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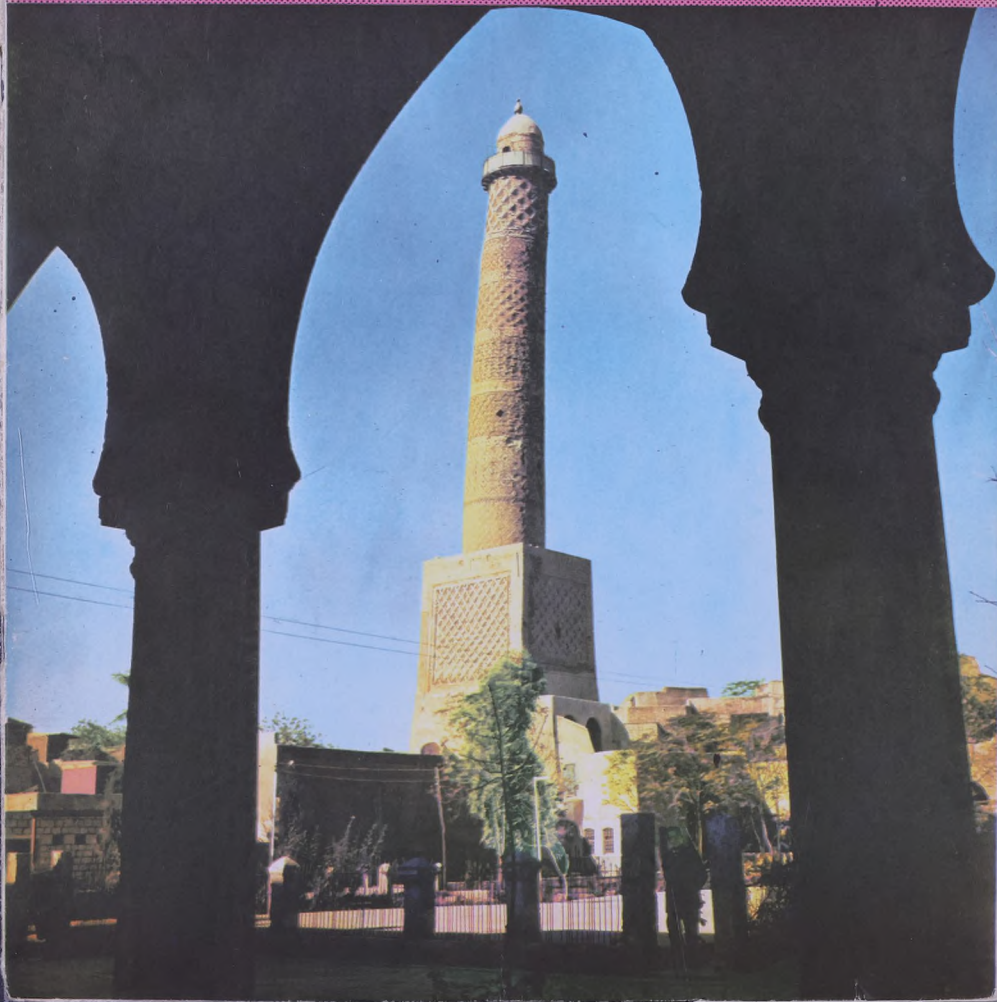
March 1962

NEW IRAQ

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A MONTHLY PICTORIAL MAGAZINE ISSUED BY THE MINISTRY OF GUIDANCE



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No. 3
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Cover:
The Great Mosque of Mosul with
its leaning minaret.

Back Cover:
Al-Siba Circle at Shaikh Omar

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The 18th of March 1962 marks one of those rare historical events in which nations succeed in their long struggle for freedom and independence. While being wreathed in honour and glory, Algeria showed how the will of a nation made Fate bend down.

Iraq of the 14th of July, who has always been an ardent backer of Algeria in its crusade, and who now feels pride in this glorious victory, renews its vows for greater support of all freedom movements

in the mother Arab lands, thus adhering to the principles of the July Revolution.

On this joyous occasion, New Iraq is happy to publish a picture of one of the memorable meetings of Algeria and Iraq. The faithful leader Abdul Karim Qassim, the Prime Minister and Commander-in-Chief of the Armed Forces, is shown here with the great Algerian Leader Karim Bel Qassim, Acting Prime Minister of the Algerian Republic, on one of his several visits to Baghdad.

FIGURES OF ECONOMIC PROSPERITY

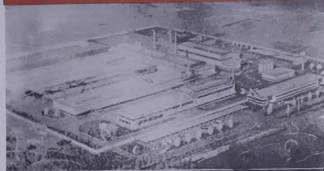


The country that Imperialism greedily regarded as economically in their pocket, and whose raw material it robbed at the lowest of prices to be sold back at the highest percentage of profit has now occupied its proper place in the procession of nations on the road to progress. Freed from the domination of Imperialists, in the great July 14th Revolution, this nation is now plan-

ning a bright future. Attention is paid to land that once had lain waste. By utilizing this land, the road to industrialization has been opened and the remains of the old regime, poverty and need, have vanished. The seeds of civilization sown the day of the Revolution shall grow to shade the nation with their bounty. For unrefutable proof here are the statistics:

Liwa (Province)

	Government Project
Mosul	: 1. Sugar Factory. 2. Weaving Factory. 3. Cement Factory.
Sulaimaniyah	: 1. Tobacco Factory. 2. Serchinar Cement Factory. 3. Sugar Factory.
Kirkuk	: 1. Debis Power Station. 2. Factory for Sulphur extraction from natural gas.
Baghdad	: 1. Sewing Factory. 2. Electrical Appliances Factory. 3. Electric Bulb Factory. 4. Pharmaceutical Plant in Samarra. 5. Medicated Cotton Factory. 6. Middle District Power Station. 7. Steel Production Project. 8. Geological Instruments Repair Plant.
Kerbela	: 1. Canning Factory. 2. Shoe Factory. 3. Cane and Date Syrup Factory.
Hilla	: 1. Agricultura Tool Factory. 2. Weaving Factory (fine fabrics).
Kut	: 1. Weaving Factory (cotton). 2. Hosiery Factory.
Nasiriyah	: 1. Weaving Factory (wool).
Basrah	: 1. Southern District Power Station. 2. Chemical Fertilizer Plant. 3. Paper Factory. 4. Natural Gas Pipes (to be extended from al Rumayla to the Power Station). 5. Fertilizer Plant.
Total	: Thirty Projects.



The Glass Factory in Ramadi.



The Pharmaceutical Factory in Samarra.



The Atomic Reactor in Baghdad.

What Does The Chart Say?

The chart shows that the industrialization plan established by the Revolution was based on a thorough scientific study directed to:

First, balance the distribution of projects to various liwas of Iraq and thus avoid centralization of industry and man power.

Second, establish plants and projects according to the suitability of each Liwa concerned i.e., available man power and natural resources.

