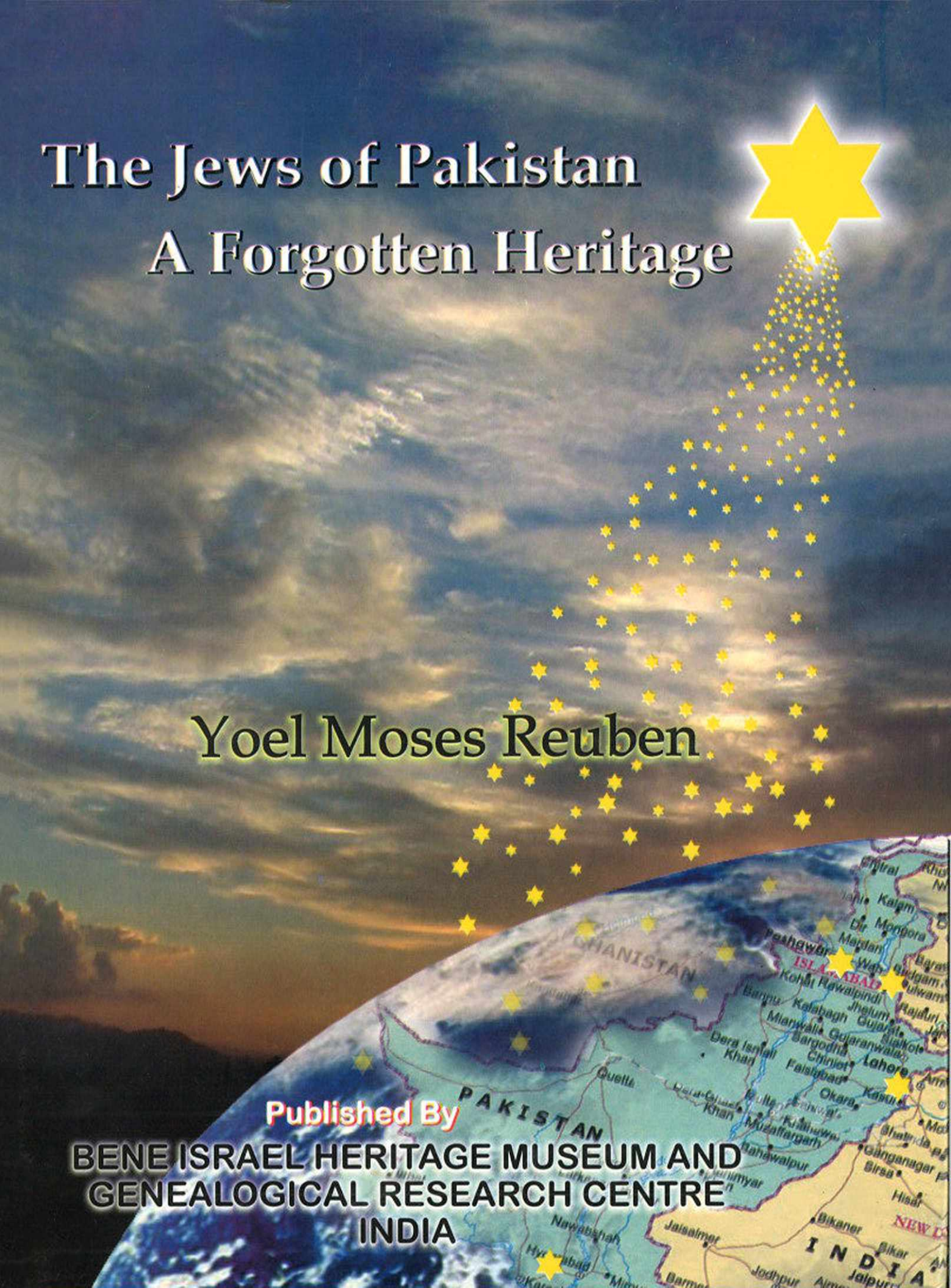
The Jews of Pakistan
A Forgotten Heritage



Yoel Moses Reuben

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THE JEWS OF PAKISTAN
A FORGOTTEN HERITAGE

by

Yoel Moses Reuben

"Never regard study as a duty, but as the enviable opportunity to learn to know the liberating influence of beauty in the realm of the spirit for your own personal joy and to the profit of a community to which your later work belongs".

(Albert Einstein)

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The Jews of Pakistan A Forgotten Heritage

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"The 23rd Psalm for Genealogists"

Genealogy is my Pastime ...
I shall not stray,

It maketh me to lie down
and examine half-buried Tombstones;

It leadeth me into still Courthouses.
It restoreth my Ancestral Knowledge;

It leadeth me into the Paths of Census Records
and Ships Passenger Lists for my Surnames' sake;

Yes, though I wait through the Shadows
of Research Libraries and Microfilm Readers,

I shall fear no Discouragement,
for a Strong Urge is with me.

The curiosity and Motivation,
they Comfort me;

It demandeth preparation of Storage Space
for the Acquisition of Countless Documents;

It anointeth my Head with burning Midnight Oil,
My Family Group Sheets runneth over.

Surely Birth, Marriage and Death dates
shall follow me all the Days of my Life,

And I shall dwell in the House
of a Family History Seeker Forever.

"Author Unknown"

Chapter 1

My Family Tree

Fathers side.....Mothers side

G G Father...G G Mother
(Unknown)...Diana

* 1834 - 1919
* *

G Father ..... G Mother
Samuel Reuben
(Satamkar) *

1868 - 1925 - Esther: 1869 - 1924
(11 children - 5 girls & 6 boys)
*

Father
Moses Reuben (Satamkar)
27.7.1902 - 16.1.1971

G G Father...G G Mother
Dr.Eliezer Benjamin (Kandlekar)-(Unknown)

* *
* *

G Father ..... G Mother
Dr. Sassoon E Kandlekar : "Abgial"
*

1873 - 1927 - 1881 - 1945
(12 children - 4 girls & 8 boys)
*

Mother
Rebecca Sassoon (Kandlekar)
1907 - 4.1.1981

(4 boys)
Samson M Reuben - 23.1.1929 - 1.12.1945 (UM)
Gershone M Reuben - 25.5.1930 - 18.7.1989
Emanuel M Reuben - 24.6.1932 - 10.8.1980
Yoel M Reuben - 30.1.1935

Family Tree Details

Samson UM

Gershone (m) Hannah Elkin - (3 children)...Esther - Sassoon - Rachel

Emanuel (m) Emma Ezra - (5 children) Milly(zo-he-mor) - Benjamin - Ronny - Ori - Sarena

Yoel M Reuben (m) Esther n'ee Cohen - (late) (2 children) Samson - Naomi
(1st marriage)
Samson (m) Ayala (1 girl & 2 boys) Stav...Assaf...Shawn
Naomi(m)Yacob(late)(2 girls & 2 boys) – Yoseph – Hofiy – Legal – Sarel/Moshe
* Rebecca Solomon 1st marriage (Divorced) 1 son Avital Daniel Yehuda

Yoel M Reuben (m) Rebecca Solomon (Garupkar) on 27.11.2001
(2nd marriage for both) No children.

Foreword

Over the past Several decades many anthropologists have investigated and researched the Heritage of the Bene Israel of India, their customs, traditions, cuisine, prayer chants, manner of living, their achievements and a host of other items. On the web today one can find several thousands of articles in general of the Bene Israel of India & their dispersion all over the world. As the community grew, they spread to distant towns and cities in India. When the local Bene Israel community reached a significant population there; each of those congregations developed unique characteristics specific to that community/congregation without breaking away from the overall Indian Bene Israel community as a whole. Practically nothing till today has been written specific to any of those vibrant sub communities such as those in Ahmedabad, Karachi, Poona, Jabalpur, Delhi and other places.

The future generations of the community owe a debt of gratitude to Mr. Yoel Reuben; originally from Karachi and now living in Israel for so painstakingly compiling a detailed account of the community in Pakistan without impinging upon the privacy of any individual. He has provided documents, pictures and a host of other information for the study of the readers & anthropologists of the future. I sincerely hope that other learned persons from other Bene Israel congregations in India who have intimate and first hand knowledge of their communities like Jabalpur, Ahmedabad, Poona etc would follow this effort & write the history of our people in their cities before we loose the generation that has that information on the subject.

Congratulations are due to Mr. Yoel Reuben on his effort & contribution to a better understanding of our Heritage.

Nissim Moses – Hon. President
Bene Israel Heritage Museum & Genealogical Research Center
21st June 2009

Chapter
2

Acknowledgements

My fondest and deep appreciation, to my devoted wife Rebecca, for her continued support, patience, and complete understanding, as she was by my side through every stage of my research, as I kept penning the pages of my manuscript namely: **"The Jews of Pakistan - A forgotten Heritage"**.

To my children, I bless them for their continuous words of encouragement, during my research, and thereafter.

I am deeply grateful to Deborah Shaikh n'ee Daniel, the principal contributor of many beautiful photographs, important letters, and documents - as well as to Norah Reuben for her contribution of memorable photos of the "Magen Shalom Synagogue in Karachi, Pakistan - to the (late) Jacob M. Daniel (Dighorkar). I thank him for his inspiring words of wisdom and a beautiful group photo of the "All India Israelite League 1918" - to Esther Ezekiel for her literary contribution which was an added asset to my project.

To all those mentioned above, close relations, and friends from the US, the United Kingdom, Canada, India, and from Beersheba in Israel, I appreciate their cooperation and help in making available important documents, photographs and information connected to this manuscript, if not for their interest and continued support, this volume would not be a collection as such - to all of them I say! "Thank you for your being a part in helping me make our dream into a reality".

Much of this research was based on inspiring extracts from the "Israelite 1922-1927" and "The History of the Bene-Israel of India" by H. S. Kehimkar. Another outstanding writer to date with her keen eye for detail, and to whom I am deeply grateful when writing this manuscript, I mention her very informative book namely, "India's Bene-Israel" (A Comprehensive Inquiry and Sourcebook) by Shirley Berry Isenberg; a work that will be remembered and cherished for all time.

Another famous and exceptional Author is "Benjamin J. Israel" the knowledge and insight I gained from his rare books namely - "The Bene-Israel of India" and "The Jews of India" surely deserves much praise, which I'm sure will remain a heritage in its own right. (see Appendix: 2).

Thanks also go to "The Central Archives for the History of the Jewish People" in Jerusalem for their help in making available some material connected to this research, namely- "Itzhak-BenAmi-Travels to Pakistan 1953" and assisting me to make inquiries about other important documents.
(46 Jabotinsky Street, or P.O Box 1149 Jerusalem 91010)

Also to the "Ben Zvi Institute" in Jerusalem for recording and scanning more than 200 photographs (from contributors in the US) of the Jewish Cemetery in Mewa Shah, Karachi (Pakistan) and finally producing a CD to include all the graveyard photos and other important documents, thus ending almost one year of hard work.
(12 Abrabanel Street or P.O Box 7660 Jerusalem 91076)

I am deeply grateful to Mr. N. Moses a very good friend, for his, sound advice, guidance, understanding and help in editing my manuscript.

Yoel Moses Reuben

Chapter
3

Author's Note

"I never met a man in whom I failed to recognize some quality superior to myself; if he were older, I said that he had done more good than I; if he were younger, I said he has sinned less, if richer; I said he has given more to charity, if poorer; I said he has suffered more, if wiser; I paid honor to his wisdom, if not wiser; I judged his faults less severely, Take this to heart my son".

(The Testament of Judah Ben Asher - 1250 - 1327)

The beginning of 1996 was eventful for the "Israel Museum" in Jerusalem as it paid honor and tribute to the Jews of India (Mumbai-Cochin-and Kolkata) with an impressive exhibit of village life along with a colorful display, and a variety of costumes showing the traditional and rural way of life in India. Gratitude and due respect was bestowed on the organizers of this event, nevertheless no mention or display was attributed to the Jews of Pakistan or their lives, (since they were also once a part of the Jewish community in India) they deserved their rightful place along with the rest - I do believe that this oversight was not deliberate but due to a lack of information. At the end of the function, my assumption proved to be correct.

To fill this void I took upon myself the task of carrying out a research about the Jews of Pakistan, by collecting documents, photographs, and letters connected to this impressive community of which we know so little; and to reflect deeply on their lives as they lived among a totally Muslim environment.

The study of the Bene-Israel community of Karachi (Pakistan) as an integral part of the Indian community cannot be omitted in any way or form since they all have been an indigenous part of the Indian sub-continent even after the partition of India into two different entities on August 15th 1947. To document the events of their lives, their social or communal attitudes is as conspicuous as it is fascinating- scholars, researchers and many pen-pushing enthusiasts have made claims of their own, yet have been no nearer the truth. It could be that we are just beginning to uncover new facts about this community. However, our age of discovery with its vast technical knowhow may yet prove to be an advantage after all who can really tell if lost traditions, languages, or even change of attitudes, signal the end of living and the beginning of survival.

I have tried to be as explicit as possible, and reveal only that which is true and fitting to the community - my interest in perusing the lives, customs, and traditions of the Bene-Israel in Karachi during the British Raj and later, stems from a deep sense of devotion and pride, and with malice to none.

Though many years have elapsed since I began my research, I do believe that the achievements of the Jews of Pakistan have indeed been a great encouragement to others, in-fact their involvement in the social life, of the community as well as their dedication, when inducted into the ranks of the India British Army, Navy, and Air Force as well as the North Western Railways, Civil services and tradesmen all types have been an inspiration to future generations.

At the beginning of the twentieth century the city of Karachi boasted almost 2,500 Bene-Israel souls. They spoke Marathi, Urdu, Hindi and Pashtu. In 1893 Mr. Solomon David (Oomederkar) the founder of the Jewish community built a house of worship called the "Magen Shalom Synagogue"- The Jews established themselves among the mother stock as the "The Jewish community of Karachi" in Scind hence they began to get organized as early as the 19th century, many organizations sprang up to serve the community (ref. Insuring the future of a flourishing community ch, 10).

1. Another interesting feature is the "**Opening ceremony** of the "Magen Shalom Synagogue" Karachi - December 26th,1912; which was built at the entire cost of Messrs. Gershon and Rahamim Solomon, sons of the late Mr. Solomon David were Presidents of the Jewish community in Karachi, after their father. When Cox's lights were installed in the Synagogue they were inaugurated by Master David Abraham on behalf of Mr. J. B. Reubens of Multan. Evening services were held in the Shegullabai Solomon David Hall adjoining the Synagogue. (Opening ceremony Appendix 7). A letter of thanks to Mr. Solomon David Esquire from respectful co-religionists and well - wishers. (Karachi, February 27th 1898).

2. Though the Jews lived mostly in Karachi, a smaller well-knit community existed in Peshawar, and were served by two Synagogues. Unfortunately! due to Arab-Israeli conflicts, the existing Jewish community dwindled and eventually ceased to exist resulting in the communities emigration to other countries and closure of their Synagogue's.

   People are sometimes so traumatized that they have no other option but to leave one country in search of a better life in another. The Government of Pakistan made promises in 1960 to the Jewish community, to insure their safety and that of their property, but did not follow through.

   Ever since India established diplomatic relations with Israel in 1992, Pakistan has on every opportunity played down their interest in recognizing Israel, unless they implemented UN resolutions. In 1988 the "Magen Shalom Synagogue" was demolished to make way for a shopping plaza.

The founding of an Islamic state prior to the establishment of Israel as a Jewish state created an enhanced sense of insecurity, within the Karachi Jewish community - after Israel declared its independence in 1948. At almost at the same time some violent incidents erupted against the Jews of Pakistan, which then numbered about 2000 souls. The Synagogue in Karachi was partly ransacked, and the plight of the Jews became more precarious following more disturbances and demonstrations. What made it worse were the Arab-Israeli wars of 1948, 1956 and 1967. The persecution of Jews resulted in large-scale emigration to India, Israel, the US and the UK.

By 1968 the number of Jews in Pakistan decreased to only 250 souls the bulk of who were from Karachi. Out of solidarity with the Muslims, Pakistan did not establish ties with Israel, in stead frequently joined the anti-Israel moves in the UN and assisted in other boycotts initiated by various Arab states.

Pakistan's passive hostility towards Israel is not a new concept, in 1974 Prime Minister Z. A. Bhutto of Pakistan stated very clearly "To Jews as Jews we bear no malice; but to Jews as Zionists we refuse to be hospitable".

Ever since India established diplomatic relations with Israel in 1992. During the 1960's the Government of Pakistan gave the small Jewish community in Pakistan assurances that they would not be harmed, promises and more promises till in 1980 the Synagogue was destroyed to make way for a Shopping Mall.

There is reason to believe that some Jewish families still remain in Karachi, and prefer to pass themselves off as Parses or Christians, due to the intolerance toward Jews in Muslim Pakistan.

3. The study of the past is sometimes complicated and arduous nevertheless, during my enquiries and in-depth search for ledgers, of **Birth, Marriages and Deaths,** belonging to the "Magen Shalom Synagogue" in Karachi, I solemnly admit my failure to trace these precious records so very important to this research and a matter if not of grave concern to the whole community - **I do honestly believe that these registers are still at large, or lost to posterity.** It is my personal opinion that they should have been donated to The Central Archives for the history of the Jewish people in Jerusalem for the benefit of future generations, scholars and Researchers.

   On a more positive note, I wish to state that on July 12th 2007 I met the officials of the "Ben Zvi Institute" in Jerusalem and handed over to them more than two hundred photographs of graves and the Jewish graveyard at Mewa Shah in Karachi, along with many documents and pictures for scanning and some for safekeeping. Furthermore, a CD has been produced to show all that has been achieved in this project, for the benefit of scholars, students and researchers or the general public.

4. Interesting is the decision by Mr. Rupchand Bilaram of Synagogue Suit No: 846 of 1922 and the Synagogues dispute of 1938 (Appendix: 9).

   An economic situation in Pakistan some evaluations of the community before and after partition.

5. Also important are the Story of Karachi the achievements of our once vibrant community, How the only Synagogue was built in Karachi, and formation of various organizations to help the community, how Jews from Lahore managed to escape the horrors of the partition in 1947.

6. Meet some interesting people from Pakistan, like the founder Mr. Solomon David (Oomedrekar), Mr. Aaron Sassoon Benjamin, or Mr. Moses Samuel Reuben, and many others who left their mark on the Community.

7. See some memorable photographs of the Synagogue past, and later.

8. With a strong sense of love and devotion the Synagogue Chazzan "David Hai Moshe Madai" served his community for thirty years maintaining, the customs and rituals which were handed down over the years, steadfast in every way like the "Haath Boshee" or kiss of life.

9. The beauty of Lahore and the response of the Jewish community resulting from gruesome events that took place round about 15th August 1947, the attacks on Jews, Hindus and Sikhs as Lahore continued to burn. (Appendix: 1)

10. Rules and by-laws for the control of the Synagogue and Jewish community (Karachi 1922) which will shed light on our communities stringent principals in forging for future generations, Extracts from the Israelite (1922 - 1927) - (Appendix: 5)

11. More published articles such as "India's children of Israel find their roots" by Rashmee Z. Ahmed or "The linkage of Jewish parenthood confirmed" by Patrick Young PhD - on their investigation and DNA analysis of the Y-chromosome, to prove that the Bene-Israel may or may not be connected to priests called Cohanim, or their linkage to the High priest Aaron, still a vague argument.

12. Over the years a number of articles concerning the "Magen Shalom Synagogue" in Karachi, and the Jewish community appeared in the news media, that no less aroused world attention. Some of the Bene-Israel who lived and worked in Pakistan during the last century.

13. Proof of ownership of Jewish community property in district and Taluka Karachi, along with some more miscellaneous entries to fire your imagination. (Appendix: 6)

14. And on a much lighter side "Nicknames" that sometimes affect our lives and habits to say the least. And the tradition of family names still in use like the suffix of "kar" and added to the end of many surnames.

15. Graffiti on the outer walls of the Jewish cemetery in Karachi, major graveyards in Karachi are the target of land mafia.

16. A biographical sketch of our founder Mr. Solomon David(Oomederkar)

17. Not less important are **letters** from members of the Synagogue committee to the Government of Pakistan, about the Synagogue before it was destroyed, and their suggestions (Appendix: 10).

18. The Memorandum of Events (1999-2007) does explain in detail what took place, and the chain of events that followed.

19. Can one forget the events that follow her being the last surviving Jew from Karachi (the late) **Rachel Joseph.**

20. A list of graves and photos of the cemetery in Karachi.

21. Many good and memorable photos, a pride of our past.

22. Reference to our patron Saint "The Prophet Elijah or Eliahu Ha Navi".

23. Three ledgers from the "Magen Shalom Synagogue" in Karachi donated to the Ben Zvi Institute in Jerusalem.

24. Very old property records including those of the Bene-Israel held in Archives of the Municipality of Karachi burnt in a fire.

25. More fascinating photos, of people and places old and new.

"Dawn"

Look at the exhortation of the "Dawn" look at this day, for it is life "The very life of life in its brief course lie all the verities and realities of our existence the bliss of growth, the glory of action the splendor of beauty, for yesterday is but a dream and tomorrow is only a "vision" - but today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope look well therefore to this day such is the exhortation of the "Dawn".

(Unknown)

Chapter
4

Introduction

The arrival of the Bene-Israel in India has been researched by scholars of History and Antiquities for a long time now, to what tribe they belonged or what events led to their emigration from their Native country.

The late Dr. Wilson believes that they established themselves in India many ages ago, and belong to the lost ten tribes, he further goes on to assume, that the ancestors of the Bene-Israel came from Yemen or Arabia, other writers have also leaned towards the opinion of Dr. Wilson.

It has been recognized by some that on the fall of the Kingdom of Israel the ten tribes were completely driven away by the Assyrian King from the country. According to II Chronicles XXX, remnants still remained in places of Palestine.

The provinces and villages from which they uprooted themselves were in and around the Galilee region. The ships in which they sailed towards India may have been through the ports of Elath and Ezion - Geber and the Persian Gulf, (The Gazetteer of Bombay Presidency Vol. XVIIII Part 1 pp 506), still the exact time or place of the Bene-Israel emigration to India has yet to be established - while many Historians date their arrival to around 375 BC.

The ships in which our Bene-Israel ancestors sailed towards India or the lands beyond were violently hit by a storm and sank near the Henery and Kenery Islands just of the Konkan, of the coast from Cheul. Another reason for the shipwreck might have been the ignorance of navigation along the Konkan coast known to be treacherous and rocky.

From this shipwreck it is believed that only seven men and seven women survived and took refuge on the shores of Navgaw, many of the dead were washed ashore at the same spot, they were buried in the village in two mounds (those buried towards the north were men and those buried towards the south were women) - ref: Bombay Gazetteer Vol XI page 327, Kolaba and Janjari (ref: H. S. Kahimkar, History of the Bene-Israel of India.

The coastal region where the Bene-Israel eventually settled on the Konkan coast had almost no means of communication, but the soil was very fertile, and was good farming land, excellent for rice growing, making the monsoon rains ideal for crops, it was separated by creeks and mountains with hot and humid temperatures.

The newcomers had lost everything in the shipwreck starvation facing them they turned to farming and oil pressing which they were accustomed to in their native land. Oil pressing in the old country was done with olives but in their new home they used coconuts instead.

Following their old tradition of working six days a week, and rest on the seventh day they got the name of "SHANWAR TELES" (ref: The Bombay Gazetteer Vol XI page 327, Kolaba & Janjira)

"Each man has three names, one his father and mother gave him, one that others call him, and one that he earns for himself".

Chapter
5

Story of Karachi

Most of Karachi was a desolate wasteland until Mirs of Talpur forcibly took it from the Khan of Kalat in 1795 thereafter constructing a mud fort in Minora. The tiny town grew and remained safe under its feeble protection. Nonetheless its population did increase to fourteen thousand in 1818.

Much of the small town was remote and swampy, with no signs of development isolated by hundreds of miles of bleak desert in every direction but the sea. Around February 1st, 1839 when a British warship the "Wellesley" anchored of Minora with a view of taking over the fort, which they finally did without firing even a single shot, history was being made as this sleepy town was turning into a world city. Almost sixty years later Karachi became one of the biggest and most important ports in the world with the construction of buildings springing up all over, by 1847 the Napier Barracks (now government offices) were completed. A census showed that the population had already reached 50,000. Unfortunately! The city had many problems - filth and squalor proliferated, as everything became plastered with smelly black mud from the mangrove swamps. The Municipality formed a committee to levy funds and provide public utilities, a network of roads also got underway in central Karachi, with names such as "Preedy Street" which was named after the Revenue commissioner, and "McLeod Street" after the Collector of customs. There were many carts and carriages on the streets raising dust, so the roads had to be paved with gravel chippings, as municipal bullock carts watered down the streets daily to damp down the flying dust. As revenues increased public works were undertaken on a grand scale. In 1865 the "Frere Hall" (a museum and library) was finished along with the "Boulton Market" in 1863 and the "Mereweather Clock Tower in 1867, and last but not least the "Empress Market" in 1889, this small town had made its mark as a bustling city.

The large number of people entering the city gave way to the problems of fresh drinking water. Since there was no natural source of drinking water in Karachi, all the water had to be brought in from somewhere else. The Indus water was brought by camel train to the cantonment, while the wealthier people brought their sweet water from the springs in Clifton by mule carts.

The less fortunate had to purchase their drinking water from municipal water carriers, until household pipes could be laid; this only proved that the demand was ahead of supply, while Karachi's destitute were still waiting for their share of a regular supply of drinking water.

At the turn of the century a public horse drawn tram service began to operate from Sudder to the newly constructed harbor of Kiamari- and colorful it looked too, the horses wore multi colored straw hats with ribbons and bows not only for show but to avoid them from getting sunstroke as they plied the street from dawn to dusk, their drinking water was provided by the philanthropic "Drinking Trough Society" of Karachi. These troughs can still be seen in places along the road as a sharp reminder of days gone by.

Modernizing the harbor was of prime importance commercially and this was started in the early 1860's unfortunately the work was going very slowly and the Mereweather pier was only completed in 1882.

By the 1900's Karachi was one of the biggest and best outfitted ports in the world, nevertheless it continued to be troubled by ague, and the plague until the sanitation system was completed just after the first World War. The new electric public tram service was introduced along the same old route and was hailed as a step forward toward modernization.

In many ways the cities merchants profited, Clifton's promenade developed to a large extent, the pier and park facilities were gifted to the city by Sir Jehangir H. Kothare OBE in 1919 at a cost of Rs.3,00,000 when even the other parks and the Zoological gardens were completed. As one resident was quoted as saying - "We will always be proud of Karachi and its beautiful parks".

The population increase reaching almost the quarter million mark, some of those who could afford to move did so to the suburbs in pomp and style describing it as the "South Asian Hollywood" as commuting arrived with a vengeance.

The city of Karachi with its commercial enterprises and building projects attracted Goan cooks, Anglo Indian bartenders, Sikh bricklayers, Chinese washer men, adding to numerous others- Parsi, Hindu and Jain merchants came from Gujarat and Rajasthan, while camel caravans crossed the Thar, even the Parsi's built a Tower of death for out at Korinja.

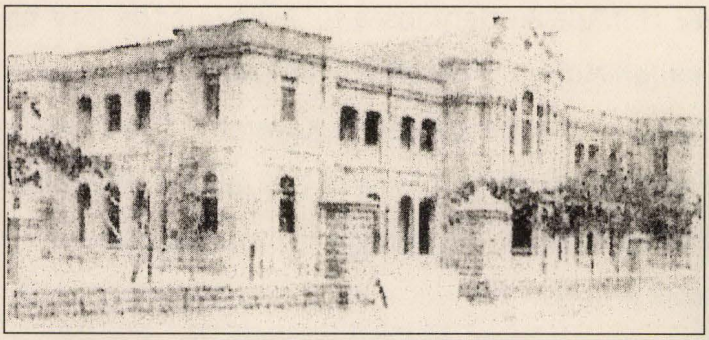
During the partition of India in 1947 Hindu's Armenians and Jews left the city en masse. Muslim refugees from India called Mohajir migrated in by train, boat, air and truck, many made the journey by foot as millions arrived in Karachi. The Mohajir came by the thousands diluting the ethnic mix of the city, and though many English preferred to remain their ranks depleted by age. Subsequent decades have seen this influx unabated. To overcome this problem the Karachi development authority planned and upgraded public amenities by building public housing, schools, colleges, markets and bazaars, even large business centers, as cycle rickshaws were replaced by scooter rickshaws. At long last the city of Karachi was now an international metropolis and on its way to join other world cities commuting arrived with a vengeance as one of the world's first rapid transit system.

After the 1971 civil war in Pakistan thousands of Biharis (Urdu speaking Muslims from Bangladesh) arrived by any means they could flooding the city by the thousands, from less developed areas. In the 1980's Afghan refugees joined migrant workers from the frontier as dock workers and porters, people from less developed areas like Gilgit, Chitral, and Hunza headed for Karachi in search of work. However, the Sindhi speaking population is now a minority struggling to survive.

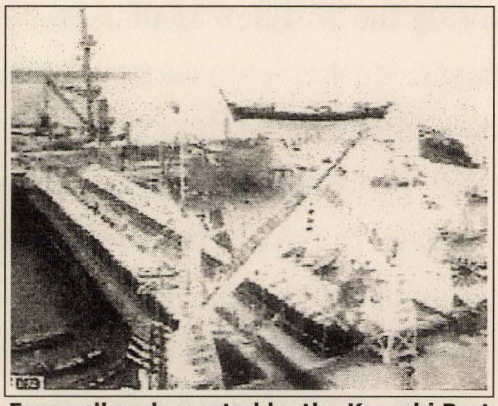
Gas supply lines form Sui in Baluchistan were laid, the Hub Dam scheme extended the greater Karachi water project, and in 1960 the circular railway was completed. During and after the 1960's numerous other projects were completed including Karachi's nuclear power station. The city of Karachi among piles of rubble, displays new hotels and an arena of beauty, with its condominiums, Limousines and rickshaws pick their way through scaffolding and artisans with age old skills produce even more buildings and housing societies called "Colonies". The youth worked 16 hours a day earning barely enough to produce elegant costume for the city's elite Karachi's modern architecture is definitely the showcase of Asia.

In every age "The good old days" were a myth, no one ever thought they were good at the time; for every age has consisted of crises that seemed intolerable to the people who lived through them".

(Brooks Atkinson US Essayist)



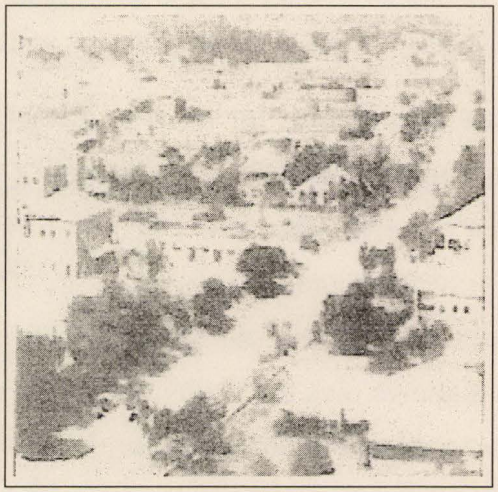
Bai Virbaiji Anglo Vernacular High School - Building commissioned in 1906



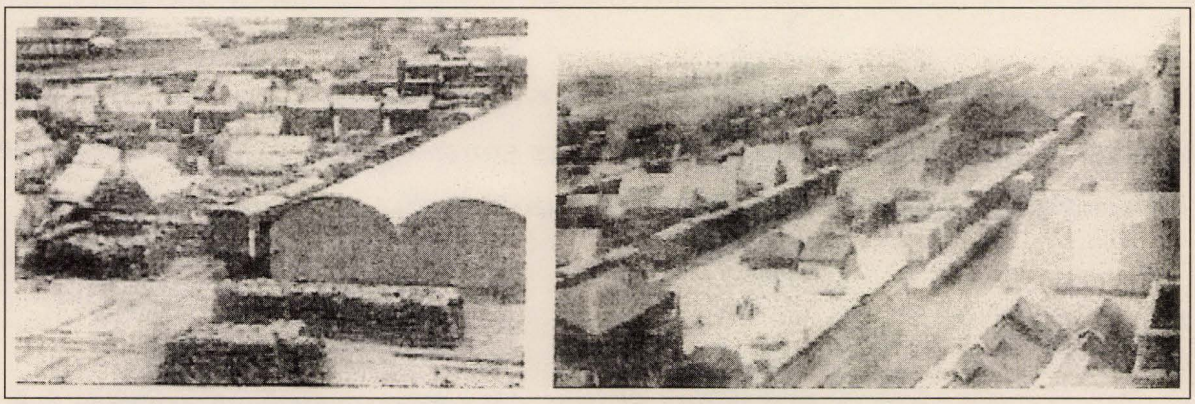
Farewell arch erected by the Karachi Port for the Royal visit of King George V in 1906

The Lloyd's Bank (c. 1900's)

Some views of the Bunder Road (now M.A. Jinnah Rd.)
The Max Denso Hall (completed 1886) can be seen in these pictures

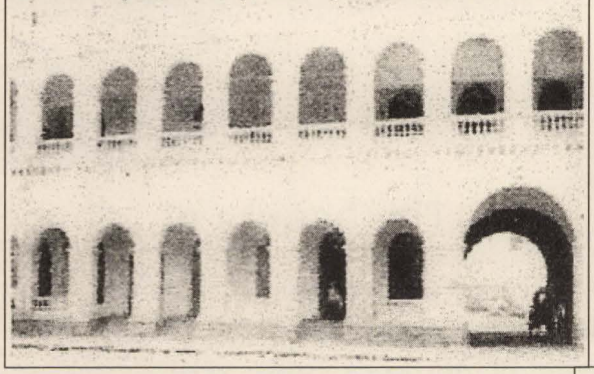


A view of Karachi in the 1900's



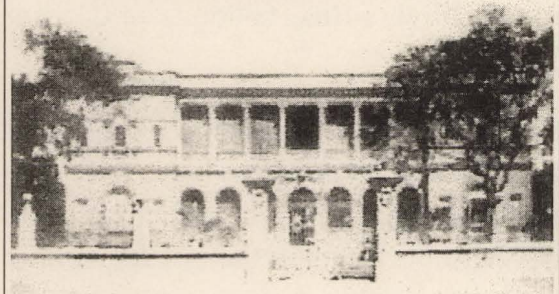
The yards at the harbour entrance and at the south of the harbour in the 1900s

Louis Dreyfus & Co. (C. 1907) : Grain Merchants

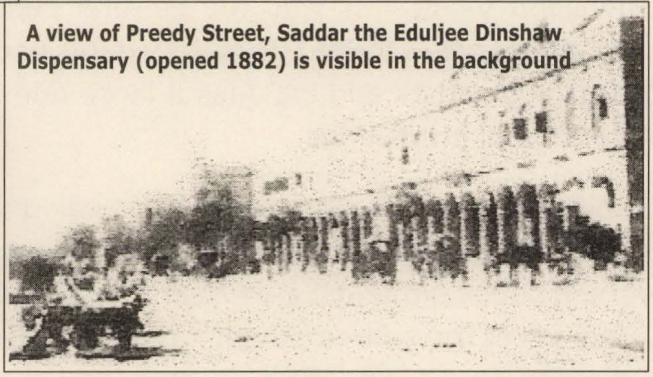


Karachi's Tramway system (started 1900's)

Goolbai Maternity Home, Karachi (date?)

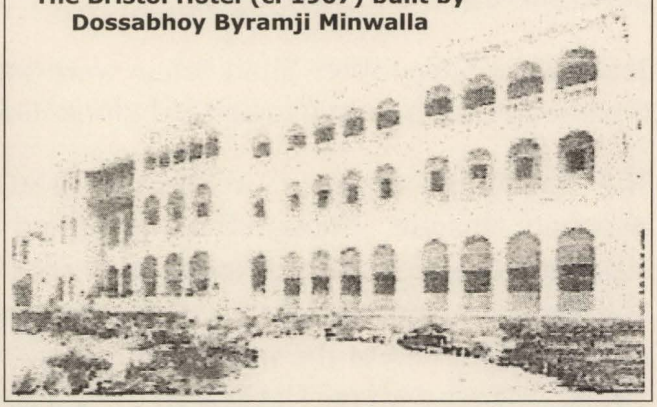


A view of Preedy Street, Saddar the Eduljee Dinshaw Dispensary (opened 1882) is visible in the background



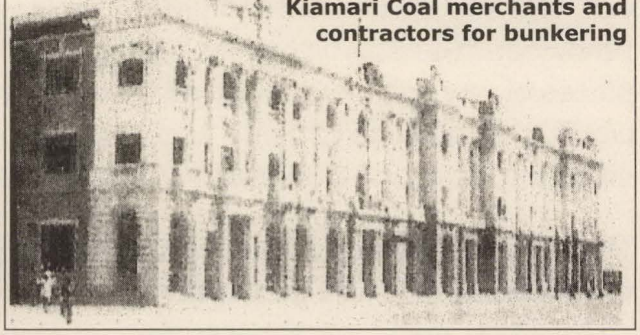
A view of the Northwestern Hotel, established 1908, offered some of the finest dining in Karachi

The Bristol Hotel (c. 1907) built by Dossabhoy Byramji Minwalla



The Haydn Company (c. 1905) : The only piano manufacturers in India at the time located on Elphinstone St.

Cowasjee & sons (1887) Mules Mansions building (c. Early 1900's) Located at Willingdon Place Kiamari Coal merchants and contractors for bunkering



The Karachi Cantonment Railway Station

Chapter
6

The beauty of Lahore

When the people of Lahore want to emphasize the uniqueness of their city, they proudly say "Lahore is Lahore" the almost traditional capital of Punjab for a thousand years. It was the cultural center of northern India extending from Peshawar to New Delhi. Its history dates back many centuries, and hailed the city of poets and artists and includes a large number of Universities, colleges and other educational institutions.

Lahore as we see it now reached its peak during the reign of "Akbar the Great" who made it his capital; in this great city is the mausoleum of "Nur Jehan" who is known for introducing the ROSE plant and responsible for much cultural development and progress in the sub-continent. Akbar the Great held his court in Lahore for almost 14 years from 1584 -1598, he built the Lahore Fort as well as the city walls with 12 gates some of which still survive.

Jehangir and his father Shah Jehan were the builders of the Taj Mahal in Agra and the beautiful and most exquisite Shalimar Gardens in Srinagar in Lahore.

The last Mogul Emperor, Aurangzeb (1707-1838) built Lahore's most admired Badshahi Mosque. Though the Sikhs ruled in the 18th and 19th centuries they paid little attention to Muslim shrines and Gardens, it is also believed that they took most of the marble from the Muslim Monuments in Lahore to build their Golden Temple at Amritsar, as most of the gems that decorated the Palaces were also taken by the Sikhs. Unfortunately! The British were also responsible in more ways than one for the destruction of Tombs and Monuments in Lahore. This beautiful and famous city was the Industrial center during the Mogul period; its prominent, historic and renowned "Guns" which were positioned in front of the Central Museum and other places of interest were modeled cast in the foundries of Lahore. Within this walled city it's not strange to come across spacious houses of the rich and famous with its elegance, style and design of the Mogul and British era.

The authorities have taken great strides to preserve the architecture of that age for the posterity of future generations.

The British reign (1849-1947) compensated the city of Lahore by harmoniously combining Mogul, Gothic, and Victorian style architecture in bungalows and other stately houses in Mogulpura. Victorian heritage sights like the GPO and YMCA buildings were constructed to commemorate the Golden Jubilee of Queen Victoria, marked also by clock towers and other elegant buildings all over India.

They also built many important buildings like the High Court, Government College, Museums, Montgomery Hall, Tolliton market, the Punjab University and the Provisional Assembly, many of which still do function.

Students from all over Pakistan receive their education here, while cultural life in the city attracts not only the rich but those with other interests too. Moti Masjid or Pearl Mosque was for the use of royal ladies and is carved from the best marble with a luster of pearls; while alongside is "Naulakha" a marble pavilion with motifs and precious gems. The "Sheesh Mahal" (Palace of Mirrors) was built in 1631 and considered to be the most decorated building inside the Lahore Fort, built by emperor "Shah Jehan" for his empress and his harem, with fretted marble work screens to hide the occupants from view.

The North Western Railway Loco workshops in Mogulpura was the venue for many important and valuable projects during WWII.
Some old names of Lahore :

1. Laha-war
2. Laha-noor
3. Loh-pur
4. Mahmood-pur
5. Labokla
6. Samandpal Nagiri
7. Lahar-pur

Finally the name is now : LAHORE

1849 AD Annexation of Punjab by the British puts Lahore under their control

1857 AD East India Company transfers its powers to the British Crown henceforth Lahore becomes a part of the British Empire.

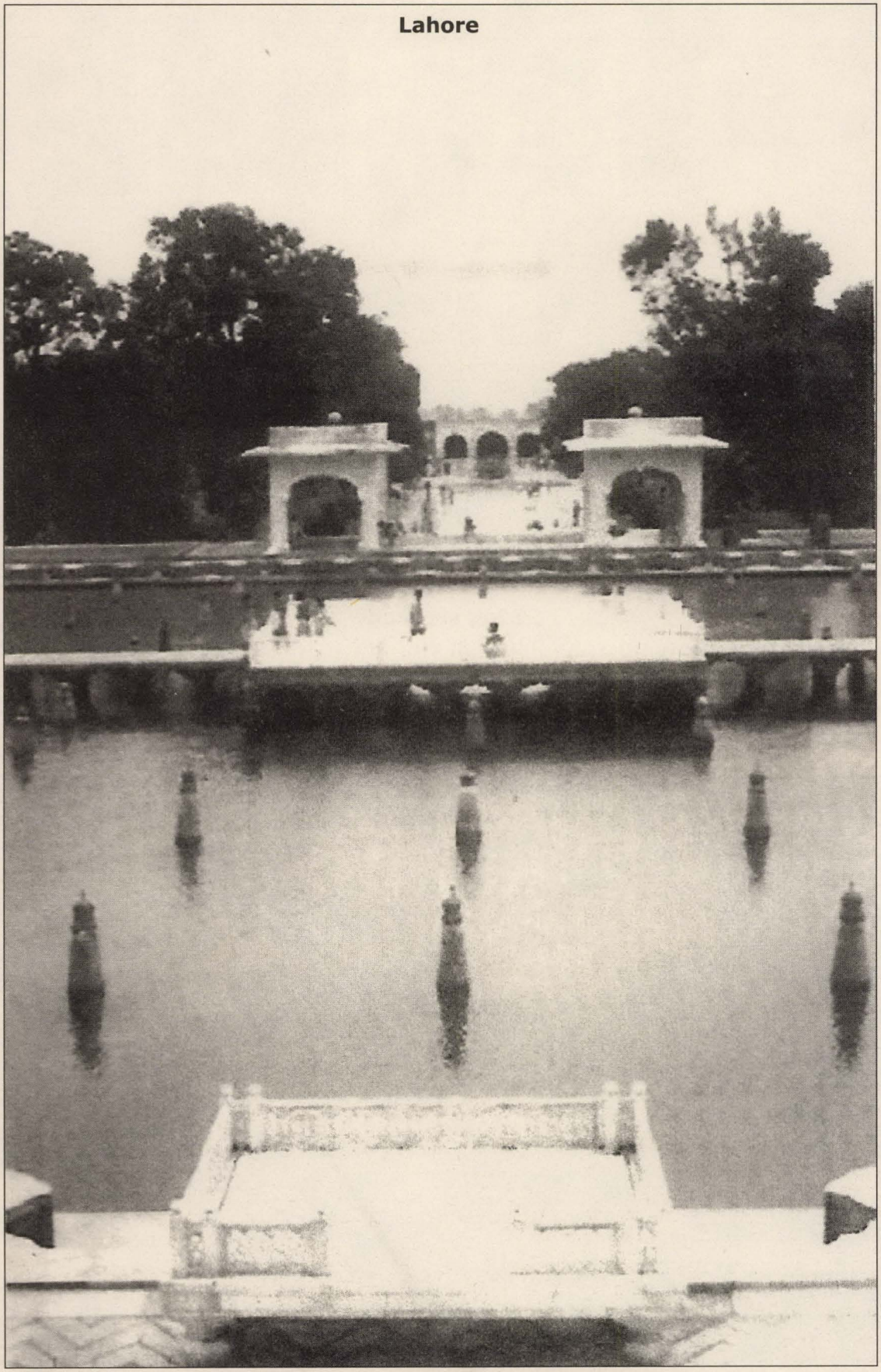
1857-1947 AD British rule

1947 AD (midnight) August 15th Creation of Pakistan.

Railway Station Lahore, Pakistan

Lahore Fort

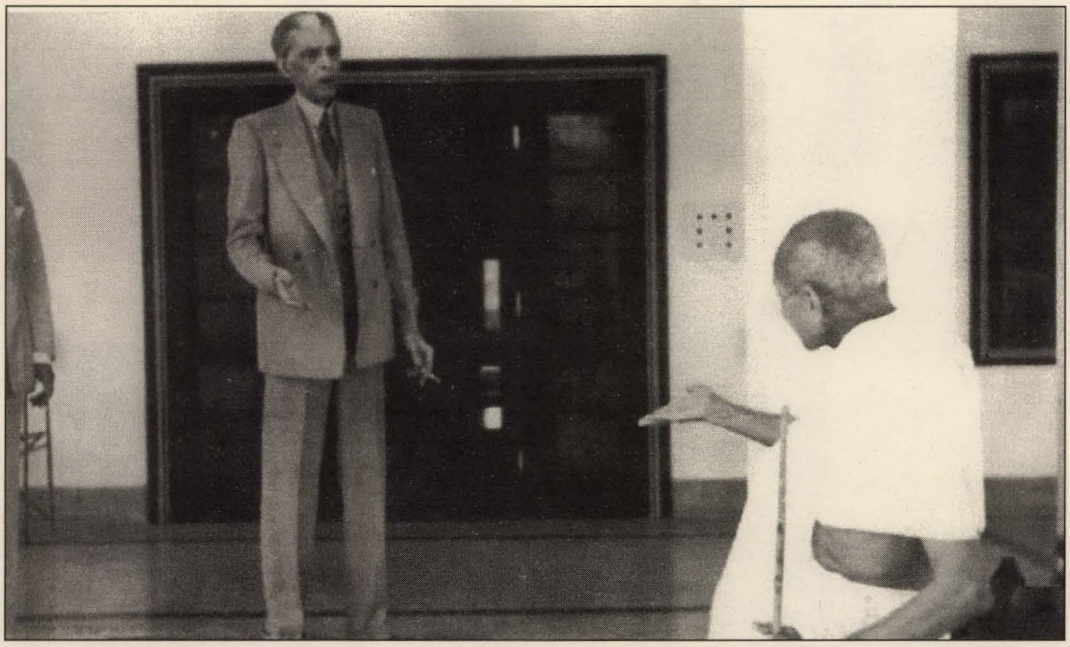
Lahore



Shalimar Gardens

String serenade
Indian National Army personnel are all military grace as they welcome Gandhi at an event at the Harijan Colony, Delhi, in 1946

Nation Builder
Jawaharlal Nehru addresses the press in Delhi in 1947, shortly before Independence



Mahatma Gandhi and Jinnah in a heated conversion. A well-known photograph recently attributed to Kulwant Roy

Khan Abdul Ghaffar Khan and Jawaharlal Nehru walk to a Congress meeting while Sardar Patel is pulledalongside in a rickshaw. Roy's access provided him with ample opportunities for informal photographs.

Kulwant Roy (b. 1914, Lahore, then in India) was an Indian photographer. As the head of an agency named "Associated Press Photographs" [1], he was personally responsible for several iconic images of the Indian independence movement and the early years of the Republic of India.

Born in 1914, Kulwant Roy grew up in Lahore before joining the Royal Indian Air Force [2] where he specialised in aerial photography. After being discharged from the RIAF, he returned to Lahore, but moved to Delhi in 1940 where he set up a studio, which later expanded into a full-fledged agency, in the Mori Gate district of Old Delhi. For a few years previously, he had been following Mahatma Gandhi in his travels around India in a third-class train compartment; that experience permitted him to gain insider status that meant that he was permitted to record many crucial events of and major participants in the independence movement, including Jinnah, Nehru and Patel.

Tons of Joy
Wrestling champs Ã¢â‚¬Ëœ Daula Ã¢â‚¬â„¢ pins down his English adversary Ã¢â‚¬Ëœ ClarkÃ¢â‚¬â„¢ to the patent dismay of the referee, at a fundraiser for the Lahore Warplanes Fund, the Police Spitfire Fund and the Minto Park Fund, in Lahore in the late 1930s

Talks for Merger
Sardar Patel and the Maharaja of Patiala confer during a meeting of the Phulkian Union, an umbrella body of princely states, in Patiala, shortly after Independence (outlook india)

Chapter
7

Early Beginnings (Appendix: 3)

In the year 1760, members of two Bene-Israel families the "Awaskar & Divekar" were to join the British Army. From then onwards many Bene-Israel joined the British India Army including Gowrojee "Dhumbajee" & "Oomederkar" who was appointed by the order of the Government, which had confidence in his loyality and ability, an officer incharge of the Raigad Fort, at a very critical juncture, when the Maratha power was still ruling in India. This Fort was famous for the coronation of King Shivaji in 1674. Another gallant officer was Sillamon Essoobjee Oomederkar of the 17th Regiment N.I incharge of the Kurnalla Fort, situated between Pen and Panvel. Mention must also be made of Subedar Abraham Samuel Divekar enlisted in the 19th Regiment Native Infantry on March 1st 1851 was promoted to the rank of Jamedar on January 1st 1878, then appointed Subedar on September 10th 1878. He was present at the battles of Mooltan, Gujarat, Punjab and received a medal and two clasps. He was also present at the Afghan war of 1878-80 (ref: History of the Bene-Israel of India by H.S Kehimkar page 191 & 208).

Hundreds of brave Bene-Israel men enlisted into the ranks of the British India Army proving their ability, courage and dedication in the service of their country receiving special awards such as medals, and pins, and certificates of merit, for their bravery, presented to them sometimes by the Viceroy of India, in special cases also by other visiting British Royalty, or their commanding Officers during lavish ceremonies.

Another outstanding Bene-Israel officer was none other than Sirdar Bhadur Moosajee Ballajee Oomederkar who enlisted in the 19th regiment N.I on 16th March 1818, he was raised to the rank of Jemedar on the 9th of January 1827 and to Subedar on 23rd December, 1829. He was entrusted to this position because of his superior intelligence compared to many others he possessed quote "Such abilities as are rarely ever seen in a native officer" he was extremely zealous and studied to make himself acquainted with every branch of duty in his profession. A very deserving officer he was again promoted to Native commandant of the Thana corps. The magistrate said of him in 1849 that Sirdar Bhadur Moosajee Ballajee Oomederkar was a very active and intelligent officer. He was thanked on several occasions by his superior officer for preparing his men for drill or duty. Major General Stalker commanding the expeditionary force in Persia in 1856 often praised him when in the 19th regiment with him for twenty two years, his gallantry and special abilities earned him rapid promotions in field service requiring tact and firmness, and very cool under fire.

(ref: History of the Bene-Israel H.S. Kehimkar pages 196, 7, 8)

Sirdar Bahadur Solomon Ballajee Jahirdkar another brave Bene-Israel officer enlisted as a recruit when just a boy in 1818 he also rose through the ranks to become Subedar Major and rendered faithful service in his regiment during the Mutiny, 1857-1860. The 21st regiment was disbanded and stationed in Karachi. His steadfastness and devotion to his superiors and soldiers during war was not forgotten, he was present at the siege of Mahadewghar in 1832 and in field service at Kolapur in 1836, he was also present during the operations of the Dwak and Burda hills against the Waghers 1859-1860 and was awarded 1st & 2nd class stars of the "Order of British India" for his dedicated and loyal service.

The list of brave Bene-Israel native soldiers and officers who served in the British India and Bombay armies between the 17th and 18th century is long and brings to the forefront the pride and devotion with which our ancestors bore their responsibilities, which is today part of a proud heritage.

Some more Bene-Israel officers :

Isaac Ezekiel Divekar	-	1760
Solomon Hassaji Divekar	-	1760
Elijah Hassaji Divekar	-	1760
David Hassaji Divekar	-	1760

Note: The above were all brothers and most of them were present in the war against "Tipu Sultan" (History of the Bene Israel of India, by H.S. Kehimkar p, 190-191)

There were almost ninety Bene-Israel native officers between 1674 and 1780 who were respected for their dedicated service; many were also decorated with medals of Honor (The History of the Bene-Israel of India by H. S. Kehimkar)

Mr. E. J. Jhirad, Deputy Assistant Controller of Military accounts (sub pro tem) Karachi, has been appointed Deputy Assistant Controller of accounts, permanent from 11th August 1925 (Vide Gazette of India dated 22.7.1926).

The Installation ceremony of Lodge Temperance and Benevolence Karachi was held at Freemasons Hall Karachi Monday 12th July. The worshipful Master-elect Ephraim Joseph Jhirad, Deputy Controller of Military accounts Sind, Rajputana District Karachi, was installed in the chair.

Among the visitors present were the Rt. Wor Bro. PER Cadell Lodge SAFI; the Sultan of Muscat and his brother HIM Syed Timor Bin Faisal Ben Turkey, Sultan of Muscat and Oman and Prince Syed Ahmed Ben Faisal.

Wor. Bro Ephraim Joseph Jhirad is an old Freemason of about 14 years standing and this is the first time in the history of Freemasonry in Karachi that a Jewish brother has had the unique honor of occupying the chair.

They say to fruit bearing trees, Why do you make any noise! "Our fruits are sufficient advertisement".

Appendix: 3

Jewish Genetics: Studies of Cohens / Linkage of Jewish Priesthood / and how the children of Israel find their Roots.

The mystery of the world's most obscure Jewish community, dating back almost 2000 years since their arrival in India the Bene-Israel may finally be solved with carbon-dating to reveal that they carry the very unusual Moses gene, and to prove in more ways than one that they are the original children of Israel. For a number of years DNA tests on the 4,000 strong Bene-Israel, mainly from Mumbai, Pune, Thane, and Ahmedabad, show indications of their link to a small group of hereditary Israelite priests or Cohanim, some researchers say it is almost concrete evidence that exiles from Palestine made it as far as India while at the same time holding on to their faith and their practice of Judaism among the ocean of Hindus, Muslims, and countless others among the mother stock.

Now more than ever their claim to be descendants of the twelve lost tribes and their linkage to the patriarch "Moses" has delighted many from Indian Jewish communities in Israel and abroad, who believe that their claim has now been scientifically proved.

According to Jewish tradition only males from the direct line of Aaron could serve as priests in the holy temple-a tradition that began when Moses brought his brother Aaron before God to be anointed as the first high priest of the Israelites. Since the Cohanim (priesthood) is only transferred through males the confirmation of their bloodline was believed to rest in the Y-chromosome, the DNA analysis of this, Y-chromosome has proven quite useful in constructing patrilineal genealogies in the past exclusively through males.

The Bene-Israel located in India are considered a curious and unascertained community. Their legend goes back to 175 BC when their ancestors were fleeing the persecution of Antiochus Epiphanies by escaping to India. The Bene Israel were also recently tested for the presence of Cohanim haplotypes, results confirm that they had a greater than 50% occurrence of the Cohen genetic marker.

If we have finally solved this genetic probability of the Bene-Israel and their claim to be descendants of Aaron (the high priest) is a matter for scientists and researchers to determine, the process of breaking a concept down into more simple parts so that its logical structure is displayed.

India's children of Israel find their roots

TIMES NEWS NETWORK [SATURDAY, JULY 20, 2002, 9.20.10 PM]

RASHMEE Z. AHMED

LONDON: More than 2,000 years after they first claimed to have set foot in India, the mystery of the world's most obscure Jewish community the Marathi-speaking Bene Israel may finally have been solved with genetic carbon-dating revealing they carry the unusual Moses gene that would make them, literally the original children of Israel.

Four years of DNA tests on the 4,000-strong Bene Israel, now mainly based in Mumbai, Pune, Thane and Ahmedabad, indicates they are probable descendants of a small group of hereditary Israelite priests or Cohanim, according to new results exclusively made available to the Sunday Times of India.

The priests are scattered worldwide but genetically related in a distinctive fashion that leaves just a billion to one chance of a mistake in identifying who the Bene Israel really are, says Tudor Parfitt, Jewish Studies professor at London's School of Oriental and African Studies.

Parfitt, who initiated and led the research, says this is the first concrete proof that "exiles from Palestine made it as far as India and managed to maintain Judaism in the sea of Hinduism and Islam".

Contacted in the Israeli town of Ramla, 15 miles from Tel Aviv, where he emigrated from Mumbai, Aharon Daniel expressed doubt about the new findings. "Many scientists have claimed to have founded Israeli or Cohanim genes in tribes in black Africa and other communities around the world and many here were skeptical about this", he told STOI.

But some analysts said that Daniel's doubt could be a reflection of the shoddy treatment given to a few of the 30,000 Bene Israelis who returned to the Promised Land in the early 50's, soon after the state of Israel was created. Their Indian appearance, cricket-playing, sari-wearing, curry-eating and Marathi-speaking habits led to a bitter battle for recognition as "real Jews".

The name Bene Israel literally means Children of Israel and their unsubstantiated legend of origin holds their ancestors to be Jews fleeing persecution in Palestine in 175 BC.

According to the legend, seven men and seven women survived a shipwreck near Navgaon village on the Konkan coast. Their descendants became thoroughly Indian except for observing Saturday, the Jewish Sabbath, as a weekly holiday. The practice led them to be known as Shanwar Teli, Marathi for "Saturday oilpressers".

It was only in 1964, that the Israeli prime minister declared they were genuinely Jewish and should be allowed to return home (to Israel) and inter-marry.

But now, the new study goes one better. By studying certain genetic markers on the DNA chain, found only in male descendants of Aaron, Moses' elder brother, who founded the line of Jewish priests, the Bene Israel could well claim to be the purest of the pure.

Prominent Bene Israelis include poet Nissim Ezekiel and actress Pearl Padamsee.

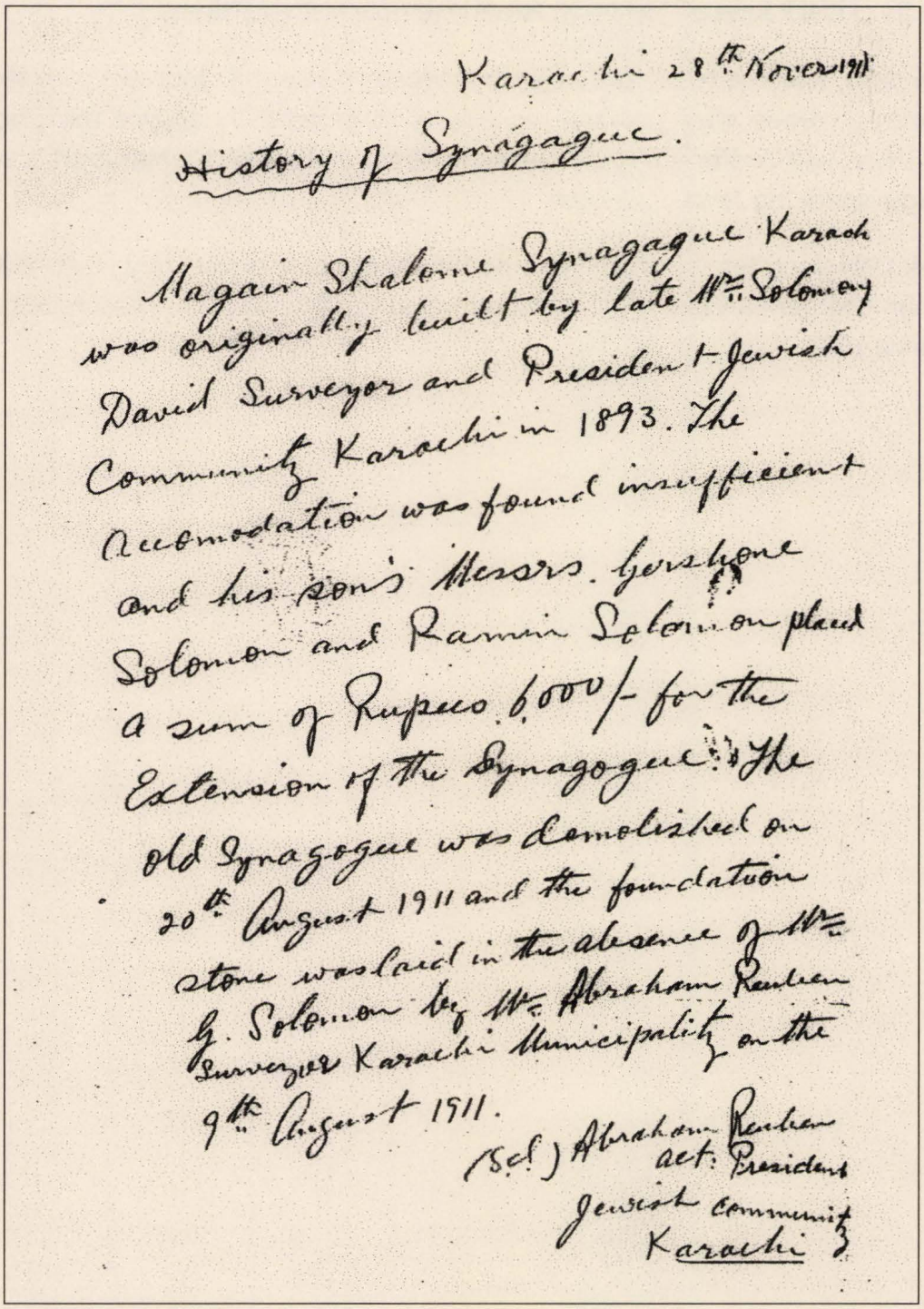
The new research has also found preliminary genetic evidence to show the declining community of Black Jews of Cochin left Israel in remote historical times.

The new data, which is to feature in leading Western scientific journals over the next few months, comes after painstaking efforts to genetically source the origins of India's other, self-professed "lost" Jewish tribes, including the Manipuri Jews and the Telugu-speaking Jews of Guntur.

"We took DNA samples, but there was nothing that could prove they were related to other than the general family of mankind", said Parfitt, who has researched Indian Jewry since 1984.

Chapter
8

Appendix 7
Opening Ceremony of
The Magen Shalom Synagogue
Karachi - 26th December 1912



Karachi 28th Nov 1911

History of Synagague.

Magain Shalome Synagague Karach was originally built by late Mr. Solomon David Surveyor and President Jewish Community Karachi in 1893. The Accomodation was found insufficient and his sons Messrs. Gershone Solomon and Ramin Solomon plaed a sum of Rupees 6,000/- for the Extension of the Synagogue. The old Synagogue was demolished on 20th August 1911 and the foundation stone was laid in the absence of Mr. G. Solomon by Mr. Abraham Reuben Surveyor Karachi Municipality on the 9th August 1911.

