

S. A. SIG

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Editor: Bubbles Segall

bubbles@octa4.net.au

Southern African Jewish Genealogy Special Interest Group Newsletter

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In this Issue

<i>President's Message – Saul Issroff</i>	2
<i>Editorial – Bubbles Segall</i>	3
<i>Dr David Lurie – Bubbles Segall</i>	4
<i>Happy 100th to the Cape Council</i>	7
<i>Setting the Record Straight!</i>	7
<i>Over 600 Names added to the Discovery Centre</i>	8
<i>The 2nd Litvak Diaspora – Colin Tatz</i>	9
<i>Intermarriage – Manfred Schwartz</i>	12
<i>What an Event! Claremont Shul Celebrates its Centenary</i>	13
<i>Claremont Hebrew Congregation – Celebrating 100 Years</i>	14
<i>My South African Connections – Linda Cantor</i>	14
<i>Book of Memoirs (an excerpt) – N. D. Hoffmann</i>	17
<i>Book Review: Into Kokerboom Country – P. Jowell and A. Folb</i>	18

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The Southern Africa Jewish Genealogy Special Interest Group (SA-SIG)

The Southern Africa Jewish Genealogy Special Interest Group (SA-SIG) was created to provide a forum for a free exchange of ideas, research tips, and information of interest to those researching Jewish family history in the communities of South Africa, Lesotho (Basutoland), Botswana (Bechuanaland), Zimbabwe (Southern Rhodesia), Zambia (Northern Rhodesia), Swaziland, Mozambique and the former Belgian Congo.

The SA-SIG maintains a set of Web Pages that can be found at: <http://www.jewishgen.org/safrica>

The SA-SIG Newsletter is published quarterly. Further information on how to subscribe to the Newsletter can be found at:

<http://www.jewishgen.org/SAfrica/newsletter/index.htm>

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PRESIDENT'S MESSAGE

The survey of South Africans in Australia made me think of émigré achievement. The story of David Lurie in this issue is one example. Who knows what heights he would have risen to had he not been killed? In the past few weeks there has been a note

of the death of Cyril Steinberg, awarded the DFC (Distinguished Flying Cross) for service in Italy as navigator in the 12th Squadron. He also served in *Machal* air force with Boris Senior¹ and Smoky Simon (1948), et. al. This led me to read the story of how a few young South Africans were instrumental in the early formation of the Israeli Air Force in 1948. Boris, who died earlier in the year in Israel, had a brother, Lieut. Leon Senior², who had been shot down towards the end of the War.

The sacrifices and contribution that they and many others made have in many ways contributed to a secure future for us, existing and former South Africans, in many parts of the world.

One Roger Cohen, a columnist, termed a globalist, writing in the *International Herald Tribune* this week, tells of recently visiting his 104-year-old grandmother in Johannesburg, and goes on to describe in a fine piece of writing the socio-political events that she has lived through. He notes that she was born in Lithuania, his mother lives in London and five of the grandchildren in the USA – fairly typical of the South African Diaspora.

Lord Justice Leonard Hoffman, an ex-Cape Townian, on the 15th December delivered a powerful rebuke to the British government for holding a number of foreign-born terrorist suspects without trial. On behalf of a majority of the law lords he makes a strong case for democracy and individual rights.

Most of us live in free societies. We have a lot to be thankful for.

Saul Issroff

London

saul@shaul.homechoice.co.uk

[1] Similar to his brother, Boris Senior's young life was studded with high drama: he grew up in a Johannesburg home in which the restoration of Palestine to the Jews was a faith and a religion. His father, a shipper, and his mother, were quiet doers of good for Jew and non-Jew. They were shattered by the loss in WW2 of their SAAF pilot son, Leon, in Italy, but for the world they had a brave face. Boris came out of WW2 (239 Wing SAAF) with the insignia of an airman who had been shot down and parachuted to safety. The family's direct involvement with *Eretz* Israel had begun in 1939 with Leon, then a settler of some months who had returned to South Africa to enlist, [in] the RAF in Palestine putting obstacles in

his way. It was the intention of the rest of the family to follow. After the war Boris came with his family to spy out the land. He had not been a member of any Jewish youth movement, his Zionist education coming from his home. From Palestine he went to London University to study economics, and there in Britain, became involved with fellow student Ezer Weizman in the *Irgun* movement. He had no particular political sympathies but found *Irgun's* available. Boris and Weizman were drawn into *Irgun's* activities... The rest of this continues with the story of how Boris got the first few airplanes in SA and shipped them to Israel.

[2] Name: Senior, Leon. Nationality: South African. Rank: Lieutenant. Regiment: South African Air Force. Unit Text: 31 Sqdn. Date of Death: between 07/03/1945 and 08/03/1945. Service No: 205928V. Casualty Type: Commonwealth War Dead. Grave/Memorial Reference: Panel 19, Column 1. Cemetery: MALTA MEMORIAL cemetery. Details Cemetery: MALTA MEMORIAL. Country: Malta. Locality: unspecified. Location Information: The Malta Memorial is situated in the area of Floriana and is easily identified by the Golden Eagle which surmounts the column. It stands outside the main entrance to Valletta. Historical Information: The Malta Memorial commemorates almost 2,300 airmen who lost their lives during the Second World War whilst serving with the Commonwealth Air Forces flying from bases in Austria, Italy, Sicily, islands of the Adriatic and Mediterranean, Malta, Tunisia, Algeria, Morocco, West Africa, Yugoslavia and Gibraltar, and who have no known grave. No. of Identified Casualties: 2298. In Memory of Lieutenant LEON SENIOR 205928V, 31 Squadron., South African Air Force who died between 07 March 1945 and 08 March 1945. Remembered with honour MALTA MEMORIAL Commemorated in perpetuity by the Commonwealth War Graves Commission "Seventy Years of South African *aliyah*" p. 97: Kfar Shmaryahu Cultural Centre, endowed by the senior Family to commemorate the memory of Leon Senior who lost his life while serving as a pilot in the SA Air Force. "South Africa's 800 – the story of SA Volunteers in Israel," by Henry Katzeff.

EDITORIAL

In the last issue of the newsletter, Saul Issroff submitted an article about Rabbi Louis Rabinowitz. Reuben Musiker from the South African Jewish Board of Deputies (SAJBD) in Johannesburg contacted him regarding another reference:

Rabbi Dr G Mazabow has written a monograph on Rabinowitz entitled Reach for the Moon, published

by the author in Johannesburg in 2001 which he sells for approximately R150.

