



National Beth Din of the Republic of Ashkenatza
האשקנצה דיין בית

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Filed: Cheshvan 5770

The New Territories: Mahoz HaSephardim
נייר לאנדר- מחוז הספרדיים

Their integration, introduction, and ascension into the welcoming arms of their Ashkenazi, Tellian, Elw, and Bakkhi brothers and sisters in the Benacian mainland territories of the Yiddish Republic of Ashkenatza, as laid out by the Nohsi, Knesset, and National Beth Din.

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Introduction

(אַרײַנפֿיר)

Toward the end of 5769, it was becoming increasingly apparent amongst Knesset members and officials in other organs of Ashkenatzi government that despite the overwhelmingly Ashkenazi Jewish culture enjoyed by the Republic, the consensus of the general micronational public would be that Ashkenatza, as a 'Jewish' State, evoked more of a parallel with macronational Israel rather than the ahistorical Eastern European Jewish state its founders had originally envisaged. Therefore, it was becoming clearer and clearer that as Ashkenatza had become the 'Jewish State' on Micras, no amount of declarations of its 'Yiddishness' would sway an overwhelming perception that the State was Israeli-themed.

Indeed, to claim this is the case with Ashkenatza is erroneous by any standards, yet from a very early age, Ashkenatza had been stretching her culture beyond the boundaries of stereotypical Shtetl life into more political regions of Judaism's role in a secular state, the Hebrew Calendar being used, and even a heightened use of the Hebrew language in government.

Acts such as the Yiddishkey Declaration, one of the Foreign Ministry's first ever moves, were in essence defining Ashkenatza as something more than just a Yiddish state- it would retain its Ashkenazi flavour, yet remain a theoretical haven for all Jewish ethnic divisions in micronationalism, and had by virtue of this adopted role to provide some kind of autonomy to the Jewish communities of Eura.

Since its conception, Eura had been almost exclusively inhabited by the Kingdom of Babkha, a staunch Ashkenatzi ally under the Rozenkhan Declaration whose enthusiasm for simulationist micronationalism had begun to wane somewhat even before Ashkenatza was thought of. This told, talks were prepared between the Nohsi and Shahanshah of Babkha to agree to a possible transfer in gradual stages of Euran land to Ashkenatza, in virtue of the alliance and so that a Babkhan spirit in a Babkhan ally would live on after the Kingdom retreated to being little more than a glorified orientalist Alcoholics Anonymous (read: gentlemen's club). Indeed, Babkha's Persian theme and the general climate of Eura gave fertile ground for an expansion of Jewish lands on the continent under joint Babkhan-Ashkenatzi auspices, and after a promise that Ashkenatza would retain- to a degree- the Persian status and historic connotations Eura had with the Kingdom of Babkha, it was agreed that Ashkenatzi Mandated Territory was to be transferred to an autonomous Sephardi and/or Mizrahi Jewish government as soon as the agreed land transferrals were ratified by the MCS.

A series of intermicronational events such as the War of the Amokolian Secession of 5769-5770 against Ocia, and numerous Constitutional issues in the Republic have thus far halted any coherent attempt at developing the newly expanded Sephardic Jewish settlement on Eura- a long-standing ambition at last realised in Cheshvan 5770, with the publication of this very document.

May our Sephardic Jewish friends in Eura prosper!

Mazel Tov!



Moshe Goltz, 5th Nohsi of the Republic of Ashkenatza



Mahoz HaSefardim, Northern Eura, Micras



Provincial Capital: Nueva Sinagoga

Largest Cities: Nueva Sinagoga, Casa Hebraica, Ladadika, Toledano, Alcazar Los Sefardos

Official Languages: Ladino, Yiddish

Religion: Judaism, Zurvanism, Zoroastrianism, Islam

Population: 3,450,000

Primary Industries: Fishing, Mining, Agriculture, Shipbuilding



Location of the Mahoz HaSephardim on the Micronational Cartography Society's map release at the time of writing; Version 14.0.2, as of October 2009/ Cheshvan 5770

Flag of the Mahoz HaSephardim



Flag of the Mahoz HaSephardim, proportion 2:3

The golden yellow represents the wealth of spirit and culture of Sephardic Jewry
 Blue represents peace at home and abroad and the seafaring history of the Mahoz
 The Star of David represents the quintessentially Jewish character and population of the Mahoz,
 the letter Aleph within symbolising the Mahoz's status as an inalienable part of the Republic of
 Ashkenatza.

