



ALONIM

Newsletter of the Bristol & West
Progressive Jewish Congregation

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עלונים



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Tu b'shevat Issue


liberal judaism



We are very proud of Alonim's runner up prize (see page 9), which is, in large part, due to the wonderful contributions we regularly receive. This issue is a little low on such articles. Remember we are interested in whatever interests you. If it has a Jewish theme and you, as a member of the Synagogue, are involved, inspired, or moved by it, we want to hear about it. Have you read a Jewish book recently, seen a good film, been to visit a synagogue in a far away place? Whatever has grabbed your attention can be sure to also interest our readership. Why not pick up a pen and start that article now. Wishing everyone well for 2008.

Judy Lazarus

The Editor

ALONIM & E-LONIM copy date deadlines

Month	Copy date	Festivals covered, notices needed
February E-lonim	Monday 28th January	
Mar/Apr Alonim	Monday 18th February	Purim & Pesach

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This version of the newsletter has been prepared for use on the synagogue website.

For reasons of personal security, all contact details, dates and times have been removed. Also all photographs of people, articles of a personal nature, references to children etc.

ALONIM Contributions & Editorial Policy.

The editorial policy is to encourage contributions from all Synagogue members and  ALONIM readers, concerning any aspects of communal and Jewish life, including advertisements of forthcoming events, cultural and communal reviews, information concerning synagogue activities, letters and feedback, and articles of Jewish cultural and religious interest.

Typically, contributions that fit on one side of A4 being approximately 500 words are preferred, and PC format submission is particularly appreciated by e-mail.

The editor will NOT print anonymous or unattributed articles. Contributors are asked to be aware of the need to protect the copyright of others. Opinions expressed in  ALONIM do not necessarily reflect those of the synagogue Council or the Editor.

Contributions and communications can be sent directly to the Editor at alonim@bwpjc.org. The copy date deadline for submissions is notified above. Submissions after this date cannot be guaranteed to appear in the next issue. If you are intending to send in unsolicited material please let the editor know ahead of the deadline.



I am writing this column a week after our successful Chanukah party. Over a hundred people of all ages came to Bannerman Road for a great celebration – many activities for the children, a challenging quiz for the adults, music, candle lighting, singing and a great spread of food. A lot of work went into organising this and many thanks to David Dwek for coordinating such a wonderful team of talented and committed people. At this time of year, when there are so many parties, it is very special that we have our own festival to celebrate. I also think it is an important time of year to be particularly aware of other faiths and so was delighted to go this week to the Bristol Interfaith Group midwinter gathering where ten different faith groups made a short presentation to a large assembled circle of people. These included our Rabbi explaining the Chanukah story, the reading of some poems by the great Sufi poet Rumi, an explanation of the meaning of Advent candles, Buddhist chanting and Sikh music. At the end we all hung a paper dove on to branches with handwritten personal prayers, thoughts or poems on the theme of peace, thus creating our own peace tree.

The importance of listening to others, and working together was emphasised for me again the following day when Valerie Russell Emmott and I went to a meeting at Bristol Council house run by the Bristol Partnership on “Community Cohesion and the Role of Faith Communities”. Approximately seventy people were there, with representatives from many faith communities as well as local councillors and community leaders, to listen to presentations including one from Radio Salaam Shalom and another from the Sikh community. Later the meeting split into

smaller groups and it was a good forum for some honest discussion on how best to work together for the benefit of everyone in Bristol. A number of ideas have already sprung up around community involvement as there is much that we at BWPJC can do if people are interested. We hope to discuss some of these ideas in Council in the coming months and I will keep everyone informed.

Enclosed with Alonim is a copy of LJ’s Annual Report. This is a little delayed but nevertheless I do hope you will find time to read it in order to understand better the wide range of activities and services provided by LJ. Following the many interesting articles in Alonim earlier in the year, I believe it is important now for us to engage more with LJ as there are many benefits. Those of us in synagogue in mid-December were treated to a wonderful kiddush as the children from cheder sang some Israeli songs they had learned that morning from Noa Marom, LJ shlichah, who came to work with the teachers and children. We can look forward to more visits in 2008.

Council has had its last meeting this year and has been working to get the AGM report ready which you will find included in this mailing. Do note the date of 20 January (see page 5) and please come if you can to the AGM and to the illustrated talk on the Ben Uri Museum of Jewish art which I am certainly looking forward to.

