

# JEWISH DIASPORA OF MUMBAI IN THE LATE 19<sup>th</sup> CENTURY AS COVERED BY PRESS

*Dr. Neeta M. Khandpekar\**

## ABSTRACT

*The press penetrates every nook and corner of the society. It searches out and apprehends the most recluse and the most unsocial in the city and in the field. The Diaspora<sup>1</sup> (from the Greek, meaning “dispersion”) has been the characteristic mode of existence of the Jewish people for more than two and a half millennia.<sup>2</sup> Today Jews in India are a miniscule minority who don't even find a separate mention in the census. In the religion-wise break-up of India's demographics, Jews figure in the 'Others' category which makes up 0.7% of the country's population. 40, 000 Jews from India immigrated to Israel upon its creation in 1948. According to the 2009 data by Hebrew University of Jerusalem, the number of Jews in India is 5, 000.<sup>3</sup> Today Israel and U.S. account for 81% of Jews.<sup>4</sup> The present paper tries to explore news items on Jews especially the Bene Israel group of Jews as highlighted by some Christian Newspapers like Bombay Guardian (BG) and Oriental Christian Spectator (OCS). Mumbai, Pune, Raigad, Thane, Dombivli, Ahmedabad and villages around Raigad in Maharashtra constitute the belt where one can find the largest representation of this ancient faith in India. An attempt has been made in the present study to look at the Jewish community altogether through the prism of modern press in India.*

**Keywords:** Bene Israel, Christian Newspapers, Community, Diaspora, India, Jews.

## INTRODUCTION

There is a mention of the Bene Israel community of Jewish merchants and their synagogues both in medieval Muslim chronicles and in Portuguese records, specifically of the Bene Israel settlements that were in the Konkan area, including the port of Chaul. They were visiting foreign merchants who, even when they were resident for long periods, ultimately and eventually returned to their homes abroad.<sup>5</sup> The sixteenth century Jewish traveller Pedro Texeira<sup>6</sup> and Ralph Fitch were probably at Goa at the same time, in 1589. Neither, however,

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\***Dr. Neeta M.Khandpekar** holds the degree of D.Litt and is Associate Professor in Department of History at University of Mumbai, Kalina, Santacruz (E), Mumbai – 400 098. Her interests include Modern/ Maritime History and Christian Missionary History. Email: neeta\_khandpekar@yahoo.com

mentions the other. In 1604, Pedro published *The Narrative of My Journey (Overland) from India to Italy*. He died in Amsterdam in about 1650.<sup>7</sup> Duarte Barbosa (1516), David Reubeni (1522), Linschoten (1569) and Bernier (1656- 1668) have given interesting accounts of the Jews in India.<sup>8</sup>

Interest in the origin of the Bene Israel led travellers and researchers to investigate the customs of the community in a twin attempt to determine past religious influences and to mould future practices. Bene Israel were somewhat isolated from the mainstream of Jewish activities until one David Ezekiel Rahabi<sup>9</sup> who arrived in Western India in the middle of the eighteenth century, in the course of his work for the Dutch East India Company<sup>10</sup>, encountered the Bene Israel and brought them back to mainstream Judaism which is known as the 'First Bene Israel Religious Revival'.

Whether the Bene Israel had migrated to the Konkan coast after 1200 A.D from other regions of India or whether they had been resident in the Konkan all along, since their initial migration to India, is an unsolved question. Bene Israel tradition however, does not refer to any migration from one region to another within India. Bene Israel (Yahudis) were called *Telis*, as they were engaged in the profession of oil pressing in the villages of North Konkan. Oil being used on every Saturday on a large scale to worship Hindu god Hanuman whose temple is found practically in every village. They were popularly known as *Shaniwar Telis*<sup>11</sup> (Saturday Oilmen) because they abstain from work on Saturdays and observe it as a complete day of rest (Sabbath).<sup>12</sup> Jews at Chaul<sup>13</sup> had settled there from remote times and had become completely Indianised with Marathi<sup>14</sup> as their mother tongue. They enjoyed complete freedom to practice their religion.<sup>15</sup>