Sephardic Jewry in Ashkenatza

Until recently, the majority of Sephardi Jews in the Republic of Ashkenatza inhabited the southern coastal areas of Mediterranean climes in the provinces of Merenia, Hither Tellia, and Bandar-e-Rozenkhan. Indeed, although Ashkenatza as a fundamentally Jewish nation embraces primarily the Ashkenaz Jewish ethnic division (as per its demographic majority), Sephardim had far less autonomy than the Tellians, Babkhi, or Elwynnese given their dispersed settlements along the coast and lack of political influence in the Battei Din of Kolmenitzkiy.

It should be made clear at this point that in contrast to the religious definitions of Ashkenazi and Sephardi Jews (i.e. Ashkenazi Jews being Jews of the Ashkenazi- German- rite, despite many Ashkenazim macronationally being Hungarian, Ukrainian, Polish etc in origin), Ashkenatza's basis for ethnic distinction between Ashkenazim and Sephardim is a primarily linguistic and cultural one; Ladino being the mother tongue of the overwhelming majority of Ashkenatza's Sephardic Jews, just as Yiddish serves as the Ashkenazi Jews of Ashkenatza's language. Similarly, by this definition the culturally distinct ethnic Jewish divisions of Temanim (Yemenite Jews), Bukhorim (Uzbek Jews), and Mizrahim (Persian, Iraqi, and non-Hispanic Maghrebi and Levantine Jews) are not lumped together with 'Sephardic', although many of these communities do in a religious sense follow the Sephardic Rite of Jewish prayer.



Figure 1:

The Benlevi Family of Balat, Hither Tellia, pose for a family portrait.

The Benlevis have now moved to Toledano, Mahoz HaSephardim

Ashkenatza's secularism thereby plays a great part in the cultural differentiation between her Jewish communities, and it was thus felt that Hispanic, Ladino-speaking Sephardi Jews would naturally merit their own autonomy, just as Judaeo-Persian speaking Mizrahi Jews will probably gain their own *Mahoz* in the not too distant future.

Kolmenitzkiy, as the capital of the Republic, thereby prides itself on ethnic diversity among all Ashkenatzi peoples, especially those of Jewish extraction, who form well over 80% of the Republic's population. As such, steps have been taken to increase the use of Ladino in Kolmenitzkiy and to refurbish Sephardi Synagogues, Schools, and Community Centres so as to foster a genuine sense of pride in Sephardi autonomy, despite still being part of what is essentially a majority Ashkenazi Jewish Republic.

The *Mahoz* and autonomous government

The very sense of the word 'Mahoz' in Hebrew (Hebrew being used as the language for the name of the new Sephardi region, owing to its unifying and cross-cultural significance to all Jewish ethnic divisions) is not so much a 'district', nor 'region', but a community. Tying in neatly with the new measures put in place by P.E ben Mavet's 'Minimalist' Constitution of 5769 which served to implement an Ottoman '*millet*' system of ethnarchy and autonomy for each of Ashkenatza's minority groups, it is therefore fitting that the Sephardic Mahoz of Ashkenatza is less of an autonomous region and more of a protectorate. In lieu of the system implemented by Ben Mavet, the Mahoz is run by an ethnic Sephardi Jew proficient in Ladino to communicate with his or her citizens, and whilst functioning with significantly less autonomy than a region such as the Trans-Elwynn, still has the right to a provincial currency on a par with the Ashkenatzi Shekel, a limited self-defence force, and a semi-autonomous unicameral legislature (the *Casa Ejecutiva*).



