

May 1962

NEW IRAQ

Fig. 5
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A MONTHLY PICTORIAL MAGAZINE ISSUED BY THE MINISTRY OF GUIDANCE



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Outside Cover:
Id Celebrations in Baghdad.

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Back-cover:
A merchant ship mooring in
Shatt-al-Arab River.

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The Shanashi, a feature of some old-style houses. It is a room part of which consisting all of windows, projects from the house.

23 March, 1962

WORLD METEOROLOGICAL, DAY

Training at the Civil Aviation Services Institute.

Today, the 23 March, 1962, is being celebrated all the world over as World Meteorological Day to mark the twentieth anniversary of the World Meteorological Organisation as a Specialized Agency of the United Nations Organisation.

Iraq has a meteorological service of its own — which forms a part of the Directorate General of Civil Aviation. Iraq has actively co-operated with the World Meteorological Organisation (WMO), as it is commonly called ever since its inception. The Meteorological Service of Iraq and its development plans have been formulated in accordance with the recommendations of the world body in order to bring its standards and activities in line with internationally agreed standards. Iraq's delegates have been attending important meetings of the WMO and have thus contributed to the formulation of ideas leading to the various recommendations and resolutions covering technical and operational matters. The WMO as well as the International Civil Aviation Organisation (ICAO) have assisted this country with Experts for the training in the Civil Aviation Services Institute at the Baghdad Airport with the assistance of Iraqi technicians. With the technical assistance provided by the ICAO and ICAO it has also been possible to have a number of Iraqi officials sent to other advanced countries for specialized training in the different fields of Civil Aviation.

The Directorate General of Civil Aviation in Iraq is celebrating the World Meteorological Day today to appreciate the other services and to give the public the importance of Meteorology in modern life and of the international role of Iraq as a Member of the World Meteorological Organisation.

Meteorology is basically an inter-national subject. The weather observations no borders and no frontiers, and it is often influenced by interactions between air currents thousands of miles away. Hence, for the proper understanding of our weather in Iraq, we need precise information of the weather conditions in countries bordering on Iraq and beyond. Other countries likewise require information on the weather of Iraq for understanding their own weather. In the matter of weather-steps, therefore, a large measure of international cooperation is essential and desirable, and Iraq is very glad to play its part in this large-scale system of exchange of meteorological information. Our weather service shoulders a heavy responsibility, having as it does to cater for the operational needs of international aviation — which takes our commitments far beyond the borders of our own country — and of aviation, farming, irrigation, railways and communications. Hence, the needs of the general public. By the most exacting engagement now is exact to weather, for we have many high-speed, high-flying

modern jet aircraft operating through the country. These commitments would undoubtedly be on the increase with the opening of the new international airport at Baghdad.

The meteorological service of Iraq since it was established has been developed steadily, and throughout its history the Iraq Meteorological Department has conformed to the recommended practices in regard to meteorological codes, forecasting techniques, etc., adopted by the International Meteorological Department (IMD) which were the cornerstone of the WMO. Today we have three forecast centres whose public receive meteorological forecasts, briefing and other technical information. The largest of these centres is at the Baghdad Airport. The other centres are at Basrah and Habbaniya. There are eight other reporting observations and tall stations. Radiosonde stations are in operation at Baghdad and Basrah for measuring pressure, temperature and humidity up to very high levels of the atmosphere by using radio technique. Thunderstorm detectors, another electronic device, are also in operation at Baghdad and Basrah. The horizontal lead-rod net at Habbaniya broadcasts meteorological data of Iraqi stations for the benefit of other countries. Plans are under way for starting new stations which have been internationally recommended and cover the needs of our forecasting centres.



Side by side with the development of the basic organization, improvements have been made in our meteorological communications. A fast and efficient communication system is essential for the meteorological service, and every effort is being made to develop the communication system on completely modern lines in accordance with the latest nationally recommended standards. A notable addition to the system will be the establishment of the facsimile with which it will be possible to transmit analyzed weather maps from the Baghdad Airport to the weather forecast centres and the reception of weather maps, in a matter of an hour or two several times daily, from large forecast centres in foreign countries, especially nearby countries. The equipment is expected to be installed at Baghdad, Basrah and Habbaniya within the next few months.

For stimulating scientific studies and research, a programme of meteorological investigations has been undertaken. The first volume of Iraq's Meteorological Monographs, containing a number of research papers of special interest to aviation, is under publication. Steps are also under way for developing the climatological branch of the meteorological service. A detailed climatic atlas has just been published.

The meteorological service, among other services in this country is therefore a symbol of international cooperation. In its activities are embodied the endeavours and wisdom of a series of expert meetings commencing with the first international meteorological conference held at Brussels more than a hundred years ago. The codes, technical practices and procedures in use in Iraq today embody the inheritance of the progress of evolution of the science of Meteorology and world-wide development of meteorological organization lasting over more than a century. As an active Member of the WMO, Iraq is co-operating with the world body in the fulfilment of its purposes which are:

- (a) to facilitate international cooperation in the establishment of networks of stations and centres to provide meteorological services and observations;
- (b) to promote the establishment and maintenance of systems for the rapid exchange of weather information;
- (c) to promote standardization of meteorological observations and ensure the uniform publication of observations and statistics;
- (d) to further the application of meteorology to aviation, shipping, agriculture and other human activities; and
- (e) to encourage research and training in meteorology.

Iraq took an active part in the observational programme of the International Geophysical Year (IGY) and the subsequent period of International Geophysical Cooperation initiated by the WMO. The Government has been kind enough to provide all the encouragement for the development of the meteorological service, and we have no doubt that in the years to come, our weather service will become one of the best organized services of the world.



