing, and he went there and we got it because – he's also gone to the same Battersea College. It's south of London, so he wanted some place in south of London. It's not so far, you know. So he went and he saw it, the place is okay, and he took the room, and he reserved another room for me, you know.

And how long did you live there?

As I said, I lived there from '56 to '65.

Are you still in touch with this family or –?

Pardon?

Are you still in touch with them?

No, I mean, I got in touch a bit but of course – unfortunately the husband passed away, had a heart attack, in the early seventies, you know. [01:08:03] And later on, you know, I saw there was a affair, you know, a Jewish sale affair, and I saw one of the ladies which I know she was related to Mrs Phillips, which I stayed with her. And I asked her about her, you know, because some time has passed, and she said she passed away, you know, and she – unfortunately her daughter passed away before her of cancer, you know, which I didn't know, you know. Anyway, but yes, I mean, once we took them to the airport, you know, as a thing, you know, little, not so much but here and there, you know. But afterwards, you know, it turns a bit – broken a bit.

And you told us before about what happened in Iraq at the time. Were you in touch with your parents and did you know what was going on in Iraq?

Yes, yes, I mean, we corresponded all the time.

So you had letters.

Yeah, yeah.

Your parents could –?

I mean, that's how I know about my cousin and – I mean, because I was here.

But they must have been also worried about what they can write in a letter. Or not?

It's more or less but, I mean, it's more innocent thing like that, you know, but actually I said the news, we knew about the news, what is going on, you know, let's say like that. Yes, I mean, they wrote us about the cousin and all this, you know, bit by bit. Bit by bit, you know. But, I mean, I don't think there was censorship of letters which is – not at that during the martial law when they felt they were – you know, they tried to – I don't think they opened letters, you know.

And from what point did they try to get out?

I really don't know. I really don't know. Obviously, they want to get out once, as I said, they were living on their savings. And in the end I think they have to sell some of the carpets, you know. So obviously at the first opportunity because my little sister, she went with her husband, they smuggled through Iran. [01:10:09] So, you know, and obviously – but they can't do it so obviously they're waiting for the first opportunity. So immediately they're allowed in '71 to get passport, they got a passport, and they got out.

And did they leave everything behind?

Well as I said, I mean, the house, they could sell the house fortunately, because at that time a bit of – they allowed them, so they sold the house and they used the house to buy a flat in Ramat Gan in Israel.

So they went –

Yeah.

You said they came here – they didn't want –

Yeah, they stayed with me about six months [overtalking 01:10:44].

They didn't want to stay in England?

No, no, no, not for them. Not for them, no.

And then they settled in Ramat Gan.

Yeah, yeah.

And were they happy in Israel?

Yes, I think so. My mother was not so happy at the start with, you know, she's used to have the servants and all this, you know, even though she still had the servant to help. Now she had to do everything herself, you know, in Israel, you know, so she found it very hard to start with.

Third Person: All the way.

It was not easy to be in Israel.

Not easy, no, not really.

But they had some family in Israel by that time?

Yeah, yeah, yeah, of course everybody was there already, you know.

So when they came, there were other people –

Oh yes, including her brother also.

Third Person: She also had a daughter.

Her own daughter was –

Her brother, you know – two daughters, you know, her brother.

Third Person: Later on, the first daughter was [overtalking].

Hmm-mm. Okay, so tell us a little bit more about what you – so you went to university, you finished, you moved to here to Swiss Cottage.

Yeah, I'm alright.

Yes, and then how did you meet your wife?

Her aunt – her husband was due to do an operation and so her aunt did not have any children. [01:12:05] And so she came here, you know, to help in case, you know, this and this. So she stayed there for six month. Now, her aunt, we knew them from Baghdad, you know, the husband rather, and we used to visit them quite often, you know, quite often to visit them. They invite us and this and this, so I met her there. In England, I met her in England, yeah.

And where did you get married?

We got married in Israel.

Mmm-hmm. And then by that time you didn't want to go to Israel or –?

Well I mean, it's – a point is, you know, I really don't know, because here we got the work and job and things like that, and later on I started my own company, you know, and it did not flourish but, you know, I was on my own, you know, with other partners, you know, so it wasn't so easy to break, you know. It wasn't, you know –

You were settled here.

