

revolutionary changes in social and moral attitudes wrought by two World Wars. They observed the Sabbath strictly, they prayed morning and evening, the men kept beards, they meticulously observed the dietary laws and they adhered to the hundreds of precepts that an orthodox Jew follows. And the strict observance of their faith was doubtless made easier by the closely-knit life of those days, the slowness of its pace and the absence of the demands and distractions of the increasingly self-indulgent society that has emerged in the last few decades.

When they went to India, they took with them their religion, their diet, their customs, their language, which was Arabic, and

their mode of dress, which was also essentially Arabic, with certain Turkish embellishments, such as the *fez*.

Except for a small number of persons, notably Moses Duek, to whom a subsequent chapter is devoted, no record exists of the motives that impelled individual Jews to emigrate to India, so one is driven to speculate about their reasons for having done so.

An extract from The Chronicle of Calcutta Jewry by Esmond David Ezra.

קטע מ"קרוניקל של קלכותה".



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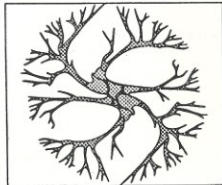
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