

KULANU

“all of us”



Helping Lost Jewish Communities

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A Rave Review for Ugandan Music

By Paul Wieder

Excerpted from Jewish United Fund News

In 1919, an eastern Ugandan governor, Semei Kakungulu, came upon a Bible left by Christian missionaries. And, as often happens to those who read that book, his life was completely changed. He became Jewish; Kakungulu had himself, his son, and his followers circumcised. Today, the 500 or so Abayudaya keep kosher, observe Shabbat and all the Jewish holidays, speak and sing in Hebrew, and study the Torah.

The Abayudaya are a poor agricultural community, but they are rich in culture and spirit. The community's debut album, "Shalom Everybody Everywhere!" is a vibrant expression of joy that shimmers with goodwill and love of being Jewish. Imagine the *Siddur* set to the music of Paul Simon's "Graceland" album, and you'll get some idea of the sound, as well as of how moving and entertaining that sound is. The group sounds much like Ladysmith Black Mambazo in its phrasings and tight harmonies, while the many female voices recall Sweet Honey in the Rock.

The album opens with "Sh'ma Yisrael" and continues with such



familiar Hebrew songs as "Hinei Ma Tov," the "Shehecheyanu," "Adon Olam," and "L'cha Dodi," sung in its six-minute entirety. Two versions of Psalm 126 appear back-to-back, one in Hebrew and one in Luganda.

Other clearly Jewish but not synagogue-based fare includes a musical rendition of Maimonides' "Thirteen Principles of Faith," "HaTikvah," and songs inspired by "Torah" and "Jerusalem." Even though these tracks are all set to Abayudayan melodies and feature the Lugandan device of ending nearly all words with vowels, they should be easy to follow with a Hebrew text or transliteration before you. But this is music to be enjoyed, not just studied.

(Continued on page 5)

Next Kulanu meeting — Page 6

The Jews Left Behind In Ethiopia

By Kassahun Teferra

(President's note: I have asked Kulanu activist Kassahun Teferra to provide Kulanu readers with his perspective of the current articles about the Ethiopian Jews who remain in Ethiopia. Kassahun is an economist by training and has traveled to all regions of Ethiopia. Only in America, as a refugee from the current government, were he and his family able to practice Judaism openly. In order to have upward mobility with any government in Ethiopia, it is not possible to identify as a Jew in any way. Thus his family in Ethiopia are well concealed crypto-Jews and not candidates for aliyah. Should they be abandoned?)

The question of Ethiopian Jewry has always been a contentious issue and it appears to remain so. First, the recognition of the existence and subsequently the acceptance of black Jews were bitter pills to swallow. All sorts of fictions and malicious attempts were made by groups and individuals to deny the history of the Ethiopian Jews. Therefore it took unduly long to arrive at the truth.

Second, the definition of Ethiopian Jewry is placed under special scrutiny. The Law of Return has a different interpretation for Ethiopian Jews. When the idea of color surfaces, the economic cost is the overriding concern. The Ethiopian Jews have lived in Ethiopia for about thirty centuries and in most cases playing a remarkable historical, political and economic role.

Their political significance came to halt at the beginning of the 17th century when the last Jewish King, Gideon, was murdered by the Christian ruler. Thousands were murdered, maimed, enslaved and exiled. It was after this catastrophe that

(Continued on page 7)

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

LETTERS

Praise for Our Book

The book *Jew in Places You Never Thought Of* is magnificent! Congratulations! It looks very professional—as one would expect for anything from KTAV Publishing. Even though I had read many of the items before, the whole is truly larger than the sum of the parts. Now I will have to figure out whom to give it to as a gift. Mazel tov!

Robert Lande
Silver Spring, Maryland

I have received my copy of *Jews in Places You Never Thought Of*, Karen Primack's wonderful effort for Kulanu. It is a treasure of information on work Kulanu has already done, and would like to continue to do in the future. It explains the beautiful mission that has been undertaken by people of great vision and fortitude, working with others who vitally need assistance and guidance to realize their religious goals. Also included are very eloquent messages from some of the individuals who work so diligently with these fragments of Judaism as they rejoin us. I hope everyone will have the opportunity to read this book, and it surely belongs in every Jewish Community Center.

Barbara Taverna
Brockport, New York

Information on Cesana's Book

I just received the review Kathleen Teltsch wrote in your Winter 1997-1998 issue on my bilingual book, *Jewish Vestiges in Portugal – Travels of a Painter*. An historical and ethnological overview of the Jews and Crypto-Jews of Portugal, it refers to customs and practices of Jewish origin that have become part of the general population. It covers all main events through 1997. The book is 12.5 x 9.5 inches, has 160 pages, text, bibliography, notes and index, with 120 color illustrations. For information on ordering the book, readers may contact me at Rua Agostinho Laurencio 20-3ºD, 1000 Lisboa, Portugal, tel and fax 351-1-849.37.48, or e-mail: <laura.cesana@ip.pt> May I send you my thanks and my deepest respect for your work.

Laura Cesana
Lisbon, Portugal

Famine in Uganda

I recently received a letter from Enosh Keki informing me that there is a famine among the Abayudaya. He asks that we pray for his community. The text of his letter reads in part as follows: "There has been great famine and drought in our community. However we decided as youth to get involved in agriculture. We have the hope that the famine might end by hard work. We are hoping to provide labour ourselves although it will spend for us a lot of time to achieve. However being Jews, we shan't give up. Since very many people are crying and praying hard for the famine to end, I am sure of God's deliverance. Therefore I request you to get involved by praying for us."

Irwin M. Berg
New York

Praise for Ugandan Music

I LOVE the Abuyidaya CD, *Shalom Everybody Everywhere!* "The Shema Y'sroel" is so wonderful. I put that one song on when I need a boost, or just to bring me a smile. That little girl's voice is so pure and happy—I just love it. I play it over and over and over and...

Elyse Rothschild
Silver Spring, Maryland

That Word "Marrano"

The etymology of the word "marrano" is interesting and reveal-

ing. "Marrano" comes from the Spanish verb "marrar" (to deviate from the truth), meaning "error" or "equivocate" (to err), and it is this meaning that was used in the 15th century and before when applied to the "conversos." Thus, "marrano" means "el que marra" (one who deviates from the truth) and was used to refer to those who left their faith for another.

