Bibliography

Ben-Rafael, Eliezer. *The Emergence of Ethnicity: Cultural Groups and Social Conflict in Israel* (Westport, Conn.: Greenwood, 1982).

Shenhav, Yehuda. *The Arab Jews: A Postcolonial Reading of Nationalism, Religion, and Ethnicity* (Stanford, Calif.: Stanford University Press, 2006).

Smooha, Sammy. *Israel: Pluralism and Conflict* (London: Routledge & Kegan Paul, 1978).

———. "The Mass Immigrations to Israel: A Comparison of the Failure of the Mizrahi Immigrants of the 1950s with the Success of the Russian Immigrants of the 1990s," *Journal of Israeli History* 27, no. 1 (2008): 1–27.

Swirski, Shlomo. *Israel: The Oriental Majority* (London: Zed Books, 1989).

Sammy Smooha

Modern Hebrew Literature by Sephardi/Mizraḥi Writers

Literary historians once treated modern Hebrew literature written in the era before Palestine and then Israel became the center of modern Hebrew culture as exclusively an Ashkenazi phenomenon, and did not acknowledge the contribution of Sephardi/Mizraḥi authors. The scholarly focus on works by Ashkenazim defined the way the history of modern Hebrew literature and its canonized works was depicted. All this is now being reexamined. Hakak's systematic study of the writings of the Jews of Iraq between 1735 and 1950, for instance, is an illustrative instance of the inroads of recent scholarship on this long-held presumption. Further studies are needed to compensate for the scholarly neglect of Hebrew creativity in Near Eastern countries that often had a considerable Hebrew culture. Until such work is completed, a comprehensive mapping of Hebrew literature in modern times will continue to be lacking.

The participation of Sephardi/Mizraḥi Jews in literary activity in Israel began with prose writers like Yehuda → Burla, Yitshak Shami, and Ezra Hamenahem, and poets like Yitshak Luria. Sephardi/Mizraḥi authors came to Israel from many Near Eastern backgrounds. Hillel Ha'adani, Sarah Levy, and Mordechai → Tabib, for example, were of Yemenite origin, and Avraham Cohen Mizrahi was of Persian origin. After the mass immigration of Near Eastern Jews in the 1950s, Sephardi/Mizraḥi Jews began publishing extensively, and their contribution to Israeli literature has grow steadily ever since.

Some of the Sephardi/Mizraḥi authors who settled in Israel had written in Hebrew in their countries of origin, whereas others had written in Arabic, Judeo-Arabic, French, or English and only shifted to Hebrew in Israel. Not having attended Israeli schools and lacking a thorough knowledge of Hebrew acquired systemically in the Jewish schools of their countries of origin, they often had only limited familiarity with Hebrew and Hebrew literature at first. In consequence, many of their writings did not utilize the sophisticated and powerful range of allusion that Hebrew offers, but this was not true of Sephardi/Mizraḥi authors who were educated or born in Israel. With the exception of Samīr → Naqqāsh, few of the first Sephardi/Mizraḥi authors in Israel continued to write in Arabic or other foreign languages, because there would have been so few readers. And some authors, such as David Tsemah, Shmuel Moreh, and Sasson Somekh, once in Israel, moved from creative writing to literary research. In the case of authors who arrived in Israel at an early age, the first language they were taught in school was Hebrew. And, of course, Sephardi/Mizraḥi authors who were born in Israel, such as Mordekhai Tabib and many more since his time, did not have to learn a new language.

Sephardi/Mizraḥi literature in Israel, both poetry and prose, is very often characterized by settings, themes, styles, and imagery unique to the Sephardi/Mizraḥi background. Some works have Middle Eastern and North African settings. Some reflect traditions, cultural practices and ideas, dilemmas of life, characters, and plots rooted in the countries of origin of the authors or their families. The first Sephardi/Mizraḥi authors in Israel wrote about the new country from their own special perspective. This very often included life in the transit camps (*ma'abarot*). When they dealt with relationships between Jews and Arabs, they did so not as outsiders but as insiders. The immi-

grant authors of the 1950s depicted Ashkenazi-Sephardi relations, the harsh treatment accorded immigrants from Muslim lands in the first years of the state, and the specific experiences of their own communities—the lifestyles, customs, personalities, folklore, and history of their specific backgrounds. The first Sephardi/Mizraḥi authors of the mass immigration, such as Shimon → Ballas, Sami → Michael, Eli → Amir, and Lev Hakak, expressed both love of Israel and—particularly in the earlier years—social protest, pain, frustration, estrangement, and tension due to the social gap in the new country. Authors born in Israel, such as Mordekhai Tabib and Aharon Almog, gave unique expression to their particular background within Israeli life.