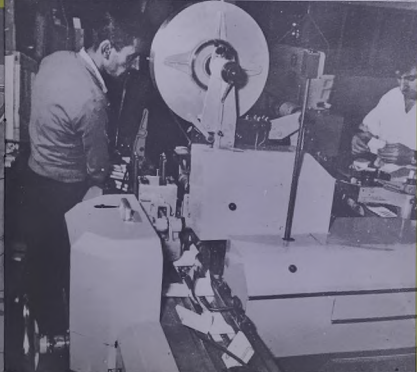
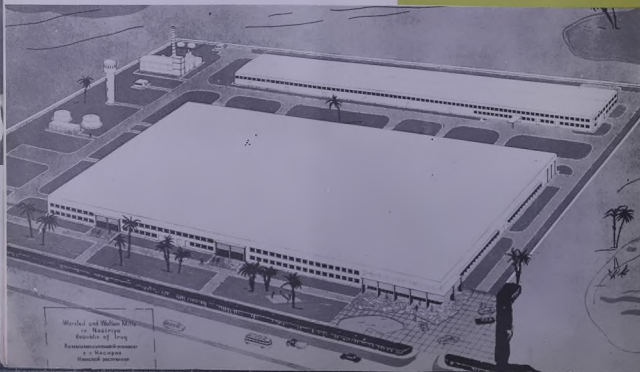
From the preceding chart one learns that Baghdad has the largest number of industrial projects; this accords with its having the greatest resource of man power in Iraq. This method of distributing industrial projects lessens the gap of economic

development among the different liwas — a factor of the past regime.

It is important to point out here that the chart does not by any means give a complete picture of the industrialization plan. It does not contain the projects in which the government has an administrative and advisory capacity. These latter projects are becoming increasingly successful due to governmental assistance.

A clearly outlined practical industrialization plan, coupled with the desire and determination to accomplish that plan are the means of industrial realization — means which the Revolutionary Government has set to use.

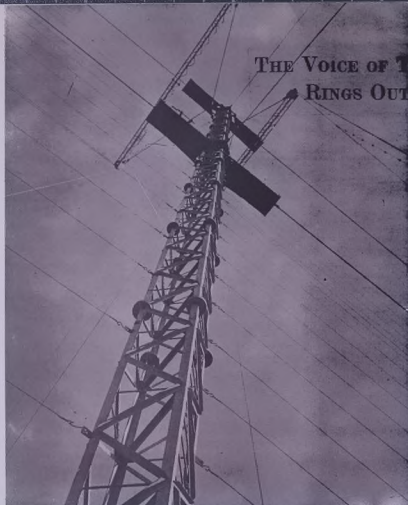
A sketch of the Wool Factory in Nasiriyah.



A view of the interior of the Sugar Factory in Mosul.

An interior view of the Tobacco Factory in Suleimaniyah.

THE VOICE OF THE REPUBLIC OF IRAQ RINGS OUT IN THE WORLD



The three-story building close to the main road to Salman-Pack, south of Baghdad, is one of the two buildings that carry the voice of the Republic of Iraq throughout the world. From Abu Ghraib (west of Baghdad) and Salman-Pack (south of Baghdad) the world is sent the voice of the Revolution.

The first floor of the al-Hurriyah Broadcasting Station includes the refrigeration plant, the water pumps section, the air conditioning plant, the electric power cables for the Station which are being supplied by the Baghdad Electric Board through double main cables, and a small mechanical workshop which supplies the station with parts needed.

The second floor of the building contains the large water-supplying pipes and conduits for the air conditioning plant for transmitters, for the power supply cables, and for the

relay stations from the transmitters to antennae.

Transmitters and Antennae:

The third floor contains eight short-wave transmitters each of 50 kw capacity. These transmitters work separately or two at a time so as to produce a power of 100 kw in addition to the middle-wave transmitters each of which has 150 kw.

the victorious people of Iraq, and man throughout the world.

This is Freedom Broadcasting Station from which the voice of the Revolution, the Revolution of the 14th of July, is being heard. This station is one of the many freedom torches that our country of part and present glories offers the world."

The Leader Abdul Karim Qassim
Al-Hurriyah Broadcasting Station
Sunday, 16th July 1961.

The faithful Leader Abdul Karim Qassim in a speech at the inauguration ceremony of al-Hurriyah (Freedom) Broadcasting Station on Sunday, 16th July 1961 said:

"Al-Hurriyah Broadcasting Station,

We are here at al-Hurriyah Broadcasting Station, the Station we promised to erect in order to show the world our determination to build a nation on principles of freedom, strength, and dignity, and to serve the people of this country

The faithful Leader marking the 3rd Anniversary of the Revolution inaugurated on July 16th, 1961, two short-wave transmitters which begin operation at 5 p.m. daily and continue until after midnight on a short wave length of 75.44 m. Other short-wave transmitters are also ready for transmission.

The station has four groups of antennae directed to the Arab World, North Africa, Europe, the Americas, Turkey, Persia, the USSR, India, China, Somaliland, Ethiopia, South Africa, and Pakistan.

Emergency Precautions:

Al-Hurriyah Broadcasting Station also has a very high voltage supply at the Baghdad Station in case of power failure. The Station also houses a modern auditorium with the latest broadcasting apparatus.

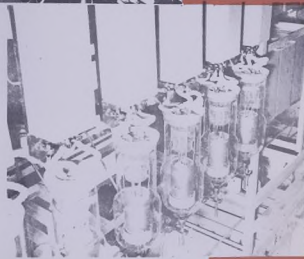
Miscellaneous:

Since transmitters are cooled by water, a modern water supply unit has been built. The Station also includes five technical stores, an infirmary, and a housing project for the station personnel.

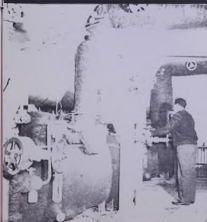
The Freedom Broadcasting Station at Salman Pack, and the Thawrah Broadcasting System at Abu Ghraib thus carry the voice of Iraq, and the story of its glorious revolution and promising future throughout the world.



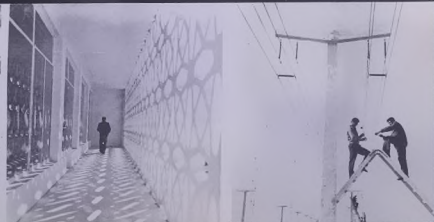
One of the active transmission channels.



The refrigeration plant.



A side view of the impressive Station.



The middle wave antenna.

THE AGRARIAN REFORM SYSTEM THE FARMERS

The Farmers tell the TV audience their past condition compared with the fortune that the Revolution has bestowed upon them.



Since the establishment of the Agrarian Reform Law, the people in charge have taken great pains to fulfil the sole objective of the law which is to raise the standard of living of the Iraqi farmer so as to help him become the master of the land of which he was once the slave. The law has allowed several thousands of farmers to acquire their own land. Machines are being lent to farmers and a gradual mechanization in agriculture established. These are some of the giant steps that Iraq of the 14th of July has successfully made.