It is later, probably in the 16th century, when to the word "marrano" the demeaning connotation of "dirty animal" is attached. This extension of the meaning could be explained in many different ways. For example, it is well known that a prevailing idea that the "juderias" (Jewish quarters) were as dirty as "pocilgas" (the pens where pigs were held) existed among the inhabitants of the Spanish cities. It is easy to see how the Old Christians of the lower social class could extend the analogy from the place of residence to the residents and in so doing the commonly used word "marrano" (converso) became synonymous with "puerco" (pig). In this way, by giving to the word "marrano" a new vilifying meaning, the Old Christians could single out the despised New Christians in the most demeaning way. In any case, the original meaning of the word "marrano" was "one who deviates from the truth" and it is this meaning which we must keep in mind when using it.

By the way, both my family names Martin and Ramos are Marrano names.

Manuel-Isaias Martin Ramos
Bartlett, Illinois

A Brief Visit with the Lemba

I am a free-lance writer, Jewish and delighted that more people wish to assert and practice their Jewishness, especially here in South Africa where personal identity has been previously proscribed, totally synthetic and sickening. I had an overnight with Ephraim Salomelela and his family, and tea with Professor Mathivha, in all less than 24 hours. My impressions are cursory, yet I remain confident in them.

There is a very small successful upper-class, the above-named and a few other professionals. In the middle, there was evidence of individual enterprise -- Freddie's Driving School, shops, supply stores -- but all extremely rural, modest and to a city eye, poverty stricken. Poor folks have their able bodied men away in Johannesburg, hopefully employed, leaving womenfolk, the children and elderly at home. Households seem to own whatever fate might put their way, a few goats or, for the "rich," cows.

The village seems to have developed spontaneously without much interference from bureaucratic rules and regulations. (Before 1991 the area was not "South Africa," but Venda -- a prescribed homeland.) Ephraim Salomelela says that he is quite worn with the very poor coming to beg water from his house, since the present government has yet to install a decent water system for domestic usage.

Referring to the hoped-for arrival of Yaacov Levi, an Orthodox Jew and expert in agriculture, I asked, Which area of agriculture should be Yaacov's focus? The Salomelelas and Professor Mathivha gaped at me. They want to discover more about Judaism. They want to update and round out their Jewishness. They want their Jewishness recognized. They have clung to this identity midst much surrounding discouragement, with some Lemba taking on Christianity -- just for comfort's sake. "What shall we do?" they ask Salomelela. "Become Christians, as you wish", he replies, "they will still call you a Jew."

Salomelela is a community leader. He and his first cousin, Professor Mathivha, are an excellent project team. Salomelela has eleven shops and two farms. The area, for South Africa, is extremely fertile and Salomelela is delighted that two rivers run through his farm. He intends to build on it for the Lemba community a synagogue, a health

(Continued on page 3)

LETTERS

(Continued from page 2)

clinic (government staffing can be arranged; they have very good connections) and a technical school since Salomelela feels that anyone with technical expertise will never be wanting for a job.

The flavour of the visit was mainly reaching out, with a strong need to be recognized as Jewish. This, I am sure, should be the number one priority and “open sesame” to success. The African way is courtesy, charm and warmth, maybe at the expense of any hasty high tech agenda. Their enthusiasm is very strong.

Sylvia Magid

Houghton, South Africa

Greetings from the Lemba

The Lemba Cultural Association would like to thank you very much for all that you are doing in collecting the Hebrews all over the world and presenting the facts about them in your circulars. We read with sentimental feeling the “Emerging Bruised, Shamed and with Identity Crisis” by Rufina Silva Mausenbaum. This article reminds all about the lost tribes of the Jews all over the world and it is a reminder to all that without your identity you are not a person, but a thing.

On page 6 you published the rejection by Lembas of wrong facts about the Lemba Leader “Motenda Mbelengwa.” We thank you for that publication. We do not claim that we are Jews. Our ancestors told us that we are Jews.

The Lembas read “Kulanu” with great interest and it is an informative publication to Hebrews who are spread all over the world. Our brothers and sisters in Uganda are now writing to Lembas in the South. The Ibos are also communicating with us. The Lembas are trying to communicate with the Tutse of Rwanda.

We have now the prayer books supplied by Shmuel Wapnick, who spend a Shabbat with us during the end of May. He did a lot for the spirit of the renewal of the Hebrews in Africa. May HaShem be with him in the good work that he is doing.

*Prof. M.E.R. Mathivha, president of Lemba Cultural Association
PO Box 339 Shayandima*

Thohoyandou 0950, South Africa

A Response to the Lemba

“Our ancestors told us that we are Jews” says as much as I could imagine Kulanu could ever say about the basis of Jewish identity and how we should respond. We should respond by making every type of contact with Professor Mathivha and through him with the 500,000 estimated Lemba in Africa. A letter is fine. A letter and a book about Judaism that you would like the Professor to have for their library is even better. A mezuzah for a door post. It is not so much what you send but how you send it.

Several in Kulanu are working at enormous effort to help the Lemba. Dr. Wapnick, mentioned in the letter, originates from South Africa and visited recently. Although a physician and not a rabbi, he loves to learn and teach rabbinic materials, and it is the act of teaching and the love of teaching and helping that is no less important than the lesson’s contents. Rufina Mausenbaum, mentioned in the letter, who lives in South Africa, has also begun an intense effort to break the Lemba isolation. I am sure that every regular Newsletter reader knows of Rufina’s talent and energy. Why not contact her directly and ask her what you can do to help? She is at PO Box 85359, Emmarentia 2029, Johannesburg, SA (rufina@netactive.co.za). Yaacov Levi from NY and I have been trying to arrange a program in which he would live with the Lemba for several years. Yaacov is originally from Ireland, has lived in Israel for many years among the Bnei Menashe, and has an agrarian background

(see his story on page 10). To fund Yaacov’s program in South Africa will require an enormous amount of effort. Do we have volunteers? In addition to Yaacov, another Kulanu supporter has expressed a similar interest to live and work with the Lemba. The challenges before Kulanu are awesome. We need a collective effort.

Most immediate Craig Scaletto has made *aliyah* and has previously held a conference to unite all the African communities with Jewish roots. I am sure he needs your help to do it again. Call him in Israel at 06 6994-3792. He lives at 15/12 David Razid St., PO Box 3209, Kiryat Shemona 10200, Israel.

Jack Zeller, Kulanu President

Silver Spring, MD

Riches in Timbuktu

Travelers to Timbuktu, Mali, West Africa, have a treat in store for them. The library of the Ahmed Bamba Center is extraordinary, with thousands of ancient Arabic documents reflecting the city’s role as a major center of Islamic learning. But the Center and private families are also guarding dozens of trading documents written both in Arabic and Hebrew. These receipts are said to have been used by Jews involved in the Saharan caravan trade over a century ago.

