

# The Jews of Yemen



# The Antiquity of the Jews

## Yemen-Teiman-Land of the South

- [Drawn from this and other sources http://www.projetaladin.org/holocaust/en/muslims-and-jews/muslims-and-jews-in-history/history-of-the-jews-in-yemen.html](http://www.projetaladin.org/holocaust/en/muslims-and-jews/muslims-and-jews-in-history/history-of-the-jews-in-yemen.html)
- The origins a) the time of King Solomon b) Jewish craftsmen sent to the Queen of Sheba. C) Spice trade: spices and perfumes from India to Yemen and from there to Greater Syria through the Hijaz from the third century BC to the third century CE.
- Prime growth: the beginning of the second century, blossomed till the sixth century. The Himyarite King, Abu-Karib Asad Toban converted to Judaism at the end of the 5th century, while laying siege to Medina. In 518 the kingdom was taken over by Zar'a Yusuf. He too converted to Judaism, known as Dhu Nuwas, in reference to his "curly hair." His reign, defeated in battle by Ethiopian Christians after terrible wars between the two sides.
- . Active Muslim persecution of the Jews did not gain full force until the Shiite Zaydi clan seized power from the more tolerant Sunni Muslims early in the 10th century.



# 3<sup>rd</sup> Century Hebrew inscription in ancient kingdom of Himyar



# Old Sana'a



# The start of persecutions under Islam in the 10<sup>th</sup> century

- . Active Muslim persecution of the Jews did not gain full force until the Shiite Zaydi clan seized power from the more tolerant Sunni Muslims early in the 10th century.
- At one point, the Jewish community was under tremendous emotional distress
- A false prophet arose, combined Judaism and Islam, claimed that the Bible foretold his coming. The Jews wrote to the Rambam in Egypt for guidance,{ Rabbi Moshe ben Maimon, Maimonides.) Maimonides replied in an epistle entitled Iggeret Teman (The Yemen Epistle). This letter made a tremendous impression on Yemenite Jewry. It also served as a source of strength, consolation and support for the faith in the continuing persecution. Maimonides himself interceded with Saladin in Egypt
- From then on, Jewish rulings in Yemen have followed the Rambam, as opposed to the other works such as the Shulkhan Arukh.

# Igeret Teiman-The Epistle to Yemen by the Rambam

- Maimonides, in his *Epistle to Yemen*, heaps lavish praises upon the Jews of Yemen.... In his *Epistle to Yemen*, Maimonides stresses the state of high-learnedness and aptitude of the Jews of Yemen.. The *Epistle* was sent from Egypt to [Aden](#) in 1173/4
- [Introduction](#)

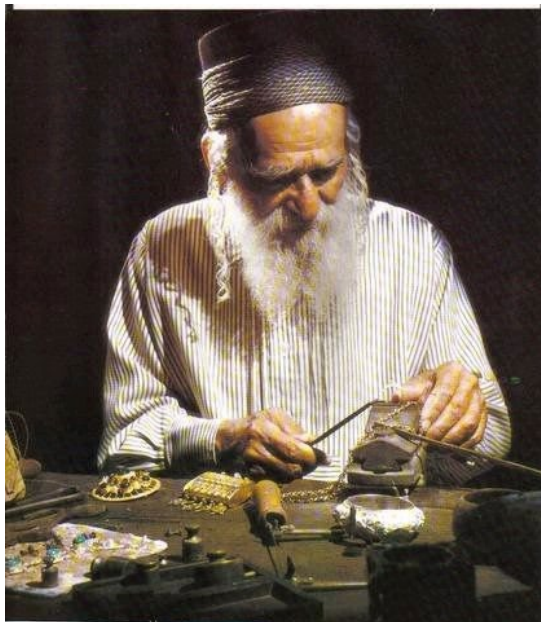
For, verily, from the root of truth and righteousness has blossomed a faithful offshoot, and from the wellspring of loving kindness, a large ravine has stretched itself out in the land of [Yemen](#), to water therewith all gardens, [and] to cause the flowering of [all] buds... they have found a bountiful [and] comely orchard, and a good pasture, where anyone who is lean becomes fat, and where their shepherd is a faithful shepherd – [even] those who dwell in the land of Yemen! For they are a refuge for the poor, supplying him with bread, [and are become] the stay for the rich, [even] those who take the first steps to salute him! The traversing caravans of [Sheba](#) have put their [hope and] expectation in them, while their hand to all travelers was outstretched. And their home was opened widely [for all], and with them, all [men] have found rest, whilst anguish and sighing fled away! And all day long, they utter the [Law of Moses](#), walking in the way that [Rav Ashi](#) instructed. [They are] those who pursue [diligently] after righteousness, and strengthen the places that have fallen; those who establish the principles of the [divine] Law upon their razed places, [and] who gather the dispersed of God's people by their words; who, in their assemblies, perform all of the commandments in a most scrupulous manner!



# Some of these ancient traditions

- In general, their traditions are neither Ashkenazi nor Sephardi, but rather traditions directly from the Babylonian academies. Similarly, their pronunciation is like neither. Some examples
- gímel/ġimal (ג) with the dāġēš/dageš English "j" in the word "Jack". *u'mi, ġoi ġadol* ([\[u'mi dʒoi dʒaðol\]](#)) (as in [Peninsular Arabic](#) ج ġīm /dʒ/).<sup>[14]</sup>
- *dālet/dal* (ד) without *dāġēš/dageš* is pronounced ð/ð/ as the "th" in "this"
- *tāv/taw* (ת) without *dāġēš/dageš* as ט/θ/ is as the "th" sound in "thick" or "thank", *Yom ha-Shabboth* ([\[yom ha-ʃaboθ\]](#)).<sup>[16]</sup>
- *Vāv/Waw* (ו) is pronounced /w/ as the English "w" (as also in Iraqi Hebrew and و in Arabic). Old joke: God tells Moses: Tzav et Bnai Yisrael, command the children of Israel, but Ashkenazim hear it: Tzav et Bnai Yisrael- Frogs with the children of Israel.
- The *ḥēt/ḥet* (ח) is equivalent to the Arabic character ح/ħ/, with a slight aspirated sound but never like the "ch" in [Bach](#).
- The phoneme *ʾāyin/zajin* (ע) is a [voiced pharyngeal fricative](#). (The [Sephardic pronunciation](#) of ע, however, is of a weaker nature).
- The Hebrew *tsadi* (צ) but rather a deep-sounding "s".
- The Hebrew phoneme /q/ (ק) (*qof*) as in "go," (as in [Peninsular Arabic](#) ق gāf /g/)(Qatar-Guter)
- The phoneme *resh* (ר), or what is also known as the Hebrew rhotic consonant /r/, is pronounced in Yemenite Jewish tradition as an [alveolar trill](#), rather than the uvular trill [ʀ], and is identical to Arabic ر *rā* and follows the conventions of old Hebrew.<sup>[17]</sup>
- **Vowel**
- *Qāmaṣ gāḏôl/Qamac qadol* is pronounced :awe.
- There is no distinction between the vowels *pataḥ/pataḥ* (ah) and *seġôl/segol* (eh) all being pronounced /æ
- <sup>[7]</sup> A *šwâ nā'šwa naz*, ( silent) however, is identical to a פתח נון and סגול נון.
- Final *hê/hej* with *mappîq/mefiq* (a dot in the centre) has an aspirated sound,