As to style, Sephardi/Mizraḥi authors enriched Hebrew with original or translated phrases from the Jewish dialects of their communities, writing in what has been called *'Ivravit* (i.e., "HebrAbic," Hebrew and Arabic). Their use of language in this way is an organic element in their descriptions of their world and life, as if to say that the story they tell and the language in which they tell it are one and inseparable. They write in figurative terms and an emotional tone intrinsic to the events and ways of life they describe, deploying a unique imagery that draws on their background. Some Sephardi/Mizraḥi authors, in fact, went back to the past and wrote about things they had been afraid to treat in the country of origin. For example, Iraqi writers vividly described the 1941 → *Farhūd* in Iraq and wrote poems in memory of the Ten Martyrs of 1969.

In recent decades, Sephardi/Mizraḥi writings have appeared regularly in literary supplements and periodicals. The changes in Israel's literary scene over the last few decades, during which Sephardi/Mizraḥi literature has been incorporated into the established corpus of contemporary Israeli literature, are not yet reflected in anthologies of Hebrew literature in English translation. Moreover, because of issues connected to literary politics, media, and public relations, there is no clear consensus on who are the prominent Sephardi/Mizraḥi authors. As just one example, the achievements of the poet Shelomo Zamir are far more worthy of note than has yet been broadly acknowledged.

The Study of Sephardi/Mizraḥi Hebrew Literature

Fundamental work in the study of modern Sephardi/Mizraḥi Hebrew literature was done by Avraham Shtahl of the Hebrew University's School of Education in the 1960s, 1970s, and 1980s. He was an indefatigable proponent of the integration of Sephardi/Mizraḥi culture into Israeli culture. Lev Hakak's *Peraqim be-Sifrut Yehude ha-Mizraḥ* (1985) is a useful introduction to the poetry and prose of Mizrahi authors and to the main themes of their works. Somewhat later, Sami Shalom → Chetrit published a three-volume collection of Mizraḥi writings (1998–99). The reader will find a list of Sephardi/Mizraḥi authors and publications at → www.kedma.co.il/index.php?id=1186. In 1996, Ammiel Alcalay edited a collection of translations of Mizraḥi short stories, poetry, novel excerpts, and interviews with authors. The works of several Mizrahi authors have been translated into English, among them Amnon → Shamosh, Sami Michael, Eli Amir, Lev Hakak, and Ronny → Someck. Dror Mish'ani, editor of the *Haaretz Book Review Supplement*, viewed Hakak's *Yerudim ve-Na'alim* (1981), a study of the image of Mizraḥi Jews in Hebrew short fiction, as a bold challenge to the fundamental aesthetic and historiographic assumptions of Hebrew literature.

Bibliography

Alcalay, Ammiel (ed.). *Keys to the Garden: New Israeli Writing* (San Francisco: City Lights, 1996).

Chetrit, Sami Shalom. *Me'a Shanim Me'a Yoṣrim*, vols. 1–2: *Sipporet* (Tel Aviv: Bimat Qedem le-Sifrut, 1998); vol. 3: *Shira* (Tel Aviv: Bimat Qedem le-Sifrut, 1999).

Hakak, Lev. *Equivocal Dreams: Studies in Modern Hebrew Literature* (Hoboken, N.J.: Ktav, 1993), pp. 167–195.

———. *Niṣane ha-Yeṣira ha-'Ivrit ha-Ḥadasha be-Vavel* (Or Yehuda: Merkaz Moreshet Yahadut Bavel, 2003).

———. *Peraqim be-Sifrut Yehude ha-Mizraḥ bi-Mdinat Yisra'el* (Jerusalem: Kiryat Sefer, 1985).