Jewish trading documents can also be found at the home of another member of the Haidara family, Ismael Diadie Haidara. Ismael, an orthodox Muslim, was inspired by these documents to investigate his family’s claims of being descended from Jews. In the face of hostility from Muslim clerics, he founded an organization in 1996 to preserve the Jewish identity of perhaps a thousand people in the Timbuktu region. The organization is called Zakhor, or the Timbuktu Association for Friendship with the Jewish World. Its members are learning about Judaism and tracing the history of Jews in Timbuktu. They also are interested in preserving old Jewish cemeteries and synagogues. Ismael has written a book on the history of the Jews of Timbuktu, which will be published shortly (*Les Juifs a Tombouctou*, Editions Donniya, Bamako).

Kulanu has assisted the Timbuktu Jews in understanding Judaism by providing them with used books discarded by the Dix Hills Jewish Community Center in New York. Given the dry climate of Timbuktu and the importance given by its inhabitants to preserving historical documents, these books are likely to be treasured for hundreds of years.

Zakhor can be contacted at: BP 66, Tombouctou, Mali, tel 223-92- 11-27.

Rick Gold

Manila, The Philippines (formerly of Bamako, Mali)

On Barros Basto

While Inacio Steinhardt, the writer of the article titled “The Negative Effect of Barros Basto,” printed in the Kulanu newsletter of Spring 1998, disassociates the tragically heroic Portuguese Jewish leader personally from the ultimately tragic results of his mission to return his brother and sister anousim openly to Judaism, I feel the conclusion implied in the article is that it would have been better if Barros Basto had never made the attempt in the first place. Inacio seems to imply further that had sleeping dogs been left to lie there would be many more anousim in Portugal today to return openly to Judaism now.

I’m sure Inacio brings out in his biography of Barros Basto that the early part of this century was a propitious time in Portugal. The monarchy had been overthrown by democratic social forces with which Barros Basto identified and which ushered in a humanistically enlightened regime that advocated freedom of religion. At the same time, the discovery of anousim in northern Portugal by Schwartz in 1917 excited the

(Continued on page 9)

BOOK COMMENT

The Last Kabbalist of Lisbon by Richard Zimler

By Irwin M. Berg

This is a book which defies categorization. It is part history and part fiction, part didactic and part fanciful, part mystical and part earthy.

The historical events in the book take place at the end of the 15th and at the beginning of the 16th century in Portugal. In 1497, the Jews of Portugal were forced to convert. Unlike Spanish Jewry, who five years before were given the option of emigrating or converting, the Jews of Portugal were prohibited from leaving the country and were nevertheless required to convert. They were told that their conversion was only a formality; it was to satisfy a stipulation in a marriage contract between Manuel I, the King of Portugal, and the daughter of the Spanish monarchs, Ferdinand and Isabella. The stipulation provided that Portugal would be free of Jews before the end of 1497.

As a result of mass conversion, Portugal had a "New Christian" population by 1498. It consisted not only of native Portuguese Jews but also newly arrived Jews who in 1492 chose to leave Spain. The Jewish population of Portugal just prior to 1497 has been estimated to have been as large as 200,000 or 20 per cent of the population.

It is this large New Christian population that is the subject of the *Last Kabbalist of Lisbon*.

The story takes place during Passover in the year 1506. That year the Old Christians of Lisbon, inflamed by religious fanatics, rioted and murdered over 2,000 New Christians. Despite promises of protection from King Manuel, none arrived until after the lust for murder had abated. The reasons for the shedding of so much blood were both religious and financial. The Old Christians believed that the new converts practiced Judaism in secret, and they were jealous of the latter's financial success. As the book unfolds and the characters are uncovered, it appears that the Old Christians were generally correct on both scores - the New Christians were practicing Judaism in secret and they were financially indispensable to the nobility and the monarchy.

Amidst all this turmoil, Abraham Zarco is murdered. Abraham is the uncle of the narrator, Berekiah Zarco. Abraham had been the founder of an underground group of Jews who studied Kabbalistic texts in order to understand God's purpose during those bitter times. On the surface, it appears that Abra-

ham was murdered along with so many of his secret co-religionists as part of the massacre of New Christians by Old Christians, but Berekiah discerns details that don't fit. Berekiah uses his "Torah memory" and principles of logic derived from study of Talmud to discover the identity of the murderer in a fast-paced period thriller. Zimler describes scenes and events of the time in lush detail. Kabbalah and Torah references add to the richness of the reading experience:

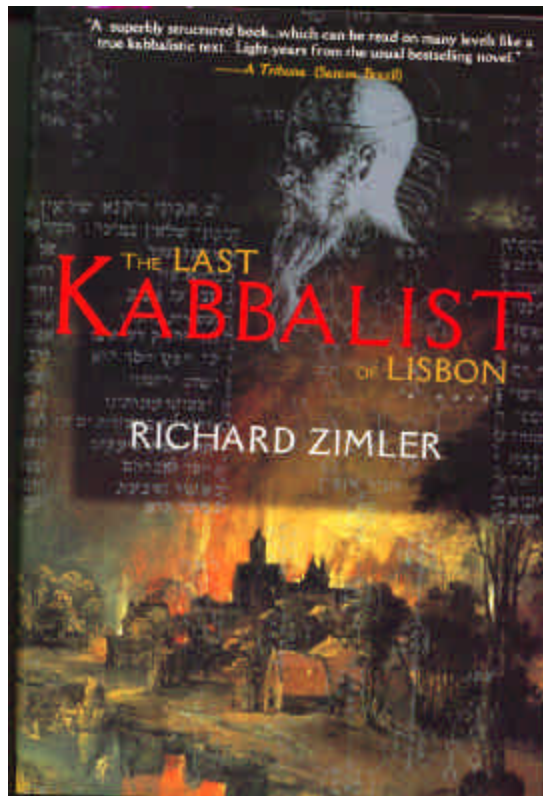
"The key to my interpretation of his actions resides in the kabbalistic definition of evil – good which has departed from its rightful place."

"Whenever you think you've recognized the true form of a verse from Torah, it has a way of shedding its clothes to reveal inner layers. So, too, the events of everyday life."

"According to kabbalah, honey has one-sixtieth the sweetness of manna; dream one-sixtieth the power of prophesy; the Sabbath one-sixtieth the glory of the world to come. And the sleep of sickness, what is its fraction of death?"