The Kabbalah, especially that form Safed, of the ARI, made a profound impression on the community, and some Jews went in that period to Israel and established a kabbalistic school in Jerusalem, Bet El , in the 1700's. It is believed that Chasidism from Poland who came to Jerusalem to study Kabbalh, saw the "simonim:" and adapted it for themselves- hence-Peyos!





## **Examples of Zaidi oppression that continued till modern times:**

The Orphan's Decree, It obligated the Zaydi state to take under its protection and to educate in Islamic ways any dhimmi child whose parents had died when he or she was a minor. The Orphan's Decree was ignored during the Ottoman rule (1872-1918), but was renewed during the period of Imam Yahya (1918-1948). My wife's aunt was married to her husband as a child to escape being kidnapped under that law, even though the family was highly respected in the king's court.

## The Exile of Mawza, which almost destroyed Yemenite Jewry.

The **Exile of Mawza'** (the expulsion of Yemenite Jews to [Mawza'](#)) [Hebrew](#): גלות מוצע, pronounced [\[ǧalūt mawza'\]](#); 1679–1680, is considered the single most traumatic event experienced collectively by the [Jews of Yemen](#),<sup>[1]</sup> in which Jews living in nearly all cities and towns throughout Yemen were banished by decree of the king, Imām [al-Mahdi Ahmad](#), and sent to a dry and barren region of the country named Mawza' to withstand their fate or to die. Many would die along the route( 20%) and while confined to the hot and arid conditions of this forbidding terrain. After one year in exile, the exiles were called back to perform their usual tasks and labors for the indigenous Arab populations, who had been deprived of goods and services on account of their exile.<sup>[4]</sup>

## **Other acts of oppression:**

The Jews were considered to be impure, and therefore forbidden to touch a Muslim or a Muslim's food. [It is said that the peyot( simonim) were introduced, because only Jews were allowed to pick up the dead Muslim warriors from the battle fields and they grew their locks long to keep from being mistaken for the enemy by fellow Muslims.]

They were obligated to humble themselves before a Muslim, to walk to the left side, and greet him first.

They could not build houses higher than a Muslim's or ride a camel or horse,[ My friend's father was caught riding a horse together with his younger brother. He had the authorities take the brother as hostage, while he returned to find enough money to bribe the official who arrested him]



When riding on a mule or a donkey, they had to sit sideways.

Upon entering the Muslim quarter a Jew had to take off his foot-gear and walk barefoot. The Jewish quarter would be placed outside the walls of the city, not behind the protection of the wall.

If attacked with stones or fists by Islamic youth, a Jew was not allowed to defend himself. In such situations he had the option of fleeing or seeking intervention by a merciful Muslim passerby.

Jews were allowed to be jewelers, because creating jewelry and selling it for a profit, was considered usury and forbidden to a Muslim. Trades such as silver-smithing, blacksmiths, repairing weapons and tools, weaving, pottery, masonry, carpentry, shoe making, and tailoring were occupations that were exclusively taken by Jews. The Muslims produced and supplied food, and the Jews supplied all manufactured products and services that the Yemeni farmers needed. The Jew was essentially owned by the local Muslim tribe, which then watched over the Jew as a financial asset. If a Jew were killed, the tribe was paid compensation at a higher price than a for Muslim!

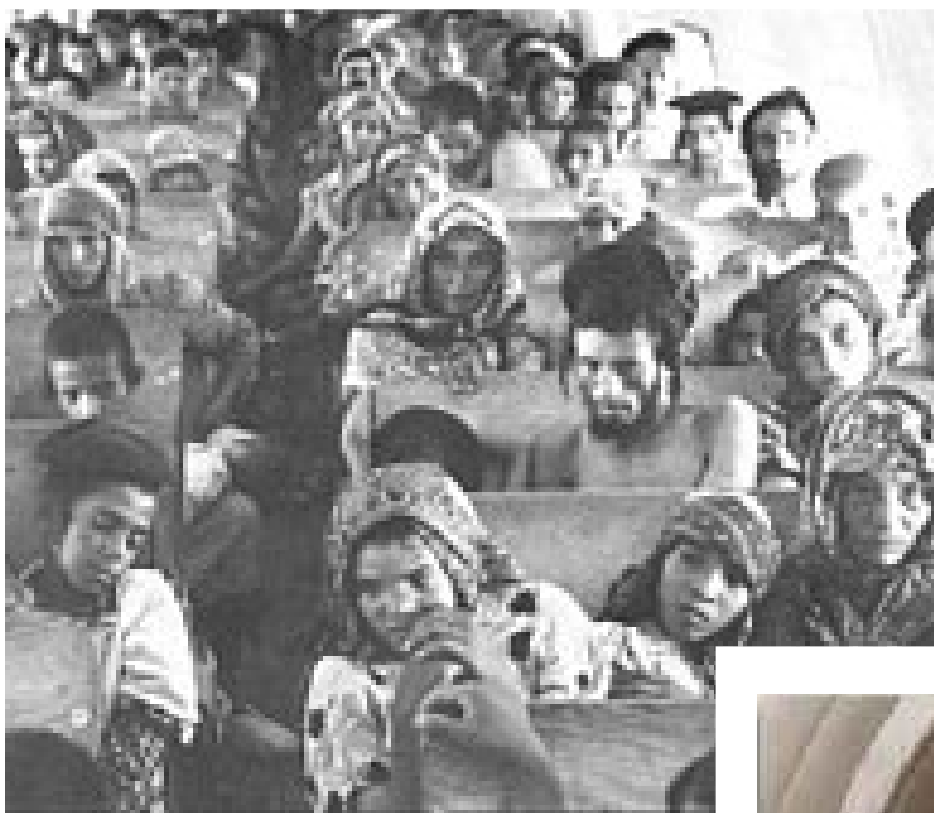
One other result of the poverty- Yemenite dishes were very simple-no tradition of baked sweet deserts! Desert was “jaleh-before dinner- nuts, seeds, fruits. Basic soup with chicken- with hawaig; shawiyah- pieces of broiled beef; Use of key spices: hilbeh dip from fenugreek for the “salufa” flat bread, or “cubana”( slow rising bread cake); hawaig- turmuric and black pepper:hel ( cardamom) for gaweh( coffee, which originated in Yemen); refined butter. Very little fried! .As a result- they had no cardiac problems until they came to Israel and changed to a richer diet!!! From small and strong to taller and vulnerable . Only indulgence, shared with the Muslims- chewing Gat leaves( a mild narcotic).Known as hard working and very detail oriented.