In addition to distributing lands to farmers, the administration has provided a new plan that aims to encourage agricultural productivity, and compensate farmers for the injustice rendered them by the feudal lords of the old regime. For this purpose the Baghdad office has writ-

ten to its branches in the different Liwas (provinces) of Iraq to learn the names of the farmers that are most productive. The farmers that were nominated were interviewed on television. They explained fully the conditions which induced production under which they have been working since the 14th of July Revolution, and compared them to the miserable discouraging years under the old regime. They also talked of the role of the Ministry of Agrarian Reform from which they hired agricultural machinery to increase the production rate of their fertile soil. Prizes were given to the participants.

There are new plans to establish this commendation of farmers on an annual basis in order to clarify to the farmer his valuable role in the attainment of a complete agricultural industrial revolution.



Prizes were awarded as a token of appreciation for participation in the programme.

SHADE IN THE NORTHERN PLAINS

RABIAH THE MODEL VILLAGE



On the road that leads from Mosul to the most north-western boundaries of Iraq lies the model village of "RABI'AH". The settlers of that beautiful plain are mostly bedouins who until recently thought little of leaving their wandering place, the desert, in order to reside in fruitful work as members of a united nation.

Theory and Practice:

One may ask: Why was the village established in such a remote part of our country? There are many reasons; first and foremost it is the embodiment of what the July Revolution aims at accomplishing, mainly: The building of a modern life on new soil. Until recently the land on

which the village stands today was scarcely inhabited save by tent-camping bedouins. Today the village is such a successful experiment as to seriously consider enlarging the project to include all the uninhabited lands of Iraq.

The village was first foreseen by the faithful Leader Abdul Karim Qassim who laid the foundation stone early in March 1960. By July of the same year construction work on the housing project of the village had already been completed. The Second Anniversary of the Republic of Iraq was the starting point in the life of the village which — as the Leader wished — was called the Mo-

del Village RABI'AH.

Shortly thereafter, from July 1960 until November 1961, the social life of the village grew increasingly, and so the national feeling among its inhabitants who were ever appreciative of the continuous help the Government was giving them.

Village Life:

The village includes 124 modern houses divided into three categories: The first includes eighty-eight houses, with separate facilities for animal care and crop storage, for the farmers of the village; the second category consists of sixteen houses for married government employees; and the third category includes twenty houses for unmarried government employees.

The village is a small community with each of its individuals performing a certain duty for the welfare of the group.

Besides the housing project, the village includes a Health Centre, Rural Development Plant, school, mosque, post-office, power house and water plant, Agrarian Reform Centre, mill and a police station.

Rural Development Plant:

It directs the farmers toward obtaining the best results in farming. It also works toward abolishing illiteracy through public health training.

Agrarian Reform Centre:

Privately owned lands that exceeded the maximum permitted area

were confiscated and became the property of the state which in turn redistributed them among the farmers of the village. The farmers who newly became owners of their own 100 donums of land were more than ready to work hard in order to insure better living standards for their families. On the Third Anniversary of the Republic of Iraq, 922 land units were distributed. On February of 1962 another 2,400 land units were made the private property of 2,400 farmers.

The Elementary School:

One hundred-sixty-six boys and girls have enlisted in the school which includes well-sized classrooms, two play grounds, and a large library.

Powerhouse and Water Plants:

The village is supplied with six powerhouses and water plants.

Drinking water is supplied from two artesian wells. Because of the absence of water resources in the district, land irrigation depends upon rainfall in the winter, and well water in the summer.

Railway Station:

The railway station includes the administration building, thirty-six houses for employees and workers, a police station, and Rest House (since Rabi'ah is the last point on the north western boundary of Iraq).

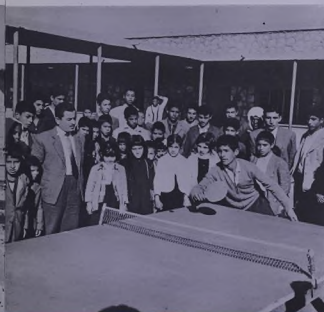
Rabi'ah model village is an ideal of tremendous beauty. It will flourish on our soil, land that in the near future, will be a source of much joy.



One of the paved streets in the village with allotted space for planting trees.



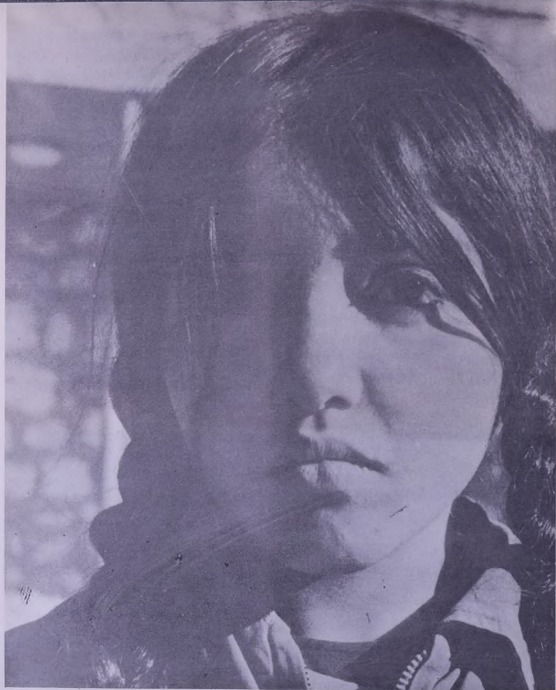
The village is situated near the railway for greater convenience.



Students of the village participating in table-tennis.



Boys and girls of the village elementary school at the end of a busy day.



Girls of the village receive lessons in sewing at the Rural Development Unit workshop.

The market place ... constructed near the coffee-house in the centre of the village.



Farmers receive help from the village Administrative Council such as the care and treatment of cattle.



THE FIRE BRIGADE CENTRE IN THE CAPITAL

... When Fate wishes it and fire breaks out.

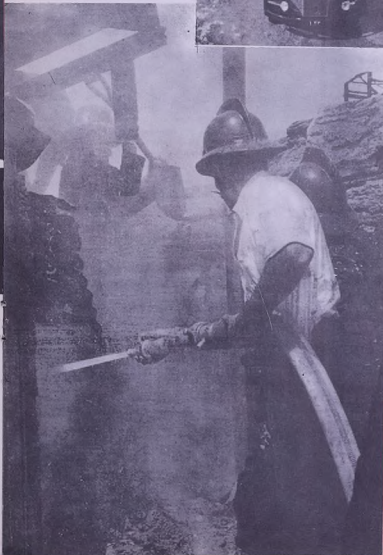
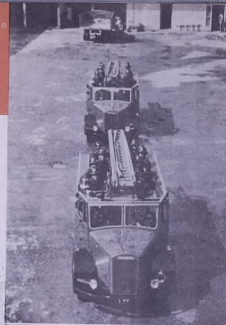
When the danger of fire terrorizes the human soul.

Do not despair for there are men of courage and noble dedication.

It is because of them that you and those whom you dearly love are safe night and day, untroubled by the tricks that fate may play. These are

them men of the Fire Brigade.