Berekiah, who was a student of his uncle, is the Last Kabbalist of Lisbon. He reflects on his Master's teachings and concludes that he was being prepared by his uncle to leave Portugal and Christian Europe where Jews were doomed. As the uncle's murder was a prelude to the Lisbon massacre, so the Lisbon massacre is a prelude to the Holocaust. The Jews of Europe are condemned to oblivion or death; they must flee at once to survive no matter what the cost. Berekiah flees to Istanbul where he resumes his identity as a Jew. Berekiah narrates these events from the safety of Istanbul, where he has married and has had two children. But his mission is not over; he must return and rescue others who remained in Portugal and who he now understands are doomed. Despite the bloody gore of the events of 1506 and those that would occur more than 400 years later, there is hope -- the assurance of redemption and

...return to be found in the mystical texts of the Kabbalah.



P U B L I C A T I O N N E W S

DNA Testing for Jewish Links

A page-one article in the May 11 *Wall Street Journal* was titled "Seeking Lost Tribes of Israel in India, using DNA Testing." It relates the effort of Tudor Parfitt (who wrote a book on the Lemba) and Neil Bradman on DNA testing on various populations to determine if they have common genetic roots. Bradman was one of the researchers who established the common genetic link, reported last year, of Cohanim, by tracing through the y-chromosome. The two have also apparently established a genetic relationship between the Lemba, the Yemini Jews, and Bene Israel in India.

A New Journal of Indo-Judaic Studies

THE JOURNAL OF INDO-JUDAIC STUDIES announces publication of its first issue. It includes "Rosenzweig's Philosophy of Buddhism," by Norbert M. Samuelson; "Buddhism on Rosenzweig," by Bibhuti S. Yadav; "Hindu Nationalism and the Israeli Experience," by Gary Jeffrey Jacobsohn; "Crossing Borders, Maintaining Boundaries: The Life and Times of Farha, a Woman of the Baghdadi Jewish Diaspora (1870-1958)," by Jael Silliman; "A Tibetan-language History of Israel by Jamyang Norbu," translated by Nathan Katz; "Living Encounters between Judaism and Hinduism/Buddhism," by Maurice S. Friedman; and book reviews by Brian Weinstein, Kenneth P. Kramer, Shalva Weil, and Joan G. Roland. Checks payable to "The Journal of Indo-Judaic Studies" in the amount of \$15 worldwide (Canadian \$ 15 in Canada) should be sent to the Journal, c/o Department of Religious Studies, University of Saskatchewan, 9 Campus Dr., Saskatoon, Sask., Canada S7N 0W0. Manuscripts or books for review should be sent to the Journal, c/o Dept. of Religious Studies, DM302, Florida International University, Miami FL 33199, tel.: 305/348-3909; fax: 305/348-1879; e-mail: katzn@fiu.edu.

A Book about Conversos in Amsterdam

Hebrews of the Portuguese Nations, a book written by Miriam Bodian, provides an excellent insight into the life of the *conversos* who moved to Amsterdam in the 16th and 17th centuries. It was published in 1997 by Indiana University Press.

"Three Green Hats"

Rufina Bernardetti Silva Mausenbaum's moving story, "Three Green Hats," has been published on the Internet, at the "English Corner of Luso Descendencias. It can be found at <http://www.portugal-linha.pt/lusods/english/articles>.

Lost Tribe Status

The cover story of the June 5 *Jewish Sentinel* (Manhattan), entitled "Lost No Longer?" discusses the plight of India's Bnei Menashe in detail. Written by a Calcutta Jew, Rahel Musleah, the lengthy article features color photos and maps. For a copy, please send a self-addressed 9x12 envelope with 55 cents postage to Kulanu, 11603 Gilman Street, Silver Spring, MD 20902.

I Dream of Egypt

I Dream of Egypt, a new book by Dr. Menahem Yousef Mizrahi, tells the story, including folklore and culture, of the thriving Jewish community in Egypt during the period 1937-67. The author, an Egyptian Jew born and raised in the city of El-Fayoum, describes the little-known existence of Jews living peacefully among Muslims and Copts

in Egypt prior to the founding of the State of Israel. To order, mail a check (\$19.95 plus \$1.65 sales tax and \$3.50 shipping) to the author at 1778 E.2nd Street, Brooklyn, NY 11223. Daytime phone is 718-492-0220.

Iberian Genealogy on Web

The Iberian Genealogy web page is dedicated to those with an interest in the genealogy and history of the early settlers of northern New Spain, with a separate category for Jewish Links. The address is <http://www.star-telegram.com/homes/longoria/>.

Cordeiro's Magazine on Web

Helio Daniel Cordeiro's impressive new Brazilian monthly magazine, *Judaismo & Cultura*, has a new home page: www.judaismoecultura.com.br.

A Book on Dona Grazia

Simon & Schuster has published a new novel about a famous Jewish feminist of the Italian Renaissance, *The Secret Book of Dona Grazia*, by Jacqueline Park. With rich historical detail, the author tells the story through Grazia's epistolary memoir written to her son.

A Rave Review (cont.)

(Continued from page 1)

The rest of the songs reflect the merging of their Jewish and local cultures. Their welcome song is "Tunafuraha Sana": "We are very happy/We see our Jewish brethren are very happy." The work song they sang while making bricks for their synagogue, "Fanya Kazi Nangufu (Work Hard with All Your Might)," includes the lines, "Your God chose you and knew you could fulfill His goal/The goal of teaching the Torah." Also in Luganda are the Abayudaya song of consolation and their farewell song, but their motto song (which contains about half of Psalm 23) they sing for us in English.

There are two principal soloists on the album. One is Joab Jonadab Keki, who also composed about a third of the melodies presented. His tunes tend to be very upbeat, with a marching rhythm. The other soloist, introduced as "the youngest girl in our congregation," is Rachel Namudosi. Gauging by her high, slightly nasal voice, she is still a child, but she has an astonishingly mature musical sensibility. She can even improvise lyrically and rhythmically, switching effortlessly between English and Hebrew. In her voice and style, Rachel calls to mind Stevie Wonder.

This album, with its many kids' voices and its straightforward melodies, is a wonderful way to get kids to listen to Jewish music. It also might entrance world-music buffs. I wasn't surprised to read that various cantors and congregations in the United States have begun experimenting with some of these melodies, as they are so infectious. Overall, the collection is an effervescent welcome from a little known branch of our Jewish family. And "Mirembe" to you too, Abayudaya – or, as we both say, "Shalom."

B R I E F S

Next Kulanu Meeting

The next meeting of Kulanu will be on Sunday, September 6, at 1 pm, at the weekend cabin of the Primacks in the Catoctin Mountains near Frederick, MD, one hour from the Washington Beltway. Bring a vegetarian dish for a potluck picnic. Although it will be Labor Day weekend, it is hoped that this retreat meeting will give people who need to drive from outside the area an opportunity to attend. Rain or shine! Please call (301) 565-3094 for directions and further information.