Keren Durant
Chair of Council



Squeaks of the Scribe's Quill

Cycling along on my new bike, doing my small part in preventing congestion on the crowded roads of Bristol and avoiding responsibility for polluting the air we all breathe, I reflected on the health of our Congregation. This was after our Hanukkah party, when our synagogue was filled to bursting with 120 people. It was also after the last day of our Religion School term in 2007, when we also had a large and enthusiastic Congregation. It is not just the health of our Congregation which impresses me, it is also our youth. We have such wonderful young people and the average age of those taking part seems to be dropping. Visitors too are surprised and often make comment. There are so many new families with young children; we are moving into the future.

It is really the future we must design. Too many religious people focus on their present, on what they do now. Often their conception of what is right is based upon the past, upon how things were done, rather than upon how things ought to be. The significance of tradition in Judaism is important because it informs our values and provides us with vision and ideals.

The analogy often used to explain *torah* is that of archery. Torah is built from the Hebrew root *yod resh heh*. the meaning of which is to shoot an arrow or to throw a stone. If we want to hit what we aim at then we need direction and purpose. Teaching hits its target if it also involves learning, otherwise it is useless, a mere waste of time. A *moreh* is a teacher, or *morah* for a woman teacher. *yod resh heh* is also used biblically, meaning to throw rain, like *yoreh* in the second paragraph of the *shema*, and metaphorically, to rain

righteousness. Rain never falls from earth up to heaven. I often think it is God's way of washing our world clean after human beings have sullied creation with sin, but perhaps we can make it change direction; if we spread righteousness upon our Earth then God in heaven will surely notice. If we do deeds of loving kindness then God may indeed be pleased to join us here on Earth.

More usually *torah* is used in a narrower sense, as teaching our Jewish way of life to our children and adults who choose to become Jewish. Also we may recognise that there is a lot about Jewish history and Jewish philosophy, Jewish literature and Jewish mysticism, Jewish custom and Jewish music, which we don't know. We are in ignorance. The way we do things is less important than understanding why things are done in a certain way. The ways we are familiar with from custom have symbolic meanings which, being forgotten, are now concealed, hidden, occult, mysterious. The ritual does, though, have both origin and significant meaning. The cultural effect of the progressive, evolving nature of the Jewish way of life is that it enables us to move forward into the future with confidence because of the inherent flexibility of our approach. In every generation this has happened, that we train our youth and do our best to equip them with a positive attitude towards learning and leadership. This is our responsibility to the future, which we then place in their hands. We can only see into the future because we stand upon the shoulders of giants, those righteous people who have gone before us. Let us do the best we can for our young people so they will feel the same about us.

Rabbi Francis Ronald Berry



- Midwinter Circle

One frosty evening in December, I found myself participating for the first time in a “Midwinter Circle” – an annual informal gathering of people of the many faiths of Bristol to celebrate, sing, talk and eat together. This year it was held at a large open room of the Redland Friends’ Meeting House.

Before each faith community representative stood up to say their piece or sing their song, they were invited by the chair of the Bristol Interfaith Group, Rev. Cassandra Howes (multifaith chaplain at UWE) to light one of the tall white candles on the table at the front. As the evening wore on, it was lovely to see all the candles aglow side by side.

Our synagogue was represented by Rabbi Ron Berry, Kathy Berry, Keren Durant, Jane Henriques, Jonathan Bamber, and me. Ron gave a brief overview of the holiday of Chanukah and the symbolism of the beautiful chanukiyah he’d brought along, and talked about the importance of religious freedom. As Chanukah’s 8th night had fallen on the previous evening, we did not get to light our special “candelikas” and teach everyone songs of the festival – maybe next year!

Other contributing communities and their interventions included:

- Muslim – a story about the Prophet Ibrahim (Abraham) and how Hajar (Hagar) and her son Ishmael found water in the desert, the prayer sung by Muslims before embarking on the Hajj (pilgrimage to Mecca), and a poem by the Sufi mystic, Rumi.
- Christian – an explanation of the significance of the pre-Christmas period of Advent, the symbolism of the five candles, of a traditional Advent wreath, and a reading of the “Magnificat,” a prayer of the Virgin Mary revealing her to be less meek and mild than often thought.
- Baha’i – A reading from the teachings of the Bahá’u’lláh, and a poem from British poet John Masefield entitled “Laugh and Be Merry” focused on the links between people, between humans and nature, and the shortness of our time.
- Buddhist, Lam Rim – a reading of the Capala (“Nodding”) Sutra, about how to stay awake and alert when your consciousness wanders.
- Hindu – an explanation and chanting of the Gayatri Mantra, sung by every Hindu each morning, and a description of the Five Elements according to Hinduism.
- Pagan – a brief overview of the ancient customs surrounding midwinter, the Roman Saturnalia (which influenced the traditions of Boxing Day), the origins of Yule, and the practices today around the Winter Solstice and the symbolism of the Christmas tree.
- Unitarian – a dramatic reading by candlelight, invoking the imagined fire around which we might have been sitting in our circle in centuries past.
- Buddhist, Sokka Gakai – a reading from the Lotus Sutra, an explanation of the meaning of a central chant of their faith, which participants were then invited to optionally join in with.
- Sikh – a chanted holy text accompanied by harmonium and tabla, followed by a translation and explanation by the Sikh priest.



FORUM-Chag Sameach from Israel

Midwinter Circle continued.

The calendar of Bristol interfaith events for 2008 has not yet been set, but exact dates and programme details will be forthcoming in January. I would encourage you to come along if you have not yet had the experience

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Shalom chevra – and chag sameach to everyone in Bristol !

So Chanukah is here – my first one in Israel – and the lights are glowing in the streets of Jerusalem. The chagim here are definitely one of the best things about the country. I can't say I am missing the lack of Christmas musak etc in the shops here. Almost forgot it was nearly xmas time until last weekend when I saw a plastic tree in an Arab hotel in the Old City. Never was my favourite time of year... I'll have to download the Queen's Speech from the BBC website instead... ;-)

Thought that the Israeli winter was never going to come, but walking for 40 minutes in the rain to the Old City on erev shabbat came a something of a reminder. My Hebrew ulpan finishes in exactly one week and so the 90+ other olim and myself will be left to fend for ourselves in the 'real' world. Finding a place to live is a lot easier in Bristol than in Israel, even in Jerusalem which isn't as crowded as places like Tel Aviv. I've started writing for the Jerusalem Post recently – my first job in Israel – mainly on social and environmental issues in Jerusalem - see links below. Also been making some links with Israeli environmental groups in the hope of continuing working in a similar vein as in Bristol . It's early days, so we'll see – *Nee'ray*.

of meeting people from other faiths in this way. My personal experience has been a heightened awareness and appreciation of our Jewish traditions and a sense of *nakhes* (Yiddish for pride and contentment) at seeing people in dialogue and exploration across cultures and faiths.

Valerie Russell Emmott

Learning curve

After four hours of Hebrew classes, food is the main thing on the minds of the 96 residents of *Ulpan Etzion* as they line up in the communal dining room. "I hope they'll give me another piece of *schnitzel* today," says Sam Hyman, originally from Philadelphia. Ignoring the noise inside and the aroma of chicken, religiously observant men from France, Britain and the Americas gather outside to pray under the shade of the pine trees.

Common ground

'We're in a very special place here in the Judean Hills; it's unique but not everyone who lives here knows about their environment,' says Pazit Schwied, a former Jerusalemite who moved to Tzur Hadassah eight years ago. The stunning location atop the Sansan Ridge, a 20-minute drive southwest of Jerusalem, has attracted many residents owing to the views of its breathtaking landscape. Originally a small agricultural village home to a handful of families, Tzur Hadassah has expanded to 4,200 inhabitants in the past 15 years. However, pressure to develop new neighbourhoods on lush green hillsides is threatening to undermine the very environment that provides the quality of life that draws in residents. All the best,

Michael Green



Alonim wins a Prize

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The Jewish Community Media Awards is organised jointly by the British Board of Deputies and Valentine Publishing. It is an annual event attracting an ever increasing number of participants from all over the country.

This year's categories were Best Website, Best Article, Best Magazine (which included such renowned publications as Jewish Renaissance and Manna), Best Community Newsletter and finally Best Synagogue Newsletter.



Jill Pomerance and I attended the day in London. There were a selection of seminars and workshops as well as a key note speech by the new editor of the JC and a talk by the religious correspondent of the Guardian, an amazingly dynamic young woman who is doing a great deal to improve Muslim/Jewish relations among the young.

We were thrilled when BWPJC was announced as the runner up in the final category. There was some pretty impressive competition. All entries had been put out for general viewing over lunch and we had clear ideas about who the winners should have been. In the event, the newsletter that impressed me most wasn't even placed. The first prize went to a newsletter printed to resemble a newspaper-mainly for that reason.