(Sd.) Abraham Reuben
act. President
Jewish Community
Karachi

An interesting ceremony took place on the 26th December 1912 at the Jewish Synagogue, Karachi, which was practically rebuilt at the entire cost of Messrs. Gershone and Rahamin Solomon, sons of the late Mr. Solomon David, former President of the Jewish community, Karachi. On the evening of the 25th December, according to the invitations and programme issued, the whole Jewish congregation of Karachi including guests from other stations met at the Synagogue at 6.30 p.m when Cox's gas light installed in the Synagogue was started by Master David Abraham on behalf of Mr.JB Reuben's of Multan, who kindly sent the sum of Rs.2000/00 for the same. Evening services in the Shegulabai Solomon David Hall adjoining the Synagogue. The members of the congregation that met on the evening of 25th December were on the premises till midnight of 26th December. From 9.30 to 11.30 p.m was spent in a religious concert kindly arranged by Mr. Solomon Aaron, the subject being "The Moral courage of Daniel" this was greatly appreciated by those present. From 1.00 to 5.00 a.m, the Psalms of David were chanted when refreshments were kindly provided by Mr. Nathan Abraham. At 5.30 a.m Sefer Torahs (Holy Scrolls) were carried in a large singing procession to the New Synagogue. When the procession arrived at the main entrance of the Synagogue, the congregation requested Mr. G. Solomon, the present worthy President to unlock the door and declare the Synagogue open. He (Mr. G. Solomon) did so after saying special prayers. After seven rounds about the Pulpit the Sefer Toraha's were placed in the cupboard provided within the alter.

The Hazan then installed the President and others, thereafter Mr. G. Solomon unveiled portraits of his parents and himself, and Mr. Abraham Reuben on behalf of the community. A short account of the Synagogue was then read by the Vice-President. Mr. Solomon Aaron subsequently read on behalf of the community, the address to the President and Mr. Elijah Solomon B.A, that to the Vice President, which were presented in silver caskets to the recipients. Mr. D. Solomon, retired Superintendent of Prisons and Honorary Magistrate presided on this occasion. The members of the Israelite Brotherhood also presented an address in a silver casket to Mr. Abraham Reuben, and read out by Mr. Dr. Moses Solomon L.M. & S, Honorary secretary of the society, after another religious concert, the proceedings terminated with a dinner kindly given by Mr. G. Solomon.

Appendix: 5

Rules and Bye-Laws For The Control and Management of

"The Magen Shalom Synagogue"and the Jewish Community Karachi 1922

Britania Press, Karachi
Price Rs.0-2-0 Per Copy

With permission of the Central Archives for the History of the Jewish People (Jerusalem)

Rules and Bye-Laws passed by the General Committee of the Jewish Community of Karachi on the 17th September 1922 to be brought in force from 1st October 1922

Preliminary

1. Name of the Synagogue shall be perpetually "**The Magen Shalom Synagogue**" Karachi.

2. The Magen Shalom was erected at the sole expense of the late Solomon David Oomederkar Municipal Surveyor in 1893 and subsequently in 1912 enlarged and extended with the amount drawn from his money set apart for another purpose after his demise, the shortage amounting to a considerable sum being paid by his eldest son Mr. G. Solomon the present President of the Community. The Synagogue and other buildings will continue to remain in the name of the President and Vice President on behalf of the Jamat as arranged on 27.10.11, trustees being unnecessary.

3. It shall stand as before in the name of the President and Vice-President on behalf of the Members of the Jewish Community Karachi in Municipal and Govt., Records.

4. **Shegullabai Solomon David Hall, Nathan Abraham Hall**, and all other buildings already erected or which may be erected hereafter on Synagogue plot nos. 206, 211, & 212 E-7 Runchore Quarter shall be the property of the Synagogue and shall stand in the names of the above viz: President and Vice President.

5. **The Abraham Syndicate Building**, Karachi, shall be the property of the Synagogue after all the shareholders of the Jewish Syndicate Karachi have been paid off as per the General meeting reso:dated 31.3.18., and the name shall be perpetual.

6. **Objects**.

* To hold congregational prayers and ceremonies.
* To afford facilities for Hebrew and religious education.
* To maintain a Charity Fund of its own.

7. Funds, Variables, Etc

* All funds of the Synagogue shall be deposited and approved by the standing committee.
* Cash amounting to Rs.50 only shall be in possession of the Honorary Secretary and Treasurer.
* All funds shall stand in the name of the President or in his absence the Vice-President, the Honorary Secretary and Treasurer and countersigned by the President or in his absence the Vice-President.
* All money from the Charity Box shall be removed by the President or in his absence by the Vice- President, in the presence of two members of the Standing Committee and handed over to the Hon. Secretary and treasurer, who shall keep a separate account of the same and shall get it immediately attested by the President or in his absence the Vice-President, the above money shall be operated on by the President, and Vice-President, the Honorary Secretary, and Treasurer.
* All valuable articles, such as Sefer Crowns, Silver glasses, plates, silk articles, etc, shall be locked in the Synagogue safe and its key shall remain with the President or Vice-President. They shall be checked every 3 months by any two members of the Standing Committee.
* All utensils, crockery, carpets, shall be in possession of the Chazzan.
* Separate list each of valuable articles, utensils, etc, and the Synagogue Furniture shall be kept up to date, the President, Hon. Secretary, Treasurer and Chazzan shall have a copy of these lists.

8. President and his power and Duties.

* Mr. Gershone Solomon Oomederkar shall be the permanent President of the Jewish Community of Karachi (as per attached copy of address dated 26th December 1912).
* The Office shall be hereditary.
* He shall preside at all General Meetings and meetings of the Standing Committee, of which he shall always be an ex-official member.
* He shall receive all complaints from members of the Jewish community or Synagogue in writing and place the same before the Standing Committee and if necessary before the General Body.
* He shall, before he entertains any complaints regarding disputes, taking place outside the Synagogue premises, call upon the parties i.e. Plaintiff and Defendant to sign a bond on a one Rupee stamp paper to the effect that they shall abide by the decision of the Standing Committee or General Body. The cost of the stamp shall be borne by the Plaintiff.
* He shall entertain all complaints regarding disputes taking office within the Synagogue premises, graveyard, or any other office where public functions are held, without getting any bond signed. In such cases the decision of the Standing Committee shall be binding on both parties unless a different decision is given by the General Body when appealed to by either of the parties.

* He shall be responsible for making temporary arrangements to carry on work in case of illness or other causes of absence from duty of Chazzan, Kazi or Shamash, but shall in every case shall intimate his action to the Standing Committee.
* He and his wife shall receive blessing on every Sabbath morning and also on holidays, and Hashkaba after their demise.
* He shall receive a special first glass of syrup on all Sabbath and holidays and ceremonies and in his absence his eldest son present shall be entitled to the same. **He shall carry the first Kolnidre Sefer on the eve of the Day of Atonement**.
* He shall be authorized to expel from the Synagogue and its premises, from the graveyard and also from the residence of any member where a public function may be held, any individual who is found disorderly or is reasonably believed to be the source of any unnecessary annoyance or disturbance.
* He shall sign all invitations and circulars.
* He shall be authorized to introduce any subject at the General Body meetings or the meetings of the Standing Committee which may not be included in the Circular and which he may consider urgent.
* He and his wife shall have special reserved chairs from the Jamat in the Synagogue.

9. Vice-President.

* Mr. Abraham Reuben Kamerlekar shall be the Permanent Vice-President of the Jewish Community Karachi as per copy of address attached herewith for reference dated 26.12.12.
* The office shall be hereditary as in the case of the President.
* His powers and duties shall be the same as those of the President.
* He shall have the same privileges regarding blessing etc, as the President and receive a special second glass of syrup and in his absence his eldest son present.
* He and his wife shall have special reserved chairs from the Jamat in the Synagogue.

10. Honorary Secretary and Treasurer.

* He shall be elected every third year by the General Body to the existing office and entitled to reelection.
* He shall issue all invitations and circulars under the signature of the President or in his absence the Vice-President.
* He shall carry on all communal correspondence.
* He shall keep all Synagogue accounts with vouchers up to date and place the same before the Standing Committee every month and before the General Body once a year before the advent of the New Year.
* He shall send circulars and reminders to all members for their dues towards the Synagogue and notice for arrears, before 1st July every year.

* He shall check every 3 months all the utensils, crockery, furniture, etc of the Synagogue and report all discrepancies if any, to the Standing Committee.
* He shall record the Minutes of the Meetings of the Standing Committee and of the General Body.
* He shall attend all the meetings of the Standing Committee as well as those of the General Body and shall be entitled to vote.
* He shall be in all respects, in the discharge of his duties act under the direction and control of the Standing Committee.
* He shall see that all the paid staff of the Synagogue perform their duties properly and in default, he shall report them to the Standing Committee for necessary action, except in the case of the Samash, who shall be dealt with by himself, and the action taken should be intimated to the Standing Committee for confirmation.
* He shall be responsible for making necessary arrangements for the proper noting down of all promises of oil, etc, to the Synagogue.
* He shall be empowered to spend an amount not exceeding Rs.50 at a time for such unforeseen purposes as he may deem fit, in anticipation of a sanction of the Standing Committee.
* He shall receive all subscriptions, oil money, and other dues of the Synagogue and pass receipts for the same.
* Receipts for the sum of Rs.20/- shall bear one anna stamp.
* He shall keep the following books:-

1. **Marriage Register.**
2. **Birth Register.**
3. **Death Register.**
4. **Minute Book for General Meetings.**
5. **Minute Book for meetings of Standing Committee.**
6. **Correspondence File.**
7. **Receipt Book (printed).**
8. **List of members of Synagogue.**
9. **Book for oil money, subscriptions and donations.**
10. **Cash Book.**
11. **Voucher Book.**
12. **List of Life Governors.**

* He shall be responsible for disbursing pay to the Chazzan, Kazi, and Samash and incurring other recurring expenditure for the Synagogue.
* He shall keep vouchers for expenditure, vouchers for the sum of Rs.20/- shall bear one anna stamp.
* He shall afford every information to 2 Auditors, that shall be appointed each year to check all accounts etc of the Synagogue and place the Audited accounts before the Standing Committee, and after that before the General Body at its annual meeting.

11. Joint Honorary Secretary.

* He shall be elected every third year by the General Body the existing one being entitled to re-election.
* He shall have one vote in Meetings of the Standing Committee in the absence of the Honorary Secretary and Treasurer.
* He shall help the Honorary Secretary and Treasurer in the discharge of his duties.
* He shall be responsible for carrying on all the duties of the Honorary Secretary and Treasurer in his absence.

12. Chazzan (Hazzan).

* He shall be appointed and discharged by the General Body.
* He shall be paid official of the Synagogue.
* He shall conduct all the prayers and ceremonies in the Synagogue and perform ceremonies at the residence of any member of the Synagogue if so desired by him, without charging him any special fee provided the member is a regular subscriber of the Synagogue.
* He shall if necessary, request the President or in his absence the Vice-President to make necessary arrangements to help him in conducting prayers and ceremonies.
* He shall have a complete list of members of the Synagogue in his possession.
* He shall have all Synagogue utensils and crockery in his possession and shall be responsible for issuing the same to a member of the Synagogue, from whom he shall demand a stamped receipt for articles issued and cancel the receipt for articles when returned. He shall report all discrepancies to the Honorary Secretary and Treasurer. The Joint Secretary shall issue nothing on the Sabbath and Holidays except in emergent cases.
* He shall if required by the President or in his absence, the Vice-President go to perform ceremonies outside Karachi even for non-members, when he shall receive double the special fees for the ceremony performed, besides travelling expenses, for boarding and lodging which will be borne by the parties, availing themselves of his services.
* He shall attend funeral services even if there be a Kazi.
* He shall be responsible for cleanliness of Synagogue and Halls and also for the proper preparation of Syrup and Tamid light and shall remain tidy in the Synagogue.
* He shall supervise the work of the Kazi and Samash and shall report all their faults to the President in his absence the Vice-President, who shall if necessary, place the same before the Standing Committee for necessary action.
* He shall be responsible for slaughtering Sheep, Goats, and Fowls, even if there be a Kazi.
* He shall teach all Bene-Israel children in Shegullabai Solomon David Hebrew School free of charge.

13. Kazi.

* He shall be a paid servant of the Synagogue.
* He shall be appointed and discharged by the Standing Committe with the consent of the General Body.
* He shall perform all the duties of the Chazzan in his absence and shall be entitled to the same special fees as the Chazzan.
* He shall be responsible for special cleanliness of Synagogue and Hall and proper preparation as mentioned earlier.
* He shall slaughter Goats and Sheep and receive fees in the case of Chazzan.
* He shall attend all the funeral ceremonies of any member of the Synagogue and prepare the Coffins, etc.
* He shall supervise the work of the Samash and report all faults to the Chazzan.
* He shall also teach the Bene-Israel children free of charge like the Chazzan.

14. Samash.

* He shall be a paid servant of the Synagogue.
* He shall be appointed and discharged by the Honorary Secretary and Treasurer who will intimate the action taken by the Standing Committee for confirmation.
* He shall be responsible for proper cleanliness of Synagogue, Halls and premises and for proper lighting. In addition, remain tidy in the Synagogue.
* He shall be responsible for circulating all invitations for Holidays and Ceremonies, etc, and also for circulars for meetings to all members of the Synagogue.
* He shall if so appointed, collect all subscriptions, oil money, donations, etc, from members of the Synagogue and shall hand over all money collected to the Honorary Secretary and Treasurer daily.
* He shall be present at all prayers, ceremonies, meetings, etc in the Synagogue and Halls.
* He shall be under the direct supervision of the Chazzan or in his absence the Kazi.
* He shall prepare Syrup whenever and further if any Jew prepare Tamid lamp.
* He shall do work in connection with the Synagogue and Halls as the Honorary Secretary and treasurer may direct.

15. Members of the Synagogue.

* All earning members of the Jewish Community, even though they be members of the same family, shall pay a minimum of 1% of their monthly income as monthly subscription to the Synagogue, they shall then be considered as members of the Synagogue.

* All members whose subscriptions are in arrears for three months shall be served with one months notice by the Honorary Secretary and if they shall fail to pay all their arrears during that period shall cease to be members of the Synagogue. They may again become members after paying up all their arrears.
* Those who do not pay all their oil money before the next New Years Eve shall not be allowed to bid.
* Only members paying subscriptions as above shall be permitted to bid and also guests from out stations.
* All subscribers shall receive all invitations for Holidays and Ceremonies etc, and all General meetings, with the exception of funerals when all members of the community shall receive the invitation.
* Only subscribers shall be eligible to election on the Standing Committee.
* All members are authorized if necessary to go to the Honorary Scretary and Treasurer at any time to have their accounts scrutinized but they shall make an appointment with him before hand.
* Only subscribers shall be allowed to have their ceremonies performed in the Synagogue on payment of the usual fee. Non- Subscribers on payment in advance of double fees will be allowed by the Standing Committee the same privilege.
* Only subscribers shall receive Mishberakhas and Hashkabas in the Synagogue. Non-Subscribers will be given the same privilege on payment of double fees in advance.

16. Life Governors.

* All those members of the Jewish community who pay Rs.135/- in the case of males and Rs.110/- in the case of females shall be called Life Governors and Life Governesses of the Synagogue.
* They shall be considered members of the Synagogue for Life and shall have all the rights and privileges as members.
* Monthly subscription to the Synagogue shall also be payable by Life Governors.
* The amount in every case of Life Governorship shall be payable in advance or by monthly installments with the consent of the President or Vice-President.
* They shall be subject to the same rules regarding subscription, oil money, bidding, discipline, etc, as the members.
* Each of them shall have a reserved chair in the Synagogue with his name inscribed on it.
* All of them shall receive blessing on every Kippur night and deceased ones shall receive Haskhabas.

17. Standing Committee.

* All affairs of the Synagogue shall be managed by the Standing Committee.
* It shall consist of 11 members as follows: President (Ex-Officio), Vice President (Ex-Officio), 5 members elected by General Body for Life Governors, 3 members elected by General Body from subscribing members, including Life Governors, 1 Honorary Secretary and Treasurer, 1 Honorary Joint Secretary, 2 Honorary Auditors.
* The election shall take place by show of hand every third year, the existing members being entitled to re-election.
* The President or Vice President shall have the casting vote when votes of the members including his own at any General meeting are equal.
* It shall settle all disputes and complaints that may be brought before it and if necessary place the same before the General Body.
* It shall meet at least twice a month.
* A special meeting of the Standing Committee shall be called only at the request of at least 5 members of the Standing Committee.
* It shall check and pass all Synagogue accounts once a month.
* At least three days clear notice shall be given and all the agenda circulated to the members, before the meeting is held.
* It shall be authorized to incur an expenditure of an amount not exceeding Rs.250/- for emergent purposes and obtain sanction of the Jamat.
* Any member of the committee who absents himself for three meetings in succession without leave of absence, shall be disqualified, in which case another member shall be co-opted by the Standing Committee.
* The Joint Secretary is bound to attend only in the absence of the Honorary Secretary and Treasurer.
* The Standing Committee is authorized to perform ceremonies free of charge in case of deserving poor, even if they are non-members.

18. General Meetings.

* General meetings of the subscribers of the Synagogue shall be held every half-year of which at least one week's notice shall be given to all subscribers.
* All accounts of the Synagogue shall be placed before the meeting half yearly and the audited accounts of year at its annual meeting.
* No non-subscriber shall have any right to attend the meetings or have the right to speak or vote at the meetings.
* Changes in Rules 1/8 (1) & (2) and (9) & (2) which will always remain unaltered, shall be made only at annual meetings when at least half the number of subscribers shall be present.
* A General meeting shall be convened when 25 subscribers ask for it in writing and specifies their objects in doing so.
* A special meeting shall be convened when ever any member desires to appeal against the decision of the Standing Committee in cases of dispute, etc, and pays a fee of Rs.2/- in advance and Rs.1/- for Samash.

19. Procedure at Meetings.

* Quorum for all meetings of Standing Committee shall be six, and for General Meetings, thirty.
* When one meeting is not held for want of Quorum, the next one will have the same agenda, as the previous one shall be held without Quorum.
* The decision of the General Body shall always be final.
* Every item on the agenda for all General Meetings must be duly proposed and seconded before it is put before the meeting.
* Amendments, to the original proposition, duly proposed and seconded, may be made at the meeting. When there are more than one amendment, the last one shall be put to the vote first and then the one previous to it and so on, until the original proposition is reached.
* Only one subscriber shall be allowed to speak at a time.

20. Marriages.

* Members shall be allowed to have their marriage ceremonies per formed in the Synagogue.
* No child marriages shall be performed in the Synagogue. The Bridegroom in every case must be at least 18 years old, and Bride at least 15 years of age.
* All applications for marrying a second wife during the lifetime of the first one shall be considered by the Standing Committee before such marriages are performed in the Synagogue or even outside.
* All applications for marriages in which there may be the slightest hitch shall be placed before the Standing Committee for consideration and permission.

21. Circumcisions.

* All circumcisions performed in the Synagogue shall be done by the Chazzan or the nearest relation of the child or any other person selected by the child's father.

22. Vows and Naming.

* Charges will be incurred whether the ceremony is performed in the Synagogue or outside.

23. Hashkaba.

* Fees for Hashkaba will be payable in advance.

24. General Rules.

* The value of oil promised will be paid (per maund).

* Each glass promised to the Synagogue as well as for the Tamid lamp will be paid for; Members shall be at liberty to provide the required quantity of oil promised.
* Loitering in the Synagogue premises before and after prayers and ceremonies is prohibited. The passage shall always be left clear.
* Eating, drinking, or smoking of any description shall not be allowed in the Synagogue.
* Sweets, etc, may be distributed in the Synagogue.
* Non-subscribers may attend the Synagogue for prayers and ceremonies as well as funeral ceremonies all rules pertaining to discipline being applicable to them.

25. Appeals to the General Body.

* Any member after due inquiry by the Standing Committee
(a) has been found guilty of un-becoming behavior prejudicial to the interest of the Synagogue
(b) or who may be guilty of deliberate infringement of the rules inforce for the time being
(c) may after a member has been warned once before suspended from the privileges of membership for a period not exceeding six months or
(d) expelled from the membership of the Synagogue, or subjected to any other penalty that the Standing Committee may deem adequate.

26. Appeals to the General Body.

* All appeals to the General Body against the decision of the Standin Committee shall be made within two weeks after the intimation of the same has been sent in writing to the parties concerned.

27. Funerals.

* The graveyard shall be open to all members of the community.
* A Sub-Committee of 3 members of the Standing Committee, in addition to the President and Vice President shall be appointed every year to make all necessary arrangements for funerals only in the case of subscribers of the Synagogue.
* The Sub-Committee shall be authorized to incur necessary expenses for funerals of poor and deserving members of the community, from the funds of the Synagogue, in anticipation of the sanction of the Standing Committee.

Karachi 27th February 1898

To,

Karachi, 27th February 1898

Solomon David Esquire
Late Surveyor of Municipality and
President of Jewish Community
at Karachi

Dear Sir,

It is with feeling of the deepest respect and sincerest gratitude that we take this opportunity of expressing our heartfelt thanks for the noble act of love and charity with which you have crowned your unremitting efforts to the benefit of the Jewish community at Karachi, by providing the community with a House of Prayer, an act which is especially magnanimity as this is the first Synagogue that the community possess in the city.

We are confident that your action was prompted by the purest love and benevolence, for we have always been assured from practical experience of your past generosity that the welfare of the community is the dearest wish of your heart. We would fain express our admiration of your conduct in more fitting terms, but language fails us to convey the thoughts that are now struggling in our bosom for utterance. But you may rest assured that we appreciate and acknowledge with gratitude and unbounded zeal and devotion to our interests, which characterizes your actions, the liberality and open-heartedness with which you have been supplemented your zeal and devotion; and above all, the unselfish philanthropy which has led you whenever and wherever possible, to promote the interests of our co-religionists, thus leaving behind you a record of good works, of which you may be justly proud, and which undoubtedly will engender a worthy spirit of emulation in the breasts of the rising generation and encourage them to walk in your footsteps hereafter.

Your noble act in providing our community with a House of Prayer lays us under a deep obligation, for which we cannot be sufficiently thankful. The memory of this generous act will be handed down in veneration to posterity, and the prayers that rise in the House of God will associate with thoughts of .....and honor of the building, who was pleased to provide his community with the memory and place for offering up their devotions, and assuredly your name will mingle with their prayers, and a thousand blessings invoked on your head for your generosity and benevolence.

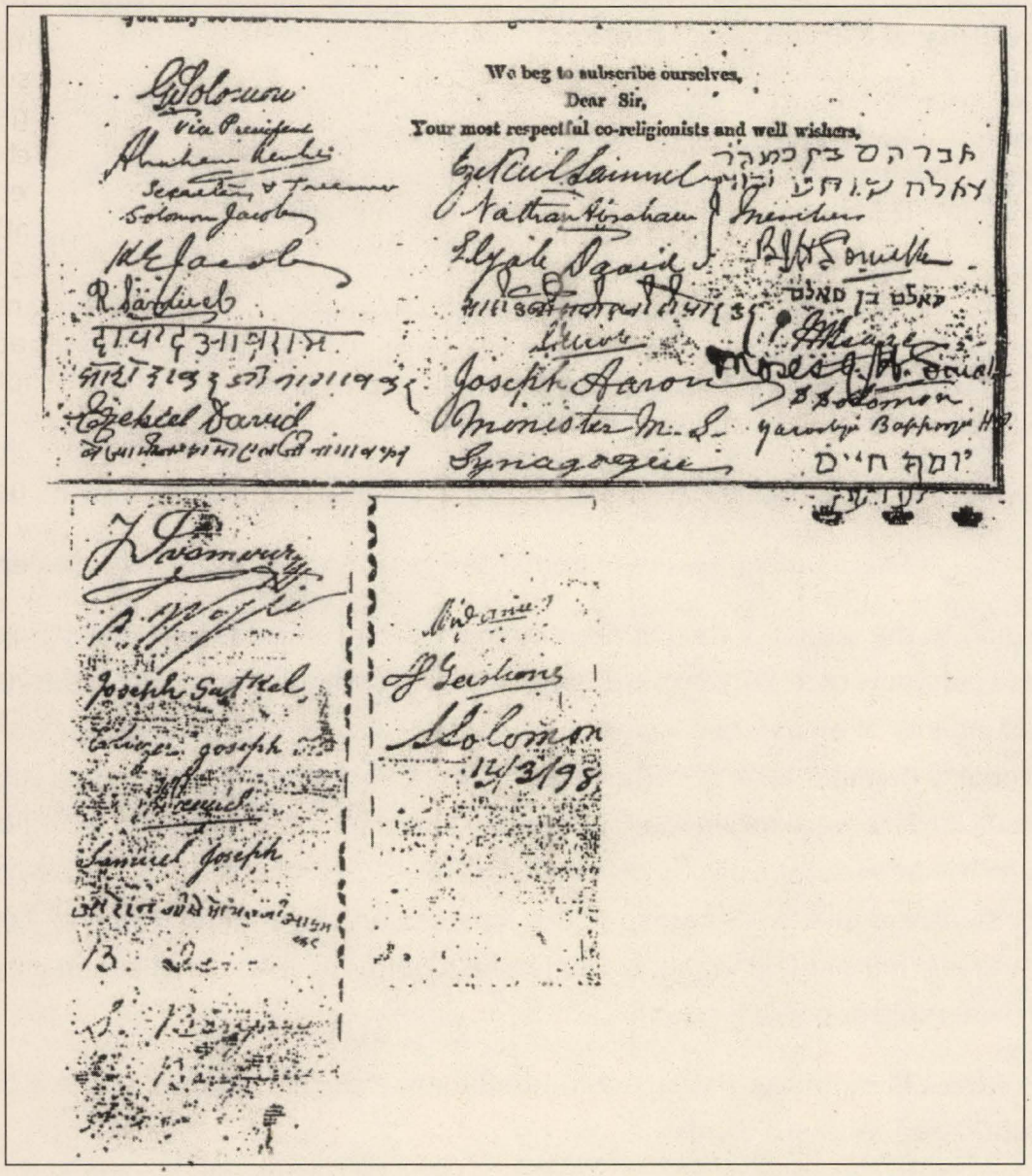
In token of our esteemed regard, we hereby unanimously appoint you President of our community, and accord unto you all the privileges and benefits of that responsible office, viz, that a special chair of honor will be provided for you in the Synagogue; that it will be your right to drink the first glass of syrup after the priest has blessed it, and at every Saturday and on all holidays prayers will be offered up for blessing on you during your life-time; and when it pleases God to call you away, "Hashkaba" will be offered up for you by a grateful congregation. Further, we unanimously appoint your heirs to succeed you in this office, and hold the same in perpetuity with all the like privileges and rights.

By making our choice we are confident that we cannot make a better or fitter selection, and trust you will do us the honor of accepting the office.

Since it is your intention to go on a pilgrimage to the land of our Forefathers the "Holy Land" we beg to assure you that all our best wishes accompany you on your journey; and we also pray that this undertaking may be blessed, and that both spiritually and temporally you may be benefitted thereby, and when it is accomplished the Almighty will be pleased to bring you back safe and sound.

In conclusion, we pray to the God of our Forefathers to grant you a long life, wherein you may be able to continue to work for our good and spiritual advancements in this life.

We beg to subscribe ourselves,
Dear Sir,
You're most respectful co-religionists and well wishers



Appendix : 6

EXTRACT FROM THE PROPERTY REGISTER OF KARACHI DISTRICT- AND TALUKA KARACHI.

E-7 area's address is E-7 Ranchore Quarter and include the following plots.

Plots no: 206 & 211 is named the Magan Shalom Synagogue.
Plot no: 212 is named the Shegullabai Solomon David Hall.
Plot no: 213 with its buildings standing thereon is however subject to change in favor of Abraham syndicate.
Area in sq. yards = 1190 sq. yards.
Period of lease: 99 years from 18th February 1935.
Lease ends: 18th February 2034.
Note- if the lease was for 99 years who had the property register changed?

According to Property Register, Trust property of the Bene-Israel Community of Karachi per Trustees:

Benjamin Solomon - H. Greenfield - K S Eprahim Joseph Jharird - Benjamin Daniel Solomon-David Daniel-Simon Ephraim Reuben-Daniel Simon Isaac-Solomon Reuben-Levy Solomon-Ellis Benjamin-David Gerishon-RA Elijah-D Solomon- DS Isaac- E Joseph-Ephraim Joseph.

(Signed by above Trustees on 20.7.1972)

1. Trustees names mentioned on the property register were deemed not necessary as per Hon secretary of Magan Shalom Synagogue.
2. As per letter of secretary of Magan Shalom Synagogue.
3. As per resolution dated 4.8.1974.
4. President's evidence dated 15.8.1974.
5. As per judgement dated 10.11.1987. of District Judge south Karachi in suit dated 01.1987.

There must be proof of items: 1-4 (see: Extract of Property Register)

According to the elders of the community there are no such letters. Rachel Joseph (the old lady now over 90 years old) supposedly put an advert in the Pakistan press requesting any or all persons laying claim to the Plots, 206-211 & 212 mentioned in the Property Register form to come forward, she then waited for 30 days as required by law. But there were no Jews left in Karachi at the time of her appeal, to make any claim on the above plots, so it is believed she was either requested or advised by her lawyer to cancel all the 15 names of the Trustees on the original Property Register form and add her name and that of her nephew Naim Joseph to the list of trustees to show ownership or power of claim.

Most of the elders of the Karachi community say that this whole claim is a lie, and fabricated by the old woman.

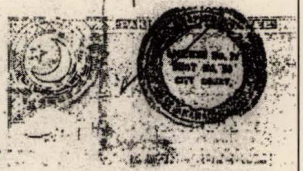
AND TALUKA KARACHI

Survey No.	Old Survey No.	Tenure	Area in sq Yds		Assessment		Period of lease.	Owner's Name	Nature and origin of Title
			Govt.	K.M.C.	Govt.	K.M.C.			
2	3	4	5.		6		7	8	9
1	E-7 206 + 211 + 212	M pl. BR/2	Nil	1190	Nil	204-8-6	99 years from 18th Feb. 1935	Trust property of the Beni Israel Community of Karachi per trustees. 1 Benjamin Solomon 2 H. Green Field 3 K S Ephraim Joseph Theard 4 Benjamin Daniel Solomon 5 David Daniel 6 Simon Ebraham Reuben 7 Daniel Simon Isaac 8 Solomon Reuben 9 Levy Solomon 10 Ellis Benjamin 11 David Gershone sd/ 20-7-72 1 Mr. R.A. Elijah 2 Mr. D. Solomon 3 Mr. D.S. Isaac 4 Mr. E. Joseph 5 Ephraim Joseph sd/ 5-4-88 1 Mrt Rachel Joseph d/o Joseph Hymes	As per decree of J.C. Court's No. 846 of 1922. The Majon Sholme Synagogue deleted as not being necessary Names of trustees entered as sett. of Hon Sec of M.S. Synoga As per letter of the secretary M.S. Synagogue S.No.5 As per Resolution dt 4-8-74 and President's evidence dt 15-8-74 As per judgement dt 10-11-87 Distt. judge South, Karachi - Trust suit No 01/1987.

Kar.—I. (iii) 420—5,000—11-87—I.

Name of assessee and details of Title	Mortgagee with Possession and details Title	Other Rights	Remarks
10	11	12	13
Under lease for 99 years at on A R of R 204/8/6 By Karachi Municipal Corporation to Trust Property of Beni Israeil Community of Karachi under R. No. 1447 dt 8-8-46			

Name of assessee and details of Title	Mortgagee with Possession and details Title	Other Rights	Remarks
10	11	12	13
Under lease for 99 years at on A R of R 204/8/6. By Karachi Municipal Corporation to Trust Property of Beni Israeil Community of Karachi under R No. 1447 dt 8-8-46			



EXTRACT FROM THE PROPERTY REGISTER OF KARACHI DISTRICT

AND TALUKA KARACHI

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			Govt.	K.M.C.	Govt.	K.M.C.			
2	3	4	5		6		7	8	9
	E-7 206 + 211 + 212	Mpl. BR/2	Nil	1190	Nil	204-8-6	99 years from 16th Feb. 1935	Trust Property of the Beni Israel Community of Karachi per trustees. 1. Mrs. Rachel Joseph d/o Joseph Hymes	As per decree of J.S. Court suit No. 846 of 1922 The Majoor Shalma Synagogue deleted as not being necessary. Names of trustees entered as per Sett. of Hon Sec. of M.S. Synagogue. As per judgement dt 10-11-87 of Distt. Judge South Karachi in Trust suit No. 01/1987

Kar.—L (iii) 420—5,000—11-87—1.

Jerusalem Times

Zia Ordered Synagogue Destroyed 1 Month Before Death

by AHARON LAPID

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Merely a month before his death last week under suspicious circumstances in a plane crash, the late Pakistani President Muhamud Zia-ul-Haq ordered the destruction of the last synagogue in Pakistan, the Magen Shalom synagogue of Karachi, Pakistan's capital.

The large and beautiful synagogue, built in 1893, was torn down in July after the final approval for its destruction was received from the President. The decision to destroy the synagogue was made in spite of the fact that only a short time beforehand, the Pakistani Government received a request from numerous leaders of the Pakistani-Jewish community now living in Israel and the United Kingdom asking that the building be relegated to some other constructive use, with a small part of it remaining as a synagogue for the benefit of Jewish visitors and tourists.

In an interview published in *Yom Hashishi*, Yosef Yehezkeili, Deputy-Secretary and Treasurer of the Karachi Jewish community until making aliya to Israel in 1959, said: "When I heard that the synagogue was destroyed, it was a tragedy that hit me. We all grew up in it; we and our children as well. I remember in my childhood, after World War I, that on Sabbaths the synagogue, which had hundreds of seats, could not contain all the worshipers who came. What is particularly painful is that only recently I and other members of the community who now live in London wrote to the Pakistani Government and suggested that the building – which until the end was beautiful – be relegated to some constructive purpose and only a small part be preserved as a functional synagogue for visitors. We knew that if this was not done, it would be torn down, since only a few Jews are left there and nobody there could take care of it. Instead of receiving a reply to our letter, we received the news that the synagogue was destroyed."

Mr. Yehezkeili says that the letter was sent via London to an influential Karachi family that maintains close ties to the Jewish community there and continues to be influential in Government circles. He says that he knows for certain that the letter was received by the proper Government authorities.

Eliezer Yaakov, President of the Synagogue of Karachi Immigrants in Lod, a congregation of 250 families, said that since the British quit the Indian subcontinent in 1947 and Pakistan became an independent Muslim state, the Jews have lived there in fear and have tried to keep a low profile. In 1947, immediately after the partition of India, local Muslims broke into the homes of several Jews, killing and maiming. In 1948, hundreds of Muslim refugees from New Delhi arrived in Karachi, broke into the synagogue grounds, desecrated Torah scrolls, and set up house on the grounds until the police finally evicted them. Then the Jews began leaving for Israel and for England. Today, only three Jewish families are known to be living in Karachi.

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International Institute for Social History Today in 1988

Last modified: 21 September, 2008

International Institute for Social History

Today in 1988

Last modified: 21 September 2005

8 August 1988

President Zia ul-Haq did not die

Cartoon from *Surkh parcham*, August 19

ZK 51396

It was rumoured that President Zia ul-Haq of Pakistan was warned that he would die on 8/8/88. When nothing happened on that day, he seemed to be happy and triumphant. Nevertheless, nine days later Zia, along with other dignitaries, were killed in a mysterious air accident. This accident had consequences for the elections Zia had called for 17 November. Although Zia-ul-Haq did not want political parties as such to participate in the elections, his prohibition was declared illegal, and parties were once again allowed to participate.

Appendix: 7

"During WWII there was a group of individuals who assisted the American Chaplin **Mr. Dubin**, to organize functions for the Jewish soldiers stationed in Karachi. Hanukah and Purim parties along with prayer services were held once a week on Thursday evenings, as first prayers were held in the Synagogue but when the Synagogue committee withdrew permission for the services, the same was held on the terrace of our house until Chaplin Dubin managed to arrange a hall in the Methodist Church.

The parties were arranged by my Dad (Mr. Moses Gershone) - Esther Gershone - Ruth Daniels - and Edna Jacob, and were held in a tent in our compound, this was during the time of Chaplin Dubin. Later when Chaplin Horowitz took over he showed very little interest in our functions.

The Hebrew school was open and run by Esther Gershone, assisted by Mr. & Mrs. Abraham Solomon Saigaukar and Mr. & Mrs. Ben Judah Astamkar, I must mention that there were many classes according to age, as teaching was on a voluntary basis. Mr. Kulabkar was for higher classes among those who knew Hebrew; among some other voluntary teachers were three Iranians who taught on Sundays.

Later my father built a badminton court in our compound where children of a lower age group were allowed to play twice a week.

When the Ha-bonim youth club was formed activities were in full swing, the Synagogue was always fully booked up and things were going well, we as children between the ages of five and eighteen were always occupied and played together in groups, our parents also joined in the many parties which was a success and full of fun.

All this ended in 1947 at the time of the partition when the Jews left Karachi bringing a good life to a close".

(The above contributed by Mrs. Eva Solomon of Rishon le sion Israel)

Appendix: 8

1. The following items belonged to the "Magen Shalom Synagogue" in Karachi – Many Sefer Torah's – Crowns – Silver Glasses – Silk articles – Carpets – Crockery – Cutlery – Utensils –Beautiful soup plates – Two Shofar's (Rams Horn) – Two water boilers (coal fired) – Two special knives (for slaughter of sheep, and chicken, purchased in the US) – Three large crystal Chandlers – Oil lamps – large fans – One very large Carpet for the Syngogue donated by Aga Medi and Rahamin Solomon Oomederkar – the Furniture was also donated.

   Khan Sahib Dr. Eliezer Bhorupkar – (Grandfather of Nahaum and,(the late) Eliezer, Bhorupkar from Lod Israel) got his degree as Doctor, IRK in 1915 as a practicing senior grade sub-surgeon in a Hospital in Karachi.

   Khan Sahib's and his wife had 14 children, he was employed in the civil service as a Municipal inspector.

2. Mr. Shaul Satamkar was among the first Bene – Israel to immigrate to Israel in 1947.

3. Mr. B. D. Solomon (Medekar) was on the Synagogue committee and one of those responsible for the distribution of food, cooking, oil, meat and other food products to the less fortunate Bene – Israel in Karachi, during the high holidays.

4. On 7.6.1948 the "Magen Shalom Synagogue" was partly destroyed and looted by radical Muslims from Delhi, they took gold plaques, ornaments, belonging to the Sefer Torah's tore down the beautiful crystal chandlers with wooden planks and iron bars, the centermost and largest chandler came crashing down to the floor and was trampled upon, prayer books were torn and burned in a bond fire type exhibition. Other decorative lights were also smashed – the "Teba" or prayer booth was completely destroyed along with the beautiful teak furniture. Many items of the Synagogue were loaded into a van, when news of the attack reached the community elders they called the police who were helpless till reinforcements arrived to quell the disturbances, though the rioters and looters were hauled away by the police to the city lock – up, they were later released without being charged. None of the stolen property of the Synagogue was ever recovered.

5. **The Bene-Israel Jews in Pakistan worked in the following professions**:

   Clerks, Railway Drivers, Police, Jail Wardens, Customs & Excise, Army Navy and Air- force in the British India Army ranks. Merchant seamen, Marine Engineers, Guards on the Railway, Railway inspectors, Mechanics, Linesmen, Civil servants, Municipal inspectors, Carpenters – many went into private business for themselves, while some became Tradesmen.

One man, and later his son, was in charge of the Municipal slaughterhouse. In days past some poor Jews earned as much as Rs.10.00 per month, working as horse-cart drivers, street cleaners, garbage collectors, with dignity to support their family. Unfortunately! some children above the age of fourteen, left home in search of work, the success rate was small, some ended up being cared for by Muslim families and converted to Islam.

6. There were no destitute families among the Bene - Israel in Karachi.

7. During the High Holidays, the Synagogue committee always arranged various outings and picnics to different scenic locations in Karachi for members of the community and their families.

8. Mr. Solomon Garupkar was a trained specialist in the process of embalming the deceased, this very delicate skill he learned from an Egyptian Anthropologist, he would prepare all the mixtures himself - many elders claim that he treated the bodies with such skill that they remained intact without any foul odor even during the dry hot summers. Due to his dedicated service to the community's dead, he was respectfully buried under a beautiful cement canopy with wordings on each pillar in the Jewish cemetery in Karachi. The Cox's gas lights were installed in the cemetery earlier but were switched on the day he was buried, with one light directly over his grave.

9. During the early days, burials were carried out at night only, as the Chazan conducted the services along with the bereaved and other family members - women were not allowed to be present at the grave site, but stood a distance away. In the early 1900's there were no lights in the cemetery, Muslim carriers were hired to carry gas lamps on their heads to light up the way to the grave site. Sometimes,those who could not afford the full month mourning period for their dearly departed, were helped by the Synagogue committee to observe the week long period of mourning at their expense, but inspite of their efforts it was not nearly enough.

10. The cemetery caretaker appointed by the Synagogue committee in the early 1900's was "Mohamad Azim Shaikh" who after a long and dedicated service expired on January 31st 1949 and is buried in the Jewish cemetery as per his last wishes next to his son, also in the cemetery. He also acted as the grave digger - he dug the graves with his own hands in a special way, the shrouded body was laid down in the grave and moved under a mud roof constructed by him just above the body and parallel to the length of the grave - the reason being that in those days there were no flat tiles, or Cement construction as today.

11. One young pretty Jewish girl from a well respected family in Karachi was brutally murdered on her way to school in the Gandhi gardens, by a Muslim fanatic who was caught and incarcerated.

12. It is said that two members of a family were buried in a separate plot in the graveyard for reasons unknown.

13. One Bene – Israel heterosexual opted to stay with his own kind in a special housing unit provided for them by the government.

14. Many of the graves in the cemetery are unmarked and without headstones, but just mounds of mud bearing no identification.

15. Bene-Israel families in Karachi lived in the "Safi Building" opposite the Gandhi Gardens, there were 4 buildings with a total of 128 apartments.

16. Some Jews of Karachi requested special funds (ex: education) allocated for that very purpose, but were refused assistance with some lame excuse –the true reason was continuous disagreement and squabbles between members of the steering committee, and one of the causes why most of the funding committees ceased to function.

Appendix: 9

The court of the Judicial Commissioner of Sind-District Court Jurisdiction: Suit 846 of 1922

IN THE COURT OF THE JUDICIAL COMMISSIONER OF SIND-DISTRICT COURT JURISDICTION.

Suit no: 846 of 1922

M. Solomon and others: Plaintiffs.

Versus

G. Solomon and others: Defendants.

The scheme of the trust property of the Bene-Israel Community of Karachi framed by the court under section 92 Civil.

1. Plots Nos., 206, 211, 212, and 213, Survey sheet R/7 Runchore Quarter, Karachi, with buildings thereon are hereby declared as Trust property to be used in perpetuity for the benefit of the Bene- Israel community of Karachi. Plot no. 213 with the buildings standing thereon is however subject to change in favour of the Abraham Syndicate.

2. The said properties shall vest in and be under the management and control of the Trustees for the time being appointed in the manner hereinafter declared and subject to the restrictions hereinafter imposed.

3. That the present use to which the said Trust properties are being put is shown in the sketch herein annexed and marked Ex.17 in the suit. That the Synagogue built on plots Nos. 206 and 211 is named the "Magan Shalom Synagogue" and shall continue to be so called in perpetuity, and the tablet which is put up in the Synagogue in memory of the late Mr. Solomon David shall be maintained in the Synagogue in perpetuity. That the building on plot No. 212 named the Shegullabai Solomon David Hall shall likewise continue to be called after those names in perpetuity and the said

Synagogue and halls shall continue to be used as (a) places for worship and for the performance of ceremonies and other religious rites of the members of the said community and (b) for other religious and charitable objects for the benefit of the said community. In the event of any of the said properties being acquired under any legal enactment for the time being in force, the proceeds thereof shall be utilized in acquiring lands and constructing buildings thereon, which buildings shall bear the same name in perpetuity as the properties acquired, and shall likewise be used in the same manner.

4. Trust plot No. 213 is at present in the possession of a Syndicate called the Abraham Syndicate who have advanced money for acquiring the said plot and constructing a building thereon on certain terms specified in the annexure marked X, the said plot at present stands in the joint names of the President and Vice President of the Synagogue and two nominees of the Syndicate. The said plot and the building thereon shall continue to remain in the possession of the said Syndicate till the debt due thereon is discharged in terms of the said annexure or is discharged earlier by payment out of the excess funds in the possession of the trustees when such funds are available. That the emoluments of the said property which are available for the maintenance and up keep of the Trust properties in terms of annexure X during the continuance of the mortgage rights of the Syndicate and all emoluments of the said property which are received after Its redemption shall in perpetuity be used for defraying the taxes and repairs of the trust properties, for the upkeep of the Synagogue, and the halls, and in payment of the salary of the staff and other expenses of the Synagogue and the two halls.

5. All the trust properties shall be entered in the Revenue Records in the name of the trustees of the properties of the Bene-Israel community of Karachi appointed in accordance with the scheme sanctioned by the court in suit No. 846 of 1922, provided that in the event of Revenue authorities raising objection to the properties being entered in the names of the trustees merely without specifying the individual names of such trustees, then in that event names of the individual trustees for the time being shall also be specified as such in the Revenue records, and provided also that plot No. 213 shall so long as it is subject to a change in favour of Abraham Syndicate continue to remain in the joint names of President, Vice President, and nominees of the Syndicate.

6. The trustees for the current year ending 31st August 1926 shall consist of the following seven Gentlemen:-
   1. Mr. Gerishon Solomon Oomerdekar (President of the Synagogue)
   2. Mr. Abraham Reuben Kamerlekar (Vice President of the Synagogue)
   3. Dr. Sassoon Eliazer Benjamin
   4. Mr. Rahamim Samuel
   5. Mr. Ephraim Joseph Jhirad
   6. Mr. Benjamin Daniel Solomon.
   7. Mr. Abraham Gerishon Abraham.

The future trustees shall consist of the following:

a) Mr. Gerishon Solomon Oomerdekar the present President of the Synagogue during his lifetime and thereafter one of his descendants in the male line in perpetuity to be elected by the community and to hold office for his life.

b) Mr. Abraham Reuben Kamerlekar, the present Vice President of the Synagogue during his lifetime and thereafter one of his hid descendants in the male line in perpetuity to be elected by the community and to hold office for his life.

c) Nine members to be elected every three years by the privileged subscribers of the community in a manner hereafter shown.

d) The privileged subscribers shall consist of :

e) Life Governors of those members of the community who pay a lump sum donation of not less than Rs.135/- in the case of males and not less than Rs.110/- in the case of females in addition to the oil money and in addition to their monthly subscriptions either under class A, B or C

f) Subscribers in Class A who pay monthly subscription of not less than Rs.2/- per mensem.

g) Subscribers in Class B who pay a subscription of less than Rs.2/- but not less than Rs.1/- per mensem.

h) Subscription in Class C who pay a subscription of less than Rs.1/- but not less than Annas four per mensem.

i) The subscription paid by the members of each of the three classes shall in addition of the oil money payable by them. All Jews of both sexes who are not less than twenty-one years of age shall be eligible as privileged subscribers.

7. It shall be within the competence of the Trustees for the time being to decide in the first instance which of the privileged subscribers fall under the three classes A, B, and C, and to register their names accordingly in the register kept for that purpose, it being however open to any of such subscribers to appeal to the General Body of the privileged subscribers against such decision, of the majority of the subscribers at such meeting shall be binding, provided however that any privileged subscriber objecting to the list prepared by the first set of Trustees appointed by the court shall have the right to apply to the court that his name is placed in any particular class in the event of his being disqualified with the decision of the Trustees but shall have no such right by way of appeal subject however to his obligation being varied during the succeeding years of the General Body.

8. Any privileged subscriber who is in arrears of his monthly subscription or of his oil money for these months shall have no right to vote in any Meeting of the General Body till he has paid up his arrears.

9. The Trustees shall be elected by the General Body once in every three years in the month of August in a meeting convened by giving one month's clear notice of the date of such meeting and all the privileged subscribers who are not in arrears of their subscription and oil money shall have the right of voting at such meeting personally, unless such subscribers are outside Karachi or are females in which case they shall have the right to vote by proz, provided such proxy is in favour of a privileged and entitled to a vote and the proxy is lodged with the secretary fifteen days before the meeting. The life Governors for the time being shall have the right to elect two Trustees from among them. The privileged subscribers of Class A including the life Governors who fall within that Class shall have likewise the right of electing two Trustees from them.

10. The privileged subscribers of Class B including the life-governors who fall within that class shall have the right of electing three Trustees from among them, and those of Class C including the life-governors who fall within that class shall have the right of electing two Trustees from among them. The eleven Trustees shall elect an Honorary Secretary or the Treasurer except temporarily. The Trustees shall have the power to appoint Auditors who should be members of the Jewish community.

11. The Trustees elected by the General Body of privileged subscribers shall take their office with effect from 1st September 1926.

12. Any Trustee who has been elected by any particular class of subscribers can be removed during the term of his office by a vote of three-fourths of the number of that class.

13. It shall be within the competence of the General Body to confer from time to time such powers as they consider proper on the Trustees and authorizing them to spend money out of the Trust funds and prescribing the maximum amount which the Trustees may spend for any particular purpose.

14. The Trustees shall have the power to appoint such office-bearers and on such remuneration to conduct the ceremonies subject however to the control of the General Body and to the resolution passed by the General Body in that behalf.

15. The Trustees shall keep regular accounts and place duly audited accounts for scrutiny before the General Body once in every year on or before the 31st October, and on such accounts being duly passed by the General Body shall not be challenged in Court, subject however to the Proviso that when the General Body by a majority of votes rejects such accounts as correct and empowers any members of the committee to move the Court for proper accounts being rendered or where the accounts have been duly passed three-fourths of the privileged subscribers empower a member to apply to the Court, within one year of the date of the passing of such accounts that the accounts be retaken, such member shall have the power to move the Court to have proper accounts rendered by the Trustees.

16. In the Trustees shall vest not only the properties referred to in paragraph 1 of this scheme, but also all moveables –cash, valuable articles such as Sefer Crowns, Silver glasses, plates, silver articles, and the like and any properties which may hereafter be lawfully vested in the trustees.

17. The Trustees shall have no power to exclude any Jew from offering his prayers in the Synagogue or attending the Synagogue for the purpose of ceremonies, whether he be a subscriber or not, except on the grounds of his mis-conduct.

18. The privileged subscribers who are not in arrears and whose names are entered in the registers shall be entitled to the privilege of having their ceremonies performed on payment of the minimum fees prescribed by the General Body from time to time, but no subscribers shall be required to pay in advance double the usual fees before they are permitted to have their ceremonies performed, and likewise the privileged subscribers shall receive Mishbarakahas and Hashkabas in the Synagogue, on the single fee while non-subscribers will be given the same privileges on payment of double fees in advance. It shall be written within the competence of the Trustees for the time being to exempt any person who is paying such dues on the ground of poverty.

19. The fees at present prescribed by the rules and bylaws passed on 17th September, 1922 shall remain in force until they are varied by the General Body.

20. No business shall be transacted at any meeting of the Trustees unless six of them are present, and likewise no business shall be transacted at a General Body meeting unless thirty of the privileged subscribers are present.

21. At the meeting of the General Body, the voting shall in the case of election be by ballot and in all other cases as the Chairman may decide.

22. All subscribers who are at present in arrears shall pay all the oil money that is due by them up to date, but shall only pay subscription at the rate now fixed from 1st September 1925 up to date. All such payments shall be made within fifteen days of the date on which the present Trustees prepare their registers or before 1st June, 1925, whichever may be the later date.

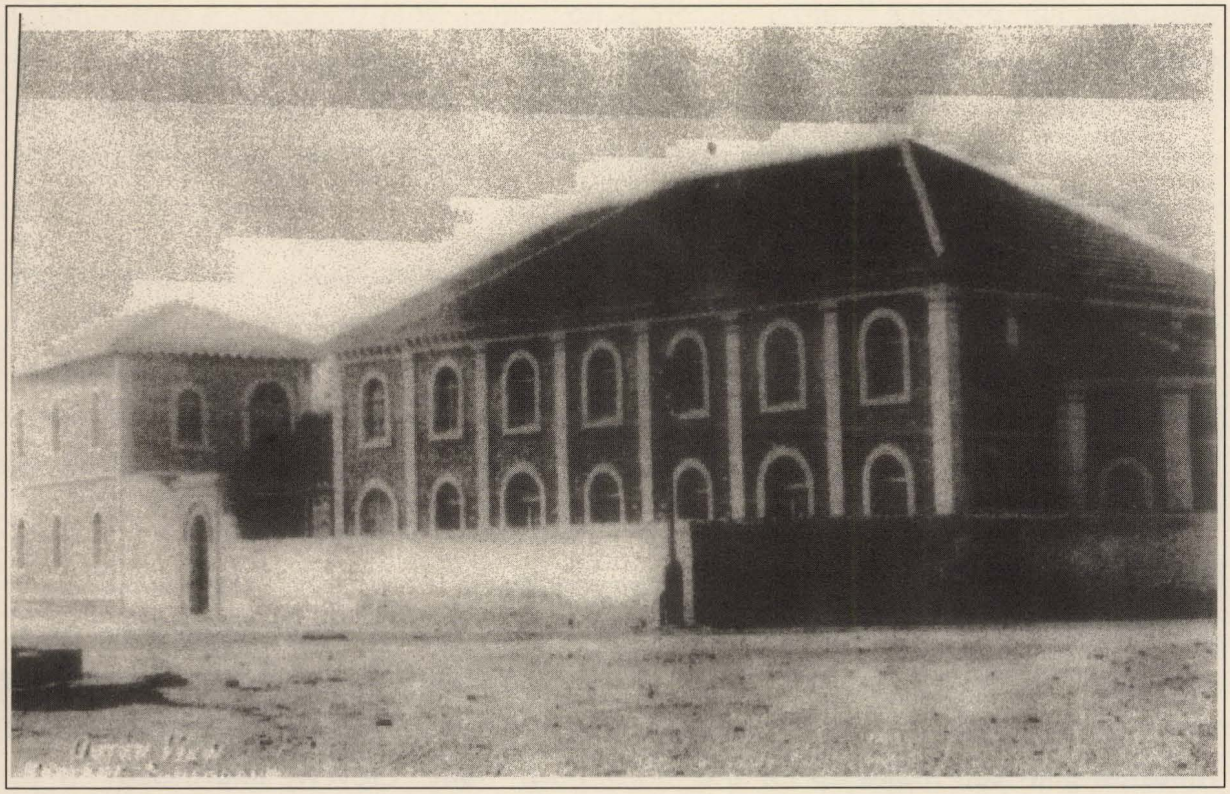
23. Nothing in the Scheme shall affect the rights and privileges of the President, Vice President, and Life- Governors or any other persons on ceremonial occasions, or receiving blessings and the like conferred on them by the existing rule or rules which may hereafter be passed by the General Body.

24. The action of the Trustees shall in all matters be subject to the control of the General Body provided that the GB shall have no power to alter the Scheme hereby sanctioned without the permission of the Court.

25. Liberty is hereby reserved to the Trustees for the time being of applying for further direction of the Court and liberty is likewise reserved to the privileged subscribers for the time being (provided three-fourths of such members so decide) of applying to the Court for further directions. 10th February 1926 -Signed Additional Judicial Commissioner of Sind.

**The above draft was taken from "The Israelite" V-V-1 page 63-67 (1925,1926,1927)

"Magen Shalom Synagogue", Karachi



Chapter 9

A Flourishing Community

Aristotle mentioned that a large number of people in one place do not make up a community; practices, customs, traditions, and institutions do.

A shared moral culture change people into fellow citizens of a community. The phrase "Social Capital" was coined as far back as 1916 and enforces the reality of social intercourse such as goodwill, fellowship, and sympathy, which depend on its success for the benefit of the community as a whole. Social capital is motivated by our need to work with one another, and only then can survival be a success and shared goals achieved.

Quite often squabbles are anticipated among members of a community but healthy argument can produce healthy outcomes no matter what the odds. A community's future is at stake when things get out of proportion, to underscore this problem only make matters more complicated, good guidance a healthy attitude and determination is the key word for any community of people intent on making strides for a better future.

In Karachi a movement known as the "All India Israelite League" was inaugurated by some members of the community who believed it impossible to co-operate with the Bene-Israel conference, which held its first meeting in Karachi, with Khan Bahadur Jacob B Israel BA as chairman. In this meeting various communal problems were discussed and a large sum of money was raised to help with projects recommended by the league.

It is gratifying to know that as far as monetary contributions go friction and contention among the leaders of the community is oftentimes benefiting, or as some say "out of evil springeth good" conflict if it results in gain for a community is an advantage but, when it degenerates into embittered hostility; then no amount of material gain can make up for the moral harm done. Cleverly expressed! "If we cannot co-operate with honor, let us part in honor" and if it is impossible to work together does not mean it would be impossible to work apart. As long as the physical, intellectual, religious, social and economic needs of the community are considered.

Needless to say the conference was a huge success that infused new life into the community.

The Young Men's Jewish Association –
(Founded in 1903) this was mainly a recreation centre a club to provide activities for young Jews, the idea was to bring them out of their isolation and into closer contact with other classes of people. It adopted its name in 1906. Two years later a reading room was attached to the Association.

Their objectives were to afford every opportunity for its members to learn to play cricket, badminton, carom, and chess during their leisurely hours and furthermore to improve their moral, religious and social outlook.

From the year 1908 onwards cricket became a popular sport, although the reading room was a intellectual addition – the library contained a varied collection of English Marathi and Sanskrit books including novels, magazines and newspapers. Lectures on Philosophy and History, were also arranged for the benefit of those interested persons – Their effort to introduce Plays by Shakespere was well appreciated, as were the Kirtans (Plays) performed by the Marathi speaking members. Communal life was portrayed with much enthusiasm. On the other hand the Maccabean club being part of the association took much interest as well.

During the High Holidays the association arranged to supply meals and refreshments at a cost price for members and others who attended the prayers and ceremony.

The Jewish Social club & Israeli Brotherhood
Both of these formed a union which was chaired by Mr. Abraham Reuben Kamerlekar (President) and Mr. M. Daniel (Hon. Secretary) their aim was to build a better understanding between the Bene-Israel Jews and their counterparts of other nationalities.

The Karachi Bene-Israel Relief Fund
Their aim was to support the poor and sometimes homeless Jews by supplying clothes and other necessities but, unlike its sister benevolent association it took complete charge of its ward – chaired by Mr. Samuel David (President) and Mr. J S Jacob (Hon. Secretary).

The Bene-Israel Amateur Singing Club
Founded and run by Mr. Samuel Samson (Secretary & Treasurer) to encourage and cultivate the art of singing among members of the community. Its members were involved in a number of dramatic performances which called for high voices and singing skills; sometimes more than once by popular demand.

The Hebrew School
Was opened in 1916 for the benefit of the community including many children many of whom became excellent scholars, classes were held in the "Shegulabai Solomon David Hall" the children in attendance numbered more than ninety at any one time, a very active participant was Miss. Esther Gerishon a post graduate of Bombay University – her contribution in organizing and running the School was no doubt of great value. Many of her students now graduates themselves praise her, and are truly thankful. (Mr. Abraham Reuben Kamerlekar – President) (Mr. S. R. Samson – Secretary & Treasurer)

The Karachi Jewish Syndicate

Was established in January 1918 with the object of providing houses at reasonable rents for Jews only. Many large families took advantage of this offer and as time passed some families moved out to larger dwellings making way for others to live in these smaller apartments. Note: The Jewish community in Karachi gave a plot of land which they owned next to the Synagogue over to the Syndicate for the purpose of extending their present building to a block of nine flats at low rent of Rs.10 / 00 per month. There was also a proposal by the Syndicate to sell shares in the project and to raise money for more flats, unfortunately! This proposal was a matter of some controversy among a few of the members - The Office bearers of this Syndicate were Mr. Solomon (Chairman) and the Treasurer & Secretary posts was held by none other than Mr. Abraham Reuben Kamerlekar.

The All India Bene-Israel Union

This Union was founded on the 25th of August 1918 - Their headquarters were housed on Lawrence Road Karachi - their guidelines were based on certain principals so as to insure the community against impoverishment and degradation; hence they followed strict rules with clear objectives.

This is based on the commandments in the Bible: That every man should give one-tenth of his income in the name of G-D- The collection thus made is to be utilized for the reconstruction and reorganization of the community.

1. To bring about complete unity in the present institutions and to work unitedly for the rapid advancement and improvement of the community as a whole.

2. To build new Synagogues where required, and provide them with competent priests to carry out their duties as well as to help the community understand the Jewish religion thoroughly.

3. To establish in a healthy environment a boarding school for boys and girls, where proper education will be provided under the guidance of able teachers. The opening of day-schools where large number of Jews are stationed.

4. To provide every manner of assistance to deserving and ambitious students to attain their objectives thereby preparing themselves for a better life and future.

5. To inspire in the younger generation with positive attitudes and encourage them to take up good professions and trades, while providing special schemes such as cottage industries, arts and crafts for the ladies.

6. The setting up of libraries, free medical services, hospitals, maternity homes. Mental institutions and homes for invalids.

7. To build family homes on modern rents and smaller apartments for the needy families.

8. To insure the proper maintenance of the family and their dependants of every member after his death, thus doing away with the necessity of having to insure themselves with other Insurance Companies.

Resources

- The recovery of tithe forms and regular monthly income of the institution.
- Donations classed under two main headings (a) Endowment Fund (b) Building Fund.
- Anyone who pays Rs.250.00 is regarded as having built living accommodation for one student; the donor has the right to name it after himself.
- Funds for the institution were invested in War Bonds.

Trustees

Mr. G. Solomon Oomerdekar – President

Mr. Abraham Reuben Kamerlekar – Vice President

Mr. Nathan Abraham Agarwarkar

Mr. Moses Solomon Mehedekar

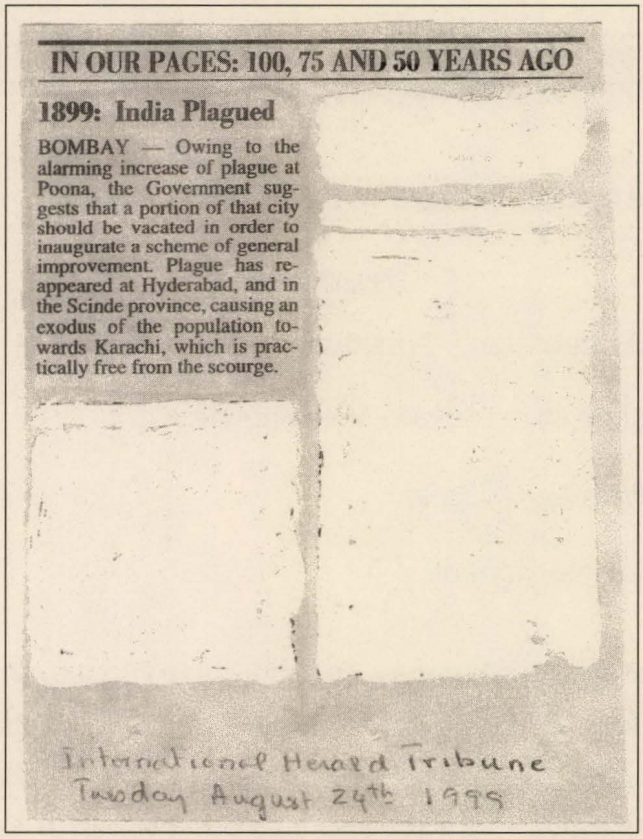
The influx of Bene-Israel from Bombay, (now Mumbai) Poona, (now Pune) and other districts in the Konkan – along with a few Persian and Afghan Jews may have immigrated to Karachi towards the beginning of the 17th century, since census records of 1891 show that there were only 128 Bene-Israel in Karachi – these small numbers proved to be resourceful and motivated. Our forefathers were the true mentors of the community, led by our founder Mr. Solomon David Oomederkar, followed by Dr. Eliazer Benjamin Kandlekar, Mr. Abraham Reuben Kamerlekar and later his son Simon just to mention a few, these gentlemen were instrumental in forging the crust of the Bene-Israel community in Karachi. The elders of our community believe that large numbers of Bene-Israel came to Karachi from Poona and other cities.