Students of the C.A.S. Institute.



Studying weather charts at a forecast centre.



Receiving weather information from neighbouring countries.



By al-Khatib al-Baghdadi
(1002-1071)

Baghdad of the Abbajds

[The following are extracts from Abu Bakr al-Khatib al-Baghdadi's History of Baghdad. Some passages are somewhat freely translated, and not in full.]

No city in the world equalled Baghdad of the Abbasids in grandeur and magnificence, the number of scholars and other distinguished men, extent and population, the number of thoroughfares, streets, alleys, houses, mosques, inns, markets, public baths, etc. No other city had as pure air, sweet water, mild summer and winter, healthy spring and autumn, as it had. And it has never been as populated and developed as in the times of Calif Harūn ar-Rashid.

When Calif al-Mansūr decided to build Baghdad, he called to his

presence the engineers, architects and surveyors, and outlined to them the kind of city he envisaged. Then he sent for all kinds of artisans and workers. He only began work when many thousands of these were collected. He then had the plan of the new city — which was to be a round one — made. It is said there is no other round city in the world. He laid its foundations on a date chosen by Nawbakhl, the astrologer.

It is stated by Ahmad ibn al-Barīqī that the Baghdad of al-Mansūr was 130 (square?) *jaribs* (in area ?). It has also been said that it was two square "miles" (?) in area. Al Baraharī says that the Calif expended 18 million *dirhims* on it...

Rabāh, the builder, one of those who undertook the construction of the city's Wall, says that the Gates of the city were one mile apart from each other and that in each layer of the Wall there were 100,000 unbaked bricks.

The city had four Gates: if a man came from al-Hijāz, he entered it through the Kūfa Gate; if from the West, he entered through the Syria Gate; if from al-Ahwāz, Basra, Wasīl, Yamāma or Bahrain, he entered through the Basra Gate; if from the East, he entered through the Khurāsān Gate. All these Gates faced the Palace. On each of them a dome was built. Twenty eight towers were built between each two Gates, with the exception of those between the Basra and Kūfa Gates,

for there was an extra tower. The distance between the Khurāsān and Kūfa Gates was 800 *dhir's*, that between the Syria and Basra Gates was 600 *dhir's*.

Al-Mansūr ordered the construction of three bridges, one for women only and the other two for himself and his retinue. Ar-Rashid constructed two more bridges.

There was an average of 30,000 ferries and other boats (plying on the Tigris and other waterways). The total earnings of their owners were estimated at 90,000 *dirhims* per day.

There were 60,000 public baths, each served by at least 5 men: the bath-keeper, a manager, a sweeper, a fire-tender and a water-carrier. Thus there was a total of 300,000 of such men in Baghdad.

There was an average of 5 mosques for each bath, thus a total of 300,000 mosques. Each mosque was attended by at least 5 people, and hence all by at least a thousand thousand and five hundred thousand (1,500,000) people. One *raif* of soap was needed by each of these on Feast Eves, thus, 1,500,000 *raifs* by all.

There were 6,000 streets and thoroughfares in West Baghdad and 4,000 in East Baghdad.

Some of Baghdad's *nahrs* (rivers, watercourses, canals) ran between the houses. The most famous *nahrs* were: *Nahr 'Isā*, spanned by 11 *qan'taras* (small, simple bridges), *Nahr as-Sarāl*, spanned by 6 *qan'taras*; *Nahr Khandaq Tāhir*, spanned by 4 *qan'taras*; *Nahr Karkhāya*, spanned by 3 *qan'taras*; *Nahr Razin*,

Nahr al-'Amūd, *Nahr Al-Dajaj*, *Nahr Qal'ati'l-Kilāb*, *Nahr Mūsa*, *Nahr al-Mu'allā* and *Nahr al-Mah-di*.

The markets of Baghdad were so crowded that one could hardly pass through them. The most famous were: the *'Atash* (Thirst) Market, the *Thulāthā* (Tuesday) Market, the Ghanam (Sheep) Market, the Dawāb (Livestock) Market and the *Ta'ām* (Foodstuff) Market.

Among well-known streets were: *Karm al-Mu'arrah*, *Amr ar-Rūmī*, *al-Mahdi*, *al-Kabsh*, *al-Qabātiba* and *al-Maidān* streets.

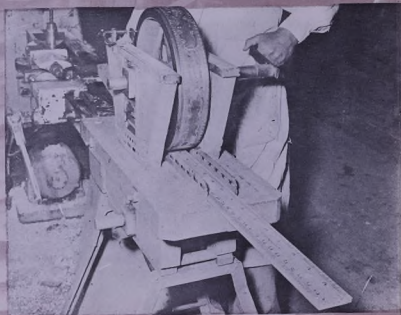
Among celebrated palaces were *al-Firdaws*, *al-Hasanī*, *al-Rusāfa*, *al-Thurayya* and *al-Khuld* Palaces. Of famous *bustāns* (orchards, gardens) we may mention two: *al-Zāhir* and *Hafs*.

"Baghdad" says Abū Bakr ibn Ayyāsh, "is a huntress whose game are men ... He who has not seen Baghdad has seen nothing."

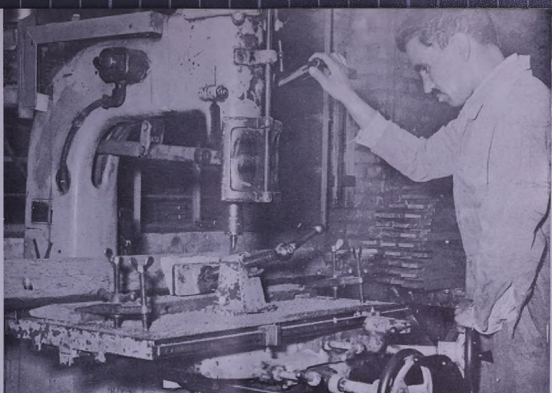
¹A *dhir's* (literally an "arm") was a measure of length variously fixed by different Califs. It ranged between 60 and 70 cms.