Yeah, more or less, you know.

What company – what did you –?

We did two things. With some of them we did a special electronic system. Anybody, special, you know, if he wants to design special things, that's one thing. Another thing which is the bread and butter was the transformers. You know, the bread and butter, you know, so people wanted transformers, different thing, I designed the transformers and they manufacture it, you know, for the companies. There's so many things. This was the bread and butter. The rest, you know, is if and when this comes, you know.

Mmm.

Was involved with – we were involved with the RAE – at Farnborough, you know, the Royal Aircraft Establishment and at that time of course I used to go there and because I was not British yet, so they had to escort me, escort all the way to the building, and when we are finished there, you know, with repair or something like that to do with the computer – a simple computer, not like nowadays. [01:14:10] You know, there you can repair, this one you can't repair nowadays [laughs] – and so they had to escort me back again, you know, to escort – not let me go. Until when I got British passport, then it was a different story. Then I was free to drive straight to the thing.

So it was quite important for you to get this British passport.

Well I mean, to start with of course very important. As I said, I could not go to Israel, to start with and, you know, and what do I do with an Iraqi passport hanging on me, you know. Oh by the way, I didn't tell you this. After this on the fourth year which they told me to go to the consulate and I did not go, a few months later my mother send me newspaper. For the first time my name appeared there, they have confiscate – they took away my nationality and they confiscated all my mobile and immobile property. All I had was some books left, a good job, good luck to them [laughs].

Because it was quite common, that's what –

It appeared in the newspaper. Pardon?

That was quite common practice that –

Of course –

In the newspaper.

If you break the law – as I said, that's the problem. That's the thing. That's why the British government was so much afraid of – when it comes to us. They were very nervous because we could lose our nationality and we would become, you know, onto them. That's why they gave us two months beforehand to make sure that we have a valid passport that they can chuck us out. You understand?

So in fact –

It meant every year we lose two months [laughs]. Next year we get October, then they gave us in July whatever, August, you know, to August rather, you understand? And the next year, you know, June [laughs], and so forth. Every year we lose two months.

But in fact you still have your passport? Because you never handed it in.

No, no, what I did, I send it – I think they've got it in the Home Office I think. [01:16:00]

You send it to the –

When I applied for the British passport, you know, I send the passport there, don't have passport, they took the passport and they gave me British passport. But I think they told me that in fact I can have it back if I want to. I'm not interested. I never applied to it back.

You said you have no interest in going back.

No, not at all. Absolutely not. And anyway, people, they have all sort of sentimental – look, I'm sure I think so much are changed, even for example if I have any desire to go and see it, it will be so different. You know, it will mean nothing to me. You know, it's changed. What are you talking about, what, fifty years? You know, it's meaningless to me, honestly.

What about the language? Do you speak Arabic?

Yes, of course I speak Arabic [laughs].

And do you still speak it together?

If you're born there, you know, you don't – and sometime here we also speak Arabic there, you know, with families there, they don't know how to speak properly, we speak.

Do you read Arabic at all?

Hardly, hardly ever. Only some time they give me newspaper and I have a – you know, 'This is special, you read it.' 'Okay, all right, I'll read it [laughs].' No, I've never – am I read Arabic no. Not myself, no, never, I'm not interested.

Third Person: You've done the A-level in Arabic.

Yeah, but in Baghdad because GCE was, you had two A-level. One French, one Arabic. 'Cos this we're good at it.

But you don't feel nostalgic towards –?

Not at all. Believe me, nothing. It means nothing to me.

Is there anything you miss if you think about your –?

Not really, not honestly. You know, I mean, it's nothing special that, you know, stick in my mind that – as I said, okay, we used to go riding on horses and things like that but, you know, so what? Not something you'd be nostalgic about it. **[01:18:03]**

And how would you define yourself in terms of your identity today?

Today? No, I tell you what, our problem in the fifties to tell you the truth, there was a lot of anti-foreign. So, you know, here you are a foreigner. Not nowadays. There's so many. You know, you go to the bus you hardly find a British, you know, but there it is – as I said, you know, all British, all English all you this is. You felt you were a foreigner, you know, and they made you feel you are a foreigner.