Happy New Year!

We wish our Kulanu supporters in 21 countries, on six continents, a very sweet and healthy 5759!

"I Always Had a Feeling I Was Jewish!"

Barbara Kessel is working on a book about individuals raised as non-Jews who, at some point, discovered they are of Jewish descent. A significant segment of the 165 people interviewed told her, "I KNEW it! I always had a feeling I was Jewish!" Kessel is exploring retrieved memory, both from the psychological point of view (these people are remembering clues that their parents couldn't help but emit, clues hinting that they were Jewish) and the biological (there is a memory gene; we inherit an innate knowledge of being Jewish). She is seeking articles on this phenomenon as well as a few more "Hidden Children" to interview. Deadline is September 15. Contact her at kesselb.bje@jon.cjfny.org or 18 Harrison St., Edison, NJ 08817 (fax 212-1247-1957).
(Editor's note: our family attended last year and loved it!)

High Holidays Indian Style

The Indian Jewish Community invites all to free High Holiday services at the Village Temple, 33 East 12 St., New York, NY. Rosh Hashannah services will be held Sept. 20 at 7 pm and Sept. 21 at 8 am. Yom Kippur services will be Sept. 29 at 5:45 pm (Kol Nidre) and Sept. 30 at 7:30 am. For information or to participate, call Romiel Daniel at 718-897-8718.

JCC Features India Jews

The Jewish Community Center of Northern Virginia will feature eight weeks of programs on the Jews from India, commemorating India's 50th anniversary and the five years of India-Israel relations. Programs, running October 15-December 8, will include exhibits by Indian-Jewish artists, a lecture by Dr. Kenneth Robbins, a culinary exploration, and a discussion and slide show on Indian-Jewish liturgical music by Romiel Daniel. For further information call 703-323-0880.

Old Jewish Cemetery Found in India

During a road-widening project, an old Jewish cemetery was recently discovered in Thane, near Bombay. The carvings on the tombs are in Marathi and the graves were identified to be of the high ranks during the rule of Shivaji (1627-1680). Nearly 100 graves are thought to be hidden, and several have already been identified, including Daniel Ben Moses Umerdekar, Solomon Moses Umerdekar, Leahbal Umerdekar, Shifra Poinatkar, Sipporahbal Bhonkar, and Reuben Saigaonkar. The graves prove the existence of deep, strong and ancient Jewish religion and tradition centuries ago.

A New List-Serve for Anousim

A new *anousim* (or Crypto-Jews or Marranos) list-serve has been established for those who know/think/suspect or are interested in whether they have Jewish ancestors who were forced to convert under duress and kept Jewish practices to any extent. Although the list will mainly focus on feelings, thoughts, and learning about Jewish practices by those descendants, scholars and those interested in the subject of Crypto-Judaism are welcome as long as they respect those desiring anonymity. All branches and aspects of Judaism can be discussed, except for messianic groups such as Jews for Jesus (persons wishing to learn more about this can find it on other sources). Since participants will possess varying levels of knowledge of Judaism, questions at all levels are welcome. Participants will not be urged to convert to Judaism if that is not their wish. Those simply seeking to learn about their ancestors and how they lived are also welcome. List owner Ana Kurland asks participants to be patient while she works out the kinks in the new list and warns that "abuse will not be tolerated." The list will have a web site at <http://members.tripod.com/~anak/anusim.htm>.

Taped Lectures Sought by Tikkun

Tikkun Magazine is preparing a series of audio tapes that will be aimed at introducing serious intellectuals who have little or no previous knowledge of Judaism to the richness of Jewish thought, Jewish history and Jewish theology. They are seeking contributors who could prepare a one-hour lecture on a particular topic. The lecture should avoid a narrow academic focus and instead deal with the deep intellectual, spiritual, theological, psychological or historical issues in some aspect of Jewish history, theology, philosophy or social thought. They envision a series of tapes that ranges in level from a broad general introduction to Judaism to more specialized topics within Judaism and are open to proposals.

Tikkun will be creating these tapes as a public service, and as a fundraiser for *Tikkun*. However, there will be a financial remuneration to the speaker on the tape of \$1 per tape actually sold. So, over the course of several years this could amount to several thousand dollars income for the person making the tape. On the other hand, there is no advance, no guarantee that anyone will ever buy your tape, and hence no guaranteed income. Potential contributors should submit a three-paragraph proposal that explains: (1) what you would cover, (2) your perspective and how it differs from or is similar to other perspectives on the same topic, and (3) how you would imagine shaping your presentation to be accessible to an intellectual entirely unschooled in Jewish matters. For more information, please contact Rabbi Michael Lerner at rabbilerner@tikkun.org or at Tikkun, 26 Fell St., San Francisco, CA 94102 (tel 415-575-1200, fax 415-575-1434).

Abayudaya Recording on Listening Stations

Look for Kulanu's recording of Ugandan Jewish music at Tara Publications' new interactive Jewish music listening stations at many Jewish book stores across the nation. "Shalom Everybody Everywhere!" is one of the CDs selected for patrons to be able to listen to through earphones at these locations. The recording (both CD and cassette) may also be ordered by sending in the form on page 12 of this newsletter.

Be a Volunteer for Kulanu

We've received a gratifying response to our appeal for volunteers to give book talks. Now we are soliciting other types of help. Are you available to help with grantwriting, fund raising mailings,

B R I E F S

giving receptions, providing overnight hospitality, or translating? If so, please contact the office pronto!

Todah rabah to Chaim Kram for all his time and energy in making Kulanu's mailing list software manageable. His expertise is greatly appreciated!

Kulanu Book on Radio

Karen Primack discussed the book she edited, *Jews in Places You Never Thought Of*, on two Jewish radio programs, on July 5 and July 19, respectively. Rabbi William Herskowitz's weekly radio program, "From A Jewish Point of View," airs Sundays 9-10 am, at 1230 on the AM dial, in the New York area. Phil Fink's "Shalom America" airs in Cleveland on WELW-AM Sundays 7-9 am, and is also available on the Judaic Webcasting Network, at www.shalom-am.com. And she is scheduled to appear on Michael Hoffman's "Awake, Alive and Jewish" in Washington, DC, (570 AM, 10-11 am) on August 23.

Commemorate an Occasion with a Kulanu Gift

Making a Kulanu donation is a wonderful way to commemorate a birthday, anniversary, bar/bat mitzvah, graduation or other special occasion, or to honor the memory of a loved one. Donate at least \$18 to Kulanu, and we will gratefully acknowledge your contribution with a special card to the recipient, notifying them of your gift and explaining how it is helping lost Jewish communities. Please send checks and instructions to Kulanu c/o Hantman, 3520 Tarkington Lane, Silver Spring, MD 20906.