The Fire Brigade was established not very long ago, yet for quite a long time it suffered from a shortage of modern equipment. Only recently, due to the 14th of July Revolution have the increasing number of the Fire Brigade centres been supplied with modern means of fighting fire.



There are four Fire Brigade Centres in Baghdad. Each centre is fully equipped with men, engines and cars. Members of the Fire Brigade undergo special training in fire-extinction methods. The Directorate General has made tremendous efforts to obtain the proper equipment. The Brigade presently has a 100 ft. fire ladder with a telephone set, and a fire boat with a hose to extinguish fires by the water-side or in crowded spots. The fire-boat is equipped with a huge water hose with a nozzle of 4.75 inch diameter.

Brave men of the Fire Brigade at work.



Water is the main raw material in fire extinction. Its sources are

many. There is the river as well as the water pipes in the streets and public squares. For emergency uses, though, water-carrying trucks will continue to be used until such time when water is available.

In some cases water may increase the danger of fire therefore chemical substances such as Carbon Peroxide are used.

To The Rescue:

Fire is reported by telephone. The nearest Fire Bridge Centre takes the call and rushes to the rescue. Firemen are like soldiers. They are trained to obey orders. They are fearless men owing to their

skill gained through continuous training.

Prevention Means:

The main objective of the Fire Brigade is to give help against devastating fire whenever such help is needed. But that is not all. Every precaution is taken to prevent a possible case of fire through teaching the public the means of fighting fires. The Fire Brigade exercises the power of direct periodic inspection of public places where fire is most dangerous. It controls twenty rain-water drainage centres which pump rain-water from streams outside Baghdad. The Fire Bridge shares in aiding the victims of natural catastrophes.

The Fire Brigade motor-boat ... note the great water pressure issuing from the nozzle.

The 100 foot fire ladder.



CHARITY AND PROPAGANDA MONEY

At the time of the Caliphates, coins with the engravings of the Caliph or Amir al-Muminin (Prince of Believers) were struck for purposes of charity and propaganda. We now have few specimens of these pieces because their great value caused them to be cut in pieces and sold as part money.

Charity and Propaganda money was issued to mark special occasions and given to relatives, friends, and the poor.

Ja'far Al-Barmaki's Dinar

Ja'far Al-Barmaki issued a one-hundred-and-one carat Dinar which according to our standards today weight about 5 grammes. That was in the reign of the Abbassid Caliph Harun Al-Rashid. After Ja'far's death 4,000 pieces, none of which is extant today, were discovered buried in a pond. On one of the two

sides of the coin was inscribed a tribute to Ja'far.

The Dinar of Musa Al-Natik bel-Hakk (Moses the Truthful)

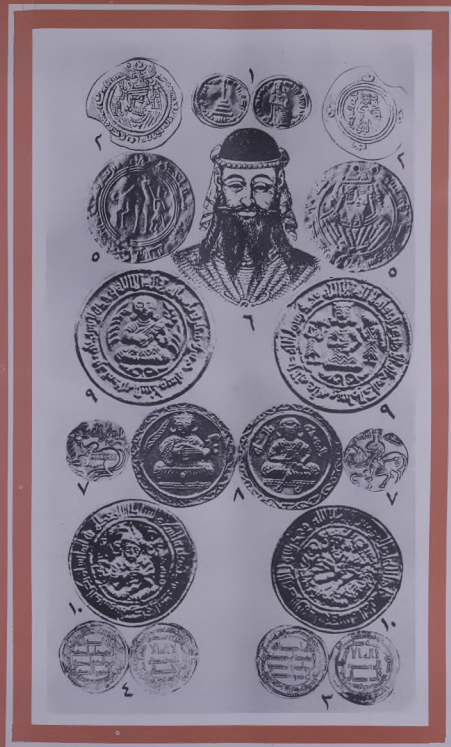
When al-Amin (the son of Harun Al-Rashid) deposed his brother al-Ma'mun from the Regency and appointed his son Musa al-Natik bel-Hakk Prince-Regent, he ordered a 10-carat dinar to be struck to mark the occasion.

The Dirham of al-Mutawakkil Ala Allah

Al-Mutawakkil Ala Allah issued silver dirhams (50 fils) painted red, yellow and black to be tossed to the crowds who visited his palace. No specimen of these is extant today.

The Dinar of Bejhecum Amir al-Umara' (Prince of Princes)

In the Reign of the Caliph Al-Radhi bellah the Prince of Princes Bejhecum ordered a several-carat dinar to be issued for well-wishers



of the Prince of Princes on Al-Nawroos Id (the Spring Feast). On one side there was an engraving of the Prince fully armed, while on the other he appeared as a servant.

The Dinar of Abi Abdullah Bin Abi Thuhul Al-Dhabbi

Under the reign of the Caliph al-Tayy Lillah (the one obedient to God), Abi Abdullah Bin Abi Thuhul al-Dhabbi al-Harawi struck dinars each of one carat and a half for charity. He said that his dinar gave the poor three joys: the joy of receiving, the joy of discovering it to be a dinar instead of a dirham and the joy of finding it equivalent to one and a half dinar of that day. None of these dinars has come down to us.

Although according to Islamic theology the delineating of the human figure is forbidden, some of the charity and propaganda coins found have the engravings of caliphs and princes.

These pieces were made of gold and silver and thus differed from the ordinary currency.

Samples of Charity and Propaganda Money

1. The Dinar of Abdul Malik bin Marwan: This gold dinar was issued in 76 Hejira (695 A.D. and again in 77 Hejira (696 A.D.). Both pieces

are in the Paris Museum. The dinar was used as currency as well.

Face 1: An engraving of the Caliph Abdul Malik fiercely holding his sword.

Face 2: A staff erected on a base above four successively larger steps.

The weight of the dinar is 4.410 grammes and the diameter is 20 mm.

2. The Dirham of Abdul Malik bin Marwan: Only one specimen of this coin is to be found today at the Russian Museum in Moscow. The date of issuance is 75 Hejira (694 A.D.). The weight of the dirham is 3.550 gm., the diameter is 35 mm.

3. Al-Dhahhak bin Qais al-Shaibani al-Khwareji: Al-Dhahhak issued this dinar after conquering Kufa in 128 Hejira (745 A.D.).

The dirham is 2.910 gm. in weight, and 26 mm. in diameter. It is

in the possession of the Directorate General of Antiquities of Iraq — Baghdad.

4. Abi Muslim al-Khurasani's Dinar: It was issued at Taymara in 128 Hejira (745 A.D.) at the time Abu Muslim was campaigning for the Abbasides who, he said, were the relatives of the Prophet Mohammed.

The dirham is 2.810 gm. in weight and 25 mm. in diameter. It is in the possession of the Directorate General of Antiquities of Iraq — Baghdad.

5. Al-Mutawakkil Ala Allah's Dirham: This dirham was issued in 241 Hejira (855 A.D.). A specimen of it can be seen only at the Vienna Museum.