In which way?

Well, you know, every time they see, you know, you're a 'B' foreigner with words or whatever it happens – you know, believe me, you deal with what other thing you feel it, you know. There is some discrimination so to speak. You feel it. Whether it's true or not, I do not know but we definitely felt it that in fact, you know – I'll tell you something that will make your hair stand up. We were in Imperial College and we were studying – to make the transistor you have to put impurities in. And he explained to us – he was a reader and under professor, and as I said, they were Chinese, from Hong Kong, two of them. And he said, 'I don't mean impurities like him,' in front of the class. He tell to us impurities means actually they put this deliberately so that it can work, you know, so it's not something separate. You know, and honestly I was

buckled, you know, that in front of the class, a reader, you know, Imperial College, would in fact point to – as I said, this was when in fact, you know, you felt that you are a foreigner.

So despite the British passport and – [01:20:04]

No, no, I mean this, but as I said the British passport is something different matter. The fact is, is most important to me was removal of conditions. Once you remove the conditions I don't need any permission to go any job. First, before of course they – when I apply to any firm, you know, they have to approve the – Home Office, they have to tell them you can't – you don't have anybody which is – you know, can do the job? They say, no, and all this, and this, and that, and they get permission. And go on and on and on. Every time I move – if I move a job, the same problem. You know, this is the thing. But once what they say – you see, they put on my passport, you know, I'm not allowed to take any job paid or unpaid. So once they – I said, after four years I ask them to – they point on my passport remove of condition, I'm okay. This is really most important. The fact is, British passport because I have nothing. You know, I have no more passport. I can't get what Iraqi passport, not that I'm interested in, and have to go, to travel, I have to, need something. So the British passport was the thing to make me to travel and this. But most important as far as I'm concerned, conditions had been removed means I can stay, I can go out, I come back, I can do anything I like, you know, there's no problem whatsoever. You know, this is – effectively, I become like a British. That's the most important thing.

And today do you feel British at all?

Not really. Unfortunately. Because – I tell you the truth – because, I mean, because I said, I live so many years that I am different, I cannot take it out of my mind completely. You know, those who came later were in fact now it's much more free and much more – they treat them, you know, equal, they are all British and all this, and 100%. There, unfortunately for the old fifties and well part of the sixties, we were black sheep of the family if you see what I mean. So that indelible in our mind, you know. I can't remember all the cases, you know, obviously but you felt it, believe me. [01:22:11]

So for you the Jewish identity's more important probably.

Yeah, Jewish, and it's not much the Jewish identity as much as a foreigner. That was what hit, hurt.

Yes.

You are a foreigner and, you know, if you say you are from the Middle East, wow. You are nobody, you are, you know, backwards. They treated you.

So what do you say when people ask you where you're from?

Well, I mean, it's – frankly – we were in the college and that was in Battersea when there were quite a lot of foreigners and there was one Iraqi Jew was with me, and he heard us, you know, speaking, you know, like the Judeo-Arabic and he tell me, 'Are your...' – in Arabic, translated, are your – what's your, how do you say *kavod*?

Third Person: Honour.

Are you from Israel? [Laughs] I said no, not from Israel, from – you see, they said in Arabic, Israel, you know, it's like the Satan, you know, from the Satan [laughs]. Anyway, so as I said, really it mostly was – we hurt, but not being a Jew, we never really felt it that in fact because we are a Jew, but because I am a foreigner.

I see, not – you didn't experience antisemitism but really –

Yeah, I never felt antisemitism to tell you the truth, you know, I can't remember something which is, you know, antisemitism, no. Not that, I can't. But as a foreigner, yes. **[01:24:07]**

And obviously you raised two children –

Oh, let me tell you the story for example, you know, as a foreigner. At Imperial College they had – everybody from the second year he has to invite someone from the first year as a newcomer, you know, there for a drink or something like that, you know, to introduce him there. And this bloke asked me of course, ‘Where you come from?’ You know, he know that I know come from Iraq, right, and it’s finished. Now, every time he pass me in the corridor, he turn his head down. He never looked at me, never lets me look at him at all, you know. It’s obviously because he knew that, you know, I was came from Iraq, you know. Every time. So I invited him, I paid for his drink, I did all this, you know, for him, he did not show anything at that time, but after that, nothing doing. He didn’t even look at me, never smile, never did – as if he doesn’t know me. He do that, he walks like that, or he does like that every time. Never, ever looked at my face. This I said how you feel you are because you’re a foreigner. Not because I was Jewish. He doesn’t know I’m a Jew or not.