Refuah Shleimah

We wish a full and speedy recovery to Dr. Bryan Dobbs, who is recovering from a serious illness and surgery in Toronto. *Refuah shlei-*

mah prayers for Yitzhak Beynish ben Simma are welcome.

Mazel Tov!

Two rabbinic baby daughters were born in the last quarter. Mazel tov to **Rabbi Hershy and Devoirah Worch** on the birth of **Liba-Roisa** on May 10, and to **Rabbi Jacques and Denisse Cukierkorn** on the birth of **Raquel** on June 18. Both fathers are Kulanu Rabbinic Advisers!

Mazel tov to **Anna Poliaskaya**, a Kulanu supporter in Moscow who worked as an interpreter in a bank, and **Joe Wilson**, a British social worker, who were wed in May after meeting first on the Internet and then in Rome! The couple will reside in London.

Mazel tov to **Dr. Gloria Mound** and her husband **Leslie**, who recently celebrated their Golden wedding anniversary. As a timely gift, the researcher has been receiving a wealth of material about Marranos in Guyana and about ritual baths and customs coming to light outside Granada, Spain – all first-hand from the families concerned!

Mazel tov to **Elyse Rothschild**, Kulanu's treasurer, and **David Robbins** on the occasion of the bar mitzvah of their son **Michael** in August in Silver Spring, Maryland, and Jerusalem.

The Jews Left Behind In Ethiopia (cont.)

(Continued from page 1)

the term Falasha was coined. The root word is "Felase" meaning uprooted. Falasha means one who is uprooted, exiled, migrant.

The Ethiopian Jews were made social outcasts. They have been denied land ownership, access to education, economic and political rights. As a survival strategy the only available option was to look like Christians. That was/is not a choice but the sole means of survival. The degree of emulation of Christians has cast some shade to those westerners who seek to see Ethiopian Jews in only the brightest lights. By and large Ethiopians are very good at recognizing shaded areas, albeit they speak often like Europeans for political strategic reasons. The dramatic airlifts of recent weeks are undoubtedly commendable events. The final departure of those who long stayed in Addis Ababa shelters is hard to criticize. But, that should not be a trade-in for denying the existence of other Jews in Ethiopia. Family reunification must continue in an unbiased way as per the general implementation of the Law of Return to non-practicing European Jews. The overriding concern of cost of absorption in Israel should not be confused with the reality surrounding Jews remaining in Ethiopia. There are thousands of Jews in Ethiopia. They need not go to Israel. But the

fact must not be denied that they exist. And despite their crypto character, they are well networked and should be given moral support wherever they are in Ethiopia.

A word about those crypto-Jews who reveal themselves and place themselves and their extended families at considerable risk. *It is not conceivable that a non-Jew would claim to be a Jew and risk the stigma of that identity. The very reason that Jews are forced to hide their identity is the most imposing reason not to doubt their identity when it is revealed.*

Some components of Ethiopian Zionism precede the 19th-century Western Ashkenazic counterpart. In the middle of the 19th century thousands of Jews started a journey to the land of their fathers. Due to hostile surroundings, many died and the journey failed, but to many Ethiopian Jews the idea and the attempt sent a message that assuaged the terrible losses. In light of all that Ethiopian Jews have endured, denial of the existence of Jews residing in Ethiopia by Israel is both an unforgettable and unforgivable mistake.

The Making of “Minyan In Kaifeng”

By Jonathan M. Shulman

It was a cold, foggy December evening in Beijing, China. Fourteen travelers climbed aboard a train for Zhengzhou, their faces as foreign to the masses in the cavernous station as their multi-colored backpacks sporting labels from three continents. Their final destination: Kaifeng, home of the ancient Chinese Jewish community.

Upon their arrival the following morning, the group joined Professor Xu Xin of Nanjing University, one of the world's most renowned experts on Judaism in China. They toured the city, met with descendants of the thousand-year-old Jewish community, and formed the first Shabbat service in Kaifeng in over a hundred years.

Now, six months later, we need your help to complete “Minyan In Kaifeng,” the video documentary chronicling the historical interfaith exchange which took place between Jewish expatriates from around the world and the descendants of the thousand-year-old Chinese Jewish community of Kaifeng.

The project's mission is to create a half-hour educational video for broadcast and non-broadcast distribution. “Minyan In Kaifeng” will encourage discussion about the history of Judaism in Kaifeng, the pressures of assimilation everywhere, the question of Jewish identity in today's modern society, and the challenges of maintaining an ethnic identity in a foreign culture.

Our goal is to apply all donations to finishing the editing process and focusing on the international distribution of the documentary through group screenings, submissions at film and video festivals, and access by interested individuals, congregations, libraries and educational institutional.

The “Minyan In Kaifeng” team has linked up with Interlock Media, a film and video distribution and production house in Cambridge, Massachusetts. With this new access to equipment and talent, the Boston Jewish Film Festival has invited us to submit “Minyan In Kaifeng” for its November extravaganza. Time is of the essence.

Up until now, “Minyan In Kaifeng” has been financed through the generosity of the documentary's producers and the Minyan participants. Today, “Minyan In Kaifeng” has the institutional and technical studio support from Interlock Media to finish the project. Donations to “Minyan In Kaifeng,” large and small, go a long way towards the completion of the documentary.

Contributors of \$25 will receive a copy of the video. Contributors of \$50, \$100, and \$200 will receive further recognition and benefits. All contributions should be made payable to Interlock Media, Inc., and sent to The Greenworks Building, 160 Second Street, Cambridge, MA, 02142. Interlock Media, Inc. is a 501(c)(3) non-profit, tax deductible organization and accepts checks, VISA and MasterCard.

For more information about “Minyan In Kaifeng,” please feel free to contact the producers at 617-308-8756 or via email at minyan@gorpbrothers.com.

Report from Southern Africa

By Lucy Y. Steinitz, Ph.D.

Recently the African Jewish Congress met in Windhoek—about 15 representatives from all the recognized Jewish communities south of the Sahara (combined population, about 100,000). “Recognized” is the key word here—the so-called Lost-Jews, Maybe-Jews, and Wanna-be-Jews of Africa were not included. Taken together, this second category could comprise as many as 10 or 20 million additional souls, depending on who you read and what interpretations you want to believe. While not usually *halachically* correct (i.e. not in accordance with Jewish law), including the latter group would have made for a much more interesting conference, of that I'm sure.