This was important in bringing an end to the infamous “ Galut Mawza”, the Exile of Mawza, a genocidal march of the Jews of Sanaa into the desert in the 1600’s that was stopped only when the Zaidi’s leaders discovered they had no workers!

At the beginning of the nineteenth century the condition of the Jews of Yemen was miserable. 30,000 in total and to have lived principally in Aden (200), Sana (10,000), Sada (1,000), Dhamar (1,000), and the desert of Beda (2,000). With the rise of Israel, almost all Jews were airlifted out in Operation” On Eagle’s Wings” ( also referred to as “Magic Carpet” )June 1949 to September 1950 that brought 49,000 [Yemenite Jews](#) to the new state of [Israel](#).<sup>[1]</sup>

Because they were so undernourished and under weight, they could be packed on planes to twice capacity. (Fly Alaska Air!)





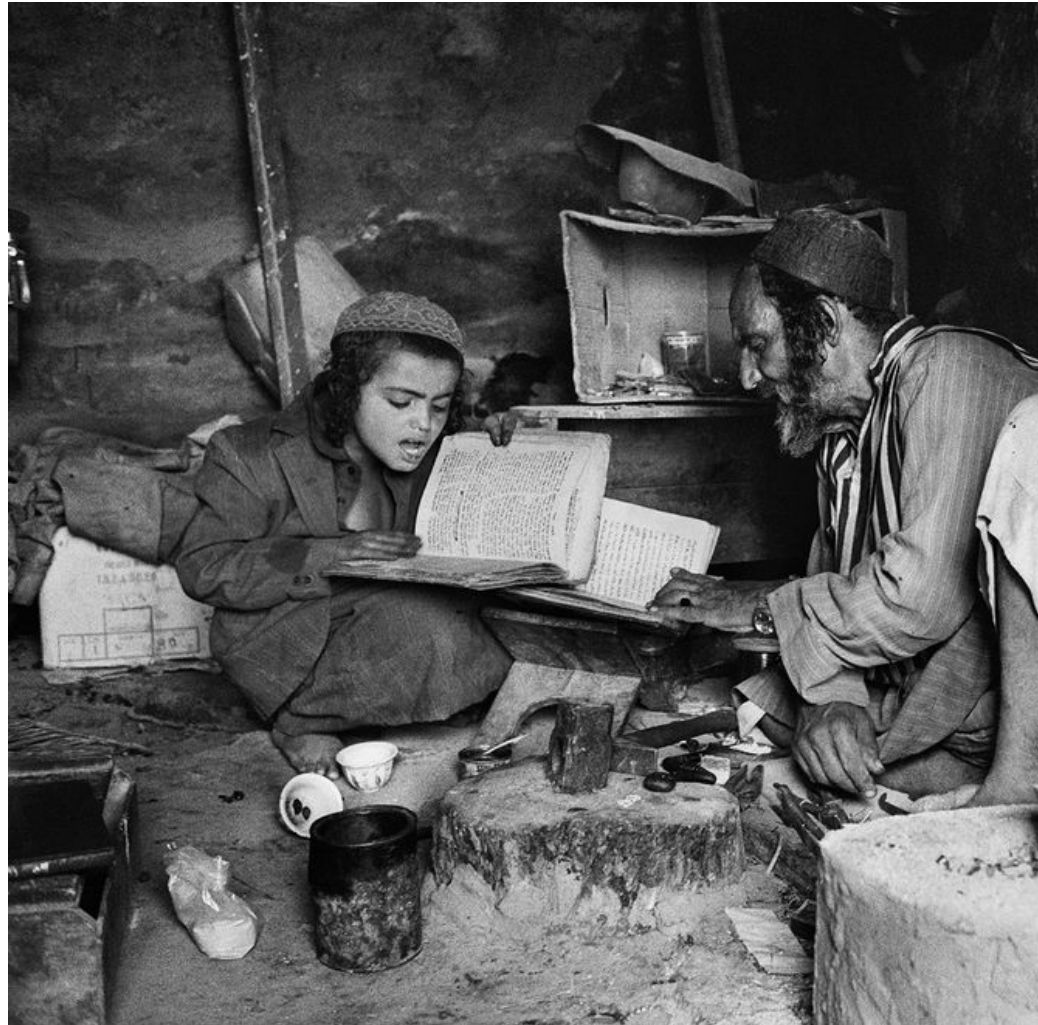
## **Yemenite Children could read upside down and sideways.**

Why so?

Jews could not have printed books, as Muslim rulers had prohibited printing in their realms, for fear of spreading impiety. They saw what happened in Europe to the Catholic church when the Bible was printed and wanted to prevent the same from happening in the Islamic world. As a result, the Islamic world fell far behind the Christian west and that fact has delayed economic development into modern times. Jews in other parts of the Islamic realms could get books printed from Italy or Amsterdam, but the Jews of Yemen could not get them. The teacher ( Mori) had one book on the table, and all the children took turns reading from whatever spot they sat in.

Teacher and student. Every boy could read and would begin chanting publicly on Shabbat from the Aramaic translation of the Torah, Tarjum, by age 4 or 5.

<https://youtu.be/FArrBBsU2yk>





# Cultural and spiritual resilience

- Major leaders arose who gave new direction and inspiration. Shabazi-poetry and courage. Maharitz –halakha, prayer, and ideology.

## Rabbi Shalom Shabazi

Shabazi was born in 1619. Shalom moved to the small town of Shabbaz, near the city of [Ta'izz](#).