Yeah. But today this is slightly different.

Of course there’s that difference, you know, but as I said, because you’ve got all these experience it’s indelible on your mind when you are young, it’s much more – you get impressed by it, yeah.

Sure. So what – you raised children in this country so what identity did you want to give to them?

[Sighs] I don’t know really. They are half/half you might call it. You know, they are part Iraqi and part of course they’ve been trained in here, they’ve been born in here, you know, and they went to Israel, you know, so they feel 100% British, you know [01:26:03] [pause]. They support all British thing, you know, [mumbles] [laughs]. No, they don’t feel, you know – as I said, now they don’t feel a foreigner or something like that, you know.

Third Person: No, they don’t.

Yeah.

But yourself, how would you describe yourself?

In what way?

In terms of your own identity now.

Identity, as far as I am concerned I am a Jew. That's all. I don't feel British at all.

Third Person: You look like a Jew, that's why.

You know, [laughs].

What is the most important aspect let's say of your Baghdadi/Jewish history or heritage?

Well, the heritage as I say, we kept the customs. That's why for example I go to Ohel David in the mornings, because I can drive, and so that there – originally started of course all from Calcutta which they're all – effectively of course start from Iraq also, their *minhag*, their custom completely and utterly Baghdadi. Everything Baghdadi. Now, even for example on the 11th of August there was once a little miracle in Baghdad that – a lot of pests, and a lot of people died and then it stopped, especially with the Rabbis, and they made it into a day where in fact we don't say *Tachanun*, right? So they here, they keep it here. When I was in Israel I ask, 'Do you keep it there?' They said, 'No, it was only in Baghdad.' Even the Baghdadis there, they don't keep it [laughs]. It was only in Baghdad, you know.

So the Indians –?

It doesn't apply. Where here, [laughs] we keep it what the Baghdadi in Israel they don't keep. [01:28:02] So, you know, this is the custom we keep as much as Baghdad, you know. It's also the time if I have any problem I used to ask in Israel – Hacham Shem, *alav hashalom*, he was a *chazzan* at that time when I was in Baghdad, and I used to ask him questions about the custom, certain thing, how would we do it, how do we do it? So we try and keep it exactly, you know, the same. So this is really –

When was the synagogue founded, Ohel David?

Ohel David it was founded actually by the Munks, Ashkenazi.

They founded it.

Yeah, they found it by – the Lincoln family gave it to them and then they of course it was too small for them. They moved across the road, the Munks, you know, a big place, they moved there. And then it was empty and then this is – there, they used to pray at homes. They came from Calcutta, and then they found this place, and then they moved in. They did not – and I was there at the other celebration of 25th year, 25th anniversary. I think that was in – something, 1985, something like that. They had twenty-five years they stayed there I think. Something like that. So, you know, as I said, they moved after – after Munks moved away.

So this was the original Munks' shul?

Yeah.

That's so interesting because it means another immigration.

Yeah, that's right.

Doesn't it from Germany, yeah.

As I said, they found it too small for them and they bought the place there and they built a place there and – it was vacant and then they moved in.

And today, who goes to Ohel David? Who goes? Iraqis –

Well, I mean, there are still left Calcutta, some of them. Actually, the point is most of the young people now they're gone, they've gone to the other – before there was one and only

synagogue in Golders Green was Ohel David. There was no other synagogue, no Rabbi Bassus, no Ohel Leah no other things, nobody. So they sat on their laurels. [01:30:03] Nowadays the young people are not interested just to pray. They want *shiurum* and they want, you know, things like that. When Rabbi Bassus came in they start giving them every night *shiur* so all the young people gone there, right? So all that's left is the old people and as they pass away they get older and older, so now really it's composed of quite a number of still left from India and Calcutta, quite a lot of Iraqis, and some Persians. And there are the odds and ends here and there.