²About 12 kilograms.





The Workshop is equipped with the latest type of machinery.

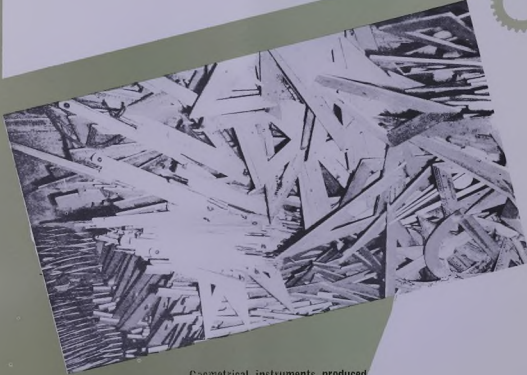
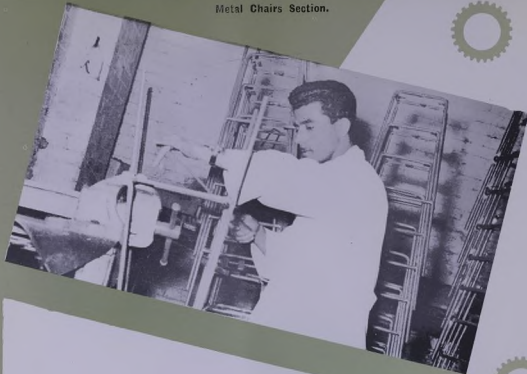


THE MINISTRY OF EDUCATION'S PRODUCTIVE WORKSHOP

The Ministry of Education's so-called "Productive Workshop" was set up early in 1960. It produces wooden and iron furniture for the Ministry's schools and offices. It aims at being ultimately able to meet all the Ministry's demands for such products, and has already produced thousands of pieces of school and office furniture, such as desks, chairs, tables, book-cases, as well as other school requirements such as blackboards, geometrical instruments and athletic equipment.

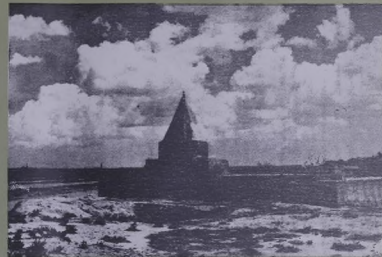


Furniture produced by the workshop.



Geometrical instruments produced by the workshop.

Yahiya ibn al-Qassim's Tomb.



Marble Decoration in Mosul

By Sa'id al-Diwachi,

Director of the Mosul Museum
Translated from the Arabic

The existence of marble in large quantities in the neighbourhood of Mosul, and the fact that it is relatively easy both to quarry and to work, made it a favourite material with Medieval Mosulite craftsmen. They decorated it with fine floral, foliated or geometric patterns, inscriptions, birds, beasts, human figures, scenes from social life, such as hunting, gay gatherings, soldiers in various uniforms, Muslim priests in different postures, etc.

They inlaid blue marble with pure, white marble, or with shells, or filled in incised decorations with plaster. Buildings were usually adorned with various decorative designs or figure subjects. Arches, doors and windows were enriched with geometric designs inlaid with marble; or they were bordered with delicate geometric, floral and foliated patterns, engraved or in relief. Inside the rooms, and the *iwans* (galleries or corridors) in front of

them, there ran around the lower parts of the walls friezes of blue marble inlaid with white marble and decorated, may be, with flower and leaf patterns, and Kufic or *Naskhi* (text-hand) inscriptions, below which ran geometric repeating patterns. Such ornamentation is often seen in Medieval buildings which still survive, such as the Nûri Mosque, the *Maqâm* of Imâm (Saint) Yahya 'ibn al-Qâssim, the Nizâmî School, etc.

We may point out to the following as specimens of Mosulite workmanship:

(1) *Mihrâb*, or prayer-niche², of al-Nûri Mosque, a survival of the twelfth century. It is decorated with engraved symmetrical and interlaced geometric designs, forming a deco-

rative unity of rare beauty. Later craftsmen strived to imitate its ornament, and though some of them produced beautiful works, they failed to attain its artistic finish.

(2) *Mihrâb* of Yahya 'ibn al-Qâssim's *Maqâm*. Its upper part is covered with engraved floral and foliated patterns, which also run in bands round the four walls of the *maqâm*. The patterns are an imitation of the al-Nûri Mosque's *mihrâb*.

(3) *Mihrâb* of the Daughters of al-Hassan's *Maqâm*. Its interior is ornamented with Kufic inscriptions in relief, and geometric design units inlaid with white marble. It is bordered on all three sides with inscriptions in text-hand. The Directorate General of Antiquities has

transferred the *mihrâb* to the Mosul Museum.

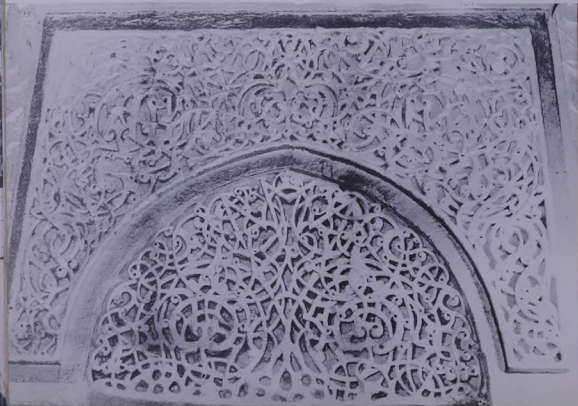
(4) Ali al-Hâdî's Tomb. It built with blue marble, covered with geometric decorative units and various inscriptions, all inlaid with white marble.