———. *Yerudim ve-Na'alim: Demutam shel Yehude ha-Mizraḥ ba-Sippur ha-'Ivri ha-Qaṣar* (Jerusalem: Kiryat Sefer, 1981).
Mish'ani, Dror. *Bekhol ha-'Inyan ha-Mizraḥi Yesh Ezeh Absurd* (Am Oved, 2006), pp. 171–183.
Sadan, Dov. *'Al Sifrutenu: Massat Mavo* (Jerusalem: Reuven Mass, 1950), pp. 53–54.
Shtahl, Avraham. *Ka'avor 'Asor: Nispaḥ le-Mizzug Tarbuti be-Yisra'el* (1988), p. 72.
———. *Mizzug Tarbuti be-Yisra'el* (Am Oved, 1976).

Lev Hakak

Monastir (Tunisia)

Monastir (Ar. al-Munastīr) is a small coastal town on the Gulf of Hammamet about 20 kilometers (12.5 miles) south of → Sousse. Known in antiquity as Ruspina, Monastir, like many of the port towns on the Tunisian coast, was originally a → Punic – → Roman city upon whose ruins the medieval and modern cities were built.

The Romanian Jewish traveler Benjamin II (J. J. Benjamin), who visited → Tunisia in 1853 to 1854, mentioned Monastir as a having a Jewish community, but he did not visit the town. Under the French protectorate (1881–1956), Monastir remained a relatively small town with a very small Jewish population, no more than two hundred, comprising less than 2 percent of the total population. The Jewish community in Monastir was closely linked to the neighboring city of Sousse.

During the French protectorate (1881–1956), the Jewish community of Monastir was led by the Committee of Aid and Charity (→ Comité d'Aide et d'Assistance), organized by the French with branches throughout Tunisia to oversee Jewish life. In the 1930s, Joseph de Pacha Sitbon was the president of the committee, and its members included Jacob Bessis, Moïse Uzan, and Mardoche Sebag. The chief rabbi of Monastir was Jacob Katorza.

During World War II, George Pinhas (Binas) was the head of the community. The German occupying forces conscripted Jews for forced labor in the port and railroad station of Sousse, as well as along the roads between Monastir and Sousse and Moknin. Despite the hardships this entailed, the Jewish community of Monastir apparently did not suffer as much German harassment as was experienced in larger cities.

Jews began leaving Monastir after the establishment of the State of Israel. Between 1946 and 1956, the number of Jews declined from 124 to thirty-three. The few Jews during this era who did not emigrate abroad probably moved to Sousse. The last president of the community was Victor Sebag.

Monastir is well known as the birthplace of Habib Bourguiba (1903–2000), the first president of Tunisia, known for his favorable attitude toward Tunisian Jewry. After his death, he was buried in Monastir.

Bibliography

Abramsky-Bligh, Irit (ed.), *Pinqas ha-Qehillot: Libya, Tunisia* (Jerusalem: Yad Vashem, 1997).
Ganiage, Jean. "La population de Monastir vers 1860," *Les Cahiers de Tunisie* 24, nos. 95–96 (1976): 345–346.
Medina, Guido. *Monastir, terre de Tunisie* (Tunis: Les Presses d'Artypo, 1940).
Kohen, Binyamin Rafa'el. *Sefer Malkhe Tarshish* (Netivot: B. R. Kohen, 1986).
Saadon, Haim. "Zionism in Tunisia, 1918–1948" (Ph.D. diss., Hebrew University, 1993) [in Hebrew].
Sabille, Jacques. *Les Juifs de Tunisie sous Vichy et l'Occupation* (Paris: Editions du Centre, 1954).

Haim Saadoun

Morea

The Peloponnesus region of southern Greece was known as the Morea in medieval and early modern times. The area was under Byzantine rule until 1204, when Frankish knights of the Fourth Crusade, diverted to the Morea, captured Modon and its environs. Most of the area was Byzantine again from 1262 to around 1460. In the early fifteenth century the southern part of the Morea came under Venetian rule. The Ottomans launched several military campaigns to conquer the Morea in the fourteenth century but did not achieve a lasting victory until 1460, and the important strongholds and commercial centers of Modon and Koron only fell to them in 1500. Turkish rule was completely consolidated in the 1530s.

Historically more than a dozen → Romaniot Jewish communities existed in the Morea, in