Hmm, so you said that event in August in Baghdad, what happened? When was it which they commemorate?

I said on the 11th – sorry, 11th Av sorry –

Eleventh of...?

Eleventh of Av I meant, sorry.

When? Which year was the original –?

I really don't know. All I know that this is – there was a plague –

I understand, and –

Which is effecting especially Rabbis and they stopped, and they declared it, you know –

Third Person: He has a book. You have a book

Yeah, I honestly don't know what year it is. Not in my lifetime.

I understand.

It was long, long before, you know, talking about maybe 100 years before I was born.

Third Person: Maybe 200.

And there's a minyan there every morning?

Where?

In the Ohel David Synagogue.

Yes, we make – I mean, in the morning I go there but in the afternoon I go to Lauderdale Road to try and make the *minyan* there. I used to go there every time but it's a bit of journey, you know, because I go with the traffic and I come back it takes me an hour-and-three-quarters from door-to-door, you know. This is too much for me, so I started going back to Lauderdale for the *mincha arvit*.

And did you have – we didn't talk about it. Did you continue your religious training or your religious – in England?

I learnt myself.

You learnt yourself.

Really, I've never had any teacher. I mean, apart from this we learned there, after that, you know, [mumbles] I taught myself really, you know, I taught myself completely. [01:32:04]

And do you teach now? Do you teach?

Yes. I give *shiurim*, every Monday they come to me. We have *Baruch Hashem* over ten people. You know, all adults. You know, we go deep, very deep, not shallow thing, you know. A bit of kabbalistic touch.

For how long have you been doing it?

Oh, about thirteen years now I think. I don't know. They keep telling me – I think less and they say, 'No, no, it's more than that. We have been more than that.'

And how did it happen?

I started first, you know –

Third Person: in the synagogue

I started the synagogue – they started – how we started. They call it the Sephardi thing they started, to make *shiurim* and they ask me on Sunday morning to give *shiur* for about two years or something, and then bit by bit they're not interested any more –

Ohel David?

No, no, no, at Lauderdale Road.

Lauderdale.

And then – you see, that they started this, what they call the Sephardi thing, it's mostly contributed by Spain because, you know, they apologised for what happened, 500 years, and they give a lot of money and they build some – you know, the library and then this, and they started now *shiurim* and they gave me a Sunday. I think about two years I give *shiur* there but, you know, they're old people, they come and not come and come. And after that we finish somebody said, 'Well, look, it's difficult some of them, the young people, to come on Sunday, they are working this, why don't you do it at home?' So I started doing it at home. Since then, you know, go on year after year after year.

And you're planning to continue?

Yeah, hopefully. We go very slow, very slow.

And you have a core of people who come?

Pardon?

You have a group of people who are regulars?

[01:34:00] Yeah, regulars, yeah. Sometimes of course some of them leave and come back, but mostly we have a good core, yeah, unchanged.

Hmm-mm. Is there anything else you want to add? Something I haven't asked you.

No, I think I went through all this with my experience which is relevant, you know, it's something got relevance not, you know...

Did you talk about your background with your children at all? Is that –?

Oh yes, they know it all, yeah, of course they do know. Know everything.

Do they speak some Arabic?

No. I mean, they have a few words, they understand, you know, they speak odd words, you know, to my mother-in-law, something like that, but they don't know, you know, anyway. My younger son hardly ever speak Hebrew – Arabic, but my elder one speak better a bit. He and there – a few words.

Hmm-mm. And how do you feel about – do you follow the political situation at all?

Israel, yeah.

And Iraq? Are you interested?

Not really. Iraq, you know, I mean, honestly it doesn't mean nothing to me, you know. No, I always – the only thing I do with internet is to see *Aretz Sheva* and *Jerusalem Post* where they give news about Israel, what happened. And they also have if there's any – about in Syria what happened, what they also have in there so that's the only thing, you know, I get in touch with the thing is through *Aretz Sheva* and *Jerusalem Post* in the internet.

Hmm-mm. Do you think it's important to know about the history let's say –?

Yes, of course. Yeah, of course it is, you know.