6. A sketch of the engraving on the dirham of the Caliph al-Mutawakkil Ala Allah.

7. The Dirham of Ja'far al-Muqtadir Billah — 250-320 Hejira (907-932 A.D.):

This rare dirham can be seen at the Museum of Iraq. There are only

four other pieces of this coin in the world which are at Damascus. This silver coin was found accidentally by a group of small boys digging in an empty lot in the Kadhemiyah district of Baghdad. There they found a jar full of money with the engraving of Harun al-Rashid, al-Ma'mun his son, and al Muqtadir Billah. The pieces were reclaimed by the State of Iraq.

8. The Dirham of Al-Muqtadir Billah II: This dirham had a negative purpose. On one side there is the engraving of the Caliph at a drinking party, holding a glass in one hand and a dagger in the other.

9. The Dinar of Al-Tayy Lillah and his Vizier Izil Dawla al-Dohemi: This coin was issued in Dar el-Salaam in 365 Hejira (975 A.D.) Its fate is not known today, but it might be either at Istanbul Museum or London Museum. This dinar was issued for negative purposes against the Caliph and his Vizier. It depicted the Caliph at a drinking feast. The dinar was 60 mm. in diameter.



TORCHES ON THE REVOLUTION'S ROAD



The faithful Leader Abdul Karim Qassim at the inauguration ceremony of the new 'Albou Jumma' Mosque on Sunday evening 19th January 1962, said:

"By the will of God we have been triumphant and our Republic has made great strides in its forward march. No aggressors can place any limitations on the upsurge of our Republic. Freedom now is in hand. All to a man have become united through the July 14th Revolution.

Our nation has become a unit in which the rich help the poor and

the poor help the rich and they all ask the Almighty for blessings.

I repeat here that the philanthropists should go on with their benevolent work in coordination with the government and public support for the good of this nation.

Let us at the onset of this new year of 1962 ask God to make this Republic, victorious. Let us ask Him to bless all those who are working faithfully in the service of God and the nation".

In an address at the reception

and dinner party at the Amanah Hall on the Army Day Anniversary, Saturday the 6th of January 1962, the leader Abdul Karim Qassim said:

"... Hard work speaks for us. I repeat again that I am the enemy of Imperialism. I extend my hand to shake that of every friendly nation's. We are not alone in the road to freedom. Imperialism will soon be obliterated. We will chase it out; we have the means of doing so. Those who try to attack us will get surprising and sweeping blows from us and the peoples who are supporting us. Imperialism will have to withdraw from our homeland: from Aden, from the south of the Arab Peninsula, from Kuwait, from Bahrain, from all other usurped parts of the Arab Gulf. All these form part of the country of the Arab people. We extend a helping hand to our brethren in Palestine, Algeria and wherever there are freedom fighters.

Imperialists will not frighten us with their oppressiveness nor will their agents who shall live in everlasting shame, hated even by their countrymen.

Friends, our brave army has become, with the will of God, the strong prop that works for the sake of the people and the homeland, and for the destruction of Imperialism throughout the country. May God make prosperous all those who are working for the sake of the people and the country".

The Leader Abdul Karim Qassim on Army Day Anniversary —
6th January 1962

NEWS IN BRIEF

eight-year period. At the end of 1961 the amount of money given in loans reached the figure ID. 20,858,000 in comparison to the 21,500,000 in an eight-year period prior to the Revolution, thus, a percentage increase of about 96%.

● The Atomic Reactor Project will be a two-fold accomplishment: first it will include construction of streets, drainage systems, the drinking water supply, electric power supply, and telephones; second it will establish an engine and tool maintenance station, transformer station, and a reactor. Work on constructing the basic parts of the reactor will start early next year. The reactor's capacity will be 2,000 kw. and its use will include scientific experimentation in agriculture, industry, medicine and biology; it will also produce useful atomic substances.

● The United Nations Treasury Council has decided to share in the costs of constructing one project in the Republic of Iraq as part of its plan to help construct 48 projects in 38 member countries. The amount allotted for such a plan is ID. 46,800,000.

The two Iraqi projects are: Zal al Shaghir's Basin Development Project, and a wireless Training Centre at Baghdad.

● Seventy percent of work on the Shoe Factory at Koufa has been completed. The project will be handed over to the Ministry of Industry before the coming 14th of July. The annual production power of the Factory will amount to 1,000,000 pairs of shoes of various fabrics: leather, canvas, and rubber. The people of the Republic now will be able to purchase shoes at a reasonable price.

● The Concrete piles of the Sewing Factory and its annex in Waziriyah have been constructed. The project aims to supply the Iraqi consumer with ready made clothes at a reasonable price, thus saving the budget the annual sum of ID. 450,000 presently used for importation of ready-made clothes.

● A notice of tender for the construction of the Cobalt project for medical treatment by atomic isotopes will be advertised soon. The project will be the first of its kind in the Middle East; it will put in the hands of the Iraqi people the latest techniques of medicine.

● The construction spot of the Radio-Active Substances for Agricultural Uses Institute has already been located. The Institute will be concerned with the usage of atomic substances in the investigation of the relationship between soil and plant in order to raise the productive capacity of the soil as well as to improve crops.

● The Ministry of Industry has assigned a group to make a careful study of the recommendations submitted by the Special Committee for Construction of the Concrete Piles Project. The Committee has recommended that work on the project should commence as early as possible since there is an abundance of cement as raw material.

● The National Electricity Board's production of electric power has risen to 26,000,000 kw per month.

● The Mortgage Bank has given loans for construction purposes since the 14th of July Revolution, several times the amount of money given for the same purpose in a previous

THE SI'LAT OR (GOBLIN) LEGEND IN THE FOLKTALES OF IRAQ



by
Abdul Hamid Alwaji

The Si'lat' or goblin has held a prominent place in Iraqi folklore. Though it was always the cause of great fear in the ages of illiteracy and darkness, it was constantly present in the tales that Iraq has inherited. With the introduction of the Age of Electricity the Si'lat lost its dominance.

I propose to study this legendary creation in which even a contemporary of the great Arab writer and philosopher Al-Jahidh believed. Also, the historian Will Durant, states that legends which one people have abandoned are often practised elsewhere in the world at another time. He adds that every civilization has a heritage of legendary characters

and witchcraft which far outlives that culture.

In Asia, reverence for rivers was a religious tradition. The people of Mesopotamia created a number of gods for this purpose. Soon those gods were used by priests for greater influence on the minds of the public. Hammurabi himself was a great believer in the gods and their power. The Egyptians as well as the Greeks, worshipped river gods. The Babylonians went so far as to give rivers jurisdiction over ones guilt or innocence by tossing an accused into the river and leaving him to either drown or float. The people of ancient Babylon, thus maintained an agonizing terror of water. They

worshipped Nina — the water goddess who was symbolized as a fish in a pond, and for whom they dedicated a great temple in Lakash.

Nisaba was believed to be the sister of Nina. She was depicted as sitting on a stack of branches undoing her long hair.

During the successive ages in which Iraq was overrun, the goblin legend elaborated in detail according to its current occupant, e.g. the Greeks, the Persians,

¹It is colloquially known as Si'tawwah.