He died in ca. 1720. His father, Yosef ben Abijad ben Khalfun, was also a Rabbi and a poet. Shabazi's extant poetic [diwan](#), comprising some 550 poems, was published for the first time by the [Ben-Zvi Institute](#) in 1977. He wrote in [Hebrew](#), [Aramaic](#), and [Judeo-Arabic](#). Shabazi's other works include a treatise on astrology and a [kabbalistic](#) commentary on the [Torah](#). Shabazi's grave in Ta'izz is revered by Jews and [Muslims](#) alike. He is now considered by Academics as the "Shakespeare of Yemen". His leadership was instrumental in helping the Jews of Yemen survive some of the worst persecution in its history. Mori Shalom Shabazi is said to have written nearly 15,000 liturgical poems on nearly all topics in Judaism, of which only about 850 have survived the ravages of persecution, time and the lack of printing presses in Yemen. He wrote his *Diwan* (Anthology of liturgical poetry) in [Judeo-Arabic](#), Hebrew and Aramaic

AYELET CHEN

GRACEFUL GAZELLE

Ayalat chen begalut tismacheni  
uvalailah uvalailah betoch cheikah  
meloni  
la la la

Lechos yeinah ani tamid mezuman  
venitarav venitarav chamad yeinah  
beyeini  
la la la

Shatu dodim le'omati veshichru  
veha'iru vecha'iru lesechel ra'ayuni

English Translation A graceful doe supports me in exile And here in  
her bosom she'll lodge me. To drink from her cup I am always  
prepared, She mingles her wine with my lees. Before me, my  
friends, drink and be drunk, Rouse the reason that's sleeping  
within me. There in her palace sits the daughter of kings, Her table  
ready for those who are with me. For every lover there comes a  
time to part, But with ardor my love shall recall me. He adorns his  
lady with grace and with kindness, In paths of grace and of  
kindness he leads me. For my beloved I spread out the clouds of  
the heavens, My desire she never denies  
me <https://youtu.be/sEWoxgfcziY>

IM NINALU	IF THE DOORS ARE LOCKED
	The following translation appears on the 50 Gates of Wisdom album, by Keren Barak:
<p>Im nin'alu daltei n'divim  Daltei marom lo nin'alu  El Chai, mareimawm al kawruvim  Kulawm b'rucho ya'alu  El Chai</p> <p>Ki hem elai kis'o kawruvim  Yodu sh'mei weihal'lu  Chayet shehem rotzeh  washawvim  Miyom b'ri'aw nichlawlu  El Chai</p>	<p>f the doors of the powerful are locked</p> <p>The doors of heaven will never be barred.  The Creator reigns supreme, and is higher  than the angels  All, in His spirit, will rise</p> <p>By His nearness, His life-giving breath  flows through them.  And they glory in His name  From the moment of genesis,  His creations grow,  Captivating and more beautiful.</p> <p><a href="https://youtu.be/uJqF6r-obdg">https://youtu.be/uJqF6r-obdg</a></p> <p>(Men's dance) Note the instruments  Or lack thereof.</p>

# The Maharitz , Yemenite Jewry's leading scholar

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**ṢALIH, YAHYA (Yihye) BEN JOSEPH (Maharish; c. 1715),** Yemenite scholar; *av bet din* and rabbi of San'a. His authority was recognized by all the Yemenite Jewish communities and even by the distant community of India. Many halakhic questions were addressed to him from all parts of Yemen. They all received clear and complete replies, the fruits of his meditation and casuistry, in which the legal point was clarified. He would not accept a salary from his rabbinate and he earned his livelihood with difficulty as a Torah scribe. His work was artistic and some of it is extant in various manuscripts. J. \*Saphir, who

visited Yemen in 1859, mentions the esteem and love which Yemenite Jewry accorded him: "his name is renowned throughout Yemen and his decisions are accepted as the law given by Moses at Sinai" (*Hadrei Teiman*, Lyell 1866, 101b).

Maharitz, as he is known, is the abbreviation for Morenu Ha Rav ( Our teacher and Rabbi) Yihya Salih. The descendants, in Israel, Hebraicized it to "Zadok".

Maharitz upheld Yemenite Jewish traditions and which were more aligned with the Halachic rulings of Maimonides ([Rambam](#)).<sup>[15]</sup>

He is also the first historian of Yemenite Jewry, author of Megilat Teiman.