I attended all the meetings in my new capacity as Coordinator for Jewish Education for the Windhoek Hebrew Congregation. (We're planning two Jewish classes beginning in August, for 9 children, coming from a total of 16 member-families.) Unfortunately, most of the conversation at the African Jewish Congress was gloom-and-doom—diminishing numbers, lack of leadership, uneasy politics, and rising anti-Semitism (from segments of the South African Moslem community, not from Blacks or old-time Afrikaaners). Sadly, the opportunity for study and celebration together, or for input from women or the younger generation, was almost entirely ignored. All this made me wonder how much the mood at the conference would have changed if members of the Abayudaya community in Uganda could have joined us, for example. This community of 500 black subsistence farmers—which our family visited twice in the past—has been practicing Judaism since 1919 under some of the world's harshest conditions. Their faith and joy is incredible, and absolutely contagious... guaranteed to inspire the most jaded of old-timers.

At least I was not completely alone in my speculation. The following story comes from the representative from Swaziland, a black businessman and one of only a few upbeat people present. He told of his recent visit to a kosher butcher in Johannesburg where he asked to buy some meat. “Why do you want kosher meat?” the saleslady asked him. “It's so much more expensive here than at the supermarket.” The man hesitated, and then looked at the woman, “Are you Jewish?” he asked. “No,” she replied. “Then no wonder you are asking such a *meshugga* (crazy) question!” the man retorted and walked out—his *kippah* propped neatly on his head.

Here is one more Namibian story that I recently heard. It seems that a certain Jew, Walter Galler, died here around the turn of the century, and the local people didn't know what to do. As the story goes, his non-Jewish wife then recalled that Jewish graves have Hebrew writing on them, and so this the neighbors thought they would try to manage. They looked around the man's apartment and found a bottle of wine. *Kosher l'Pesach*, it said on the label (kosher for Passover). So that is what they had engraved on his tombstone—upside down. A touching act of kindness, in its own unique way --- not unlike what we have experienced from many local people we have met, especially with regard to our religious affiliation.

LETTERS (cont.)

(Continued from page 3)

imagination of the social and intellectual luminaries of British Jewry, culminating in the construction of the synagogue in Oporto and financial support for Barros Basto's mission to the anousim.

Nothing succeeds like success. What would be David ben Gurion's legacy if his fateful decision to declare a Jewish state despite the threatened invasion by five Arab armies had gone the other way?

With the imposition of the Salazar dictatorship on Portugal, the anousim who had returned openly to Judaism underwent another Inquisition. They were received back into the Portuguese Catholic society in return for abandoning Judaism again in the face of intolerable circumstances which, once more, they were unable to endure.

But the inherent Jewish "DNA" which brought them back to Judaism after 500 years – if ever so briefly – has been passed on to their children: Miriam Barros Basto's Catholic children are Jews.

One day they will return and take the places of their parents in the House of Israel. Rabbinical tradition developed after the Expulsion, among the exiles, teaches us that genuinely Jewish anousim have a share in Israel's messianic redemption; it cannot take place without us.

Arye Hazary

Seattle, Washington

Praise from Support Group

Thank you for the Kulanu newsletter and application. They have been given to members of the new Crypto-Judaic Support Group. It's exciting and stimulating for all of us. May HaShem bless you and yours.

Silvia Medina, MSW

El Paso, Texas

Tel Chai Helps Youth in Israel

Tel Chai (New Life) supports "youth towns" of Israel. They run nurseries for infants, a handicap center, and various training centers for disadvantaged youngsters with scholastic or emotional problems. The ones we Kulanu members are most concerned about are the new immigrant youth who, due to the upheaval and different living conditions, find it difficult to adjust to the new life in Israel. Tel Chai has been a great help in getting many young Ethiopians (and Soviets, to a lesser degree) integrated into Israeli life.

When I first heard about Tel Chai, I thought of my "other love," Kulanu. The work you do; what you mean not only to me personally, but to the many around the world. I thought of trying to "mesh" these two great organizations in some way since each gives direction and hope. This is really a worthwhile and very needed appeal, especially now! It's useless sending thousands of Ethiopians who can't cope with the new life and school system. These are people who are destitute, and have been deeply traumatized. Many with very little knowledge of Judaism and Hebrew will need the support of Tel Chai in Israel to help them integrate and to give the youngsters a feeling of belonging.

Even a 15 or 20 dollar donation would be helpful and greatly appreciated. Perhaps we can adopt one of the Ethiopian youth towns as the "Kulanu" youth town..... all ideas are welcome. Please feel free to contact me with questions or suggestions.

Rufina Bernardetti Silva Mausenbaum

POB 85359, Emmarentia 2029

Johannesburg, South Africa

Rufina@netactive.co.za

(Editor's note: Tax-deductible contributions to Kulanu may be earmarked for Tel Chai.)

Helping AIDS Orphans in Namibia

One of my interests here in Namibia is helping AIDS orphans. A special tax-exempt fund has been set up to assist Namibia's poorest orphans under strict guidelines, on a case-by-case basis, by professional social workers for short-term, emergency, and special needs not covered by government or other resources. Most of these children have been orphaned by AIDS. Please send tax-deductible donations payable to "The McClean Children Trust – Orphan Project" to Diane Zeller, 11603 Gilsan St., Silver Spring, MD 20902-3122. Your consideration of this worthy cause is most appreciated. I would also be glad to answer any questions you might have.

Lucy Steinitz, steinit@ibm.net

PO Box 86266, Windhoek, Namibia

(Editor's note: Lucy is a very active Kulanu supporter who left her position as Executive Director of the Baltimore Jew Social Service Agency and is now a leader in the small Jewish community in Windhoek.)

לשנה טובה תכתבו



Maggie and the Typhoon

By Yaacov Y. Levi

(Editor's note: Kulanu is trying to develop a program to send Yaacov to live and work with the Lemba for several years, teaching Judaism in an agrarian setting. We are seeking volunteers to help with this effort, including the search for grants. Here is a sample of the knowledge, good humor and dedication Yaacov has volunteered to share with the Lemba.)

We stood in the doorway of the mountaintop hut and watched as the full tropical typhoon came east out of the China Sea. Lightning flashed across the ridge top and laid another big luan mahogany tree over, striking the goat shed and terrifying the goats we had brought from 300 miles north. I, along with Robert the farmer and Manuel and Sebastian two Filipino helpers, went out into the rain to try and gather up as many of the goats as we could find before they became totally lost to the mountaintop rainforest.