With the rise of Islam, the people of Iraq were set free from the Sassanid dynasty. They began to brave every branch of knowledge, yet they kept the legend of the goblin in their story-time gatherings. Eventually the goblin took on the power of a jinni. Some described it as being a woman of great beauty and cunning. There were stories of desert goblin who if captured a man, would dance him to death and then suck his blood. Others were heard to marry human beings.

It is clear that the active imagination of the Arabs had given power and life to goblins until finally during the dark periods of the Arab, even historians believed and recorded incidents of goblins.

Today the goblin has returned to its original position, that of an amphibious creature, instead of the desert dweller it once was.

Iraq during the Ottoman Empire, abounded in tales of the goblin which went unrecorded. Fortunately enough, a British lady, Lady Drower, was visiting Iraq forty years ago and was told many tales, one of which was the legend of Hussain Al-Nimmim who was forced to marry a goblin. She recorded these stories, as were told to her by an aged woman, in her book, Folktales of Iraq.

The goblin has occupied a marked place in Iraq mythology for it once held a powerful grip over the public. But today the goblin is merely a legendary figure fit for the long winter nights when children gather around the fire for a tale from grandmother.

THEY ARE WAITING ... A REPORT ON THE PALESTINE REFUGEES



by
Ethel Mannin

A great deal is heard about the wall partitioning Berlin, and an ugly thing it is, in all ways, politically morally, materially, but what does the world outside of the Middle East ever hear about the wall in Jerusalem, erected by the municipality to protect its citizens from Israeli snipers — from attack, that is to say, by the Jews who occupy the other half of the partitioned city? How many even know that it exists? I didn't myself until I saw it recently although I knew, of course, that Jerusalem had been partitioned as part of the whole iniquitous creation of the world's most monstrous injustice, the state of "Israel".

That wall about which so few people know is symbolic of the ignorance and indifference of the outside world to the Palestine tragedy, both as a political infamy and a disastrous violation of the most elementary human rights. At the other side of the Jerusalem protective wall there is a stretch of No Man's Land, a shallow valley of long grass and

weeds, with a scattering of olive trees; on the hills at the far side there are ugly modern buildings erected by the Israelis in what is now Jewish-occupied territory, inaccessible to the Moslems and Christians in the other half of the Holy City, even though many of them own houses and lands there.

"My house is over there" — How many times have I had it said to me, in Jerusalem and in the border villages of Jordan From the Jordan — once — Palestinian — village of Budros you look out over a No Man's Land of olive groves and arabic Lands which the villagers may not tend; across the barbed wire they must watch their fields reverting to nature, the olives ripening ungathered on the trees, and the trees decay for lack of pruning. "No Man's Land?" It is *their* land; and beyond the unintended olive trees, in that part of their country now called "Israel" it is *their* land too.

But Budros is only one such village; there are 111 of them; in one

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THE REPUBLIC OF IRAQ AT THE EDUCATIONAL RADIO AND TELEVISION CONFERENCE AT ROME



An international conference of radio and television was held in Rome on the 3rd of December 1961. Sixty-six countries took part in the Conference that continued until the 9th of December 1961. The main point under discussion was "The Possibility of Utilizing Radio and Television as Effective Education Media". Other items on the agenda were:

1. Production Problems in Radio and Television: Among the problems were the teaching of language by radio and television, the training of specialized personnel for producing school programmes, and experimenting with the results of utilizing radio and television for teaching purposes. The development of broadcasting services especially planned for educational purposes in countries of limited possibilities was brought up, as also the use of radio and television as a means of strengthening adult education programmes.

2. Presentation of Taped Tele-

vision Programmes of Conference Members: Included were pedagogical programmes as part of the conference's plan to exchange experts and advise on an international scale in these vital fields.

The Republic of Iraq had a very active part in the Conference. The representative presented a filmstrip of the services of the Audio-Visual Centre. The Iraqi representative gave the members a full report of the continuous efforts of the Ministry of Education in producing educational radio and television programmes, in finding means of fighting illiteracy, and in developing modern techniques to teaching in schools. The report was published in English; copies were also distributed among other members in their respective languages.

The Iraqi representative availed himself of the opportunity to study the progress of member countries in their utilization of radio and television as media for educational purposes.

visited, the barbed wire goes up the middle of the street, cutting the people off from their lands and their water supplies. From Budros you can look across to Jaffa and see the Runway of Lydda airport; both these towns are now in "Israel". The Palestinians who point such places out say in tense tone, "I am from Jaffa ... I am from Lydda ...". Just, as in Jerusalem they say, "My house — my father's house — is over there ...".

Eighty per cent of the population of Palestine became refugees when the Jews came in massacring and destroying, but not all the refugees are in camps. There are those still living in the border villages, but minus their lands and therefore of their livelihood, and who though they are living in miserable conditions do not qualify for U.N.W.R.A. rations; and there are the more fortunate ones with trades or professions who have been able to become self-supporting in the Arab countries in which they are exiled. In Syria it is estimated that some 53% of the refugee population is self-supporting, that some 5% live wretchedly in mud huts they built for themselves (these are the had "morga-nised camps for which U.N.W.R.A. supplies rations but no medical services and the rest make up the official camp population of Jordan, Syria, Lebanon, Egypt, and the Gaza sector (there are no camps in Iraq though there are some self-supporting refugees).

But one thing all the refugees have in common, whether they are living comfortably in the countries of their exile or miserably in the camps — *they want to go home; they are waiting.*

They have been waiting now for fourteen years. And the people of the border villages stay where they are, though there is no longer a livelihood for them there, because they wait for the day when the barbed wire shall be removed and they may claim their lands — those lands which are theirs legally and morally.

2

My first camp was in Jericho. I came upon it suddenly and unawa-

res when scrambling about on the sandy hillocks under which Biblical Jericho is buried. Suddenly, cresting a hill, saw what appeared to be a large mud-hut shanty town clinging up the brown hillsides a town of crowded hovels, tier upon tier. It was a moment before, with a sense of shock, I realized that I was seeing what I had been thinking about and talking about and writing about for years — a camp housing some few thousands of the million-and-a-half displaced and dispossessed Palestine Arabs.

I was in due course taken to visit two camps. At the first the Camp Leader — where we applied at his office for permission — said, bitterly, "All right — go; you will see it for a few minutes. We live here for years". Who shall blame him for his bitterness? Even if he accepts (and why should he?) that the visit comes out of sympathy and not out of idle curiosity (and why should he accept even that?) the refugees don't want sympathy. There is human tragedy too terrible for anything as facile as pity. Human compassion for suffering is a noble attribute, but there are tragedies which transcend the common run of suffering, and the tragedy of over a million people driven by terrorism from their homes into exile, to live, hundreds of thousands of them, in sub-human conditions and at starvation level, their children born into such conditions, year in and year out — that is something which makes mere pity too mean a thing. Confronted with such tragedy compassion can only retreat in anguish, to be replaced with a rage which cries out to heaven against so monstrous a crime.