(5) The entrance to the *Imâm al-Bâhir*'s Tomb. It is of deep-blue marble. On either side is the figure of a serpent: the heads of the serpents meet at the key-stone. The Directorate General of Antiquities has transferred the entrance to the Arab Antiquities Museum, Baghdad.

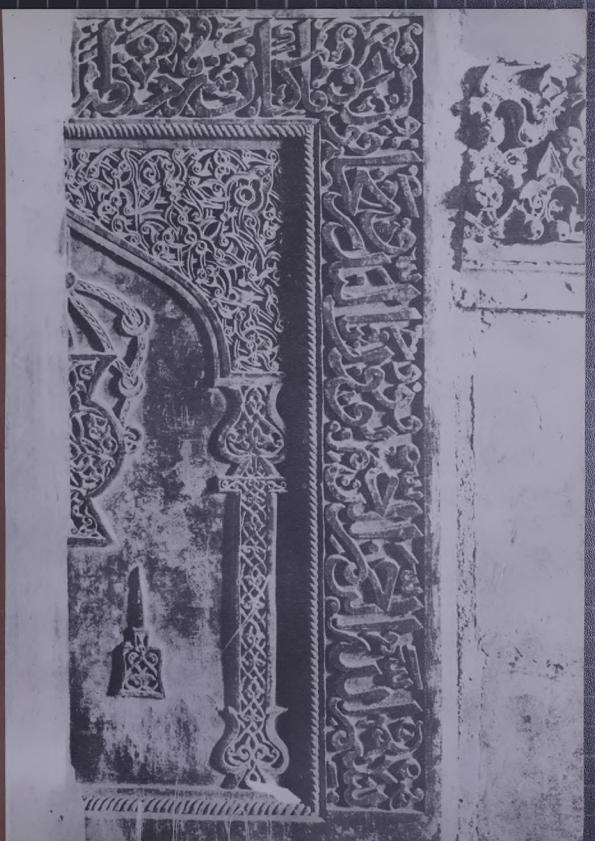
¹A "*Maqâm*" is a shrine, or a place consecrated to some saint or holy man, though it may not enclose his tomb.

²A *Mihrâb* is a niche or recess in a wall (something like an apse), indicating the direction of Mecca, which the worshippers must face during prayer.

The upper part of the *mihrâb* (prayer-niche) of al-Nûri Mosque.



Part of the *mihrâb* of Yahya 'ibn al-Qassim's Shrine.



The Arab Exodus

By Erskine Childers

Surrounding the specific historical facts about the actual Arab Exodus of 1948 — which I have been treating in *The Spectator* — there is another body of evidence. In a court, shall we say the World Court, the whole record of Zionistism vis-a-vis the Arab of Palestine over the whole twentieth century would also be considered.

It is the official Israeli and Zionist claim that they never sought to displace or deprive the Arabs of Palestine; that but for the "machinations of a few Arab politicians", there would never have been a conflict between Zionism and the Arab; that but for Arab resistance to the U.N. partition scheme, there would never have been refugees; that the Zionist movement implored Palestine's Arabs to stay, but failed because "Arab leaders" ordered the civilians to evacuate. In short, the Israeli claim about the Arab Exodus is part of a far older and wider claim of a general policy of sweetness towards Palestine's indigenous people.

I should like briefly to examine this long-term claim against known historical facts; for I believe that the convolutions of Zionist propaganda to the outside world, and of Zionist and then Israeli treatment of Palestine's Arabs in themselves constitute grave evidence concerning the Exodus in 1948.

Before 1917

In 1891, the Jewish writer Ahad Ha'am wrote his *The Truth from Palestine*, describing his impressions of the then tiny Zionist element in the territory. He was sufficiently alarmed by what he found among

some of the Zionist pioneers, even then to write that they:

"... treat the Arabs with hostility and cruelty, deprive them of their rights, offend them without cause and even boast of these deeds".

Ahad Ha'am continued to write about Palestine. In 1913, in a letter to Smiliansky, he expressed his horror at the way in which some Zionists practised a deliberate boycott against the Arabs:

"If it is so now, what will be our relation to the others if in truth we shall achieve 'at the end of time' power in Eretz Israel? If this be the 'Messiah', I do not wish to see his coming".

In 1914, he had not changed this assessment. In that year, the eve of the World War that was to lead to the Balfour Declaration, this Jewish writer said of Palestine Zionists, most prophetically:

"They were angry towards those who remind them that there is still another people in Eretz Israel that has been living there and does not intend at all to leave."

In 1917

Against this background of conduct, we may next consider what approach the outside Zionist movement took towards the Arabs when, during the World War, Chaim Weizmann and his colleagues set about securing the famous Balfour Declaration. The population of Palestine was at that time over 90 per cent indigenous Arabs — over 600,000 such people — as against some 55,000 Jews, by no means all of whom were immigrants.

It is a matter of record that in their drafts of the Balfour Declara-

tion, Weizmann and his colleagues made no mention whatever that there even were Arabs in Palestine. Only because of the insistence of influential non-Zionist British Jews, and the prophetic anxieties of a few British officials, did the final Declaration even refer invisibly to the Arabs. Its reference in all their breath-taking euphemisms, are well known. The phrase was "the existing non-Jewish communities in Palestine". The word "Arab" did not appear. The "non-Jewish" suggested that whoever these people were, they must be an insignificant number relative to the Jews; they could in no way be homogenous ("communities", plural); and must have no distinct cultural or national character by which to be named. No westerner reading the Balfour Declaration, and ignorant of the facts about Palestine, could possibly have gathered that a National Home was being promised to Zionism in a land already inhabited by a distinctively Arab, historically rooted, overwhelming majority of human beings.