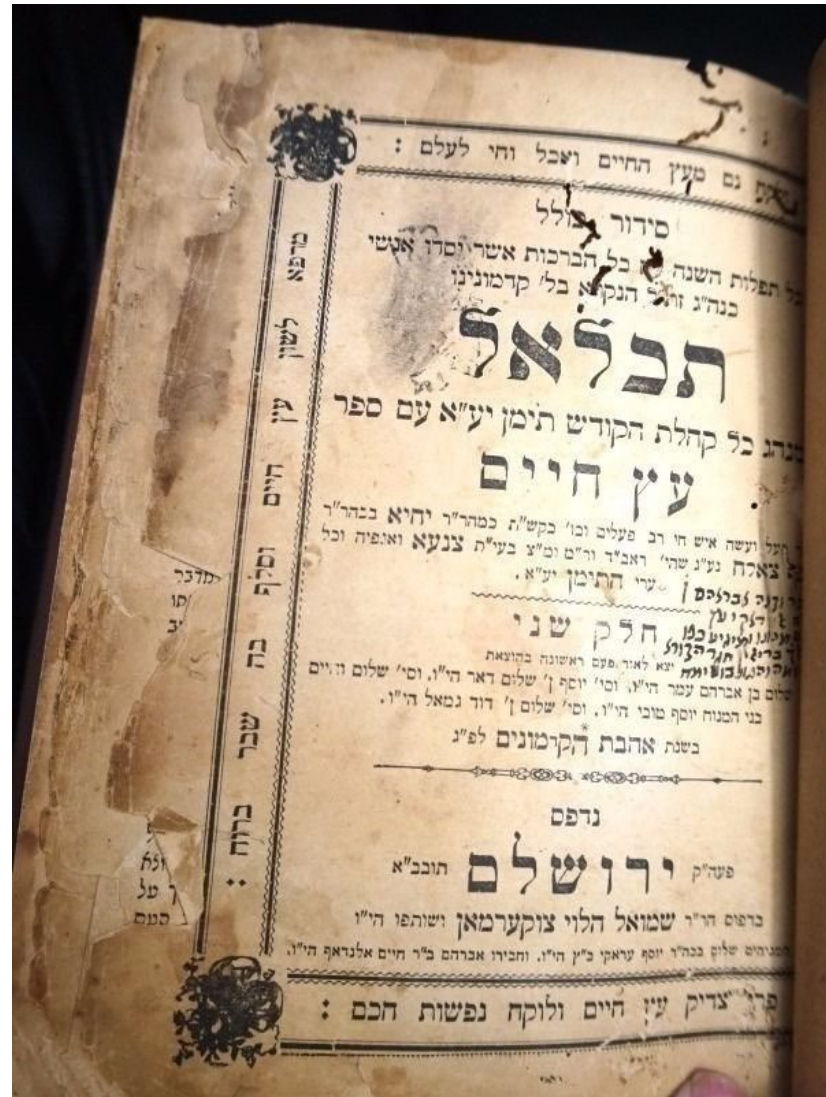


# An account as written for us by R. Shmuel Zadok

י"ח סיון ה'תש"ח  
לפני בקרובת מהר"ץ היה בעת מחסור בגשם והלכו לקרית הנוסע  
והבשר 3 ימים ולא נצטן. איין גשם ואנשים מתים מרעב. כאשר יום אחד  
כשהלכנו הידועים לקרית ספרד תורה וללכת לקרית החיים - בלילה לקרית הקדושה  
להתפלל. התפללנו והתפללנו ולא נצטן. אזי מהר"ץ הרים את צונו כלפי  
מזלה וקרא את השם קדוש וקדוש. אז הוא אמר בצדקים הנלה -  
את "שפתה חרופה" - זה כינוי יסודי - צד מתי תלמידי צומצם ואנשינו  
מתים. הליץ הצמח שחלבי לך. האצבע מפסוק שחלבי ואמר יודה טפח צד  
צונו של מהר"ץ וסימאה את צונו, אבל מוז אתרי זה התחיל לרדת  
סיפור לצבולת ומזג גשם חזק והאנשים חזרו הביתה וטובים צד לשל  
צבולתיהם, ובמקום העזירה חלפה והכזק נספק.

During a drought, he raised his face to the sun and called, "You Despised  
Maid-Servant, how long will you stand while our people die."  
Immediately, the rains fell.

# Tiklal Prayer book with Etz Chaym Commentary





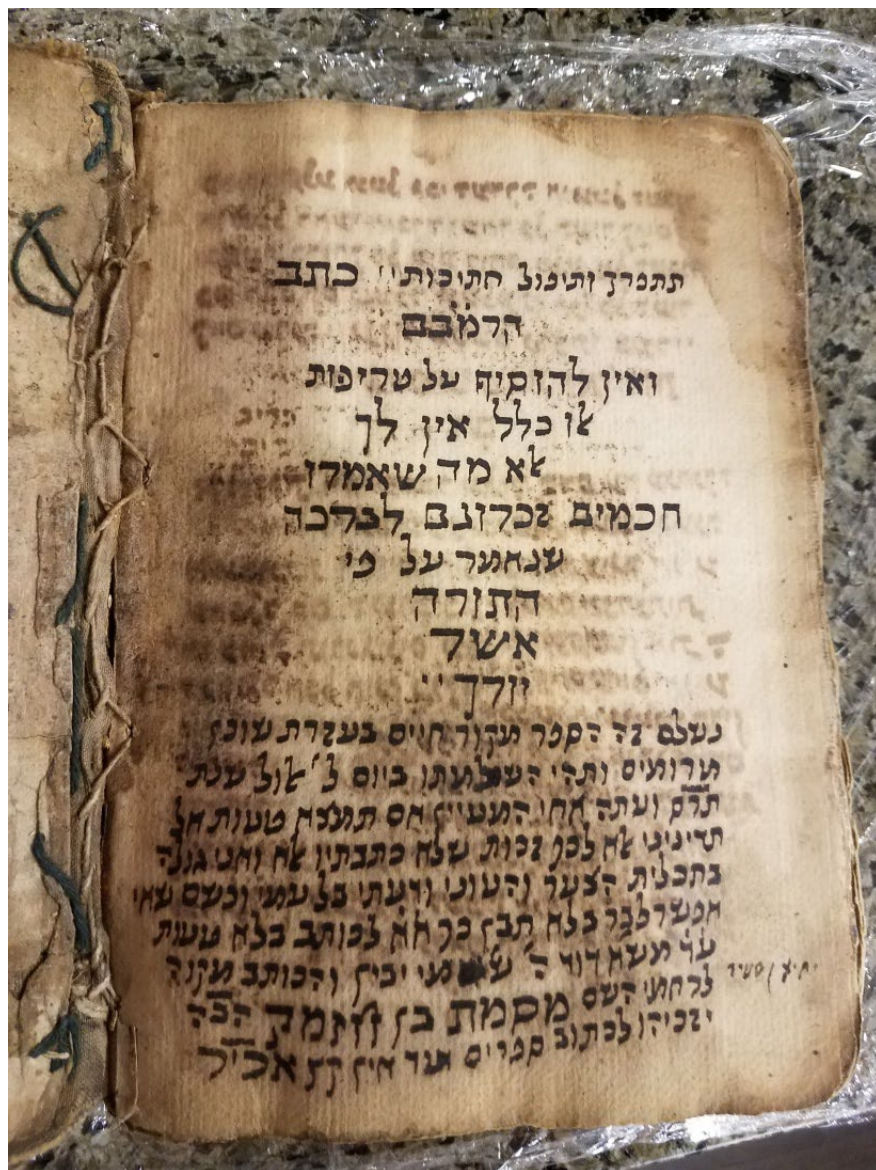
Makor Chayim, Laws of Kashrut, manuscript of Maharitz, with  
marginal glosses by another scholar



This manuscript was given us by Ofra's father, Avraham Zadok



# Epilogue of the Makor Chayim



# Rabbi Yiḥyah Qafiḥ, the Fighter for Science and Reason, Grandfather of Ofra's Uncle

- **Yiḥyah Qafiḥ** ([Hebrew](#): **רבי יחיא בן שלמה קאפח** also **Yiḥyah ibn Shalomo el Qafiḥ**) (1850–1931),<sup>[1]</sup> known also by his term of endearment "*Ha-Yashish*" (English: "the Elder"), served as the Chief Rabbi of [Sana'a](#), [Yemen](#) in the late nineteenth and early twentieth centuries. He was one of the foremost [rabbinical scholars](#) in [Sana'a](#) during that period, and one who advocated many reforms in Jewish education. Besides being learned in [astronomy](#) and in the metaphysical science of rabbinic astrology, as well as in Jewish classical literature which he taught to his young students.<sup>[2]</sup> He initiated many reforms in Jewish education, such as teaching arithmetic and geography alongside the Torah, and employing Turkish teachers in the school for teaching the Turkish language to Jewish youth.
- 
- During this time, the controversy over the study of the [Zohar](#) worsened. After being incarcerated twice<sup>[10]</sup> by Muslim authorities in 1914, being released only in Adar of 1915, Rabbi Qafiḥ regretted his earlier reticence in not speaking out against certain ills of the community.<sup>[10]</sup> He began to be more vociferous about the people's neglect of [Halacha](#) for more mystical matters. It was around this time that he augmented the [Dor De'ah](#) movement in [Orthodox Judaism](#), to counter the influence of [Lurianic Kabbalah](#) and restore the rational approach to Judaism, such as is represented by the thought of [Maimonides](#) and [Sa'adiah Gaon](#), and to encourage strict adherence to the [Halakha](#) as formulated in the [Mishneh Torah](#).



