

thousand volumes of the Buddhist *Tripitaka* (canon) for universities worldwide. At the time of the establishment of the Chinese Republic, he was probably the only prominent foreign businessman to have close ties to the native society and culture. He became involved with influential members of various factions in the warlord politics of the 1920s. Haroon regarded China as his home and contributed large sums to preserve its cultural heritage and benefit the Chinese people. For his philanthropy he was awarded twelve decorations, including the highest the Chinese government had ever bestowed on a foreigner.

Haroon maintained close links with the BAGHDADI Jewish community of Shanghai, to which he donated the monumental Beth Aharon Synagogue in 1927. A little over a decade later, it housed 250 students of the Mir Yeshiva who had escaped from Nazi Europe.

When he died in 1931, he was buried in his garden. His funeral was more Chinese than Jewish. It was attended by about two thousand mourners, including Daoist and Buddhist monks, Chinese intellectuals, and Jewish officials, all performing their own funeral rites. Haroon left his entire fortune to his wife. His relatives disputed the will in a sensational legal battle in His Britannic Majesty's Supreme Court for China. In February 1933, the judge decided in her favor.

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## Harel-Dagan, Anda

Anda Harel-Dagan (née Andrée Wahba) was born in → Cairo, Egypt, in 1934, and immigrated to Israel with her family in 1949. She lived on a kibbutz and studied at the teachers' college of the kibbutz movement (Seminar ha-Kibbutzim), Tel Aviv University, and the Sorbonne.

Harel-Dagan writes lyrical poetry. The themes of her first two volumes, *Yamim Rabbim* (Many Days—Tel Aviv: Sifriyyat Po'alim, 1972) and *Avraham Hayah* (Abraham Was—Tel Aviv: Traklin, 1974) and the fourth, *Minshar* (Sexpoems—Tel Aviv: Alef, 1986) include reflections about family, her father, nature, love of Israel, love of man, and awakening after a dream. Her lyrics convey love of the sky and the land of Israel, its flowers, blossoming trees, and colorful leaves. She writes about the joy of living, loving, rekindling love, and passion.

Some of Harel-Dagan's poetry is influenced by biblical themes, characters, or language. Her free verse poems are often lucid, optimistic, and joyful. Some of her love poems are sensual. However, Harel-Dagan also writes about death, tears, emptiness, and widowhood. The imagery is influenced by her past life in Cairo, and by her present life as a kibbutz member, close to nature.

In her third volume of poetry, *Po'ema Qahirit* (Cairene Poem—'Eked, 1981), Harel-Dagan strove for a different, unique, individualized style and new themes. She writes nostalgically about Cairo, the city of her birth, where the palaces drip "carob honey and rose petal marmalade," sickly boys walk in the alleys, and veiled women ululate in times of joy. The market is an ocean of dolls and candy. Egypt brings sweet memories of childhood, flavorful dates, reviving brooks, beautiful synagogues, Jewish markets, Purim celebrations with music and food and colorful costumes. Harel-Dagan portrays caring relations between Jews and non-Jews even in times of hostility. The poetic speaker fondly remembers people like Sa'īd al-Bawwāb, who protected her, Jihāntab 'Abdallāh, who was like a loving sister, the minibus driver Juma'a, a kindly gentleman. The imagery with the local colors, the characters,

the Egyptian names and words and phrases are interwoven into the text, the vivid poetic descriptions of ways of life—all these are new to Hebrew poetry. The gifted poet Erez Bitton brought to Hebrew poetry the unique colors of the life of the Jews in Morocco; Anda Harel-Dagan, in this volume, did the same for the life of the Egyptian Jews.

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LEV HAKAK

## Harrus, Elias

A prominent leader of the → Alliance Israélite Universelle (AIU) educational network in → Morocco, Elias Harrus was born September 19, 1919, in → Beni Mellal, Morocco. He was formally trained in pedagogy and agriculture in France and Algeria. After serving as director of the AIU school in → Demnat from 1940 to 1945, he became director of the AIU's → École Professionnelle Agricole in → Marrakesh in 1946. He continued in this post until 1958, but at the same time was also responsible for founding and supervising AIU schools throughout the Atlas Mountains and the Saharan oases. His photographs of the → Berber Jews in these regions have been exhibited internationally.

In 1960 Harrus became head of the AIU network in Morocco (sharing the position with Haim → Zafrani until 1962). With its headquarters in Casablanca, the AIU network in Morocco at that time had nearly eighty schools and twenty-eight thousand students. Building on the work of other AIU officials (including René Cassin, Marcel Franco, Ruben → Tajouri, and Haim Zafrani), Harrus played a crucial role in the survival of the AIU school system in independent Morocco. He supervised the transition of the schools from the externally supported AIU to the → Itti had Maroc (Ar. *ittihād*, alliance) system, which was subsidized in part by the Moroccan government, but remained part of the international AIU network. Under

Harrus's stewardship, Itti had Maroc ensured the continuation of Jewish life in Morocco by maintaining a sense of normalcy amid great political tensions and the diminishing size of the Moroccan Jewish community due to emigration. Harrus continued in this post until 1985, then served as Moroccan representative to the AIU until 2000.

Among his many awards, Harrus was named a Grand Chevalier dans l'Ordre National de la Légion d'Honneur in 1995 and was decorated with the Moroccan Médaille du Trône in 2000. He married Sarita (née Israel) in 1940, a fellow AIU teacher who ran the Demnat school and the agricultural school during his absence and in her own right was director of the École Moïse Nahon Filles from 1960 to 1962 and of ORT Val Anfa from 1962 to 1967. Harrus died in Casablanca on January 10, 2008.

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SARAH FRANCES LEVIN

## Ḥasan (Ḥusayn) ben Mashiah

Hasan (Ḥusayn, Hassūn) ben Mashiah was a tenth-century Karaite scholar who probably lived in Baghdad. According to → Ibn al-Hitī, he disputed with the Christian scholar-physician Abū 'Alī 'Isā ibn Zur'a (d. 1009), the author of a polemical work against the Jews entitled *Epistle to Ibn Shu'ayb*. He also wrote refutations of → Sa'adya Gaon. Although it is unlikely from a chronological standpoint, → Ibn al-Hitī states in his chronicle that Ḥasan ben Mashiah was a contemporary of → Salmon ben Jeroham and → Sa'adya Gaon, and → Sahl ben Maṣliah even asserts that he had a verbal disputation with