In previous issues of this newsletter, Saul Issroff provided information about the Jewish Genealogical and Migration Research Centre which was set up at the University of Cape Town by Mendel Kaplan. One of their projects is to trace every Jew who came to South Africa between 1880 and 1940. Another arm of this project is the *Second Litvak Diaspora Study*, facilitated by two Australians – Professor Colin Tatz and Dr Peter Arnold. They are establishing a database of the migration of Jews of Lithuanian origin from South Africa to Australia and New Zealand. Professor Tatz has provided an article about this project for the Newsletter.

Mendel Kaplan was also instrumental in establishing the South African Jewish Museum in Cape Town. The Museum has been collecting names for their Roots Bank at their Discovery Centre. For more information about this project, see page 8.

The Jewish Board of Deputies has played a very important role in the lives of Jews in South Africa for the past 100 years. The first Jewish Board of Deputies was established for the Transvaal and Natal by Rabbi Dr Joseph Hertz and Max Langemann in 1903, and a similar Board was set up in the Cape Colony in 1904 largely through the efforts of Morris Alexander and David Goldblatt who was the editor of the *Jewish Advocate* at the time.

Gwynne Robins, who works for the Board, has put together an illustrated history of the Cape Board covering the past 100 years. This book will be of immense value to historians and genealogists alike as it covers details of early migration to the Cape. Information about the book is included in this newsletter.

Another book which may interest readers is an illustrated book celebrating 100 years of the Claremont Hebrew Congregation. It covers the early history of the Jews arriving at the Cape as well as memories of the 'good old days'.

I recently purchased some books from the Kaplan Centre for Jewish Studies and Research. One of these books, *Book of Memoirs: Reminiscences of South Africa Jewry* by N.D. Hoffmann, is a mine of

information for genealogists and historians alike. Hoffmann (1860 – 1928) describes early life in South Africa including a section on the earliest Jewish immigrants and the first Jewish Community. This book has two interesting chapters – the first: *Prominent Jewish Communal Leaders*, and the second: *A Register of Rabbis, Dayanim, Reverends, Cantors, Shochtim and Mohelim in South Africa*. In the next few issues of this newsletter I will provide some information about the people mentioned in these chapters which I am sure you will find interesting reading. In this issue I have provided information about Mr Siegfried Raphaely.

Another new book which has just been published describes Jewish pioneering families who settled in Namaqualand. The book, *Into Kokerboom Country: Namaqualand's Jewish Pioneers*, by Phyllis Jowell and Adrienne Folb, covers a history spanning 120 years, from the mid 1850's to the late 1970's.

Information about the purchase of these books can be found in this Newsletter.

Many communities have been celebrating their centenaries in the past year or so. The Somerset West and Strand communities celebrate theirs next year. If you were a member of these congregations and would like to contribute photos, history or stories, please contact Isaac Herring at ike@theherrings.com

Linda Cantor who hails from New York, visited South Africa recently combining two activities she loves – sightseeing and genealogy. She has written an article for the newsletter about her trip and her research into her Kupishok (Kupiskis), Rokishok (Rokiskis), and Ushpol (Uzpaliai) ancestors.

In 2003 I attended the 23rd International Conference on Jewish Genealogy held in Washington DC. One of the sessions I attended was on creating and distributing Family Newsletters. I finally took the plunge and have now created and distributed 3 issues of a family newsletter for my Lurie family which I have called *Lurie Links*. It has been distributed to 50 families with the fourth issue almost ready for distribution. In the last issue I provided an article about Dr David Lurie which I have reproduced for this Newsletter.

Manfred Schwartz, one of our prolific contributors, has prepared an article on intermarriage which

raises many questions for the genealogist. Do we include non-traditional relationships when constructing our Family Trees? If so, how do we include them? How do we include Holocaust victims who have married out?

These sensitive issues present a dilemma for the genealogist. What do you think? Drop us a line with your thoughts – we would love to hear from you.

Bubbles Segall

Editor

Borrooloola, Northern Territory, Australia

bubbles@octa4.net.au

DR DAVID LURIE

Surgeon, Rhodes Scholar, and Lieutenant Colonel

Bubbles Segall



LIEUT-COLONEL LURIE

Dr David Lurie was my first cousin twice removed. His mother and my great-grandfather Marcus, were siblings. He was the son of Sarah (Sare) and Chaim Leib (Leon) Lurie and his siblings were Abraham, Reuben, Harry, Solomon (Solly), Rebecca (Becky) and Morris (see Figure 1). According to family stories, his father Chaim Leib's surname was actually Lieberman but he changed it to Lurie to avoid conscription in the Russian Army.

David Lurie was born in Johannesburg, South Africa in 1899 and studied medicine at the University of Cape Town. He obtained the diploma of F.R.C.S. while studying in England in 1923. He enlisted during WWII and joined other Jewish doctors as part of the South African Medical Corps who went north. He was a surgeon of repute and was second in command at the South African

Hospital no 106 when he met his death. Evidently he was either on his way to play tennis or on his way back when he swapped places in the jeep with someone, there was an accident and he died in Egypt on 17 June 1942.

1	Sarah (Sare) Lurie	1864 - 1943
..	+Chaim Leib Lurie	1865 - 1935
.....2	Abraham Lurie	1890 - 1918
.....	+Freda Green	1888 - 1949
.....2	Reuben Lurie	1897 - 1974
.....	+Blanche Silverman	1903 - 1990
.....2	David Lurie	1899 - 1942
.....2	Harry Lurie	
.....	+Rose Brash	
.....2	Rebecca Leah Lurie	1902 - 1978
.....	+Maurice Brown	1882 - 1973
.....2	Solly Lurie	1903 - 1985
.....	+Hannah Benjamin	1916 - 1972
.....2	Morris Benjamin Lurie	1905 - 1953
.....	+Sima Lurie	1910 - 1998

(Morris married his first cousin once removed)

Fig. 1. Descendants of Sarah (Sare) Lurie

He is buried in the Tel El Kebir War Memorial Cemetery in Egypt which lies 110 kilometres north-north-east of Cairo and 75 kilometres south of Port Said. The War Memorial Cemetery is situated about 175 metres east of the railway station and the Ismailia (Sweet Water) Canal.

David was awarded a Rhodes Scholarship in 1920. The story goes that the scholarship was actually awarded to Frank Spracklen whose family owned a Department Store in Cape Town. He turned it down and it was then awarded to David who gained the opportunity to go to Oxford. This started a life long friendship between Becky (Rebecca, David's sister) and the Spracklen family.