Alonim is indeed impressive. We should feel justly proud. It's quality format has been established through a chain of editors from whom I inherited a distinguished journal. The high standard of interesting articles is maintained by your own contributions. Keep them coming and perhaps next year we will walk away with the trophy.

Judy Lazarus

Hilary Kay made a lot happen in our world, a dynamic person who never did anything half-heartedly. She was wholehearted in every respect, sincere, genuine, realistic, down to earth and practical.

Hilary was born in 1916 and raised in Coventry. When she was 18 she trained as a chiropodist in Manchester, where she came into contact with the Jewish people who lived in the area. A brilliant student, top of her year, she was employed by Scholl's footwear company and sent to work in Newcastle upon Tyne, then worked all over Britain, before setting up her own Private Practice in Oxford. In 1940 Hilary married her first husband, Basil Brickwood, a soldier in the 8th Army. They had 2 children, Judith, during World War II and Richard, born just after the war. Hilary combined a busy professional life with motherhood. She also found time for a hobby, membership of the Charwell Players, an Amateur Dramatics Society, where she enjoyed sewing the costumes. Hilary loved craftwork. She had skilled hands and nimble fingers. Her beautiful wall hangings and rugs are a legacy of her creativity and artistic talent. Also, Hilary's Chiropody practice soon grew until she needed 2 assistants and a secretary and even had to move into larger premises, which she got on condition she took in 4 or 5 undergraduate trainees, ex-Service personnel.

This was how she met and fell in love with her second husband, Archie Kay. They moved to Dublin together, where eventually they were married at a Registry Office. When the NHS was formed Hilary and Archie moved back to Oxford, where she was involved with the establishment of the Radcliffe Hospital Chiropody Department and the Wingfield Morris Orthopaedic Hospital. Later Hilary was

appointed to lead the Domiciliary Chiropody Service here in Bristol, so the Kays bought a house in Henleaze. They soon became involved with the fledgling progressive synagogue. Archie was a secular Jew and an ardent Zionist so their home was often full of Israelis. Hilary travelled to Cardiff for lessons on Judaism with Rabbi Gerhard Graf, becoming Jewish in 1970. She worked at the Charlotte Keel Clinic in Easton and scouted around to find our building. She and Archie were involved in the development of the original decrepit property.

After retirement Hilary and Archie made *aliyah* and moved to Israel, where they lived in Be'ersheva. Hilary has told me about her time there, where she remembered plenty of good times. They had many Israeli friends. She travelled to Gaza shopping in happier and friendlier times.

On her return to England Hilary lived alone in a small house in Trowbridge, resuming her involvement with our Congregation, which increased when she eventually moved to live in her flat in Shirehampton. Hilary was also involved with WIZO and Chaired the Western Jewish Social Club for a time, having long-standing friends in both synagogues. Hilary was a very good soul. She looked after people, being naturally kind and caring. At the same time she was honest and forthright. She entertained and was hospitable. She was a practical dreamer though quite a pragmatist. She had an ability to get things done. She was concerned with the business arrangements. Purchasing our building and getting it converted for use as a synagogue were challenges, but for a special person like her they were as nought, for she had an indomitable spirit. She was not a philosopher, nor a meditator, she was persistent and



In Memory of Hilary Kay

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dedicated to her cause; she wouldn't admit defeat. She was a living embodiment of the chiropractors motto: 'Don't talk about defeat to me!'

Hilary developed a resilience in her own personality and an ability to assess character in others. She had skills of managing and dealing with people. She was acute and though life could be tough at times; she was tougher!

Just because we think people who have died have gone, doesn't mean they have. They may be closer than we think. Hilary's personality is certainly here with us still, in our synagogue. We all have what she gave us. When we are in our synagogue, where she found so much satisfaction, we are in just that place because

she once had a vision. She found our building a vacant shell and had the idea it would make a perfect synagogue. It was not anyone's idea of a synagogue, actually. It became one through hard work, dedication and commitment. She was part of that, but Hilary was more than merely that; she was also a wife, a mother, a grandmother, a great grandmother, a successful, skilled professional businesswoman, a friend to many of us and a woman of high quality character; intelligent, good humoured, generous, cultured, and convivial, whose memory we esteem, with respect and affection.