Was this evident suppression of the very existence of Arabs in Palestine a mere accident? At our hypothetical World Court hearing, further evidence of official Zionist attitudes would be entered. In his book, *Trial and Error* (p. 200), Chaim Weizmann described the final British draft of the Declaration as "a painful recession". Specifically, he wrote that it:

"... introduces the subject of the civic and religious rights of the existing non-Jewish communities" in such a fashion as to implore possible oppressive intentions to the Jews, and can be interpreted to

mean such limitations on our work as completely to cripple it".

Consider what this means. Here was a Declaration promising a Jewish National Home in Palestine to the Zionist movement, and merely saying that "nothing shall be done to prejudice" the entirely unfeathered rights of a deliberately euphemized and unidentified, yet indigenous majority of human beings in that land. Weizmann knew, as the Western public did not then know, that it was the official British intention, behind this brief document, to allow Zionism the chance to create a Jewish majority in Palestine and establish a Jewish State over the Arabs. Yet, even so, Weizmann found even the above qualifications unfortunate; leaving the way open for interpretations that might "cripple" Zionist "Work". If the broadest reservation of the rights of the (unidentified) Arab majority might "cripple" Zionist aims, just what were those aims?

If, in 1917, Zionism had no "oppressive intentions" towards the Arabs, why was Weizmann so upset about these references in the Balfour Declaration? The answer is transparently obvious.

1917-47

Beginning, then, with a desire to delete the Arabs of Palestine from the maps and awareness of the world, and continuing with active boycotts long after Ahad Ha'am's warning, Zionism was, however, increasingly faced with Arab resistance. These "non-Jewish communities" refused to disappear or stay quiet; they did manage to break through the smoke-screen of the Balfour Declaration and at least

make their existence known. The next twist in Zionist propaganda was, therefore, to acknowledge their existence, but to say that it presented no problem. Palestine, Zionism began claiming to the world, was a land of plenty, of untold and unappreciated resources — capable of absorbing not only the Arabs and their natural increase, but mass Jewish immigration, in whatever numbers Zionism deemed fit.

All the expert economic surveys categorically refuting this picture were denounced as "anti-Jewish", as "pro-Arab propaganda", as lies. And side by side with the image of almost limitless absorptive capacity Zionism added the crescendo theme that all that was needed was to let pioneering, socialist, modern and humanitarian Zionism take over the exploitation of these supposed vast resources. So, then; the Arabs did after all exist; but there was plenty of room for others; but only those others could ensure this room because the Arabs were too "decadent" to know how to make best use of the land.

And this crescendo, we may briefly say, reached its peak in the historic 1942 Baltimore Resolution, when the Zionist movement came out bluntly with a demand for Jewish Statehood in the whole of Palestine, that demand which Weizmann, in his own words, had "judiciously refrained" from making public back at the beginning in 1947-48.

But again the Arabs were just able to make themselves known enough to persuade the outside world that a Baltimore "solution"

might be difficult. Partition had frequently been suggested in the thirties. Now, in 1947, as the United Nations took over the issue, it was hailed as the solution. Once again, Zionism performed a turnabout. After 30 years of claiming the whole of Palestine as its God-given, millennium destined, and economically needed domain, the movement publicly accepted partition as "the irreducible minimum". The Jewish Agency formally agreed to accept a U.N. demarcation of part of Palestine for a Jewish State — a part that would contain a 45 percent Arab population of over 400,000. The Agency said it foresaw no problem in catering for the needs of these Arabs, of the already present Jews, and of further Jewish immigration: Dr. Weizmann told the U.N. in July, 1947, that an area of Palestine almost exactly the area the U.N. finally designated as Jewish could absorb another 1,500,000 people.

It is not my purpose, here, to repeat all the facts about what then happened. Suffice it to say that, not least on Zionist evidence, there is enormous doubt whether David Ben-Gurion and his colleagues even then, in 1947, had any intention of resting content with the "irreducible minimum"; or of leaving the Arabs in possession of their homes, lands and jobs. I may perhaps briefly, however, trace some of the salient events:

(1) In September, 1947 — when Zionism had publicly accepted partition but two months before the U.N. even voted on it — the official Haganah had, according to the Zionist historian Harry Sacher, who quotes the Haganah operations

chief, a complete strategic plan of action covering the whole of Palestine, and every Arab village in it (p. 217, *Israel: The Establishment of a State*).

(2) The "unofficial" Irgun Zvai Leumi publicly and totally rejected partition, reiterating the claim to the whole of Palestine.

(3) In the first days after the partition vote, Ben-Gurion sent envoys to Europe to buy large quantities of weapons — the official reason now given being that of defence against known Arab hostility.

(4) On 8th. January, 1948, Ben-Gurion publicly stated that "force of arms, not formal resolutions, will determine the issue".

(5) From December, 1947, there began a steadily increasing campaign of psychological warfare against the Arabs — by terrorism, by radio, by rumour-spreading.

(6) On 31st. March, 1948, the Haganah launched a military offensive against Arab centres designed, in Ben-Gurion's own words (cf. *Rebirth and Destiny of Israel*) to "make the state larger and Jewish".

(7) Massively stimulated by the Irgun massacre of Arabs at Deir Yassin, and demonstrably promoted by official Haganah military and propaganda action, the great exodus of Palestine Arabs began. The Irgun and Stern Gang were supposedly acting outside official Zionist authority in this period. The Irgun leader corroborates many other reports that secret negotiations between Irgun and the Haganah and Ben-Gurion began in December, 1947, and were concluded in detail including Irgun actions requiring advance Haganah approval, early in April.