Figure II:

Members of the Casa Ejecutiva and Sephardic Chief Rabbi of Ashkenatza, 5770.

In the centre, with fez, cane, and cravat is Solomon Hayyim-Yacoubi, Sephardi Shipping Magnate and one of the best known names in Ashkenatza's business world, who funded the construction of the beautiful new Casa Ejecutiva building in Nueva Sinagoga.

The nominal head of the Mahoz is known as the *Jajam-Bashi*- named after the Haham-Bashi of the Turkish Sephardic Community under Ottoman Rule. The name carries religious connotations to observant Jews, much like the positions of Dayan and Nohsi on the State level of government in Ashkenatza, and as such can be seen as a traditional Sephardic leadership role which creates greater cohesion and a sense of ethnic identity for inhabitants of the Mahoz. Much like the Nohsi, the *Jajam-Bashi* may also issue executive orders regarding internal decrees and affairs which may be annulled by the Nohsi's executive veto or by vote of the Knesset, but may not issue legislation or conduct external or economic affairs to such an extent that the power of the national institutions handling these functions would be compromised. As in any other autonomous region, Ashkenatzi legislation is law and shall be abided, though the *Jajam-Bashi* may submit a request for annulment or modification of said legislation inasmuch as it affects the Mahoz.

The Ladino Language

Ladino is to be the official and working language of the Mahoz, being the mother tongue of the Sephardic Jewish majority of that region. Designated official languages are to remain Babkhi and Yiddish, respecting the fundamental Babkhi history and culture of the Jewish region and the sizable Zoroastrian, Zurvanist and Muslim Babkhi minorities who reside within the Mahoz's borders. Ladino is to be a compulsory language at primary school level and all documents published by the autonomous government are to be bilingually Yiddish and Ladino. As with Yiddish in Ashkenatza, Ladino written in both its Latin and Hebrew forms are acceptable for these purposes.



Figure III:

Ladino Language bookstore in Kolmenitzkiy- numerous Ashkenazi Jews are eager to expand their knowledge about the rich ancestral language of their Sephardi cousins

Military of the Mahoz

It was felt initially that Sephardi communities and Goyish Babkhi communities resident in the region in the period before its transition to Mahoz status were of such a cultural difference to the Yiddish speaking Ashkenazi Jews of Benacia that this cultural distinction naturally had to apply to the autonomous region's armed forces; civilian populaces generally relating better to an armed force with whom they have cultural and linguistic similarities.

The conception of a Ladino-speaking militia primarily to foster a sense of nationalist pride in the Sephardic community's recently gained autonomy was therefore deemed appropriate given the circumstances of the Mahoz's conception- important too, given that Babkhi communities of Eura had lived side by side with Mizrahi and Sephardi Jewish communities for generations, and were more likely to react negatively to an Ashkenazi military presence amongst the Sephardi and Mizrahi Yishuv on Eura.