## COVERAGE OF JEWS IN PRINT

*Bombay Guardian (BG)* was a weekly established in March 1851. The last issue of this weekly available in Maharashtra State Archives, Mumbai is of July 22, 1905 with total of 31 issues. It was an interdenominational paper which covered leading features of home and foreign rule, reported progress in the mission field, tried to uphold the banner of public morality in accordance with scriptural teaching. Initially it was published every Friday and later every Saturday. Due to reduction in international postage in 1892, the circulation of this paper went wide from Australia to China. It also had occasional illustrations. George Bowen and Alfred Dyer were the most active editors of *BG*.

The Deputation from Board in America consisting of Drs Rufus Anderson<sup>16</sup> and Thomson reached Mumbai on 2<sup>nd</sup> February 1854 to personally see the local hurdles faced by the missionaries etc. They toured Maharashtra for 72 days.<sup>17</sup> Rev Mr. Winslow had been one of the educationists in Ceylon and he was against giving up heathen schools. He spoke the following in front of Deputation headed by Dr Anderson. He said, "I would not say to these children, because you are heathen I reject you", but 'because you were heathen I sought you out and gathered you into schools, ' It would be like saying all the Roman Catholics and Jews in your Sabbath schools here, that the schools were not for them. Wasn't the Gospel sent to the heathen? Why, then should it not be preached to them?"<sup>18</sup>

The first girls' school of the Bombay Presidency was established in 1824 by the American Mission in Bombay. The name of the school was Salem school and it was for the Jew Girls but the native girls were also enrolled in the school.<sup>19</sup> Religion-wise classification of the girls studying in the schools of Bombay Presidency in 1837-1838 is tabulated below.<sup>20</sup>

**Table1: Number of Girls Students in Bombay Presidency (Religion-wise) (1837-38)**

Religion	Number of Girl Students
Parsee	12
Hindu	312
Jain	01
Protestant Convents	09
Roman Catholics (Indo-Portuguese)	09
<b>Jews</b>	<b>34</b>
Muslims	07
Total	384

Mention of Agra Tract and Book Society publishing “*The Testimony borne by the Coran to the Jewish and Christian Scriptures*” occurs on the front page of the *BG* (June 7, May 31 1856). It says the work is in English, the quotations in Arabic and English.

The *BG* (September 20, 1856) issue<sup>21</sup> covered a detailed correspondence of the Jewish intelligences. It talks of one Kass Michaely Jamala who preached in Chaldean to the assembled villagers. On October 26, few Jewish houses had only females in Jezireh, the men being all absent in business. On October 27 Saturday, Jamala reports that he went to Synagogue and found the place as well as the congregation much smaller than he had expected. They offered him a *Talith* (fringed garment) and then requested him to read a portion of the Law of the Haphtorah.

*BG* (November 7, 1874) covers anniversary gathering of the American Marathi Mission AMM (called Bombay Mission till 1834)<sup>22</sup> at Ahmednagar (one of the districts of Maharashtra). It was a sort of feast of Tabernacles<sup>23</sup> (in the Jewish feast the worshippers gathered together from all parts of the land at Jerusalem, and had an opportunity to get acquainted with one another). In this festival Christians from all parts of Ahmednagar Collectorate and some from more distant places came together to mingle their testimonies for the lord.... Among the visitors were George Bowen who edited *BG* for many years, Indian converts to Christianity like Rev. Narayan Sheshadri, Baba Padmanji and Dhanjibhai Nawroji. A full page letter, *My Conversion* by S.B., talks of a conversion of a staunch believer in Judaism to Christianity.<sup>24</sup> Jonathan Edwards has pointed out about the three great annual festivals of the Jews. The first, the Passover, was fulfilled in the death of Christ, the second the feast of weeks was fulfilled in the pouring out of the Spirit on the

day of Pentecost. The third the feast of Tabernacles or Ingathering remains to be fulfilled.<sup>25</sup>

By 1875, Bombay became one of the biggest Zenana stations. Work was built up not only among the Hindus and Muslims but also among the Bene Israel Jews and Parsis. In 1875, the Bombay Indian Female Normal School was founded with a school motto “*Saved to Serve*”.