Sacher, commenting on this, has written: "For comprehensible reasons the (Israeli) Government does not think the time yet come to tell its story fully and frankly".

And now, in the very midst of the mass Arab Exodus, there came the next historic convulsion of Zionist policy and propaganda. In the known documents concerning 1948, one letter from new Israeli's Foreign Minister to the U.N. Mediator, dated 5th August, 1948, is of glaring significance. In that letter (H.M.S.O. Cmd. 7530) Israel refused to readmit any of the refugees — already numbering nearly 500,000 — from Israeli-held Palestine. In doing so, Israel did not merely plead security. She specifically stated that the return of these Arabs would present "an insuperable economic problem".

1948-61

Suddenly, then Palestine was no longer a land boundless plenty, not for Arabs. Suddenly, the land that was supposedly able to absorb millions of new Zionist immigrants was pronounced, by Zionism, "insuperably" unable to re-absorb 500,000 of its existing inhabitants. From that letter of 5th August, 1948, to the present day, Israel and Zionism have maintained this view. Yet at the same time, these further twists have been added. The same Israeli-held two-thirds of Palestine that could not economically re-absorb 650,000 of its original inhabitants was somehow able to take in a million newcomers. The mathematics of this apparent impossibility are simple enough; two-thirds of Israel's entire land area had been occupied by the "unabsorbable" Arabs; Israel's per capita in-

port of foreign financial aid has been one of the highest in the entire world.

But the final twist has lately become apparent. Israel has taken in some 500,000 Jews from Arab countries, Mr. Ben-Gurion claims, because of their "repression" in those countries. At the same time Israel alleges that the 650,000 Palestine Arabs left only because the Arab States ordered them to evacuate. So the final twist is, as Mr. Ben-Gurion expressly put it in the Knesset on 17th. May this year, that all that has really happened is a "de facto exchange of populations between Israel and her Arab neighbours".

(In the same speech Mr. Ben-Gurion categorically denied that "a single Arab resident had been expelled by the Government since the establishment of the State of Israel". Apart from the 350,000 expelled by Israeli forces between 15th. May, 1948, and the 1949 Armistices, it is a matter of U.N. record that more thousands — over 6,000 in one U.N. report (5/1707, et seq.) — were militarily evicted since the Armistices.)

Let us, then, recapitulate this factual record. Zionism began by seeking to suppress from the world's knowledge the very existence of Arabs in Palestine. Next, when this proved impossible, Zionism said that in any case they presented no difficulty, because Palestine could easily cater for them as well as mass Jewish immigration. Then in 1948-49, Zionism established a state "made larger and Jewish" by official Zionist forces; and in the process expelled and terrorized into flight 650,000 of the Arabs. At once,

Palestine ceased to be such a land of plenty in respect of these Arabs—their return would present "an insuperable economic problem". But in their place, literally, physically and economically, a million Jews were brought in, several hundred thousand of them from Arab countries. And to-day, the cycle is almost complete; all that has happened, Mr. Ben-Gurion says, is that populations have been "de facto exchanged".

It is all very convenient indeed. I do not wish to seem flippant about so enormous a human tragedy, but on this record one last twist grimly suggests itself. That would be if Mr. Ben-Gurion some day announces that there really never were all those Arabs in Palestine; that there has been a frightful mistake; that the ones called refugees were actually tourists when the war of 1948 broke out.

Never in this century have so many lies, succeeding and contradicting each other, been offered with such glib confidence about the fate of hundreds of thousands of human beings. And never — and I say this deliberately as a Westerner — has the West been so massively deluded into accepting such a story about so many human beings, until now. It is like a macabre nightmare — a monstrous verbal jest echoing across the world, over the lives and memories and longings of a small nation of people. To my knowledge, I have dealt in this survey only with demonstrable fact. For my part I cannot rest while my own people, in the West, remain unaware of the facts; unaware of this hideous game with human lives.

Earthenware water jug from Tooz-khermato, Kirkuk.



Turkoman Folklore In Iraq

The word "folklore" means popular beliefs, customs, superstitions, myths, tales, crafts, arts, etc., handed down from the past. It also means the systematic study of such beliefs, etc.

The subject was first handled by Aubrey (1126-97) who collected materials for a work of ancient and modern superstitions. Ballads were collected by Percy and Scott in the 18th. century. The name *folklore* was first suggested by W.J. Thoms in 1846. The Brothers Grimm were the pioneers of German Folklore, and first instituted the collection of folk tales on a scientific plan.

The word "folklore" was first translated into Turkish, as "Popular Traditions", by D. Alp. It was also rendered as "the Wisdom of the Common People" by the Turkish poet Shanâsi.

Turkoman Folklorists have devoted their attention mostly to "Khoriyat" a type of folk-song composed in quatrains. The Turkoman poet, Sayyid 'Arif, was the first to publish a collection of these songs (1851). For the last decade they have been the subject of detailed study. Owing to certain peculiarities which make them easy to compose by all sorts of people, they have developed, in respect to both content and form, further than Turkish songs in other parts of the world, such as Turkey, Azerbaijan and Central Asia.

Some of these quatrains are songs of work and toil. They tell of

the life of drudgery and suffering formerly led by the toilers, both men and women, but particularly the latter, who sat spinning from early morning till late at night. In a quatrain, a woman says: "I have a spindle which is like a tattoo on a beautiful cheek. Do not be deceived by its silence; it is more tyrannous than the Angel of Death!"