The following article appeared in the International Herald Tribune newspaper August 24th, 1999.

1899: India Plagued.

The under mentioned news article appeared in the International Herald Tribune on Tuesday August 24th 1999- "India plagued" could be a reason why many of the descendants of the Bene-Israel moved from Poona & Hyderabad to the Scind province and Karachi, those that joined the British India Army moved with their families as well.

The Bubonic plague around the world began to emerge around 1885, but was more widespread in China and India between 1885–1899 where the loss of life was estimated at about one million individuals.



IN OUR PAGES: 100, 75 AND 50 YEARS AGO

1899: India Plagued

BOMBAY — Owing to the alarming increase of plague at Poona, the Government suggests that a portion of that city should be vacated in order to inaugurate a scheme of general improvement. Plague has reappeared at Hyderabad, and in the Scinde province, causing an exodus of the population towards Karachi, which is practically free from the scourge.

International Herald Tribune
Tuesday August 24th 1999

Ethics- It is the study of the concepts involved in practical reasoning: such as good, right, duty, obligation, virtue, freedom, rationality, choice "What it means to be a person" may come under a similar study and the answer may lean more towards the central phenomena of parenthood- such as rationality, command of the language, self-consciousness control and moral worth, such as respect. These are among the characteristics that are thought to distinguish persons. Many protuberant members of the Bene-Israel community during the early years proved themselves worthy in every field of service by their contribution, and dedication, thereby earning the love and respect of their elders; preserving their status and rights among society. It was no secret then, as it is now that to achieve anything depended on one's ability or as the noble "Mahatma Gandhi" said...'Strength does not come from physical ability, but from indomitable will'.

Not strange or unheard off, were some ways in which the Bene-Israel of Karachi and other cities, expressed their love and devotion was by giving 'Charity or Tzedakah' at every opportunity.

"In this life we cannot do great things, we can only do small things, with great love". (Blessed Mother Teresa)

History has proved that Jews have never separated duty from charity, which is a moral obligation

"For the poor shall never cease out of the land: Thou shall open thine hand wide unto thy brother, to thy poor and to thy needy in the land".(Deuteronomy ch,15:7-12)

From the 1780 onwards life of the Bene-Israel community saw the advent of things to come, the many things to be done in order to adept to the changing times and environment, for example: the way in which the first settlers enlisted into the British India Army which started as early as the 1760's (ref: History of the Bene-Israel in India by HS Kehimkar p:78). It took almost two decades before they became the focus of attention by their superior officers who began to appreciate their intellect and deep devotion to the army.

Others like Mr. Eliazer Sassoon Kandlekar was among the first settlers in Karachi along with such honorable people as Mr. Solomon David Oomederkar our founder. Mr. Sassoon purchased a small plot of land and donated it to the small community for a burial plot this tiny enclave is believed to have contained about 25 Bene-Israel graves of our ancestors, unfortunately! it is now non-existent due to land development., in Karachi.

The end of the 18th century was a delicate period for Jews trying to avoid Bombay as far as possible since it was open to attack from the Marathas, Sids, the Dutch, and the French. Another reason was that the city of Bombay was exceedingly dirty and unhealthy, infested with pestilence resulting in death of many hundreds due to various epidemics, being skeptics by nature the Bene-Israel did not want to move to Bombay until they learned more about the English and their policies, the way of governing and religious tolerance. (ref: History of the Bene-Israel in India by HS Kehimkar p:90-91). The opinion of the above author concerning the character of the Bene-Israel was documented almost one hundred years ago and irrelevant in this time and age. (ch: 4 pages 90-91)

"I look to the day when people will not be judged by the color of their skin but by their character" (Martin Luther King Jr)

Chapter
10

Synagogue Dispute

Long drawn quarrel in Jewish community

Judgment was delivered recently by the Honorable Mr.C.M.Lobo (additional Judicial Commissioner) in a suit brought by - K.S. Khan Sahib, Ephraim J.Jhirad and B.D.Solomon against Messer's David Gershon, Simon A.Reuben, Levi Solomon, Abraham Solomon, Solomon Reuben Samson (Nagawkar) and Asher Benjamin Trustees of the "Magen Shalom Synagogue".

It will be recalled that when disputes arose in 1922 the property consisting of the M.S.Synagogue and other buildings, was claimed by the late Mr. Gershon Solomon (Oomederkar) and Mr. Abraham Reuben (Kamerlekar) as their own private property. By a decree in a suit brought by certain members of the community, including the present plaintiffs the Synagogue properties had been declared Trust properties and had been vested and placed under the management and control of the Trustees.

According to the decree, Mr. Gershon Solomon (Oomederkar) and Mr.Abraham Reuben (Kamerlekar) were appointed Trustees during their life time and it was provided that after their death, one each of their male descendants would succeed them and be elected in their place for life. The other Trustees would be elected every three years.

Mr. Gershon Solomon (Oomederkar) died in 1930, and Mr. Abraham Reuben (Kamerlekar) in 1936. Accordingly, their sons Messrs David Gershon and Simon Reuben were elected Trustees in their place, their claim to be de-facto president and vice-president of the board of Trustees. Even though there were objections and appeals from the other Trustees against the court's decision:- Mr. Rupchand, the Judge gave his decision in favor of the scheme.... But this did not end the disputes which continued till December 1936. However the learned Judge Mr. C.M. Lobo in favor of the plaintiffs referred to the rules and by-laws for the management of the "Magen Shalom Synagogue" and the Jewish community Karachi, 1922, and went on to say quote, "There will be a decree in favor of the plaintiffs embodying a declaration of the General Body of the Jewish community passed on 27.12.36 appointing or electing defendants 1 and 2 as president and vice-president of the board of Trustees for life is "ultra - vires" and illegal – furthermore removing the plaintiffs from their office is also illegal. The decree will further embody an injunction restraining the defendants 1 and 2 from acting as president and vice-president of the board of Trustees and an injunction against all the defendants restraining them from preventing the plaintiffs functioning and acting as Trustees and participating in the affairs of the Trust.

"As the plaintiffs have succeeded in their suits, I see no reason to make an order as to costs, other that the plaintiffs should have their costs of the suit from the defendants personally"(ref: Kol Bina – NY October 1994) & Karachi: "Daily News" August 15th 1938).

The Karachi Synagogue: Suit # 846 of 1922

On February 16th 1926 Mr. Rupchand Bilaram the learned Judge of the Judicial Commissioners Court in Sind gave his decision in suit # 846 of 1922 which was filed by some members of the Bene-Israel community of Karachi under section 92 of the civil procedure Code (1) for a declaration of the ownership of the Synagogue and its property, (2) for framing a scheme for its management, (3) for the appointment of Trustees and, (4) for account. The suit was filed in August 1922, and was first decided in 1924. Against this decision, an appeal was preferred by the defendants. The appeals court felt that there was not sufficient evidence on record to establish that the Synagogue and its property constituted a charitable trust so as to bring the case within the preview of section 92 of the civil procedure code and remanded the suit for retrial.

A short summary of the findings and order:

1. All properties forming the subject matter of the suit are declared properties of the Bene-Israel community of Karachi. The Synagogue will continue to be called the "Magen Shalom Synagogue" and the hall for performing ceremonies "Shegulabai Solomon David Hall" the "Nathan Abraham Hall" will be available for charitable purposes. All these properties will be under the management of the board consisting 11 Trustees. The Jewish Syndicate building will remain under the management of the nominees of the Syndicate until the present debt against the building is paid out of the trust funds, when the management will vest in the Board of Trustees. Of the eleven trustees, two shall be Gershon Solomon and Abraham Reuben, as president and vice-president.

2. Out of 11 trustees two shall be Mr. Gershon Solomon, and Mr. Abraham Reuben the President and Vice President respectively of the Synagogue who shall hold office for their respective lives. After their death such one of their sons as may be elected by the Community will be appointed trustees in their place, the remaining nine trustees shall be elected by two life governors after the specified payment and seven members who shall be enrolled in three classes, as specified.

3. Members of the community of both sexes above the age of 21 years shall be eligible as subscribers.

4. Until subscribers are enrolled the following trustees are nominated by the court to hold office until 31st August 1926, when elections will be held. Elected trustees will hold office for three years. Trustees nominated by the court will hold office until 31st August 1926.

5. Three Trustees from the plaintiffs Messers, AG Abrahms, EJ Jhirad, BD Solomon, & Defendants: Messers, Gershon Solomon, Abraham Reuben, SE Benjamin and R Samuel.

6. It will be the duty of seven trustees nominated by the court to enroll subscribers, as per class.

7. Trustees can be removed from office, by vote of three-fourths if found necessary.

8. The general body will advise trustees how and where to spend money from the fund, when necessary- trustees will submit regular audited accounts to the general body once a year- which if found incorrect, can be submitted to the court for proper accounting.

9. The Trustees have no power to exclude any Jew from offering prayers or attending ceremonies, he may be a subscriber or not, except on the grounds of misconduct.

10. Trustees have no right to alter or change the scheme without the court's permission- trustees nominated by the court shall take charge of the properties from the defendants.

11. Nothing in the scheme shall affect the rights and privileges of the President, Vice-President, the Life Governors or any other person on ceremonial occasions, or receiving blessings and the like according to existing rule or rules later passed by the general body.

12. Costs of both sides should come out of the trust fund.

Chapter
11

Itzhak – Ben – Ami – Travels to Pakistan, 1953

Bombay,...February, 1953
Israel Foreign Office, Hakirya, Tel-Aviv

Sirs,
I have the honor to submit herewith, a short report on my visit to Pakistan, from 31.12.52 – 30.1.53.

I traveled to Pakistan on an Iranian passport, which I obtained in Bombay on the strength of a Persian birth certificate, - in order to visit my father who lives in Karachi since the last 14 years. This report I prepared in haste without adequate preparation owing to the shortage of time at my disposal. I am sailing this week to England to study at the Ramsgate College of Torah section of the Jewish Agency, for whom I SERVED AS "Shaliach" in Bombay for one year, and I'm sure you will forgive my abrupt style.

Economic situation in Pakistan

The State of Pakistan wants to be an extremist Arab center, in view of the fact that this State is inhabited by the greatest number of Muslims. They are therefore trying by various means to imbue the nationalistic spirit in all schools and youth movements, who are parading the streets with extremist slogans.

Up to this date, no elections took place in the aforementioned State the "House" the Government is holding office until the general elections. One of the internal problems facing the State is the constitution. After the partition the constitution committee was set up with the task of giving State laws corresponding the pure "Shulchan Aruch" the Cohen. At the beginning of this year this committee submitted a report under the title, ("...") which was sent to you by our representative in Bombay, together with other printed material. Immediately after this report was made public, the "Evening News" printed a strong worded leading article against turning the State into the rule of Muslimism based solely on the Koran. The paper also printed a cartoon showing.....taking over the Government. Sulary the editor was arrested because it was claimed that this cartoon was a defamation of the Prime Minister K. Naizmudin, who is also a member of the constitution committee.

Sulary is in prison these last 32 days. During the first 3 weeks he was kept together with criminals only after protests of the public he was transferred to the "B" section of the prison. Sulary's opinion is shared by many others, it also penetrated many strata of the population. Unknown hands have written on the walls of the entire city the slogan "Muslimism Down" in English and Urdu. The Government has therefore refrained from making public her own opinion with regards to the report, and it seems that in order to prepare public opinion they have called in the reinforcement, Mr. Jusef Haroon the ex-Pakistan Ambassador in Australia. Haroon arrived at the Capital during my stay in Karachi and was received with great honor. The Government press wrote many leading articles about him, and the party in power organized many receptions for him all over the State, giving him a lot of publicity. Haroon though a young man has a rich past and fulfilled many important tasks. He was honored recently with the title of Vice-President of the Muslim League in Pakistan which means that he is a deputy of Prime Minister who is the President of the League. Haroon spoke at public meetings making poisonous propaganda against India, mainly in connection with the Kashmir problem.

I learned that he is also an ardent hater of Israel and that his connections with the Mufti are very close.

The recent disturbances actually started with the students demand to reduce high tuition fees but in fact it was an expression of anger of the masses against the policies of the Government, which of late is in a in a difficult economic position. During the riots the masses set fire to public buildings which included the Supreme Court. Many stores belonging to the minorities were attacked, burned, and looted, during the first two days it gave the impression that the masses had overpowered the city. In one of the lanes I noticed weapon carrying men demanding from people to refrain from work. This continued till a military state and curfew was declared, orders were issued stating that anyone seen outside after 5:00 pm would be shot. According to an official communiqué 30 people were killed and over 300 were injured during the five day riots, along with hundreds who were arrested, during military searches many rifles and other weapons were found. (The student's publication gives more details). The Governor General and other officials were escorted by police cars equip with automatic weapons. There were convoys of trucks transferring ammunition and equipment to Army camps, on the way to the civil airport I even saw military airfields.

Due to Pakistan's very difficult economic situation, the **barter** system offered by other countries was not acceptable, Pakistan insists it be paid in cash for goods, food is scarce, even the bread is inedible as talk of rationing is heard more and more. Prices of many commodities have increased.

Poverty in Pakistan is much worse than in India, officials are embittered because of their meager salaries, and graft is therefore a widespread phenomenon in Government offices even at the highest level. While India is sincerely striving towards progress, in Pakistan everything is based on legacy of the past. Everything nice and beautiful is being destroyed by the savage masses. I once asked a Pakistani why there was no progress made in public services and rehabilitation of the swarms of refugees in the streets. His answer was that the lion share of the budget was earmarked for security requirements.

The minorities of other faiths living in the State like Jews, Christians, Hindu's and Iranians complain of discrimination against them, "Pakistan is only for Muslims" I have talked to scores of people who also claim that a semi-official boycott was instituted against them, they are evicted from their homes, and employment which has made them angry, and have no choice, it is difficult to leave the country. The Christians who are themselves in retreat are conducting a vemenous propaganda against the Government of Israel, while I was still in Karachi they held a public meeting on the subject" Will the Jews return to Jerusalem".

The situation of Jews and Aliya prospects

In Pakistan live slightly over 500 souls of Bene-Israel, about 15 Jewish merchants from Persia, and a small number of Doctors who came as refugees from Europe. Our Jewish brethren are hiding as much as possible because of the fact that they are Jews. The public thinks that they are Muslims. (The majority is actually hiding under Muslim names) those who have relations in Israel were called a few times to the C.I.D. and were interrogated concerning their contacts with members of their family. They of course gave negative replies.

The Bene-Israel who are veteran residents have no offices in the Army or Police, only a few Government officials. Their spiritual situation is most worrying, the community has little or no Jewish education and the Synagogue only a "Minyan" for prayers, aside from the Persian Jews many of the Bene-Israel are unfamiliar with the Hebrew language. **The old Chazzan who was in service for 30 years, returned this week to his community in Cochin.** "Scochet, Mohel, and intermarriage is prevalent, and also other foreign customs, the situation will go from bad to worse.

The members of the community strongly wish to change their way of life and give a Hebrew education to their children, because they worry for the future of the young generation. But they are utterly helpless, because they have no connections with Jewish institutions in other parts of the world. The direct educators are perhaps the missionaries who visit to impart their Christian preaching's.

It is my luck to come to Pakistan, and through my father been informed that I am a "Shaliach" in Bombay. The heads of the Bene-Israel came to me and requested I speak to their community, on Tuesday ...January I gave a speech on the subject "Life of the Israeli Nation" my speech was delivered at a big hall in the courtyard of the Synagogue, in the presence of sixty people. I described our nation's battle against its physical and spiritual enemies, the miracle of the establishment of our State, the difficulties of absorption and Aliya. When they heard of the struggle of our Foreign Office for a Hebrew Jerusalem, many of those present burst out crying and swore the Jerusalem Oath. Though they are underground, they are deep in their soul loyal to the State of Israel. On Sabbath during the prayer service, they read the prayer for peace of the State. After my speech, a number of Jews asked me for details on the prospects of immigration, and if the Government is willing to help them. I met a group of Engineers with long experience at their trade, men who served in the British Army and now in charge of Government of Government works. Among them were Agricultural and Refrigeration Engineers including Technicians. I asked them to send to the Mission in Bombay a list of all the Technical personnel who are prepared to immigrate. Most of them have Pakistani passports and are also prepared to pay their fares. They requested that some institution in Israel guide them till they were able to earn their own livelihood, some would like just to immigrate even though they have no connections abroad, no money or passports either. Those skilled were able to earn and make passports. Many agreed to send their sons to Israel under the "Alayat Hano'ar scheme, for fear that they will be estranged from their Jewishness and Nation.

The redemption of the Pakistani Jews is both physical and spiritual and the cry of our brethren should be heard at the foreign office, in order to keep the coal aglow our institutions should be approached to send Hebrew teachers, who will be able to instruct and guide our brethren for the future, and live in the Holy land.

(Itzhak Ben-Ami)

Chapter
12

Pakistan and its Jewish Community – before and after 1947

On 15th August 1947 India was split into two states "India" & "Pakistan". During those years Hindu-Moslem rivalry caused a pre partition panic in more ways than one, the 3000 strong Calcutta Jewish community preferred to sit on the sidelines, refusing to join or support the Hindu or Moslem conferences to avoid antagonizing any side., for fear that Calcutta might fall into the area of Pakistan.

The Government census taken in 1941 showed 1199 Jews in Pakistan, but a total of 1051 Jews lived in Karachi alone –(most of them belonged to the Bene-Israel community) the remaining 148 lived in other parts of Sind Province – The Jews of Peshawar (North West Frontier Province) numbered about 100 souls.

The "Magen Shalom Synagogue" in Karachi was established by Mr. Solomon David Oomederkar between 1892 and 1893 with monies donated by the honorable gentleman & his wife Shegulabai.

Two more Jewish prayer halls were privately maintained in Quetta (Baluchistan Province) and Peshawar by Jews of Persian and other Middle Eastern origin. It is reported that the Jews in Karachi at the time found it difficult to even afford a Hebrew teacher - this may have been true to some extent, since the majority of Bene Israel were employed as clerks in various establishments, many on the Railways and the Karachi Port Trust. Mr. A.E.Benjamin was the Chief Engineer of the Karachi Port Trust and among the few Engineers in the community.

The first few months leading up to independence, and for their own selfish reasons Pakistan was too involved with her own problems to be bothered with other minority groups more so the small community of 1200 Jews in Karachi. Religious tolerance was maintained and no noticeable tension existed between the Jews and Moslems, and the feeling was mutual because of the Governor General Mr. M.A. Jinnah's friendship towards the Jews. Following this assessment the Jewish Association of Calcutta wrote a letter to the World Jewish Congress (dated April 16th 1948) stating that the Government of Pakistan was not anti-Jewish but because of the Palestine problem there was a certain amount of rhetoric by Moslem clergy in Mosques, about the problem, while simultaneously fanatic agitators aggressively stressed the possible backlash of political Zionism to the cause of Islam.

Most of the anti Zionist feelings originated in Peshawar - the troublemakers from the North (Peshawar in particular) started demonstrating against the United Nations for agreeing to the formation of the State of Israel, this sparked more ill-feeling in Pakistan and was in affect taking root in Karachi where a number of Moslems from Peshawar entered the "Magen Shalom Synagogue" premises in Karachi by force, causing damage to property, Holy books and Torah Scrolls till they were arrested by the authorities, but released a day later.

Following reports of unrest and panic many families from Peshawar and Multan fled to Karachi and joined up with their Jewish brethren to make their way to Bombay in India. The Jewish community of Peshawar now in peril wrote to the World Jewish Congress in Washington about the atrocities taking place, but to no avail. Authorities in that state denied the situation was so grave on one hand and on the other admitted that there were some instances of violence – assuring the WJC in the US that the Government of Pakistan was doing all in its power to protect the Jews in Karachi from bodily harm.

The Jews of Peshawar had learned a bitter lesson from their experiences and decided to leave en-masse for India, to join the already large number of Jews from Peshawar.

When large numbers of the Bene Israel from Karachi opted to leave, this expected exodus caused a great embarrassment for the Government of Pakistan, as a result the **Karachi authorities persuaded Mr.Simon Reuben (President of the Jewish community in Karachi) to issue a statement on March 8th 1948 that his community was quite happy & safe in Pakistan since the relationship between the Muslims and Jews was warm and sincere, and that there was no reason to leave Pakistan for India- especially after assurances were given by Mr. Mohamed Ali Jinnah that irrespective of their cast or creed all minority communities would be treated in a just and impartial manner and without discrimination.**

Overall the minority Jewish community in Karachi could not quell the feelings of Muslim or foreign insurgents from launching under the slogan of solidarity with the Palestine Arabs violent anti-Zionist campaign which became the source of anxiety for the Jewish population.

In April 1948 the vice-president of the Muslim brotherhood arrived in Karachi with a letter to Mohamed Ali Jinnah from the former Mufti of Jerusalem requesting moral & material help for the Palestine Arabs. He was not granted entry to the Indian sub-continent but was allowed to enter Pakistan.

In May 1948 a mass demonstration was held in Karachi against President Truman's recognition of the State of Israel, all shops, businesses, offices were closed and transport interrupted – all life came to a standstill.

According to reports emerging from the Pakistan capital several hundred Muslims volunteered for service with the Arab armies against the Zionists - later even more people got involved and the Pakistan Government was seen encouraging more people to show their solidarity with the Palestine Arabs so much so that on May 29th the Government decided even to boycott Jewish goods, some emissaries of the government portrayed this move as pacifying Muslim tempers: – by now the Palestine Aid committee getting stronger by the day promised to send fully trained Pakistani fighters to aid their Arab brothers in Palestine in their cause against the Zionist aggressors.

This turn of events had its rhetorical effect when the Jews of Pakistan found it impossible to stem the cycle of hatred, and passively sought ways to leave Pakistan for India, the UK, USA, and other parts of the world. Again on July 1st 1948 the WJC informed the Pakistan Ambassador in the US that further outbreaks of violence against the Jews of Karachi was reported – The Synagogue was partly destroyed and ancient scrolls burned.

The Cabinet Minister of Sind used this opportunity to assure the Jewish community in Pakistan of the Governments full protection against any further violence, adding that in spite of some small incidents and exodus of Jews from Pakistan (letter of July 8th 1948) the Police in Karachi had prevented further damage to the Synagogue property by arresting some of the troublemakers.

Dr. Henry Shoskes, overseas director of HIAS (Hebrew Immigrant Aid Society) who visited Karachi in 1948, reported that following a meeting after the attack on the Synagogue, they (meaning the Synagogue committee) had decided to sell the Synagogue including the communal properties and use the money to pay for the transportation of the entire Jewish community out of the country.

Most of the Jewish community in Pakistan eventually left for Bombay. In April 1948 the central Jewish board in Bombay reported that 130 families had arrived in that city, but by month's end almost 1000 Jews had arrived to join the others.

Many of the evacuees along with other minority groups from Pakistan were accommodated by the authorities in very harsh and indescribable conditions, Jewish families joined their relations and friends in different parts of the city – but by and large most of the refugees were given assistance through various associations to finally settle into their new surroundings and make a new life.

"It is unwise to be sure of one's own wisdom, It is healthy to be reminded that the strongest may weaken, and the wisest might err".
(Mahatma Gandhi)

"Strength does not come from physical capacity, it comes from indomitable will"
(Mahatma Gandhi)

Calmness turns to traumatic backlash

At the beginning of the 20th century, the city of Karachi could boast of a Bene-Israel community of no less than 2500 souls. Many engaged in the civil service, railway employees, tradesmen, artisans, draftsmen, etc, Their mother-tongue was "Marathi" indicating their original emigration from districts of Maharashtra, though mostly from Karachi smaller pockets of the community lived in other cities, Lahore, Quetta, and Multan among them.

The founding of the Islamic state immediately prior to the establishment of the state of Israel in 1948 created a strong feeling of insecurity within the Pakistan Jewish community...violent incidents were reported against Bene-Israel property and the community which had dwindled to less than 1000 individuals, amid almost daily attacks, the "Magen Shalom Synagogue" was partially set alight while disturbances and rowdy demonstrations by radical Muslims followed; making the lives of the Jewish community even more uncertain from day to day. By 1968 their numbers went down to as little as 250 souls concentrated mostly in Karachi.

Out of Muslim solidarity with Arab states, Pakistan did not establish any ties with Israel; the memorandum of PK Kumaraswami to the (JCSS) explains the situation thus: "This indifference was facilitated by Pakistan's prolonged public criticism of Israel and its policies, since the early part of the 20th century, Pakistan vociferously opposed the demand for a Jewish national home in Palestine. In 1947 it became a most boisterous and articulate opponent of the partition plan for Palestine".

Pakistan has ever since maintained a hostile attitude toward "Zionism" and Israel. During his, as chair of the second Islamic Summit in 1974 Prime Minister Z A Bhutto made it very clear "To Jews as Jews we bear no malice; to Jews as Zionists, intoxicated with their militarism and reeking with technological arrogance, we refuse to be hospitable". In fact it was he the "President of Pakistan" who ordered that our only place of worship the "Magen Shalom Synagogue" be destroyed on July 17th 1988 to make way for a shopping Plaza.

When Pakistan got its Independence in August 1947, all hell broke loose, local Muslims broke into Jewish homes in Karachi, causing serious injury to many Bene-Israel by beating them with clubs and other objects. In 1948 Muslim refugees from Delhi, arrived in Karachi, by the hundreds they broke into the Synagogue and desecrated the Torah scrolls, destroyed furniture, set up tenements on the Synagogue grounds until they were evicted by the police.

This wave of violence sparked large scale emigration to India, Israel and other western countries.

Anti-Semitism:...Pakistan has maintained its hostile attitude towards Israel ever since the partition. In 1996 Pakistani officials declared that Pakistan would not recognize or establish any sort of dialogue with Israel until it fully implemented UN resolutions.

Ever since India established diplomatic relations with Israel in 1992, the Pakistan media have always referred to the "Zionist threat on our borders" in order to combine both anti-Zionist and anti - semitic rhetoric in the Islamic press and mainstream publications.

In spite of its difficulties the tiny Jewish community in Karachi continued to maintain a low profile, even though the government kept up its persistent pep talk to improve the situation. It may be fair to say that Pakistan's hostility toward Israel has waned little.

It is believed that some Jewish families still remain, but due to the intolerance of Jews in Muslim Pakistan they prefer to pass of as Parses or Christians, in an effort to avoid the threat of persecution many Jews from Arab countries used Pakistan as an escape route to India, Iran discovered this and closed this passage way. In the year 2000 they halted exodus of Jews to India through their country.

"Don't walk in front of me, I may not follow. Do not walk behind me, I may not lead. Walk besides me and just be my friend".

(Albert Camus)

Chapter
13

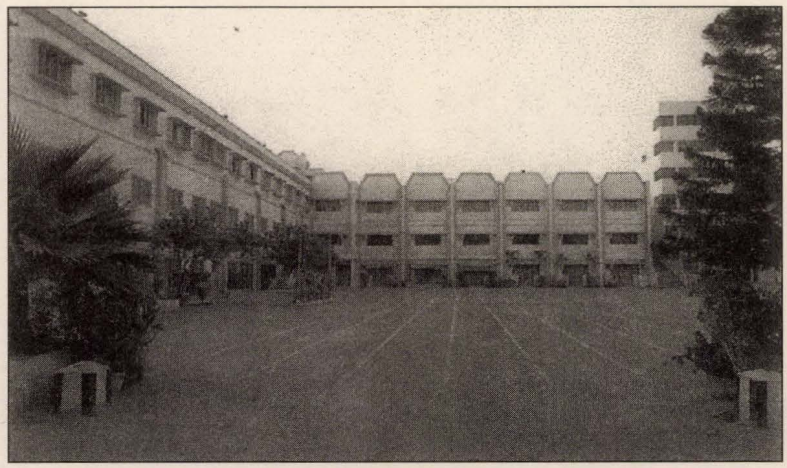
Schools our parents attended

St Patrick's High School Karachi – St Patrick's school was built in 1845, when the British were ruling the South Asia sub-continent at a cost of Rs. 6000/ money raised by the Goan community it was established on May 6th 1861, as a Catholic missionary school located in Suddar Town in Karachi Sind Pakistan officially registered as a High School in 1867 founded by Rev JA. Willy- The first Catholic Church and St Patrick's High school were alongside each other. The good Reverend controlled the school till June 4th 1935 when it was taken over by the Franciscan order from June 5th 1935 till October 6th 1950.

Many Jewish boys and girls attended this school which still boasts its code of discipline, neatness, order, and high standard of education.

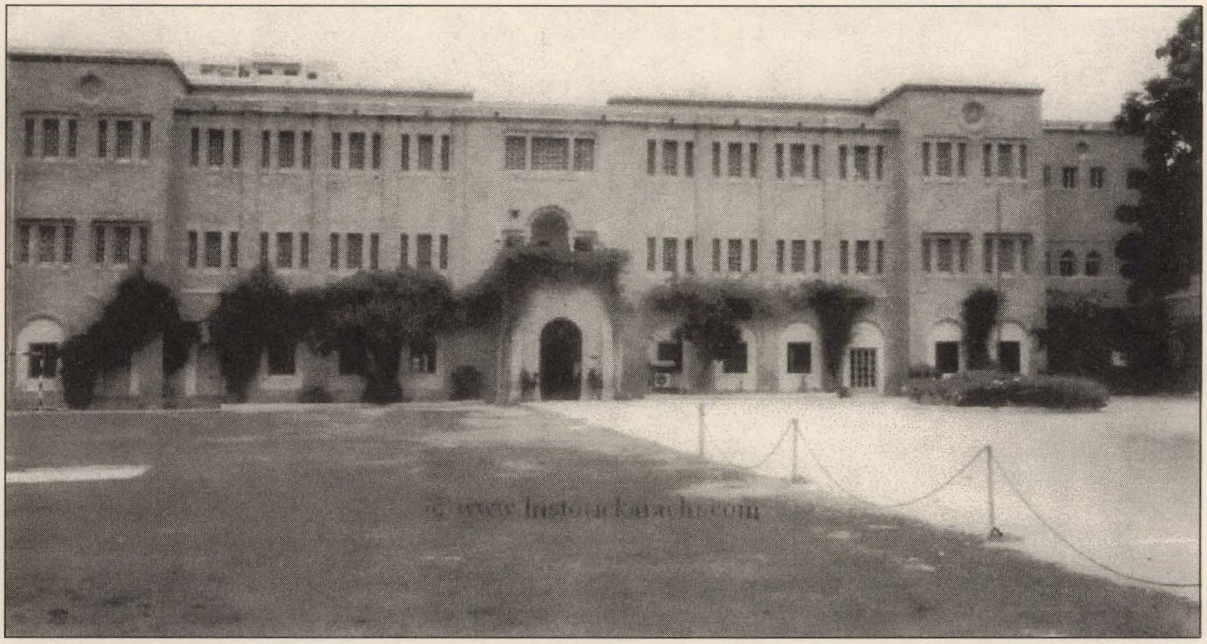
The Morning Assembly - In the morning the school gates were closed at 7:45 am sharp, and students on the other side of the gate were not allowed to enter the school, until certain proceedings were completed, such as paying a fine or detention after school. In the early days late comers were warned and a letter was sent to that students parents, if the offence was repeated more than twice that students parents were summoned by the school principal for a talk. There were also extreme cases, whereby the pupil was finally expelled from the school. When the Franciscan Order took over the school, the method of punishment changed to some extent, caning was also inflicted on students repeating an offence. As an age old tradition singing of the school song and hoisting of the School and National Flag was a daily routine. It was also a tradition for pupils to say a prayer in private before being dispersed to classes.

The School was also divided in 4 sections each with its own color belonging toone of four "Houses" points were awarded to students who excelled in education, sports, and other practical subjects, as each House collected points that house which had the most points was at years end presented with the House Trophy.



St. Patrick's High School, Karachi

Karachi Grammar School (KGS) - is a very selective and independent coeducational, English medium high school in Karachi. **KGS** was established in 1847 by the Reverend H. Brereton, the first Chaplain of Karachi as a school for English and Anglo-Indian children. Though initially small, it had 300 students in 1940, over the past 15 years it has rapidly expanded and now occupies three campuses across Karachi, with a total population running into thousands. It is the oldest private school in Pakistan and the second oldest in the Indian sub-continent. This school was of a very highest standard of education as many still claim to be true, that it was for those who could afford to pay is also true. There were a number of Jewish students from Karachi, enrolled in the school at one time.



St. Patrick's High School.

First Quarterly Report of 1930-31. Class Matric

On Master Solomon Daniel

Conduct V. Good.

Application Very good

Attendance 36 *days out of* 36

SUBJECTS.	Marks obtained.	REMARKS.
Catechism & Sacred History ...	42	Order of Merit:—
English Grammar	60	the First
English Composition	52	among 37
Latin	75	pupils.
Arithmetic	52	
Algebra	35	
Geometry	98	
Science	51	
History	56	
Geography	58	
Writing		
Drawing		

N. B.—The maximum marks in each subject is 100. A pupil who has obtained two-thirds of the marks is considered to have done very well; if he obtains less than 40 % in English and 35 % in the other subjects he has failed.

V. Gimenez S.J.

Karachi. **Superior.**

History of St. Joseph's.

Karachi, 1862: Five sisters in voluminous black habits survey the land on which they are to set up their mission. The population of Karachi then consisted of 60000 people and was concentrated mainly in the cantonment and the city, they saw and they decided that this expansive plot of land was the ideal place to set up a school. What started out as a white stone church, often over crowded has now grown into extensive buildings of golden sandstone and lush greenery.

In 1861 Monsignor Steins, Vicar Apostolic of Bombay passed through the city of Liege, Belgium on his way to Rome, there he called on Mother Theresa, Superior General and foundress of the daughters of the cross, and asked for several of her sisters to work in the Indian Mission field. Thirty years earlier a Congregation had been founded whose body of principals had received the approval of Pope Pius IX in 1851; after receiving permission the sisters offered themselves for the mission. Five sisters began their long journey on the 27th January 1862, and arrived in Bombay on the 16th February to be joined by the Bishop for the rest of the way. On March 13th 1862 they set foot for the first time on the soil of Sind, which already had a population of 5000 Catholics, among others, they were well greeted by the Reverend Fathers with all attention and charity. His Lordship the Bishop personally led the sisters to their living quarters.

On March 18th School began with ten pupils, one of whom could even write with ink, slowly the number of pupils increased and in December the first prize distribution was held. The first Government grant-in-aid was received in June 1863 of Rs 50 / 00 per month; things were definitely changing for the better a new building and inside a foundation stone was placed with an elaborate inscription- It expressed the hope that the building raised "might be the home whence true piety, good morals and sound learning may be diffused throughout this town and the Province of Sind"

December 1863 saw the arrival of a second batch of sisters among whom was Sister Clarissa who was to spend 30 years of her life in Karachi, her remains rest in the local cemetery, another notable pioneer was sister Lousia and the only English sister of the group. The story of St Joseph's school begins with the Hall. Before any other building existed on the premises, the original structure housed a chapel for the military. It was only in 1862 that a girls school was established and the main school building was commissioned for Rs. 7000/- New additions were made in 1868 when plans were approved for the construction of upper floors for the boarders. Many other wings were added to the Main Building with the purpose of providing kitchens, store rooms, dining rooms and dormitories for boarders. In 1909 art rooms were built; a Swimming bath was built in 1914. The Lourdes House was constructed in the late 50's all this was necessary due to the influx of students after Independence. The Loretto House was converted into Godowns, store rooms and a clinic, the School infirmary or popularly known as "the sick room" was built in the 60's and the Marie Therese House and primary School building in the 70's.

In 1869 an upper story was added to the Convent, providing accommodation for boarders and in January 1871 the institution was known as St Joseph's Convent, over the years other additions were made and in 1951 a College for women was built.

In 1875 sisters and boarders spent their holidays at Clifton. The Convent was honored by a visit of the Catholic Viceroy, Lord Ripon. A new Church was built, but use was made of the old Church by the Convent, which turned into the present Hall with a built-in stage. The year 1901 saw the building of the Convent Chapel with class rooms below, unfortunately- the roof of the new building was torn off six months later in a violent cyclone, which swept over Karachi.

In 1911 St Patrick's and St Joseph's held their Golden Jubilee with a combined PT display and the production of a drama "William Tell" in the GP Hall. Three pupils did their matriculation exams successfully. Sister Vincent Mary FC passed second in Sind and won a scholarship.

The harrowing years of the First World War, the epidemic of influenza of 1918, the creation of Pakistan. Mention must be made and credit given for services rendered by the sisters to the plague-stricken when the disease struck Karachi in 1896.

With the creation of Pakistan new challenges arose for the sisters as people from India flocked to the city, as new citizens went in search of schools for their displaced children. Today the school has almost 2000 pupils on its rolls. The school enjoys a good reputation and is much in demand among the citizens of Karachi.

Eventually the Swimming bath had to be closed to make way for more classrooms, for the ever-growing school population.

In 1965 part of the garden was transformed into the present Primary block, this time upwards to meet the demand for admission to St Joseph's Convent School.

The grand old school is not only the proud possession of the Convent and its students but is an important landmark in the history of Karachi.

The Jufel Hurst Secondary and Primary School No: 1 Karachi – Sind Alumni Registry.

The secondary school was built in 1865 and was run by a Mrs. Diablo, many of the Jewish students from Karachi attended this institution considered a good and very popular school.

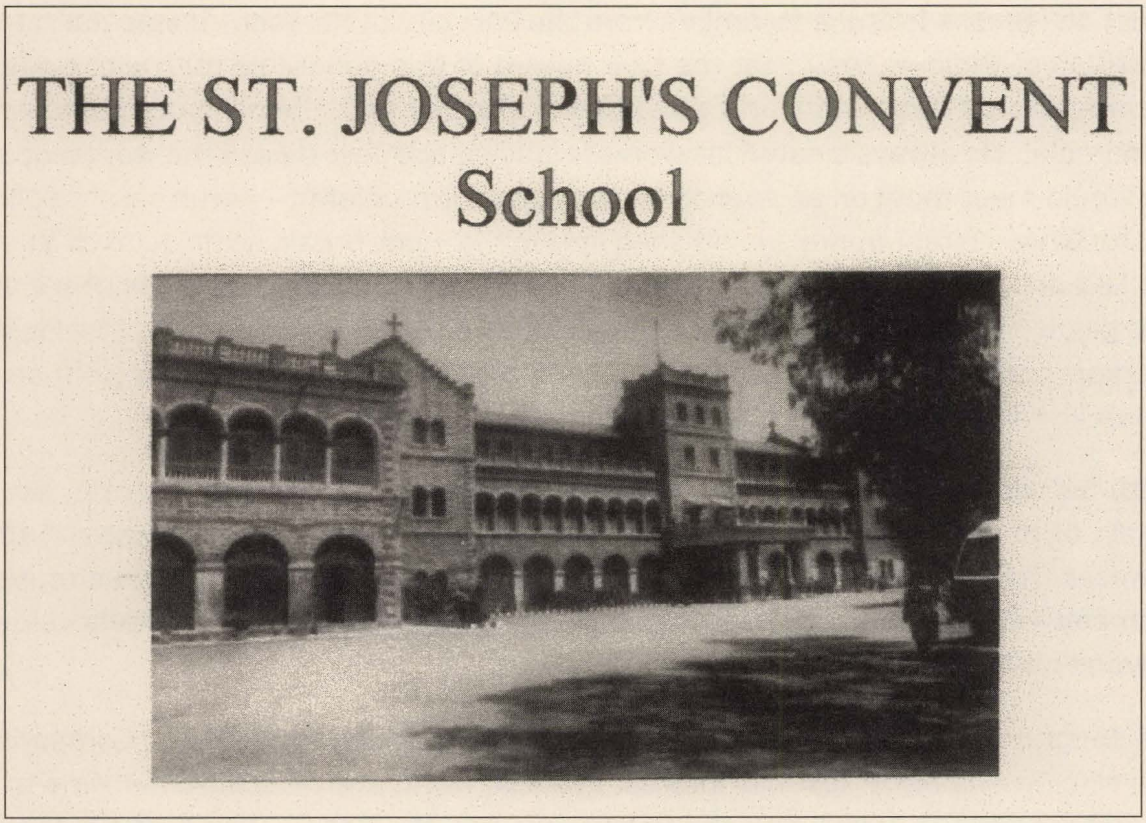
The Church Mission School.

The Church Mission School on Lawrence Road Karachi was also a popular school for Jewish students, and is where Muhammad Ali Jinnah the Founder and President of Pakistan took admission in 1892.

St Joseph's Convent School

On March 13th 1862 five Nuns (daughters of the cross) from the city of Liege in Belgium were persuaded to go to Karachi in order to set up a school, they arrived in Sind on the above date. The school was initially built to accommodate as many pupils as possible but started out with 10 students only.

In 1862, Karachi consisted of 60.000 inhabitants, 5000 of whom were Catholics.



Chapter
14

Some personalities (Appendix – 14a – 14g)

Mr. Aaron Sassoon Benjamin Kandlekar (1910 – 1986) 14a

Mr. A. S. Benjamin was born on the 12th of March 1910 in the city of Karachi (now in Pakistan) as a young man he was very active as he was intelligent. Between 1915 – 1925 he earned his Cambridge Certificate from Grammar School in Karachi. In the coming years he studied and earned the following:

1. First class Engineering certificate of competency.
2. Chartered Engineer from the Institute of Marine Engineers.
3. Fellow of the Royal Institute of Naval Architects.

In his own way he was a gentle and kind hearted man, ready to go out of his way to help those in need, he was loved by all those who knew him. From 1925 living in Karachi he excelled in all the various projects entrusted to him, his experience and dedication earned him the post of Chief Mechanical Engineer of the Karachi Port Trust on Manora Island a few miles from the Port city of Karachi. It was during the partition of India in 1947 that the true nature of this honorable man was evident. He was a tower of strength and a blessing in disguise to the Bene-Israel community in Karachi. He always treated his workers Muslim and Jew alike in the workshops as he would meet them on an even keel, to hear their problems – Aaron saw the plight of the Bene – Israel workers in his shop during the lunch break, so he devised a plan; he laid out a long table laden with food for his workers in the confines of his own bungalow during the lunch break, so that most of the Bene-Israel and some Muslim workers could partake of a hot meal, so none went hungry, his kindness went on for a number of years before and after the partition.

With his wife Erusha by his side there was no problem he could not tackle, as the strain of the partition showed its ugly side in 1947 many Bene – Israel and their families from different parts of Pakistan would take refuge in his home en route to Bombay – though this proved a huge burden for him and his wife, he never refused anyone his hospitality.

He emigrated to Israel from London and kept on working for different Companies. His wife Erusha never lost her interest in social work, she dedicated her time to do volunteer work in Israel with the Pensioners and the Bene – Israel community in Ashdod.

Mr. Aaron Sassoon Benjamin died in 1986 after a long and eventful life, he is buried in Ashdod.

תעודת רישום

בפנקס המהנדסים והאדריכלים

וזאת לעדות כי

מר(ת) אהרון בנימין

נרשם(ה) בפנקס המהנדסים והאדריכלים

במדור(ים) להנדסת - אזרחית

בהתאם לחוק המהנדסים והאדריכלים תשי"ח-1958

נתנה בחתימת ידי

היום חזה כ"א לחודש חשון לשנה תשל"א (20.11.1970)

חתימה

מס' 09662 *

EXTRACT FROM THE MINUTES OF THE PROCEEDINGS OF THE MEETING OF THE BOARD OF TRUSTEES OF THE PORT OF KARACHI, HELD ON 7TH JANUARY,1970

367 Resolution

Mr. Benjamin joined the Karachi Port Trust as Mechanical Student in 1938 and rose to the position of Chief Mechanical Engineer in 1962.

During the critical years of World War 2, Mr. Benjamin rendered invaluable service in attending round the clock to the dry docking and repairs to Naval and Merchant ships as Chief Engineer on board the Salvage Tug S.T, "SYDNEY THUBRON" for salvage operations when required. Again, during the Independence period, he worked with tireless energy to keep the important services in operation in spite of the large scale migration of essential staff.

As Chief Mechanical Engineer, Mr. Benjamin was responsible for maintaining all Karachi Port Trust vessels, Tugs, Dredgers, Launches, etc. He was also responsible for operating and maintaining vast electrical and mechanical facilities in the Port, which included cranes, cargo handling plant, electric power plant, etc. The maintenance of the Navigable Channel at a suitable depth by means of large scale dredging was also one of his responsibilities, which he shouldered creditably, often with inadequate staff and achieved greater output from the same old dredgers than his predecessor. He also contributed greatly towards modernizing and improving of the mechanical and electrical equipment of the Port and organizing the technical services. Under his able guidance, the Apprentices Training Scheme was launched to meet the country's demand for qualified Marine Engineers, and made remarkable progress.

In spite of his heavy responsibilities, Mr. Benjamin also took keen interest in the welfare of his staff. He was President of the Karachi Port Trust Sports Association and his interest and encouragement contributed greatly to the success of the Karachi Port Trust Teams in the field of Sports.

The Trustees take this opportunity of placing on record their appreciation of the loyal and faithful services rendered by Mr. A. S. Benjamin for over 31 years and wish him the best of health and happiness in his retirement.

Certified true copy

Signed by
Mr. M. D'Lima,

Secretary,
Karachi Port Trust.

BIO-DATA

Name	:	AARON SASSOON BENJAMIN
Date of Birth	:	12th March, 1910
Place of Birth	:	Karachi (Pakistan)
Nationality	:	Israeli
Religion	:	Judaism
Marital Status	:	Married

Academic Qualification and details of schools attended:

Senior Cambridge at the Karachi Grammar School from January 1915 to January 1925.

Professional Qualifications :

1. First class Engineers' Certificate of competency issued by the Board of Trade. Regd in Israel Cert. 09662.
2. Chartered Engineer – Institute of Marine Engineers
3. Fellow of the Royal Institute of Naval Architects

Professional Record:

1969-1970

Pakistan Techno - Consult Limited, Senior Engineer. Worked on the design of East Pakistan new port of "Chalna".

Detailed specification – tender and details etc made for all cargo handling equipment, wharf cranes, floating craft (Dredgers, tugs, berges, floating cranes).

1962-1967

Chief Mechanical and Electrical Engineer – Karachi Port Trust.

Was in complete charge of all mechanical and electrical equipment installation, etc, such as: Workshop, drydocks, floating craft (dredgers, tugs, berges, cranes, pumping plants), Power stations, fire service, lighting, navigation system, dredging and maintenance of navigable channel.

1958-1962

Mechanical Engineer – Karchi Port Trust (Same details as above – designation of office being changed in 1962).

1948-1958

Deputy Mechanical Engineer – Karachi Port Trust. Assisted the mechanical engineer in his duties as above.

1940-1948

Assistant Mechanical Engineer – Karachi Port Trust, was responsible for the working of the workshop, drydock and all floating craft.

1938-1940

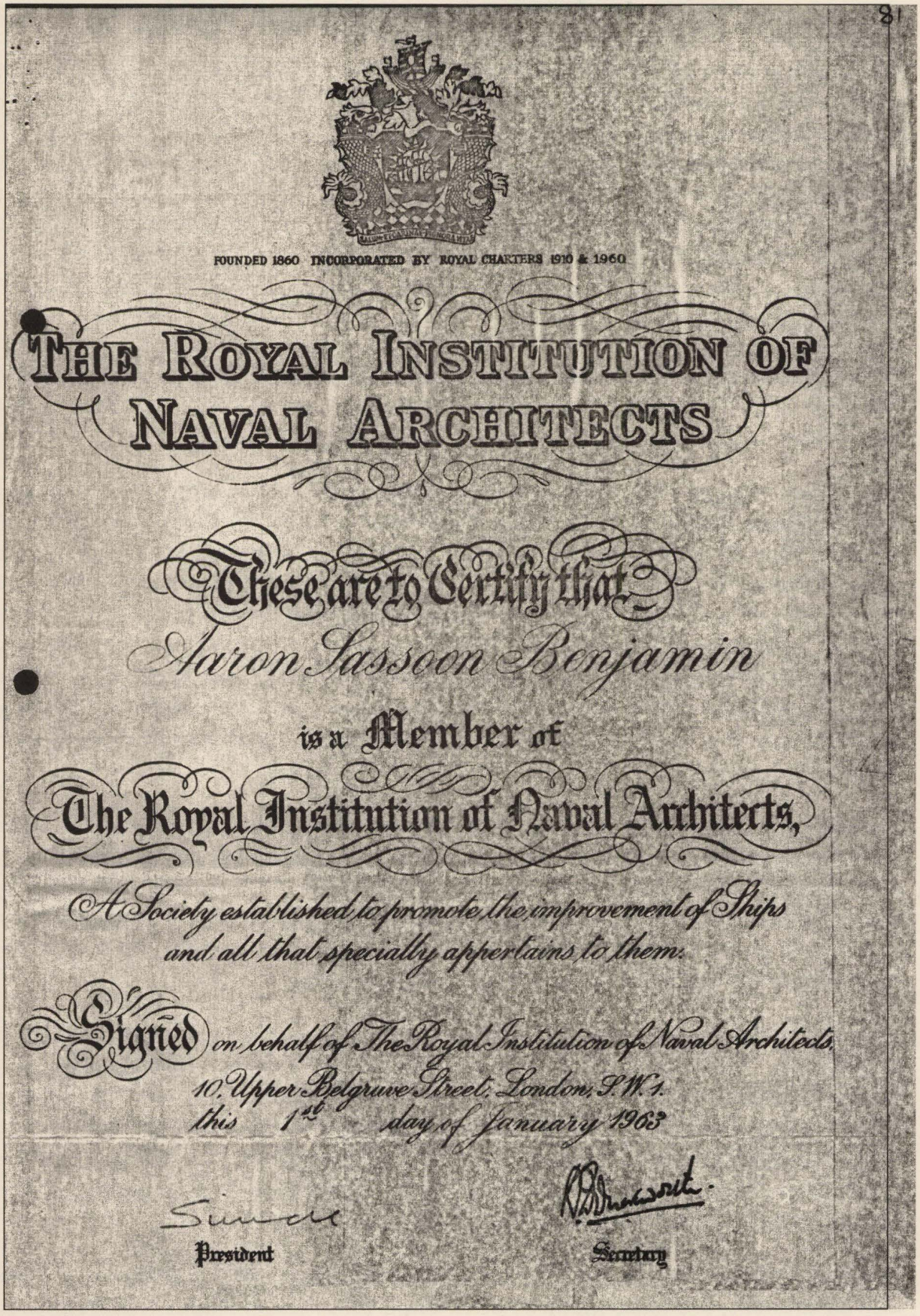
Mechanical Student under the Government of India Indianisation Scheme (apprentice to understudy Europeans)

1930-1938

Sailed as Junior to Senior Engineer on foreign going vessels at sea under Messrs. Scindia Steam Navigation Co., Ltd, India.

1925-1930

As Marine Engine Apprentice in the Karachi Port Trust workshops and dredgers at Manora Island.



FOUNDED 1860 INCORPORATED BY ROYAL CHARTERS 1910 & 1960

THE ROYAL INSTITUTION OF NAVAL ARCHITECTS

These are to Certify that

Aaron Sassoon Benjamin

is a Member of

The Royal Institution of Naval Architects,

A Society established to promote the improvement of Ships and all that specially appertains to them.

Signed on behalf of The Royal Institution of Naval Architects,
10, Upper Belgrave Street, London, S.W.1.
this 1st day of January 1963

President

Secretary

Moses Samuel Reuben (Satamkar) 14b
Born: 27.7.1902.....Died: 16.1.1971

As a young man he attended St. Patrick's High School in Karachi, many of his family said he was a brilliant student – quick tempered and loving, he did infact complete his Cambridge exams with honors and was offered a job on the North Western Railway workshop in Karachi – being bright and proving to be extremely industrious, he continued his studies at the railway college. It was not long before his superiors noted his dedication to his work and promoted him to the rank of Asst. Foreman. In 1928 he married Rebecca Sassoon Benjamin (Kandlekar) of Karachi and was transferred to the carriage & wagon workshop of the NWR in Mogalpura Lahore to officiate as Forman.

His job involved more complicated subjects such as Metallurgy; he accepted the challenge and after serious study passed his final exam in Metallurgy to become the head of the department, and a lecturer for the other engineers.

His students spoke of him as being strict, and straight-forward in his dealings, slightly above middle stature broad shouldered with a strong crocket arm. A powerful man in his own way like someone accustomed to the fatigue of war; he had a longish face with small black piercing eyes – with a fine set of teeth – an intelligent being, neither jealousy nor pride were his outstanding features- a lifetime often spent in fighting for the rights of his fellow-man, his pitch black hair and brow had little tendency to grey. The wisdom he gained along the way would often shine through as in the following quotation; "Moral conduct is a preparation of intellectual process, only the man whose character is pure, calm and steadfast can reach correct conceptions".

His wife bore him four sons, all born in Mogalpura between 1929 & 1935 – when WWII broke out he was inducted into the auxiliary forces in Lahore and served for a short period in the North West Frontier Province, then transferred to Kanpur to manage a large tanning and metal facility producing the needs for soldiers stationed in different parts of India, towards the end of 1945 he was transferred back to Mogalpura and once again retained his previous position.

On the 9th of December 1946 the Indian congress began its work of forming the constitution. The Muslim league pressed its demand for a separate country under the leadership of Jinah – six months later on June 3rd 1947 under the chairmanship of Lord Mountbatten the Congress and Muslim league leaders met and agreed that India would become free on August 15th 1947 and the country partitioned. On the stroke of mid-night August 1947 India became independent and partitioned. Thus two countries emerged "Hindustan & Pakistan".....

Be it as it may, gestures of goodwill, and peace by Hindu, Sikh, and Muslim leaders with assurances, promises made by other important Muslim league leaders proved to be nothing more than lip-service. Judging from the events that followed

and the aftermath in Lahore and other districts where Hindu and Sikh communities existed, history records one of the worst and bloodiest human tragedies the world has ever seen – we were still young but remember the echoes of death and destruction as if yesterday. Years later when we were older, Father related some of the true and bloody events he personally witnessed.

Approximately 230,000 Hindu's & Sikhs (Men, Women & Children) were mercilessly killed by shooting, burning or knifing – among these many thousands of women were raped and then killed by Muslim extremists and gangs with one aim only, that was to eliminate the non – Muslims at all costs.

The Lahore Railway platforms presented a picture of a shambles. Such Hindu's and Sikhs that managed to reach the station were shot down in heaps. Muslim goondas chased their unfortunate victims – men, women & children and hunted them down like animals then, shot or stabbed them to death – the young women were abducted; in short Lahore saw the worst atrocities of the partition, and became known as the city of the dead and a sight of hell on earth.

Around August 19th 1947 a train load of Hindu's and Sikhs were stopped just outside the Railway Station, all the people on that train were brutally massacred in cold blood. The atrocities of these heartless individuals would take volumes to narrate.

One day Father was in a state of panic after Muslim goondas saw him riding home from work and chased as he was leaving the Railway workshops shouting "Kill the Jew" in Urdu – that was when he saw the Sikhs and Hindu's of his shop being brutally killed by Muslims, being shot at several times he escaped with his life – he decided to take his wife & family with whatever they could carry and flee to Karachi by train (his plight is well documented in our family history file).

Brief account of events in the life of Moses Samuel Reuben.

1. He was married to Rebecca Sassoon Benjamin in the "Magen Shalom Synagogue" Karachi on June 3rd 1928.

2. Between 1928 and 1937 (aprox) he was posted to Mogalpura Lahore-where he worked on the North WesternRailway carriage & wagon workshop.

3. February 1938 -1945 he was transferred to Kanpur to work in the "Harness & Saddle" and metal facility.

4. In 1946 he returned to Mogalpura Lahore to take up his old position, where he worked till the partition of India and Pakistan in 1947.

5. In 1947 he took his family and left Mogalpura abruptly and went to Karachi where they stayed with his wife's brother Mr. Aaron Sassoon Benjamin on the Island of Manora just off the coast of Karachi.

6. The middle of 1947 he traveled with his family by steamer to Bombay and took up residence in Malad.

7. Mr. Reuben was employed by the "Birla motor Industries" in Bombay.

8. Between 1948-1950 he got employment in Agra where he built and managed a large metal factory for a very rich Industrialist producing security equipment for the Indian Government.

9. After he completed his contract in Agra he was offered and accepted a job as Superintendent cum Metallurgist of the "Metal & Steel Factory" in Ichepur Calcutta (West Bengal).

10. In 1955 he retired, staying in Barrackpur which was a very large British Military station during WWII – with his vast experience he was once again called upon by the Government of West Bengal to officiate as "Inspector of Factories" in the West Bengal area.

11. During this time he was also a mechanical advisor to a private firm owned by BNE's of Calcutta.

12. He stayed on with part of his family in Barrackpur where he also became a "Free Mason" at the Lodge there a few years later he was appointed to the same Lodge as "Past Master" in the Lodge in Barrickpur, West Bengal; thereafter held the same rank at the District Grand Lodge in Calcutta.

13. Initiated in Lodge – VB I QUE, Lodge 2476 EC & 2288 EC – Passed on 30.11.1950 – Raised on 16.12.1950

14. He moved to Calcutta where he continued to work for BNE's in Agarpara.

15. In November 1964 he immigrated to Israel with his family.

16. He stayed with his family in Lod Israel where he died in 1971.

Deeds not words: The late Mr. Daniel Abraham Satamkar.

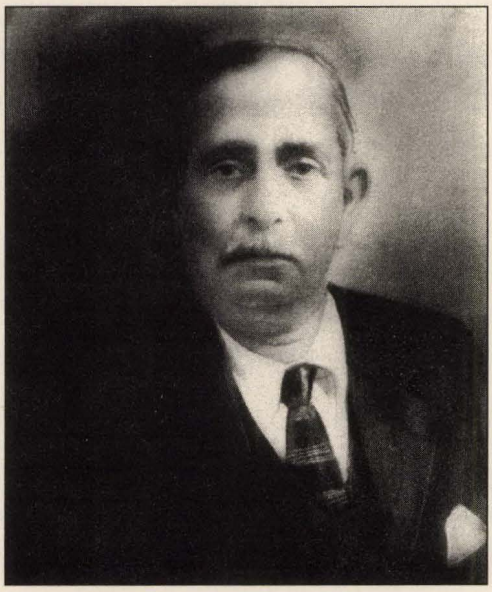
On 31 October 1926 there passed away from the stage of life Mr. Daniel Abraham (Satamkar) who figured so prominently in the narrow field of communal philanthropy. By his death, the community suffers a loss which is very difficult to fill.

Mr. Daniel Abraham was born on 9th August 1869 without any advantage of birth or fortune. Owing to poverty, he was obligated to take up employment at an early age. He worked in the Dock for about10 years. His love for adventure however made him turn his attention to Commerce and establish a firm of shipping agents under the name of "Messrs D Abraham & Sons". During the Great War fortune smiled on him and he became a rich man. But his love of the poor made him give more than one-tenth of his Fortune to different institutions in the community. He became a patron of the Israelite brother- hood and a life member of the Israelite school and the Thana Synagogue. Being fully alive to the value of education, he helped the Bene-Israe education fund with Rs. 2500/- The cries of widows and orphans touched the tender chords of his heart and he donated Rs. 7500/- to the home for Destitutes and Orphans. The mortgage of his own property to help the Home at the time of need bears an eloquent testimony to his spirit of self-sacrifice. His love of the Holy land made him take a tour to Jerusalem in 1921, where he donated Rs. 500.00 to the Zionist Association in honor of his visit. The Bene-Israel Benevolent society, the Kaingar Mandal and other institutions also received his strong support.

As a man, Mr. Daniel was kind and generous, sociable and accessible. Though rich there was not even a grain of pride in him.

Though he passed away, he lives in his deeds which have written his name in letters of gold on the immortal page of communal history. May his soul, rest in peace and may the like of him multiply in the community.

(ref: The Bene-Israel review – vol,1 October 4th 1926)



GEORGE EZEKIEL BENJAMIN 1912-1990

14d

Colonel George E. Benjamin (Retd.) was born in Karachi on June 27, 1912, and he died on his birthday, June 27, 1990 in Ashkelon, Israel, leaving him surviving, his widow, Hebe, who, he had married in 1951, their son Danny, their daughter Sharon, and their grandson Yochai.

George Benjamin commenced his under – graduate studies at St. Xavier's College, University of Bombay, in 1929, and upon successful completion of the "Inter – Science" examination in 1931, proceeded to the Engineering College, where he graduated as B.E. (Civil Engineering) in 1935. He immediately started practice as a Civil Engineer.

In the early months of World War II, George volunteered for active service and started his career as a commissioned officer in the Indian Army in 1940. He served with distinction, first in the rank of Captain, and then as a Major in the Engineering Field Unit of the British Army in Iraq, Iran, Syria, Lebanon, Egypt and Italy. His service was highly commended, and after the War, he was granted a permanent Commission in the Indian Army. After a period of Field Service as an Engineer, he was appointed to the Staff of Army Headquarters in New Delhi in the Engineering Branch. He served in responsible positions as a director in various divisions, and rose to the rank of Colonel. He was also a member of many committees of the Planning Commission. He retired in 1966.

On retirement, he worked as a Chief Engineer in a private company, and later was part time lecturer on aspects of Work Study, and Management in National and Defence Institutes as well as other institutions.

During the long period of service at Army Headquarters, George was actively associated with the Jewish Welfare Association, New Delhi. George served on the managing committee, first as the Vice-President and then as Honorary Treasurer. His was a profound attachment and affection for the Jewish Community of Delhi and its members, and each of them, in turn, had the greatest love and affection for him and his family.

George Benjamin was also an active Free Mason. Among the ranks he attained were, Grand Rank of Past District Grand Master, Northern India Craft, Past Grand Superintendent Northern India Chapter, and Past District Grand Mark Master Northern India.

George and Hebe migrated to Israel in November 1977.
(This note is largely based on a comparable note in the December 1990 issue of OHR published by the Jewish Welfare Association, New Delhi.)

Jean Francis Miriam Jhirad – 1940 -1989 14e

Jean the eldest daughter of Elijah and Ruth Jhirad, was born in Karachi on July 1st 1940 – as a child Jean developed a flair for writing, at the early age of eleven she won Prime Minister Jawaharlal Nehru's first prize in the yearly Shankar's weekly "International Writing competition" she also became an accomplished pianist and was awarded a scholarship at Trinity College of Music, in England – but alternatively pursued her studies in English and History.

She graduated from Miranda House, University of New Delhi with a B.A. degree and (Honors) in English– as well as the University of London where she also graduated with a B A degree and (Honors) in History – she continued her research in Indian History and won the prestigious Gladstone Memorial prize and later acquired a post-graduate degree of B Litt. Now more than ever she continued her studies till she got a Diploma in Information Science from the London City University.