In a room six-feet wide by seven feet long I found seven people living, a man and his wife and their children, the older ones adolescent. There was nothing in this hovel but some neatly folded bedding. There were a few cooking utensils in the tiny mudwalled yard and some desert scrub and twigs for making a fire. The water has to be brought from pumps at the perimeter of the camp, which when the camp is large means a long walk for the

women. There are also latrines at the perimeter of the camp — one to every forty persons. A hole dug in a corner of the yard solves the problem more simply and makes a fine breeding ground for flies in the hot weather.

An U.N.W.R.A. official with whom I talked said that of course the people could 'always build on a room', and that many did. The Agency helped them by supplying timber for the roof, and the people made mud bricks. He did not explain how you built on a room when in that over-crowded area there was no room for expansion. In Jericho the refugees build their own houses, but not elsewhere in Jordan. There

are 600,000 refugees in Jordan, 105,000 of whom are in Jericho. Of the total refugee population, this official told me, a third live in camps. There are twenty schools, provided by U.N.W.R.A. in the Jericho camps, four of which are in this camp of 24,000 people, he told me. Education of refugee children was not compulsory, but all the children attended school ... so that it was just a pity that as we walked along I spotted a little girl carrying a child in her arms and asked why she wasn't in school. Startled, she stopped and asked her; she explained that her mother wouldn't allow her to go ... the reason being, obviously, that the mother wanted her at home to mind the youngest child.

We went on to the maternity clinic, where a great many pregnant women waited, surrounded by so many small children that the advent of yet another could only be a pity — in the circumstances. And the 'circumstances' are not only the sub-human living conditions but the fact that *there are no ration cards for children born in the camps.*

This startling fact I checked several times with various of the Agency officials. In Beirut, later, Dr. John Davies explained to me the difficulties of feeding people on 48 dollars (the U.N.W.R.A. official in Jericho had said 30) per person per year. Dr. Davies said he was amazed that it could be done at all. So am I. It gives the people rations to the

value of 1500 calories — and it is generally accepted that for health and strength 2,500-3000 calories are required by human beings. I was told-but not by Agency officials — that "of course they don't get the 1500 calories. That is only their ration on paper". When and where possible the men work as labourers in the nearest town and sometimes get agricultural work, but they cannot earn more than the equivalent of seven pounds sterling a month without forfeiting their rations — "But of course they find a way round this, which I was glad to hear. They work, it seems, under false names.

As there are no ration cards for children born in the camps deaths in the family are almost never registered, because the dead person's ration card must be forfeited if there is no one without a card — such as a child — to pass it on to. A dead adult's card can be passed to a member of the family who has no card. Children discovered by the camp doctor to be underweight are given one hot meal a day — "supplementary feeding" (it is called — until the child puts on weight. It is hoped that, having improved in general health, he will be able to sustain the return to insufficient food. In a children's hospital in Jerusalem I saw some of the child victims of malnutrition — a little girl of two years old no bigger than a healthy child half her age or less; a child gone blind through malnutrition — the matron told me this was common — and wretched little monkey-like prematurely-born babies being coaxed to live ...

A camp doctor talked to me enthusiastically about his campaign to fight flies at their breeding source — by encouraging people to affix lids over their yard cess-pits, keep food covered, dispose of garbage (where?) He also had a plan by which they should affix little taps to the petrol cans in which they store water so that they need not dip into

it. Would anyone, I found myself wondering, really make such an effort-living in such conditions, and would it really help very much? The doctor showed me with pride

a small garden, with a shelter, which the refugees had made themselves, but about this I wondered too, wondering who would sit in it, for the men like to sit in the coffers which spring up in the bigger camps such as this, and the women stay around the house with their children, and the older women — and the children old enough to do so scamp about every-where. Still, it was a little oasis of green in the brown wilderness of dried mud.

But surely irony reaches a peak with the building or a fine new domestic science school for girls in the camp? Now "domestic science" is the fancy name for what "was once called less pretentiously 'house-wifery' or home-management. How does a girl feel, I wondered — and still wonder — when she leaves the shiny new domestic science school, with its fine white sinks and chromium-plated taps, to go back to the mud-hut one-room home she shares with her parents and brothers and sisters, where the cooking is done in the yard on a kerosene-stove (there is a kerosene ration only during the five winter months) — the yard with the cess-pit in the corner, and beyond the yard a garbage ditch running with foul water? I was interested to find that a young woman — a Syrian-I met here in Damascus had precisely the same reaction when shown a domestic science school at a camp here. She was, in fact, quite indignant about it and thought it cruel and likely to give the girls a "complex", their circumstances being what they are.

In the big camp in Jericho there are small shops, fruit and vegetable shops, and even butcher's shops, coffeshops, and barbers, and shops selling cheap shoes and plastic sandals. These camps are really towns — shanty towns, but still towns, with their own community life. Attached to one there is a mat-making co-operative.

I was warned that, shocking as the living conditions are in Jericho I was seeing the best of the camps. "They are much worse in Lebanon", I was assured.

In Lebanon there was some difficulty about visiting the camps, due to the recent attempted coup against the government and the resultant security measures. U.N.W.R.A. were quite willing — Dr. John Davies said he guessed there would be no difficulty — but the military were not so willing to comply. I was told to be patient and that it would be "arranged", but in the meantime I was taken by another route and in this way saw one of the better camps and one of the most frightful.

The better camp is really a collection of huts which have grown up round a small Catholic church on a hillside just outside Beirut, and is therefore inhabited entirely by Christians and receives aid from a Catholic order. The people built the huts themselves and some have managed to get electric light installed. Some of the huts have tiny gardens with trees and shrubs, and trellises with bougainvillea trained over. The hut I went into consisted of only one room but it was about twice the size of the huts of the Jericho camps. It was occupied by seven people. There were three iron beds, a few chairs, and a curtain-

ed off corner which it was explained was for privacy in dressing and undressing. Once the lack of amenities — sanitation, water, heating — is accepted the place could be accepted as "not too bad". There is a supplementary feeding centre and I arrived when the children were queuing up for this; a few of the children had already been served. There is also a school, a shop, and a coffee-house. The danger, of course, in visiting camps is that after a time one begins to accept as 'not too bad' anything which is not absolutely frightful.

The same day, however, I was driven slowly round, but did not enter, a large camp which comes within the latter category, a monstrous shanty town of rusted corrugated iron, petrol cans, bits of old sacking, rotten boards, and scraps of metal from discarded cars, a rusting pile of which lay near the camp. One hovel seemed to be made entirely of old dustbin lids and

bits of motor-car. The shacks were put up by the people themselves on private property and the owners continuously nag the government to get the camp removed, but the government does nothing because if it turns these 4000 people off this land it has to find somewhere else to put them. Also the refugees have a passionate — and understandable — objection to being uprooted a second time. They fear, also, being transferred to some place far from their work, for they cannot afford the pennies for transport; they prefer the discomfort of staying where they are. At the perimeter of this camp are the hovels of squatters — homeless people who not being refugees are not entitled to any aid, their presence adds to the horror of the place, for the people in the camp are all people who once had decent homes and lived decent respectable lives whilst the squatters are riff-raff from all over. The U.N.W.R.A. official who showed me this place had a very much less official attitude than some I met; he told me that he had been in some of the huts in this camp, and, he said, "I would describe it as hell".