Rhodes Scholarships were created under the will of Cecil John Rhodes, the British colonial pioneer and statesman, who died in 1902. The bulk of his will, written in 1899, was to establish these scholarships. The selection of students is based on scholastic attainments, participation in sports, moral stature, and qualities of leadership. Scholarships specifically excluded women and blacks and was not extended to include women until 1977.

The following three newspaper articles provide information about his untimely death in Egypt in

1942. (The names or actual dates of these newspaper articles are unknown).

Death of Col. David Lurie

One of South Africa's leading surgeons, Lieut.-Colonel David Lurie, has been killed in a motor car accident in Egypt while on active service. Colonel Lurie was regarded as one of the most brilliant members of the medical profession and his death not only leaves a big gap in the ranks of his colleagues, but will be felt by a host of his patients and friends. He was a Rhodes Scholar of 1920, a keen sportsman and a fine tennis player.

Born in Witwatersrand in 1899, Colonel Lurie was the son of Sare Lurie and the late Mr Leon Lurie. He was appointed honorary surgical registrar of the Johannesburg General Hospital in 1934, and was promoted to honorary assistant surgeon in April, 1935, an appointment which he held until the time of his death.

He began his university career at the Cape, afterwards going to Oxford. He took his F.R.C.S. in London. He was a member of the teaching staff of the Witwatersrand University.

Colonel Lurie joined the South African Medical Corps in October 1941, and was temporarily attached to South African Base Hospital No 5. Recently, he and Colonel Braun opened Hospital 106, where he acted as second in command until his death.

He is survived by his mother Mrs Sare Lurie, of Johannesburg, one sister, Mrs Maurice Brown and his brothers, Mr Reuben Lurie, Mr Solomon Lurie, Mr Morris Lurie and Mr Harry Lurie.

The Late Lieut. Col. David Lurie

News has been received of the death "up North" of Lieut.-Col. David Lurie, of the S.A.M.C. (South African Medical Corps). He was killed in a motor accident on 17 June. Prior to joining up, Col. Lurie was one of the leading surgeons in Johannesburg. He was also a senior assistant surgeon on the honorary staff of the Johannesburg General Hospital and a lecturer at the Medical

School of the University. Col. Lurie, who was 43 years of age, was the son of Mrs Sara Lurie and the late Mr Leon Lurie. The family lived in Cape Town for a number of years before settling in Port Elizabeth.

Educated at the South African College School, Cape Town, Col Lurie began his medical studies at the Cape Town University and had a brilliant career. He took his M.A. with distinction in anatomy. In 1920 he proceeded to Oxford as a Rhodes Scholar. He won the Senior Entrance Science Scholarship at Guy's Hospital in 1923, and graduated M.B., B. Ch., Oxford in 1926. In 1932 he obtained the diploma of the F.R.C.S. in England. Returning to South Africa, he commenced practice in Johannesburg in 1933. Col. Lurie joined the South African Medical Corps in October, 1941, and was temporarily attached to South African Base Hospital No. 5. Recently he and Col. Braun opened Hospital 106, where he acted as second in command until his death. He is survived by his mother, one sister, Mrs Maurice Brown, and four brothers, Mr Reuben Lurie, Mr Solomon Lurie, Mr Morris Lurie and Mr Harry Lurie.

**Surgeon's Estate
(The Argus Correspondent)
Johannesburg, Monday**

Lieutenant-Colonel David Lurie, the Johannesburg surgeon who was killed recently in a car accident in Egypt, left estate valued at £38,236. Two nurses whom he employed will receive legacies of £200 and £2,000 respectively.

**The David Lurie Memorial Research Scholarship
in Surgery**

David's family established a medal in his memory to be awarded to the best student in surgery in the final year examination at the University of the Witwatersrand in Johannesburg. The medal has been awarded on an annual basis since 1946 with 57 recipients so far.

In 1971 David's sister, Becky Brown held discussions with the Head of Surgery, Prof D. J. Du Plessis about the medal. Her wishes were to

continue with the student's medal prize, but the family felt that a sum of money should go to someone active in surgery, and not merely to the best graduate in surgery in the final examination, as many students do not proceed with surgery after graduating. As a result, the Department of Surgery created The David Lurie Research Fellowship, to encourage surgical research.

On 29 March 1971, the rules of the award were amended to read as follows:

The David Lurie Memorial Research Scholarship in Surgery has been established by his family in memory of the late Lt. Col. D. Lurie, M.A. (Cape Town), BMBCh (Oxon), FRCS (England), a Rhodes Scholar and one time Clinical Lecturer in Surgery at the University of the Witwatersrand, who was accidentally killed while on active service in Egypt. The value of the scholarship is R600 per year.

Surgeons, or surgeons in training, in the Academic Department of Surgery are eligible for the Scholarship.

Applications by eligible people should be made each year before 15th June, to the Head of the Department of Surgery, stating the purpose for which the scholarship will be used. There will be no restriction as to the use to which it shall be put.

A committee appointed by the Head of the Department of Surgery will consider the applications and make the award, keeping in mind the worthiness of the applicant and the proposed use of the award.

If there is no candidate of sufficient merit in any one year the scholarship will not be awarded for that year and the amount will be added to the capital sum.

References

- *South African Jewry in World War 11*, South African Jewish Board of Deputies, p 97 1950
- For Information on Rhodes Scholarships, see: <http://www.rhodesscholar.org/>
- Microsoft® Encarta® Encyclopaedia 2003. © 1993-2002 Microsoft Corporation
- See the Commonwealth War Graves Commission website at <www.cwgc.org> The *Debt of Honour Register* is the Commission's

database listing the 1.7 million men and women of the Commonwealth forces who died during the two World Wars, and the 23,000 cemeteries, memorials and other locations world-wide where they are commemorated. The register can also be searched for details of the 67,000 Commonwealth civilians who died as a result of enemy action in the Second World War.

HAPPY 100th TO THE CAPE COUNCIL

This article was originally published in the Cape Jewish Chronicle in September 2004 and is reprinted here with permission.

In 1904, a year after the founding of the Transvaal Board, the Jewish Board of Deputies in the Cape Colony was established here in Cape Town.

The SA Board of Deputies, incorporating the 100 year-old Cape Council, has an impressive and fascinating history, paralleling the unfolding tapestry of this country.