Her unassuming manner concealed a brilliant intellect, unfortunately! Her promising and glittering career was interrupted by cancer- a very sad ending to such an outstanding woman who might have given the world the benefit of her intellectual genius. Her illness proved fatal and she died on October 9th 1989 in London where she had taken up residence.

The Elizabeth David Gershone and David Gershone scholarship Fund

The Scholarship fund was created by Mr. David Gershone in loving memory of his wife "Elizabeth David Gershone" daughter of the late Mr. Ellis Samuel Dhokarkar. A sum of Rs.50000/00 was left by Mr. Gershone in Trust. Mr. David Gershone came from a well known Jewish family and was the grandson of the founder of the community in Karachi Mr. Solomon David Oomederkar who built the "Magen Shalom Synagogue" in Karachi in 1893. One of the founder's sons David Gershone was also President of the Synagogue.

The interest of Rs.50000/00 was distributed as part of the scholarship among the Bene-Israel children, and to those whose application was accepted for further studies in medical, industrial, or technical fields of education in any college or institute of higher learning. To be eligible for this scholarship, the applicant must have a matriculation or senior Cambridge certificate. The scholarship was also intended for Bene-Israel candidates seeking admission into the Indian administrative, military, naval, or air-force services. The income of the Trust that was un-spent, after a period of three years was paid to the "Sir Elly Kadoori" school in Bombay to be used as part of the general funds of the school.

The present bearers of the Trust Fund are:

1. Dr. Mrs. Ruby S. Solomon – L.C.P.S.L.M (Rotunda) – Chairman(Wakrulkar)
2. Khan Bahadur Solomon Benjamin – BA (Hons) LLB – IAS (Retd) Hon Secretary & Treasurer.
3. Mrs.Florence D. Gershone – BA (Hons) (Umerdekar)
4. Shri P. A. Reporter – MA
5. Shri Darabsha K. Adajania

Ref: Indian Jewish notebook 1969 – Bombay

Comments on Esther Gershone Umerdekar

"Her charm.....the intimate way she has of telling her story endeared her to us. She really made us feel the universality of our Judaism".

(Temple Emanuel, Ridgefield, N.J. Feb 19, 1952)

"The Indian Jewess who has captured the hearts of sisterhood women across the land with her personal charm and fascinating tales of the land of her birth".

(The Metropolitan Branch, National Women's League United Synagogue of America – Dec 19 1949)

"Esther was a real spiritual experience to all of us. As she spoke with her soft charm and naturalness....there wasn't a dry eye in the room. She raised them out of the dross and bleakness of their humdrum empty lives into a new world".

(Northern California Branch, National Women's League, Oakland, Calif, Jan 1950)

"A memorable evening for all of us".

(Kesher Zion Synagogue, Reading, Pa, Feb, 1950)

"Can't remember when any speaker was ever accepted in such a fashion... they sat spellbound listening to her".

(Temple Emanuel, Parkcheste, Bronx, May 1950)

Jewish Center Lecture Bureau – New York

AN INDIAN JEWESS

A Bene Israel daughter of INDIA .... Miss Esther Gershone ... graduate of Bombay University .... Teacher .... active participant in Hebrew Youth Movement ...helped organize a Hebrew School in Karachi. She brings us the history of the Indian Jew....his 2000 years in that country .... his resolution to keep alive the traditions of Judaism. Her thrilling stories transport one to the far-off shores of MYSTIC YOGIC INDIA. Presently Fellowship student at Teachers Institute, Jewish Theological Seminary in New York City .... comes to us once again after fifteen months stay in Israel.

Here's your opportunity to get an Easterner's first-hand, strikingly individual impression of Hadassah and Mizrachi Women's projects throughout Israel. Hear her description of YOUNG, DETERMINED, FAST-GROWING ISRAEL.

Esther, as she is known to many Americans who have heard her, speaks simply, but with the assurance which comes from an intimate knowledge of her subjects.

SUBJECTS

INDIA'S B'NAI ISRAEL COMMUNITY.
Settlement and Jewish observances for the last 2000 years.

THE YEMENITES AND THEIR ADJUSTMENT TO ISRAEL.
As observed in their Moshavim, Camps, Children's Villages and Clubs.

THE AMERICAN JEWISH SOLDER IN INDIA.
His reactions and influence on first contact with his "long lost brethren".

MAHATMA GANDHI AND THE INDIAN JEWS.

FROM INDIA TO AMERICA – ONE WORLD OF JEWISH FAITH.
Comparison of observances.

HADASSAH IN INDIA, AMERICA AND ISRAEL.

THE MIZRACHI WOMEN'S WORK IN ISRAEL.

Elijah E Jhirad: Ellis is one of the sons of the late Khan Sahib Ephraim Jhirad (Z"l) and Mary Jhirad (Z"l), n'ee Kehimkar. He was born on April 6th 1913 in Quetta Baluchistan, now in Pakistan which was then a part of British India. Ellis attended St. Patrick's school in Karachi, from 1921 till October 1927 when his father was retransferred to Quetta. In Quetta he attended the Grammar school (1927-1928). His excellent and outstanding progress in his undergraduate studies at St. Xavier's College, Bombay between 1929-1933 won him the following merit scholarships " "Jamsetji Ardeshir Wadia (Arts Examination in 1930)" - "Vijbhukhandas Atmaram Mehta" (Intermediate Arts Examination in 1931) - "Sir Currimbhoy Ebrahim (BA first year examination of the College in 1932) - he was also offered a College Fellowship but was unable to accept it because he went to England to pursue studies to be a Barrister-at-Law. On the 9th of June 1937 Ellis was called to the Bar at Lincoln's Inn, followed by a lavish ceremony for the new Barristers'. Here again old traditions were in evidence, at Lincoln's Inn the first toast to the Sovereign was drunk.

Ellis also took courses at the University College London in higher mathematics and Astronomy.

In early 1937 at the Hotel Mount Royal he had a memorable meeting with the late Dr. Immanuel Olsvanger, Z"L, a representative of the Jewish Agency of Palestine. After their long discussion the kind Dr. invited Ellis to visit him in Palestine. Just at that time Dr. Olsvanger had been largely responsible for the publication of the "History of the Bene-Israel of India written by Ellis's great- grandfather, Haeem Samuel Kehimkar until then the manuscript had lain hidden in possession of the Author's family for nearly forty years.

On his arrival at Port Said for his trip to Palestine, Ellis disembarked and crossed the Suez Canal to El Cantara to take a train to Lydda in Palestine. The British authorities learning that he was a Jew refused him entry till he pulled out of his wallet Lily Montagu's visiting card, which changed the attitude of the Officer in charge who immediately instructed another officer to take Mr. Ellis's suitcases to the train, as he was a VIP. Needless to say that his train journey to Lydda was very comfortable. Dr. Olsvanger met Ellis at the station and drove him to Tel-Aviv, the rest of his stay included the Kibbutzim and Moshavim including other parts of the country. Some weeks later he arrived in Karachi where his family was now settled, his wife Ruth joined him after she got her Master's degree from the University of Edinburgh and a teaching degree.

Ellis was the first Jew to be a Lawyer in Karachi, the Jewish community was proud of him and soon elected him as a trustee of the "Magen Shalom Synagogue" of which his father was already a trustee. He was entrusted with the task of rewriting the bylaws, and rules and regulations. With his father he was also involved in settling of Jewish refugees who had come to Karachi from Europe. One of them a radiologist was pleased to find himself, a few days after his arrival appointed a Major in the Indian Army Medical Corps due to the good offices of Ellis and his father. World War II had started and there was a shortage of Army doctors.

In early 1941, Ellis volunteered for part time naval duty in Karachi Harbor, and was given the honorary Commission as a Lieutenant in the Royal Indian Navy Reserve. The duties involved patrolling the Karachi Harbor one night in five which was performed in an honorary capacity with no remuneration.

A year later when the global hazards of World War II heightened, Ellis decided that it was his duty to fight the Germans, Italians and Japanese and their allies. Taking into account that they had two children David John born in 1939 and Jean Frances Miriam in 1940, and their flourishing Law practice: Ellis consulted with Sir Godfrey Davis the Chief Justice of the Chief court in Sind, and a Jew- his application for Navy duty was accepted and even endorsed by Sir. Godfrey.

In July 1942 Ellis was granted a Commission as a sub-lieutenant in the Royal Indian Naval volunteer reserve in an executive branch, and trained in seamanship gunnery asdics (anti submarine devices) signals, pilot- age, and navigation, he was also trained by experienced personal in the operation of minesweepers. His knowledge of Astronomy and practical experience at the Greenwich observatory gave him a lead in pilot-age and navigation course, more than any of the other graduates. Ellis was appointed to a top secret mission as Captain of a ship. His career was by no means over at this stage, adventure after another on the high seas only proved that he was an Officer of great talent and skill, it was due to his alertness on one occasion as he passed on important information about the presence of a Japanese submarine in the area. This dedication of duty was appreciated by his superiors as they reported that the submarine being aware of mine-sweepers in the area escaped and was not sighted again. It was perhaps the last Japanese submarine, as intelligence indicated that the Japanese threat to the Arabian was abating.

As time passed Ellis received another message from "Commander Nott" congratulating him on his appointment to Naval Headquarters as staff officer, this prestigious post carried special emoluments and promotion to the rank of Lieutenant Commander, furthermore he was told that he had been appointed Asst Deputy Judge Advocate of the Royal Indian Navy, in addition to attending naval court- martial's as trial Judge, he was also responsible for advising on the International law of the sea and maritime law.

On January 1st 1946 in appreciation of Ellis's services both at sea and in Naval Headquarters, His Majesty appointed him an additional member of the Military Division of the Most Excellent Order of the British Empire.

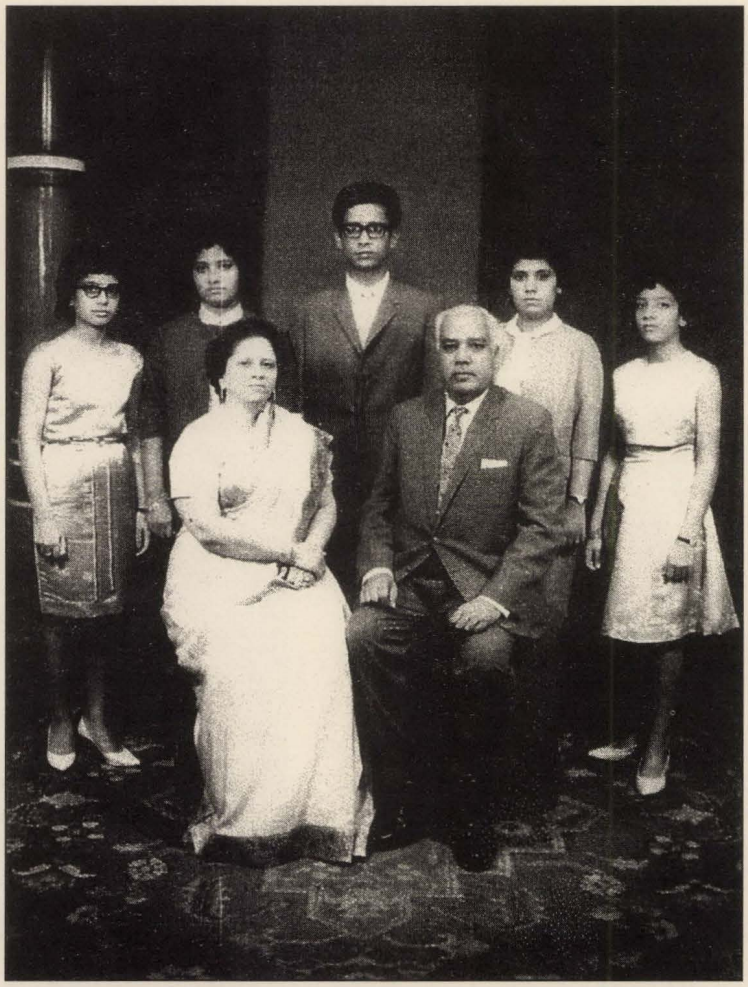
Ellis E Jhirad, was one of the most outstanding professionals among the Bene-Israel from Karachi.

The first United Nations Conference on the Law of the sea was held in Geneva in 1958. The then Law minister led the Indian delegation which included Ellis who was the Judge Advocate General of the Navy and advisor to the Government on Law of the sea. After a long and arduous meeting, suggestions by Ellis were accepted by the UN Conference, and at the end he had the honor to sign the final act on behalf of India. Ellis's involvement as an advisor during the Indo-China conflict is notable as he arranged through his contacts in Israel a supply of mortars for the defense establishment in India, which was much appreciated, by Yigal Allon, Israel Barzalai, Ari Rath just to mention a few.

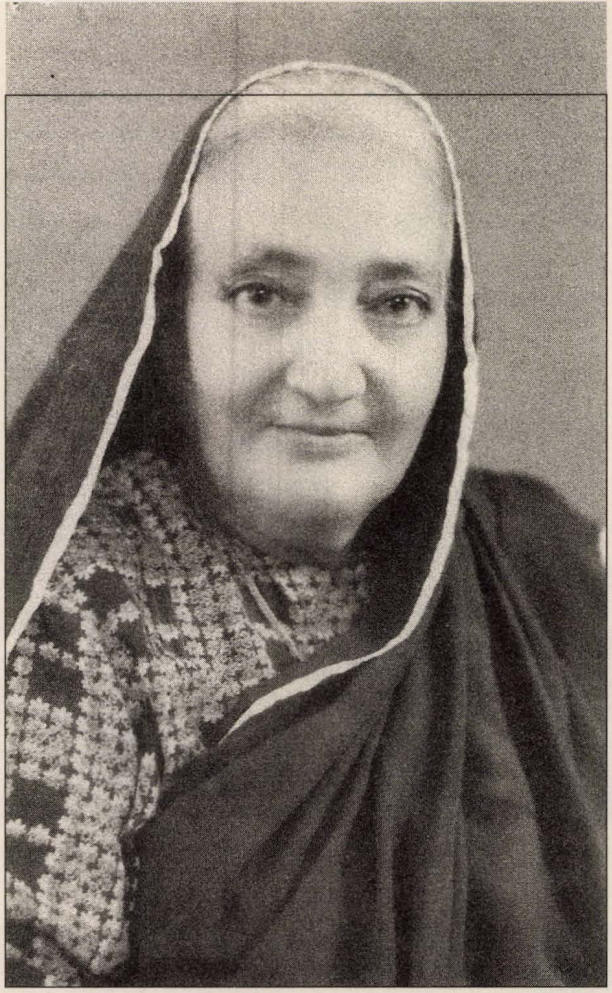
In 1964, Ellis relinquished his retainer as Judge Advocate General to free himself of any government connection, since his practice had increased to such an extent that he had to deal with issues that needed his complete attention.

See - Appendix: 15

Mr. Aaron Sassoon Benjamin (an office photo)

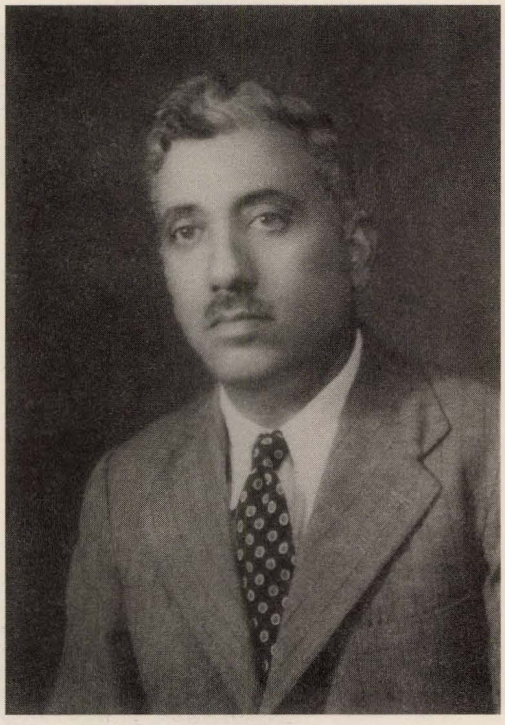


Mr. & Mrs. Aaron Sassoon Benjamin and family from Karachi



Grand mother:
Abigail Sassoon Benjamin

Grandfather:
Eliezer Sassoon Benjamin (Kandlekar)



Eliezer Benjamin (Kandlekar)
1904-1982

THE
CORONATION COMMERCIAL COLLEGE

(Affiliated to the Government Accountancy Diploma Board, Bombay,
Recognised by the Director of Public Instruction, Municipl School Board
and the Indian Merchants Association.)

KARACHI.

THIS IS TO CERTIFY.

that Rebecca Sassoon (Miss)

has been examined in the following subject-s under the Competitive Examination Scheme of the

CORONATION COMMERCIAL COLLEGE.

and has been found qualified to receive the Certificate of Proficiency in the undermentioned subject-s of Examination:—

(Pitman's) Shorthand Speed 60 words.

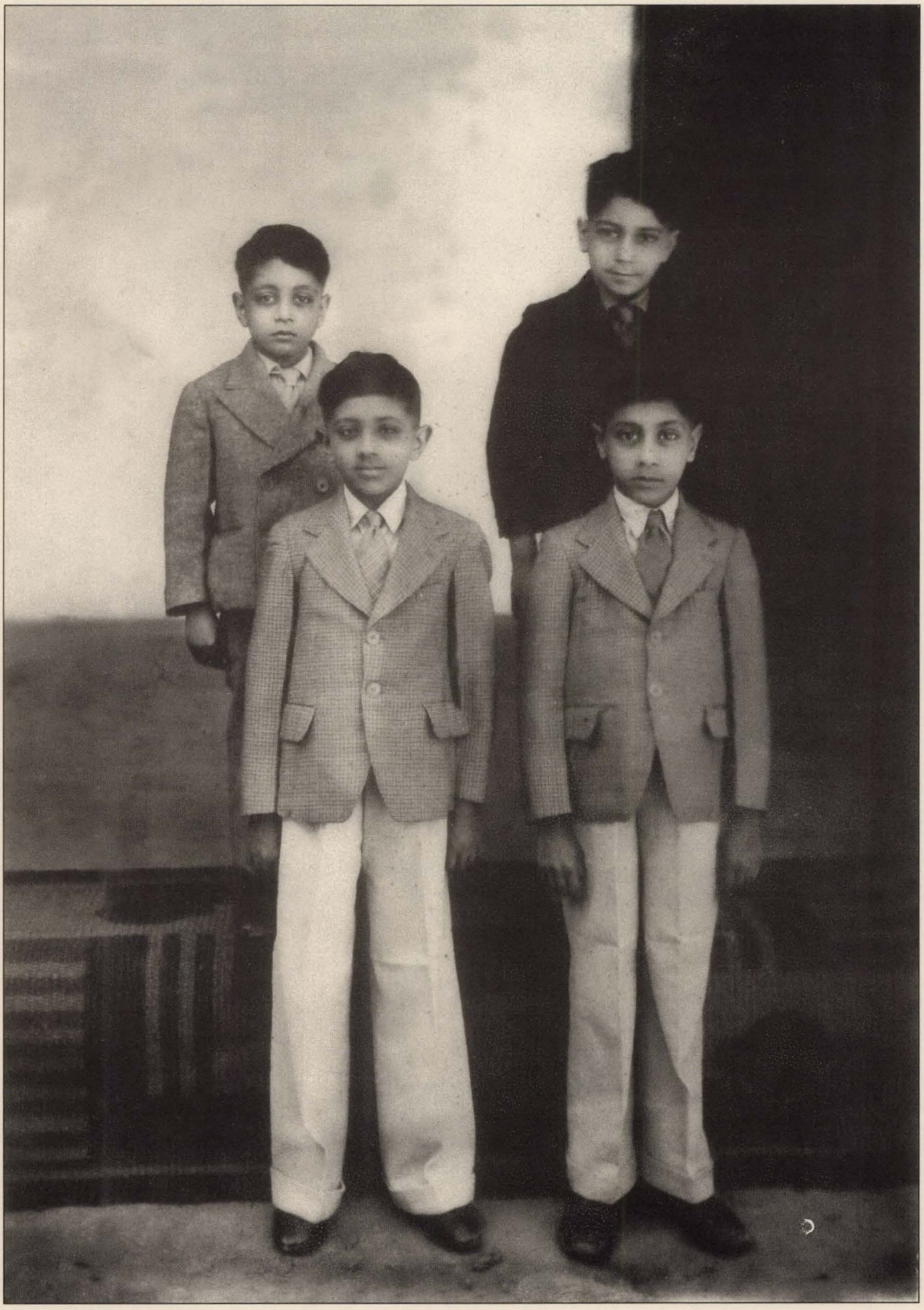
April 1926
Date of Examination.

Examiners.

Supervisors.

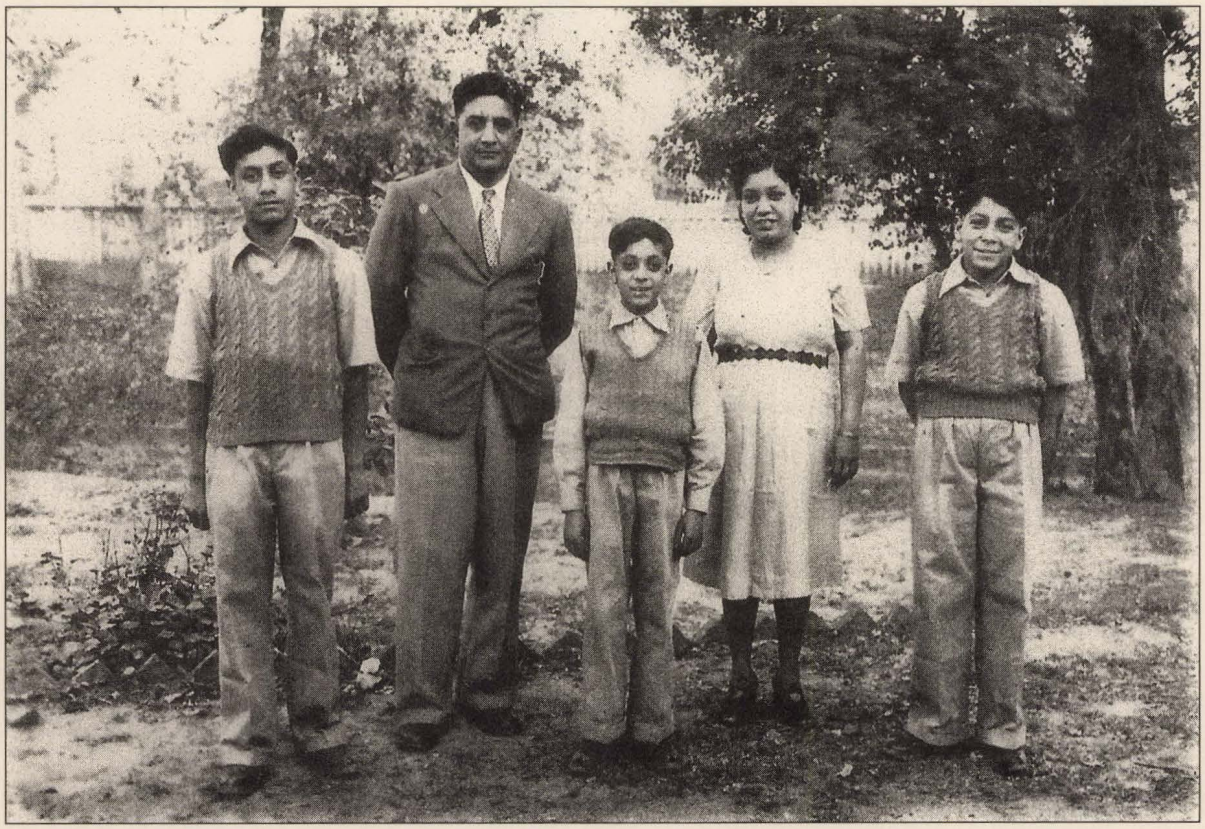
Principal.

Reuben family in Ichapur (Calcutta) west Bengal India
From Left : Moses S Reuben (father) - Gershone M Reuben (son)
Rebecca Reuben (mother - Yoel M Reuben (son)
Emanuel M Reuben (son)



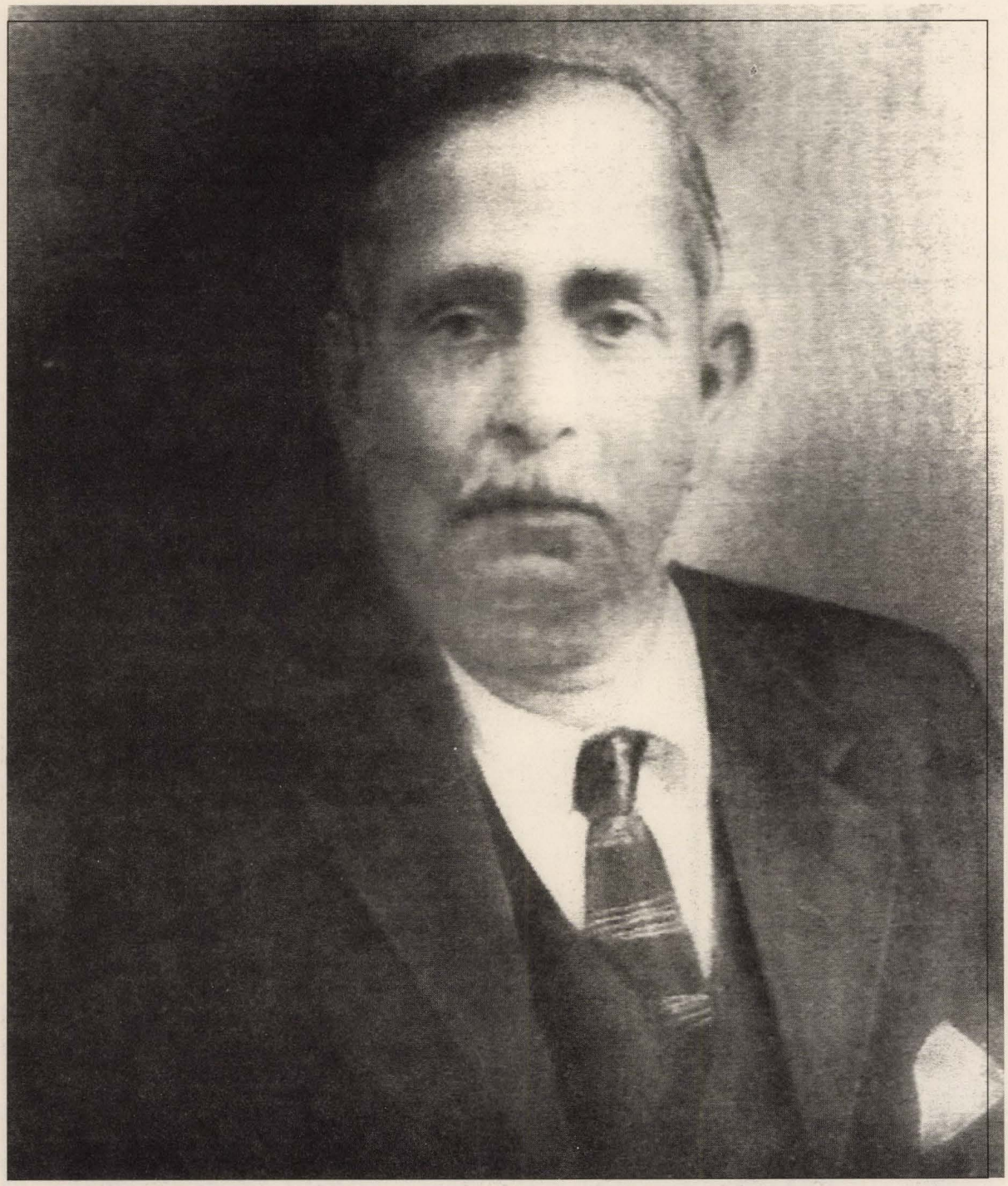
Studio photo of Samson, Gershone, Emanuel, Yoel - 1940

Moses Samuel Reuben (Satamkar) Auxiliary Force barracks in Karachi or Lahore.



The Reuben Family in Kanpur (India) 1946

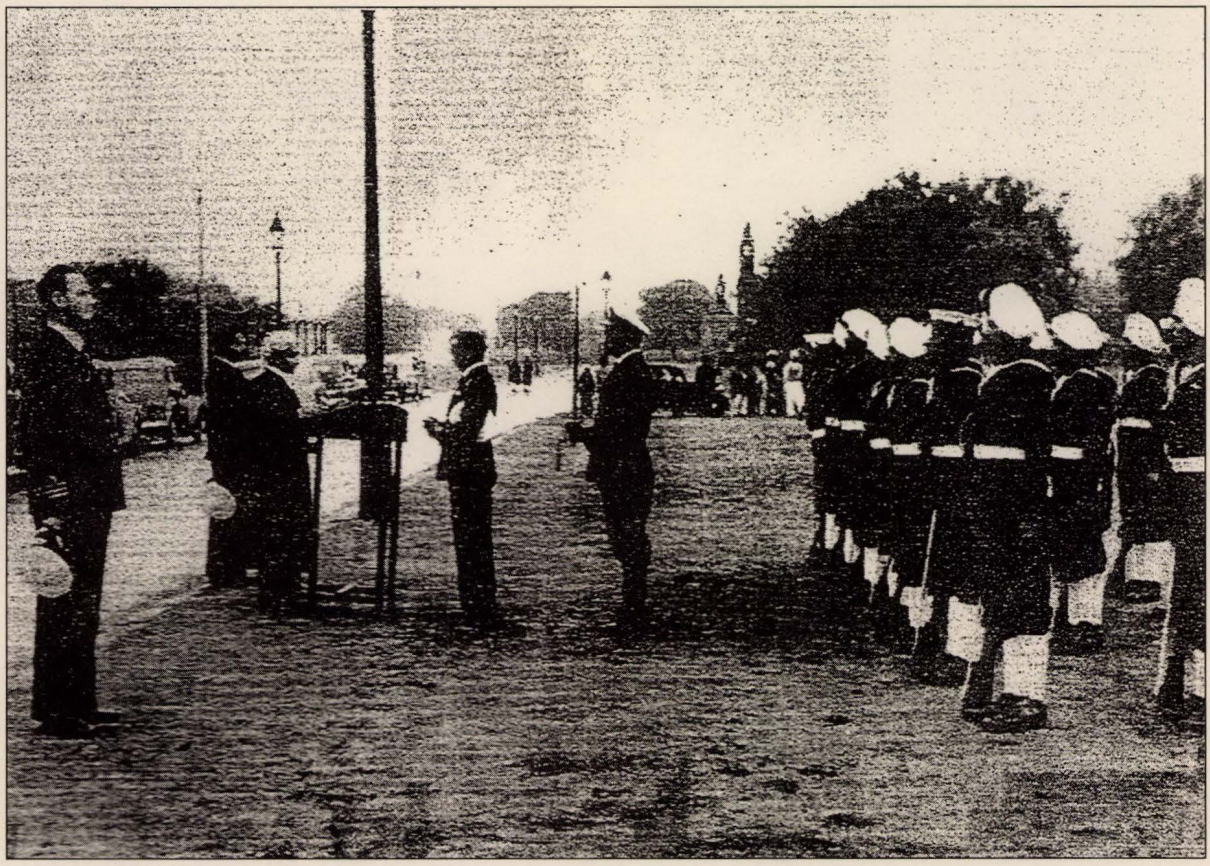
Samson Moses Reuben aged 15 years on holiday from "Oak Grove" boarding school in Masoori - picture taken outside our bungalow in Kanpur India 1944.



The late Mr. Daniel Abrabam Satamkar

Top Left : Lieutcnant Colonel Joseph Jhirad who was killed in action on September 17, 1995 in the Indo Pakistan War.

Top Right : Ellis as a Commander, March 1946.



Ellis administering the oath of allegiance to Admiral Katari on first Republic Day, January 26, 1950

Chapter
15

Extracts from the Israelite 1922 to 1927

Domestic announcements : Births – Marriages – Deaths.

Births:

Kandlekar: On Monday the 26th January 1925 at 11:00pm at Karachi to Mr. & Mrs. Benjamin Isaac Benjamin Kandlekar – a son "Jacob" a further date of February 3rd 1925 mentioned, evidently meaning that the boy was circumcised on the eight day after birth.

Kandlekar: On Thursday 29th January 1925 at Karachi to Mr. & Mrs. John Isaac Kandlekar, a daughter.

Kandlekar: On Friday 15th May 1925 at Saboo Sadic Maternity Home Bombay to Mr. & Mrs. SE Benjamin, a son "Penhas" – circumcision on 22nd May 1925.

Marriages:

Kamerlekar – Kehimkar: On Sunday June 4th 1922 at the Gate of Mercy Synagogue Bombay – Mr. Simon son of Mrs. & Mr. Abraham Reuben of Karachi to Miss. Mary daughter of Dr. & Mrs. B Reuben.

Moses – Reuben: On Tuesday 12th December 1922 at the New Synagogue Bombay. Mr. Benjamin son of Mrs. & Mr. Samson Moses to Deborah daughter of the (late) Mr. Abraham Reuben of Karachi

Reuben – Israel: On Sunday December 31st 1922 at Succoth Shlomo Synagogue Poona – Mr. Peres son of Mrs. & Mr. Abraham Reuben of Karachi to Deborah daughter of Mrs. & Mr. Abraham Shalom Israel of Poona.

Solomon – Benjamin: - On Sunday the 11th February 1923 at the Gate of Mercy Synagogue Bombay - Mr. David son of Mrs.& Mr. Daniel Solomon (late) Superintendent of Jail Karachi to Rebecca grand daughter of Mr. Moses Benjamin retired Station master Mahim.

Kasukar – Chewoolkar: On Sunday 11th March at Tifereth Israel prayer Hall Jacob Circle Bombay - Mr. Moses son of Mrs. & Mr. Elijah Jacob Kasukar of Karachi to Hannah daughter of Mrs. & Mr. Abraham Samson Chewoolkar.

Nawgaokar – Bhorapkar: On Sunday 2nd September 1923 at Glory of Israel (Tiffereth Israel) Synagogue Bombay – Mr. Solomon Joseph Nawgaokar of Karachi to Jachebed daughter of Mrs. & Mr. Solomon Samuel Bharapkar.

Kandlekar – Shirgaokar: On Sunday the 6th April 1924 at Magen Shalom Synagogue Karachi – Messrs Samuel & Eliazer sons of Mrs. & Mr. SE Benjamin of Karachi to Abigail and Mary daughters of Mrs. & Mr. Nathan Abraham Shirgaokar of Bombay.

Mhedekar – Shapurkar: On Sunday 22nd of June 1924 at Magen Shalom Synagogue Karachi – Mr. Peris son of Mrs. & Mr. Joseph Solomon Mhadekar to Miss Abigail daughter of Mrs. & Mr. Rahamin Abraham Shapurkar.

Dighorkar – Jhirad: On Sunday 14th August 1924 at bungalow no: 14E T. Lanes Karachi- Mr. Solomon son of Dr. Reuben Aaron Dighorkar of Deesa to Miss. Hannah daughter of Mr. EJ Jhirad.

Samuel – Daniel: On Monday 8th December 1924 at the Magen Shalom Synagogue Karachi – Mr. Sion son of Mrs. & Mr. R Samuel to Miss. Hannah daughter of Mrs. & Mr. M Daniel of Karachi.

Reuben – Reuben: On Sunday 5th April 1925 at Succath Shalom Synagogue Poona – Mr. Enoch eldest son of Mr. Abraham Reuben of Karachi to Miss. Mary (Queeni) second daughter of Mr. E Reuben of Junagad.

Jacob – Abraham: On Sunday the 17th May 1925 at Magen David Synagogue Byculla Bombay – Mr. Isaac son of Mrs. & Mr. Samson Jacob of Karachi- to Miss. Rachel daughter of Mrs. & Mr. Daniel Abraham.

Mhedekar – Mhedekar: On Sunday May 31st 1925 at the Magen Shalom Synagogue Karachi- Mr. Solomon son of Mr. Solomon Mhedekar to Miss. Hannah daughter of Mr. John Joseph Mhedekar.

Deaths:

Shirgaokar: At Karachi on Tuesday the 14th January 1925 – Mrs. Leah Judah Abraham Shirgaokar , aged 57 years.

Kandlekar: At Karachi on Sunday 1st March 1925 Mrs. Sheba Samuel daughter 'n law of Mr. SE Benjamin Karachi and daughter of Mr. Nathan Abraham Shirgaoker of Bombay, aged 22 years.

Bene Israel Names of Holidays.

	Marathi.	Hebrew	English
1.	Naviacha San	Rosh Ha Shana	New Years Day
2.	Khiriacha San	Hag Heasif	Feast of Ingathering
3.	Darfalnicha San	Yom Kippur	Day of Atonement
4.	Shila San	Simhat Kohen	Merry making day of the Priest
5.	Holicha San	Purim	Same
6.	Anashi Dhakacha San	Pessah	Passover

Note: All the feasts and fasts that were observed have purely Marathi names and were invariably called "San" meaning "Holiday

Chapter 16

Chazzan David Hai Moshe Madai Died

Family Tree

Grand father: **Moshe Hai Madai**.....Grandmother:**Miryam**
Born: Cochin Born: Cochin
Died: Ahmedabad Died: ?
Chazzan of the Synagogue in Ahmedabad

1st Wife **2nd Wife**

Fathers name:**David Hai Moshe Madai** Mothers names:Tzipora ..... Esther
Born:Cochin Born:Cochin - Born:Cochin
Died:Moshav Taoz July 1966 Died: ? Died:Moshav Taoz
* *
3 daughters *
(Unknown) *
*
4 children

****

*
* _____

Moshe(m) Dina- (Moshav Taoz)- They have 2 children – Avi and David
Devorah (died at an early age)
Yedida (m) Mordihai – They have 3 children
Miriam (m) Eliahu
Children – Moti – David – Sivya – Tzipora – Rena

_____

Brothers of – **David Hai Moshe Madai**

Yacov Madai. Was the Chazzan of the Synagogue in Peshawar

Reuben Israel Madai (died at the age of 30 years)

Moshe Hai Madai – came from Cochin to Ahmedabad in India towards the end of the 1800's and became the Chazzan of the Synagogue in that city.

David Hai Moshe Madai – (son of the above) also from Cochin, was appointed by the committee of the "Magen Shalom Synagogue" in Karachi as their Chazzan, in 1923 and served the Jewish community with the utmost dedication and love for 30 years. He would walk for miles to the most remote places where Jews lived, to help the poor or offer prayer services; they all knew him as "Chazzan Baba David".

He was extremely religious and studied the "Kabala" with great enthusiasm according to the elders of the community, and always kept himself busy arranging the interior of the Synagogue – on high holidays or weddings he always made sure the house of God looked neat and was decorated to his satisfaction.

When the Synagogue was attacked by Muslim radicals in 1947 he prayed in silence and put his hands towards the advancing mobs, while protecting the Torah Scrolls, from being destroyed. The community as a whole respected him, as he helped with the distribution of food and clothes to the poor and needy. He was not only the Chazzan of the Synagogue but a man whom the members of the community looked upon for advice even of a personal nature.

Moshav Taoz – was started in the 1950's originally built by the Yemenite Jews, and rebuilt in 1954 by the Jews from Cochin.

I visited the Moshav with a friend on the morning of February 14th 1997 – the Moshav was inhabited mostly by Jews from the Cochin. It consisted of individual units situated not far from the Jerusalem hills in a vast forested area, with a tarred road to its cemetery on a hill overlooking Jerusalem in the distance.

The cemetery presently holds over fifty graves including those of Chazzan "David Hai Moshe Madai and his wife Esther". Their son Moshe Madai and his family also live in the Moshav.

According to an article written by Mr. Itzhak Ben-Ami who visited Karachi between 31.12.1952 and 30.1.1953 – quote "The chazzan who was in service for 30 years returned to his community in Cochin in January 1953, hence the community remained without a chazzan, shochet and mohel" (courtesy of the Central Archives for the History of the Jewish people – Jerusalem) .....

It is believed that the learned Chazzan **David Hai Moshe Madai** pointed out to his son the exact spot he should be buried, in the Moshav cemetery, he also requested him to bury him along with his holy books.

Community elders, still tell stories of the Chazzan's good deeds and fearless acts of bravery during times of stress or hardship during his long and dedicated service to his community in Karachi. **"Be kind and give Charity"** he often told his congregation during prayer service.

I AM A THOUSAND WINDS

Do not stand at my grave and weep

Im not there I do not sleep

I am a thousand winds that blow

I am the softly falling snow

I am the gentle showers of rain

I am the fields of ripining grain

I am in the morning hush

I am in the grateful rush

Of beautiful birds in circling flight

I am in the starshine of the night

I am in the flowers that bloom

I am in a quiet room

I am in the birds that sing

I am in each loving thing

Do not stand at my grave and cry

I am not there I do not die.

Cantors (Chazan's) of the Magen Shalom Synagogue Karachi.

There were a total of three Chazan's serving the Synagogue in Karachi from the early days.

1. Mr. Samuel Moses Nagaukar during the formative years.

2. Mr. David Hai Moshe Madai from Cochin.

3. Mr. Mabgaukar.

All three were responsible for the upkeep of the Synagogue, a dedicated duty appreciated by the community. During the high holidays the Synagogue was decorated as community members along with the Chazzan made additional arrangements to see that food was provided to all those attending service, the Chazzan also made sure that the less fortunate were given new clothes, oil and other necessities at the expense of the Synagogue committee. Even those who were staying very far off were not forgotten, and received all they needed.

Jewish population in Karachi, and outlying districts according Government Census
1881.....106 souls..... Other districts of Pakistan 22 souls
1891.....147...../ .....?
1982.....190...../ .....?
1901.....400...../ .....?
1941.....1070...../ .....129.

The total number of Bene-Israel living in Karachi, Hyderabad (Pakistan), Scind, Shikarpur, Upper Sindh, and Jacobabad as per 1891 census conflicts the number according to studies by HS Kehimkar who puts the number to 13.547 in 1891.

"Children begin by loving their parents, as they grow older they judge them, and sometimes they forget them."

(Oscar Wilde)

THE "HAATH BOSHEE" "THE KISS OF PEACE"

by Elijah E. Jhirad

The Bene Israel have preserved an ancient mode of greeting used at the conclusion of services in the Synagogue and on festive occasions in the home and elsewhere. This is the "Haath-Boshee", a Marathi word meaning a kiss transmitted by hand, and often referred to by historians as the "Kiss of Peace".

Perhaps the best description of the greeting is that given by the Rev. J. Henry Lord in a book that was published in 1907 by the Mission Press,Kolhapur, India, entitled "The Jews of India and the Far East" (Reprinted in 1976 by the Greenwood Press Publishers, Westport, Connecticut). It is performed as follows: Emanating from the chief minister, who bestows it on the elders nearest to him, it passes throughout the congregation. Each individual seeks it as far as possible from his senior or superior. Extending the arms with the hands flattened out, and in the position of the thumbs being uppermost, the person approached takes the hand between both of his own, similarly held, and the junior then probably places his remaining hand on the outside of one of those of the person already holding his other hand. The hands of each are then simultaneously released and each one immediately passes the tips of his fingers which have touched those of his neighbor to his mouth, and kisses them. He then passes on to receive the same from, or to bestow the same on, another; and so on, till all in the Synagogue have saluted one another. Two or three minutes may be occupied in the process. A movement is going on all through the Synagogue, and a distinctly audible sound of the lips is heard through the building, till all is finished. See also, Encyclopedia of Ethics and Religion, Vol. II, page 173.

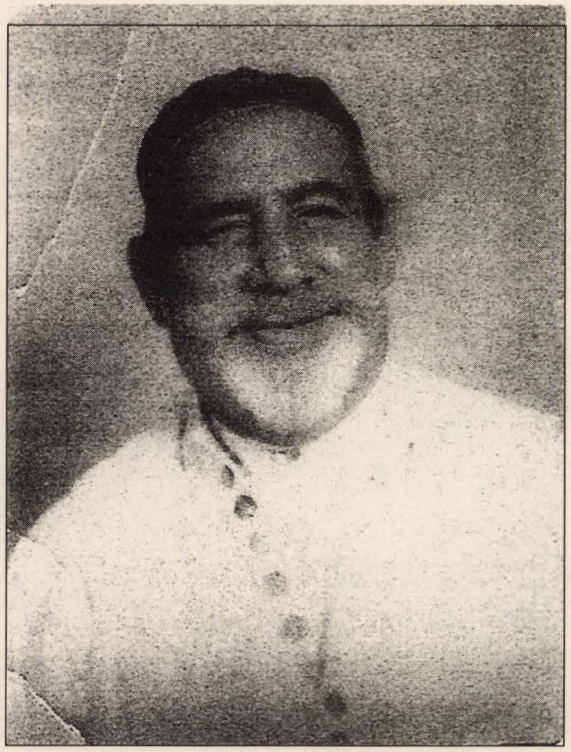
The Jews of Cochin also use this mode of greeting.

According to Rev. Lord, this greeting is identical to the greeting known as the "Kiss of Peace" among the early Christians and both modes of greeting have possibly a common origin in a still more ancient past. This custom apparently prevailed also amongst the Jews of Persia, especially those of Kurdistan. It is in vogue among the Syrian Christians in South India who trace their origin to the first century of the current era when St. Thomas went to India.

The custom is so distinctive that it cannot possibly be confused with the greetings used by the Hindus and Moslems. It is a misnomer to describe the "Haath-Boshee" as an Indian mode of greeting, for no other Indian people use it.

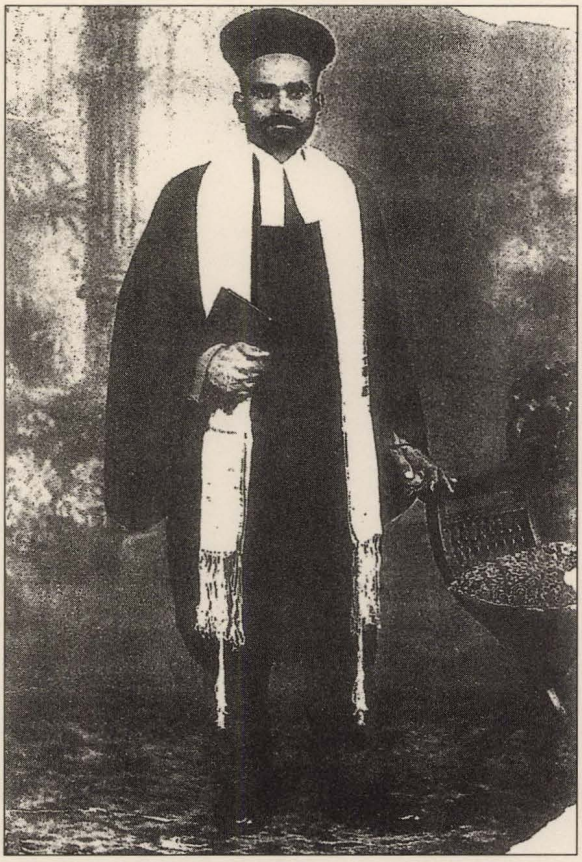
It is our bounden duty to preserve this very special Bene Israel custom so steeped in our tradition and so expressive of the warmth and unity of our people. Of late we have tended to be neglectful of this tradition. I sincerely hope that all of us will make a concerted effort to maintain this greeting as our forebears have done for over two millennia.

Chazan David Hai Moshe Madai
"Magen Shalom Synagougue" Karachi
1923-1953 - served his community in Karachi
- died 1966 in Israel



Name : David Hai Moshe Madai
Born : Cochin (India)
Died : July '66 (Israel)

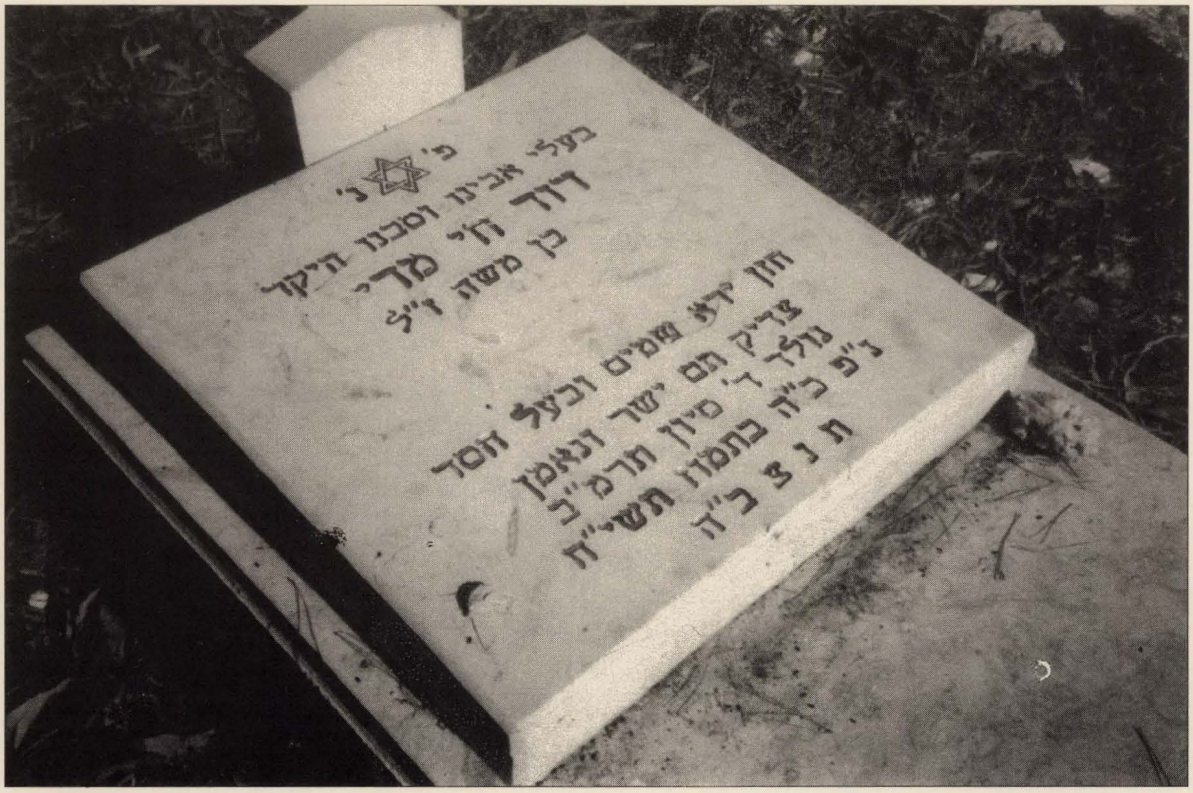
Name : Moshe Madai
Born : Cochin (India)
Died : Ahmadabad (India)



Yacov Madai (Chazzan of Synagogue in - Peshawar North West Frontier Provence)

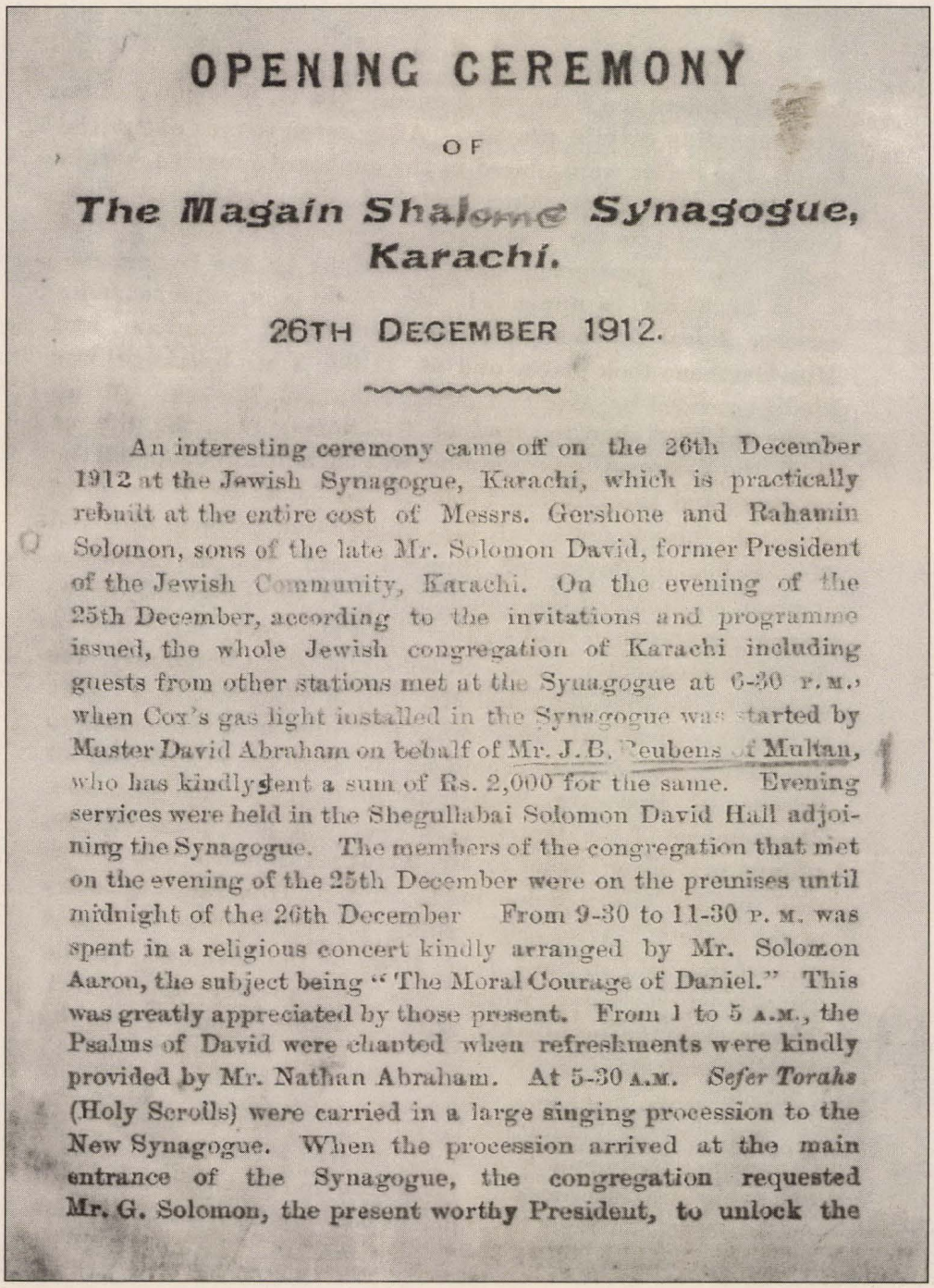
First Grave of the learned Chazzan " David Hai Moshe Madai - Magen Shalom Syangogue" Karachi, Pakistan. Buried : Moshav Taoz cemetery, Israel.

New marble grave of " Hazan" David Hail Madai, erected on top of old cement grave - old head-stone preserved inside new grave built by family in 2005.



Chapter
17

Memorable photos of the – "Magen Shalom Synagogue" Karachi



OPENING CEREMONY

OF

The Magain Shalome Synagogue, Karachi.

26TH DECEMBER 1912.

An interesting ceremony came off on the 26th December 1912 at the Jewish Synagogue, Karachi, which is practically rebuilt at the entire cost of Messrs. Gershone and Rahamin Solomon, sons of the late Mr. Solomon David, former President of the Jewish Community, Karachi. On the evening of the 25th December, according to the invitations and programme issued, the whole Jewish congregation of Karachi including guests from other stations met at the Synagogue at 6-30 P.M., when Cox's gas light installed in the Synagogue was started by Master David Abraham on behalf of Mr. J.B. Reubens of Multan, who has kindly sent a sum of Rs. 2,000 for the same. Evening services were held in the Shegullabai Solomon David Hall adjoining the Synagogue. The members of the congregation that met on the evening of the 25th December were on the premises until midnight of the 26th December From 9-30 to 11-30 P. M. was spent in a religious concert kindly arranged by Mr. Solomon Aaron, the subject being "The Moral Courage of Daniel." This was greatly appreciated by those present. From 1 to 5 A.M., the Psalms of David were chanted when refreshments were kindly provided by Mr. Nathan Abraham. At 5-30 A.M. *Sefer Torahs* (Holy Scrolls) were carried in a large singing procession to the New Synagogue. When the procession arrived at the main entrance of the Synagogue, the congregation requested Mr. G. Solomon, the present worthy President, to unlock the

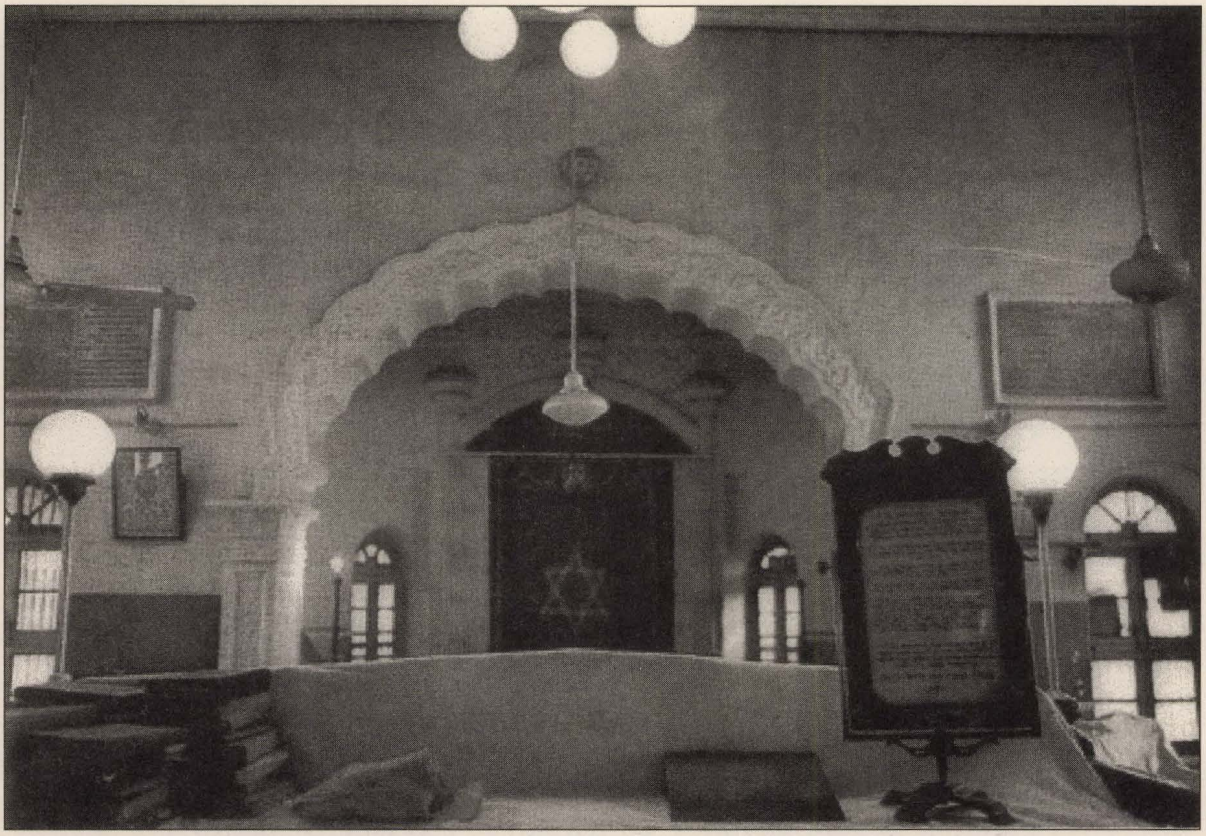
The President & Members of the
KARACHI JEWISH SYNAGOGUE
request the favor of

---

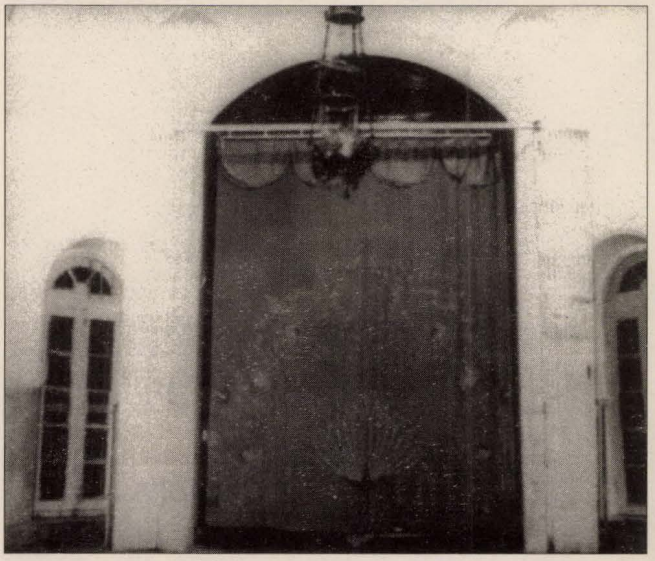
presence at the Synagogue on Lawrence Road, (Runchore Quarters) on Sunday, the 21st of May 1893, at 4 p.m., on the occasion of the Opening Ceremony of the Synagogue.

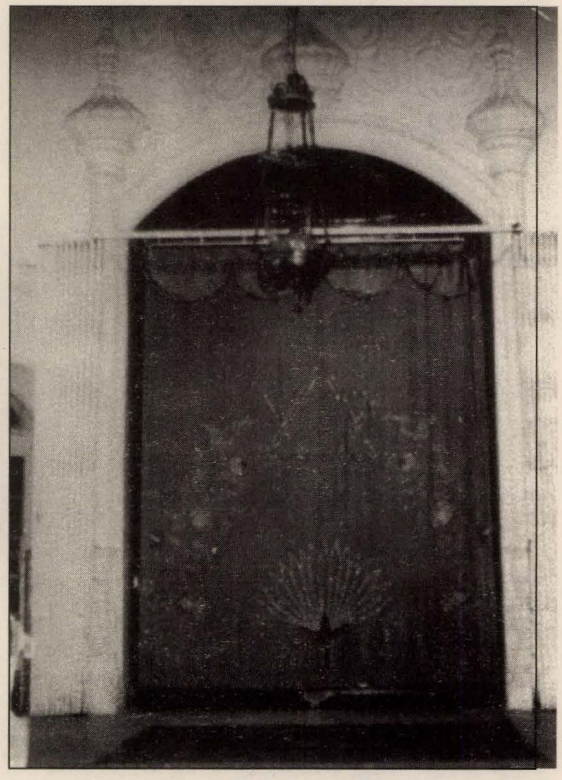
SOLOMON DAVID,
President.

Karachi, 18th May 1893. *R. S. V. P.*



Magen Shalome Synagogue, KarachiFrom Naveed Riaz Nov 2007.





Ekhal at Magen Shalome Synagogue - Karachi, Pakistan.

View from ladies Section –Magen Shalome Synague

READERS' LETTERS

THE GUILT OF PASSIVITY

To the Editor of The Jerusalem Post

Sir, – Being herded together and kept out of the way as unfit to walk the streets is an idea which conjures up certain unpleasant associations for me as a Jew. Having read the mayor of Petah Tikva's latest architectural brainwave, I find it terribly sad that we as Jews are doing such things to another people.

But what is sadder is our own passivity. Does a bystander's guilt equal that of a perpetrator? Do words equal actions?

The Histadrut condemned these plans. Is that it? Is that the maximum protest that we can make? Or is it simply the case that no one sees any reason to protest?

DEBBIE HUGLIN

Jerusalem.

WHO'S A JEW

To the Editor of The Jerusalem Post

Sir, – If the bloodthirsty Levingers and Kahanes can call themselves Jews, I agree that there must be a new definition of Who is a Jew.