A Big write up, *Jews Now in Palestine, Their condition and claims*<sup>26</sup> by H Friedlander from Jerusalem dated October 1882, says the Jews in Palestine are divided into two major groups, Sephardim and Ashkenasim.

**Table 2: Major Classification of Jews**

Sephardim <sup>27</sup>	Ashkenasim
6000 in number	More than 9000
Native Jews of this country, descendants of the original Palestinian Jews, speaking Arabic.	They are from Poland, Russia and the Danubian Principalities- all speaking German. They are more interesting by their keen mental powers.
They are more attractive by their manners. Native descendants of the Jews. Expelled from Spain in 1492. Speaking Spanish.	Ashkenasim came in Jerusalem in order to retire from the world, and to live an intensely religious life, unfettered by worldly business.
Indian Jews are of Eastern Sephardic Tradition <sup>28</sup>	

BG of 1885 carries a letter written by J E A<sup>29</sup> dated December 17, 1885 to the editor of BG (possibly J E Abott<sup>30</sup> as he was associated with this area, Ashtami, and only his name matches with the JEA short form) in connection with little village ‘Ashtami’ near Roha in Konkan. Roha was a seat of American Mission Anglo-Vernacular School. In the attractions of Ashtami it says, Asthami has a public spirited and most hospitable son of Abraham, who is known far and wide by the name of *Dada Saheb*.<sup>31</sup> As an illustration of his hospitality J E A mentions that *Dada Saheb’s* vacant bungalow was always placed at his disposal when visiting this part. *Dada Saheb’s* other unobtrusive and thoughtful acts of kindness were too many to mention. He further says ... “The history of Jews in this region is very interesting. According to their tradition, small companies of six or seven were saved from a vessel wrecked on a coast, some 600 years ago. They found themselves entirely destitute, with no knowledge of the language of the natives. They turned their attention to the making of oil and became known as the *Teli* caste. They have now more or less abandoned this employment for agriculture and other pursuits. My hospitable friend owns many an acre, and is blessed in his basket and store; and need he has of abundance; for otherwise his quiver full of 19 children might raise many a wrinkle of anxiety on his brow. As it is, he regards his numerous household as a rich blessing from above.”

A list of books of Basel Mission Book and Tract depository, Mangalore shows the name of the book “*Mill’s British Jews*” (in the History Column).<sup>32</sup> In the books for children column, “*Stories from Jewish History*” is mentioned. Also a big full page advertisement of books

published by the BTBS (Bombay Tract and Book Society) mentioned following books about Jews in the list:

1. David King of Israel<sup>33</sup> – Krummacher
2. Jewish Temple and the Modern Church- Dale
3. Moses<sup>34</sup> the Man of God-Taylor
4. David the Beloved- Taylor

Strangely, advertisements of BTBS are missing in 1895 issue of *BG* but advertisements of Bombay Auxiliary Bible Society (BABS) can be seen in small columns, as also its advertisement with Marathi Old Testament<sup>35</sup>, Ditto Genesis, Ditto Psalms etc. can be seen in many issues of *BG* 1893.

*BG* of Nov 10, 1888 in the *Homiletical* title mentions the following:

I. The release of the twelve tribes from Gilead by Joshua

- a) How he acknowledges the paternal help which had been afforded;
- b) Admonishes to faithful compliance with the commands of God;
- b) Dismisses them with his blessings to their tents.

II. As the two and half tribes got the approval and blessing of Joshua so may every Christian after faithful service gain the approval of the master.