Is there any message you have maybe for somebody who would watch this interview based on your experiences?

[01:36:00] Well, all I can say that in fact one should try as much as possible, keep to the tradition and the thing, otherwise the whole thing will go. You know, because having been uprooted, you know, and you find in Israel for example a lot of them have no more connection, you know, and this is the point really. If they don't, the young people, take up the tradition and things like that, the whole old system will go. That's the only message, as much as possible – keep the tradition as much as possible.

And you're keeping the tradition alive.

Yes, as much as I can.

Okay, if there's nothing else to add I would say –

No, nothing, not really. I think we covered everything.

Thank you very much for this interview and now we can look at some photographs.

Yeah, okay [pause].

Can you please tell us about this photo?

Yeah, this picture is of Ben Ish Hai whose real name Hacham Yosef Hayim ben Hacham Eliyahu. His father passed away on the 7th of *Elul* and the *shiva* finish on the 13th of *Elul* and he took over when he was twenty-seven. And he passed away exactly on 13th of *Elul*, fifty years later. So for fifty years exactly to the day he in fact has this task of giving *drashot* every *shabbat* which he took over from his father. [01:38:03] Of course as we know, he wrote more than fifty/sixty books, and a lot of songs which now there's still people singing, some of them – even Ashkenazi sing it and they don't know who in fact wrote it, and they were surprised when I told that in fact Ben Ish Hai wrote this particular songs. In fact, I was once in Rav Huna in Simchat Torah and I heard them singing one of the songs, famous songs and, you know – in fact, hardly they know it's become so famous. Anyway, so that is – as I said, for fifty years he presided over the – effectively the community of other and they had a lot of course communication from all over the world, you know, asking him questions about this. And his books come from Kabbalah some of them, and *drashot*, and commentaries, and songs, and all sorts of things about everything. Hardly anything which he did not touch upon.

So which year did he live? What –?

Well, all I know that in fact he passed away on 1909 and you can take away seventy-seven and probably you can find what it is. Now, he has of course one son Hacham Yacob and a daughter and he treated highly the opinions of his son Hacham Yacob and in many places he quoted them, 'but my son say this and this, my son say this and this.' And my grandfather Hacham Yacob, he did not live for very long. I think he passed away in his sixties and I think in 1924 he passed away and when he – then my father took over the *drashot* and the questions were passed on to him. [01:40:04]

Sorry. This – how old would he have been here in this picture?

He was twenty-seven years old we believe. He was against taking picture of him. The only picture in fact – this is not on his own. It was taken when a big dignitary came from Bombay

and all the family, him and his brothers were there, and they took that part of it and this is how that picture is. In fact, I heard there is another one which is much older take a picture according to Hacham – what's his name – Hillel, that there is such a picture I've been told, but I haven't seen it. So in fact, as far as I know that's the one and only picture.

I mean, a painting. This is a painting.

No, it's not a painting, no. This is a picture –

It was a photograph.

No, no, it was a photograph taken – he was sitting there and with the dignitaries and other things, and they took it and later on this is – they touched it. You know, they do nowadays, they magnify it and touch it and put colouring. There was no colouring of course in those days.

So what is – this is then what 18 – the late 1900s this picture? When was –?

Yeah, the picture – yeah, yeah, in the 1800s.

1800-and-something, yeah.

Third Person: Early 1800s.

Well no, 1830, something like that. 1840.

So this is your great-grandfather.

Yes, that's right.

Thank you. Yes, please.

Right. This is my grandfather Hacham Yacob. I'm not sure whether in fact he was smoking too much, or some say they give him the wrong medicine and that's why in fact he passed away in his sixties. And also him and his father they both didn't like the way the headgear because it takes quite some time to put on but they said that is the way they had to do that, you know, at that time and they put it on. [01:42:12] They never really liked it at all. As I said, he was more of a Kabbalistic, and very much deep in the Kabbalah. And sort of people would come and, you know, ask him, you know, for the future or something like that, the things like that, and he used to do that. As I said, unfortunately some incident happened and his father stopped him from doing that. And as I said, his opinion is very much – you find it in the books of Ben Ish Hai saying that my son say such-and-such. And as I said, he passed away in 1924, something like that.