GINGER SAUNDERS

Jerusalem.

THE BENE ISRAEL OF PAKISTAN

To the Editor of The Jerusalem Post

Sir, – In connection with your interesting article, "Builders of Israel" on the Bene Israel of India, I would like to add a vignette based on my own experience, not in India but in Pakistan.

In 1967, I travelled to Karachi on business with the Pakistani government. After I had finished my business, I hired a taxi to take me through Karachi. As we crossed the poorest section of town, I suddenly spotted a curious street sign – "Synagogue Street." I stopped the car, jumped out and asked everybody in sight what the meaning of that name was. Nobody knew. Just as I was about to give up, I suddenly saw a high wall surrounding a compound on which the name of a community of Bene Israel was inscribed in Hebrew and English.

I entered the compound and to my utter surprise found a beautiful synagogue and a residential building. The people living there were dressed in native Pakistani dress, with the women wearing saris. In front of the synagogue, shoes were lined up just as in frnt of the local mosques. Inside, the Holy Ark was opened for me. The Tora scrolls were encased in wooden containers, just as in most Sephardi communities. A Tora was opened to show the portion of the week, the same as in all synagogues of the world during that week. That fact proved to me beyond doubt that the Bene Israel, even in far-away Pakistan, had maintained ties with Jewish authorities and had maintained our traditions and had even adopted the reading-cycle of the Tora used by Jews everywhere.

DR. MANFRED R. LEHMANN

New York.

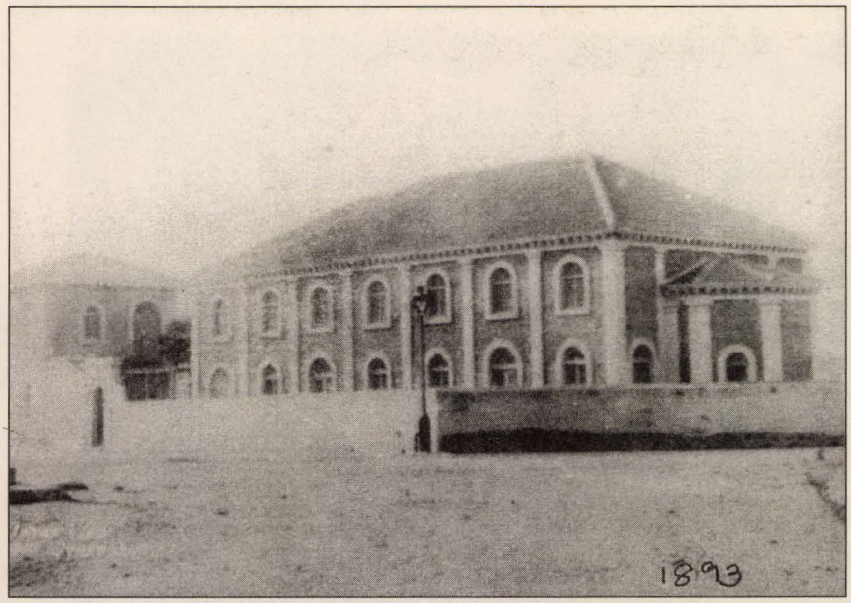
RESEARCH MONOGRAPH

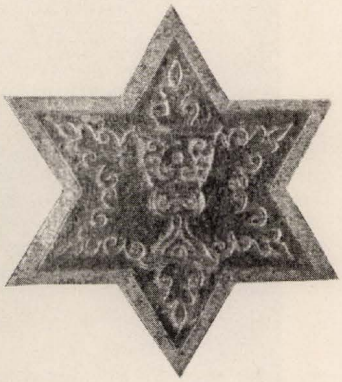
To the Editor of The Jerusalem Post

Sir, – In your issue of May 9 you carried a report about the concern of Argentine Jewry at the outcome of the presidential elections held on May 14. This report was based on a research monograph published by us, and not by the Anti-Defamation League as you erroneously reported.

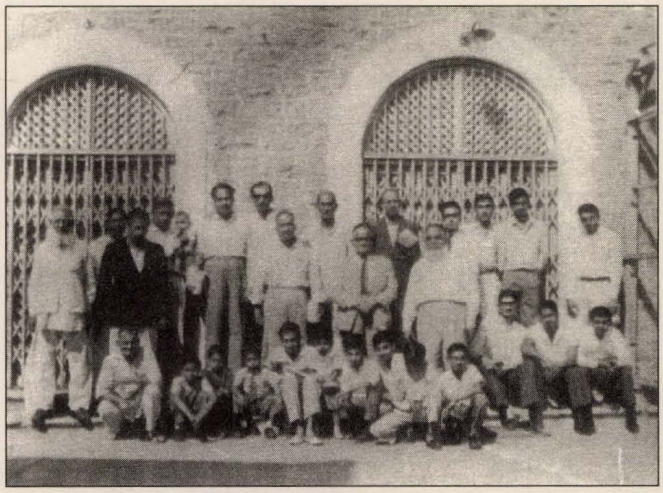
BARRY SHENKER,
General Manager,
Institute of Jewish Affairs

London.

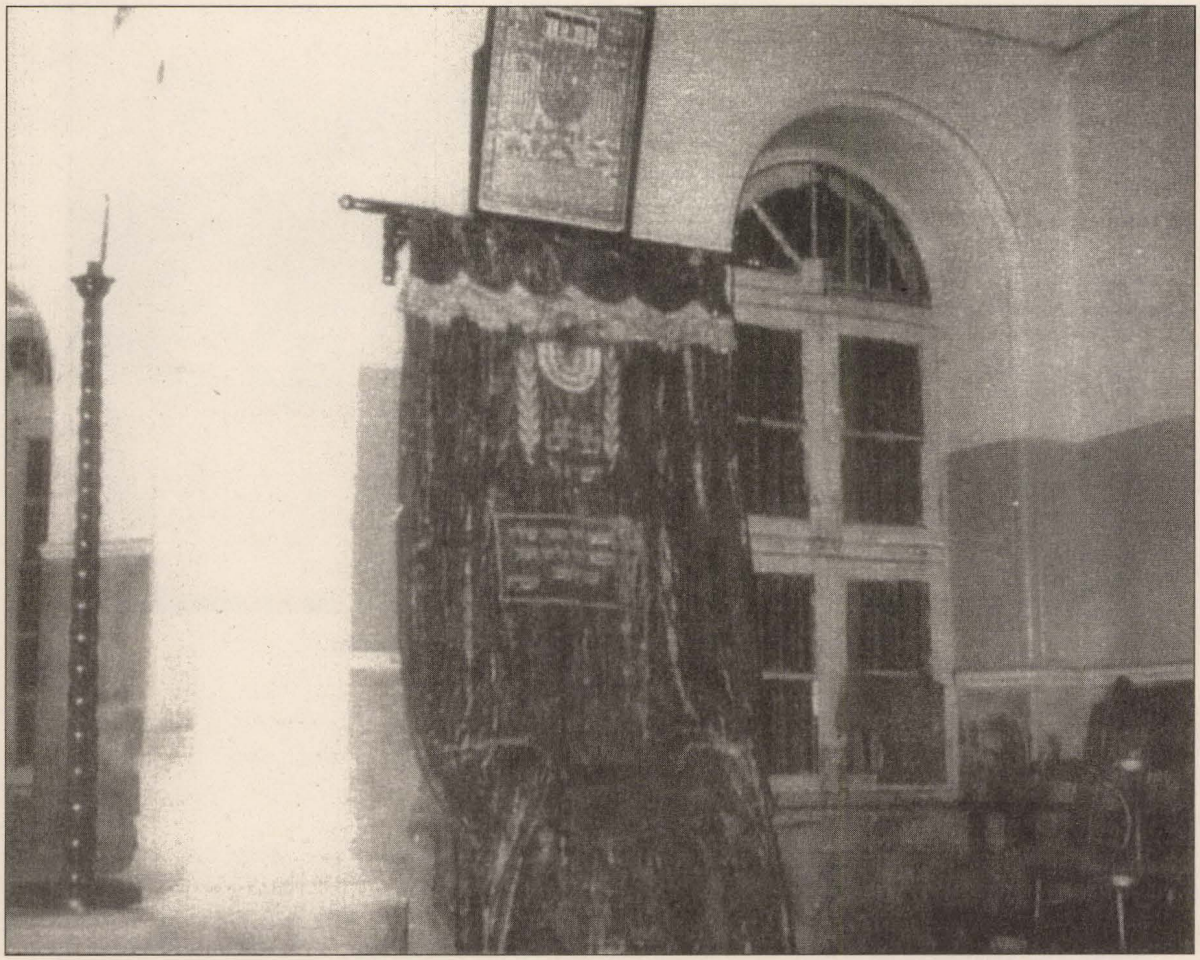


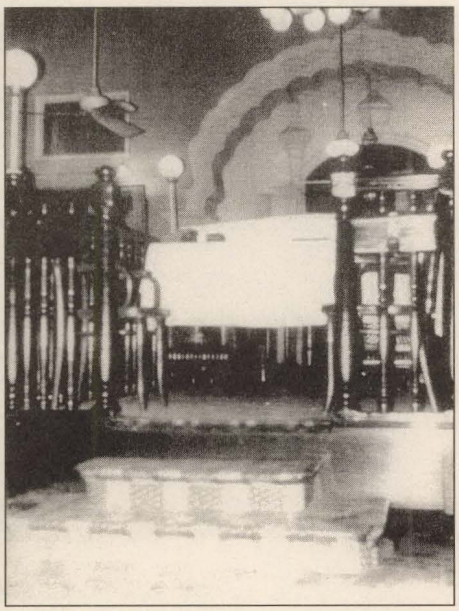


Magen Shalome Synagogue, Karachi-Pakistan 1950's

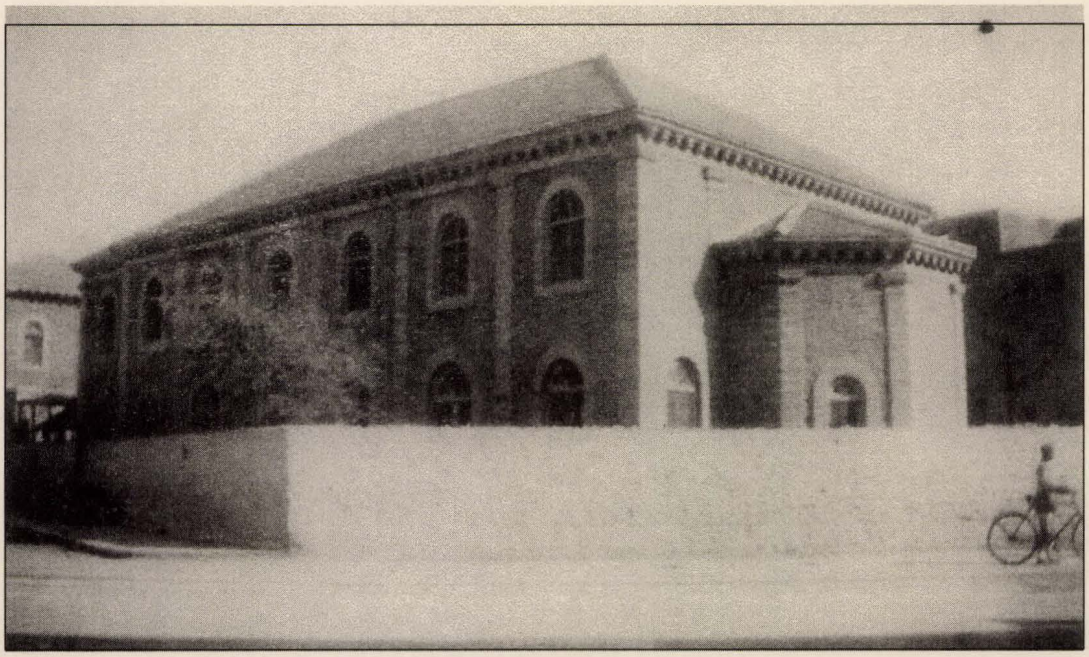


Members of Congregation in front of Magen Shalome Synagogue 1948/50's

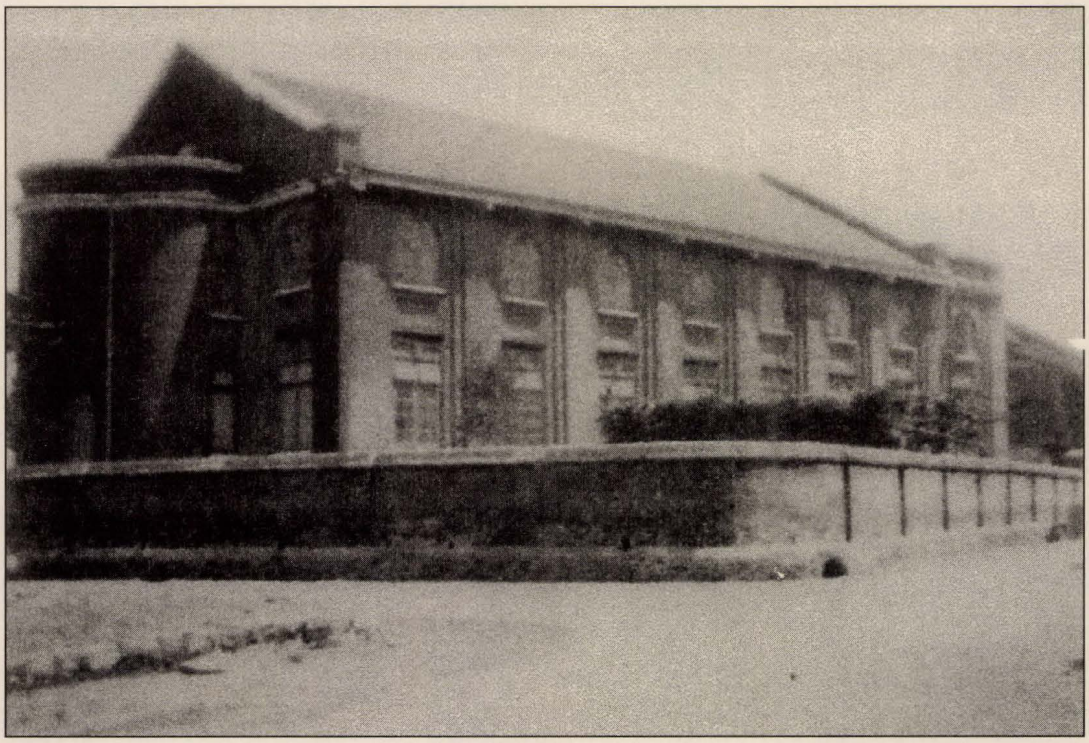




Interior of Magen Shalome Synagogue, Karachi Pakistan
Picrures taken when Jews were still in Karachi
Prayers was conducted on a regular basis.



Magen Shalome Synagogue, Karachi



Synagogue in Bombay

'Jew church' decays

By BARRY BLAIN

When I visited the port of Karachi in Pakistan this summer, I asked the cab driver to drop me at the junction of Nishter Road and Jinna Street, where the synagogue is situated.

"Oh, the Jew Church," he replied, and drove me to a typical noisy and bustling Karachi crossroads, swarming with brightly coloured and highly decorated lorries and buses, donkey carts, auto-rickshaws and bicycles.

The square stone synagogue squatted behind a high wall covered in Urdu advertisements and graffiti.

The one gate was firmly locked, but as I was seeking a good view for a photograph, a young Pakistani appeared and asked if I wanted a closer look.

He promptly climbed over the wall and roused a man, who could have been either the resident caretaker or a squatter, who managed to open the gate and let me into the courtyard.

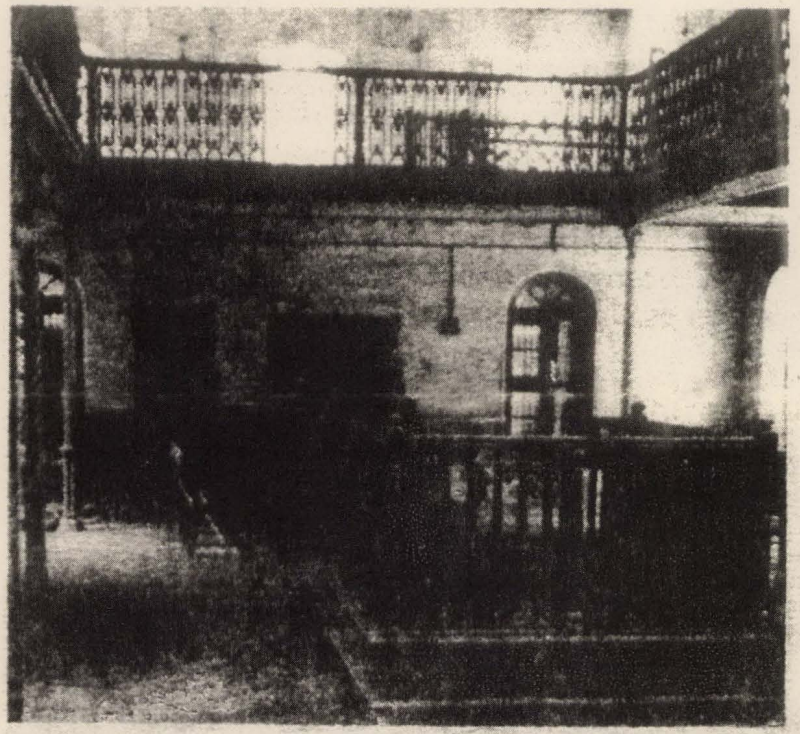
Although the building seemed structurally sound, it was clear that it had been abandoned some years ago. Only half the downstairs windows were intact, and a thick layer of dust covered the interior.

The doors were padlocked and there were iron bars in front of the glassless windows, so I could not enter. I put my camera between the bars and saw a deserted floor, a steel grille protecting the Ark, presumably empty, and an airy women's gallery.

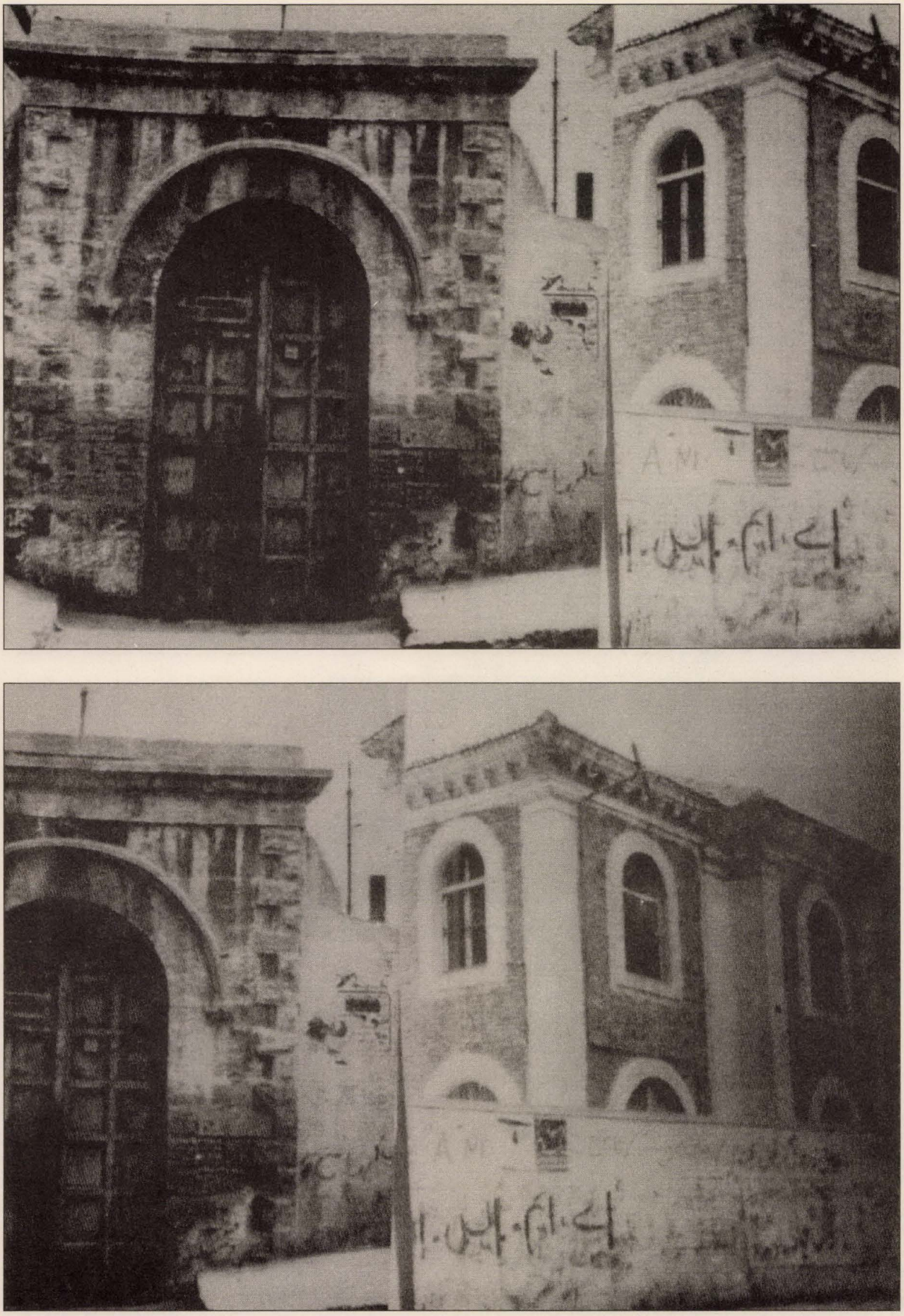
As I looked, a stray cat ran across from the bima and disappeared behind a pile of furniture stored at the back of the floor space. The furniture included old seats, a reader's desk and a wooden menorah.

Plaques on the wall stated that the synagogue had been built in loving memory of Dr Reuben Samson Kamerlakar, who died in the town of Harnai in Baluchistan in May, 1881, and that the floor had been laid by another Kamerlakar in 1941.

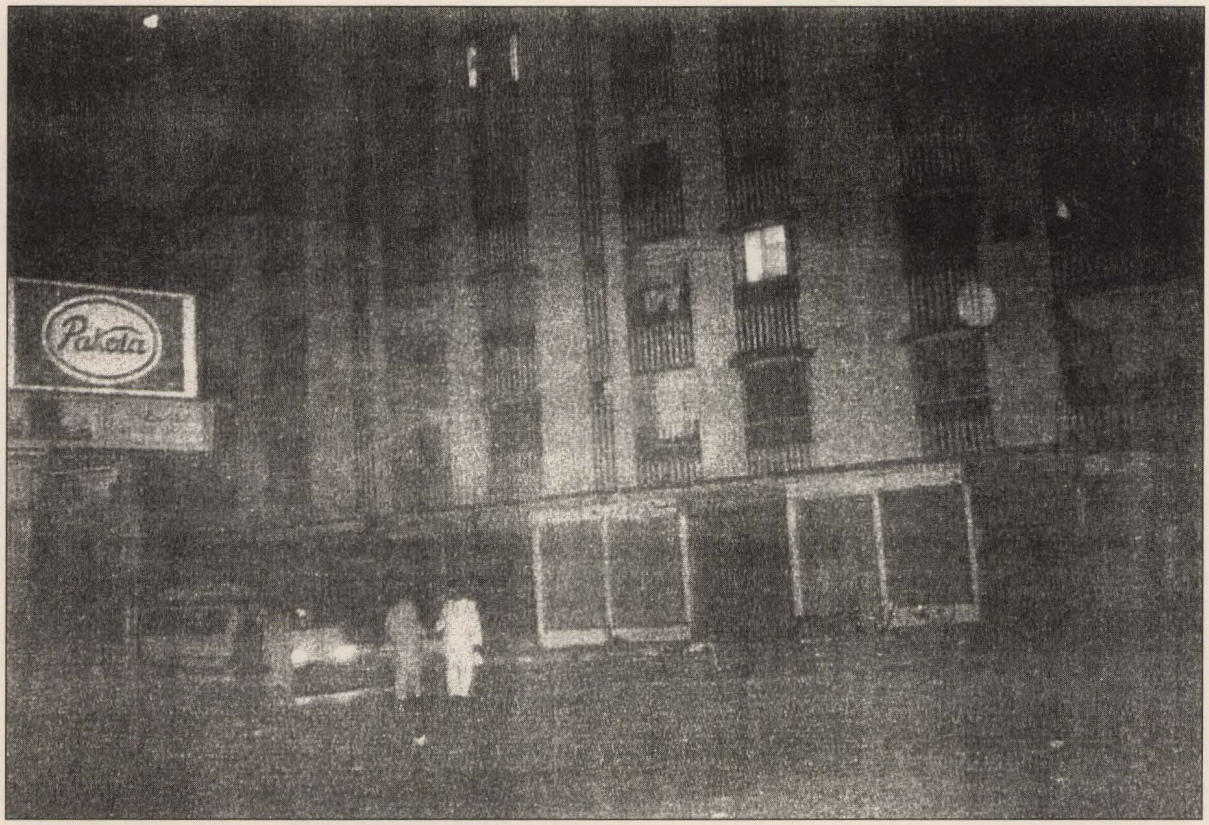
What has happened to the very few Jews remaining in Karachi a few years ago, I do not know.

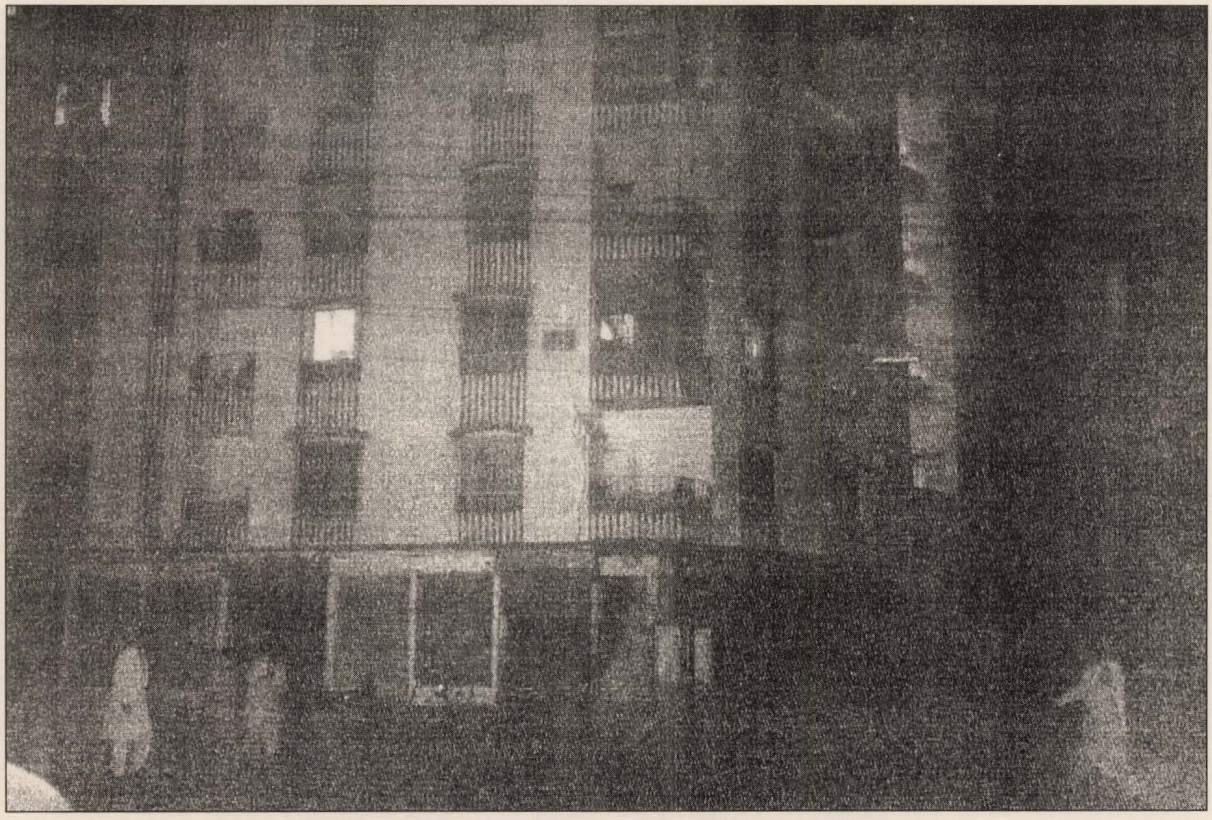


The glory is departed. The deserted, abandoned Karachi Synagogue slowly crumbles into ruin



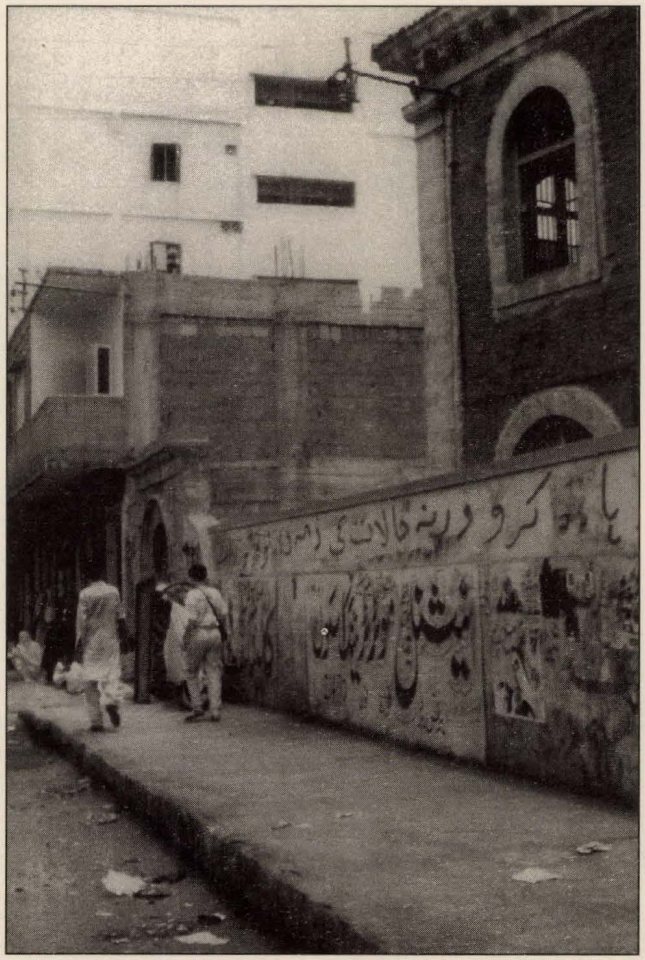
Photos of main gate of the Magen Shalome Synagogue
Also side view of the Synagogue Building, 1950 or later





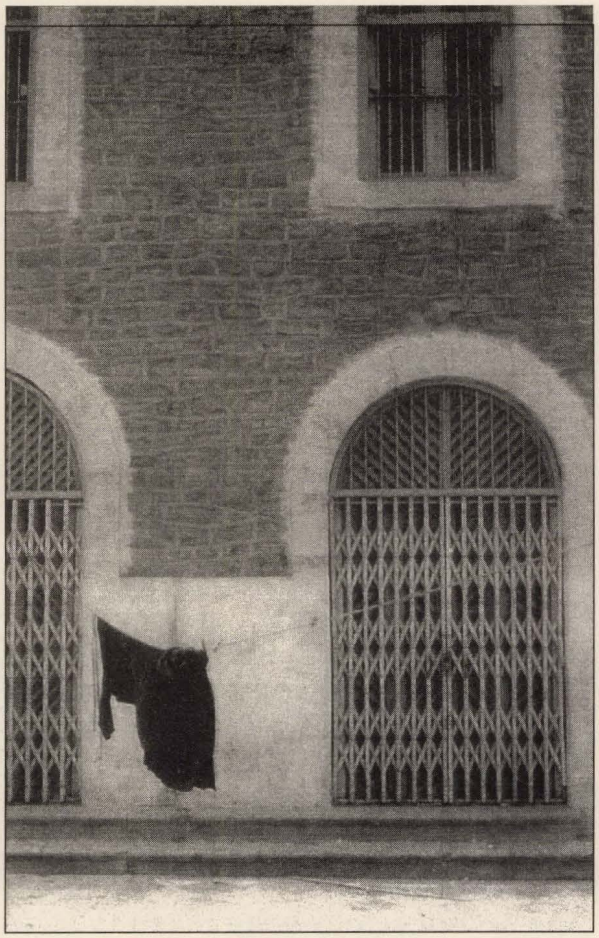
This is the building of flats that stands on the site of the Magen Shalome Synagogue, Karachi Pakistan

Streets outside the Synagogue.



Boundary walls plastaed with advatisements & graffiti

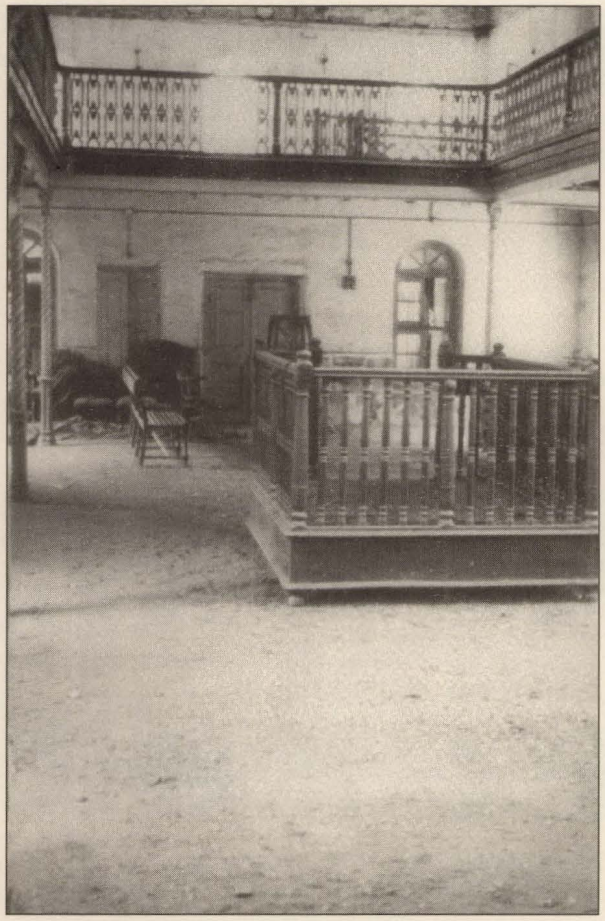
Various traditional Jewish artifacts left inside the Karachi Synagogue



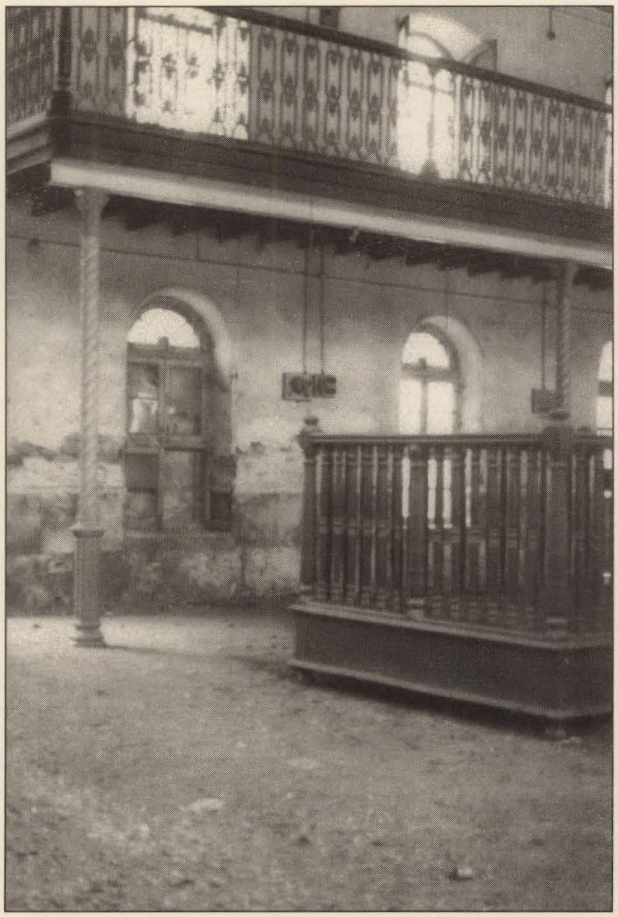
Front entrance of the Magen Shalome Synagogue after the Jews left Pakistan A few that was left tried to take care of the Temple until they left in the late 1960's

Magen Shalome Synagogue photos of Torah scroll enclosure in decay. After are the Jews had left Pakistan

The sacred scrolls were taken to Israel by various Members of the community

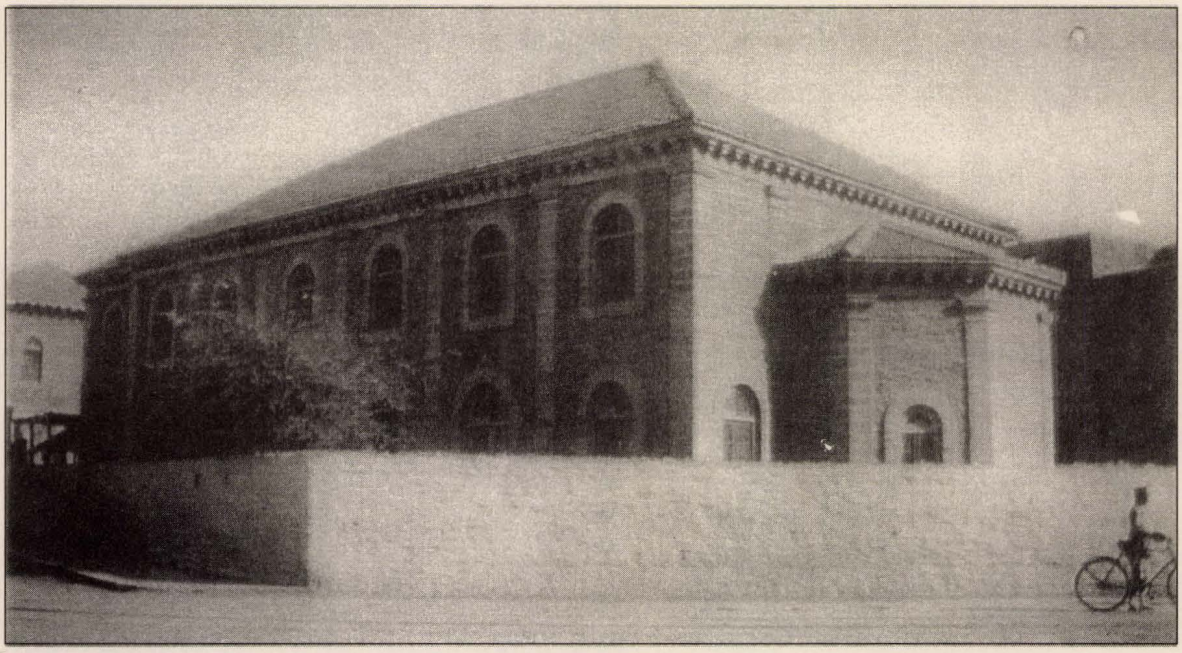


Interior of Karachi Magen Shalome Synagogue showing upper level balcony for ladies Dias for Priest in center

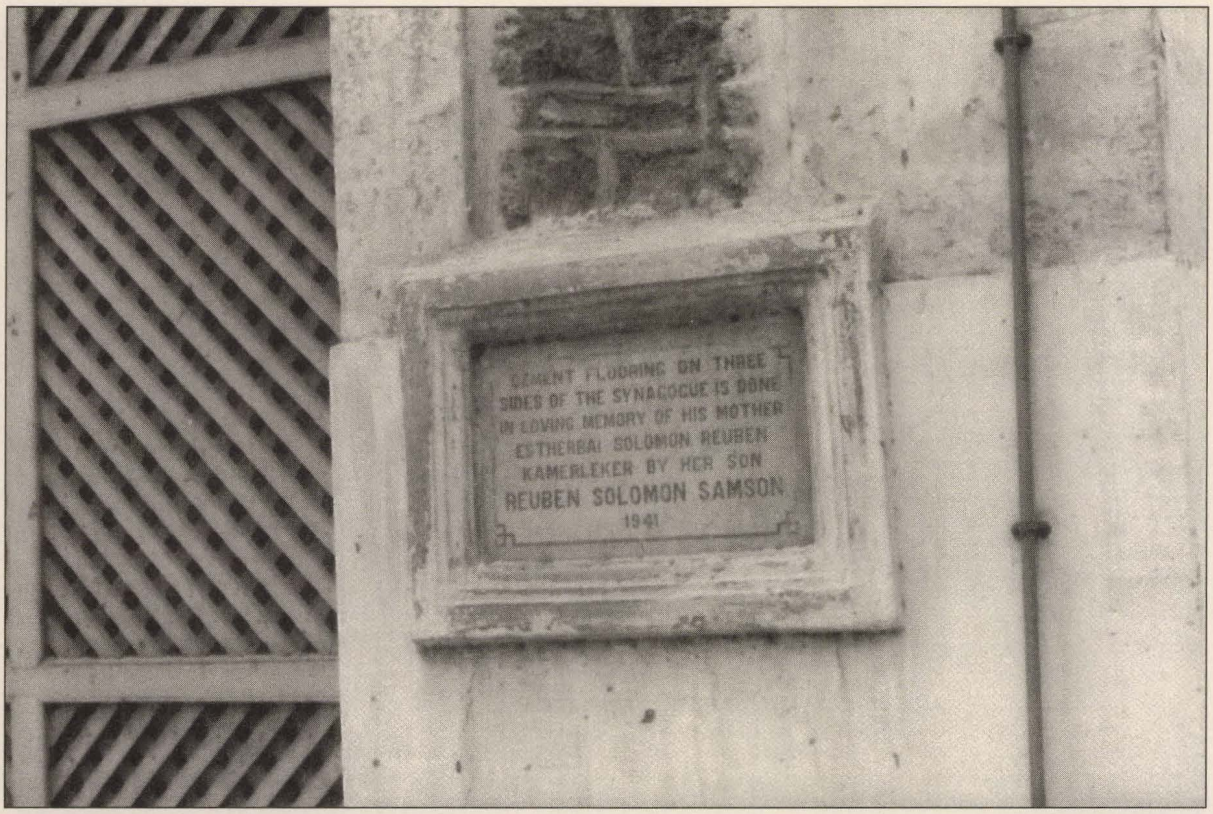


View of balcony for Ladies on upper level Priest's in center 1964/5 shows decay

1st Meeting 25th, 26th, 27th December 1918. Karachi

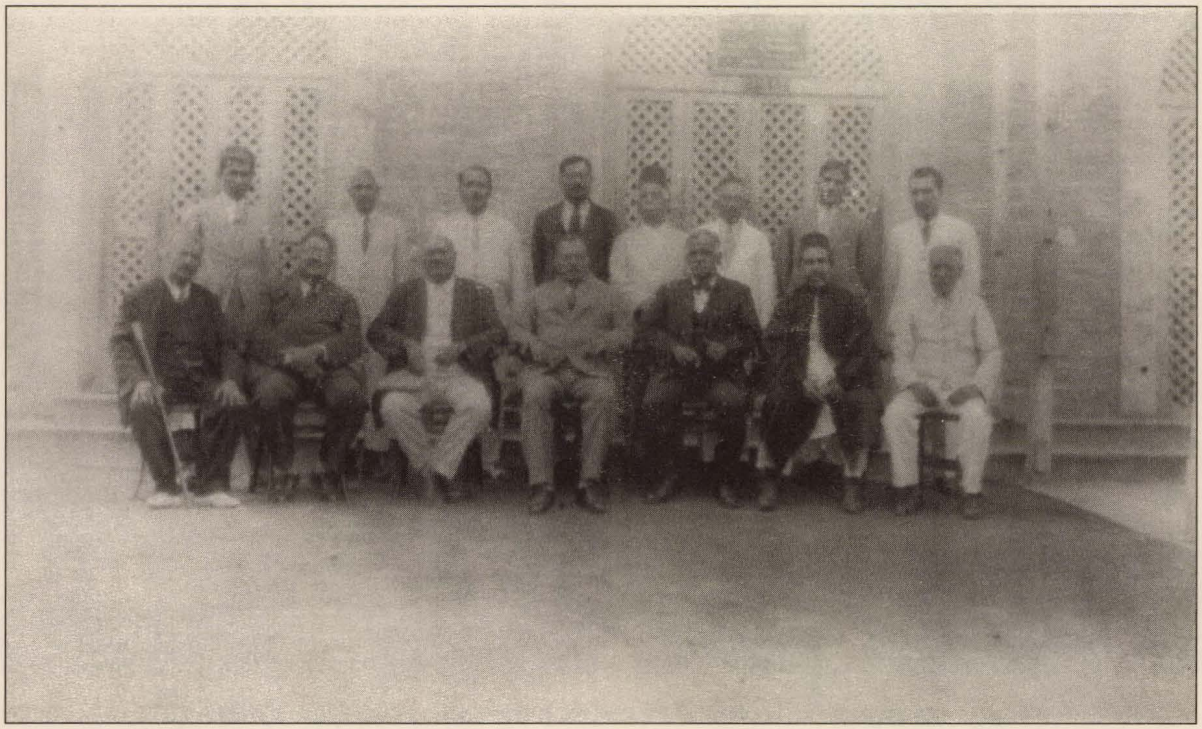


Magen Shalome Synagogue, Karachi Early 1900



Plagues outside Magen Shalome Synagogue - Karachi

Some graves of the Karachi Jewish cemetary



Karachi Synagogue Committee outside the Synegogue

TWO ANTIQUE SILVER GLASSES

PRESENTED BY THE

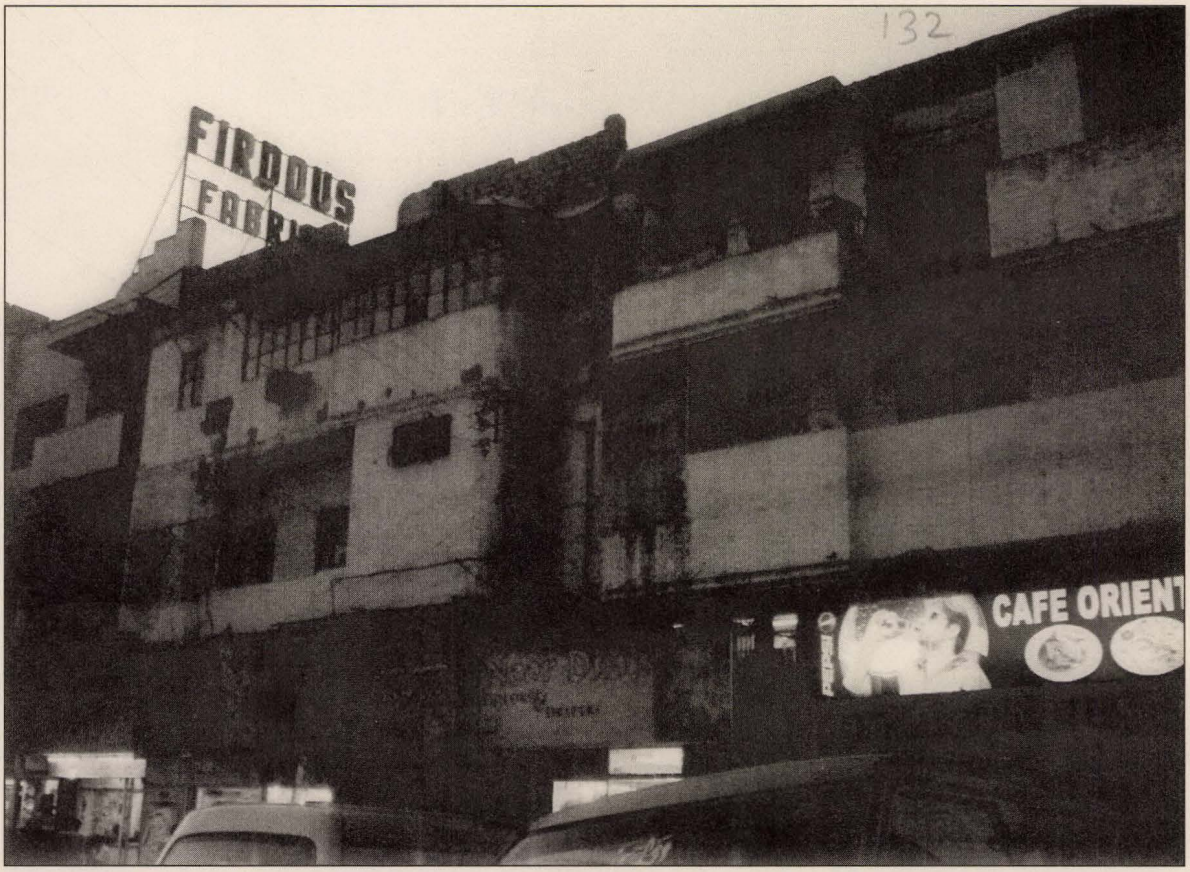
MAGAIN SHALOME SYNAGOGUE

KARACHI (PAKISTAN)

These two silver glasses have been in use in the MAGAIN SHALOME SYNAGOGUE, KARACHI ever since it was built in the year 1893. They were specifically used for "KIDDUSH" and "SHEBA" BARAKOTH.

The MAGAIN SHALOME SYNAGOGUE, the only Synagogue in Pakistan, was built and gifted to the community by the Late revered Mr. and Mrs. SOLOMON DAVID in the year 1893. As the community expanded, the Synagogue building was rebuilt and extended in 1912.

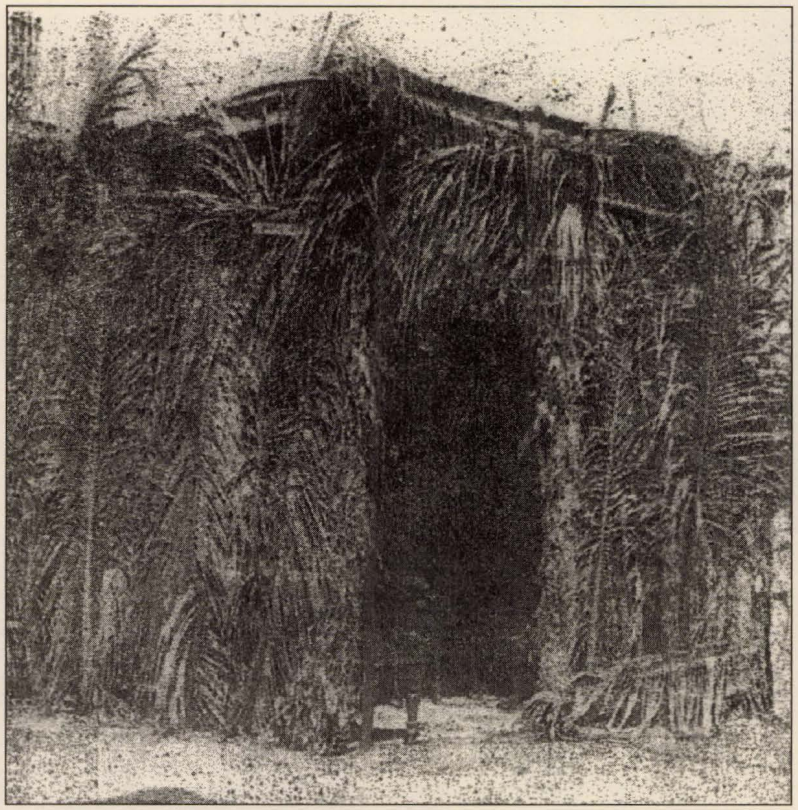
These glasses are presented by the Jewish community of Pakistan to the MUSEUM of the INTERNATIONAL SYNAGOGUE at THE KENNEDY AIRPORT, NEW YORK, as a Mark of respect to the Memory of the Late Mr. JOHN F. KENNEDY, PRESIDENT of the UNITED STATES OF AMERICA.



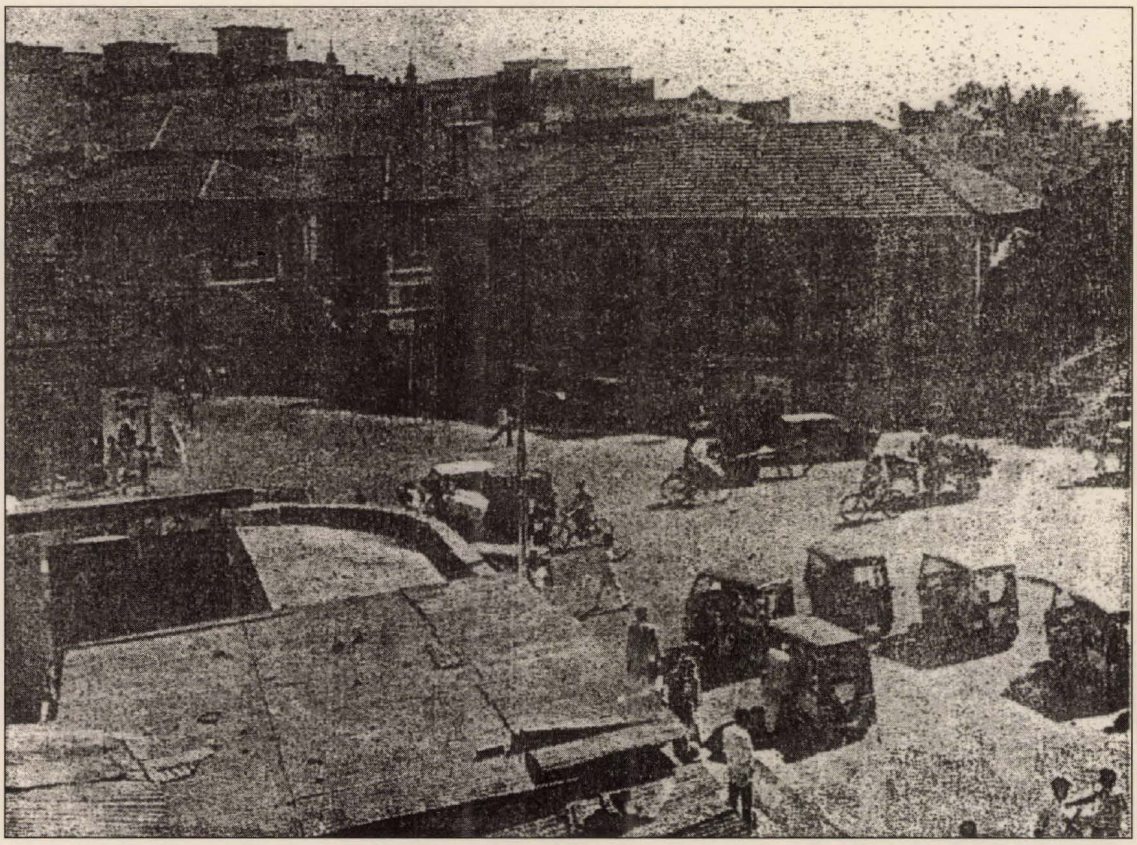
Building erected by Land mafia on the site of the Synegogue Hall of another building on the site of the Temple

Interior of Magen Shalome Synagogue Domestine in 1965 or so.

Exterior plagues on Synagogue Building of interior photo of Karachi Synagogue



Tebarnacles of "Magen Shalome" Synagogue, Karachi



External View of the "Magen Shalome" Synagogue and Shegullabai Community Hall. The Synagogue is on the right and the Hall is on the left of the Synagogue. A View of the traffic in Karachi about forty years ago is in the foreground.

Chapter
18

A Time to Reminisce

1857 – Mutiny by the Indian Army at Barrackpur (Kolkota- West Bengal)- India.

1858 – Bahadur Shah Zafar – Last Mogul, proclaimed Emperor of India

1860 – A mutiny crushed the last Mogul Emperor, he was deposed making an end to the Mogul rule in India – British Crown takes over making the British a domineering power in India.

Arguments and mistrust - personal or communal

The integration and progress of a community, depends largely on the advice of its elders and leaders who care enough to show an interest, and display the need to jointly formulate, and implement various programs for the benefit of its future generation and community as a whole.

In many countries this is an accepted formula, and it has been successful – but when people become quarrelsome, and infighting lifts its ugly head leading to bouts of hatred and enmity, among community members for petty or selfish reasons; all progress comes to a halt, and precious time is lost in trying to find ways to undo the damage caused, leaving the effort of many to naught.

A once vibrant community then becomes a stagnant cesspool of bitterness, leaving those who want a future to look elsewhere for help.

Genuine Reasons

When some Jewish families decided to leave Karachi after the partition in 1947 they could do so without their money or property, there were no other options but to leave Pakistan with little or nothing, others used illegal and sometimes unorthodox methods to escape with their belongings and financial assets, while the very few influential persons managed to leave the city, and travel abroad to escape arrest and prosecution before the Police or other authorities became aware of their activities, stories like this have often been heard in the corridors of their silent past.

Marriages and the like, then and now

The old days **(then)** were a myth, love marriages among the Jews and many other communities, were seldom heard of, cause it was considered customary for experienced old folks to make the matches between the parents of the girl and the boy, no questions asked and so life went on- love developed between husband and wife as time went along; matters of divorce could only be heard whispered along the corridors or spoken off in silence, many of the elders thought it appropriate to arrange marriages in and among close families to insure a tranquil and harmonious relationship. But **(now)** one century later parents try not to get involved in their children's affairs, or make match marriages and prefer to leave it up to their children to find a husband or wife, and do not object to their living together (something quite unheard of in the old days) Unfortunately! The divorce rate today for many odd reasons has shot up by leaps and bounds- the reason! I believe is, man or woman's inexperience and too much independence.

" The parents should do five things for their children: avoid doing evil, set a good example of good deeds, give them an education, arrange for their marriage, and let them inherit the family wealth at the proper time. If the parents and child follow these rules the family will always live in peace"

(Ref: The teachings of Buddha, p 424- by Bukkyo Dendo Kyokai)

Tales of those who faced life in a harsh reality

Some young Jewish boys and girls from poorer families in Karachi were sometimes encouraged to leave their homes in search of work or a better life; these few were seldom heard of again.

Others converted to Islam or Christianity and took on new names; and though they still live according to their new religion, their yearning and desire for their old faith burns deeply as they at times, visit the Jewish cemetery in Meva Shah or remember their loved ones staying in other lands, and reminisce among other things their attendance at the "Magen Shalom Synagogue" in days gone by.

Only time can heal this rift – when their next of kin or future generation will somehow expose their identity and bring to light their past heritage.

A small number of Muslims in Pakistan today secretly lay claim to their Jewish heritage but are afraid for their lives as to suppress their true feelings, a very common modus operandi these days in many parts of the world, maybe also in Karachi.

A very noble old woman (a great grandmother) having died was buried in a temporary grave, somewhere out of Karachi, but not forgotten – years later her grandson Ellis was entrusted with the task of building a proper grave for his great grandmother. He engaged the services of three Muslim tomb builders of that area to carry out his instructions to the letter with the inscriptions necessary; The tomb builders requested Ellis to return after some days to inspect the grave which he did. On his return he was satisfied with his great grandmothers grave now complete, in fact his astonishment was even greater when the builders told him "Sir, we have been paid well for our services, but to send us food and water in this desolate place is unbelievable, thank you" Ellis asked them to explain they said " An old woman in a white sari would appear daily in the afternoon with enough food and water for all three of us and place it nearby, then leave – this went on for three days" till the work was complete. Ellis said nothing just thanked them and left. (Wonder who she was?)

For hundreds of years, society has viewed witchcraft and occult practices as dark and sinister territory. Magical practices and those who use them are considered to be associated with the negative connotations of life. In Karachi the practice of witchcraft was very common, and stories of those with supernatural abilities was not unheard of- like the man who got on to a tram and made it stop midway, until the conductor begged him to allow the tram to go on its way - as he got off the tram it started moving or the person who was asked by the tram conductor to buy a ticket when suddenly he (the conductor) noticed that every passenger was holding a ticket in their hand. And again a woman who went to purchase some cloth and was told by the salesman that what she wanted was no more available, a man sitting beside her in the same shop told the owner that he had the cloth she wanted and it was lying on the top shelf- to the owners utter astonishment he removed it and sold a length of material to the woman who was just as surprised.

Those who practice witchcraft are considered to have a collection of these supernatural abilities such as levitation, clairvoyance and telekinesis. Or those whose essence comes from dusty or shadowy tomes of written mysteries – however, it should be noted that witches are also students of nature and claim nature as a teacher and educator. In essence, witchcraft can be defined as the ability to reach a goal or grasp onto a wish by artful channeling and manipulation of vital energy. The source of this vital energy can be almost any part of the natural landscape, which provides inspiration, such as the moon, the sun, or the oak tree.

The last two centuries were a myth, life was hard yet people had to manage the only way they thought was best, Hospitals were built for the ailing, but dying was easy way out. Graveyards the world over always tell the true story. Men and women died at ages of fifty or sixty, children also passed away in their prime, the reason! **Diseases** such as **Tuberculosis, Typhoid, Diabetes and Heart** were some of the common causes, no medical treatment or drugs had by then been invented. Medical Science had not advanced sufficiently, nor were Doctors trained enough, to render accurate diagnosis, so only terminal patients were admitted to Hospital to ease their suffering before the end came. (one of the most important discoveries in Medical history is mentioned below)

Penicillin is an antibiotic and was discovered by Sir, Alexander Fleming in 1928 – but during WWII it was mostly used for the Armed forces, but was in short supply, so much so that the urine of soldiers who received this drug was collected to separate it, for later use.

Today in the 21st century things have changed- Medical Science has advanced tremendously, drugs for almost any disease is available, even life threatening diseases can be cured when detected at an early stage. Today people live to ninety and a hundred-something unheard of in the bye - gone days.

Noteworthy

The Installation ceremony of Lodge Temperance and Benevolence, Karachi, was held at Freemason's Hall Karachi, on Monday 12th July. The Worshipful Master-elect, Bro Ephraim Joseph Jhirad, Deputy Assistant controller of Military Accounts, Sind, Rajputana District Karachi was installed in the chair.

Among the visitors present were Rt. Wor, Bro. P. R. Cadell, Commissioner-in-Sind Past Master, Depute Grand Lodge, A.S.F.I, the Sultan of Muscat and his brother, Bros H.M. Syed Timoor Bin Faisal Bin Turkey Sultan of Muscat and Oman and Prince Syed Ahmed Bin Faisal.

Wor. Bro Ephraim Joseph Jhirad is an old Freemason of about 14 years standing, and this is the first time in the history of Freemasonary in Karachi that a Jewish Brother has had the unique honor of occupying the chair.

Chapter
19

Some more miscellaneous entries to fire your imagination

From the office of the Jewish Chaplin in India – Maurice A Lew –

Karachi: The Synagogue was situated at the corner of Barnes Street and Lawrence Road in the city area. Regular services are held there. Services for the troops are held at the Methodist Church Hall, which has been fitted out as a Synagogue every Friday evening.

Peshawar: This Jewish community has come to be known recently, there are two Synagogues in this town and both were situated in this town which was also out of bounds. The Chaplin arranged with the SOS to allow personnel of the Jewish faith desiring to attend services to get passes without any difficulties. Servicemen were requested to contact Mr. J. Naggioff near the clock tower in Peshawar city for further advice.

Quetta: There is reason to believe that the small community of Bene-Israel Jews had a small Synagogue near the station where services were held on Friday evenings.