*BG* of May 27, 1893 says 'It is gratifying to every well-wisher of Israel Says Word and Work, that Herr Ahlwardt, the anti-Semitic agitator of Germany, has been so overwhelmingly discredited. The 1895 issue of *BG* highlights the annual gathering of the Bombay Bible Women Sabha in Bombay; in which several Marathi Christians and Bible women took part. The subject of the Jews was specially discussed with following bibliography:

1. History of the Jews from Abraham<sup>36</sup> to the Captivity - Rev. Baba Padmanji.
2. History of the Jews in captivity - Rev. Tukaram Nathuji.
3. History of the Jews from the captivity to the coming of Christ - Rev. E. S Hume.
4. Present condition of Jews in the World - Miss Campbell.
5. Full field prophecies concerning the Jews - Miss Patterson.
6. Unfulfilled prophecies concerning the Jews - Rev. M. B. Fuller.
7. History of Bene Israelites, Past and Present- Miss Trott.
8. How to bring the Jews to Christ - Miss Campbell.
9. A recent trip to Palestine - Dr. Gurubai Karmarkar<sup>37</sup>.
10. Is Jesus coming again? - Pandita Ramabai.

In January 1895, there is a small write up in *BG*(p.3)entitled '*To Your Tents O Israrel!*' related to the coverage of the National Congress meeting in Madras where O. Evans talked about social and moral reforms. A long letter by Pandita Ramabai (1857-1922) who had earlier

been to America to secure financial help for the Mukti Mission appears in *BG* (August 27 1898), wherein in the last paragraph she writes My Beni-Israel friend, Miriambai, assisted my dear friend Sunderabai Powar in Managing the Sharada Sadan.<sup>38</sup>

The Feast of Tabernacles was one of the three great annual feasts of the Jews, the others being Passover and the Pentecost. It was a sort of Thanksgiving day, not only for the harvest of that year, at the close of which it was kept, but also as a commemoration of the wanderings of the Israelites in the wilderness. In Leviticus XXIII ( 34-44)<sup>39</sup> we read of the institution of this feast. One of its features was for the people to gather branches of trees and make for themselves booths and live in them, instead of living in their houses, during the eight days that the feast lasted. This was to commemorate the years they lived in tents, to remind them of what god has done for them in the past.

Every Israelite appeared in holiday garments wearing in his hand a palm branch or some other emblem of natural fruitfulness. At night all around the temple were beautiful illuminations.<sup>40</sup>

A report on ‘*The Bombay Exhibition of the Indian National Congress*’ covered by the *BG*(24<sup>th</sup> December 1904, p. 9) mentions in the ladies section about silk embroidery of the Bene-Israel and Hindu widows from Miss Abbot’s School in Bombay. Death of one Grace Lazarus <sup>41</sup> was covered in the *BG*<sup>42</sup> where it was mentioned how she was especially kind to the poor and gave them relief, that she would dispense medicine to the women and children that came to the Dispensary of her husband and spent her Sabbath in teaching Hindu, Bene Israel, Mahomedans and Christian children, and singing to them sweet song of Zion.

*BG* also covered prominently the Third Zionist Congress held in Basle, Switzerland from 15-19 August, 1899. The section is reproduced herein for historical value:

### **The Third Zionist Congress covered by Rev Isaac Levinson<sup>43</sup>**

“The Third Jewish Parliament under the Presidency of Dr. Herzl has come and gone! Those who were present will remember it as a very memorable movement they have witnessed. Whatever critics may say against political Zionism, it is unquestionably one of the most remarkable forces in Jewish history. In spite of the protest Rabbis, and boycott of many of the wealthy Jews in Europe, it is an undoubted fact that ZIONISM IS MAKING HISTORY!

For some days before the meeting of the Congress, Basle presented a lively appearance. The hotels and restaurants were full. Everywhere Zionist were seen gaily walking about the streets and gardens. The Casino was again the “Congress Hall of Young Israel.”

From early in the morning to late at night meetings of Sectional Committees were held; all appeared busy and “serious in a serious cause.”