Rabbi Qafih “ Hayashish” , shown with his scientific instruments- a scale, thermometer and what may be an astronomical instrument. This is the Ideal of “ Dor-Deah:- a Generation of Knowledge



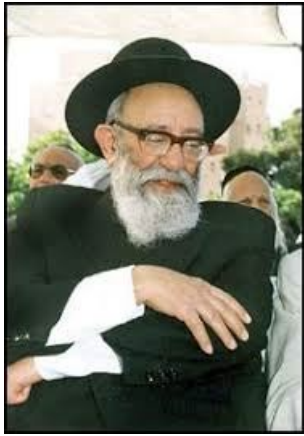
In 1927, Rabbi Yiḥyah Qafiḥ retrieved the world's oldest complete [Mishnah](#) commentary from the [genizah](#) of Old [Sana'a](#), that of Rabbi [Nathan ben Abraham](#), *President of the Academy* in the [Land of Israel](#) (11th-century CE). The work of preservation was done by his 11 year old grandson!

## Rabbi Yosef Qafi ( Kapach), Ofra's uncle

**Yosef Qafih** (Hebrew: יוסף קאפח), widely known as **Rabbi Kapach** (27 November 1917 – 21 July 2000), was a Yemenite-Israeli authority on Jewish religious law (*halakha*), a dayan of the Supreme Rabbinical Court in Israel, and one of the foremost leaders of the Yemenite Jewish community in Israel, where he was sought after by non-Yemenites as well.<sup>[1]</sup> He is widely known for his editions and translations of the works of Maimonides, Saadia Gaon, and other early rabbinic authorities (*Rishonim*), particularly his restoration of the Mishneh Torah from old Yemenite manuscripts and his accompanying commentary culled from close to 300 additional commentators<sup>[2]</sup> and with original insights. He was the grandson of Rabbi Yiḥyah Qafih, a prominent Yemenite leader and founder of the Dor Deah movement in Yemen. Qafih was the recipient of many awards, as well as an Honorary Doctorate from Bar-Ilan University.

In 1927, Yosef helped his grandfather retrieve the oldest complete Mishnah commentary from the Jewish community's genizah in Sana'a, containing Rabbi Nathan ben Abraham's elucidation of hard words and passages in the Mishnah.<sup>[4]</sup> The commentary was later published in Israel. Young children in Yemen were often

employed as copyists of ancient manuscripts. At the age of thirteen, Yosef wrote out a complete copy of Maimonides' Guide for the Perplexed in Judeo-Arabic.<sup>[5]</sup> When Yosef was 14 his grandfather died and he inherited his position as rabbinic authority and teacher of the Sana'a community. When he and two of his acquaintances visited the burial-site of his grandfather, they were suspected of going there to desecrate the grave of his grandfather's chief disputant, and were arrested and held in bonds. Because of the rift in the community between those who adhered to *kabbalah* and the rationalists, two informers told the Arab authority about the young Yosef being a Jewish orphan, and that under the laws of the state's Orphans' Decree he was required to be taken under the arms of the Islamic State and converted to Islam. The child was questioned about his father, but did not answer his interrogator, and was released by the prison authority for no explained reason.<sup>[6]</sup> The Imam, Yahya Muhammad Hamid ed-Din, urgently requested that they find him a bride, to bypass his being forcibly converted to Islam as an orphaned child. Rabbi Yihye al-Abyadh (the king's physician) arranged for Yosef's marriage with Bracha Saleh (Tzadok) in the same year of his grandfather's passing. In his early years he worked as a silversmith.



Rabbi Qafih

Rabbi Qafih signs Ketubah in presence of  
Avraham Zadok and Norbert



Rabbanit Bracha Kapach/Qafih , Ofra's aunt

**Bracha Kapach** ([Hebrew](#): ברכה קאפח 26 –1922 ;November 2013) was an [Israeli rabbanit](#), wife of [Rabbi Yosef Qafih](#), who was awarded the [Israel Prize](#) for her charitable work.<sup>[1]</sup>

