

the elder of the two, was schooled in Switzerland and became one of Alexandria's foremost import-export merchants. He belonged to the important business associations, served on several company boards, and was elected vice president and later president of the Jewish Community Council from 1948 to 1956. Jack Goar (1887–?), schooled in Italy, served as a colonel in the British Army in World War I before marrying Hélène Adès (see → Adès Family) of the wealthy → Cairo banking family. Both brothers were anti-Zionists. At the emergency meeting of the World Jewish Congress in Atlantic City in 1944, Jack Goar delivered a memorandum from the Cairo and Alexandrine Jewish communities on the proposed Jewish state in Palestine. Goar warned that Jews around the world should reintegrate into their home nations, because Palestine "could not adequately absorb all the Jews." In January 1948, Edwin Goar and René Cattaoui, who was married to Céline Goar, called upon their Egyptian coreligionists to show solidarity with the Palestinians.

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ADAM GUERIN

Goldenberg, Alfred

As a teacher and headmaster for the → Alliance Israélite Universelle (AIU), Turkey at the Jewish agricultural school Or Yehuda (Light of Judah), approximately 100 kilometers (62 miles) from → Izmir. His father, Joseph, was head of the school, which was sponsored by the Jewish Colonization Society.

After attending the AIU school in Izmir, Alfred followed his older siblings Berthe and

Élie to Paris, where he enrolled in 1923 in the → École Normal Israélite Orientale. Upon graduation in 1927 he followed Berthe to Marrakesh and there began his teaching career at the Jacques Bigart School.

Married in 1931 to a native of Marrakesh, Sol Amzallag (d. 1989), Goldenberg became principal the following year of the AIU school in → Demnat in the Atlas Mountains. Later posted to Rabat, he returned to Marrakesh in 1935. In 1948 he became principal of a new school for boys named after the well-known Jewish financier → Joshua Corcos. Later he headed the École Leven, a primary school with more than five hundred students.

In 1965 Goldenberg retired to Nice, where many former AIU instructors then lived. His three children, André, Lucette, and Marcel, all pursued academic careers. He was a frequent contributor to *Les Cahiers de l'Alliance* and other publications, and his memoirs, *Souvenirs d'Alliance*, written when he was ninety, paint a vivid portrait of Moroccan Jewish life during the Protectorate.

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JONATHAN G. KATZ

Gormeiano (Gormezano) Goren, Itzhak

Itzhak Gormeiano (Gormezano) Goren was born in → Alexandria, Egypt, in 1941. He and his family emigrated to Israel in 1952, where they lived in transit camps (*ma'abarot*) for four years. He studied English literature and French culture at Tel Aviv University and Hebrew University, and theater arts at a graduate school in the United States (1974–80). From 1970 to 1974 he worked for the Israel Broadcasting Authority, first as a programs editor, then as an assistant director in the Drama Department, and during this period he wrote sketches for the radio. He also was a teaching assistant and a lecturer in playwriting at Tel Aviv University

and literary editor of the Haifa Theater. In 1982 he was one of the founders of the Bimat Kedem (Eastern Stage) theater and publishing house, which emphasizes the contributions of Middle Eastern Jews to Israeli culture. Gormejano Goren began writing plays in 1966, many of which have been produced and have won awards. In addition he has published novels and stories, and has acted in plays and movies.

Qayış Aleksandroni (Alexandrian Summer; Tel Aviv: Am Oved, 1978), written from the point of view of a child, tells the story of a family of Jewish racing jockeys from Cairo on summer vacation in Alexandria shortly before the 1952 Egyptian revolution. In *Blanche* (Tel Aviv: Am Oved, 1986), a poor but ambitious young Jewish woman strives to attain high social status and comfort; the narrative thoroughly limns the life and values of the Jewish community of Alexandria in the 1940s. *Moshe, Maurice and Musa* (Tel Aviv: Bimat Kedem le-Sifrut, 1986), a book for young readers about a young Jewish man in Alexandria in the 1950s, depicts relations between Egyptian Jews and non-Jews. The protagonist becomes aware of his Jewish identity in the course of various adventures. Among Gormejano Goren's other books are *Ba-Derekh la-Işadyon: Roman 'al Alber Gormezano ye-'al Beno Yişak Gormezano Goren* (Tel Aviv: Bimat Kedem le-Sifrut, 2003), *Libbi ba-Mizrah: Aggadat Hayyav Shel Yehuda ha-Levi* (Ramat Gan: Masada, 1983), *Shemesh ba-Ma'arav: Aggadat Hayyav shel Shima'on Ben-'Aţtar* (Giv'atayim: Masada, 1985), and *Miklat ba-Bavli* (Tel Aviv: Bimat Kedem le-Sifrut, 1998).

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LEV HAKAK

Gozlan, Solomon

Solomon Gozlan wrote poetry in Hebrew, → Judeo-Arabic, and both languages together, and is only known through the acrostic signatures of his poems. He lived in southern

→ Morocco, in the → Draa region, and perhaps in the western Algerian city of → Oran in the second half of the eighteenth century and early in the nineteenth. By his own testimony, he taught young children in the Tamgrut region and composed talismans.

Gozlan was the first Jewish poet in North Africa to write most of his work in spoken Judeo-Arabic and to address the living conditions and problems of people so poor they could not afford the special foods and ritual items required for Passover, much less dine on aged wine and rich food. He dedicated a long piece, for instance, to the tense, even traumatizing atmosphere in Jewish communities the day before Passover: anguished, impoverished Jews unable to bake the mandatory matzot, buy meat for the holiday meal, or obtain the vegetables indispensable for the seder; they get what they need on credit from Muslim farmers, who the next day demand repayment in the Berber language (see → Berber Jews)

Another famous piece, probably by Gozlan, although it is not signed, tells of a dispute between Passover and Sukkot. It counterposes the luxurious pomp of Passover and the modesty of Sukkot by recounting the controversial story of a self-important man—Pesah—who harangues a woman he considers defenseless and without status—Sukka. She is not intimidated, however, and fights back by enumerating the many inconveniences Pesah is responsible for. Eventually, the holiday in-between, Shavuot, reconciles the two by reminding them that both are of essential importance in the Jewish calendar. On the same model—a dispute between two similar yet socially different entities—Gozlan adapted and rewrote an Arab-Muslim *qaşida* (ode) opposing a horse and a camel.

Another famous poem of Gozlan's was written in the *matrüz* (embroidered, i.e., bilingual) genre, mixing Hebrew and Judeo-Arabic in the same stanza and even in the same verse. Published in many editions, this bilingual poem expressed his frustration at not being able to drink fine old wine and dine on the best fatty meat; he consoles himself by commending these unbelievably luxurious foods to those who can afford them.