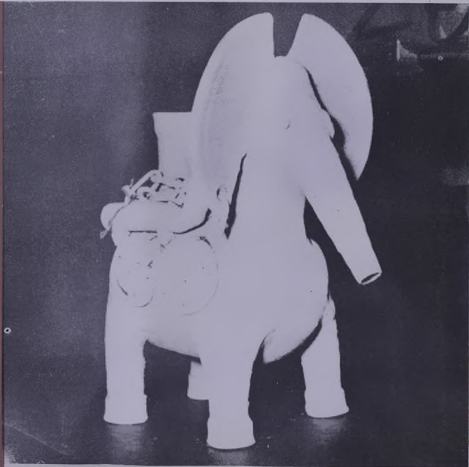
Turkoman folk dances and music express communal and individual feelings — of love, suffering, heroism, etc. The famous Qalanj-Qalkhan group dance symbolizes battles waged by Turkomans in bygone centuries. There are individual as well as group dances performed at

weddings, birthdays, Spring and other festivals.

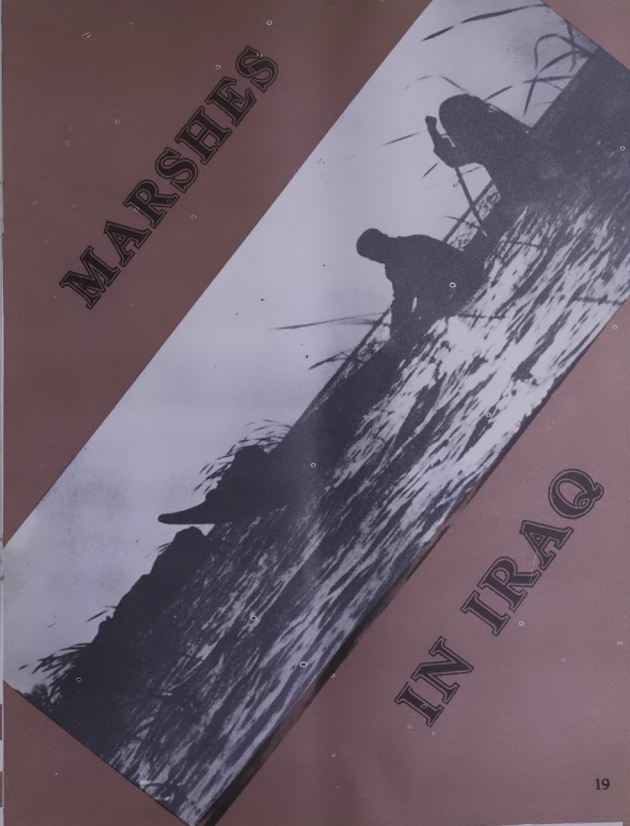
On the whole, Turkoman popular literature comprises songs, tales, myths, proverbs, witticisms, riddles, descriptions, elegies, and other forms, in prose or verse, handed down from the remote past.

Under Turkoman Folklore come also other fine arts, such as ornamentation, engraving, tattooing; useful arts and trades, such as pottery, metal, leather and straw works, spinning, weaving, and knitting. Native dresses, furniture, buildings, weddings and other ceremonies, are also part of Turkoman Folklore.

A Piece of Pottery in the form of an elephant.



MARSHES



IN IRAQ

MARSHES IN IRAQ

Marshes cover vast areas of lowland in Southern Iraq. Most of them are located within the triangle at the vertices of which lie the towns of Nassiriya, Amara and Qurna. Some of these lowlands are covered with water all the year round, others only during the flood season (of the Tigris and Euphrates Rivers). They are collectively known as "hōrs".

The region is remarkable for its extensive, dense woods of reed and sedge. Reed-mats, made by the local inhabitants, are in great demand in Southern Iraq, especially by the poorer classes, who use them in the construction of their huts. The marsh-inhabitants earn their livelihood by buffalo breeding, rice growing, reed-mat making and fishing.

They go from place to place in a kind of boat or canoe called *mashhūf*, of which there are several types. They live either on the numerous islands scattered in the perennial *hōrs*, or in the midst of the water, their reed-huts floating on *mashhūfs* or on bundles of sedge. Some of them live in neighbouring villages.

Floating huts.



The "mashhūf" is the only means of transport in the marshes.



Floating shops.

A school, in the midst of a marsh.



There are many kinds of mashhúfs.



SELECTED IRAQI PHOTOGRAPHS



A sailing-boat on Shatt-al-Hilla —
(a branch of the Euphrates).

From Yûnis Sulthân

FROM THE LEADER'S SPEECHES

[The following are extracts from a speech delivered by the Prime Minister on Liberty Day, the 9th. of March, 1962, at the inauguration of the Concrete Sleepers Factory, set up by the Directorate General of Railways for the Baghdad — Basra — Uta Qasr Standard Gauge Line (now under construction), thus dispensing with the import of wooden sleepers].

Brethren the Poor!

This Factory has been set up mainly for your service, and also to preserve part of our national wealth — to prevent it being stolen by those who oppress our people in the past. ... So, in less than four years, you have seen the first achievements of our victorious Revolution, the Revolution which came to serve you, rise [as solid facts] alarming the imperialists and the covetous.