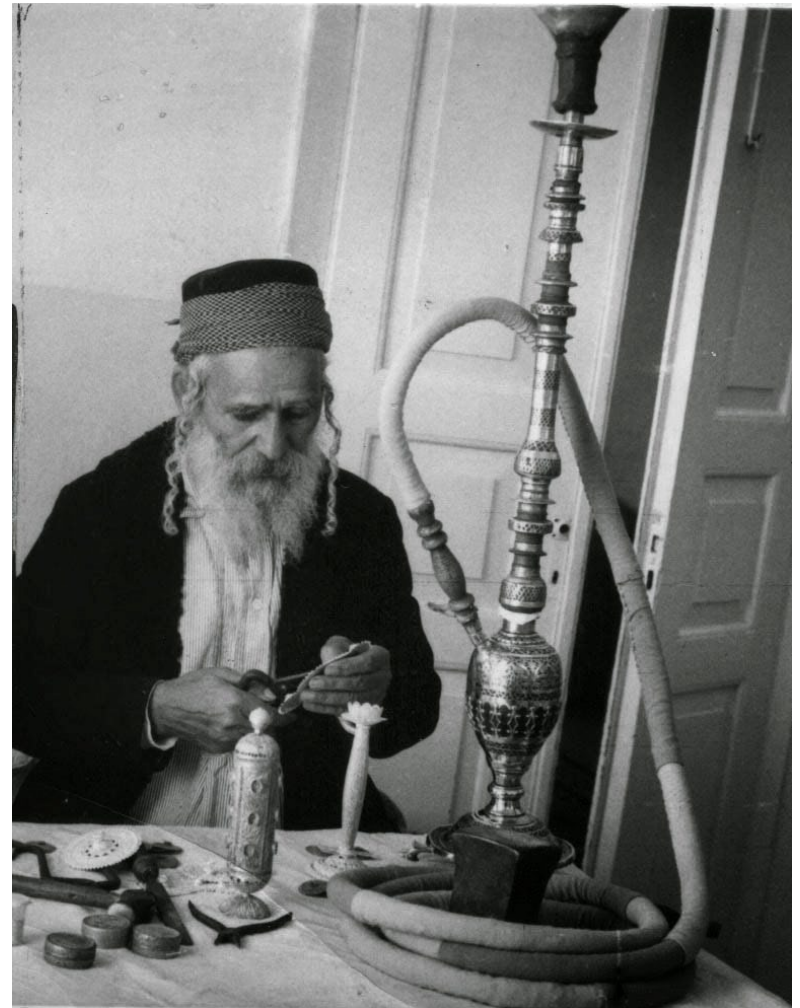
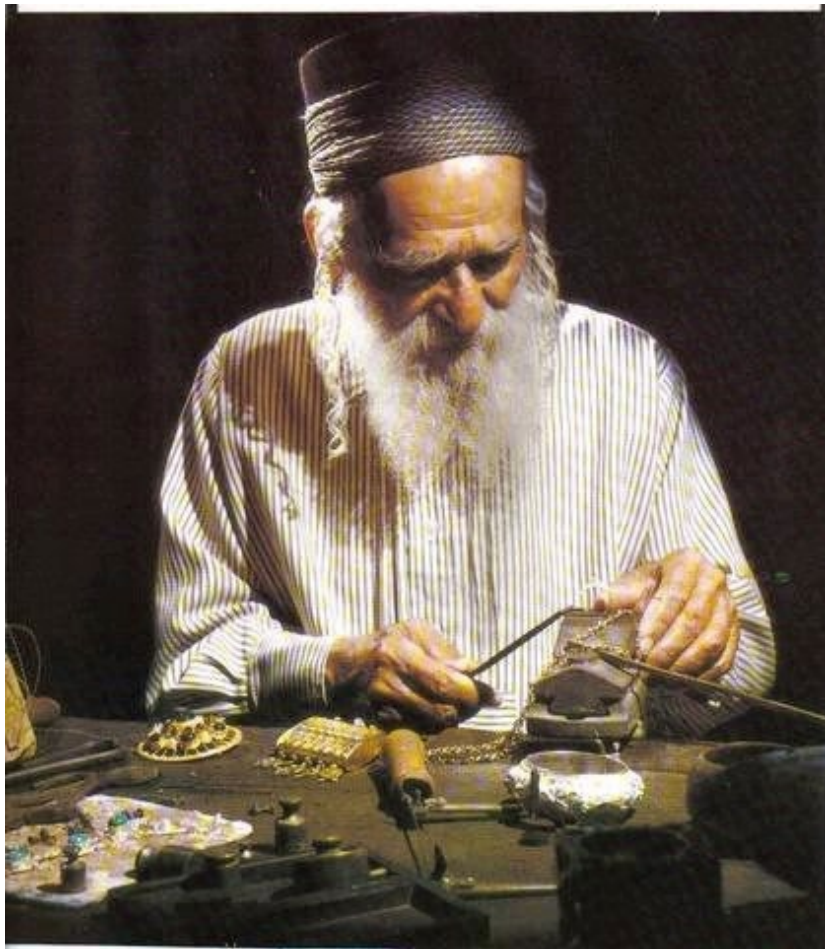
Rabbanit Kapach's first enterprise in the country was running an embroidery workshop employing 50 Yemenite women. For over half a century, she organized holiday food packages for the needy of [Jerusalem](#). The food was packaged by student volunteers and distributed from her home in [Nahlaot](#).<sup>[1]</sup> Kapach also collected old wedding gowns to loan to brides from poor families.<sup>[3]</sup>

Awards and recognition[[edit](#)]

In 1999, Kapach was awarded the Israel Prize for her special contributions to society and the State of Israel.<sup>[4]</sup> Kapach and her husband, Rabbi Kapach are the only married couple to have both won the Israel Prize.<sup>[5]</sup>







Yemenite Jews were renowned for their silver work and jewelry. Uncle Yosef Zadok, married to Ofra's aunt Yonah( Hamameh), Israel's most photographed Yemenite and father of modern Yemenite silver work in Jerusalem. Died at 108, was called to sign up for nursery school at age 105. 6<sup>th</sup> generation jeweler and friend to the Imam of Yemen, responsible for minting royal coinage. When the Jews left Yemen, the Imam tried to hold him back, because there were no Muslim jewelers!





## סבא בן 105 הוזמן להירשם לאן ילדים

מאת שירי-לי גולן, כתבת "יריעות אחרונות"