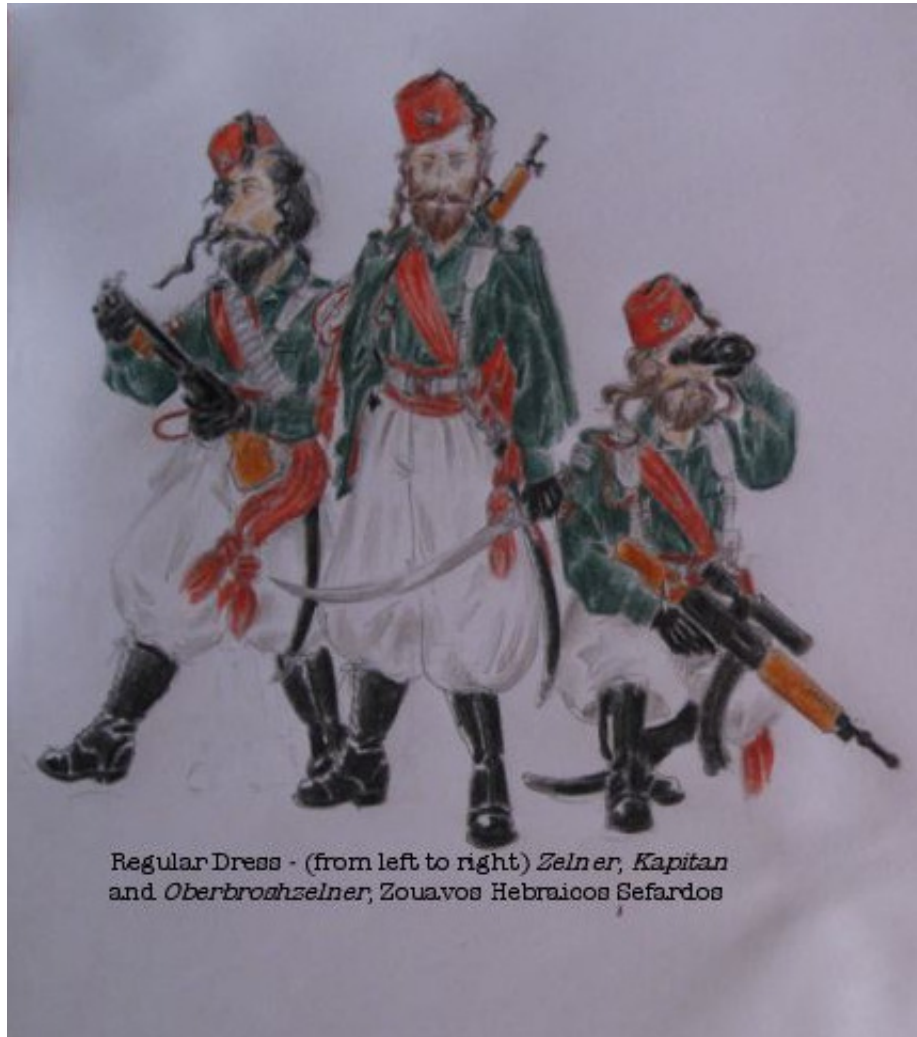


Figure IV:

Figure I: Draft Uniform Drawings of the Tercios Ladino de Zouave (shown here under the earlier working title of 'Zouavos Hebraicos Sefardos') by commissioned artist T. Venner, 6th Cheshvan 5770

Additionally, with the Babkhi State on Eura fast dwindling and becoming no longer a serious micronational contender, Sephardi communities by late 5770 were flocking in their droves to the Mahoz, eager to seek the autonomy which had previously been extended only to Goyish Ashkenatzi citizens. It was therefore feared that conflict between the longer established Sephardi and Mizrahi Jewish communities and the new arrivals from Benacia could escalate into a full blown civil war, so the development of a Ladino regiment had been at the forefront of Yabotinsky's concerns well before the War of the Amokolian Secession of 5769-5770.

The approved militia regiment became known as *Tercios Ladino de Zouave*, a Zouave regiment based in the Mahoz whose ethnic Sephardi status became a major propagandist point for Ashkenatzi forces in the Insurgency of Tishrei 5880 in the Mahoz.

Typical force overlay of the *Tercios Ladino de Zouave*, as provided by Feldmarshall P.E Ben Mavet of a 20,000 point force on 04102009, as per the Anunia Convention of Micronational RecWarring:

A typical Zouave Tercio (1000pts)