Thank you. Yes, please.

Right. This is my father. As I said, he took over from his father in the 1920s and he started of course giving the *drasha* in the synagogues on the occasions. And also he had a *smicha* to do *shechita* of the chickens and for example on *Yom Kippur* when we used to do *kapparot* he used to do the *kapparot* for us, and also go to other family to do it. Now, most important of course is when we used to go to the – as I said to the – our land there and of course there was no Jewish area like that, so only him sort of could – only while he come with us that we can eat chickens because he could do *shechita*. [01:44:02] Otherwise there's no meat, there's no chicken at all. Anyway, as I said, he took over completely and the questions were passed on to him from all over the world and as I said, he was quite a religious leader for all the time, for almost sort of sixty years you can say, you know, until when he passed away in 1983. It's almost sixty years I think from when he took over. And all the time, you know, he was very much – and by the way, when he came to Israel and, you know, went to Israel, there were so many people come to the airport, want to see him, so they decided in fact to – in Israel, to put him in the VIP lounge, you know. So they go there and of course everybody came to bless for him, the blessing for him like that. There were so many people they said, 'No way,' so they radioed to the aeroplane and to the – that in fact he should be separated, go first, and they came, take him, put him the VIP. And as I said, after that he played a bit low key, let's put it this way. He also go to the same synagogue which I go to because of the Iraqis in Meah Sherim and he used to pray

there. But later on of course his eyes got a bit weak and so they had sometimes a young boy come to home and to take him to the synagogue. And then of course later on, his weak in the legs so in fact he couldn't go any more to the synagogue in his later years. And there – he was in fact buried in Bnei Brak.

And this is a painting based on a photograph.

Yes, I have the photograph and I didn't know, you know – I should have prepared it. I have the original photograph here. [01:46:03]

When was this taken, the original photograph?

As far as I know, it must have been in the fifties I would say, early fifties, or late forties.

Okay and the name of your father again?

Hacham Dawid.

Thank you. Yes, please.

Right. This is myself, Joe David. This is when I graduated from Imperial College in 1960. At that time there was no officially electronics. It was – graduated as Electrical Engineering (Light Current) they call it at that time. Later on it becomes called electronics and really, that is about all.

Thank you.

Well, this is on our wedding day. It's very easy to remember. All you have to remember is the year '69. That makes the day 9.6.69. Ninth of June '69.

And where was it?

In Israel.

Third Person: And who did you marry [laughs]?

Yeah. What's the name of your wife please?

Mazal, née Rachamim.

Thank you. Yes, please.

Right. This is on the occasion of inauguration of *Sefer Torah* for the uncle of my wife Mazal, and it was taking in the Naweh Tehila synagogue. Now, on the left is my elder son. Now, his name is Alan, also his name was David, because my father when we told him that I had a boy he wrote – sent me a telegram – at that time it was telegram – saying that his great wish that his – you call your son David. **[01:48:04]** So his name is also David. And what happened is also my mother-in-law, I think, she had a dream that the grandfather of – her father rather, yeah, in a dream which his name was Abraham, so at that time I told Mazal that – in fact, we were going to call him Abraham before we got this telegram to David - and I told her that if we have another son we call him Abraham. So my other son is Roy Abraham. This is on the right.

And when was this?

Oh gosh, what year was it?

Third Person: 1986.

1986?

Third Person: He died '86 so –

No, it's much – I think '89 or something.

Third Person: [Inaud Recording]

No, '89 he passed away. And I think this is maybe in early seventies. I can't tell you exactly.

Okay, thank you. Yes, please.

Right. This is taken on vacation of the wedding of the daughter whose mother is the sister of the one we said he was killed by – in Iraq.

Third Person: My cousin.

Right, my cousin. She's also of course my cousin. And this looks like taken on the year 2004 and starting on the front row, on the left my wife Mazal, then my younger sister Joyce, then my elder sister Rachel, then her husband David, the husband of my elder sister, and then Lizette my sister-in-law, and then Jack my brother. And at the back my two sons and also behind Rachel is her eldest son, Ilan. [01:50:02]

And this is in Israel?

Yeah.

Thank you very –

[End: 01:50:08]