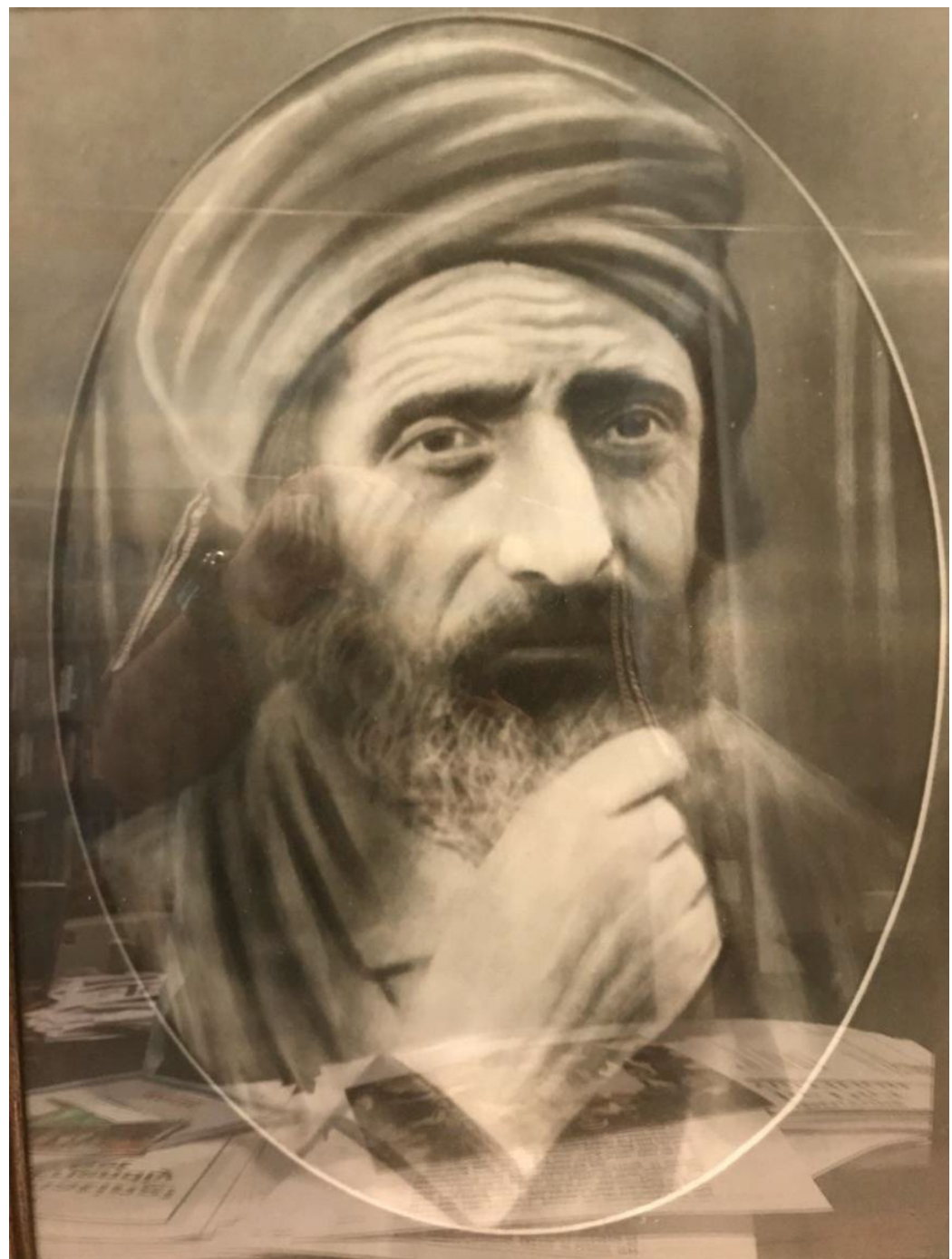
בשופם צדוק, שנולד בתשנ"א לפני 105 שנים, קיבל בשבוע שעבר הזמנה לירושם בגן הילדים בירושלים, הוא צחק צחק גדול. יוסף, סב ל-24 נכדים ו-36 נינים (בתמונה, עם נינו אורי ועם הזמנה המבוזבזת לתיאטרון), לא חתך. "זו חתחת צריכה להיות הזמנה לתיאטרון או לגן ערבי", אמר אתמול ל"יריעות אחרונות" בבירחות הרעות.

בני משפחתו האהבים של יוסף, הנמצאים סביבו כל הזמן, גאים בגילו המופלג ובשכלו הצלול. "הסוד", אומרת בתו יהודית, "הוא בתזונה הכפונה שלה, מזה שנים, בפעילויות ובלימוד תורה". יוסף עוסק ממוקד עד ערב בלימוד תורה וחינים. יוסף מלווה את ניניו לגן הילדים מדי פעם, ולדברי בתו, אין לו בכלל כריזם בקשת חולים.

מוזנב העיריה הזמין אותו לירישום בגן, משום שתאריך הלידה שלו ירשם כדצמבר 90 - כלי לציין שהמזכיר ב"1890. עיריית ירושלים התנצלה אתמול על הטעות ואיחלה למר צדוק, שהכתיר בשעתו "קיר ירושלים", אריכות ימים. (תצלום: זוס 77)

## Family pictures

Ofra's great-grandfather, on her mother's side, who came to Israel in A'aleh betamar, 1882. Stone house he built in Jerusalem still stands



Shalom Rachabi,  
father of Ofra's  
grand-mother,  
Naomi





Jade, Ofra's grandmother, Naomi Zadok. Lived well past 100.  
She was treated like royalty by the family, who came to visit her  
every Saturday night.



Wedding of  
Zechariah Levi  
Sudi to Leah,  
grandparents  
of Ofra on  
mother's side



Zechariah came at a young age to Eretz Yisrael, still under the Turks. During WWI , he served in the "Jewish Legion, Hagedudim Haivriim. He received British military pension. Owned a factory that made bags.

Leah was third generation Yemenite born in Eretz Yisrael. Spoke Hebrew and Yiddish

Ofra's  
grandmother, on  
left, dressed up  
for Purim





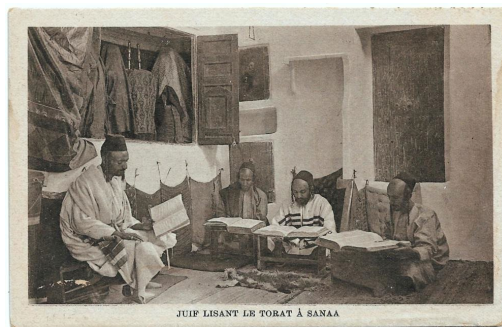
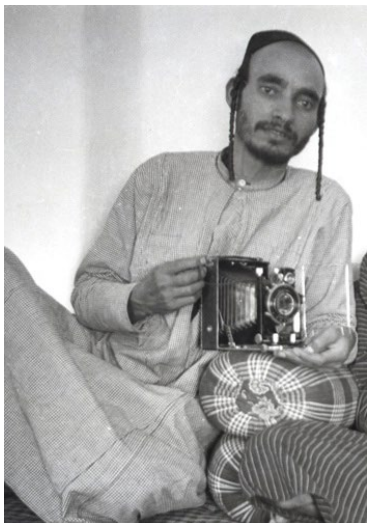
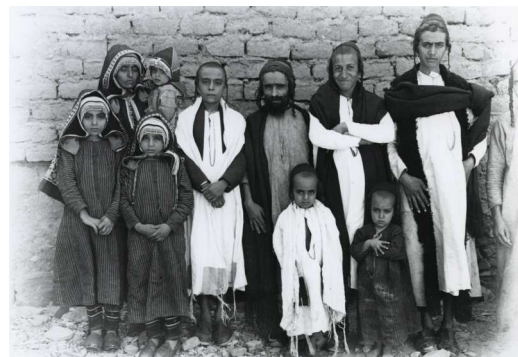
Wedding picture of Avraham Zadok and Margalit Levi, Ofra's parents. Avraham Zadok came to Israel in the 1930's, established himself as a wholesale and retail grocer, brought in and supported his extended family when they came to Israel." Mukhtar" of the neighborhood; helped get housing, arrange for marriages, resolve disputes and charity. Margalit operated a restaurant in the neighborhood while raising the children. Avraham opened Zadok Antiques and Jewelry at the King David Hotel. Clients for his antiques and Judaica included Moshe Dayan and other Israeli government leaders to buy gifts for foreign dignitaries, and the US government.





The next generation dress up. Ofra and Norbert at their pre-wedding party. 1971







Women's dance

<https://youtu.be/28XEGd6CNHA>