As the ‘umbrella body’ the Board has played a crucial role as the face, voice and guardian of our community. The SA immigration legislation and language laws of early 20th century years; the increase in anti-Semitism in the ‘Greyshirt’ and Nazi period; the war years; the problematic apartheid era; the transition to the new rainbow democracy ... throughout ... the Board, led by a succession of elected chairmen and committees, has striven to meet the challenges of the time. Today its stated mission is to work for the betterment of human relations between Jews and other peoples of South Africa, based on mutual respect, understanding and goodwill, and to protect the civil liberties of South African Jews. It is committed to a South Africa where everyone will enjoy freedom from the evils of prejudice, intolerance and discrimination.

SETTING THE RECORD STRAIGHT! *A comprehensive and fascinating illustrated history of 100 years of the Cape Board*

This article was originally published in the Cape Jewish Chronicle in October 2004 and is reprinted here with permission.

Memory is fragile. What better way to commemorate a centenary than by recording the history of the 100 years leading up to it? Gwynne Robins was asked to put together an illustrated history of the Cape Board since its establishment in 1904. This was the first time a publication had been devoted entirely to the Cape Board. Previous SAJBD anniversary brochures and publications on Jewish history had focused mainly on the history of the National Board.

With articles from academics, including current chairman Justice Dennis Davis, Prof Milton Shain, director of the Kaplan Centre, Dr David Scher, senior lecturer in the UWC history department, and from former chairmen John Simon (who lecturers in the department of Jewish studies, UCT), Solly Kessler, Mervyn Smith and by Prof Paul Sulcas and herself, Gwynne was able to cover the Board’s history both pre- and post apartheid, with several chapters discussing the record of the apartheid years.

A special section was devoted to the recollections of the terms of office of the past chairmen – 13 contributed, including one now living in Beersheva. Gwynne ghost-wrote contributions for those no longer with us, with the willing assistance of the staff of the Gitlin Library and its archives.

Additional articles were reprinted with permission from the *Jewish Affairs*, including a fascinating article on the work of the Board in 1904, which incorporated details of where the early immigrants to the Cape had come from, what they did and where they settled.

Suzanne Beiling, executive director, provided a comprehensive chapter on the current work of the Board.

Said Gwynne, “Although I work for the Board, until I started researching the publication, I had no idea of how great its contribution to the Jewish

community had been. So many facets of our community which we take for granted – the communal register, the UCF, the Priorities Board, Staff Wise, *Tikkun*, the CSO, the Jewish Chronicle and the Gitlin Library started out as suggestions of the Board, frequently done in collaboration with the WPZC.”

Copies of the book are available from the Board office at R50 each. Telephone: 464-6700.

**OVER 600 NAMES ADDED TO THE
DISCOVERY CENTRE AT THE SA
JEWISH MUSEUM**

This article was originally published in the Cape Jewish Chronicle in October 2004 and is reprinted here with permission.

During the past year six and a half thousand new names were added to the Roots Bank of the Discovery Centre in the South African Jewish Museum. The names were provided by the Jewish Migration and Genealogy Centre at the Kaplan Centre at the University of Cape Town. These names are now accessible to visitors to the museum who wish to research their family trees.

Visitors to the museum can fill out the Family Tree questionnaires provided at the reception and exit desks and the Discovery Centre. Their information is then submitted to the Genealogy and Migration Centre, where it is integrated into the existing database. This information is finally displayed in an easy to use format in the Discovery Centre computers.

New information resulting from ongoing research is also added to the Discovery Centre on a regular basis. For example, the section on *dorps* and towns in the Roots Bank now has practical tourist information about synagogues in the Cape region, in addition to photographs, information on the current status of old synagogues, contact details, cemetery locations and census information is available.

“The Discovery Centre at the South African Jewish Museum is a fine example of the successful working partnership between the museum and the Kaplan Centre” says Shea Albert, director of the SA Jewish Museum. “We are also generously assisted by the

SA Friends of *Beth Hatefusoth*, who have provided us with photographic references from their own research.”

The Discovery Centre at the South African Jewish Museum provides easy, online access to information on Jewish origins, migration and settlement in South Africa. Information on aspects of Jewish life in Cape Town is also presented.

*To learn more about the Discovery Centre,
call: 465-1546
or e-mail: shea@sajewishmuseum.co.za*

*To learn more about the Genealogy and Migration
Centre,
call: 650-5152
or e-mail: kapgen@humanities.uct.ac.za*

**SOMERSET WEST/STRAND
CENTENARY CELEBRATIONS**

The Somerset West/Strand community is planning their centenary celebrations in 2005. Isaac Herring would like to make contact with anyone who has had ties with these communities to obtain some history, photos or stories. All the information gathered will make up the history for the www.jewishgen.org web page.

Please reply to Isaac at ike@theherrings.com

THE 2ND LITVAK DIASPORA

Talk by Professor Colin Tatz

Australian Jewish Genealogical Society

24 August 2004

Edited Transcript

Lithuanian migration out

Beginning in the 1860's, around 800,000 Lithuanian Jews migrated to the United States, and 40,000 to South Africa. That South African community grew to about 120,000, 90% Lithuanian, and probably one of the world's most organised, coherent, cohesive, homogenous communities.

Jews in SA

South African Jewish history is obsessed with 'contribution'—to economic, political, social, theatrical, sporting life etc. Why this obsession? One suspects that this has to do with insecure status; that it is necessary for self-image, for their image in white society and in the rest of society. Jews need a respectable, albeit insecure, foothold in that society. In a country rampant with anti-Semitism, they say, "We deserve a place in this society, we have earned a place in the sun; don't just look at us as a different people, but look at our contribution which proves we are worthwhile; so count us amongst your friends".

Our study

Dr Saul Issroff, an ex-Johannesburg Londoner, and Milton Shain, Professor of Jewish Studies at the University of Cape Town, are, with Mendel Kaplan's assistance, tracing the origins and migration patterns of Jews from Lithuania to South Africa. Peter Arnold and I are tracing part of the movement of their descendants *from* South Africa. Peter and I used e-mail to contact around 1,800 families, starting with a 'splash' of 40 friends and relatives, leap-frogging from one contact who gave us names and e-mail addresses to another. We breached no privacy laws; we neither sought nor received any community lists. We have had, remarkably, 610 responses to our questionnaire, a 34% response rate. One normally does very well getting 10%.