Rabbi Francis Ronald Berry



Tony Smyth was a warrior and a hero of the Second World War. He was a pilot with the RAF who survived to tell the tale, unlike so many others who fell in action. His picture, on the frontispiece of his first book, 'Abrupt Sierras', shows him as a young man in uniform with the conspicuous wings of a pilot stitched on to the front of his uniform jacket and with his face enlivened by laughter. At the end of this book, there is another picture of him as Wing Commander AJM Smyth OBE DFC, at the time of his wedding to Elizabeth, in 1949, looking like a young handsome blond Greek god. Tony was the father of three daughters; Victoria, Juliet and Alexandra.

Tony was born in Birmingham and educated at Charterhouse. He read Chemistry at Imperial College London from 1933 - 1936 and studied German at the University of Munich in 1934. In 1935 he cycled from Gibraltar to Munich and started mountaineering. In 1936 he studied French in Blois before cycling from London to Athens. Tony actually had a good head for heights and as a boy regularly climbed trees to recover swarms of bees for apiarists. In his youth Tony cycled all over the South of England, France, Spain, Greece, Austria, Germany, Belgium and the Netherlands. Similarly Tony climbed, starting in the Malvern Hills, going on to Wales, then the Alps, then the Himalayas and then the Karakorum mountains of Northern Borneo. He went on expeditions with the RAF Mountaineering Association, of which he was the first Chairman.

Tony joined the RAF Volunteer Reserve in 1937. He flew a huge variety of aircraft, virtually every plane that has seen service

with the RAF, ranging from Tiger Moths to Vulcan bomber. He flew many combat operations and was steadily promoted, ending up as Group Captain A.J.M. [Tony] Smyth O.B.E.; D.F.C. and Star; 1939 - 1945 Star, Europe Aircrew Star; Atlantic Star; Africa Star; Burma Star; The Defence Medal; The George VIth Medal; The Coronation Medal; The Cadet Medal. Tony survived despite being shot up and escaped after crash landing several times. He served in Europe, North Africa and the Far East.

It was possibly during the time he was posted to Jerusalem that he became interested in Judaism. Fascinated by religion and interested in history and archaeology, he travelled all over the ancient sites of the Holy Land studying all aspects of its people and life with great interest. Later, when the war was over, he was to return to Israel, stay on a kibbutz, study Hebrew and admire the Israelis tremendously.

Later still he somehow found his way to our Congregation and joined in with the early members when they worked to convert the building into our synagogue. By that time he had returned to live in Bruton, Somerset, where he taught Chemistry at Kings School following his retirement from the RAF. He was introduced to me after I was ordained in 1989 and appointed as the Rabbi of our Congregation. He was one of the first to study with me, becoming Jewish in 1991. He regularly drove up to Bristol to come to our Services but I never really knew about his illustrious war record until he gave me copies of his two books of Memoirs, towards the end of his life. What excitement! As he put it; a mixture of thrills, spills and terror! I have *In*



- In Memory of Tony Smyth

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memory of Tony Smyth continued

been struck by the quiet modesty of this courageous man, whose life was filled with endeavour and valour. Now his soul soars

higher than the clouds and he need never land on earth again.

Rabbi Francis Ronald Berry

The New Oxford Annotated Apocrypha: Augmented Third Edition, edited by M.D. Coogan (Oxford University Press, 2007). 383 pages, ISBN 0195288865, £9.99

This is a wonderfully accessible edition of the 'Apocrypha' or 'Deutero-canonical' books. It contains English translations of the following: (1) Tobit, (2) Judith, (3) Additions to Esther, (4) Wisdom of Solomon, (5) Ecclesiasticus (Greek translation of Ben Sira, known to the rabbis), (6) Baruch, (7) Letter of Jeremiah, (8) Additions to Daniel, (9) 1-2 Maccabees, (10) 1 Esdras ('Esdras' being a form of 'Ezra'), (11) Prayer of Manasseh, (12) Psalm 151, and (13) 3-4 Maccabees.

These assorted writings are in Catholic and/or Orthodox Christian Old Testaments but were never included in the Jewish Bible when the rabbis fixed its limits some time after the destruction of the Temple in 70 CE. From the Reformation, Protestants rejected them too, though sometimes including them in a separate 'Apocrypha'.

However, all these works are Jewish writings of the mid- to late Second Temple period (circa 250 BCE – 70 CE) and they make fascinating reading. Those that purport to stem from one of the heroes or heroines of ancient Israel (e.g. Judith, Wisdom of Solomon, Psalm 151) probably functioned as scripture. Others more likely circulated as recent pious literature (Ecclesiasticus, 1-2 Maccabees).