Lahore: A small hall was set aside by a very small group of Jews in the city of Lahore for the purpose of Friday prayers but was closed when the riots started just before partition in 1947. It was decided then that the only Sefer Torah they had should be sent to Karachi; unfortunately this very small group were so afraid for their lives that, the hall and prayer books were destroyed by Muslim rioters and the Sefer Torah was stolen; while many homes were looted and burned to the ground.

Some families were helped to leave Lahore by train to Karachi, by wearing the Holy cross around their necks so as to pass off as Christians.

During the partition some families were helped by Mr. Moses Samuel Reuben (Satamkar) to get free passes to leave Lahore by train to Karachi, and left with small bags and a few belongings only; they were instructed to hide from the Inspectors on the trains, and advised to show their passes only if asked all of them had Christian sounding names.

One family of four, were forced to convert to the Muslim faith by rioters under the threat of being killed- this family's fate or their whereabouts was not known.

Just as Pakistan got its Independence on August 14th 1947 midnight the killing of hundreds of Hindus and Sikhs started, one Hindu family of six were seen being led to the outskirts of Mogulpura, the adults were made to dig a large grave, the six of them were brutally shot in cold blood then pushed into the large grave by their captives.

"I will pour my spirit upon your descendants, and my blessing on your offspring. They shall spring up like grass amid waters, like willows by flowing streams. This one will say, ' I am the Lords', another will call himself by the name of Jacob, And another will write on his hand, ' The Lords' and surname himself by the name of Israel"

(Isaiah, Ch 44, vs 3-5)

Appendix: 1

The Partition of India and Pakistan, and the resulting animosity following the 15th August 1947.

The political history of India is a history of the rise and fall of many empires contributing to the diversity of Indian culture today. Vasco de Gama's arrival in Calicut on the Indian west coast in 1498, the latter half of India's medieval era saw the Portuguese, the Dutch and British entering India from the sea-initially as traders and later as colonizers.

On August 15, 1947 the former Mogul Empire is divided into the independent states of "India and Pakistan". Mohandas Gandhi struggled through decades of peaceful resistance before Britain finally accepted Indian independence. Self-rule had been promised during World War II, but after the war triangular negotiations between Gandhi and the British, and the Muslim League stalled over whether to partition India along religious lines. Eventually, Lord Mountbatten, the British viceroy of India, forced through the compromise plan. Gandhi hailed the agreement as a noble act of the British nation, but angry disagreement on religious grounds between the Hindus and Muslims soon dimmed his thoughts. Hundreds of thousands, including Gandhi, were killed before the fighting ceased.

The very aggressive attacks on Hindus and Sikhs of Lahore began almost two months before the partition. A detailed account of this siege and its aftermath is well documented in an article namely **"Round about August 15th, 1947"**.....

Round about August 15, 1947.

The big attacks on Hindus and Sikhs of Lahore began in June of ' 47.The destruction wrought on the city was horrible and appalling, efforts to avoid complete devastation of the city was necessary, Hindu and Muslim leaders tried to assure their people as Lahore continued to be more like an inferno. Other leaders joined in to try and quell the explosive situation, while Sikhs and Muslims continued to ignore calls for reason. Muslim League leaders in collaboration with the police financed and directed operations against the Lahore Loco Workshops killing many Hindu's and Sikh workers. In July' 47, Muslim extremists threw bombs into Non-Muslim trains in Moghalpura, while the murder of groups continued to take place on trains, bazaars and all over the city. As the date of August 15th approached Muslims believed that the lands, property, and homes of Hindus and Sikhs would automatically pass to the Muslims.

As the atrocities and merciless massacre of thousands of Hindu's and Sikhs continued through most of the villages, towns, railway districts, Muslim extremists deliberately disobeyed curfew orders to loot and burn Sikh businesses and stalls-homes were set alight, with their occupants still inside, and charred bodies could be seen still screaming for help. The men were told to come and line up outside their homes to be interrogated as they did so they were gunned down in cold blood, their young women were abducted and raped, and the old were shot where they stood.

Trumpet up charges were brought against those who refused to vacate their homes, they were brought before a magistrate who quite often set them free; these families were later sought out and shot by police and Muslim extremists just on the outskirts of their town or village. According to a civil and military gazette report Sikhs refused to leave Lahore and said that Lahore was their home, this mistake was proved by the destruction that rained on Hindu's and Sikhs as thousands of the corpses could be seen sprawled across the city, towns, and villages, a period of lawlessness to lie unattended, emitting a foul stench.

Numerous places of worship belonging to the Hindu's and Sikhs were burned as clouds of smoke could be seen all over the city. The Mayo Hospital outside the mortuary which was apparently full, one could see 300-400 stiffs dumped in various lanes leading to the mortuary.

Most of the sectors in the walled city were on fire and burning fiercely, huge tongs of fire were visible from Anarkali where shops were set alight-Empress road, Shahi Mohalla, Chhota Ravi, the lower Mall, and many other places could be seen burning.

At one point the situation took a turn for the worse in the afternoon when workers were attacked in the railway workshop after the lunch interval.

Raiwind in the district of Lahore was an important Railway junction as it was the crossing point of two main lines, the Lahore-Ferozepore-Delhi line and the Lahore-Multan-Karachi line. This place was the point at which trains carrying Hindu-Sikh refugees from Lahore, Montgomery, Multan and Sind used to arrive. Repeated attacks on trains occurred here, survivors stated that when they arrived at Raiwind they saw hundreds of corpses of Sikhs lying all along the railway track.

Another village, Wanteo was attacked on August 18th 1947 the occupants of this village with a number of Hindu and Sikh homes were forced to convert to Islam and forcibly made to swallow beef, if they refused they were shot. Village after village was ransacked and burned after their owners were murdered by knifing or shot without mercy.

In October 1947 Sikh prisoners were released from the Lahore Central Jail, they were pushed out of the Jail gate without any explanation or protection. Muslim goondas, or criminals already waiting for them, outside pounced on them and brutally murdered all of them. On August 13th a Muslim mob attacked the Lahore Loco Workshops, and killed the remaining Hindu's still inside.

In an article published by the" Daily Zamindar" of Lahore a well known Muslim leader made no secret of his feelings towards the Sikhs, when the news paper of 5th September read " Koi Sikh rehne na pae Maghribi Punjab men" (Let no Sikh be allowed to remain in Western Pakistan).

The salient paragraphs from Sir Francis Mudie's letter to Mr Jinnah.

"The refugee problem is assuming gigantic proportions. The only limit that I can see is that by the census reports. The movement across the border runs between 100.000 to 104.000 men, women, and children a day. At Chuharkana in Sheikupura district I saw between 1 lakh and a lakh and a half collected in the town and round it, in the houses, on roofs and everywhere. It is exactly like Magh Mela in Allahabad. It will take 45 trains to move them even at 4.000 people per train: If they are to stay they will have to be given 50 tons of food a day. At Gowindgarh in the same district there is a collection of 30.000 or 40.000 Mazbi Sikhs with arms. They refused to talk to the Deputy Commissioner, an Anglo Indian who advanced with a flag of truce. They shot at him and missed. Finally arrangements were made to evacuate the lot. I am telling everyone that I do not care how the Sikhs are got rid of or as soon as possible. There is still little sign of the 3 lakh Sikhs in Lyallpur moving, but in the end they too will have to go".

Chapter
20

How "Nick Names" often affect our lives?

To see things in their proper perspective let us first examine the meaning of NAMES.

The Oxford companion of English language clearly defines the word (Name) from the old English dictionary as (Nama) cognate with the Latin (Normen) or Greek (Onoma) the word name is a non-technical term for a word or phrase that designates a person ex: Daniel or Cat such as Felix the cat or place ex: London.

In fact there are variations in our system of names and though a persons surname may be Reuben or Jones any surname according to a good dictionary is the last name or family name. In most Countries a woman after marriage automatically adopts her husband's surname, this practice of name changing has been part of a wife's moral obligation. Unfortunately! This form of dedication has lost some of its luster and vanity in these modern times. Many working couples prefer to keep their own names and refrain from following old traditions.

On the other hand "Nick-Names" could be shortened for convenience ex: Nicky could be Nick, Esther could be Etti or estee' - while these shortened names find their way into our vocabulary, other more descriptive names or phrases given to people in fun or affection (a hackneyed expression) is sometimes the result of one's odd or strange manner or habits, some would say it's an acquired description difficult to break - a person's professional status is often evident by his surname ex: Leatherman is a person who is a leather craftsman or Shoemaker a person who is in the shoe Industry.

So much for the basis of names, let us now consider their source. The descriptive and historical study of proper names is known as "Onomastics" and the study of common names particularly as they form a lexical system of terminology's and vary from person to person, known as "Onomosilogy" likewise the passing on of names from one generation to the next is a long established custom of what was once known as "Word Magic" a kind of time binding by which ancestors are kept alive in their descendants.

During the turn of the century, the Bene-Israel communities of India and Pakistan as well as those Bene Israel settled in communities around the World found it easier to trace a particular family by their nicknames.

To locate a certain family by their surname often proved a difficult task since many families bore the same name; using pet or nick-names to establish identity never failed and was accepted as a standard of communication down the ages, or as we sometimes say "from father to son" but should not be confused with heredity, expressed as follows: "The worm in horseradish who thinks he's in heaven is only the worms capacity for imagination".

Over the years people come across other people with ludicrous or dubbed names which is accepted not out of reproach or stigma but the abrupt fascination of name giving which has played an important role in their social and cultural environment a name used openly and freely. Elders usually poked fun at each by inventing trumped up names and joking about it while the younger generation found the whole idea quite amusing and food for their thirsty curiosities.

This habit of name giving is not a new concept it starts from the playground and continues until sans teeth.

A thousand people could have the same name but just add his dubbed name and you just may be pointed in the right direction; ask for Jack' and no one knows but ask for 'double Jack' and see what happens. Examples: Tony two toes - Rahamim Bajawalla - Biskut - Cheri Khau - Kaju Dada - Shikari - Scent walla Uncle - Lal Buthee - Don Whiter and Lucy Boot polish - Rajpur Kaji - Tokra Puda - Tiloo Moses Sambosa - Bhira San... - King of Scotland - Uttwalla Cooper - Muccha - Whistling Tom - Kani Toko, the list goes on.

It's not so strange that people could locate anyone, their address, or localities simply by using their dubbed names.

" Like leaves on trees, the race of man is found ; now green in youth, now withering on the ground another race the following spring supplies, they fall successive, and successive rise"

Chapter
21

Jews who once lived and worked in Karachi and other cities in Pakistan

Some Bene-Israel who lived and worked in Karachi, and other Cities in Pakistan.

1. Abrahams - A. G. Miller and FC Engineer ... India Flour Mills - Divekar
2. Agarwarkar - Nathan Abraham, Land Surveyor Karachi Municipality
3. Aaron P - Government Telegraphs, Ad: Ram Swami Quarter
4. Avaskar - Dr. Reuben Joseph Military in Poona and later in Karachi, Ad: Ramswami Quarter.
5. Awasker - Joseph Reuben, Administration Supervisor, Edelgenshi & Co., Ramswami Quarter * Abraham, B.D....kotri
6. Bhonkar - Solomon Aaron, Wine Merchant, Ad: Lawerence Road
7. Bhonkar - Ezekiel Samson, Ad: Rambaugh Road
8. Bhorupkar - Michael, Guard, North Western Railway, Ad: Kotri
9. Benjamin - Joseph (Benji) Chief Marine Engineer, Ad: Karachi
10. Birwadkar - Solomon B, Surveyor River commission, Ad: Sukker
11. Chincholkar - Moses Jacob, Clerk, Ad: Rambaugh Road - (relations in Ashdod, Israel)
12. Chincholkar - Solomon Jacob, Ad: Rambaugh Road - (relations in Ashdod,Israel)
13. Dighorkar - Dr. Samuel David, Retired sub-Asst Surgeon, Ad: Rambaugh Road
14. Daniels, A. B. Asst Station Master, NW Railway, Ad: Kimari
15. Daniels, M, Head Draftsman, PWD Superintending Engineers Office Indus River Bank, Ad.....
16. Daniels, M.J.....P.W. Inspector NW Railway, Ad.....
17. David, I.S...Clerk H.M Custom House, Ad....
18. Daniel, D. Wharf Inspector...Ad...Lawerence Road... Opposite Bagari Hospital
19. Daniels, B. Jewish Syndicate Buildings, Ad...
20. David, A.S. Excise Inspector...Ad...Abigail Lodge, Rambaugh Road
21. David, I.S. Clerk, HM Custom Office...Ad...Rambaug Quarter...Robson Road
22. David Solomon....Telegraphs....Ad....
23. Elijah, A. Draftsman...M.W.D...Ad...Ramswami Quarter
24. Ezekiel, S. Draftsman...Forbs & Forbs Co...Ad....
25. Ghosalkar - Moses, E...Engineer, Ad...Ahmedabad....
26. Gosalkar - Isaac Solomon, Retired Clerk, Military Accounts Dept, Ad....
27. Garupkar - Daniel Solomon, Clerk, Post Office...Ad....Safi Building....
28 Garupkar - Shalom Solomon, Watch Maker, Ad...Safi Building...
29. Jacob, D.E...Clerk, H.M. Custom Office....Ad....
30. Jacob, I....Clerk, H.M, Custom Office....Ad....
31. Jacob, J.S.. Stamp Office..Ad....
32. Jacob, Z, Clerk Superintending, Engineer's Office....Indus River Bank....Ad...
33. Joseph, Solomon, Head Clerk, Karachi Port Trust, Ad....Manora
34. Joseph, Shimon....Electrical Engineer, Karachi Port Trust, Ad....Manora
35. Joseph, A...Messrs Jeewanjee & Co....Ad....
36. Kasukar - Jacob Solomon, Shipping Agent, Ad: Safi Building, Karachi
37. Joel, R, 3rd Class Mechanical Engineer....Ad....Rambaugh Quarter
38. Judah, D, Guard, NW Railway....Ad....Rambaugh Quarter.

39. Kasukar - Samson Jacob, Empress Market Inspector, Karachi Municipality Ad: ....Rambaug Quarter, Robson Road
40. Kasuker - J.E. Jacob, Unloading Inspector, N.W Railway...Thole Produce Yard....city Karachi
41. Kasuker - Solomon Jacob....Clerk....B.I.S.N...Co...Ltd, Ad:---Mcloud Road
42. Kamerlekar - Simon Reuben....Vice-President, later President "Magen Shalom Synagogue" Karachi ----Engineer Karachi Municipality....Ad....
43. Kamerlekar - Abraham Reuben ....Sub-Engineer Karachi Municipality, Vice-President Karachi Jewish community, President Hebrew School....Hon Secretary and Treasurer of Karachi Jewish Syndicate....Ad....Sarah Lodge
44. Kamerlekar - Samuel Rahimim, Draftsman....Ad....Hyderabad....Sind
45. Kandlekar - A.E. Benjamin....Telegraph Master....Ad....
46. Kandlekar - Dr. Eliezer Benjamin, Slaughter House Karachi Ad....Safi Building
47. Kandlekar - Dr. S. E. Benjamin ---- B - 1873.....D....1927...G.B.V.C. Sanitary Inspector....23 years....Ad....Ramswami Quarter
48. Kandlekar - Benjamin A.S, Chief Mechanical Engineer, Karachi Port Trust, Ad...Manora
49. Kandlekar - Benjamin Ellis S. Land Surveyor, Karachi, Ad...Safi Building
50. Kandlekar - Benjamin S. Moses, 1st Engineer (marine) Karachi later settled in Bombay and was Chief Engineer....Bombay Port Trust....Ad....Bombay
51. Kandlekar - Benjamin (Yona) Merchant trader, Ad....Kameri, Karachi
52. Mhedekar - Daniel Solomon....Retired, Superintendent of Karachi Prison.... Ad... Jail Quarter
53. Mhedekar - M. Solomon....Retired....Station Master....Ad....Lawerence Road
54. Mhedekar - Solomon Joseph, Asst. Station Master...NW Railway, Ad.....
55. Mhedekar - Moses David...Clerk, Karachi Port Trust Office...Ad....Rambaugh Quarter Robson Road
56. Mhedekar - Aaron Isaac, Clerk, Ad....Rambaugh Quarter
57. Mhedekar - Benjamin Daniel....Wharf Inspector, Ad...Jail Quarter
58. Mhedekar - Judah Daniel....Clerk....Ad...Ranchod Quarter....Badrudin's Building's
59. Mhedekar - Reuben Samuel...Retired Head Clerk, Karachi Arsenal...Ad....Rambaugh Road....
60. Mhedekar....Solomon Aaron I. Superintendent Karachi Jail...Ad...Ramswami Quarter
61. Mhedekar - Solomon Isaac, Jailor-Karachi Jail..Ad...Rambaugh Quarter
62. Madai, Moshe-Hai David.....Chazzan... "Magen Shalom Synagogue"Karachi Ad....Jewish Synagogue....Lawerence Road....Karachi
63. Madai, Yoseph Hai David, Chazzan.....Peshawar Synagogue..... North West Frontier Province....Ad....Peshawar
64. Nagavkar - Samuel Moses, Chazzan ....Ad....Jewish Synagogue — Lawerence Road
65. Nagavkar - Daniel Joseph, Clerk.....Ad.....near Begari Hospital
66. Nagavkar - Eprahim Joseph, Clerk....Ad: near Begari Hospital
67. Nagavkar - Samson Joseph, Clerk ....Ad.....near Begari Hospital
68. Nagavkar - Solomon Joseph, Clerk....Ad....near Begari Hospital
69. Nagothenkar - Elizer Aaron, Mechanic & Watch Maker...Ad...Bunder Road
70. Nagothenkar - Moses Aaron, Watch Maker....Ad....Lawerence Road.....opp. Begari Hospital
71. Oomederkar - Solomon David Founder and President of the Jewish Community in Karachi, President of the "Magen Shalom Synagogue - Karachi", Municipal Surveyor, Engineer in the British India Army, Relations in Israel.
72. Oomederkar - Gershon Esther, Journalist, Writer, School Teacher....Ad....

73. Oomederkar - G. Solomon, Retired Sub-Engineer...P.W.D President, Karachi Jewish Community, Chairma Karachi Jewish Syndicate, Vice President "All India Israelite League"....Ad....Ramswami Quarter, Lawerence Road
74. Oomederkar - Moses Gershone, Mechanic.....Ad.....Ramswami Quarter....Lawerence Road
75. Reuben, B. J. Retired Station Master / Superintendent....Ad....Cincinnatus Town
76. Reuben, J. S. Overseer, PWD, Karachi....Building sub-division
77. Reuben, I.... Guard NW Railway.....Ad...Badruddins Building
78. Reuben, J.S. Overseer, PWD Buildings, sub-division....Ad...Ranchord Quarter, Badruddins Buildings
79. Reuben, KM.....Ad.....Rambaug..... Quarter, Robson Road
80. Reuben, SR, Asst....Carriage Examiner, NW Railway...Ad....Ranchord Quarter, Badruddins Building
81. Satamkar - Reuben Moses, Foreman Carriage & Wagon Workshops...NW Railway...Mogulpura....Ad....153a Scott Road....Mogulpura Lahore
82. Satamkar - Reuben, I.S. Head Train Examiner...N.W Railway....Kotri....Ad....Safi Building.....Karachi
83. Satamkar - Reuben, S.S, Head Train Examiner....N.W Railway & B.B.N.C.I Railway....Ad....Lahore, Maow, Missiana.
84. Satamkar - Samuel Samson, Keamari ..... Ad....Ramswami Quarter
85. Satamkar - Samuel, Keamari....Ad....Sarah Lodge, Ramswami Quarter
86. Solomon Jacob (Kasukar) Shipping Agent Ad....Safi Building, Karachi
87. Solomon, I ..... Indo-European Telegraphs, Ad....near Bagari Hospital
88. Solomon, Dr. Moses L.M & S....Ad....Garden Quarter
89. Solomon, Ezekiel,....I.S.M.D....Ad....
90. Solomon, E....Head Clerk, to Collector of Karachi.....Ad
91. Solomon, S.....Overseer...., P.W.D, Hyderabad, Sind....
92. Solomon, Moses (Capt), I.M.S. Municipal Councilor....Karachi....Ad....
93. Samson, J.B. Retired Police Superintendent....Ad.....Bunder Road....
94. Samson, R.S. Sub-Inspector Police..Ad...Rambaugh Quarter, Robson Road....
95. Samson, S.R. Retired Head Clerk, Telegraphs....Ad....Rambaugh Quarter, Robson Road.....
96. Samuel, R....Retired Station Master....Ad....Rambaugh Quarter, Robson Road....
97. Samuel, S. Storekeeper....Messers J. Cossar & Co....Ad.....
98. Samuel, Joel, Supervisor, P.W.D. Sukker
99. Sanker-David Sampson, Retired Telegraph Master....Ad....Ranchord Quarter.....
100. Saigaonkar - David Solomon, Wharf Inspector ---Ad....Ramswami Quarter.....
101. Saigaonkar - Abraham Solomon, Indo-European Telegraphs Burma Shell, Posted in Karachi....Bushair Shiraz....Ad....Bunder Road....
102. Saigaonkar - Abraham Judah, Retired S & T....Cops....Ad....
103. Saigauker - Khan Saheb Solomon Ezekiel, I.S.M.D, Retired, Sub-Asst. Surgeon, British India Army....Ad....Ramswami Quarter.....(Relations in Israel)
104. Shalom, R.M. Guard NW Railway....Ad....Ranchord Quarter, Badruddins Buildings...Shalom, E. Connoisseur department (Army Food Supplies)....Ad....
105. Talker - Abraham (Cooper) - Metalworker, Ad....Jewish Syndicate Building.....
106. Talker - Ezekiel Samuel ....Pensioner.....Author of Sepher Yehuda Israel ..... Ad...opp. N. J. High School
107. Warulkar - David Mordhai, Guard.... N.W. Railway....Ad....Kotri
108. Mhedekar

Chapter
22

Major Graveyards in Karachi

Major Graveyards in Karachi are the target of land mafia

Karachi - The Cities major graveyards, located on mostly prime land and near thickly populated areas have of late become the target of land and building mafia using their every profligate and foul means to grab as much land as possible for their evil intentions. The threat of occupation by land grabbers is indeed very serious, as professional mafia groups manipulate their around with the connivance of political and religious individuals, even our ancestral enclaves are not safe anymore.

In the city of Karachi itself there are 182 Muslim and Non-Muslim graveyards. The city Governor operates and manages 70 of them (64 Muslim & 6 non-Muslim) out of these 17 are already full, unfortunately; this doesn't stop the locals, they continue to bury their dead in nooks and corners. The land Mafia could not care less for the sentiments and feelings of the public.

The second largest graveyard in Karachi, namely the "Yasinabad Graveyard" has lost about 40 acres of this plot to the land grabbers who have complete control, it seems that the remaining 12 acres is in a dreadful condition. Previously this land was owned by relatives of one "Allah Dad" a Sindhi religious leader who in 1965 donated all 52 acres of this plot for burial purposes to the government, then in 1985 the land mafia took over and used their influence and money to gain access to 40 acres of this land since the remaining 12 acres was already full.

Many attempts were made by Government officials on behalf of one "Zubaida Khatoon" the caretaker to regain control of the land, but they (the Mafia) were too strong, states Zubaida Khatoon who with her two paternal cousins still continues to look after the graveyard- "They even killed my husband and burned our house to frighten us, they had the power and money including Government pressure to gain their evil ends".

In spite of their efforts to look after the lands there are many obstacles, in trying to maintain the respect of the holy places.

Other graveyards are also under threat "Mewashah for example is one of six other cemeteries which face the same fate unless something is not done soon says Gulam Muhammed" one of the others who works for maintaining the holy places.

THE NOWGAON CEMETERY.

Our readers must be aware that the All India Israelite League have taken in hand the work of building a wall round the cemetery at Nowgaon and that the work has made considerable progress. Every Bene Israel, man, woman and child, knows the tradition connected with the cemetery which is situated on a beautiful site overlooking the sea just near the village of Nowgaon. The seven mounds where our shipwrecked ancestors were buried could be seen till some years ago but unfortunately the cemetery was woefully neglected and a portion of the cemetery including 2 or 3 mounds has been encroached upon by the owner of the neighbouring land. Carts have also been allowed to run over a part of the cemetery for a number of years past. Some years ago a movement was started by some gentlemen of our community and subscriptions were collected. We do not know however why or wherfore the work was not taken in hand or what became of the subscriptions. The All India Israelite League is to be congratulated for having taken the work so earnestly and we hope they will soon be able to complete it. We understand that it is their intention to put up a memorial in the cemetery if funds permit. The League has entrusted the work by contract to Mr. Jacob Saddick Charikar, a well known Mistry of our community.

The League also applied for and we are informed have got possession from Government of a small triangular piece of land lying to the North of the cemetery. The League had also applied that the cart track be stopped and an enquiry was held, but we are informed that the Collector of Kolaba is unable to stop the track unless we are in a position to prove that it is recent. The Collector however is prepared to shift the track on to the land of the neighbouring land-owner and to move the District Local Board to acquire from him under the Land Acquisition Act the necessary strip of land but the League will have to pay the value of the land viz Rs. 420. We think that this is a very reasonable offer and hope that the League will not miss this opportunity and that they will thus prevent the further desecration of the sacred graves of our ancesstors.

The cost of the work at this distant place will necessarily be heavy and it is the duty of every Bene Israel who has any regard for the bones of his ancestors to contribute his mite and thus help to accomplish this laudable object.

We might inform our readers and the public that the League do not and will not claim any proprietary or any other right over the cemetery and that they have taken up this work for and on behalf of the Bene Israel public.

Those who desire to contribute will kindly send their contributions to Mr. Aaron Benjamin, the Treasurer of the League, 48 Clerk Road, Jacob Circle, Bombay.

The Nowgoan Cemetery - An Extract from "The Israelite" 1922-pp:90-91

THE NOWGAON CEMETERY

Our readers must be aware that the All India Israelite League have taken in hand the work of building a wall round the cemetery at Nowgaon and that the work has made considerable progress. Every Bene Israel, man, woman and child, knows the tradition connected with the cemetery which is situated on a beautiful site overlooking the sea just near the village of Nowgaon. The seven mounds where our shipwrecked ancestors were buried could be seen till some years ago but unfortunately the cemetery was woefully neglected and a portion of the cemetery including 2 or 3 mounds has been encroached upon by the owner of the neighbouring land. Carts have also been allowed to run over a part of the cemetery for a number of years past. Some years ago a movement was started by some gentlemen of our community and subscriptions were collected. We do not know however why or wherefore the work was not taken in hand or what became of the subscriptions. The All India Israelite League is to be congratulated for having taken the work so earnestly and we hope they will soon be able to complete it. We understand that it is their intention to put up a memorial in the cemetery if funds permit. The League has entrusted the work by contract to Mr. Jacob Saddick Charikar, a well known Mistry of our community".

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The Nowgaon Cemetery An Extract from "The Israelite" 1922 pp: 90-91

Chapter
23

Memorandum of Events (1999-2007) Exchange of letters (Appendix 10)

"The Magen Shalom Synagogue" which was situated on the corner of Jamilia Street and Nishter Road. Was destroyed by order of Mohammed Zia Ul-Haq (President of Pakistan) on 17th July 1988 (read article)

June 17th 1999 - Received information about the awful condition of the Jewish graveyard in Karachi.

July 3rd 1999 - Letter to Mr. Keiko Atsumi in Tokyo Japan "Inter Action Council" affiliated with the UN on human rights for a copy of the "Declaration of Human Responsibilities" and also explained the condition of our Jewish cemetery in Karachi, Pakistan, requesting his advice in this matter. (Only Declaration received on July 19th 1999)

July 6th 1999 - Received information from abroad concerning the dire condition of our cemetery in Karachi due to neglect. Trees and grass overgrown, headstones of a number of graves damaged and paint on the lettering faded - visitors also paid the caretaker to clean the area, and stressed that urgent repairs of the outer wall was necessary.

July 8th 1999 - Sent out an appeal to the Bene Israel community of Karachi in Israel and abroad for monetary contributions to carry out repairs, some restoration work and cleaning - in addition, made appeals for assistance from various organizations in Israel and abroad, but to no avail.

August 12th 1999 - Letter to secretary of India-Israel cultural association in Jerusalem giving details of the situation of our cemetery in Karachi (Pakistan) at the same time requested the address of the President of the World Jewish Congress.

August 27th 1999 - Received the following addresses:
Mr. Avi Becker - World Jewish Congress in Jerusalem
Rabbi David Rosen - The Anti Defamation League.

September 2nd-12th 1999 - Informed members of the Jews of Karachi Pakistan living abroad about my efforts to secure funds from various organizations in Israel for restoration work.

September 16th 1999 - Sent letters to Mr. Avi Becker and Rabbi David Rosen requesting their help for repairs and maintenance of our cemetery in Karachi Pakistan.

October 3rd 1999 - Received a reply form Rabbi David Rosen requesting me to contact Mr. Eliazer Sheffer of the Jewish Agency and Rabbi Hersh of the Diaspora Jewry - though the Telephone numbers he gave me were incorrect, I somehow managed to contact them.

November 11th 1999 - I spoke to Mr. Avi Becker who expressed surprise and praise for our noble cause, stressing that he had spoken to a number of people in the US and also sent copies of my appeal abroad. Unfortunately! He was advised to exercise caution in this matter for the present, considering the delicate situation and Military take-over in Pakistan and Israel-India relations. I stressed that in actual fact this was the opportune moment to deal with our request since it was after all a humanitarian issue and that contrary to our way of thinking, the new Military ruler was at present showing more "flexibility towards Israel in a bid to enhance his own political strategies and credibility" so as to gain the backing of other world leaders. He thanked me and said he would convey my opinion to other people during his upcoming visit to Europe next week - he also assured me of a written response.

Between December 12th and 22nd 1999 - I spoke to Avi Becker's secretary several times in an effort to contact her boss but to no avail, finally I spoke to his assistant Dr. Winebaum who assured me he would pass on my message to his boss - furthermore he requested me to send them another copy of our appeal, I did so a few days later.

****** A week later Avi Becker rang to inform me that he was extremely sorry he could not assist us at this time and advised me to collect donations from our own community members to have the necessary work done in our cemetery in Karachi.**

******Similarly letters from Eliazer Sheffer and Rabbi David Rosen were sent to me saying they were sorry but could find no way to help us.**

February 10th 2000 - Informed members of Pakistan Jewish community in Israel & abroad about the replies I received from, Avi Becker, Eliezer Sheffer & Rabbi Rosen.

February 20th-25th 2000 - The name of Rabbi Benny Devris from Jerusalem came up during a conversation, as being able to help us also with our cemetery problem. When I rang him he said that he was already aware of the problem, which he thought needed serious consideration - then during a second conversation with him on the 22nd February he mentioned the existence of another organization in the US dealing with similar matters - he claimed that the "Habib Bank" in Karachi a copy of the Jewish community of Karachi "Trust Property lease" and willing to return it to us. To my question if they would give us a written statement to that effect? He said he would contact them for an answer - A week later I was told that he had gone to the US.

March 19th 2001 - Spoke to Rabbi Benny Devris and made an appointment to meet him in Jerusalem on the 22nd at 1400 hrs at his home (Malkin street 27 apt 6 Beit Began Jerusalem) Present at the meeting was also David Reuben.

March 21st 2000 - India-Israel cultural association reply received.

April 1st 2001 - Wrote to a contact in the US informing him of the situation of our cemetery in Karachi and my meeting with Rabbi Benny Devris in Jerusalem, also requested him to contact Mr. Jerhaad for his advice.

April 4th 2001 - (Wednesday 9:00 p.m)Received a call from Rabbi Benny Devris in Jerusalem asking if I knew anyone by the name of **Ann Martha Reuben** of New York, I told him I had no idea who she was he explained that she was on the committee of **"The Bene-Israel Magen Shalom Inc" that she was in contact with Rachel Joseph**. He also said that a lawyer by the name of Rabbi Peer from the same committee was helping her.

April 9th 2001 - Advised my contact in New York of Ann Martha Reuben's Tel number requested him to find out who she was and in what capacity she was connected with Rachel Joseph.

April 9th 2001 - (Wed 11:00 a.m) the relations of Rachel Joseph from Lod requested her Tel no: in Karachi which I gave them.

April 11th 2001 - One of the relations informed me of his conversation with his aunt R.J in Karachi.

April 12th 2001 - Received information from my contact in the US that Rabbi Peer also from NY advised we take up our problem of the cemetery with the "United Nations in NY".

June 7th 2000 - Donations received $700/00 in NIS.

June 8th 2000 - Restoration proposal for graveyard received.

July 7th 2000 - Received letter confirming receipt of donations.

July 8th 2000 Sent letters of thanks to members of Jewish community Karachi, in Israel and abroad for their generous contributions.

February 11th 2001 - Received a copy of articles that appeared in the Pakistan Daily dated Dec 16th 2000 "Rachel Joseph among Pakistan's last Jews has been fighting Karachi Mafia to wrest control of the Synagogue and graveyard" and yet another article claiming "In Pakistan's city of strife 82 year old fights for her communities dead".

April 3rd 2002 - Wrote a letter of thanks to one of our community members abroad for her donation towards restoration work for the cemetery in Karachi.

February 23rd 2003 - Drafted an appeal to members of the Jewish community of Pakistan in Israel & abroad expressing our concern over the above articles, and suggested a coordinated effort to deal with this matter.
***No action taken due to lack of support.

December 12th 2003 - Visitors to our cemetery in Karachi confirmed that it was in a very bad condition especially after the heavy rains, cleaning was carried out but was not enough the trees and shrubs were overgrown. The caretaker's grandson had broken part of the wall to build a door so as to be able to carry out his brick business in order to earn an extra income.

***After other members of the community were made aware of the latest condition of the cemetery in Karachi, it was suggested to approach the "Bahai community in Israel" for their help in this matter.

Between 2002 and 2004 - Received over 130 photographs of graves and the cemetery from donors in the US.

February 22nd 2004 - Wrote a letter to the Director of the "Bahai World Center" in Haifa, with our proposal - a few days later they graciously turned down our proposal and stated reasons for their refusal.

During April 2004 - many members of our community were informed of the above.

***From as far back as 1999 Visitors to the Jewish cemetery in Karachi have been kind enough to have the graves repaired and the whole place cleaned - one can see by the photos that restoration work was carried out - also the boundary wall has also been extended and glass shades put on top for better protection against intruders.

October 2006 - New initiatives to solve the Jewish cemetery problem in Karachi is now underway.

July 7th 2007 - Over 200 photographs of Jewish graves and the graveyard in Karachi along with group photos, many important documents, and out dated prayer books were handed over to the "**Ben Zvi Institute**" in Jerusalem.

The photographs were scanned and a disk is now being prepared for out use - besides a WEB SITE is also being planned, for the benefit of all those viewers worldwide to see the photos.

November 3rd 2007 - A new batch of 38 photos of the Jewish cemetery in Mewa Shah Karachi has been received - showing extensive damage the headstones in some cases marble headstones were even missing.

Appendix 10 Exchange of letters

From 1988 correspondence has been exchanged between committee members of the "Magen Shalom Synagogue" of Karachi now living abroad and the Jewish Chronicle newspaper in London, to clear up some misunderstandings, along with relevant appeals to the Government of Pakistan for their considerations in Jewish property allocation.

Cipfa Conference Centre
071-895-8823

30 Melrose Tudor
Hough Lane
Wallington
Surrey SM6 8LR
21 May 1993.

Dear Uncle Jacoo,

I'm enclosing three copies of Uncle Freddie's letter typed the way you wanted it.

The address of the Jewish Chronicle is

25 FURNIVAL STREET
LONDON EC4A 1JT
(TELEPHONE 071-405-9252)

Letters must be addressed to the editor.

Hoping you and aunty are keeping well. Regards to all the family.

Your nephew
Maurice.

P.O. BOX 2013
58 120 HOLON
ISRAEL
MAY 1993

The Editor
The Jewish Chronicle

Dear Sir,

I have read the article about the Synagogue in Karachi, Pakistan written by Lindsey Shanson which appeared in your paper dated 12th March 1993. While it would be interesting to know the source of his information, I would like to put some of it right.

True the Bene Israel (Jewish) Community was secure under the British Rule. Members enjoyed European Status and were accepted as such in Government services, the Military, Police, Port Trust and private services. Those employed by the Railway were provided housing in the European quarters. One member held the title of "Khan Sahib", another was a J.P. The Community was also allocated a seat on the Karachi Municipal Corporation.

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The number of the community dwindled very much, so there was no question of representation on the municipal corporation. The right to vote remained. The office of J.P. referred to, was rescinded, but after representation to the Government the position was restored.

To the best of my knowledge, the attack on the Synagogue in 1948 was not politically motivated, but was done by refugees seeking shelter. Damage was done and one small Sefer Torah with gold ornaments was taken away. The police were informed, immediate action was taken and the place was cleared of all intruders. Thereafter, police protection at the synagogue was provided, without request, whenever there was any trouble between the State of Israel and its Arab neighbours.

Sabbath, Holiday and other services in the synagogue continued unhampered till no minyan could be obtained. Members departed to various destinations for the sake of their future. Why Miss Joseph continues to live in Karachi, Pakistan in such squalid conditions is not understandable. She has relatives abroad.

The Synagogue living quarters and halls stood on leased land and were Trust Properties. According to information Mr. Shanson obtained, these properties still exist on the land title list. Trust properties could not be sold without permission of the High Court. This I confirm since another Trust Property of the Jewish community with living quarters thereon, standing alongside the Synagogue, was sold after due permission from the High Court. It was the policy of the Pakistan Government not to dismantle places of worship of the minority communities. How came the Synagogue and adjacent buildings to be bulldozed and low income apartment dwellings built on the property? Surely Miss Joseph has the answer.

While the dispute over the redevelopment of the Synagogue is pending in the High Court, I consider this the appropriate time to appeal to the Government of Pakistan to take over the property and erect thereon a Mosque, Religious School or Library. This is the desire also of several former members of the Bene Israel Community of Pakistan.

(M. Solomon)

P. O. BOX 2013
58 120 HOLON
ISRAEL

The Editor
The Jewish Chronicle.

May 1993

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M. Solomon

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P.O. Box 2013
58120 HOLON
ISRAEL
9TH MAY 1993

My dear Jacoo,

I sincerely trust that this finds you, Thelma and family in the best of health. We both are well here too by the grace of the Almighty.

I have received from Esther, Dulcie and Enoch Elijah copies of the article "SYNAGOGUE LEGACY--------" written by Lindsey Shanson and published in the Jewish Chronicle of March 12th, 1993. Mr. Shanson does not seem to have all the information correct. It would be interesting to know the source of his information. The useful news is about the involvement of Miss Rachel Joseph and a younger man from the neighbourhood who has attached himself to Rachel.

The other good information is that a dispute over the redevelopment of the Synagogue is pending in the High Court. It is a pity that Mr. Shanson could not get details of the other party to the dispute. Wonder if this has any connection to the communication "TO WHOM IT MAY CONCERN" dated 19th June 1988 addressed by you and other former members of the Magen Shalom Synagogue, now resident in the U.K. It would be wonderful if you could use your good offices to get this information from contacts you may have in Pakistan. Have you ever had the opportunity of meeting Lindsey Shanson.

I have written a reply to the article referred to with a view to get the correct information across. Those of our community who stayed behind were never persecuted, no one fled, those who left did so of their own accord and were provided all assistance to emigrate by responsible members of the Community.

Please go through what I have written and if you approve have it retyped and forward it to the Editor, Jewish Chronicle. You may state that the writer is one (MR. SOLOMON) who was Honorary Secretary, Vice President and President of the Board of Trustees, Magen Shalom Synagogue, Karachi, Pakistan over the period 1946 to 1971.

Looking forward to hearing from you soon with comments if any. Kindest regards and best wishes from Ruth and me to Self, and Thelma.

Yours affectionately,
Freddie

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J. M. DANIEL
138 WEMBLEY HILL ROAD
WEMBLEY
MIDDLESEX HA9 8EN
ENGLAND

The Ministry of religious affairs
Government of Pakistan
Islamabad.

Sir,

We, the undersigned, previous residents of Karachi Pakistan and members of the Magen Shalom Synagogue. Some of us also being trustees hereby lay the following before you for favourable consideration.

To our great sorrow and regret we have learnt that the one and only Bene Israel house of worship, the Magen Shalom Synagogue situated at the junction of Nishtar road and Jinnah Street, Karachi, Pakistan had been sold by Miss Rachel Joseph Hymes and thereafter demolished for the purpose of building thereon some other construction.

That this property was a trust property for the purpose of a house of Worship for the Jewish community and we feel could not be sold as such.

We understand a stay order has been issued stopping further construction. We the undersigned declare that this property be taken over by the Ministry of Religious Affairs and further request that this property be used for one of the following purposes:

1. A Mosque
2. Religious School
3. Library

and that a plague be displayed prominently showing that this property has been donated by the Jewish community of Pakistan in commemoration of the "Magen Shalom" Synagogue built in the year 1898.

Thanking you and hoping that our request will receive your favourable consideration.

Yours faithfully,

(Signatures of Members of "Magen Shalom Synagogue")

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Reuben Daniel E. A. Elijah

ALL COMMUNICATION TO BE ADDRESSED TO THE HON. SECRETARY.
MAGAIN SHALOME SYNAGOGUE

CORNER BARNES STREET & LAWERENCE ROAD.

KARACHI 19TH JUNE _____

TO WHOM IT MAY CONCERN

We, being former members of the Magain Shalome Synagogue, and now resident in the United Kingdom, do hereby authorize MRS. SUSIE FAROOQ, wife of the late Shahzada Farooq to act on our behalf in the matter of our Synagogue in Karachi and other buildings, which were all included in a Trust Deed when the above property was first built.

As there are no members in Karachi, and therefore the buildings are no longer in use, we have agreed the following proposals, with the consent of most other ex-members, as to its future use:

1) A Mosque
2) A Moslem Religious School
3) A Library

We request and would be very grateful that when a donation is made to put the property to one of the above uses that a plaque be displayed on the building stating that it has been donated by the members of the previous Magain Shalome Synagogue.

We would also be obliged that all records and other religious articles now lying on the premises be handed over to Mrs. Farooq, who will then return them to us in England for our use here.

MR. & MRS. E. JACOB,
22, Herbert Road, Wimbeldon SW19 3SH.

MR. & MRS. J. M. DANIEL,
138, Wembley Hill Road, Wembley, Middlesex, WA9 8EN

MR. & MRS. V. GERSHONE,
44, Spencer Hill Road, London, SW19 4EL

MR. D. DANIEL,
47, Stanton Road, Raynes Park, SW20, 8RW.

MR. & MRS. E..S. SOLOMON,
"Le Chalet", Long Lane, Bovingdon,Hemel, Hamstead, Herts,HP3 ONE

MR. A. D. REUBEN,
20, Hayward Close, Wimbeldon, SW19 2XJ.

Miss Rebecca Samuel,
138, Wembley Hill Road, Wembley Middx. HA9 SEN

Mrs. S. Ashton
43, Coldharbour Lane, Bushey, Herts., WD2 3NU

ALL COMMUNICATION TO BE ADDRESSED TO THE HON. SECRETARY.

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CORNER BARNES STREET &
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Chapter
24

WELCOME FROM PAKISTAN

written by
Aitan Rabin NRG Mariv

At the age of eighty-three she came to Israel, the last Jew from Pakistan- "Thanks to God that I am in the Holy Land".

In the year 1970 most of the Jews left Pakistan and immigrated toIsrael, but Rachel Joseph 83 years old stayed back, she was one of the last Jews to remain, for years she dreamt of coming to Israel and only recently did her dream come true.

In a somewhat complicated and dangerous operation we managed to bring her back to Israel from Pakistan.

During the last few years Rachel Joseph who was ailing was looked after by a Muslim family in a small flat in Karachi. About eight months ago her family in Israel decided to smuggle her out of Pakistan, a country that has no diplomatic relations with Israel. The plan to smuggle her out proved very difficult. Mr. Yoseph Yoseph, her nephew explained some parts of his plan, in particular the large sum of money they paid out in bribes to the clerks and Government officials to enable Rachel Joseph to obtain a Visa.

After contacting my cousin in the UK with the help from the Jewish Agency in England, the Pakistan Government finally granted her permission to leave with the understanding that she was immigrating to the UK. Rachel was not aware of our plans in the least.

One of the Muslim families from Karachi escorted her to the Pakistan International Airport in Karachi, on her arrival in London she was met by my Uncle Haim Yoseph and a representative of the Jewish Agency in the UK; after a speedy check she was put on a plane bound for Israel. The moment she set foot on Israeli soil she said "Thank God I am in the Holy Land".

"For us her family it was like a dream come true and very emotional, we couldn't believe that we had brought our Aunt finally to Israel" said Yoseph Yoseph. She (Rachel Joseph) came with nothing - 83 years she lived in Pakistan and looked after the property our Synagogue and building.

"Today she is living in Ramla with her nephew Yoseph and his wife Dalya, we preferred not to put her into the absorption centre explained Yoseph since we are talking about an invalid old woman in a wheel chair. We will give her lots of love, now she even speaks a few words in Hebrew," says Yoseph.

The Jewish Agency rep from Jordan told NRG Mariv that a few months ago the Yoseph family contacted them for their help to bring Rachel Joseph to Israel. We agreed to do so with the help of her family in the UK.

The family said that though she came empty handed they hoped that someday Pakistan would recognize Israel and we would get our property back Yoseph added.

Translated into English from the article which appeared in the Mariv newspaper dated Sunday 26.12.2004, by Yoel Reuben on 17.6.2005

ברוכה הבאה מפקיסטן

בגיל 83 עלתה לישראל רחל יוסף, מאחרוני היהודים בפקיסטן ■ "תודה לאל שהגעתי לארץ הקודש"

מאת איתן רבין, כתב NRG מעריב

בשנות ה־70 עלתה לישראל במעט כל יהדות פקיסטן. רחל יוסף, בת 83, נשארה מאחור כאחד השרידים האחרונים לקהילה הזאת, אבל שנים רבות היא חלמה להגיע לארץ הקודש. לא מזמן התגשם סוף סוף החלום: במבצע מסובך הצליחה משפחתה להביא לישראל את הדודה מפקיסטן.

בשנים האחרונות טופלה רחל החולה על ידי משפחה מוסלמית בבית קטן בעיר קראצ'י, אבל לפני שמונה חודשים החליטו בני משפחתה בארץ להבריח אותה מפקיסטן, מדינה שלא מקיימת קשרים דיפלומטיים עם ישראל. באופן טבעי, התוכנית היתה מסובכת במיוחד.

יוסף יוסף, האחיין של רחל, הסביר: "בדרכים עקלקלות ובכסף רב ששילמנו לפקידים ולאנשי שלטון הצלחנו להשיג ויזה לרחל. יצרנו קשר עם אחי המתגורר באנגליה, ופנינו גם לסוכנות היהודית. בסופו של דבר הפקיסטנים אישרו לרחל לעזוב את המדינה, אבל הם חשבו שהיעד שלה הוא אנגליה. אפילו רחל לא ידעה על כל מה שעשינו".

אחד מבני המשפחה המוסלמים שטיפלו בה לקח את רחל לשדה התעופה. כשנדתה בלונדון, חיכו לה אחי ונציגי הסוכנות היהודית. בהליך מזורז היא עברה מספר בדיקות וטסה לישראל. "תודה לאל, תודה לאלוהים שהגעתי לארץ הקודש", אמרה כאשר כף רגלה דרכה לראשונה על אדמת ישראל.

"בשבילנו זה היה חלום", סיפרו בהתרגשות בני משפחתה של רחל, "לא האמנו שנצליח להביא את הדודה לישראל. היא באה לכאן בלי כלום. 83 שנים היא חיה בפקיסטן ושמרה על הרכוש היהודי, על בית הכנסת, על הבתים".

היום היא גרה ברמלה עם האחיין יוסף ואשתו דליה. "העדפנו לא לשים אותה במרכז קליטה", הסביר יוסף, "מדובר באישה מבוגרת המרותקת לכיסא גלגלים. אנחנו נותנים לה הרבה אהבה ועכשיו היא אפילו מדברת כמה מילים בעברית".

דובר הסוכנות ירדן ותיקאי אמר: "לפני מספר חודשים פנתה אלינו משפחת יוסף וביקשה להעלות את רחל לארץ. הסכמנו לסייע, ובשיתוף המשפחה בארץ ובאנגליה הבאנו אותה לישראל".

מוטב מאוחר מאשר לעולם לא. רחל יוסף

צילום: רועי בכרך

18 מעריב יום א', י"ד בטבת תשס"ה 26.12.2004

העולם היהודי

היהודיה האחרונה מפקיסטן - בישראל

יום ראשון, יד טבת תשס"ה 26/12/2004

אחרי שנים של "בצורת", עלתה לישראל מפקיסטן אישה יהודיה. ב-30 השנה האח
היתה עלייה מסיבית מפקיסטן, אלה היה מדובר בטפטוף קל של עולים שהגיעו בחש
לכמה שנים. NRG מעריב מביא את סיפור עלייתה ארצה של רחל יוסף, שהותירה
בית כנסת בודד ורכוש של הקהילה היהודית.

"תודה לאלוהים, הגעתי לארץ הקודש", אמרה רחל, יהודיה פקיסטנית בת 83 שעלו
לפני שבעה וחצי חודשים, לאחר שנחתה בישראל.

יוסף יוסף, הדוד של רחל, מספר בהתרגשות איך הצליח המשפחה להביא את רחל לז
היה מבצע די קשה. ברור שלישראל ולפקיסטן אין קשרים דיפלומטים ומדובר במדינה נ
אך בדרכים עקלקלות ובעזרת כסף רב ששולם לפקידים ולאנשי שלטון, הצלחנו להשיג
לאחר שהתגברנו על כל הבעיות הבירוקרטיות בפקיסטן, קיבלנו אישור מהפקידים שר
לצאת".

רחל הועלתה על מטוס והגיעה לאנגליה, שם חיכו לה הדוד, חיים יוסף, ובציגי הסוכנו
מזורז הועברה הקשישה הנרגשת לבדיקות, ולאחר כמה ימים המריאה משדה התעופ
לטיסה שנחתה בישראל.

בני משפחת יוסף, המתגוררים ברמלה, לא ידעו את נפשם מרוב התרגשות: "להביא או
לכאן זה כמו חלום שלא האמנו שיתגשם. חיכינו בשדה התעופה ובשלב מסוים אף
שהיא לא מגיעה. היינו בהלם, אבל כעבור שעה וחצי נחת המטוס מאנגליה וחלומנו התג

בני משפחת יוסף מעורים היטב בקרב הקהילה הפקיסטנית, המתגוררת ברובה בקו
רחל מצליחה לדבר מדי פעם עם האישה המוסלמית שטיפלה בה. הם כבר יודעים
תחזור. היא מאוד מתגעגעת למשפחה בפקיסטן".

דובר הסוכנות, ירדן ותיקאי, אמר ל-NRG מעריב: "לפני כמה חודשים פנתה אלינו משפ
וביקשה להעלות את רחל לארץ. הסכמנו לסייע ובשיתוף עם המשפחה, גם בארץ וגם
הבאנו את רחל לישראל. יש מדי פעם ניסיונות להביא יהודים ממדינות מוסלמיות".

בני המשפחה ציינו כי רחל לא לקחה איתה דבר מארץ מולדתה. "יום אחד, כשיהיה לנו
פקיסטן, אולי נקבל את הרכוש הזה חזרה" אמר יוסף יוסף. "לקחנו אותה אלינו הבית
מטפלים בה כאן בבית. היא זוכה לאהבה רבה".

http://www.tkuma.org.il/our_works_id.asp?cat=22&id=2233&class_cat=diaspora 25/05/05

July 21st 2006 (Friday)

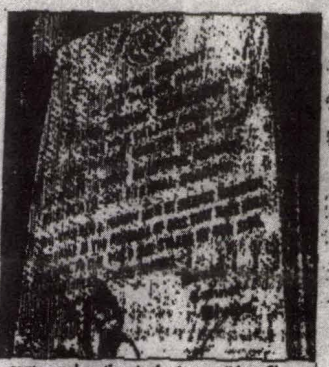
While speaking to a close friend about my research, he told me that the old lady from Pakistan who was in Israel had been hospitalized a few months ago, and had one of her legs amputated due to a serious and advanced diabetic condition, this and other complications had proved fatal, she died on July 17th 2006, and was buried on July 19th, 2006 in the Ramla cemetery.

She had arrived in Israel from Karachi Pakistan on March 24th 2004 and had died on July 17th 2006.

Rachel Joseph, among Pakistan's last Jews, has been fighting Karachi land mafia to wrest control of synagogue and graveyard

In Pakistan's city of strife, 82-year-old fights for her community's dead

KAMAL SIDDIQI
KARACHI, DECEMBER 16



RACHEL Joseph may well be Karachi's last surviving Jew. And the battle the 82-year-old is fighting today is already a lost cause in the face of the city's increasingly powerful builders' mafia and the growing religious intolerance.

Joseph is battling for compensation and the right to build a synagogue on the site of Magain Shalome, Karachi's last synagogue, which was demolished in the 80s to make way for a shopping plaza.

Magain Shalome Synagogue was allowed to be demolished in view of the dwindling Jewish population in Karachi, with the understanding that Joseph would get an apartment in the new building alongwith a site for a smaller synagogue.

Predictably, this did not happen. Now Joseph, a retired school teacher who supplements her income by taking tuitions, says Pakistan's only Jewish graveyard faces a similar fate if the courts do not come to her rescue.

SPECIAL REPORT

The Bani Israel (People of Israel) graveyard is situated in Mewa Shah, an old suburb of Karachi, and is the last resting place for hundreds of Karachi's Jews, many of whom preferred to stay on in Pakistan instead of going to the promised land.

Several of them died at the turn of the last century when the city had a small but vibrant Jewish population.

Buried at the graveyard are the two watchmen of the Magain Shalome Synagogue, who died in the early nineties.

In its furthest corner, almost obscured by vegetation, is a room that houses the grave of Solomon David.

Although the etched script is almost faded, a little effort exposes the words: "The widely-known and highly-respected Solomon David always sought welfare of the Jewish community and through his liberality erected at his own expense a handsome synagogue, Magain Shalome Synagogue... By his death, the community has lost a firm leader and a wise counsellor."

Solomon David, surveyor of the Karachi municipality, died in March 1902. The other grave in the room is that of his wife, Sheeoolabai, who died a year later.

Until 1921, the Cutchi Memon community, comprising Muslim Memons from the Katchh area, had a graveyard within the Jewish graveyard.

After a prolonged court battle, a court reduced the area of the Jewish graveyard to give the Cutchi graveyard more space as that community was growing while the Jews were fading away.

Today, that Jewish graveyard is part of the larger Cutchi graveyard.

Most of Karachi's Jews are now gone. Even the present caretaker of the graveyard is a Muslim.

He says, however, that some families do remain, but they prefer to pass themselves off as Parsis because of the intolerance for Jews in Muslim Pakistan.

Some Jews do visit now and then, but do little to help Joseph, who is now the custodian for the Magain Shalome Synagogue as well as the Jewish graveyard.

Caught in the wrong place at the wrong time, she continues to fight for what she feels is her due right in Pakistani society.

The possibility of anything happening, though, is as diminutive as is the number of Jews in Pakistan today.

Rachel Joseph: (1921-2006)

A school teacher by profession during her youth, and in later years also gave private tuition. Her life according to many was one of hardship, being part of a large family, her father was a well read Hebrew master and tutor and producer of Marathi plays or "Kirtans"- her mother besides bringing up many children was also a mid-wife with special skills of body massage for newborns.

An uninformed source claimed that two persons tried to forge papers to prove to the Karachi Court that "Rachel Joseph" was the owner of the Jewish community properties in Karachi. However, the court threw out her claim for lack of evidence since she could not produce any original documents.

See: Extract from Property register "Karachi District and Taluka Karachi" which shows that a document similar to the original was altered to read the names of "Rachel Joseph and her brother Joseph Haims as added Trustees while the names of the original Trustees were deleted on two occasions. (20.7.1972) & (5.4.1988)- ref: Appendix: 6.

Note: The court declared that the original lease showed that, properties belonging to Jewish community in Karachi was theirs till the year 2034.

When Rachel Joseph arrived in Israel she was looked after by her nephew in Ramla Israel, until her death.

Rachel Joseph had two brothers: Yushua Joseph (Awaskar) who died in 1953 and Ephrim Joseph (Awaskar) who died in 1987- both were buried in The Jewish cemetery in Karachi.

Appendix:- 4

On the evening of 29th April 2004 along with Mr. Y.L.Daniel I went to meet Rachel Joseph who was staying with her nephew Mr. J.Joseph in Ramla. The old lady (RJ) lay on the bed looking very frail and thin (see photo) her eyes were swollen, she complained of severe pain on the right side of her hip, when I asked her how she got hurt she explained that she fell while trying to put on a light in her tiny room where she stayed in for the last four years. She added that because of her inability to do anything for herself she used to remain in complete darkness and barely saw the light of day- she was never taken out but could see the daylight through her small window.

Her nephew said she was afraid of the dark and wanted the light on at all times. She also had to be changed three or four times a night due to prostate trouble, she kept on asking her nephew if I had come to arrest her, and repeatedly asking for her money.

During the short time I was there she displayed bursts of fright while staring at me. When questioned about Shegulabai Hall, and the Safi building back in Karachi, she said the two buildings were still there, and that only the Magen Shalom Synagogue was leveled out. I was shown her small carrier bag which she had with her before she left Karachi with clothes and Jewelry but on her arrival in London she found her Jewelry missing, her relations informed her neighbor in Karachi who saw her off they claimed that her Jewelry was in her bag.

Her nephew who met her in London said she had great difficulty climbing up the stairs to the aircraft, PIA did not make any provision for her or consider her delicate condition. It is believed that Rachel Joseph escaped with her life from the Land Mafia in Karachi.

According to her (Rachel J) the Land Mafia took over the Safi Building in 1987 and tried to transfer ownership of the building to Rachel and her brother Haim Joseph, by forging documents, but they failed. Her lawyer used to get her signature on the rent bills in order to claim the rents from the tenants.

Appendix: 13.

Some Jews remain in Karachi

A writer in the Pakistan press, expresses in some detail about the once vibrant Jewish community in Karachi, he is also quick to include the Jerusalem Post report: (readers response) wherein a Mr. Ishaac Moosa claimed he was a doctor in a Karachi Hospital with a Sephardic Jewish background, and proud to mention that he held the Bar- Mitzva of his son Darwod Akhir not long ago. If what he says is true only means that he is indicating to the world that there are still Jews living in Karachi.

He refers to (the late) Rachel Joseph who when alive and in her 80's claimed that the mafia or property developers in Karachi who built the shopping Plaza where the "Magen Shalom Synagogue" once stood had promised her a flat in the building but never kept their promise.

The Enigma of Survival

The Indian sub-continent was ruled by the British for almost four hundred years, dictating their imposed inheritance on to their host country, with the assumption that some day it would be theirs. At first they came as traders, and remained as conquerors - Nevertheless as time passed unrest began looming in parts of India, attitudes towards the British showed its bold and sometimes disgruntled face by demonstrations and at times violent clashes, Mahatma Gandhi (1869-1948) the Nationalist leader, and a pacifist led the struggle for Indian Independence from the British by advocating non-violent, non-cooperation or (satyagraha - defense of the truth) from 1915 onwards. Imprisoned several times by the British in India and in South Africa, he continued his struggle which was gaining momentum and influence with the Congress party, coupled with a long arduous and difficult task against his occupiers intimately propelled him to finally lead the negotiations for India's freedom.

Mahatma Gandhi succeeded in his efforts, India's Independence was declared on August 15th 1947 - nonetheless the transition shocked people into reality- Gandhi's pleas for one nation fell on deaf years, and went un- headed, the rest is part of history!

The Muslim's under the leadership of Muhammad Ali Jinnah (1876-1948) an Indian politician and Pakistan's first Governor-General from 1947 was also president of the Muslim league in 1916 and again from 1934-1948, but in 1940 he relentlessly began advocating the need for a separate state namely "Pakistan". At the 1946 conferences in London he insisted on the partition of British India into Hindu and Muslim states.

Expectations were high when Independence finally arrived, but the aftermath of the partition told quite a different story, which remains to this very day a different reality, deeply embedded into the memories of those who survived the ordeal, remembering the many thousands who were slaughtered in the most hideous ways one could imagine, just because they were Muslim or Hindu, before and after the crossings began on August 15th 1947.

Chapter
25

Articles from the Press

Rachel Joseph (aged 89) The last to leave Karachi (Pakistan) arrived in Israel via The United Kingdom on March 24th 2004 - and died on July 17th 2006.

'Jew church' decays

By BARRY BLAIN

When I visited the port of Karachi in Pakistan this summer, I asked the cab driver to drop me at the junction of Nishter Road and Jinna Street, where the synagogue is situated.

"Oh, the Jew Church," he replied, and drove me to a typical noisy and bustling Karachi crossroads, swarming with brightly coloured and highly decorated lorries and buses, donkey carts, auto-rickshaws and bicycles.

The square stone synagogue squatted behind a high wall covered in Urdu advertisements and graffiti.

The one gate was firmly locked, but as I was seeking a good view for a photograph, a young Pakistani appeared and asked if I wanted a closer look.

He promptly climbed over the wall and roused a man, who could have been either the resident caretaker or a squatter, who managed to open the gate and let me into the courtyard.

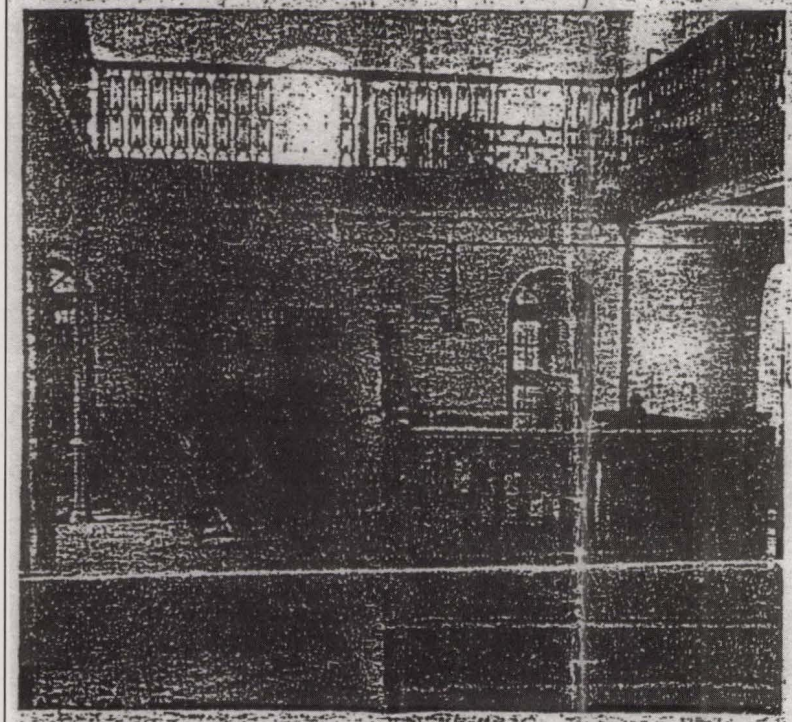
Although the building seemed structurally sound, it was clear that it had been abandoned some years ago. Only half the downstairs windows were intact, and a thick layer of dust covered the interior.