Our statistician, Gillian Heller, at Macquarie University, will crunch the numbers to produce correlations, connections and cross-references. Peter and I are planning a readable and accessible book. As we promised total privacy and anonymity, each respondent has a unique identifier, with the code known only to Peter. Nobody's name will be mentioned. There'll be no scandals with people identifying themselves or others. We thank our respondents for trusting us.

General reasons for migration

Why do people migrate? — long-term, inter-country, inter-continental migration. Why did *Bobbe* and *Zeide* leave in the 1880's to 1900's? Why have Jews been leaving South Africa? Why does anyone migrate half-way around the world? There are a number of general reasons:

1. *Religious/ethnic minority persecution*

The commonest answer to our question, "Why do you think your parents or your grandparents left?", is "Pogroms!". But *were* there serious pogroms then? There were certainly *some*, but they were not systematic, driving Jews out.

2. *Natural disasters*

Tidal waves, tsunamis, volcanic eruptions, earthquakes, etc.

3. *Famine*

4. *War*

5. *Economic problems*

Something common to all migrations, except the one from South Africa, is desperate economic hardship, in Ireland, southern Italy, Malta, Greece, Yugoslavia, etc. We go wherever there is an economic opportunity. Life must be better there. Was it impossible for Litvak Jews to earn a living? It was difficult. Many *shtetl* Jews serviced the highway coach trade — inn-keepers, laundries, bakers, sheet makers or whatever. Then, when the railways were built towards the end of the 19th century, they went nowhere near the coach route. Suddenly those Jews were deprived of a living.

6. *Disease*

Visiting Lithuania this year, I discovered that much of the immediate post-1860 migration was to escape cholera—the dreaded *chalaria*.

7. *Political strife or intense turmoil*

A la Chile, with Allende and Pinochet, Argentina, the Spanish Civil War.

8. *Following family or friends*

9. *Adoption*

Uncommonly, a child taken from one country to another.

10. *Slavery*

11. *Forced relocation: ethnic cleansing*

North American Indians, forcibly re-located to reservations.

12. *Criminal incarceration/deportation*

13. *Not being a first-born son*

A curious reason, which may have happened in Jewish circles, is not being a first-born son, who 'inherited the earth', while the others could go peddle their wares in the United States or wherever.

14. *Greater financial opportunity*

15. *Dislike of religious doctrines*

Dislike of religious doctrine — many groups of people haven't liked the order of the day and have left. Some Lithuanians, the *Mitnagdim*, who couldn't abide the Chassidic movement, said "We're out of here".

16. *Moving from Diaspora to a homeland*

The 'return' to Israel or to Armenia, now that there is an Armenian homeland.

17. *Genocide*

The obvious reason for Europe's surviving Jews.

18. *Marriage arrangements*

A marriage arranged outside their own country.

19. *Army service*

I've heard many stories about Russian army service. For every Litvak who says, "My *zeide* left to avoid being pressed into the army", another says "My *zeide* was exempt". How much of a factor was this really?

Motivation, as opposed to reasons

Another way of looking at migration is to consider motivation in choosing how to live. The American political scientist, Harold Laswell, writes about being elite in a society — who is elite and who is a member of the mob? Who has something that makes them stand above the mass? He describes a number of values that people are motivated to pursue. Where these values come together, you have elite. Did South Africans come here to achieve some of those values — goals we could not, or did not, have, or were prevented from having, in South Africa?

Status

People want status, with deference and respect. I don't think South Africans came here to achieve status and deference. Most would have had much greater status in South Africa.

Income

Whilst several South Africans have made fortunes, this is not Rockefeller or JP Morgan money, nor even Lowy or Triguboff money. For many, it's been a greater battle economically here.

Class

People pursue class, but class is not that important in Australia society. Relative to South Africa, it is classless.

Skills

South Africans have come with enormous skills and have contributed greatly to the computer and insurance industries, the medical and the legal professions, and even a few to academia.

Personality

People pursue personality — charisma, leadership roles in the general community. With few exceptions, South Africans have not pushed for 'limelight' status, centrality, and importance in any

sphere of Australian life. There has been a reluctance to get involved in politics or other issues. Basically, most aim for a low or modest Australian profile.

Safety

We Australians don't appreciate that we are safe in the way that Japan, Florida, the Philippines, are not: from hurricanes, earthquakes, volcanic eruptions, tidal waves, etc.

Safety is the crunch question with regard to the South African migration—safety from strife and turmoil. How serious was that strife and turmoil when South Africans departed? Was it serious, life-threatening turmoil, a personal crisis? Were there knocks on the door by the Gestapo equivalent, with sons zapped off into exile or prison? I'm not talking about safety as in New York crime or Tel Aviv suicide bombers. What constitutes 'crisis' when, objectively, there was no great crisis at various times?

Our findings

We cannot ask the Litvaks why they left Lithuania. We know only what their descendants think. But we have asked why those descendants left South Africa. First, we need to lay to rest some myths about numbers. First, how many Jews are there, in total, in Australia? Remember that religion is the only non-compulsory census question, and that many Jews, for historical and Holocaust reasons, do not declare their Jewishness. Bill Rubenstein and Charles Price, probably the foremost demographer of Australian Jewry, believe that Jews under-enumerate by about 22%. The 2001 census gives the total number as 84,000. Adding this 22%, there are about 102,000.

And the number of people born in South Africa — all peoples, all races, all colours, all creeds? Here the census answer is compulsory: 79,000. And of those 79,000, *only 11,053 are Jews.*

Migration and apartheid

One of the commonest responses to our question "Why did you leave South Africa" is "Politics". Although *apartheid* existed in South Africa long before the Nationalist Party was elected in 1948, let's pretend that *apartheid* was born then.

Of our 610 respondents, 47 (7.7%) came before 1970, in the 'bad' years of *apartheid*. In the mid-1970's, with riots in Soweto township, and 500 school children murdered by the police, with South Africa in a state of turmoil — only 84 out of the 610 people (13.8%), came in that decade.

Between 1980 and 1999, it's still bad, but it's not the turmoil that is increasing — only the sense that there is more urban guerrilla warfare — more violence. Between 1980 and 1999, 61% of our migrants arrived. And since 2000, a further 16%.

Were people escaping turmoil of a political, racist nature, increased anti-Semitism or what? It's not clear why the vast majority (77%) came after 1980. It's just possible that these migration patterns have little to do with *apartheid*.

The perception of crisis I refer to is very personal. What constitutes crisis for the individual? When the SS come to the house next door or when they come to your door? How did South Africans perceive real crisis? Short-term, long-term, one episode, one mugging, one shooting?