“Rabbis, professors, financiers, journalists- all were seen rushing hither and thither with an earnestness worthy of the great cause Zionism represents. Tuesday, August 15<sup>th</sup>, was the great day of the meeting of the Third Parliament of Israel. The Casino was fairly well filled with delegates from all parts of the world, the galleries crowded with friends and sympathizers,

amongst whom were two open Christians. The appearance of Dr. Herzl was a signal for an outburst of enthusiastic applause which lasted for some minutes. The address of the distinguished President was listened to with profound attention. Dr. Herzl told his delighted audience that when he was in Jerusalem he had an interview with the German Emperor. His Majesty received him as no other than the representative of the great Zionist movement. He was full of confidence in the triumph of Zionism, and that by and by they would have a charter from the Turkish Government under the Sovereignty of His Majesty the Sultan; then there would be a legal settlement of Israel in the land of their fathers.

The address of Dr. Max Nordau was again, as last year, a powerful deliverance. The distinguished orator had travelled all the way from Rennes, where he had been busy at the Dreyfus trial. Having delivered his address he returned to Brittany.

The address was clear, eloquent, and often pathetic. Now and then it was full of sarcasm as the speaker dealt blow after blow at the protest Rabbis, who although they regularly pray for Israel's return to Palestine, yet oppose the movement when the people take practical steps to achieve the desired end. Dr Nordau stigmatized the wealthy Jews who were willing enough to flatter Dukes and Nobles and Anti-Semites to whom they cringingly would lend money for personal ends, but the noble movement which should appeal to the hearts of honest Jews they oppose!.....”

Throughout Jewish history, learning and study had formed the foundation of Jewish life and culture.

*The Bombay Guardian Weekly* was popular in the second half of the nineteenth century. It formed a close link between the readers of several countries. The *Oriental Christian Spectator (OCS)*<sup>44</sup> one of the oldest Christian periodicals in India was edited by John Wilson (1804-1875)<sup>45</sup>. It started publication in 1830 covering 19<sup>th</sup> century issues; the copies of same can be seen in Wilson College Library, Mumbai. It covered feedback of readers, society's glance by missionaries, evils in Hinduism, poetry etc. It was printed in around 40 pages at the American Mission, Bombay. There is a mention of the English Institution, the highest seminary of the Mission with an attendance of 264 pupils of Jew and other religions (*OCS*, February 1849, p. 50) as tabulated below:

**Table 3: Number of Students (Religion-wise)**

<b>Religion</b>	<b>Number</b>
Hindus	112
Muslims	17
Bene-Israel and Jews	19
Indo-Portuguese (Roman Catholics)	89
Armenian	01
Protestants	24
Others	02
<b>Total</b>	<b>264</b>

The same issue of OCS also talks of The Vernacular Boys school's attendance of December 1848 (Table 4).

**Table 4: Number of Students in Vernacular Boys School (Religion-wise)**

<b>Religion</b>	<b>Number</b>
Hindoos	215
Musalmands	04
Bene Israel	171

Chart of Money School<sup>46</sup> of Church Missionary Society (CMS) which had 110 scholars also shows Bene Israel Jews ( OCS, November 1848, p.400)

**Table 5: Number of Students in CMS (Religion-wise)**

<i>Religion</i>	<i>Number</i>
Hindoos	64
Musalmands	11
Bene-Israel	12
Parsee	01
Negro	01
Christians	21
<b>Total</b>	<b>110</b>

The above 110 scholars were divided into 6 classes as exhibited in Table 6.

**Table 6: Number of Students in CMS (Class-wise)**

<b>Class</b>	<b>Hindoos*</b>	<b>Christians</b>	<b>Jews</b>	<b>Musalmands* (Muslims)</b>	<b>Parsee</b>	<b>Negro* (Blacks)</b>	<b>Total</b>
First	11	01	—	—	—	—	12
Second	05	06	03	—	—	—	14
Third	07	02	01	—	—	—	10
Fourth	04	01	02	—	—	—	07
Fifth (Section 1)	04	05	02	01	01	—	13
(Section 2)	05	—	—	01	—	—	06
(Section 3)	14	01	02	03	—	—	20
Sixth or Alphabet	14	05	02	06	—	01	28
<b>Total</b>	<b>64</b>	<b>21</b>	<b>12</b>	<b>11</b>	<b>01</b>	<b>01</b>	<b>110</b>

\*These words were in use during that period of time.