The translations are taken from the New Revised Standard Version, increasingly the standard English version of the Hebrew Scriptures, Apocrypha, and New Testament in academia. For the Apocrypha, more

particularly, the translation is usually from Greek or Latin manuscripts, for the churches preserved the texts in these languages. One or two, in fact, were probably composed in Greek (e.g. Wisdom of Solomon). But we now know that most existed in Second Temple times in Hebrew or Aramaic, for a few have survived in these languages among the Dead Sea Scrolls from Qumran (Ben Sira, Tobit, Psalm 151).

This Oxford collection prefaces each book with a short introduction, while the translation itself has a kind of mini-commentary at the foot of the page. The editor has also included short essays entitled 'Geography of the Bible', 'The Persian and Hellenistic Periods', and 'Introduction to the Apocrypha/Deuterocanonical Books'. As the latter notes, some of the ancient writings, though omitted from the Jewish Bible, had ongoing influence within Judaism. The rabbis mention the martyrdoms of 2 Maccabees and 4 Maccabees in the Babylonian Talmud tractate Gittin 57b, for example, while the Susanna story of the Additions to Daniel appears in tractate Sanhedrin 93a. And the novellas Tobit and Judith were popular in the middle ages. More recently, progressive siddurim sometimes quote passages from the Apocrypha. Our own *Siddur Lev Chadash* cites parts of 1-2 Maccabees for the Hannukah service (pages 393-401), for instance, and a passage from Ben Sira/Ecclesiasticus is found in the themed meditation on 'Reconciliation' (page 204).

In my view, such contemporary Jewish appropriation of these wonderful ancient texts should be encouraged. Maybe one day the Jewish Publication Society will produce a translation of its own! In the meantime, I would certainly recommend a copy of this one for the shul library.

Jonathan G Campbell

-Night-time is for Love

Night-Time is for Love: Ballads and Songs of the Sephardi Jews

Fascinating talk by Dr Hilary Pomeroy, followed by superb Los Desterrados concert

On November 11th, DAVAR members and the general public were in for a treat of a double bill. Dr Hilary Pomeroy, Lecturer in Sephardic Culture at UCL, provided a fascinating taste of the variety and intensity present in Medieval ballads and love songs ('romanzas') and in the epic lyric songs ('cantigas') of Sephardic Jews of pre- and post-Expulsion Spain. This rich, enlightening, lecture was followed by a performance both fiery and tender by the London-based Sephardic music sextet Los Desterrados ('The Exiles').

Dr Pomeroy provided a sensitive and approachable review of the large repertoire of the Sephardic diaspora's sung traditions. She related stories of her field research across North Africa and Turkey, where she recorded the now-deaf singer Berta Aguado recalling the songs taught by her grandmother. After introducing some of the key themes of the romances, she played excerpts from both these ballads and the cantigas, many relating historical events of monarchs or nations, such as the re-conquest of Muslim territories by Christian forces. She contrasted the very syllabic Moroccan style with the Eastern European ornamental style, adapted from Arabic and Turkish styles.

Electrifying, rhythmic music enthralled the audience when Los Desterrados took to the stage. The ensemble deftly performed on violin, guitar, oud, flute, and percussion with superb vocals from Hayley Blitz and Andrew Salida.

Their songs covered themes of romance, innuendo, love spurned or impossible, and of marriages, dreams and their interpretation. All lyrics were sung in Judeo-Spanish (Ladino), with a few words of Hebrew interspersed in the rousing "Abraham Avinu," a 13th century text which celebrates the birth of the patriarch, and is especially popular among the Jews of North Africa. "Adio Kerida" was a heartbreaking farewell to Spain, sung by the Jews in ships sailing away from their home country.

According to a review in London Metro, '*Los Desterrados take the medieval music of the Sephardic Jews, with its strong Latin influences, and drag it effortlessly into the 21st century with lashings of Spanish folk and Balkan soul to deliver a series of rousing, melancholic songs that pulse with rhythm and feeling.*' We hope that they will be back at St George's again next year!

For more information, see <http://www.ucl.ac.uk/hebrew-jewish/aboutus/pomeroy.php> and www.losdesterrados.com. You can join the mailing list of the latter by emailing info@losdesterrados.com.

Valerie Russell Emmott