Political danger

A curious aspect is how many left family members behind — around 50% of our respondents. As a generalisation, people don't leave family behind in a situation of crisis. If you're leaving Chile because of Pinochet or there is a war on, you don't leave your mother, father, children. What drove South Africans to go, without family, in those particular time periods?

Oddities about the South African migration

Of the 610, 68% have a university degree. There isn't a group on earth where 68% of migrants have a tertiary degree. One can take it for granted that people with tertiary degrees have at least modest, if not reasonable, incomes.

71% of the respondents came on a 'look-see' visit. There isn't another migrant group that has had the luxury of sending an advance party to suss out communities and schools and then migrate! In that sense, and I don't say this disparagingly, it's a luxury group of migrants.

Success in the new country

Mendel Kaplan asked if I had a formula for determining the contribution Litvaks have made to Australia or New Zealand. I answered, as a possible starting point, “Ask Jewish Care how many it has helped and how — is it poverty, delinquency, prostitution, drug taking?”

The response from Melbourne (received a week after this talk was given) is that help has been given to 121 ex-South Africans, of whom 86 received assistance with finding employment, and six were financial. That’s a good litmus test — when the Jewish Care authority does not have many financially dependent clients amongst a migrant group, you know that that migrant group is taking care of itself.

INTERMARRIAGE

One approach – not necessarily acceptable by all, but a fact of life

Manfred Schwartz

Genealogy is defined in any dictionary as an account of the descent of a person or family from an ancestor. The modern terminology is referred to as “One’s Roots”, or which so very many younger people say are now interested in – “their lineage”.

It is a good idea for them to create their own Family Tree and trace the names, etc., of their forefathers. For them to now attempt to tap this information while their older family members are still able, and alive to assist, is vital and most important. So much interest has been generated that huge archives have been created to enable seekers assistance to succeed in their task.

The strange thing is that a greater interest is shown by the offspring of mixed marriages. It seems that more so when the father is Jewish, and an interest in ‘Their Jewish Roots’ makes the children want to know more about their paternal ancestors, their precarious lives, their squalid and cramped living quarters. The ghettos of Eastern Europe and the political and social restrictions the Jews were forced to accept makes their thirst all the more intense.

It is often been considered that abuse has been made of the privileges allowed under Reform

Judaism, and an easy way of circumventing the strict requirements the Orthodox Rabbis impose on a would be convert. Taking into consideration that in the smaller towns and cities membership has dropped from a high of hundreds to a mere total of scores. Where there are existing temples in South Africa, they do have a small but dedicated congregation. Although attempts are made to have Shabbat services every Friday evening, there are times when it is not possible to manage a *minyan*. This does not prevent the holding of an abridged service, which is enjoyed by all who attend. Here again women, and girls of bat mitzvah age, are encouraged to participate and read portions of the service. The intermarried families are to the fore and participate in regular attendance at the temple for services. The sisterhood, few as they are, composed mainly of convertees, manage to arrange successful get-togethers, mainly communal dinners, *oneg Shabbath* and other *simchas*, etc.

It is safe to add that without the reform movement in South Africa, and possibly elsewhere in Sub Saharan Africa, the majority of non orthodox born Jews would hardly ever enter a synagogue, orthodox or otherwise. This way they have a spiritual home and more importantly the wives (because they have decided to convert) stand by their decision, and with their children have become dedicated as well as staunch temple goers. It is obvious that marginal Jews have now become more Jewish as well as many highly assimilated Jews thus become aware of their Jewish roots.

The family unit, with the mother holding the family together, upholds Jewish traditions. May one state that it is the wife, with the aid of her children, who drag her husband/father, to services. I therefore advisably use the word DRAG, as from observation there are so many progressive Jews who have been returned to the faith, wholly and solely by virtue of their ‘converted’ wives’ influence.

As opposed to the (orthodox) Jewish Law, whereby biblical tradition the female is not emancipated even in this modern age. Thus the husband and father are the important people in the eyes of Jewish law – hence the *minyan!* – consists of TEN MEN.

On the other hand, the mother determines the birthright of the child, of whom one can be sure, but cannot be sure who the father was. This subtle difference in the approach to liberalisation of

thought was one of the cornerstones upon which reform was based. In the animal world it is the female of the species which is the more dangerous.

In conclusion, of almost fifty years observation, the inference is drawn that without conversion the inter-marriage scene throughout Southern Africa would have been most dismal, from the Jewish religious point of view.

Without Reform, Progressive and/or Conservative Jews, these people would be lost to Judaism completely which would be a tragedy.

Thus mainstream orthodox thought appears to be that it is better for a Jew to be Conservative, Reform or Progressive than not a Jew at all. The orthodox as well the reform movements prefer that our people belong somewhere.

As Rabbi Kook once said: "That which unites us is far greater than that which divides us."

Assimilation is limited when "those who pray together-stay together". Hence the strength of the family unit is enhanced by accepting the wife as a convertee and a full member of the congregation.

The mixed seating arrangement suits the Progressive Jew, with the strong bond of an entire family as a united group, supporting and praying together. This participation in an ancient ritual of praying to and praising the Almighty and following (admittedly some of the non Hebrew) prayers in a language they relate to, make them to be perfectly at home in any Temple they visit.

The *Chazonnas* although electrically recorded, still thrills the heart when the century old melodies are presented over and over again. The musical accompanied also serves to uplift the spirits of the congregant and adds an extra dimension to the liturgy with which they are conversant.

WHAT AN EVENT!

Claremont Shul celebrates its Centenary in style

This article was originally published in the Cape Jewish Chronicle in the December 2004/January 2005 issue, and is reprinted here with permission.

The Claremont Hebrew Congregation's 100th anniversary has been a truly splendid celebration!

Setting the tone during the anniversary month of August was the elegant coffee table publication entitled, *The First 100 years, 1904 – 2004, The Story of the Claremont Hebrew Congregation*. The annual Women's Learning Week, convened by Rebbetzin Lee Liebenberg, had a 'centenary sparkle' and the celebrations gained further momentum with the Jewish Emphasis Week during the last week of October, the theme being 'Now is the Time'.

Packed audiences from all over Cape Town were enthralled by the keynote guest speakers, Rabbi Emeritus Dr Ivan Lerner from USA, who attended the centenary celebrations with his wife Arleeta, Rabbi Paysach J. Krohn, also from USA, and Rabbi Lewis Furman from Johannesburg.

The Centenary Banquet was the triumphant culmination of the programme of events – an evening of absolute magic – this is what memories are made of!