The goats were the reason I was up on top of this mountain in Mindanao, to work with a recently Stone Age people called the Tasaday, who had been "discovered" just after the end of WWII. I was trying to teach them how to raise goats and to begin to reduce their nomadic migrations through the mountains of the Philippines. The government had tried to teach them to be gardeners and farmers, but the tiny *negritos* would never stay long and would slip away into the forest before crops matured, sometimes coming back to harvest what remained.

Now, on top of the mountain in the midst of a typhoon, I wondered if I was going to find my way back, let alone find a goat. We had about 49 more to find, out of the 50 we had started with; one lay dead under the fallen tree top and the others were nowhere in sight. "Yaacov, you fool, what is a good Jewish boy doing here?" I found myself sliding down a mud slide that I vaguely remembered had used to be a trail and landed a perfect three-point landing (head, *tush* and back) on something soft and squirmy. One goat found! I rolled over on my belly in the mud with both arms around it, trying to figure out if it was mortally wounded. It was one of the three year old Nubian does from Samar that I had named Maggie (for a college friend who had similar curly black hair and was similarly verbal). Hanging on to her collar with one hand, I looked up the trail with the water pouring down it like a river and knew we wouldn't make it back up that way. So I tried to side-step the trail and began hauling Maggie along behind me, making about ten feet uphill in a half hour or so. Exhausted, I stopped to rest and found a goat kid huddled under a log I was trying to crawl under. It jumped to Maggie, looking for a warm meal and comfort, but Maggie was a bit distracted and showed her displeasure by periodically putting her head down and slamming me in the backside. To add insult to previous insult and unknown injury, my pants decided to start sliding down! Once I saw a coconut tree traveling lengthwise along the ground, only about 20 meters above, cruising like an airplane.

Finally, we made it to the top of the embankment, where I lay flat on my back in exhaustion while Maggie and her adoptee stood on top of me. I was too tired to push her off. Maggie stood there for a known place of comfort in the storm, and the kid, huddling under her, tried to settle on my face. Finally, another blazing lightning flash illuminated the farmstead and we slowly made our way back. My mind was almost as numb as my butt when I saw a light in the shed with Sebastian standing with a dozen forlorn goats licking his hand and nibbling at grain he held out to them, grain that we had backpacked 20 kilometers up the mountain for the goats. Maggie saw the other goats and leapt forward, dragging me forward the last few meters on my face and belly in the barnyard slop.

A week later the first of the Tasaday came to begin learning how to care for goats. They camped in the forest by us and slowly we began to get acquainted while I tried to communicate with a people that

not only spoke no known dialect of the Filipinos, but no other known languages. The Philippines, as the saying goes, is a land of 1,000 islands, and 7,000 dialects. I showed them how to milk the does, care for the kids, make some simple soft cheese from extra milk, castrate the excess bucks, and use the bigger ones for pack animals. How to feed them, herd them to different pastures, help the does have their kids when they needed help. The Tasaday women took to that like fish to water. They were all natural midwives. The children were far better milkers than I, who had been born on a dairy farm.

Barely three months went by and the Tasaday announced in halting dialect and pantomime that it was time for them to go. They wound their way up the mountain trails, their earthly goods on their backs, 20 of the does on leash with kids following and another dozen of the extra castrated bucks carrying packs. They had refused the remaining goats, saying that the number that they had would be just fine. As I watched them go I wondered how they would fare. "Just as they have for the previous thousands of years," I told myself, "only better."

Several days later I began trekking back down the mountain along with Sebastian and Manuel, a two-day walk to the bus stop. We flagged down a 'jitney' bus already overloaded with riders, chickens and half of the Island's produce, and made our way back to the port to get a boat to Samar. We got back two days later, and I resumed my job of teaching animal husbandry in the province of Samar and helping to set up cooperative agriculture projects there. But now, every time I see a lightning flash, I wonder how Maggie made out.



These colorful, one-of-a-kind handknit kippot are made by the Abayudaya Jews of Uganda. They cost only \$10 each and proceeds benefit Abayudaya health and education projects. See page 12 for ordering information.

Rabbi Avichail on the Road

By Bruce Terris

Rabbi Eliyahu Avichail traveled in July to the Szechuan Province of China, northern Thailand and Mizoram in northeast India to investigate further the Bnei Menashe of India.

The Chiang in Szechuan once numbered approximately 8 million people but now there are only 250,000 left. The others fled from persecution to Thailand, Burma, Bangladesh and India. The Chiang are now Buddhists or have no religion. They have traditions of migration from the Middle East, of being children of Abraham, and of invoking Yahweh when making sacrifices. A 1937 book of a Christian missionary describes sacrifices in which they had 12 flags near the altar (presumably referring to the 12 tribes) and a variety of customs similar to the sacrificial laws of ancient Israel.

There are approximately 4 million Karen in Thailand and Burma. Many of them know stories of Adam, Noah and other portions of the Torah. Since most of the Karen are not Christians, it is unlikely that their knowledge of the Torah comes from Christian missionaries. Rabbi Avichail found that the minority of the Karen who are Christians do not have an interest in Judaism.

Rabbi Avichail found for the first time large numbers of Shinlung in Mizoram whose tradition is that they were descendants of Ephraim rather than Menashe. He estimates that approximately 2 million people are in this category

and are mixed together with people whose tradition is connected to Bnei Menashe.

Those who claim to be descendants of Ephraim have many customs and traditions similar to those of the Torah. For example, if a person accidentally kills another person, he goes to the chief of the tribe and serves him for seven years in return for a guarantee of safety. This custom is analogous to the cities of refuge for persons who accidentally kill another person in the Torah.

Another custom of the descendants of Ephraim is, if they have contact with a dead person, to immerse themselves in a river for seven days in the morning and night in order to become pure. The Torah provides for purification of a person who has contact with a dead person by immersion in water in which ashes of a red heifer have been dissolved.

Finally, Rabbi Avichail found that there has been a lull in the fighting in Manipur. However, since the Naga are again preparing for war, the danger to the Bnei Menashe is likely to resume in the near future.

Think of memorializing a loved one with a Kulanu endowment.
Consider including a bequest to Kulanu in your will.

SUPPORTER APPLICATION

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

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The K U L A N U Boutique

Jews in Places You Never Thought Of, a new book published in February 1998 by KTAV in association with Kulanu. The 305-page hardback includes descriptions of personal interactions with returning and emerging Jewish groups around the world. Based on Kulanu newsletters, with expanded articles and new material, it also contains over 30 photographs, essays about the significance of these communities to modern mainstream Jewry, and suggestions for ways individuals and groups can get involved! *Proceeds support Kulanu's programs.*

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

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

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Deadline for next issue: October 15, 1998

Edited by Karen and Aron Primack

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