Whilst in Beirut I was taken — by this same kindly man to see a fine new Vocational Training Centre. Dr. John Davies attaches great importance to these training centres, designed to teach trades to the brightest of the lads and young men from the camps, so that they will get jobs and, it is hoped, in time be able to move their families out into better conditions. U.N.W.R.A. is very intent on reducing the population of the camps, which is why it will buy out any refugee prepared to sell his ration card for a lump sum. He may remain in the camp, but he is no longer entitled to rations and so far as the Agency is concerned is 'off the books' — one refugee less. Some refugees do this get themselves bicycles, sewing machines, or set themselves up as small shopkeepers, and it may or may not work out to their advantage; if they become unemployed —, or any enterprise they have started with the money fails — they can

no longer fall back on the Agency for help of any kind whatsoever.

The training centre I visited near Beirut is going to be a fine place — it is expected to be in use in the summer — and will train its students in engineering, plumbing, plastering, and kindred useful trades, and will also provide commercial training for a few suitable applicants. The students will be resident and the course will run for two years, after which it is hoped to find jobs for them. The centre can take 400 students at a time, and as thousands apply for these training centres a good deal of screening is involved, and obviously a great many boys and young men, flung back again into the hopelessness of camp life, are going to be bitterly disappointed. Something is always better than nothing, it's true, and its splendid for the fortunate selected 400; it is something positive and creative and heartening. *There is only one real solution to the problem of the Palestine refugees and that is their return to their own country, Palestine.*

3

Here in Damascus at the time of writing this I have visited three camps in the Damascus area. I am scheduled to visit three more in the north, in the Aleppo area, but this has been delayed by the snowy weather. Of the three camps in the Damascus area the big Jaramana camp, at the side of the main road a few kilometers out of the city, an 'nonorganised' camp, seemed the least grim, being in the nature of a mud-hut village, with a life of its own. The huts, of mud and straw, have been put up by the people themselves; they draw rations from U.N.W.R.A., and there is a school, but no medical services, and no sanitation or garbage collection, but a few water pumps have been put up at the side of the road opposite the camp. A woman squatted in the mud beside one such pump washing clothes in cold water in a tin bowl. The mud lanes between the rows of houses were foul with garbage and running with water. Children swarmed everywhere, bright-eyed,

under-sized, ragged, snotty-nosed, lively — and lovable. Women came and went carrying water jars or kerosene cans on their heads. Men bat with their backs to the walls of the huts passing the time watching the traffic up and down the road, but some of the men were out at work — the men do work when and where they can but a whole generation is growing up jobless and hope less; some of them perhaps dimly remembering the good homes from which they came as young children, fourteen years ago, others with no recollection of anything but the squales and privations of camp life.

In the schools the children are taught from their earliest years where they came from and why they live as they do instead of in proper homes. They are told that one day they will go home.

In a school in one of the organized camps a little girl recited a piece to this effect for my benefit, the rest of the class joining in a sort of chorus, pointing to that place "out there", Palestine, which is their home, which they are waiting to return to ...

The hut I inspected in this camp has two rooms, the floor of one covered with rush matting, and heated by a small stove with a pipe projecting up through the roof. The hut was occupied by woman and her husband and four children, the oldest a girl of fourteen — which meant that she would not remember her home in the village in the south of Palestine from which her family came, and where they had had a small farm. The only furniture was an iron bedstead in the room with the matting, and in a niche was a neatly folded pile of bedding*, some shelves were covered by a white sheet. Some attempt had been made to grow flowers in the tiny yard in front of the house, and there were a few cooking utensils. The woman was pregnant.

In front of the hut next door was a tiny garden and some chickens huddled against the wall. The alleyways between the houses had a tiny semblance of narrow streets.

The third camp, though organized, was the last word in desolation, with not a shrub or tree or

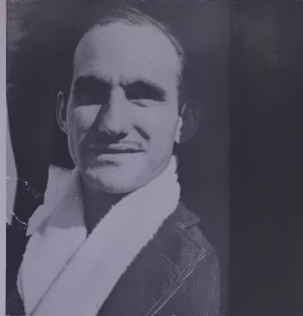
any green growing thing, due to the fact that it was built on bouldery land. There is a small mosque and when we arrived at midday the muezzin was chanting from the balcony of the tiny minaret. It was raining and not a soul was in sight, the children all in school. In the hut into which we went — a single room — a woman was lying on the floor on a thin mattress, wrapped in coloured rugs. She lay with her back to the door and did not turn as we entered. Perhaps she was asleep. Perhaps she was ill and could not make the effort. Perhaps she merely could not be bothered — as indeed why should she be? We went out. The day was bitterly cold and there was no heating in the room. Perhaps she lay like that to keep warm. A pile of kindling, and a pile of garbage, and some cooking utensils, lay out in the yard. There was not even a cesspit. I have spoken about this camp to various people — including U.N.W.R.A. people — and they say yes, they know; it's grim; but its "organised". That is to say in receipt of all that U.N.W.R.A. can do for its several thousand inhabitants.

U.N.W.R.A. despite the vast sums it receives from various countries and sources, is short of money, and money is ear-marked for certain purposes, and the improvement of housing conditions is not one of them. Dr. John Davies said to me, when I raised the point about the appalling living conditions, that he considered the provision of Vocational Training Centres more important. He could be right. I don't know. The more you see of it all the less you feel you know. I only know that thousands of decent Palestinian men and women and their children are living on the border line of starvation and in sub-human conditions. And there is no end in sight. The foreign minister of "Israel" has said, God forgive her, "Our policy remains unchanged ... not one single refugee".

I have still to see the camps of the Gaza Sector, when there is not even work for these tragic people who wait, kept alive by one hope — that one day they will go home ...

IRAQI ARTISTS

SHAKIR HASSAN AL-SAEED



- Born in Baghdad in 1931.
- Was graduated from the Higher Teachers' College, (College of Education) in 1947-1948.
- Had an active part in establishing the Baghdad Group For Modern Art with the late famous sculptor Jawad Selim. The first exhibition of their works was held in the previously named Costume Museum in 1951.
- Obtained his diploma in painting from the Fine Arts Institute in Baghdad in 1955.
- Took part in all exhibitions held by the Baghdad Group for Modern Art, Avicenna National Day, Iraqi Art Exhibition in India (1962), Iraqi Exhibition in Beirut (1957) as well as exhibitions held within Iraq.
- Was sent on scholarship to Paris to study set Direction in 1955 for three years. He changed his branch of specialization to Painting and History of Art.
- Returned to Baghdad in 1959 where he held his first one-man exhibition in January of 1961. He continued painting and writing in order to create interest in a contemporary Iraqi school of art.
- He is under the influence of the modern European schools of Cezanne and Paul Klee, as well as the ancient Iraqi Schools of Assyria and Islam (concentrating particularly on the Wasiti School).
- Exercises abstract expressionism in the current drawing.
- He is a member of the Artists of Iraq Society.