The doors were padlocked and there were iron bars in front of the glassless windows, so I could not enter. I put my camera between the bars and saw a deserted floor, a steel grille protecting the Ark, presumably empty, and an airy women's gallery.

As I looked, a stray cat ran across from the bima and disappeared behind a pile of furniture stored at the back of the floor space. The furniture included old seats, a reader's desk and a wooden menorah.

Plaques on the wall stated that the synagogue had been built in loving memory of Dr Reuben Samson Kamerlakar, who died in the town of Harnai in Baluchistan in May, 1881, and that the floor had been laid by another Kamerlakar in 1941.

What has happened to the very few Jews remaining in Karachi a few years ago, I do not know.



The glory is departed. The deserted, abandoned Karachi Synagogue slowly crumbles into ruin

Surprise! There are still Jews in Pakistan

• By SAM SER

Israeli-Pakistani dialogue has become surprisingly public since last week's historic meeting between the two countries' foreign ministers, as citizens of the Jewish state and Muslims from the avowedly anti-Zionist nuclear power have greeted each other more openly and more cordially than ever before.

Perhaps the most surprising messages, though, have come from a man claiming to be one of the last Jews left in Pakistan.

"I am a doctor at a local hospital in Karachi," a person saying he was Ishaac

See PAKISTAN, Page 18

PAKISTAN

Continued from Page1

Moosa Akhir wrote to *The Jerusalem Post* in an e-mail. "My family background is Sephardic Jewish and I know approximately 10 Jewish families who have lived in Karachi since 200 years or so. Just last week was the bar mitzva of my son Dawod Akhir."

The existence of several Jewish families in Pakistan would be news to researchers and to Jewish organizations alike.

"There hasn't been a Jewish community in Karachi for many years," said Dr. Nathan Katz, an expert on Indian Jewry and head of the Department of Religious Studies at Florida International University. "We have heard rumors, but there has been no independent verification of Jewish life there for about 30 years. The Jews of India have had no communication with them, either."

"If you get in touch with [Akhir], let me know," said Elijah Jacob, who works for the American Jewish Joint Distribution Committee in Mumbai (formerly Bombay). "As far as I know, the only Jew in Pakistan is a very elderly woman in Karachi."

JDC helps support the woman, 87-year-old Rachel Joseph. She has made headlines in recent years for fighting for the right to build a synagogue on the site of Magen Shalom, Karachi's last synagogue, which was demolished in the 1980s to make way for a shopping center.

According to an Indian newspaper report, Joseph was also fighting for an apartment in the new building, as she had been promised. The report added that Joseph was also concerned that the only Jewish cemetery in Pakistan, in a suburb of Karachi, would be demolished as well. Among those buried in the cemetery, the newspaper reported, are the Magen Shalom synagogue's last two watchmen, who died in the early 1990s.

Karachi's Jewish community dwindled from more than 2,000 at the beginning of the 20th century to a few hundred at most by its end. As the situation of the Jews among Pakistan's many millions of Muslims became increasingly precarious, most chose to leave.

"In 1956, after the Sinai campaign, there were demonstrations outside the synagogue and it was damaged. Most of the remaining Jews left then, and most of them went to Bombay," said Katz. "The last caretaker of the [Magen Shalom] synagogue, a Muslim, rescued artifacts from the synagogue – the bima, the ark, things like that – but he doesn't know what to do with them. They're sitting in his backyard, I think."

Akhir wrote that he held prayer services in his home for the other Jews of Karachi. Although he and his fellow Jews there could practice their religion openly if they wished to, Akhir wrote, "We have loved the life of anonymity."

"I don't think we ever tried to make ourselves apparent. We prefer our own small world and, since we are happy and content, we never felt there was a need to express ourselves," Akhir continued. "Also, that is better protection for us [i.e., to remain anonymous]. We don't want to let anyone make political use of us. We enjoy living in this simplicity and anonymity."

Akhir wrote that he had no desire to leave Pakistan, but he would like to visit the Jewish state that his own country does not formally recognize.

"Of course, because of the restrictions, we cannot travel to Israel, but hopefully in future we will visit our motherland," he wrote.

"My message of peace to all in Israel. Best wishes for Pakistan-Israel friendship!" •

The Jerusalem Post Friday September 9th 2005.

Jews keep fragile presence in Pakistan

'I must stay. How can I go?'

By ALLEN ABEL
Globe and Mail Correspondent

KARACHI — These are the last Jews of Pakistan — an old man watching his heritage expire; a prosperous family defying extinction by producing seven sons. Their temple is an unused tomb of the Talmud, boarded up, looted and locked, a curiosity hidden behind high walls in the side streets off the bedlam of the Hothi Bazaar. Their brethren are gone to Israel, to the United States, to Canada, to the grave.

Under the Crescent and Star of Islam, Ephraim Joseph sits on a bed in his garret and says: "I must stay. How can I go?"

He is 84, shrivelled in body but sharp enough in spirit, the president of the synagogue Ohel Shalom B'nai Israel, the empty monument to what once was a Jewish community of thousands. The building lies vacant now a few blocks from the flat the president shares with his sister, Rachel, who lights the candles on the sabbath eve.

The street outside is a carnival of cows, goats, donkeys, cats, crows, dogs, chickens, ponies, peddlers and small boys playing cricket in the road. Ephraim Joseph, born in Bombay, has lived in this flat for 50 years.

The office of president that is his by default imposes on him the obligation to give two-thirds of his monthly pension of $13 to maintain a gatekeeper to guard the padlocked house of God. It is this duty that keeps him in Karachi despite a network of friends and relatives scattered about the globe. Mr. Joseph is a veteran of the British colonial army; he served 25 years as a mechanic.

To earn a few more rupees, the old man tutors young Moslems of the neighborhood in English and arithmetic. There are five boys seated with their grammar books on the linoleum of the Josephs' only room when they are found by a traveller searching for the smallest of the minorities which Islamic Pakistan promises to preserve.

"I have to stay," the tutor repeats as the students take the opportunity to sneak out to the muddy wicket. "If I go, who will look after these things? The Moslems will go inside and break and destroy everything. There is no rabbi any more. We cannot pray — with only two men, how could we form a congregation? I could have gone to Palestine. I could have gone to America. But I stay. I am a Pakistani Jew."

Ephraim Joseph believes that he and Rachel and the family of a carpet dealer

JEWS — Page 2

Jews maintain community in Pakistan

From Page One

named Matat are the only native Jews left in Pakistan. Several hundred refugees from Iran use Karachi as a base from which to seek sanctuary overseas.

A request for official data reaches the Secretariat of Religious and Minority Affairs, where a white-bearded bureaucrat named Syed Mohammed Mutahar wrinkles his ancient face and says: "Jews? Jews? I don't know of any Jews that are still left. But I will tell you that if there are any Jews, we will never discriminate against them.

"We oppose Israel — oh, Israel is our greatest enemy, the greatest sin against Islam in all the world. But Jews? We do not go around pointing at people and saying 'You are a Christian and you are a Parsi and you are a Jew.' "

"The minorities have more rights than we Moslems do," says a filmmaker, former air force pilot and well-known man about Karachi, Group Capt. Syed Shahid Hussein. "The Holy Koran says 'You to your faith and I to mine.' But in Pakistan, if you are a Christian or a Jew, at least you can buy a drink."

The group captain says that when he was studying a project to make a film about the minority groups of the Islamic republic, he tried to find some Jews, but failed. He might have tried inquiring among the shopkeepers of the Hothi Bazaar, because the barber shaving a few rupees from a customer at curbside knew just where old Ephraim could be found. Ephraim led, in turn, to the prolific Matats of Abdullah Haroon Road, carpet merchants and suspected abetters in the export of human souls.

A couple of days ago, the police came to see Mrs. Rahmin Matat. She was at home with several of her three daughters and seven boys: Moses, Solomon, Daniel, David, Emmanuel, Abraham and Matat Matat. Their apartment, decorated with Hebraic wall hangings and photographs of young men in yarmulkes, overlooks a bustling electronics market and an office building that is going up on the site where a grand temple of the Parsis once stood.

"The police said: 'You are making counterfeit passports to send these refugees out, you are an agent of Israel,' " Mrs. Matat recalls. "I said, 'Do you have proof? If you have proof, then get your handcuffs and take me away.' But they had no proof and they went away."

"These refugees come to me; what can I do? They know I strictly keep the sabbath, that I do not cook and do not go in a car, do not talk on the telephone. They know that I keep a Kosher home, that my husband slaughters the animals himself. You come to me, you are a Jew, I should throw you out?"

Mrs. Rahmin Matat, daughter of Jews who came here from Turkey and Afghanistan before the partition of British India, works feverishly for the preservation of her kind; she has married one of her sons to the daughter of her sister and one of her daughters to her sister's son. She can remember when Karachi knew a rich Hebrew life, when there was a school for the boys and a community centre for weddings and holiday feasts. The hall still stands, boarded up, its identity revealed by two large Stars of David plastered on the outer wall.

Ephraim Joseph, sole living trustee of the building, is involved in some sort of inexpressibly complicated lawsuit trying to get the right to rent the community hall to house some of the Mohammedans of the overcrowded Hothi Bazaar.

It is a time of political and religious ferment in Pakistan. Next Wednesday, citizens of all religions — 96.75 per cent of them Moslems, according to government statistics — are to be invited to ratify the Islamization policies of President Mohammed Zia ul-haq. Mrs. Matat will vote yes.

She says: "Why shouldn't I? I am Pakistani. I like Mr. Zia. This is my country. I love Islam, too."

Ephraim Joseph will boycott the referendum involuntarily. His legs have been troubling him for the past few months — since he returned from a trip to visit a friend in Hoboken, N.J. — and he can't make it down the stairs.

These are the last Jews of Pakistan — a mercantile family with money in the bank; an ailing chief executive of a congregation of ghosts. In his little room above the bazaar, near the walls of a disused synagogue, Ephraim Joseph rubs his eyes and asks, "When I die, who will bury me?"

Across town, the mother of Abraham — and nine others — answers that she will. "I will never leave. God keeps me here. Everyone loves the Jews."

World's oldest Jewish community speaks Marathi!

DNA test proves state's 'Bene Israel' clan carries Moses' genes

By Rashmee Z. Ahmed
TIMES NEWS NETWORK

London: More than 2,000 years after they first claimed to have set foot in India, the mystery of the world's most obscure Jewish community — the Marathi-speaking 'Bene Israel' — may finally have been solved with genetic carbon-dating revealing they carry the unusual 'Moses gene' that would make them, literally, the original children of Israel.

Four years of DNA tests on the 4,000-strong 'Bene Israel', now mainly based in Mumbai, Pune, Thane and Ahmedabad, indicates they are probable descendants of a small group of hereditary Israeli priests or Cohanim, according to new results exclusively made available to *The Sunday Times of India*.

The priests are scattered world-wide but genetically related in a distinctive fashion that leaves just a billion to one chance of a mistake in identifying who the 'Bene Israel' really are, says Tudor Parfitt, Jewish Studies professor at London's School of Oriental and African Studies.

Parfitt, who initiated and led the research, says this is the first concrete proof that "exiles from Palestine made it as far as India and managed to maintain Judaism in the sea of Hinduism and Islam".

Contacted in the Israeli town of Ramallah, 15 miles from Tel Aviv, where he emigrated from Mumbai, Aharon Daniel expressed doubt about the new findings. "Many scientists have claimed to have found Israeli or Cohanim genes in tribes in black Africa and other communities around the world and many here were sceptical about this", he told *STOI*.

But some analysts said Daniel's doubt could be a reflection of the shoddy treatment given to a few of the 30,000 Bene Israelis who returned to the 'Promised Land' in the early 50s, soon after the state of Israel was created. Their Indian appearance, cricket-playing, sari-wearing, curry-eating and Marathi-speaking habits led to a bitter battle for recognition as "real Jews".

The name 'Bene Israel' literally means Children of Israel and their unsubstantiated legend of origin holds their ancestors to be Jews fleeing persecution in Palestine in 175 BC.

SUNDAY SPECIAL

According to the legend, seven men and seven women survived a shipwreck near Navgaon village on the Konkan coast.

Their descendants became thoroughly Indian except for observing Saturday, the Jewish Sabbath, as a weekly holiday. The practice led them to be known as Shanwar Teli, Marathi for 'Saturday oil-pressers'.

It was only in 1964, that the Israeli prime minister declared they were genuinely Jewish and should be allowed freely to 'return home' (to Israel) and inter-marry.

But now, the new study goes one better. By studying certain genetic markers on the DNA chain, found only in male descendants of Aaron, Moses' elder brother, who founded the line of Jewish priests, the Bene Israel could well claim to be the purest of the pure.

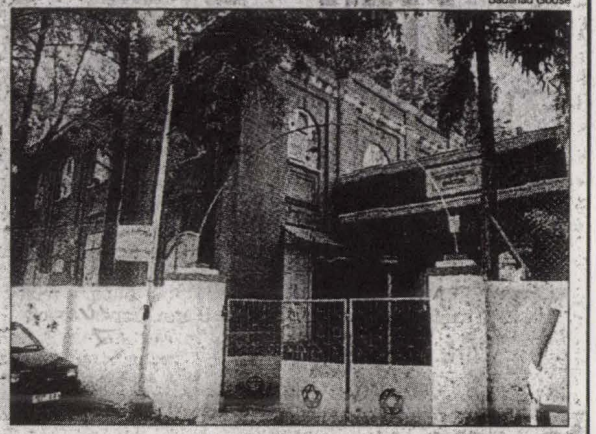
Prominent Bene Israelis include poet Nissim Ezekiel and actress Pearl Padamsee.

The new research has also found preliminary genetic evidence to show the declining community of Black Jews of Cochin left Israel in remote historical times. The new data comes after painstaking efforts to genetically source the origins of India's other, self-professed "lost" Jewish tribes, including the Manipuri Jews, the Telugu-speaking Jews of Guntur and the Banu Israel lapsed Jews in Aligarh and Sambal.

"We took DNA samples, but there was nothing that could prove they were related to other than the general family of mankind," said Parfitt, who has researched Indian Jewry since 1984.

Parfitt believes the continuing existence of an ancient Jewish people in India "is testimony to the traditional tolerance of Hinduism and Jews everywhere will certainly derive sustenance from their exotic cousins' steadfastness".

Sadanad Godse



The Succath Sholomon Synagogue in Rasta Peth area is the oldest Bene Israel syanagogue in Pune.

Only one elderly Jew remains to look after Karachi's Jewish heritage

Synagogue's legacy is up for grabs in legal battle

FROM LINDSEY SHANSON
KARACHI, PAKISTAN

Once, there was a Jewish community here.

Now, there is Rachel Joseph. Aged 80, ensconced in a forlorn tenement flat, she is not only the last known Jew in Karachi, but the last tenuous link with a communal heritage being fought over in the Pakistani courts.

At issue is the Magen Shalom B'nai Israel Synagogue — or, more precisely, its site, since the building itself has been bulldozed to make way for a low-income, low-rise sprawl of apartment dwellings.

Until 1947, under the British, the Jewish community felt reasonably secure.

Within a year of independence, Pakistan revoked Jewish citizens' rights, denying them political representation in the legislature and in all official functions. In 1948, as fighting broke out between Arabs and the state of Israel, a mob attacked the Karachi synagogue, looting its contents and destroying the Sifrei Torah.

There are reports that soon thereafter, the president of the congregation was summarily dismissed from his hereditary position of justice of the peace.

Many Jews then sold their possessions and fled. The government, fearing the effect on foreign aid, and sensitive to international opinion, restored the leader to his office and afforded protection to the remaining members of the community.

By 1964, only 350 Jews were left in Karachi, scratching a living as tradesmen. Records do not show how many there were elsewhere in Pakistan, but there only a handful, most of whom had died or left.

The synagogue, squatting behind some tenements at the corner of Lawrence Road and Jamillah Street, had been a symbol of pride to a flourishing Bene Israel community. When I last visited Karachi, in 1987, the synagogue was in ruins, its structure crumbling. The community had declined to just two or three families.

Now, it has been levelled — "redeveloped" into a purpose-built residential slum, an unpainted block of flats blending ideally into the run-down neighbourhood.

Now, as then, donkey carts trundle by and goats are tethered to lamp posts. A muezzin at an adjacent mosque calls people to prayer.

Just a few streets away, in the same "old quarter" that is the poorest part of Karachi, lives Mrs Joseph.

In an unlit passageway that leads to a narrow courtyard, up two rickety flights of stairs, past rotting chicken bones dispatched from someone's window, she sits on her cot in her living room, more like a cell.

There is no furniture. Here she has lived for 57 years. Her few silver hairs are standing on end, her toothless grin welcomes me.

Beside her on the cot, in strident mood, sits a younger man from the neighbourhood who seems to have attached himself to Rachel, sniffing a fortune. "You have to pay me for my time," he snorts. "And I have nothing to say to you," he adds before I have even introduced myself.

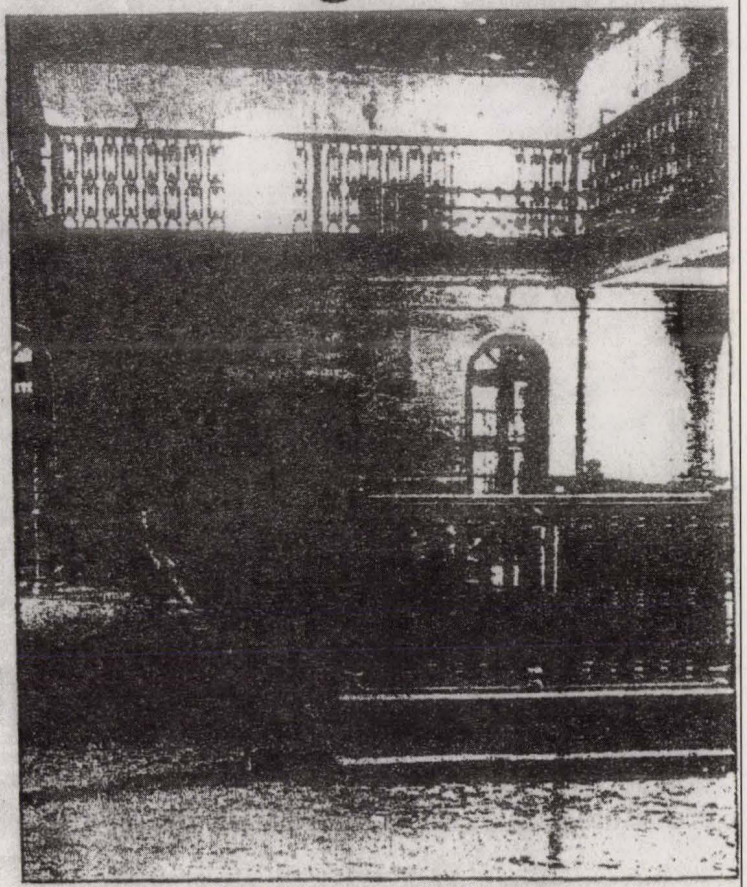
Silencing Rachel, he feverishly details a dispute over the redevelopment of the synagogue that is pending in the High Court, and over which, he says, he is in control.

Nothing must be written about it, he commands.

My curiosity provoked, inquiries begin. Rent from the new flats, some tenants maintain, is going to Rachel's insistent minder — though this is impossible to confirm. A visit to the High Court is inconclusive; papers cannot be found, and the other party to the dispute remains unknown. A visit to the dean of the local press corps, Iqbal Jaffery, is more rewarding. The site is well-known.

"Officially, [the former] synagogue is still on the [land title] list", he says. It is located on very valuable land, a prize plot in the heart of the old quarter and it is worth at least $1 million," he adds.

A resolution of the dispute, it appears, remains distant. Its outcome seems less certain than one salient fact: whatever becomes of the former Magen Shalom Synagogue, the community once at its centre will perish along with Rachel Joseph.



Sic transit gloria: a 1987 photo of Karachi's crumbling synagogue

Evening Star
8-10-1987

committee?

IN THE COURT OF DISTRICT JUDGE KARACHI SOUTH
BEFORE: MR ZAHEER AHMED KHAN

Trustee Application No. 01 of 1987

Mst Rachal Joseph
D/o Late Joseph Hymes,
Jew, Adult,
R/o 14-Yousufi Building,
Nishtar (Lawrence) Road,
Karachi .....Applicant

To,

All the persons of
Bani Israil Community of
Karachi

(1) Whereas the abovenamed applicant has filed application under section 73, 74 of Trust Act, for appointment of Trustee of the Bani Israil Trust, Magain Shalome Synagogue, Jamila Street, Ranchore Line, Karachi and possession of Bani Israil Masjid, Nishtar Road, Karachi, and all the properties relating to the same.

(2) The Hon'ble District Judge, Karachi, South as fixed on 12th day of October, 1987 at 8.00 a.m. for hearing of said application.

(3) This is to given notice all persons claiming to have any interest the aforesaid property to come and see the proceeding and may apply for joining as a party to the proceeding, failing which the said application will be heard and determined in your absence.

Given under my hand and the seal of the Court, this 1st day of October, 1987.

By Order

SERISHTEDAR
COURT OF DISTRIC
JUDGE (SOUTH) KARACHI

MN 3-4-87

8 Jews off-loaded at Karachi Airport

As many as eight Jews of Iranian origin, including women, were off-loaded at Karachi Airport, when they were trying to leave for Switzerland by a foreign airline.

FIA claimed that all the persons possessed suspected forged travelling documents.

The investigating officers said it is suspected that these persons have entered Pakistan illegally and have taken temporary refugee status from United Nations High Commissioner for Refugees in Pakistan.

The names of the persons off-loaded are, Naemeti Zadih Moris, Basiral Mand Faraj, Faizjoi Andegam, Kamlimi Rolirt, Shabtai Y. Agholial, Rahiman Shatroka, and Ibrahim Laleh Jarin.

Inspector Ehsanullah is investigating the case.—PPI.

7-7-87

Woman held: sent Jews to Israel illegally

KARACHI, July 6: The Federal Investigation Agency's Passport Cell, Karachi, nabbed a Jewess of Iranian origin on a charge of sending a number of Jews from Pakistan to Israel on forged travelling documents.

An investigation officer, Sub-Inspector Sikander Baloch, said the accused had been identified as Mrs Rahila Rahimini Mattat. She was apprehended when she arrived here from Switzerland on Monday.

The *modus operandi* of the accused was to prepare forged travelling documents for the Jews of Iranian origin and send them to Switzerland from where they went to Tel Aviv.

The FIA had arrested eight Jews two months back when they were trying to leave Pakistan on forged travelling documents. During the investigation the FIA had come to know that Rahila had helped them in leaving the country.

Rahila has a Pakistani passport and resides at King's Court on Abdullah Haroon Road.

The FIA has registered a case against Rahila and some more persons may be arrested in this connection.—PPI

Where are you, our leaders?
By Cyril Almeida
Friday, 23 Oct, 2009

As the country burns, parents agonise over whether to send their children to school or not, offices of businesses local and foreign ramp up their security measures, the average citizen thinks twice before venturing into crowded locales or government buildings, a simple question for our leaders: where are you? Where are you, President Zardari? Where are you, Prime Minister Gilani? Where are you, Nawaz Sharif?

I've tried looking for the president, scanning the papers and the news channels to find out what he may be up to. He's there alright, hidden away in his fortress on the hill in Islamabad, meeting US senators and congressmen and officials, plotting to get his NRO through parliament, railing privately against the army and the opposition, wondering about his next dash, nay journey, out of the country.

But have you seen Zardari visiting the injured, condoling with the families of the dead, drumming up the morale of ordinary government officials, supporting the troops out in the field? Sure, he's a target and his security phobias are already the stuff of legend. But even by the wretched standards of recent times, these are extraordinary days and the public needs reassurance more urgently than ever.

The pall of gloom that has engulfed the nation is almost as dangerous as a suicide vest strapped to a teenaged boy. We've heard a thousand times how a successful counter-insurgency needs the support of the people. But right now it feels like it's us, the people, against the ubiquitous suicide bombers and fidayeen attackers, with our leaders hiding inside their bombproof houses and cars and behind walls of impenetrable security.

Come out and be counted, President Zardari; your country needs you. If you don't stand with the people in their hour of need, why should they believe that it is their war you are trying to fight?

The same goes for Prime Minister Gilani. Where is he, leader of the house of the elected representatives of the people? Yes, the business of government must go on, cabinet meetings must be held, parliament must continue to legislate, but what about reassuring a frightened population as the country sinks into a terrifying cycle of violence to which there is no end in sight?

Have you seen the prime minister with his arm around an elderly woman who has lost her home and is living the humiliating life of an IDP? Have you seen the prime minister kneeling at the side of a father whose child has been riddled with pellets from a suicide bomber's vest? Have you seen the prime minister striding into a crowd of grieving families and listening to their woes? Have you seen the prime minister sitting down with army jawans and sharing a meal?

Here's an idea for the government: go back in history and see what governments have done to keep up the spirits of the people in times of war. Read up on what presidents and prime ministers and royalty did in Western Europe during World War I and II. Ring up historians and ask them how legendary officials conducted themselves in the midst of counter-insurgencies. Flip on the History Channel and watch the grainy footage of leaders among their people amidst the ruins of war.

And adapt. Put that army of PR officials and the government's propaganda machine in overdrive. Beyond filling the airwaves with nationalist anthems and publishing facile ads in newspapers, think of things that can be done at the ground level.

The country is obsessed with cricket. Buy up a few hundred thousand bats and balls, clean up every vacant space in the country and organise cricket matches. Let the kids who can't go to school because they are shut play a game or two in the meantime.

Won't such events become a magnet for suicide bombers? I don't know. What the suicide bombers, those already churned out by the jihad pipeline, will do is beyond our control. If they want to kill and maim wantonly, there isn't a shortage of targets: bus stops, markets, food outlets, people lining up for atta or sugar or cooking oil. Since life cannot stop and the people must go on, why not give them something to take their minds off the spiralling violence in the country, even briefly?

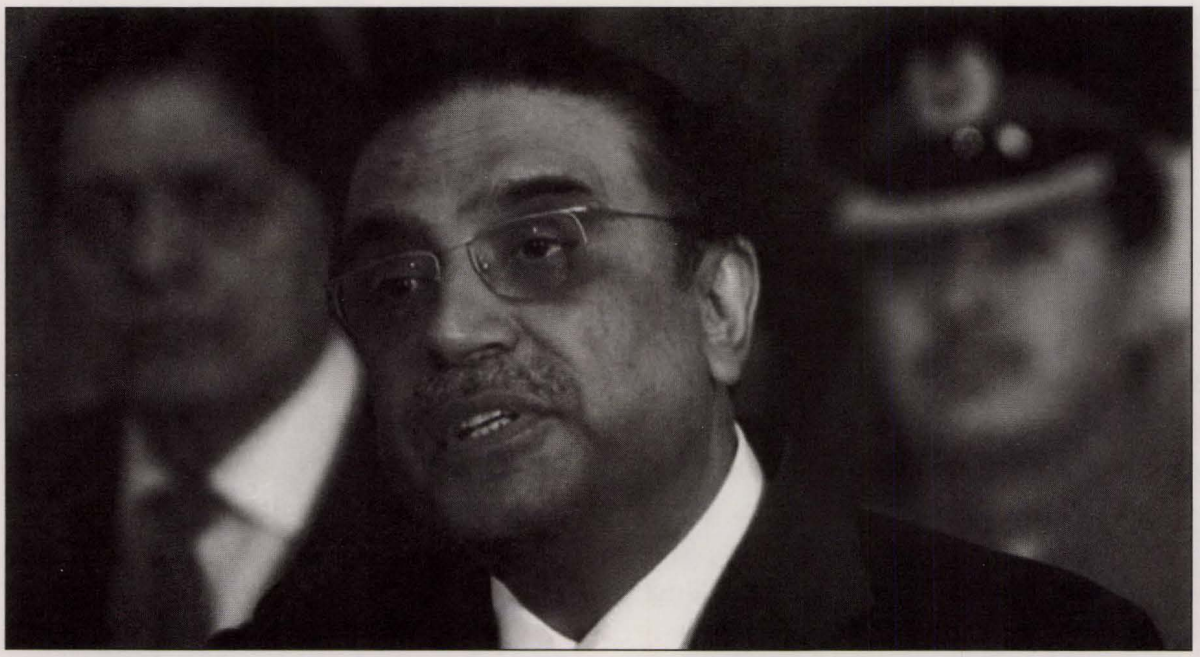
And what about that great populist, Nawaz Sharif. Where is he? Rumours abound that he is sulking because the Americans have stopped playing footsie with him, that the health of some family members has taken a turn for the worse, that he isn't willing to contest a piffling by-election because his stature demands participation in a national election. But politics existed yesterday and it will exist tomorrow. Right now the people are scared and they need their leaders to show some leadership.

Yes, Rehman Malik may have shared intelligence on some specific threats to Sharif's safety and the billionaire former prime minister is worried enough to have hired dozens of highly paid guards to protect him. But Sharif is doing something worse than just avoiding the public; he is undermining the political consensus to fight the militants with his equivocation.

All Sharif appears to want to do is remonstrate with the government over the Kerry-Lugar bill, the NRO, the 17th Amendment, the non-implementation of the Charter of Democracy. All well and good, and all serious issues. But how about a pounding-fists-on-the-lectern statement against the militants? How about a vow that his government in Punjab will crush militancy in the province now and not wait for the next Swat or South Waziristan to emerge?

Instead, all we get from the PML-N are routine condemnations of bombings, denials of a militancy problem in south Punjab , worries about the consequences of military operations elsewhere.

The limitations of our political class are well known. Our politicians are venal, corrupt and weak. We have to muddle through with them because they are all we have. Expecting statesmanship is futile. But as the country burns and the people cower in fear, we must ask: for the love of God and all things that can be good, can they not for once, if only for a little while, stand up and be counted?



'Come out and be counted, President Zardari; your country needs you.'
—File photo by AFP

Chapter
26

A Biographical sketch of the founder, and President Jewish community, Karachi and more.

1. Mr. David Solomon Oomederkar was a Subedar Major in the British Army in Karachi, at times stationed in Poona (now known as "Pune")

2. It was around 1818 that many Bene-Israel joined the British India regiments and transferred to Karachi to serve in the Auxiliary Forces and on the North West Frontier Provence.

3. Shegula Solomon was a Hindu Princess from Rajkot who converted to Judaism and married David Solomon Oomederkar.

4. Around the year 1850 it is said that there was an uprising by the Maharaja of Rajkot which was put down by the British India Army regiment to which David Solomon was attached, legend has it that one of the Maharaja's daughters developed an attachment for David with the consent of her father, nevertheless David brought her to Karachi, and married her- she was his second wife and was named "Shegula" she followed the Jewish faith with a strong conviction and love, unfortunately! They had no children.

5. It is said that her dowry consisted of 3 large boxes of Jewelry, large amounts of clothes and money which she got from her father the Maharaja of Rajkot.

6. All the crockery, cutlery, and kitchen utensils belonged to the "Magen Shalom Synagogue" in Karachi and was donated by Shegula Solomon.

7. Shegula Solomon also gave money to the President of the Synagogue to build the "Shegulabai and Nathan Halls"

8. When Mr. David Solomon Oomederkar and his wife Shegula passed away the marble blocks and other materials for building the Tombs were imported from abroad.

9. The engravers and marble builders who erected the tombs and special vault for Mr. David Solomon and his wife Shegulabai were "Anthony & Koteny builders" of Karachi.

10. President Ayub Khan of Pakistan helped the Jews leave Pakistan when he declared Marshal- Law in 1948.

Khan Sahib Dr. Yacob Elezier Bhorupkar - Grandfather of Nahaum and Eliezer got his medical degree as Dr. IKS in 1915 as a practicing senior grade sub-assistant surgeon in a Hospital in Karachi.

Khan Sahib's wife was very young when she got married they had 14 children, he was employed in the civil service as a municipal inspector.

Shaul Satamkar was among the first Bene-Israel to immigrate to Israel in 1947.

Mr. B. D. Solomon Medekar was on the Synagogue committee and one of those responsible for the distribution of food, cooking oil, meat, and other food products to the poor Bene-Israel in Karachi.

On 7.6.1948 the "Magen Shalom Synagogue in Karachi was partly destroyed and looted by radical Muslims from Delhi, they took the gold plaques, strips, ornaments belonging to the Sefer Torah's, they tore down the beautiful crystal chandlers with wooden planks, and iron bars, the largest of the three chandlers came crashing down to the floor and was trampled upon, prayer books were torn and burned, in a bond fire type of exhibition while most of the decorative lights were also smashed. The "Teba" or prayer boot was completely destroyed along with the beautiful teak furniture. Many items belonging to the Synagogue were set aside and loaded into a van. When news of the attack reached the elders of the community they called the police who could do nothing till reinforcements arrived to quell the disturbances, the looters were forced into the hall, and later taken to the police lock up in the city, where they were later released without being charged. None of the Synagogue property was returned, or seen again.

The Bene-Israel Jews of Pakistan worked in the following professions - Clerks, Drivers on the Railway, Police, Jail wardens, Customs and Excise, Navy ranks, British India Army ranks, Merchant seaman, Marine Engineers, Guards on the Railway, Railway inspectors, Mechanics, Linesmen, Civil servants, Municipal inspectors, Carpenters, many went into private business and Tradesmen.

There were no destitute families among the Bene-Israel in Karachi.

During the High holidays, the Synagogue committee always arranged picnics to various scenic locations in Karachi for the community.

David Solomon Oomederkar and his wife Shegula made pilgrimage to Israel in 1898. David was also in charge of water distribution to farmers in Karachi.

Mr. Shalom Solomon Garupkar was a specialist in the process of embalming the dead bodies, this very delicate process he learned from an Egyptian Anthropologist; he could prepare all the mixtures himself. Many of the elders claim that after he treated the dead bodies they remained intact without any foul odor even during the hot summers. Due to his dedicated service to the communities dead, he was respectfully buried under a beautiful canopy in the cemetery.

During the early days burials were carried out at night, the hazan conducted the service at the grave site, along with the family of the bereaved and other community members - Women were not allowed to be present at the service but waited far away. In the early 1900's there was no electricity in the cemetery. Muslim men were hired to carry gas-lamp on their heads to light up the way and near the grave site. At times for reasons yet unknown, those who could not afford to observe the one month mourning period for their dearly departed were helped by the Synagogue committee to observe the week long period of mourning at their expense. The cemetery caretaker appointed by the Synagogue committee in the early days was "Mohamad Azim Shaikh" who expired on January 31st, 1949 and is buried alongside his son in the graveyard. He dug the graves with his own hands in a certain way, as the body was laid down in the grave and moved under a mud roof constructed by him, just above the body and parallel to the length of the grave, the reason being that in those days there were no flat tiles like today or cement vault to cover the body. During the early 1900's many poor Jews were out of work, yet took up menial work, to earn a living, they even got jobs as Horse and carriage drivers, street cleaners, and garbage collectors, but worked with dignity to support their families. Though the Synagogue committee went out of its way to help poorer members of the community it was not nearly enough. It was in the early days that many of the poor Jews earned as little as Rs.10/- per month, sometimes forcing them to get into debt to survive, many children above the age of thirteen left home in search of work, some succeeded, and some ended up being cared for by Muslim families but this number was very small.

One young Jewish girl from a very well respected family of Karachi, was brutally murdered on her way to school in the Gandhi gardens by a Muslim fanatic, who was caught and incarcerated.

It is believed that two members of the Medekar family was buried in a separate plot in the graveyard for reasons unknown.

Some believe that one Bene-Israel heterosexual opted to stay with his own kind in a special housing unit provided for them by the Government.

Many of the graves in the cemetery are unmarked, and without headstones, just mounds of mud bearing no identification.

Many Bene-Israel families in Karachi lived in the "Safi Building" opposite the Gandhi gardens, actually there were 4 buildings with a total of 128 apartments.

There were times when the Jews of Karachi requested help from special funds (ex: for education) allocated specially for that purpose, but were refused assistance due to some excuse or another, but the real and true reason was continuous disagreement, and squabbles, between members of the steering committee; one of the main causes why the various funds ceased to function.

Appendix 14.

"Pilgrimage to Jerusalem during the early days".

Ever since the arrival of the Bene-Israel in India, the idea of such a venture was remotely considered, to go on pilgrimage to the Holy Land then heard of as desolate and just barren wasteland.

On February 1st 1880 Mr. Isaac Solomon (Ghasulkar) and a Mr. Joel Samuel (Shirkolkar) teamed up to make the first ever pilgrimage to Jerusalem, their passage by Steamer encountered many hardships along the route, with very heavy storms and rough seas. They eventually arrived at Port Said along with a few other passengers they were met, and the guests of a Jew by the name of Isaac Giyat a resident of that place and another person from Aden. They arrived in Jerusalem on February 28th 1880 and took this opportunity to visit many Holy sights as mentioned in the Bible, including other historic places of interest. Almost twenty one days later, being strengthened by the belief of their faith and truthfulness of the scriptures they made their way back to India the same way by Steamer and arrived on April 14th 1880.

Mr. Isaac Solomon gave a detailed account of his travels to the Holy Land in his book published in 1887 in India.

Encouraged by the experience and boldness of Mr. Isaac Solomon and Mr. Joel Samuel, another brave Bene-Israel couple Mr. Hyem Ezekiel Pingley and his wife also made pilgrimage to the Holy Land arriving in Jerusalem on April 1st 1894, their tour also included the Holy places- a month later they arrived in India on May 19th 1894. Mr. Pingley also published an account of his venture along with photos of the Holy places on his return.

Mr. Abraham Reuben (Kamerlekar) and his family of Karachi made pilgrimage to Jerusalem in 1902 a detailed record of his travels may have been recorded but has not surfaced yet. This gentleman was one of the Presidents of the Jewish community in Karachi. Many claim that he went back to Jerusalem in 1903 & 1904, and brought back many beautiful artifacts from the Holy land.

The following years saw many pilgrimages by the Bene-Israel to Jerusalem recorded in the Bombay Gazette.

Appendix: 15.

ELIJAH E JHIRAD: A PROFILE.

1. Family Background:- Ellis E Jhirad born April 6th 1913 Quetta Baluchistan (Now Pakistan)- British India.

2. The Jhiradkars among others have been **Kajis** meaning Judges and Religious mentors of the Bene-Israel.

3. Ellis's great grand Father was the illustrious Subedar Major Bahadur Solomon Israel Jhiradkar who received the title from the Governor General and was decorated for valor with the "Order of British India (First Class).

4. Ellis's maternal grand-father was the famous Haeem Samuel Kehimkar author of "The History of the Bene-Israel of India".

5. Ellis's father was none other than Khan Sahib Ephrim Jhirad, Justice of the Peace, he married Mary Jhirad (n'ee Kehimkar).

6. Ellis's father joined the Military Accounts Department - Government of India. The Viceroy bestowed upon him the title of Khan Sahib.

7. Ellis attended St Patrick's school in Karachi from 1921 to October1927.

8. Undergraduate studies at St Xavier's College (Bombay) 1929-1933.

9. The sojourn in England for post- graduate studies, and becomes Barrister at Law from Lincoln's Inn.

10. Jewish Activities in London: He lived in boarding houses for thirty-seven shillings and six pence a week for bed and breakfast, he was invited by the Hampstead Garden suburb Synagogue, and other Synagogues to speak to them about his people.

11. In early 1937 he met Dr. Immanuel Olsvanger the Jewish representative at the Hotel Mount Royal, and spoke about Eretz Israel, he was also invited to visit Palestine as Dr. Olsvanger's guest.

12. Ellis invited the Honourable Lily H Montagu O.B.E. JP to be an observer at the 4th conference of the World Union for Progressive Judaism in Amsterdam between July 2nd & 6th 1937.

13. Ellis visits Palestine in 1937 and meets with Dr.Olsvanger, meets Mr. Ben Zvi who later becomes the President of Israel and is Ellis's guest in New Delhi, Ellis is shown around Israel by Dr. Olsvanger, and visits the Holy sights among others.

14. Ellis starts his Law practice in Karachi:- A few weeks later (after his visit to Palestine) Ellis the first Jew to be a Lawyer in Karachi, he also became a trustee in the "Magen Shalom Synagogue" in Karachi

15. In early 1941, Ellis volunteers for part time Naval duty.

16. Ellis arrived in Delhi in 1943 and organizes the small Jewish community, and was appointed the President of the Jewish Welfare Association in Delhi.

17. In 1944 Ellis promoted to Lieutenant Commander.

18. January 1st 1946 in appreciation of Ellis's survives, His Majesty appointed him as additional member of the Military Division of the most Excellent order of the British Empire.

19. In early 1946 Ellis is promoted to rank of Commander and appointed Judge Advocate R.I. N.

20. In November 1946 requested to serve in a civilian capacity as Judge Advocate of the Naval Fleet.

21. In the same year Army HQ proposed the establishment of a special medal for service in war outside the country of domicile, Ellis saw this as a ploy to give British personnel in the Armed Forces the India medal, thus depriving the Indian forces of their right to this medal, which was discrimination. He sent his objection in writing to the Admiral Miles who after viewing Ellis's objection also voiced his own objection. The proposal was rejected on the grounds of racial discrimination. Instead the Indian service medal was established to which all armed forces personnel who had served in India during the War were entitled.

22. The Navy act of 1957 confirmed his position as advisor to the Government on all matters effecting the Navy - Ellis drafted the Navy act, which at present regulates the administration and discipline of the Navy. Ellis was invited by the "World Jewish Congress" to attend the Executive session in London.

23. Ellis's contributions to the First UN Conference on the Law of the sea, which was held in Geneva in 1958. Being the Judge Advocate General of the Navy he had prepared a brief on the subject for the Government of India- during the weeks of deliberations that followed, Ellis put forward his own feelings on the various subjects being discussed, in the end the Professor J.P.A. Francois the Reporter of the International Law commission clarified some of the underlying concepts and the only speech he singled out was the thesis of Ellis in the Fourth committee.

24. In 1964 the Honorable Arthur Goldberg then the Associate Justice of the Supreme Court of the US and Mrs. Goldberg visited India and were invited by Ellis to attend Rosh Hashanah services.

25. In 1966 Ellis and his family were in Geneva for the Annual dinner of the International Lawyers Club and spoke elegantly on the achievements of the 1958 conference on the Law of the sea.

26. Ellis leaves India in 1966.

27. Ellis attends the Plenary session of the WJC in Brussels where he met Yigal Allon and Israel Barzilay among others.

28. In July 1967 Ellis went to Israel and was immediately appointed advisor to the Government of Israel in the Ministry of Transport on Marine Trade and Transportation involving foreign exchange, and was appointed member of the appellate panel for the discipline of officers of the merchant marine. Unfortunately he was stricken with a severe attack of asthma.

29. With a heavy heart he left Israel in 1971 and came to New York in July of that year.

30. In New York he entered the publishing field and revised several volumes on Admiralty Law, was the managing editor of a Banking Law Journal, Security Regulation and the U.C.C Law Journal.

31. President of Congregation "BINA" 1983

Extract of a letter from Elijah E Jhirad to the late Yigal Allon, Deputy Prime Minister of Israel in 1966.

In the course of the centuries, we have ceased to weep on the banks of the Yamuna and the shores of the Arabian sea. But if we might not weep, our stories and songs were never fraught with a certain pain and longing for the Holy Land and for Jerusalem its inevitable capital. Our dream of its reconstruction and of our return was an earnest womb of time. And yet this dream did not dull or dim the patriotic fervour for the land of our birth, India, that gave us shelter and sustenance and through the two millennia, in every generation, we undertook service for our country even at the peril of our lives and so it is and will be for those of us who have made or who will make aliyah to Israel.

(Ref: Kol Bina: vol.7 No: 2 Special combined Issue NY 1989)

Chapter
27

Census and History highlights of Pakistan's Sindhi Jewish community.

Jews as pronounced in Urdu is "Yehudi" and was considered a small minority group in Pakistan, there were about 2,500 Jews living in Karachi at the beginning of the twentieth century, and a much smaller community of a few hundred living in Peshawar, there were Synagogues in both cities.

According to the 1881 census, there were 153 Jews in Sindhi province, but by 1919, the figure had risen to about 650.

Before **1947** there were approximately 2,500 Jews living in Sindhi province of British India, most of them lived in Karachi. Most of these Jews had migrated from Maharashtra.

Karachi: Jews were treated with tolerance and respect, they had many associations to serve the community, which is well recorded.

1947-1968: Many Jews migrated to India at the time of Independence but it is believed that some 1000 Jews remained, most of them Bene-Israel, then the first exodus from Pakistan came soon after the creation of Israel in 1948, this triggered many incidents of violence against the Jews of Pakistan including the Magen Shalom Synagogue in Karachi which is said was partially burnt but not without further incitement by Muslim extremists, which caused the Jews further mistrust.

The wars of 1956 and 1967 only made things worse and more difficult for the Jews in Pakistan.

Ayub Khan's era saw the disappearance of almost all Pakistan Jewry, the vast majority left for Israel, while many moved to the United States and the United Kingdom. Unfortunately, the small Jewish community in Peshawar ceased to exist. The Jewish population of Pakistan decreased to 250 souls living in Karachi only – Pakistan did not establish relations with Israel out of Muslim solidarity with all the Arab states.

2000 – The Present – The Jewish community in Karachi maintains a low profile, those Jews who immigrated to Israel now live all over the country. To continue their heritage they built a Synagogue in the city of Ramla called "Magen Shalom" the same as in Karachi.

Those Jews that still remain in Karachi prefer to pass of as Parsees or Christians.

The **2003** census released by the Government, showed none of their employees declared themselves to be Jews though 10 had done so in the previous census

It is so ironic that among the minorities in Pakistan the Jews were singled out by the Muslims with hatred. Their census even raised curiosity that out of 234,933 government employees only ten had declared themselves as Jews.

Even a former Minister of Religious minorities in 1999 was taken by surprise to learn that there were Jews in his country, quote "I never thought there were Jews in Pakistan, moreover serving in government jobs. I never saw or met any of them while serving as a Minister" unquote. Later officials who conducted a census could not say for sure if the Jews had retired, converted, migrated, died or simply chose to mark themselves in other categories, or just preferred to ignore the whole matter.

The existence of Jews in Pakistan is seldom acknowledged although the mostly Muslim countries have sizable Hindu and Christian communities.

The number of Jews living in Pakistan today is unknown but must be very tiny!

Many claim in secret to have attended services at the Magen Shalom Synagogue in Karachi, but prefer to remain anonymous; one 55 year old woman who requested not to be named said she had relatives living abroad and " and I have been separated from them for a long time" she said, and had not seen or met people from the old faith, she converted to Islam from Judaism when she married, remembered attending services at the Synagogue in Karachi.

A commercial establishment called the "Mahadi Square" Mall now stands where the Synagogue used to be.

"What you are is what you have been, and what you will be is what you do now"
(Buddha)

Chapter
28

Details of three ledgers found

Three ledgers belonging to the "Magen Shalom Synagogue" in Karachi which were donated to the BenZvi Institute in Jerusalem – by Mrs. Harriet Samuels from the US.

Ledger #1 – January 1st 1961 to September 9th 1965

1. Shroud cloth account replaced by charges of Birth certificates.
2. Circumcision held in Synagogue on June 3rd 1962 – no name.
3. Circumcision held in Synagogue September 22nd 1963 – (family of Pinhas Shalom Wakinkar)
4. Wedding held in 1963 – (Mhedekar family)
5. Wedding held in 1964 – (Mhedekar family)
6. Donation of Rs.40/00 for blowing Shofar on October 6th 1963 (M.Gedin)
7. Donation of Rs.14/00 equivalent to "Weight of hair" – no name.

Ledger # 2 – October 2nd 1961 to September 10th 1966

1. Most donations entered in this ledger are in particular honor during the High Holidays and prayers for the ill.
2. Names such as Bhorupkar – Kharvilkar – Warulkar – Mhedekar –Dighorkar – Moses Samuel – common entries.
3. Other names include Mashiya ben Daniel – Cohen Ephraim – A. M. Davidson – and Rahamim ben Matitya.
4. Included is a Mr. Enoch Daniel Bhorupkar (honored member)
5. Donation of Rs.50/00 on April 12th 1966 by Mrs. W. J. Hertz & Ruby Daniel.
6. Others listed in the ledger are Hannah Joseph – Benjamin Elijah –Naomi Reuben – Enoch R. Joel – Joseph R. Joel (these apparently resigned in 1969)

Ledger # 3

Many pages are blank indicating no more donations recorded.

Note: The ledgers are old and in a bad condition.

Chapter
29

List and details of graves that were photographed in the Jewish Cemetery in Karachi – Pakistan, 2006-2007 – Letters andphotograph of the caretaker

Compiled
by
Yoel Moses Reuben (Satamkar)

Wide angled photograph of cemetery ground and wall.
Wide angle photo of graveyard with dwellings in the background.
Wide-angle photo from another position.

Awaskar – Joseph Hayeem B- 1865 & D 21.1.1945 (aged 80 years)
Awaskar – Julie Isaac B-? D- 24.3.1955
Awaskar – Ephrim Joseph B- 25.12...? D- 12.2.19...? (aged 84 years)
Awsakar – Miriambai Joseph B-? D- 24.12. 1963.
Bhorupkar – Yacobeth wife of Khan Sahib Dr. Eliazer Jacob B- 18...?
Bhorupkar - Khan Sahib Dr. Eliazer Jacob - retired JB Hospital – Sindh – B- 1850 – D- August..?
Birwadkar - Bathsheba – wife of B Solomon PWD- B- ...? D- 12.2.1929
Birwadkar - Shegula A – wife of B Solomon PWD- B-..? D- February 1939
Birwadkar - Abraham son of B Solomon PWD- Born and died on the same day 17.2.1939
Borupkar - Sarahbai Joseph B- 1887 – D- Nov 1952 (aged 65 years)
Borupkar -Abraham Daniel B- 1896 D- 5.2.1962 (aged 66 years)
Borupkar - Shegula Raphael B- 1896 D- 31.3.1960 (aged 64 years)
Borghakar - Four children- Leah-Esther-Joseph- Hannah- children of E Solomon
Bhonkar - Abraham - son of Mr.& Mrs. Eziekel Samson B-9.5.1909 D- 10.11.1921 (aged 12 years)
Bastekar - Sarahbai - wife of Isaac Samuel B- 1898 D- 18.11.1941 (aged 43 years)
Bhastekar - Hannahbai J Samuel – wife of Judah Samuel B- 1898 D-
Bhastekar - Samuel – Retired Station Master B-1847 D- 17.2.1920 (aged 73 years)
Bhonkar - Elezar Reuben B- 1875 D- 17.6.1934 – Headstone was repaired.
Chincholkar - Jacob Shalom B- 1852 D- Sat &.11.1908
Cherikar - Elezabai wife of ME Samson B- 1893 D- 19.1.1945 (aged 52 years)
Dighorkar - Michael Daniel B- 9.3.1878 D- 30.1.1930.
Dighorkar - Sadick David - Pensioner , Havaldar 5th Bombay Infantry B- 1855 D- 10.8.1933.
Hebrew inscription-(marble book is in memory of Mr. Jacob Samuel David (Dighorkar) is placed at the foot Of Mary Greenfield's grave (BY MISTAKE)
Dighorkar - Deborah- wife of Benjamin David B- 1872 D- 10.7.1910 (aged 38 years)
Dighorkar - Rahamim ("Sunno") –son of Jacob Samuel B- ...? D- 1.12. 1929 (aged 8 years)
Dighorkar - Abraham Samuel B- 5.11.1880 D- 29.4.1931- Two snaps different.
Garupkar - Wide angle photo and part of cemetery, and graves with patio supported by 4 pillars Shalom Solomon and his David – The Patio is a mark of respect and gratitude for services rendered to the community as a skilled embalmer.

Kandlekar - Bathsheba wife of Samuel S B- 14.8.1903 D- March 1928.
Kandlekar - Abigail Sassoon- (Mother & Grandmother) B-...? D- 1925
Kandlekar - Rachel Sassoon - daughter of the above – (patient suffers come to rest)
Kamerlekar - Simon Abraham Reuben (President Jewish community- Karachi)
Kamerlekar - Esther Abraham Reuben B- 1917 D- Dec 24th 1963 (aged 46 years)
Kasukar - Miss Rachel – daughter of Solomon –B..? D- 22.8.1919
Kamerlekar - Esther Ralph Eliazer B- 23.2.1929 D- 24.8.1959 at 7:00pm (a tragic death)
Kasukar - Abraham Solomon B- 1893 D- 14.4.1926 (aged 33 years)
Kamerlekar - Abraham Reuben B-May 1871 D- May 1936
Kamerlekar - Dr. S. E. Benjamin B-1872 D- 15.8.1927
Kasukar - Sarahbai - wife of Jacob B- 1838 D- 1927 (aged 89 years)
Mhedekar - Wide angle photo (more graves) including Mary B-..? D- 16.12 1961
Mhedekar - Miss Mary Daniel B- 25.1.1948 D- 25.9. 1952 (aged 4 years & 6 months)
Mhedekar - Miriambai –daughter of late Aaron Isaac B- 1911 D- 14.11.1925 (aged 14 years)
Morbekar - Hannahbai – wife of Levi Solomon B- ..? D- 20.12.1925
Same grave different view.....
Mhedekar - Hannahbai – wife of Joseph Solomon B- 1871 D- 16.2.1925 Retired SM- NW- RY
Mhedekar - Michael Samson B- April 1875 D- March 1933 (aged 58 years)
Mhedekar- David Solomon B- 1867 D- 1.8.1941 (aged 74 years)
Mhedekar - Mary- wife of the late Isaac Solomon B- 1855 D- 24.7.1938 (aged 83 years)
Mhedekar - Dinabai- wife of Samuel Reuben B- ..? D- 11.2.1926 (aged 46 years)
Mhedekar - Reuben Samuel B-..? D- 24.11.1928 (aged 65 years)
Mhedekar - Simon Isaac B- 14.7.1876 D- 1954 (aged 74 years)
Mhedekar - Michael Simon B- April 1875 D- 22.3.1933
Mhedekar - Dinabai – wife Reuben Samuel B-1877 (same as above different angle)
Mhedekar - Simon Isaac B- 14.7.1877 D- 1955
Nagaukar - Rebecca Michael B- 26.12.1923 D- 26.10.1968 (aged 45 years)
Same as above different angle.....
Nagaukar - Moses Samuel B- 1857 D- 19.8.1939.
Oomederkar - Epitaph on grave of Mr. Solomon David (Founder of the Jewish community Karachi)
Oomederkar - Shegulabai- wife of Solomon David (Epitaph on grave)
Oomederkar - Both the above graves are in a special vault (entrance to vault)
Satamkar - Estherbai Reuben B- 1874 D-Sep 2nd 1924 (aged 50 years)
Satamkar - David Samuel Reuben B- 1904 D- 17.12.1953 (aged 49 years)
Satamkar - Reuben Samuel Reuben B- 1897 D- Tuesday 27th July 1943- buried on 28.6.1943.
Satamkar - Samuel Reuben B- ..? D- March 6th 1925 (aged 55years)
Wide angle photos of more graves.
E Nahim (aged 22 years)
Photos of 3 more graves already mentioned
Two photos of overgrown trees and shrubs.
Mehdi Nissim Ramamatulla B- ..? D- Tuesday June 7th (aged 69 years) (unclear)
Wide angle photo of D & M and Dr. Samad.
Photo of Mrs. D surrounded by caretakers family
Photo of caretakers children
Photo of caretakers sons & wife of one of them.
Photo of caretakers eldest son standing behind a water trough in the cemetery.

Two photos of cemetery entrance.
One photo of grave (side view) cannot be identified.
Mary Greenfield B..? D- 5.5.1925- very nice epitaph ....
Broken headstone placed on another grave reads B- 7.1.1884 D- 22.12.1964 (aged 84 years)
Benjamin Joseph Reuben B-.? D- 5.2.1938 (Retired SP & D RY – NW- RY
Levi Solomon (RIASC) JP – B- 14.7.1887 D- 10.10. 1952.
Two photos of Main gate. Cemetery & Vault.
Two photos of graves (un- identified)
Two additional photos of cemetery.
Three photos of graves (un- identified)
Benjamin Joseph Reuben – different angle.
Reuben Joel B- 2.4.1887 D- 1946 (aged 59 years)
Eliazer Solomon B- 1873 D- July 1949 (aged 76 years)
Daniel Solomon (Imperial Bank) Karachi B- 1904 D-12.2.1933 (aged 29 years & 4 months)
Esther Abraham Reuben B- 1886 D- 24.12.1963 (aged 77 years)
Isaac Solomon –warden grade 1 Jailor Karachi. B- 4.4. 1852 D- Dec 1919 (aged 67 years , 8 months & 5 days.
Benjamin Joseph Reuben- retired (another view)
Mordhai Haeem Eziekal B- ..? D- 1.10.1964
Benjamin Joseph Reuben (another view)
Shegula (Lilly) B- ..? D- 6.11.1931 at 3:00pm
Simha – daughter of Mr. & Mrs. JI Goslin B- 10.4.1930 D- 1.3.1946 (aged 16 years)
Ruth- wife of Abraham Daniel B- 1885 D- 20.5.1973 (aged 88 years)
Esther Abraham Reuben B- 1886 D- 24.12.1963 (aged 77 years)
7 photographs of cemetery landscape showing repairs carried out by Mrs.D and her husband during their Visit to Karachi.
9 enlarged photos of landscape in cemetery.
Esther Abraham Reuben – another view.
Hannahbai Judah Samuel B- 1889 D- 6.12.1968.
5 more un-identified graves

❑ **(see page 250 - with attached CD)**

Recently received photographs of Jewish cemetery & buildings where the "Magen Shalom Synagogue " once stood.

1. Building now located at the site of the Karachi Jewish Synagogue "Magen Shalom" is named "Madiha Square" the busy road on the R (foreground) is Lawrence Road- no trams on this road anymore.

2. Building adjacent to "Madiha Square" marked B is where the "Syndicate building" belonging to the Jewish Synagogue used to be (the darker building) is now a residential on top, and shops below.

3. This photo shows road in front of Synagogue entrance.

4. Karachi Jewish cemetery- graves in reasonable good condition Mr.Gershone Solomon (oomederkar) and his wife,- overgrown bushes, trees and garbage.

5. Garbage and bushes surround this grave which cannot be identified.

6. Grave that has been stripped from the top-no headstone identification impossible.

7. Grave needs repair cannot read the Hebrew inscription or identify who is buried there.

8. Grave needs repair- overgrown shrubbery grave cannot be identified.

9. Another copy of Photo # 6

10. Another photo of David Samuel Reuben (Satamkar) densely covered with bushes

11. Grave headstone broken during heavy storm – grave of Reuben Samuel Reuben (Satamkar) this grave was intact a few years ago.

12. Another grave with headstone stolen

13. More photographs

14. Some graves intact but are surrounded by broken furniture and shrubs

15. Another 23 wide angle photos of grave stones missing or broken, overgrown bushes and trees covering the graves, many unmarked graves.

16. One wide angle photo shows a large concrete slab where the body used to be kept during the last rites for moaners.

17. One grave that of Mehadi Nissim who died in 1931 in London and whose body was brought back to Karachi for burial.

Photographs of our Cemetery in Mewa Shah Karachi – November 3rd 2007

Photo no: 1....Building now located at the site of the Karachi Jewish Synagogue "Magen Shalom" – named "Madiha Square" the busy road on the right (foreground) is Lawerence Road, no trams run on this road anymore.

Photo no: 2...Building adjacent to "Madiha Square" marked "B" is built where the "Syndicate Building" belonging to the Jewish Synagogue used to be, (the darker building) now residential on top, and shops below.

Photo no: 3...This photo shows the road in front of the Synagogue entrance.

Photo no: 4...Karachi Jewish cemetery showing graves on the left side of the cemetery in reasonably good condition. – 2 graves of my great-grand father (my grandmothers father, Mr. Gershone & his 2nd wife) you can see bushes, trees and garbage.

Photo no: 5...Garbage and wild bushes around a beautiful grave – could not read the Hebrew lettering so don't know who is buried here.

Photo no: 6...Grave that has been stripped from the top and the headstone – so we don't know who is buried here too.

Photo no: 7...Grave needs repair, cannot read the Hebrew lettering – don't know who is buried here.

Photo no: 8...Grave needs repair, Lettering unreadable – bushes growing all over the graveyard.

Photo no: 9...Grave shows marble that has been stripped from top & broken while removing. Side shows that the head-stone which was probably marble is missing.

Photo no: 10...Area around grave dense with bushes and thorns-name shows partly – David Samuel Reuben Satamkar?

Photo no: 11...Grave head-stone broken during storms or possible theft, this is the grave of "Reuben, Samuel Reuben Satamkar") (Esther, Naomi & Yvonne's father) – my mother's brother – This grave was intact when we last visited the graveyard 3 years ago.

Photo no: 12...This grave is of my mother's father (our grandfather) Samuel Reuben Satamkar – The grave behind has been stripped of head-stone and grave top.

Photo no: 13...Next to our grandfather, lies our grandmother's grave "Estherbai Satamkara" – grave intact – Partial grave in front of our grandmother is the grave of Reuben Samuel Reuben Satamkar marked (A).

Photo no: 14...Graves in good condition, Rubbish & broken furniture strewn.

Photo no: 15...Two front graves of Estherbai & her husband Samuel Reuben Satamkar covered with overgrown bushes and trees.

Photo no: 16...Photo shows head-stone of grave marked (A) missing, grave marked (B) is the same as in photograph no: 9- and grave marked (C) is the same as photograph no: 11 – grave (D) head-stone missing.

Photo no: 17...Graves are in OK condition surrounded by bushes & overgrowth.

Photo no: 18...Graves that seem to be OK so far need cleanup & trees to be trimmed.

Photo no: 19...Grave marked (A) has top marble missing, compared to grave adjacent in foreground. Grave marked (B) has top marble structure stripped as compared to grave next to it. Can't say what will happen in the next few months? Grave (C) attempt to remove marble slab-corner broken and entire slab from the side removed in checking the pillar in front and rear – Note: - None of this kind of theft or destruction can take place without the knowledge and consent of the present caretakers.

Photo nos: 20 & 21...Shows overgrowth and need for maintenance.

Photo no: 22...Picture shows domestic garbage & general negligence.

Photo no: 23...Photo shows extent of wild overgrowth.

Photo nos: 24, 25, & 26... are a panoramic view in sequence if you put them alongside one another showing domestic garbage & overgrowth of bushes and trees.

Photo no: 27...Graves in foreground shows only the headstones, the mud and other construction seems to have been washed away.

Photo no: 28...Is in sequence with photo no: (27) a panoramic view when laid side by side.

Photo no: 29...Headstone of grave in the centre removed, left of photograph shows a cemented prayer area, Clothes are drying in this area – I guess prayers were recited in this area before burial.

Photo no: 30...Graves (A) & (B) require repair – left garbage strewn all over the cemetery marked with arrows.

Photo no: 31...Graves marked (A) & (B) missing headstones, destruction quite evident.

Photo no's: 32, 33, 34, 35 & 36...lay in a long line (overlap) to show panoramic view of cemetery as you would see it when you enter – this indicates the general condition of the cemetery. {Photo no: (33) shows the cemetery entrance gate brown color with caretakers houses on either side}

Photo no: 37...General neglect and overgrown bushes dominate the graveyard.

Photo no: 38...Another view of the cemetery with graves in better condition. Also shows side view of the room with window where my great – grandfather and his 2nd wife are buried. This room inside where the actual graves are – seem to be in a terrible state of neglect.