1. Battalion HQ Company (304pts)
 - a. HQ Staff (OC, XO, Ops Officer, Adjutant)
 - b. HQ Air Defence Detachment (4 ALVIS Stormer HVM)
 - c. Force Reconnaissance Detachment (10 Armoured Cars)
2. Auxiliary Support Company (15pts)
 - a. ASC HQ (1iC, 2iC)
 - b. Mule Train (2 Overseers, 10 Kumaranchi Muleteers, 200 mules)
 - c. Dromedary Troop (2 Overseers, 9 Báatharzi Bedouin, 200 Bactrian camels)
 - d. Motor Section (300 locally engaged drivers, 100 trucks, 200 SUVs)
 - e. Quartermaster's Detachment (200 Kumaranchi Porters, Alkhivan Labourers &c.)
3. A Company (222pts)
 - a. A Company HQ (1iC, 2iC)
 - b. A1 Platoon (50 Zouaves)
 - c. A2 Platoon (50 Zouaves)
 - d. A3 Platoon (50 Zouaves)
 - e. A4 Platoon (50 Zouaves)
 - f. A Battery (4 Pack Howitzers, 32 mules)
4. B Company (222pts)
 - a. B Company HQ (1iC, 2iC)
 - b. B1 Platoon (50 Zouaves)
 - c. B2 Platoon (50 Zouaves)
 - d. B3 Platoon (50 Zouaves)
 - e. B4 Platoon (50 Zouaves)
 - f. B Battery (4 Pack Howitzers, 32 mules)
5. C Company (222pts)
 - a. C Company HQ (1iC, 2iC)
 - b. C1 Platoon (50 Zouaves)
 - c. C2 Platoon (50 Zouaves)
 - d. C3 Platoon (50 Zouaves)
 - e. C4 Platoon (50 Zouaves)
 - f. C Battery (4 Pack Howitzers, 32 mules)
6. Penal Company "BEHR" (Battlefield Explosive-Hazards Removal) (15 Overseers, 300 Condemned Natives on "Suspended Sentences") (15pts)

600 Infantry in 3 Companies (A to C) (600pts)

14 Officers (12pts)
19 Overseers (19pts)
9 Bedouin (9pts)
4 ALVIS Stormer HVM (attached to HQ Company) (100pts)
12 3.7in Pack Howitzers (60pts), requires eight mules to transport
10 Armoured Cars (200 pts)

8,140 x OAH Stick Grenade
640 x OAH 9mm Pistol
640 x Bayonets
640 x OAH Assault Rifle with UGL
240 x LSW
260 x GPMG
260 x MILAN
62 x 81mm Mortar

Distributed

Brigada Bahamonde
Nueva Sinagoga (10)

Brigada La Pasionaria
Alcazar los Sefardos (2)
Toledano (2)

Brigada Moscardó
Ladadika (2)
Casa Ebraica (2)
Once Islands (2)

Also 100 Special Forces Infantry in 25 4-man teams or 25 anti-air defence systems. (500pts)

As Ben Mavet stated to the Knesset the same month,

This quixotic force, whilst sufficiently equipped to hold its ground against all but the largest armoured assault, would need to be augmented by another 25,000pts, invested in either an 'Extreme' style expeditionary force or in tactical aviation, to be truly effective.

Touristic Overview

Eura, a continent at the strategic heart of Micras, has for years been dominated by the Kingdom of Babkha, a nation whose cultural influence is, for better or for worse, an integral part of that of the Mahoz. Whilst the ever increasing Jewish population has left its mark on the region, with new Synagogues and Jewish Community centres under construction, the Babkhi presence in architecture, cuisine, music, and general atmosphere is evident at first glance.

Due partially to Sephardic Jewish culture's remarkably easy fusion with Babkhi customs, this has created in essence a more accessible Babkha for Ashkenazi Jews, many of whom are beginning to realise the touristic prospects for the region.

The river delta which divides the Mahoz in half is not only of immense strategic importance, but offers splendid vistas into the dark heart of Eura, where opium dens and moustachioed brigands abound for those with a sense of naïve romanticist adventure.



Figure V:

The Emmanuel Synagogue in Ladadika, a beautiful Moorish Revival structure built during Babkhi rule by the Sephardic Jewish Yishuv.

The ruins of millennia, (quite literally if describing the old Sephardi men frequenting coffee houses and ogling young female Ashkenazi soldiers through their sunglasses) abound in the Mahoz, with the cultural institutes of the Republic even now sizing up numerous historical monuments for renovation and protection after years of Babkhi pillaging of their most beautiful architectural features for despots' palaces in Kamalshahr.