The syllabus for students was limited. The Upper Division (i.e. first and the second class) were taught from the sacred scriptures, History of Israelites and Acts of the Apostles. Dr Wilson wrote about his work with Bene-Israel and Jewish peoples who were residents of



Bombay before 1849. He says ‘many of them with their parents and friends very regularly attended *marathi* lectures on the Lands of the Bible... however very few of them have yet been led to make a public profession of their faith in Jesus of Nazareth as the messiah promised unto their fathers.’

Gradually, the Jews in India assimilated into their surroundings. They adopted the regional dress as well as the local language. Even their names began to show the signs of assimilation. For instance, the first names were Indianized, Samuel became Samaji, Ezekiel as Hassaji, Issac as Issaji<sup>47</sup>. They adopted Hindu names such as Alloba, Elloba, Etba, Dhonba, Sukoba, Raghoba, Gowroba, Dhurmia, Dhondia, Rowji, Abaji, Bawaji, Kummaji, Dadji, Tanaji, Bunduji, Dhumbaji, Ramaji etc. The girls were given Hindu names such as Hassu, Essu, Aka, Maka, Thaka, Saku, Pittu, Raju, Ranu, Gowri, Byna, Bunna, Ladi, Hali, Chinna, Ambai etc.<sup>48</sup> They derived their surnames from the villages where they or their ancestors settled.

**Table 7: Jew Villages and the Surnames of Resident Jews**

<b>Name of Village</b>	<b>Surnames</b>
Aadharne	Aadharnekar
Aakshi	Aakshikar
Aashte	Ashtekar
Bamnoli	Bamnolikar
Chinchavli	Chincholkar
Dive	Divekar <sup>49</sup>
Jhirad	Jhiradkar <sup>50</sup>
Dighode	Dighodkar
Rajapur	Rajpurkars
Tul	Tulkar
Pen	Penkar
Kehim	Kehimkar
Rohe	Rohekar

Another peculiar fact about Bene-Israel has been mentioned which is not found in any other Indian community. The form of the surname of the married women is derived from husband's name with little modification. The wife of a Penkar would be Penkara and of a Kehimkar, Kehimkara.

As the surnames practically cover all the villages in which the Bene Israel community settled, it ought to help in determining to some extent the early fortunes of this group, their migration from village to village. Curiously enough, there are no Bene Israel surnames derived from the two towns of Revadanda and Alibag.<sup>51</sup> And yet two other insignificant little villages Rohe and Ashtami, quite close to the first mentioned, give us the Rohekars and the Ashtamkars. This might tell us that the Bene Israel arrived in India long before the town of Alibag and Revdanda developed.<sup>52</sup> They established synagogues in the Kolaba region at Alibag, Ambepur, Borlai, Pen and Revdanda.

## CONCLUSION

Newspaper can be considered a great institution, which is influenced equally by its own tradition and character which is built up for it by a succession of workers as upon fleeting personal factors. It is rightly said that men come and go, but institutions live.<sup>53</sup> Even in the 21<sup>st</sup> century, one can look at this minuscule Jewish Diaspora (which allowed bilateral exchange of ideas) through newspaper sources.

The communities of Jews scattered outside Israel become known as the Diaspora. The Jews were a minority group everywhere they settled and they often suffered persecution. However, in India they attempted assimilation and became in-culture. Kumar Nawathe a businessman who writes for Marathi newspapers and magazines wrote a book in Marathi titled *Austwitz-Nazi Narasahar* (Genocide) in 2008<sup>54</sup> and for this he visited Warsaw. He stood still before a memorial wherein an American couple asked Nawathe if he was a Jew. When he said he was from India they said they were grateful to India because Indians were “tolerant and had never offended Jews by even a single word.”<sup>55</sup> Delhi’s Rabbi Ezekiel Isaac Malekar says, “My heart may be Israeli but my blood is Indian. This wonderful country has never persecuted the Jews and I am proud to belong here.”<sup>56</sup>