Letter from Heaven

To my dearest family,
some things I'd like to say,

But first of all, to let you know,
that I arrived okay.

I'm writing this from the Bridge.
Here I dwell with God above..
Here there's no more tears of sadness
Here is just eternal love.
Please do not be unhappy
just because I'm out of sight.
Remember that I am with you
every morning, noon and night.

That day I had to leave you
when my life on earth was through,
God picked me up and hugged me
and He said, "I welcome you.
It's good to have you back again,
you were missed while you were gone.

As for your dearest family,
They'll be here later on."
God gave me a list of things,
that he wished for me to do.
And foremost on the list,
was to watch and care for you.

And when you lie in bed at night
the day's chores put to flight,
God and I are closest to you....
in the middle of the night.

When you think of my life on earth,
and all those loving years,
because you are only human,
they are bound to bring you tears.
But do not be afraid to cry:
it does relieve the pain.
Remember there would be no flowers,
unless there was some rain.

I wish that I could tell you
all that God has planned.

If I were to tell you,
you wouldn't understand.
But one thing is for certain,
though my life on earth is o'er.
I'm closer to you now,
than I ever was before.

There are rocky roads ahead of you
and many hills to climb;
But together we can do it
by taking one day at a time.
It was always my philosophy
and I'd like it for you too;
That as you give unto the world,
the world will give to you.

If you can help somebody
who's in sorrow and pain;
Then you can say to God at night...
"My day was not in vain."

And now I am contented...
that my life was worthwhile.
Knowing as I passed along
I made somebody smile.
God says: "If you meet somebody
who is sad and feeling low;
Just lend a hand to pick him up,
as on your way you go.

When you're walking down the street
with me on your mind;
I'm walking in your footsteps
only half a step behind."
"And when it's time for you to go...
from that body to be free.

Remember you're not going...
you're coming here to me."

-Author Unknown

Ph: 7762506

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SUPPLIER OF ALL KINDS OF MARBLE AND FIXING WORKS

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Date 20.1.2002

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قبرستان کی دیوار کی ریپئرنگ
میٹریل اور مزدوری کے ساتھ

کل رقم 24000 روپے

مبلغ چوبیس ہزار روپے وصول پائے

Sarwar Ali

20.1.2002

GRAVEYARD WALL REPAIR.
MATERIAL AND LABOR.
FULL PAYMENT Rs. 24000.-
TWENTY FOUR THOUSAND RUPEES.
SARWAR ALI

R.C. 4/371-B, HAJI KHAN MOHD. BOOLA BUILDING, AMBAJI VILLA ROAD,
RANCHORE LANE (MARWARI LANE) NEAR BANGI MASJID, KARACHI.

FYI

Israeli Graveyard
Mewa Shah
Chatter Toad

Address on the Gas bill:
Mr. Suleman,
Plot No.2
Sewerage Farm
Near Sabri Masjid and KMC-Flats
Rexer Line Old Golimar
Manghopir Road Karachi

This is the address to which the Makrani family who look after the cemetery get their bills etc.

Suleman (deceased) was the caretaker of the graveyard.

His sons:
Jamal Nasir
Tariq
Arif

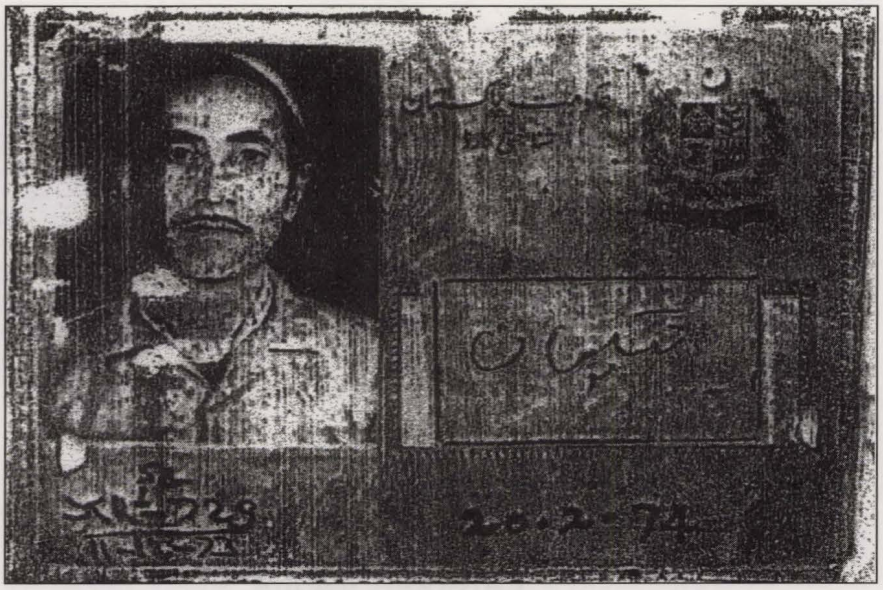
Their Mother: Mehratun — deceased

Daughter: Najma

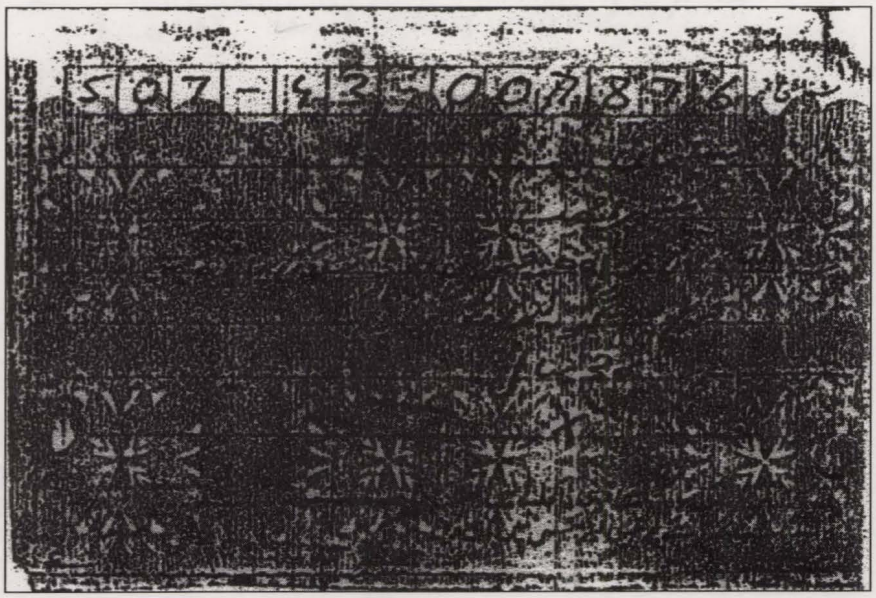
Electric Line disconnected
Water pump motor burnt
Need new pump and a deeper bore-hole. Approximate cost Rs.25,000=$500
The money for the repair of the pump should be given on the condition that they will look after the graveyard.

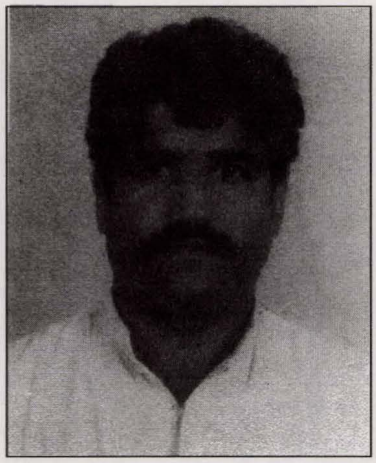
Graveyard wall broken in three places. Panjabi Mohalla sewerage water leaking into the right side of the graveyard. Sewerage pipe needs repair. 25% of graves need repair. All graves need to be cleaned and bird droppings removed. Cost approximately Rs. 25,000 ($500) for this initial work.

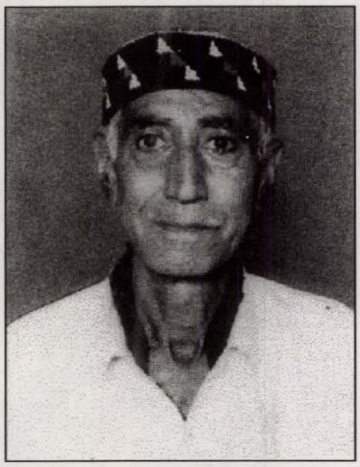
If sufficient water is available, the caretakers will be able to earn their livelihood by planting "Nazboh" (subza/subja) and roses and selling water.



ID Card of caretakers grandson







Caretakers sons

The family wanted me to send these papers to the Jewish people in Israel

SOUTHERN GAS COMPANY LTD.

SSGC

GAS EMERGENCY TELEPHONES

MR SULEMAN
PLOT NO-2
SEWREGE FORM
NEAR SABRI MASJID KMC-FLAT
REXER LINE OLD GOLIMAR
MANGHOPIR ROAD KARACHI

DUPLICATE (NAZ)17/01/2000

OLD A/C NO. 51/18963/5
510/29/ /016

METER READER'S SSGC No. 075750

CONSUMPTION IN C. M. =

BILLING MONTH	METER READ ON				
DEC/99	23/12/1999		19/01/2000	DOM	510/05549/2

METER NUMBER	PREVIOUS	PRESENT	DIFFERENCE	PRES.	PRES.
20762236	102	NOT READ			

ESTIMATED BILL SUBJECT TO ADJUSTMENT (12 MTHS)

SPECIAL NOTICE (SEE EXPLANATION ON REVERSE)

GAS CHARGES			CREDIT BALANCE BROUGHT FORWARD		
54.37	20.00				86.50

M&B-0040 CSH 19/01/2000 GAS Biff AMT Rs. ********86.50
PAKISTAN QUARTERS BRANCH KYC. ID #510055492 00050

GST/CED
11.25

86.00 95.00

RECEIPTS AGAINST CHEQUES ARE SUBJECT TO REALISATION

Appendix: 12

Note: The "Magen Shalom Synagogue" The "Syndicate building" and Shegulabai & Nathan Hall" stood on leased land and were trust properties and could not be sold without the court's permission.

1st Graveyard - A small burial plot purchased and donated by Mr. Eliazer Sassoon (Kandlekar) in the early 1860's it is believed to have housed about 25 graves located in Ghaspati on the opposite side of the Lahari river in Karachi.

2nd Graveyard - A much larger plot of land given to the Jewish community by the municipality of Karachi around the 1880's it housed about 250 graves located in "Mewa Shah Chatta road Karachi" - though many graves still remain in good condition, restoration has been carried out from time to time (see photos)

Note: Lahore, Pakistan, a small Jewish community existed between 1930-1947.

Chapter
30

Memorandum: 165 year old maps burnt

Karachi : The city records, some of which were over a century old were burnt in a fire at the Board of Revenue Sindhi building on the morning of Thursday 20th 2008. The records included 165 year old historical and administrative records such as city surveys, maps, measurements, locations of all major arteries, lanes, roads, temples, churches, mosques, **graveyards**, amenity plots, hospitals, public parks, railway tracks, tombs and shrines of saints, cow grazing spots, portable water ponds, government offices and other places for which the government had allotted land. During the colonial era when Bombay (Mumbai) was part of Sind, the British Government for the first time directed a city survey at the grass roots level in 1843, this survey continued till 1911 - it was during this time that the revenue team measured every inch of the land in Sind.

During further enquiries, it was revealed that the records had been safe for more than a century and there was no reason at all to move them - the fire broke out in the record room located on the roof-top of the office of the superintendent of the city survey.

Police investigations are underway to prove whether arson or an electrical short circuit was the cause of the fire.

In 2005 a private company was assigned the task of computerizing the land record across the entire province and undertaking a survey of Karachi city, disclosed one source, but the project worth billions of rupees was scrapped due to an internal dispute. One minister echoed his views saying he did not know who among the province's administration pulled the plug on the automation of Karachi surveys and computerization of the land record. Samples from the scene have been sent to the chemical laboratory for further analysis.

Chapter
31

The Prophet "Elijah" or Eliahu Ha Navi

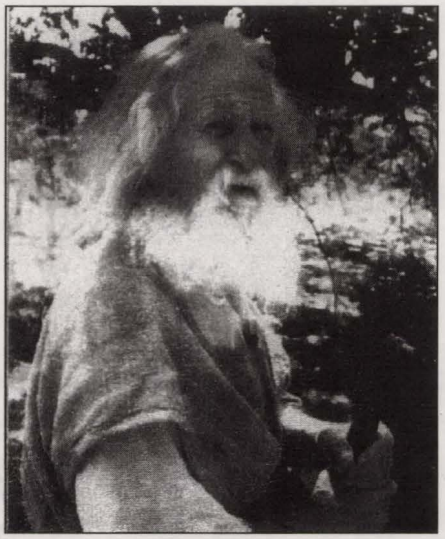
According to Bene-Israel tradition, the Prophet is said to have appeared among the Bene-Israel in ancient times at the Konkan village of Khandala. The Bene-Israel connect this special event with the Biblical story of Elijah's ascension to heaven in a chariot of fire (II Kings 2:1-11). There was a loud thunder that night, as the people of the village came out to see what had happened. They saw a vision of a white bearded figure mounted on a white horse ascending to heaven. The village people of Khandala - Kandlekars recognized the figure as being the Prophet Elijah. When they visited the place next morning, much to their amazement they noticed one boulder emblazoned with white scar markings on it by the wheels of the chariot and the horse's hoofs on the rock. The people of the village were convinced that this vision was that of Eliahu Ha Navi.

In support of their dedication to the Prophet Elijah the Malida offering has become a ritual among the Bene-Israel, from ancient times this practice has not changed. The Malida offering is often times done among family, but many in the Holy Land find it convenient and more interesting to make collective offerings once a year during the "Lak'b Omer" festival at the cave of "Eliahu Ha Navi" in Haifa, where literally thousands of people Jews, Christians and Druse congregate to offer prayer at this shrine.

"There is no speech nor language, where their voice is not heard". (Psalm: 19 v:3)

Offerings in praise of the Lord took many forms (History of the Bene-Israel of India by H. S. Kehimkar, p: 26-28).

The thanks offering - The peace offering - The Voluntary or free will offering - The Vow offering - The offering of Nazatite - The offering of Purification.



The Prophet "Elijah" the Tishbite

Eliyahoo Hannabi

(English Translation)

O may Elijah the prophet come to us speedily, with Messiah, the son of David.

1. He was the man who was zealous for the name of God to whom tidings of peace were delivered by the hand of Jekuthiel, he was the man who drew near and made expiation for the children of Israel.....O may Elijah

2. He was the man whose eyes saw twelve generations, who was known, and called a hairy man, girt with a girdle of leather about his lions ....,O may Elijah.

3. He was the man who was wroth with the worshippers of the images of the sun, the man who in haste swore that there should be no rain, from heaven the man who prevented dew and rain for three years..... O may Elijah

4. He was the man who went forth to seek rest for his soul; the man who was fed by the ravens, and preserved from death, the man for whom the barrel and curse were blessed..... O may Elijah.

5. He was the man whose rebuke was attended to by those who longed, the man who was answered by fire from the highest heavens the man after whom they proclaimed "The Lord he is God" ..... O may Elijah.

6. He is the man in future time to be sent from the highest heavens, the man specially appointed to superintend all good tidings, the man who will be a faithful messanger to turn the heart of the children to the fathers..... O may Elijah

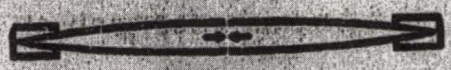
7 He was the man who said, "I have been very zealous for the God of glory "The man who rode on horses of fire in a whirlwind; the man who tasted neither death nor burial. ..... O may Elijah.

8. O Lord deliver us from the jaws of the lions; bring us good tidings at the close of the sabbath o cause us to rejoice altogether, both fathers and children.....O may Elijah

9. He was the man called by the additional name of tishbite O cause us by his means to prosper in the law; and let us speedily hear the good tidings from his mouth, bring us forth from darkness to light.....O may Elijah.

10. Happy is he who hath seen him in a dream happy is he who saluted him with peace and to whom he returned the the salutation of peace O may the Lord bless his people with peace. .....O may Elijah.

As it is written "Behold I will send you Elijah the prophet befor the coming of the great and tremendous day of the Lord And he shall turn the heart of the fathers to the children and the heart of the children to the fathers."



MODIM ANAKNU LEKHA

We gratefully acknowledge, O Lord, our God, that Thou art our Creator and Preserver, the Rock of our life and the shield of our help. We render thanks unto Thee for our lives which are in thy hand, for our souls which are ever in Thy keeping, for Thy wondrous providence and for Thy continous goodness which thou bestoeth upon us day by day. Truly, thy mercies never fail and thy loving kindness never ceases. Therefore do we for ever put our trust in thee.

The Prophet Elijah assending to heaven on a chariot of fire accompanied by cherubs and angles. The only Prophet seen going to heaven when alive.

Chapter
32

More Interesting Photos

Satamkar Family Photograph (taken opposite the "Magen Shalom Synagogue" Karachi - (1920)

"Satamkar" Family Photograph (taken opposite the "Magen Shalom Synagogue" in Karachi – 1920).

Top row from L:-

1. David Dudkar
2. Reuben Reuben (Satamkar)
3. David Reuben (Satamkar)
4. Julie n'ee Samuel (Wife of Reuben Reuben (Satamkar)
5. Haim Joseph
6. Isaac Dudkar – holding child
7. Child's name unknown
8. Old man with tall hat (name unknown)
9. Samuel Bhastekar (Julie's father)
10. Solomon Reuben (Satamkar)

11. Samuel Reuben (Satamkar) father & grandfather
12. Abraham Talker (Cooper) – Bension's father
13. Bension Abraham (Talkar)
14. Mary n'ee Reuben (wife of Bension)
15. Moses Reuben (Satamkar)
16. Benjamin Reuben (Satamkar)

Middle row from L:-

17. Woman holding child – UN
18. Child's name – UN
19. Davidson – son of Rebecca & Haim Joseph
20. Rebecca Haim Joseph
21. Sophie n'ee Reuben (Sonabai)
22. Child's name – UN
23. Name – UN
24. Name – UN
25. Shegula (Mother of – 25-27-28 – who are three sisters)
26. DIANA – (mother of Shegula – Esther – Malka)
27. Esther – wife of Samuel Reuben (Satamkar) mother & grand mother
28. Malka Abrahm (Abraham Talkar's wife)
29. Herubai
30. Sarah Reuben (Satamkar) – UM
31. Sarah (wife of Joe Benjamin – not in photo)

Bottom row from L:-

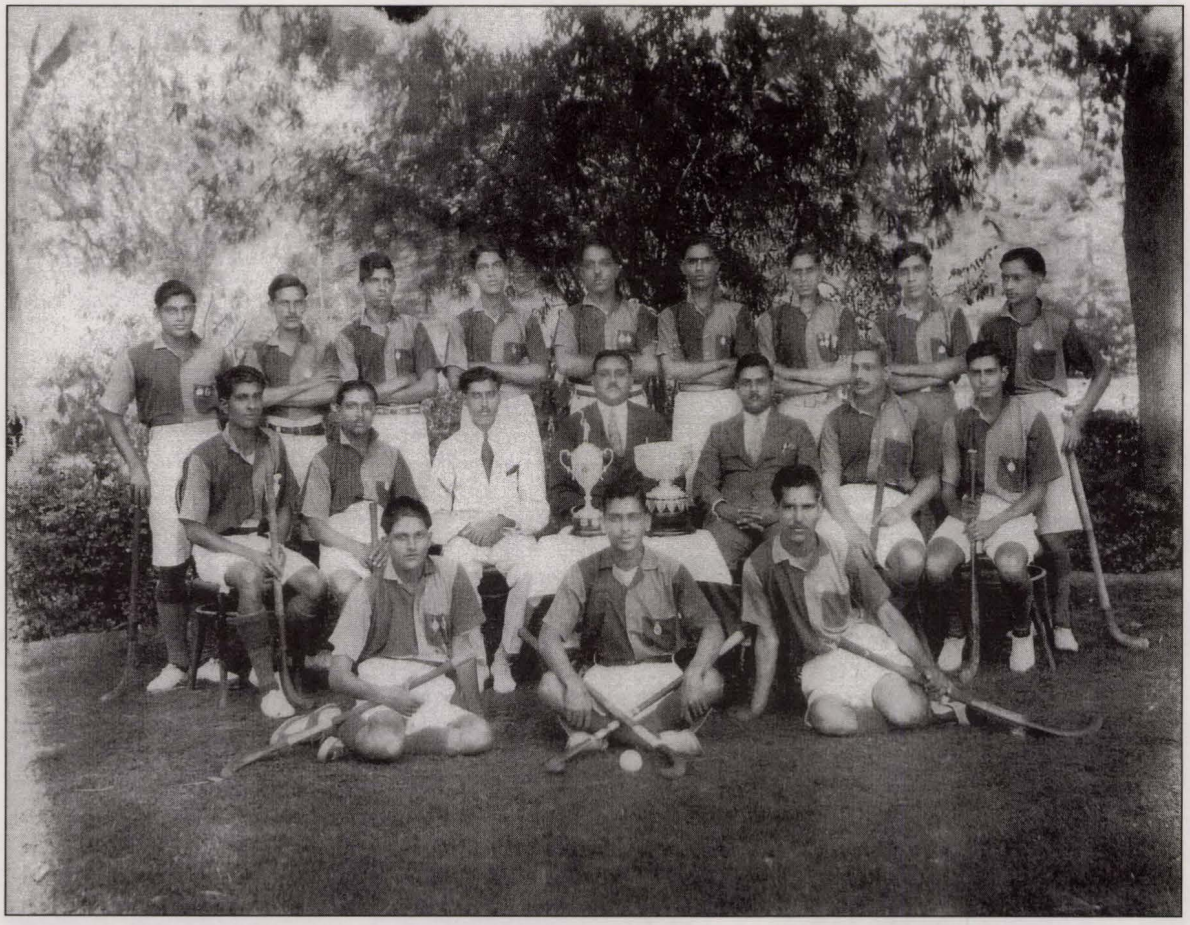
32. Aaron Isaac Dudkar
33. Name – UN
34. David Isaac Dudkar
35. Joseph Haims
36. Name – UN
37. Amy Haims
38. Anny – wife of ID Solomon
39. Lilly n'ee Samuel – UM
40. Daisy n'ee Samuel – wife of Benjamin Reuben (Satamkar)
41. Edna (Lilly) n'ee Reuben – wife of Enoch Jacob (Kasukar)
42. Name – UN
43. Dan Reuben (Satamkar)
44. Ruth n'ee Reuben – wife of Enoch Daniel (Dighorkar) not in photo

Note: Dan Reuben (Satamkar) & Edna n'ee Reuben (wife of Enoch Jacob – contributed to this list of names.

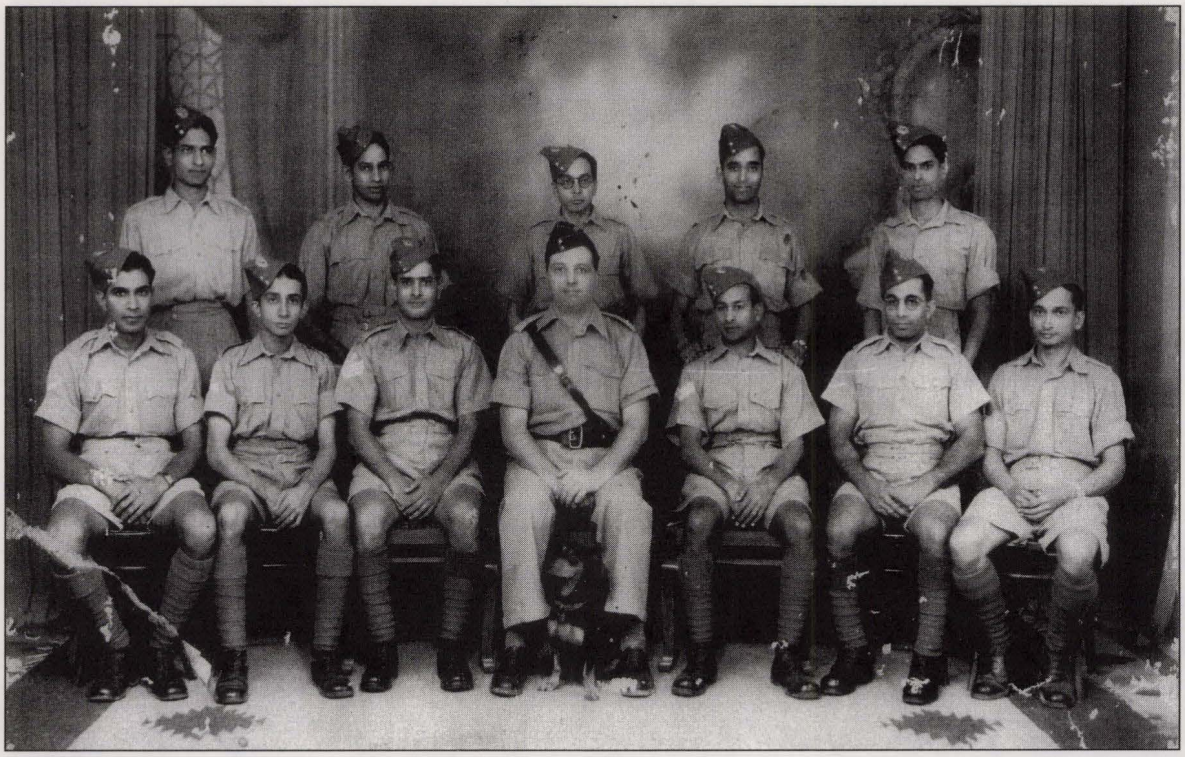
Members of the Karachi Jewish community :- Photo taken in front of the main entrance of the "Magen Shalom Synagogue" door to the left is to the ladies section

Photograph of some of the "Satamkar Clan" with their wives and other family members - (1930), Karachi

Jewish Sport's Club, Karachi



Abrahams S.S., J. Daniels, D. Solomon, D. Daniels, R.E. Jacob, J.M. Daniels, D. Moses, I.J. Jacob, D. Solomon, B. Abrahams, S. Samuel, S. Gershon, D. Daniel, D.S. Isaac, J.S. Solomon, S. Solomon



A British officer and Jewish soldiers from the Auxiliary force, Karachi 15.12.1948

Standing from Left : Unknown - Enoch Jacob (Kasukar)-Robert Jacob (Kasukar)
Sitting from Left : Unknown - Erusha Jacob (Kasukar)-Solomon Jacob (Kasukar)
-Rebecca Jacob (Kasukar) Sarah Jacob (wife of Solomon Jacob)

Photo of Jewish community Karachi taken between 1893 & 1911
Courtesy of Yoseph L Daniel (Dighorkar)

Photo of another family from Karachi Courtesy of Yoseph L Daniel (Dighorkar)

Photo of yet another family from KarachiCourtesy of Yoseph L Daniel (Dighorkar)

Photo of another family from Karachi Courtesy of Yoseph L Daniel (Dighorkar)

The Jhiradkar family on the occasion of the Wedding of Isaac and Shoshanah (standing third and fourth from left) circa 1888

(To describe relationship inter se, the symbols (a), (b) and (c) after a name signify respectively, "the widow of", "the son of" and "the daughter of" Subedar Major Sirdar Bahadur Solomon Israel (Balajee) Jhirad, Order of British India - First Class - of Blessed memory who passed away on March 1, 1870, aged 63. The symbol (d) signifies : "the son of Joseph (a)", sitting at the center, fifth from left.)

Standing Left to Right : Reuben (b); David (b); Isaac (d); his bride Shoshanah; Sippora (Reuben's wife); Abigail (Jacob's wife);

Center : Hirabai (c);Milcah (c) (wife of Haeem Samuel Kehimkar, the author of the History of the Bene-Israel of India; Sipporah (c); Bathshebabai (a); Joseph (b); Hannah (Josaph's wife) with grandson Percy; Jacob(b);

In front : Asher, Reuben's son; Majibai, (sitting in front of her grandmother; Ephraim (d), Ellis's father; Manasseh (d) with Joshua (d) in front; Solomon (David's son), Shegullah (Jacob's daughter).

Mr. Rahamim Daniel Joseph Talkar (Freemason)
Photo Courtesy & Copyright: Mr. Nissim Moses Talkar

Photo no 1 : Building now located at the site of the Karachi Jewish Synagogue "Magen Shalom" - named "Madiha Square" the busy road on the right (foreground) is Lawrence Road, no trams run on this road anymore.

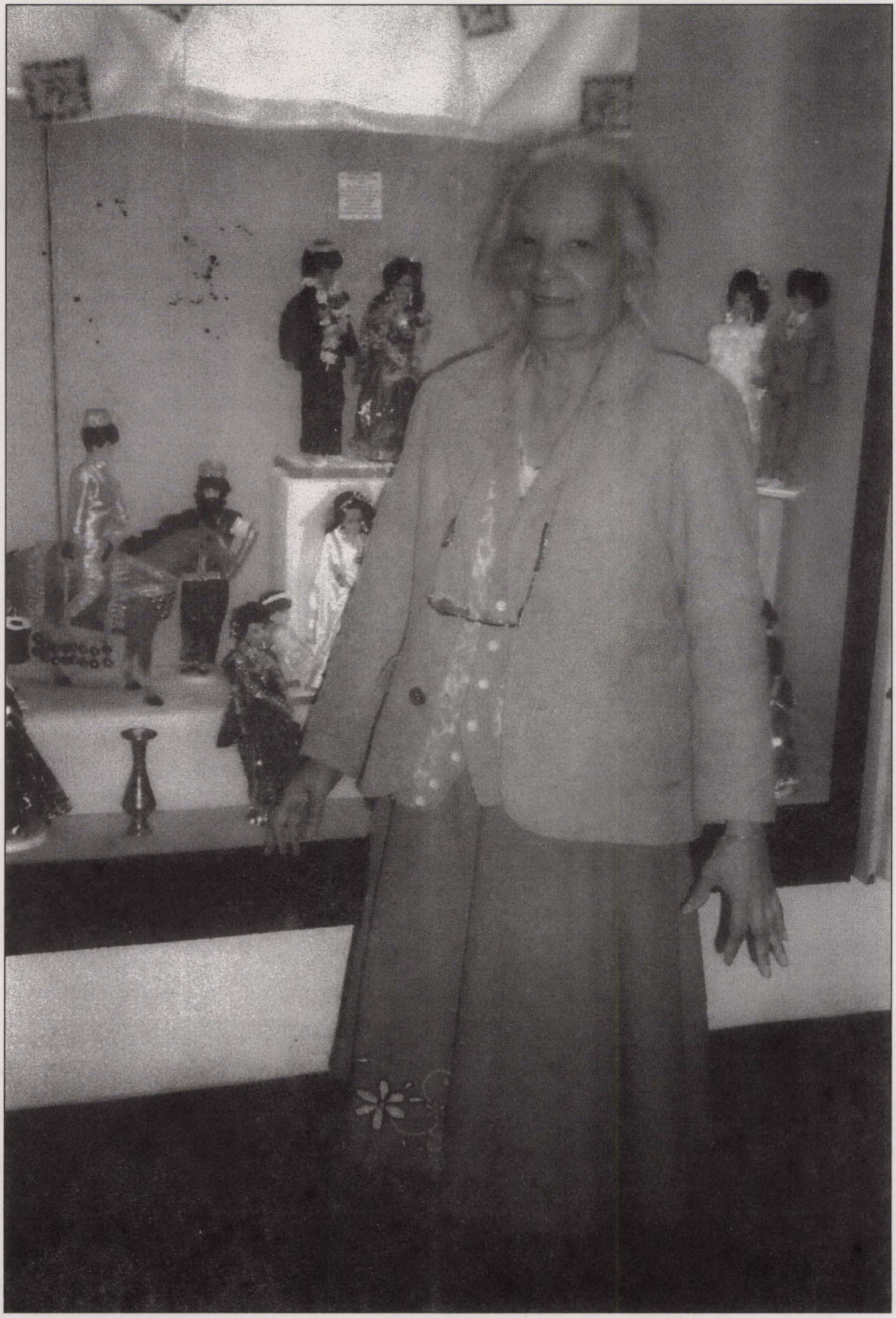
Photo no 2 : Building adjacent to "Madiha Square" marked "B" is built where the "Syndicate Building" belonging to the Jewish Synagogue used to be, (the darker building) now residential on top, and shops below

Left to Right - (standing) Betty Gur... Beckey Isaacs... Suzie Reuben... Rebecca Reuben... Shula Bruera-Miriam Gershon... Naomi Reuben... Diana Reuben... Eva Gershom... (sitting) Mary Gershon... Esther Kolet... Doris Fernandes... Bathsheba Reuben... Maggie Reuben

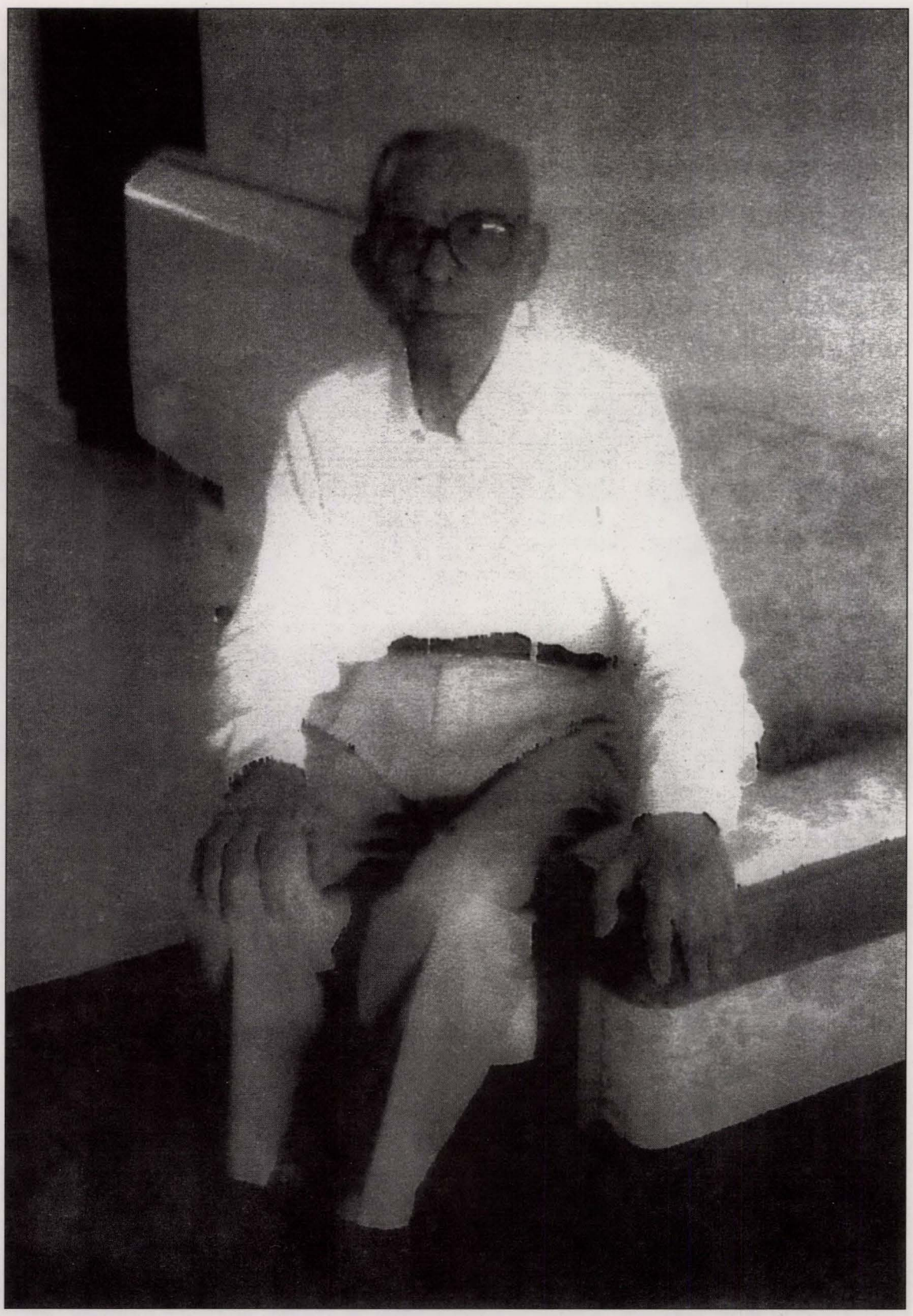
Left to Right - (standing) Haufni Reuben... David Fernandes... Reuben Reuben... David Reuben... Yoel Reuben... Leonard Fernandes... Itzhak Gur... Noel Reuben...Reuben Gershon... Meir Gershon (sitting) Ikey Isaacs... Shmuel Bruera... Abe Reuben... George Reuben

The late, Mrs. Ruth Daniel n'ee Reuben

The late Mrs. Edna (Lilly) Jacob n'ee Reuben

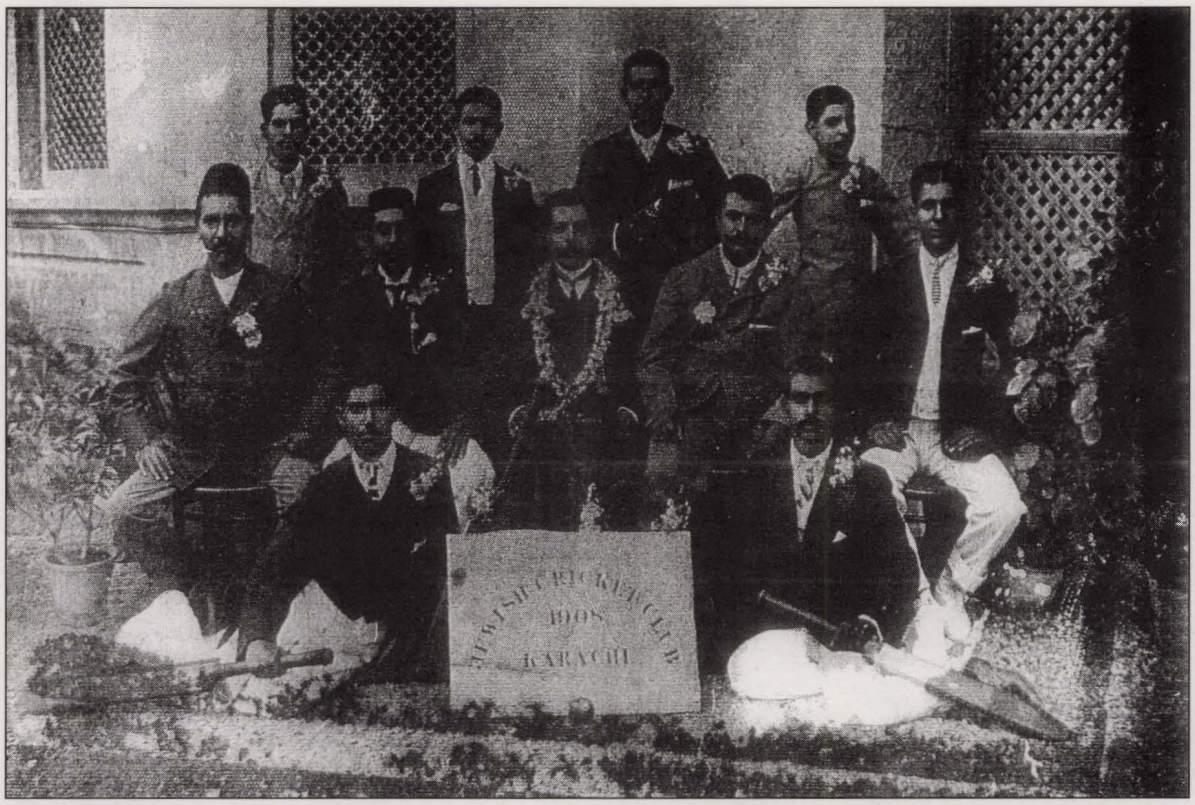


Mrs. Eva Dighorkar-Doll maker from Karachi, exhibitions of her work have been shown and appreciated in many parts of Israel.



Photograph of Mr. Jacob Michael Daniel (Dighorkar) - Karachi.

A very active committe member of the "Magen Shalom Synagogue" in Karachi due to his love, dedication, and practical experience in life he was consulted on many problems facing the Jewish community, while he was in office. Mr. Daniel belonged to one of the most respected, charitable and loving families among the Bene-Israel in Karachi.



Members of the "Jewish Cricket Club" Karachi 1908

This is the "Medhekar" family - 1890 - three of whom worked as Jailors in Karachi

1st Meeting 25th, 26th, 27th December 1918, Karachi

Group Photo: All India Israelite League 25th, 26th, 27th December, 1918, Karachi

1st Row Sitting on the ground from Left

No.7 .... Samuel S. Kandlekar
No.8 .... ES Kandlekar
No.9 .... Penhas Aaron
No.18 .. Shegular Sassoon Kandlekar
No.19 .. David A Reuben
No.20 .. Flora A Reuben
No.21 .. Solomon E Reuben

2nd Row sitting from Right

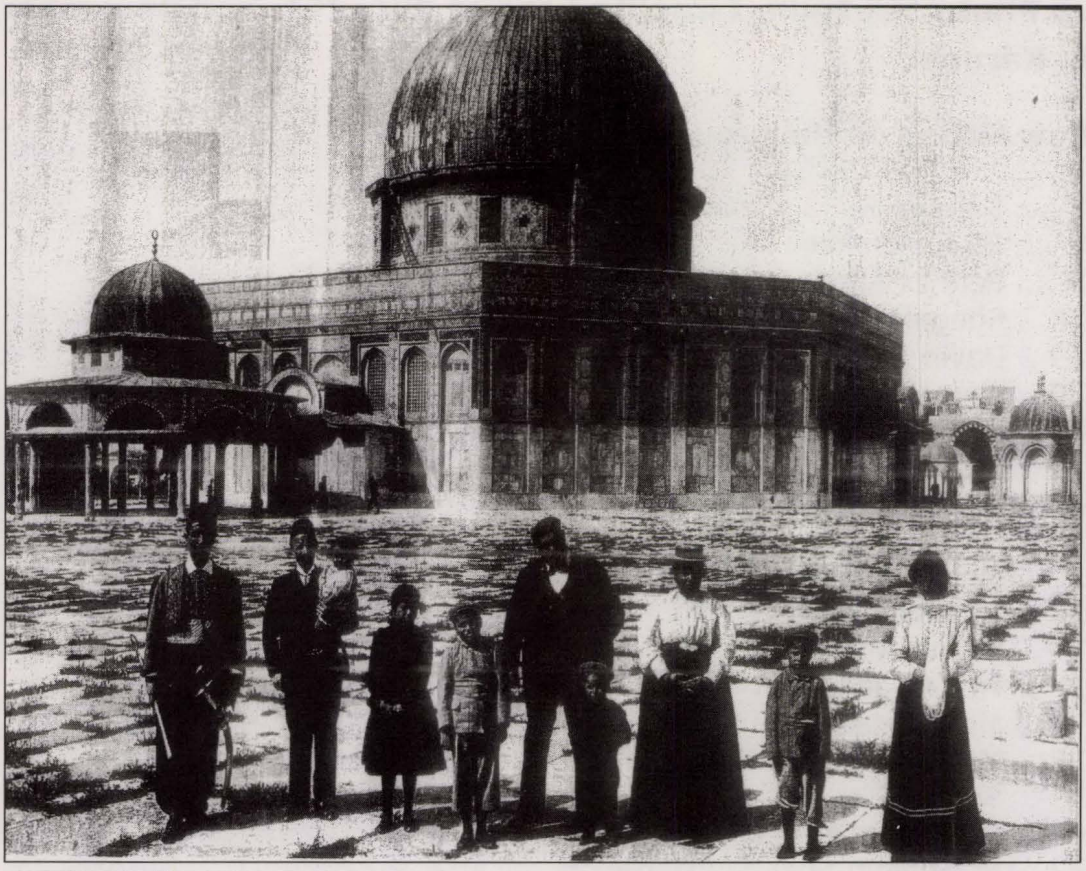
No.32 .. Mrs.Saigaukar
No.33 .. Malkabai Talkar – wife of Abraham Talkar
No.34 .. Esther A Reuben
No.35 .. Mrs.Abigail Sassoon Kandlekar – wife of Elizer Sassoon Kandlekar
No.36 .. Mrs.Benjamin – wife of Dr. Eliazer Benjamin Kandlekar
No.38 .. Mrs.EB Kandlekar – sister of Dr.Eliazer Benjamin Kandlekar
No.39 .. Simha (Grand-daughter) of Dr.Eliazer Benjamin Kandlekar
No.40 .. Dr. Eliazer Benjamin Kandlekar
No.42 .. Mr.Shalom Solomon Garupkar
No.43 .. Mrs.Elizabeth Solomon – wife of the above
No.44 .. Mr.Mhedekar – Senior Jailor
No.45 .. Dr.Saigukar – prominent Bene Israel and a Free Mason from Karachi
No.46 .. Nathan Abraham
No.47 .. Ben Kandlekar
No.48 .. Mr.Mhedekar – Bene – Israel Jailor from Karachi
No.49 .. Mr.Mhedekar – Bene – Israel Jailor from Karachi

3rd Row standing from Left

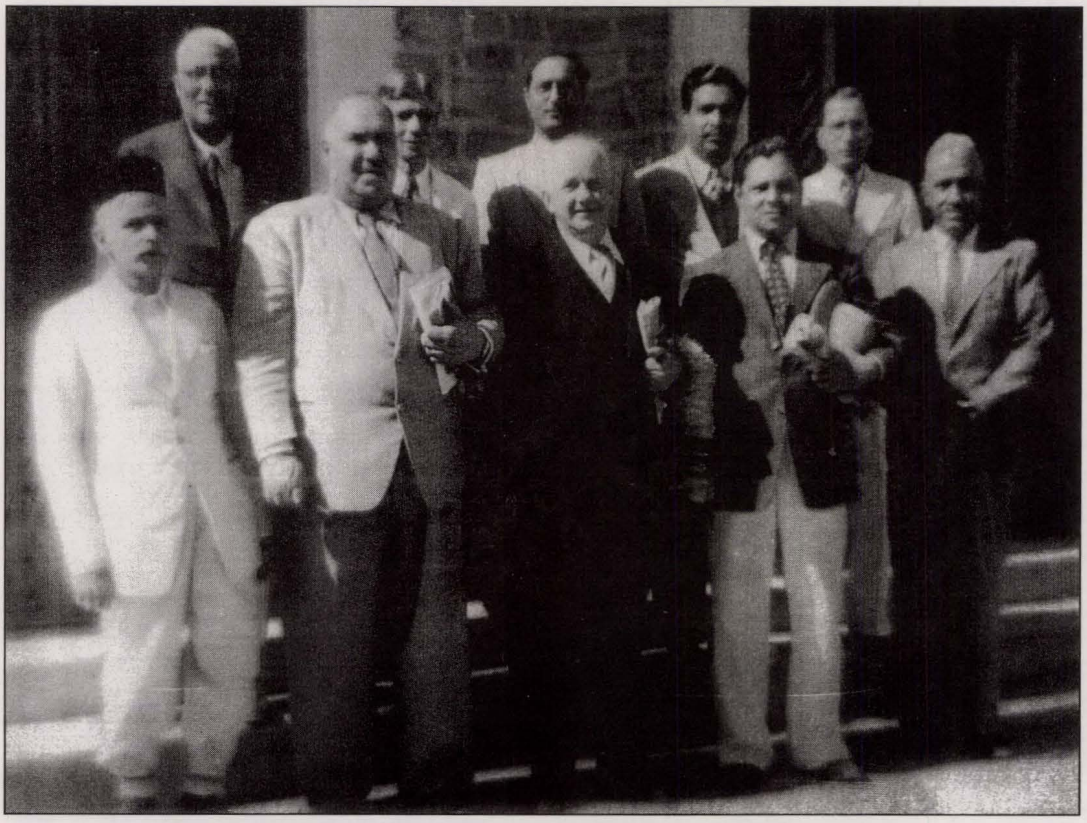
No.53 .. David Kit
No.67 .. Mr.Abraham Reuben Kamerlekar 1st President "Magen Shalom Synagogue"
No.70 .. Erusha A. Reuben
No.71 .. Sarah Jacob – wife of Solomon Jacob Kasukar
No.72 .. Baya Saigaukar
No.74 .. Rachel Saigaukar

4th Row standing from Right

No.84 .. Sophie A Reuben
No.86 .. Enoch A. Reuben
No.87 .. Abraham Talkar (Cooper)
No.89 .. Solomon Gershone – son of Solomon David Oomederkar
No.90 .. David Gershone – son of Solomon David Oomederkar

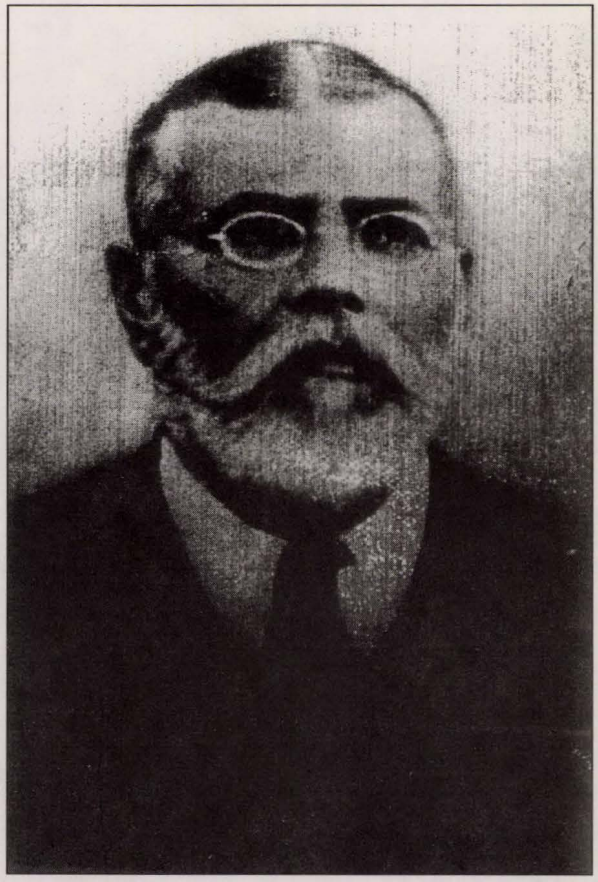


The family of Abraham Reuben Kamarlekar, a Bene-Israel from Karachi, on pilgrimage in Jerusalem (then in Palestine) in 1902. Note the Turkish Guard. Courtesy of Dr. Sarah Israel Wargharkar.



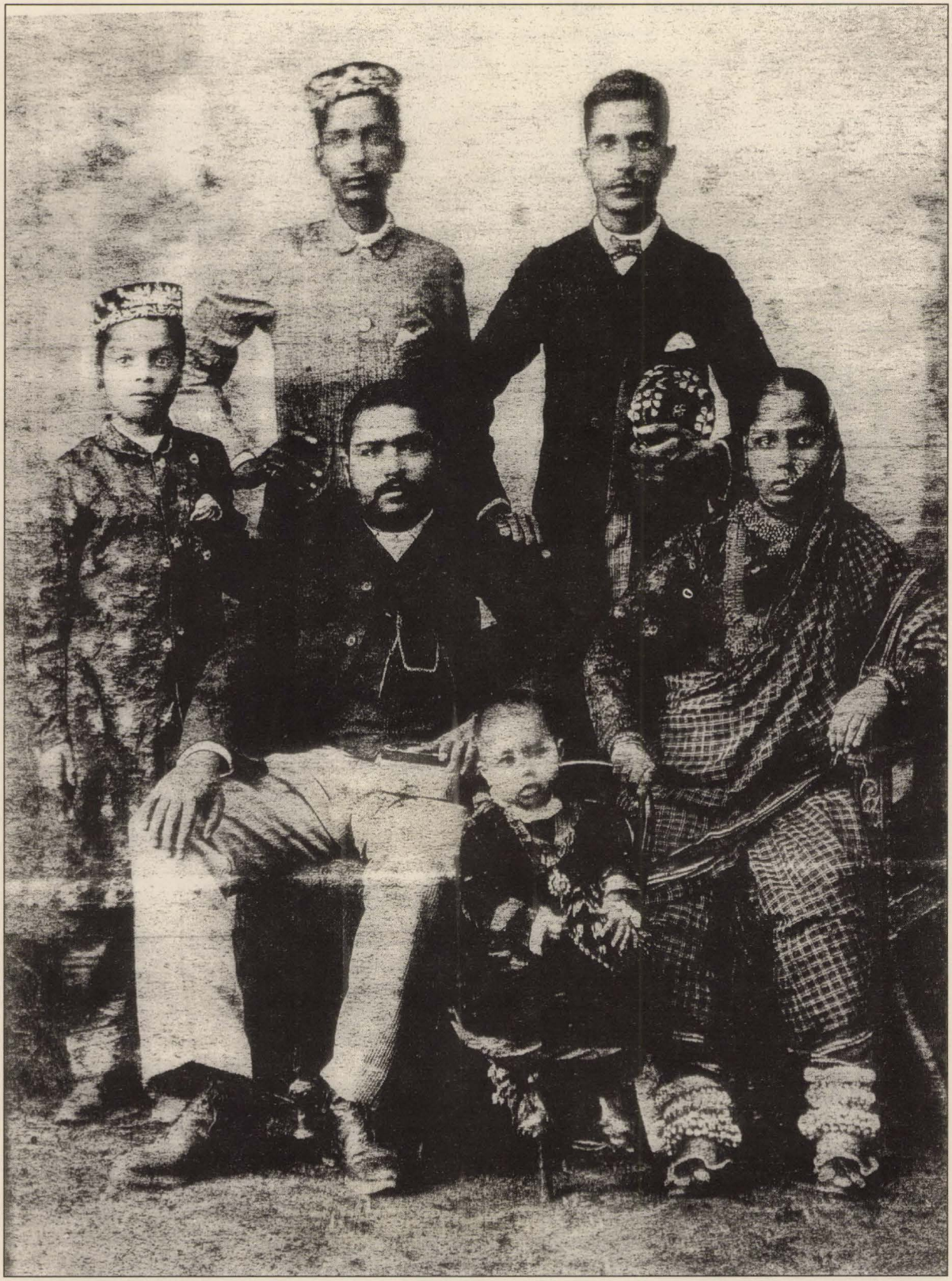
President and members of the board of Trustees with visiting Rabbi Harold Gordon

Mr. Solomon David and his wife Shegula : photo taken before their visit to Palestine in 1896 - it is believed that he was the first Jew to settle in Karachi.



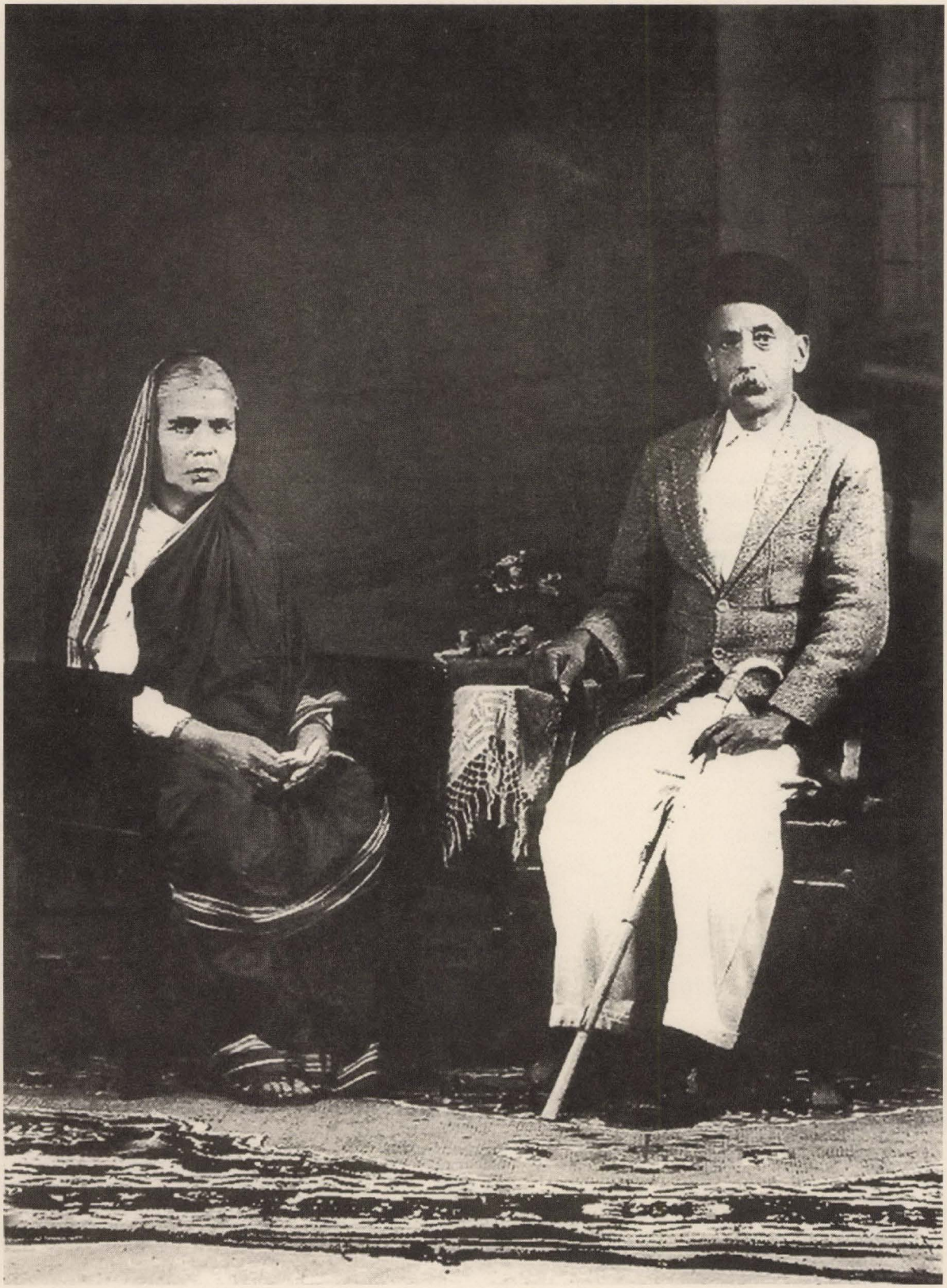
Gershone Solomon
Built Extension to Karachi Synagogue

Bathesheva Gershone



Abraham Reuben Kamarlekar with his wife, daughter, and nephews :- Karachi 1984. Notice the heavy ornaments. Courtesy of Dr. Sarah Israel Wargharkar.

PRESIDENT OF THE ALL INDIA ISRAELITE LEAGUE 5th Annual Sessions,
Khan Saheb Mordecai Joseph,
Deputy Asstt. Conroller of Military Accounts, Poona.



Shalom & Elizabeth Solomon (Garupkar) Embalmer

Magen Shalom Synagogue :- Ramla, Israel.

Abraham Reuben Kamarlekar with his wife, daughter, and nephews :- Karachi 1984. Notice the heavy ornaments. Courtesy of Dr. Sarah Israel Wargharkar.

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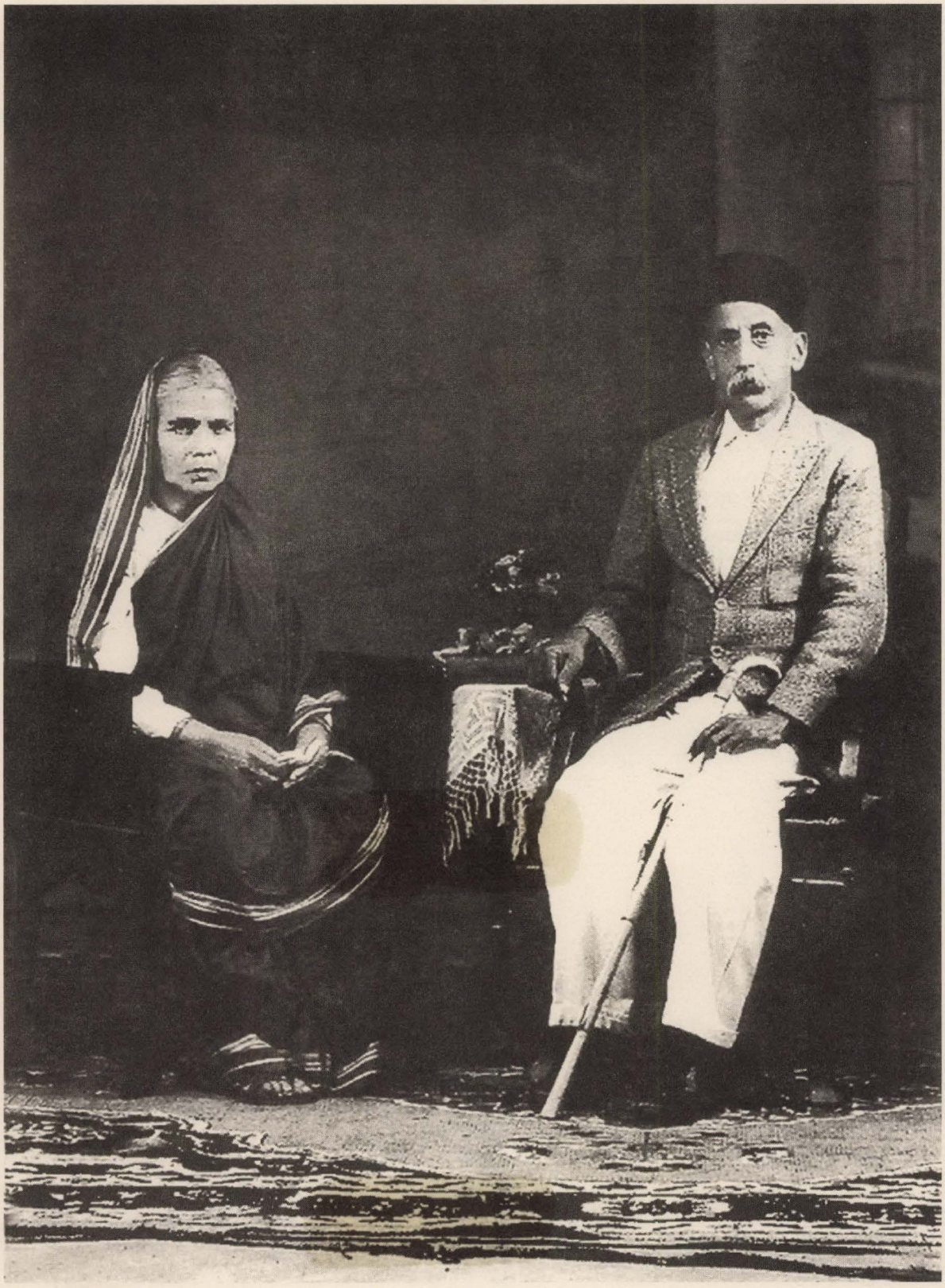

Shalom & Elizabeth Solomon (Garupkar) Embalmer

Magen Shalom Synagogue :- Ramla, Israel.

Yoel Moses Reuben

Born : January 30th 1935
Place of Birth : Lahore

S Officer / CID / IAI - (Retd)
ASIS (USA) - IAS (USA)
Journalist / Writer / ICS (USA)
Researcher - Jews of Pakistan

"And it shall come to pass, in that day that the Lord will set his hand again the second time" - to recover the remnant of his people, and will assemble the dispersed of Israel and gather together the scattered of Judah from the four corners of the earth" {Isaiah : 11.12}

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