The economic incentives for such a tourist boom have yet to materialise, as numerous political and social issues have yet to be answered. The Mahoz is a young polity, yet has ample economic incentive to turn into a centre for intermicronational tourism due to its location and stunning national geography.

Economic Overview

Omitting the ample opportunities for the development of tourism in the Mahoz previously discussed, the region also has the potential to form a strategically located shipping industry due to its important location on the fringes of Micras's two largest oceans and with easy access to the Keltian, Euran, Apollonian, and Benacian continents. As its location showed during the War of the Amokolian Succession, air transit is a prime asset to cities on the northern coast and transit rights for commercial vessels and airliners would theoretically bring in a large revenue. Similarly, the location of the region straddling both banks of the river delta into deepest Eura provides military and economic control over all river traffic passing to central Eura, much like the macronational Suez Canal or Brazil's subsequent economic rule of the Amazon during its expansion.



Figure VI:

From one particular economic perspective, the Mahoz's vineyards are making an excellent profit as Sephardi produced kosher wines from the Mahoz are increasing in popular demand in Ashkenatza's Benacian lands.

Unlike the Benacian regions of Ashkenatza, the Mahoz's land is highly fertile in all respects and due to its near equatorial latitude receives ample sunlight for growing some desert fruits such as dates. Correct irrigation procedure could also easily allow for mass produce of other fruits for export to mainland Benecian Ashkenatza, though this process should accelerate gradually to lessen the risk of desertification.

Oil reserves inland from Cordovero also herald an exciting new economic opportunity for Ashkenatza, a nation never before blessed with such natural resources. In lieu with environmentalist policy, the construction of tidal, wind, and wave power generators in the Mahoz so as to save this valuable fuel for foreign export would be most prudent from an economic point of view, though should it be necessary this will also provide a home produced resource of fuel for Ashkenatzi military forces.

Future Development

Certainly, the Mahoz HaSephardim has many advantages which herald a bright future for what is arguably Ashkenatza's first attempt at autonomy for non-Ashkenazi Jewish citizens.

The Ladino language is staging an unprecedented revival, investiture in Sephardi businesses, sponsored by the government in Kolmenitzkiy, has heralded a huge increase in construction, and the recent decline in our glorious ally, the Kingdom of Babkha, in one sense transfers military and economic dominance of this incredibly strategic region of Eura to Ashkenatza. Nevertheless, rising immigration should be restricted to a manageable level so that the state can provide the services every Ashkenatzi citizen deserves. The Babkhi history and character of the land should be respected as per the wishes of His Radiance Hesam I Shahanshah of Babkha, and the Babkhi residents, now around 40% of the population, should feel included and aided in the development of the Mahoz. Our solidarity with the Babkhi nation and people over the time of the Rozenkhan Protocols should never be forgotten, and the fair and just treatment of the Babkhi minority in the Mahoz HaSephardim should be testimony to this.

Military defence of the region, due to its strategic importance, is paramount- the *Tercios Ladino de Zouave* are an admirable conception, but still only serve as a glorified regional militia. Further training and development to integrate them as a formidable unit worthy of the *Ashkenatzer Militerish Kraft* is not only preferable- it is vital.

The Alkhivan Insurgency against Babkhi warlord Muktar Ibrahim Ramidi and clashes with Mizrahi Jewish pirates thought to be in league with him under Khan Mellah Khan mysteriously ground to a halt after Nohsi Goltz declared martial law in the Mahoz on the 22nd of Tishrei. Nonetheless, these threats still may be present undercover, and as long as Ramidi propagandises against the 'Noxious Kuffar entity' of the Mahoz, the safety of the population there overrides all. Full OYVEY investigative powers should be enacted to hinder the miscreants at every turn and to gently persuade them to cease their heinous acts of violence against the peace-loving peoples of the Mahoz.

5780, Ashkenatzi National Beth Din

כשר

Glatt Kosher

This publication is 100% Kosher for Passover