Jews were seen to join other communities in search for ways to communicate their identity, albeit in new form. The Jews who settled in India formed three distinct groups, the Bene Israelis, Baghdadi<sup>57</sup> and Cochin Jews. Each group practiced important elements of Judaism and had active synagogues.<sup>58</sup> The Bene-Israel is one of the exotic Jewish communities, that excites considerable interest by virtue of their unusual history and exclusive physical and social characteristic. This paper has thrown glimpse of novelty that arises through cross fertilization of ideas between people of diversified belief-system. And the strength of the press is in covering, reflecting and critiquing this variety.<sup>59</sup>

## ENDNOTES

1. Diaspora is a generic term applied to a group that has moved away from its motherland and settled in new surroundings away from home.
2. Barnouw, *International Encyclopedia of Communications*, p.26.
3. Ghose, A.K. (9 December 2012). ‘Do come for the Mehndi at My Jewish Wedding’, in *The Times of India*, p. 22.
4. See *Bombay Guardian (BG)* of March 11, 1899, p.10 which mentions how a remarkable increase in the population in Jerusalem during the last fifty years is exciting much interest. The number today (in the year 1899) is estimated at 45, 000, of these 28, 000 are Jews. Indeed, the whole Jewish population of Palestine is reckoned at 100, 000.
5. Israel, *The Jews of India*, p.12.
6. Texiera also went to Persia and Malacca
7. Adler (ed.), *Jewish Travellers: 801- 1755 A.D.*, p. xxiii.

8. Sternbach, 'Jews in Medieval India as mentioned by Western Travellers' in the *Proceedings of Indian History Congress* of 1945, p. 172.
9. In the Bible the word "Rahab" is occasionally used to refer to Egypt; perhaps David Rahabi's family, or he himself came from Egypt.
10. Mandelbaum(1977). 'Caste and Community among the Jews of Cochin in India and Israel' in Harjinder Singh (ed.).*Caste among Non-Hindus in India*, p.117.
11. Kulkarni(2000).*Maharashtra: Society and Culture*, p.170.
12. Isenberg(1988).*India's Bene Israel*, p.3.
13. A place 30 miles south east of Mumbai.
14. The Marathi Jews of Israel today say Israel is in their blood, India in their souls. Some of them still retain their Indian links including Marathi customs and language.
15. Chopra, Ravindran and Subramanian (1979). *History of South India Vol.II : Medieval Period*, p.197.
16. *Oriental Christian Spectator (OCS)* Newspaper of August, 1861, p.361 mentions about Rufus Anderson as one of the most enlightened missionary statesman of his age, who was opposed to sending women out as missionaries. He also wrote a tract entitled 'Labors and Hindrances of the Missionary'.
17. Shirgaonkar(1972).*Ph.D Thesis*, p.45.
18. *Bombay Guardian (BG)*, May 17, 1856, p.155.
19. Patwardhan(1990).*Ph.D Thesis*, Pune, p.91.
20. *op. cit* Shirgaonkar, p.148.
21. *Ibid.*, p.304.
22. The *AMM* diverted its attention to Ahmednagar (Maharashtra) by 1831 and made it the Jerusalem of Protestant Christianity in Western India.
23. Tabernacle, also called the Tent of Meeting (movable structure) was the centre of worship of the Israelites during early Biblical times.
24. *BG*, January 21, 1882, p.38.
25. *BG*, January 28, 1882, Front page.
26. *BG*, December 30, 1882, p.825.
27. The Hebrew name for Spain is Sephardim. *Hindustan Times* (19th April, 2008) mentions Indian Jews are of eastern 'Sephardic' tradition( p.18)
28. *Hindustan Times*, 19th April, 2008, p.18.
29. *BG*, December 26, 1885, p.822 mentions JEA as a missionary associated with American Marathi Mission.
30. Also the article by Madhavi Rajyadhyaksha, 'True Brit', in *The Times of India*, January

2010, p. 6 mentions about an American Rev. Dr. Justin E Abbot, who had a penchant for the work of Marathi Saintpoets. Abott is said to have translated the poetry of bards like Sant Tukaram and left behind money in his will for such translations in future.