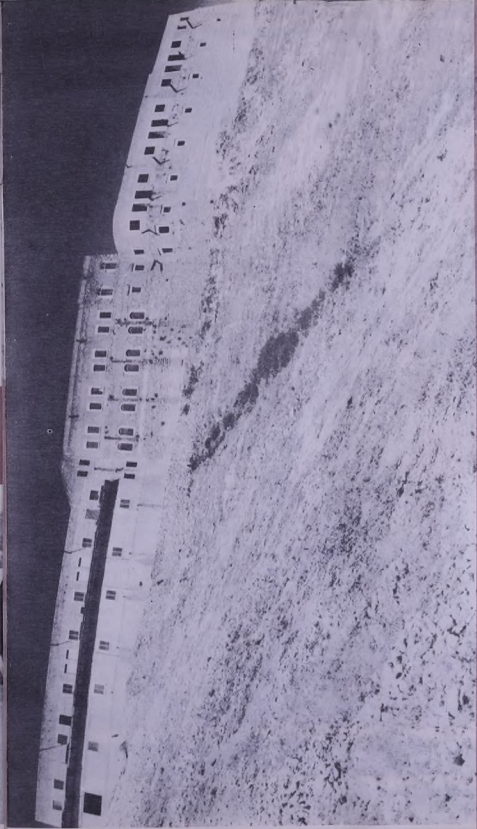
Nearly seven months ago, I laid the foundation stone of this Factory, invoking the blessings of God upon it. I laid it in the name of our victorious people, of our brave toilers, of the poor and needy. I said then that this factory would be one more nail driven into the coffin of Imperialism. To-day the nail is well hammered in: to-day, in the name of the victorious Iraqi People, of the toiling workers, of the poor and needy, of the entire Arab Nation, and of cooperation with friendly peoples, we open this Factory, invoking the blessings of God up it.

This is Liberty Day! We have already destroyed the hateful Baghdad Pact, that military, imperialist coalition which sought to make of our country a base of aggression against other nations, and hence a theatre of war and crime. By our Revolution we destroyed the old regime; by another revolutionary blow we destroyed the Baghdad Pact. In so doing we performed a service for other nations also. Hence we gained friends all over the world. Our victorious people were regarded as worthy of friendship and esteem. And our Revolution marched on, each day driving one more nail into the coffin of Imperialism. The way is long and hard, but we will, with the help of God, overcome all difficulties.



Happy children.

From Sabbh Na'am



Qal'at al-Sheikh Matti — an ar-

cient fortress, north of Mosul.

From Anadis Makarian



Friends ...
From Ibrahim Adham

New Iraq News in Brief;

- The Economic Planning Board has approved of the announcement of two tenders for the complete purification of Sewage, which will run from Baghdad to the Purification Centre at Rustumiya. The waste water will be sterilized by chlorine, and drained into the Diyala river.
- There are at present about 30,000 books — dealing with a variety of subjects, scientific, literary and artistic — at the Central Library, which was founded two years ago.
- The Tailoring Factory at Waziriya will be officially opened during the 14th. of July Celebrations. It will contain 130 sewing machines and other tailoring equipment. One of its departments will make suits to order. It will have a productive capacity of 586,000 pieces of clothing of all kinds. It will use local textiles for the most part, and employ about 1000 workers.
- It is intended to improve

the quality of production of the Fao Salt Works by the introduction of more up-to-date machinery. This will be a preparatory step for the works eventually producing salt suitable for exportation.

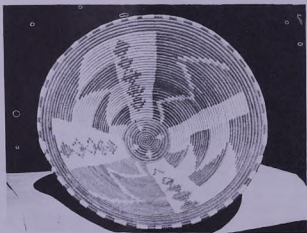
- The 5th. Session of the World Islamic Conference was held at Baghdad, under the patronage of the Prime Minister, Maj. General Abdul Karim Qassim.
- It is understood that 41 building schemes, completed by the Directorate General of Buildings at a cost of 2,451,119 dinars, will be officially opened during the 14th. July Celebrations. One of the most important of these schemes is the Baghdad Museum's new building. At the same time, the foundation stones of 26 new building schemes will be laid. These will cost 2,240,789 dinars.
- All preparatory work for the construction of the Atomic Reactor and the Radioactive Isotope Laboratory (The July Project) at Tu-

waitha has been completed, and specifications for the further stages of the project have been prepared. The preparatory work comprises the construction of a road one kilometre long and 10 metres wide between Salman Pak Street and the site of the Atomic Reactor, at a cost of 23,000 dinars. It also comprises the construction of store-rooms over and area of 4,200 square metres, and the construction of a 3,600 metre fence around the Reactor's site. The construction of the store-rooms and the fence has cost 29,000 dinars.

- Ten important irrigation projects, completed by the Directorate General of Irrigation at a cost of 6,500,090 dinars, will be inaugurated during the 14th. of July festivals, while the commencement of work at four new irrigation projects will be celebrated. They include the Dibis Dam, whose cost is estimated at one and a half million dinars.



coloured hand-made plate and decanter. They are made of plaited palm tree leaf fibre and they come from Kubaisa.



A coloured hand-made plate. It is made of plaited palm tree leaf fibre and it comes from Kubaisa.



A hand-made jug-like ornament made of pottery. It comes from Kirfi.



coloured hand-made plate and decanter. They are made of plaited palm tree leaf fibre and they come from Kubaisa.

Ali Al Sha'lan

Mr. Sha'lan was born in 1930 in the town of Al-Maqdadyya, Diyala liwa (province). He began artistic production in 1950. In 1952 he took part in an exhibition held by the Baghdad Group of Modern Art and in the exhibition held on the occasion of the millenary commemoration of Ibn Sina (Avicenna). He also took part in an exhibition of Iraqi art held in India that year.

In 1953, he graduated from the Fine Arts Institute, Baghdad.

In 1959, he went to Poland on a scholarship to study modern trends in art. While in Europe, he participated in an Iraqi exhibition which toured Eastern and Central Europe.

Mr. Sha'lan is a member of the Association of Iraqi Artists. He is a "Modernist" who tries to express and interpret the national character.