Two hundred and eighty guests attended the glittering banquet at the Kirstenbosch Convention Centre on Sunday evening 31 October. This Centenary Banquet was coordinated by Roslyn Beekman and Rebbetzin Lee Liebenberg, assisted by Wendy Berger.

The table settings included special 'benchers', presentation gold Shabbat candles, a *kippah* and a notelet with Eli Wiesel's haunting prose "What is a Jew without his community ..."

Rabbi Matthew Liebenberg was the MC for the evening and the keynote speaker was Rabbi Ivan Lerner. A past rabbi of Claremont *Shul*, Rabbi Adi Sultanik, was also one of the speakers, with honoured guests including Rabbi and Rebbetzin Goldfein of *Yeshiva Gedolah* in Johannesburg.

The Klezmer Band, the singing of our previous *chazan* Ezra Altschuler, who traveled from Johannesburg for the evening with his wife Jackie, and the singing *chazan* Yudi Cohen magnificently enhanced the evening.

An audio-visual presentation was specially prepared for the evening by Di Rosen and Heather Blumenthal of Di Rosen Productions. It featured past and present photographic images, choral interludes, and interviews with Rabbi and Mrs Liebenberg, President Eric Berger, Willie Katz and various congregants. And the dinner, elegantly prepared by Merle Rubin, was enjoyed by all. This superb Centenary Banquet now too enters the annals of the *shul's* history, as Claremont *Shul* steps into the second century with confidence and pride.

CLAREMONT HEBREW
CONGREGATION
Celebrating 100 Years
1904 – 2004 / 5664 – 5764

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MY SOUTH AFRICAN CONNECTIONS

Linda Cantor

Growing up I knew very little about my father's family. What I did know was that my grandmother and her family had come from Kupishok (Kupiskis), Lithuania, to New York City in the early 1890's. However, while I knew that my grandfather's family had come at the same time, I didn't know where they had come from.

To get started, I contacted my father's Cantor cousins and arranged to interview them in order to try to complete a family tree. Each cousin helped me to extend the tree to the point that, on my grandfather's side, I have been tracing the descendants of thirty-five first cousins (now spread out around the world). One of the cousins who provided wonderful information, Jennie Cantor, who was born in Rokishok (Rokiskis), knew that my grandfather and her grandfather (brothers) were born in Ushpol (Uzpaliai). (I was lucky to have found a cousin old enough to have been born in Europe and still able to remember the details as I probably would not have been able to learn this information any place else. American records from the 1890's have very little information and generally do not indicate the town of origin.)

All of this research was started long before the era of computers and the Internet and was done the old-fashioned way, in libraries and archives, by letter, telephone, and personal interviews. I learned all that I could about Kupishok, Rokishok, and Ushpol, towns in north-eastern Lithuania, not far from the Latvian border.

One of my newly-found cousins told me that one part of our family had emigrated to South Africa, but only knew that their family name was Trapido, certainly an unusual one for Litvaks. I visited the New York Public Library and went through the Johannesburg telephone book in an unsuccessful attempt to locate my Trapidos. Shortly after that, I

wrote a letter to the South African author of a magazine article that seemed to connect Kupishok and South Africa. Although that turned out to be a false lead, he located some Trapidos in suburban Johannesburg for me and, when I wrote to them, they were indeed my cousins. It would take me more than ten years, but I finally got to meet them when I visited South Africa this past October, 2004.

In 1995, accompanied by my father Henry Cantor, I visited Lithuania and all of my ancestral *shtetlach*. My father had indicated an interest in seeing where his parents, who had met in New York City, were born and we both shared a fascination in walking down the streets that our ancestors had walked. In Kupishok, with the help of our guide Regina Kopilevich, we were able to interview several residents who remembered some of my Trapido relatives who were killed there in the Holocaust.

The advent of computers, the Internet, and JewishGen greatly changed Jewish genealogy and has enabled all of us to find both information and other researchers who are similarly interested in our towns and families. Several of us, with common roots in Kupishok, had corresponded by mail or on-line based on connections or threads we had from the old Kupishok *landsmanschaftn* group that had existed in New York or new connections made on the Internet. We had formalized the group as a Special Interest Group or SIG as it is called in Internet genealogy terms and decided to pool our resources and purchase as many Kupishok records as we could. Of course, this is now being done by many different groups, but we were way ahead of the curve in both organization and research.

Our Kupishok SIG actually met in person as a group for the first time at the International Association of Jewish Genealogy Societies Conference in Boston, MA, in 1996. This was long after we had started our connections to each other and it was wonderful getting together with all our newly relatives and *mishpocha* from many different places. Since that time, we have tried to meet at each regularly scheduled IAJGS conference around the world. This provides the opportunity for members who cannot make it to one destination to possibly make it to the next which may be closer to home.

A year or two later, I began a similar group for Rokishok and with the wonderful communications provided by JewishGen, the Rokiskis SIG has

grown to over fifty members. We have been able to purchase a large number of records and, between the two SIG's, I have been able to trace my Litvak families back through the late 18th century. In addition, it has been a wonderful experience to meet the descendants of both *shtetlach* and realize that our ancestors were neighbours and friends and we are now finding one another once again. Possibly, if we could trace our families back far enough, we would find that our families are related.

When JewishGen provided the space to create ShtetLinks pages for individual towns, I created pages on for each of my ancestral *shtetlach* and that has proven to be a wonderful way of finding *landsleit* and additional information. I maintain five sites, three for Lithuania and two for my Ukrainian towns, and have heard from many people who have found these websites and contacted me. My Lithuanian sites are as follows:

Kupishok (Kupiskis):

<http://www.shtetlinks.jewishgen.org/kupiskis/kupishok.htm>

Rokishok (Rokiskis):

<http://www.shtetlinks.jewishgen.org/rokiskis/rokmain.htm>

Ushpol (Uzpaliai):

<http://www.shtetlinks.jewishgen.org/Uzpaliai/Uzpaliai.htm>

For some time, I had been thinking of visiting South Africa and now that I am retired and have more time, I decided to go ahead and plan a trip. I took a two week organized tour of the country, which enabled me to visit a large part of the South Africa and even included a two day safari in Kruger National Park.