31. Dada Saheb was a Jew.
32. *BG*, May 29, 1880, p.147.
33. Under King David and his successor Soloman, the Kingdom grew in size and power.
34. Moses taught his people to believe in One God. This became the central pillar of the Jewish faith. Interestingly the *BG* of February 14, 1863, cover page mentions about US Proclamation of Emancipation made in January 1863 under which 3, 119, 397 slaves were declared forever free. This was equal to the entire population of Scotland, and considerably greater than the number of Israelites whom Moses brought out of Egypt.
35. *World Book Millennium*, 2010 mentions how the Jews produced the Hebrew Bible which Christians call the Old Testament. With its belief in One God and its moral teachings, the book became a cornerstone of two world religions, Christianity and Islam.
36. Abraham, the founder of the Hebrew people, according to Bible, was forced to leave his homeland because of unrest and war.
37. According to *BG* of April 22, 1899, p.3, Gurubai did her M.D. from Women's Medical College, Philadelphia. She rendered aid when plague appeared in the Boarding schools and the Widow's Home.
38. Ramabai was instrumental in establishing Sharada Sadan near Wilson College, Mumbai in 1889.
39. Major source of Jewish scriptural law.
40. See *BG*, 18<sup>th</sup> February, 1899, p.7.
41. She died on 26<sup>th</sup> December, 1886.
42. See *BG*, 19<sup>th</sup> February, 1887, p.118.
43. As in *BG* of 7<sup>th</sup> October, 1899, p.3.
44. Published between 1830-1860.
45. Scottish Missionary and Orientalist who arrived in Bombay in 1829, was also the Vice Chancellor of University of Bombay. Wilson college was founded in his memory in 1887.
46. *BG* of 15<sup>th</sup> April, 1899(p.12) mentions how Money School was established in memory of Robert Cotton Money who served in the Revenue Dept in Southern Konkan. As a Christian, he had urged upon Government the claims of imparting a Christian Education.
47. Roland (1989). *Jews in British India*, p.12.
48. Kehimkar(1937). *The History of the Bene- Israel of India*, p.38.
49. Samuel Divekar, the man who facilitated the making of the Gateway of India and Mahatma Gandhi's doctor, David Arulkar were Jews.

50. The families of Jhiratkar, Shapurkar and Rajpurkar received *Sanads* (A *sanad* is a government document or warrant conveying a privilege or an authorization or faculty for something to be done) at first from the Mughal rulers and then from the chiefs of Angaria and of Janjira.
51. Front page of *BG* of July 17, 1880 gives a report of the Free Church Missions for 1879, which says there are Beni Israel Schools in the neighbouring Concan (also spelt Konkan), and an Anglo-vernacular school at Alibag.
52. Reuben (1913).*The Bene Israel of Bombay*, p. 9.
53. *The Calcutta Review* of January 1899, p.104.
54. 28<sup>th</sup> April , 2008 was birth centenary of Oscar Schindler
55. Eunice de Souza, ‘Searching for Schindler’ in *Mumbai Mirror* of 2<sup>nd</sup> January, 2009, p.6.
56. *Hindustan Times*, 19<sup>th</sup> April 2008, p.13.
57. David Sassoon was a famous Baghdadi Jew who formed many institutions across Mumbai. Sans Soci, the Palatial Mansion of the Sassoon family in Mazgaon was later converted to the Masina Hospital. There is also David Sassoon Library and Reading Room in his name founded in 1847.
58. In a write up ‘The improvement of Bombay City’ in *BG* of March 11, 1899, p.10, the map of part of Bombay is described, wherein Byculla area having Jewish Synagogue is mentioned. Hope Street has been renamed David Sassoon Library Marg after the Library of the same name nearby, Rachel Manasseh, one of the few surviving descendants of the eminent Sassoon family of Bombay was present at the renaming function. Manasseh describes David Sassoon as a “merchant Prince who made his money by trading in cotton”.
59. Interview of Abe Rosenthal, columnist who had been associated with the *New York Times* (NYT) for over fifty years.*Times of India* of 13<sup>th</sup> March 1999(p.10).

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