In addition to the touring, I stayed some extra days in Cape Town and Johannesburg so that I could meet friends and family. In Cape Town, fellow Kupishoker Debby Myers was kind enough to invite other Kupishokers and their descendants over to meet me. Ten people, two actually born in Kupishok, came and it was so nice to actually meet the people who carry the names that I know so well from the Kupishok records (Berger, Geffen, Katz, Kolevsohn, Movsowitz, Sachar). In addition, one of the people who had attended the Kupishok (Kupiskis) Wall of Memory Holocaust Memorial Dedication Trip brought his video of the event and

we were all able to share in this unveiling of a memorial plaque to the more than 800 Kupishokers who were killed during the Holocaust.

See: <http://www.shtetlinks.jewishgen.org/kupiskis/memmain.htm>

At the end of my trip, I stayed in Johannesburg and met my Trapido family, who were warm and welcoming. We are the grandchildren of first cousins and this was the first time that most of us had met. It is amazing when you realize how history had made strangers of family members and we are now finding one another and reconnecting in another century. I can only imagine that our grandparents, who of course, knew one another well, would be pleased with our efforts.

With the assistance of Eli Goldstein of Shtetl-Connections, I was invited to give two talks about Jewish genealogy while in Johannesburg. One was in association with Shtetl-Connections and the South African Jewish Board of Deputies (SAJBD), at the Beyachad Centre and the other was a presentation to the Yiddish Academy of Johannesburg at the Great Park Synagogue. This brought out a large number of Rokishok and Kupishok descendants and once again I got to meet so many people whose family names were familiar to me or whom I had been corresponding with via e-mail. (Abramowitz, Coleman, Furman, Gamsu, Genn, Joffe, Katz, Koseff, Krieger, Krok, Levin, Osipowitz, Nochomovitz, Oshry, Ryback, Sackstein, Schmidt, Shochet, Wingrin) And it is indeed nicer to be able to speak to people in person!

One of my grandfather's thirty-five first cousins, Hinda Trapido Milner, immigrated to South Africa in the early years of the 20th century, but I had been unable to find her descendants. Milner is a common name and I did not know the names of the present generations. After the *Beyachad* talk, I mentioned this to Ada Gamsu, of the JGS of Johannesburg, and she offered to try to help. She placed a notice in the local Jewish newspaper and since coming home, I have received several e-mails reconnecting me with the Milner family and I am now in touch with my Milner cousins. Between e-mail and an extremely helpful genealogist, I have reconnected another branch of greater Cantor family.

I spent a morning at the SAJBD, and with the generous help of Naomi Musiker, the Librarian of

the Archives, we went through a pile of papers from the Rakishker Society in Johannesburg. Most were financial records, but they included the names of members, some newspaper clippings and other memorabilia. In addition, Naomi found some interesting newspaper clippings on my family and potential family members from her vertical file.

A family story indicated that another of my grandfather's first cousins immigrated to Cape Town. No one remembered his first name, but we knew that he was the son of Mordechai and Elka Luchinsky Cantor and the brother of Morris and Bertha Cantor, both of whom immigrated to the US. Mordechai was born in Ushpol and died in Rokishok and Morris and Bertha were born in Rokishok.

There was contact between Morris and Bertha and their brother through the 1940's. However, they and their children are gone and I have never been able to learn any more than this. Several newspaper clippings from the Jewish Board of Deputies have given me some potential leads and I am now hot on their trail. I would be delighted to hear from any South Africans who have any further leads or ideas on solving this mystery.

Summing up a wonderful three week adventure is difficult, but other than the too long airplane journey from New York to South Africa, I loved every minute of it. I was able to combine two activities that I love – sightseeing and genealogy – and have a wonderful time with both. I found South Africans to be warm and friendly and extremely helpful. The country from Cape Town to the Cape Peninsula to Knysna to Zululand to Kruger to Mpumalanga to Johannesburg is a scenic natural wonderland. And, of course, the highlight for me was meeting my family and *landsleit*.

Isn't that what genealogy is all about?

BOOK OF MEMOIRS
Reminiscences of South Africa Jewry
An excerpt
N. D. Hoffman

This following excerpt is from a book, titled Book of Memoirs: Reminiscences of South Africa Jewry, by N.D. Hoffmann, published by the Kaplan Centre for Jewish Studies and Research. This book is a mine of information for genealogists and historians alike. Hoffmann (1860 – 1928) describes early life in South Africa including a section on the earliest Jewish immigrants and the first Jewish Community. In this issue, the excerpt about Mr Siegfried Raphaely is shown. In future issue of the Newsletter, other excerpts from the book will be reprinted.

This extract has been reprinted with the permission of the Isaac and Jessie Kaplan Centre for Hebrew and Jewish Studies, University of Cape Town.

Mr Siegfried Raphaely

Born in Germany in 1879, Siegfried Raphaely arrived in South Africa in 1884, where his father settled in Queenstown. Four years later he moved to the Transvaal. He was educated at Queenstown High School and at Marist Brothers in Johannesburg. He passed his intermediate examination by private study. He was articled to a law practice in Johannesburg – Van Boushouten and Lawrence; later he worked for Tredgold, Steytler, and Beyers. He passed his examinations in the first class. In 1899 he graduated with honours as a solicitor, notary and conveyancer. He began to practice on his own in 1903. He soon earned a good name for himself in the profession. He took an active part in many social and communal organisations and in 1909 he became a member of the Government Commission on Gambling. He was one of the founders of the Jewish Guild, of which he became chairman for the last three years. He was President of the Board of Deputies for Transvaal and Natal.

For the last two years, he has been President of the Johannesburg Hebrew Congregation until it became united with the Witwatersrand Old Hebrew Congregation. He is president of the Johannesburg Mutual Building Society and it a member of the Houghton Estate and Rand Club.

BOOK OF MEMOIRS
Reminiscences of South Africa Jewry
N. D. Hoffmann

Contemporary observations on the social environment of South Africa in the early Twentieth Century

Being the collected Articles on all matters Jewish and Judaism in South Africa by N. Hoffmann

Collected in the book “The Jews of South Africa” published in 1916

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Contact: janine@humanities.uct.ac.za
Kaplan Centre, University of Cape Town
Private Bag, Rondebosch 7701
Cape Town
South Africa

Phone: +1 27 21 650-3062

Fax: +1 27 21 650-5151

Book Review

INTO KOKERBOOM COUNTRY: NAMAQUALAND'S JEWISH PIONEERS

Phyllis Jowell and Adrienne Folb

This newly published book tells the story, with many fascinating historical photographs previously unpublished, of the Jewish pioneers who, like the *kokerboom*, dug their roots into the sandy soil of Namaqualand. They transformed their situation from penniless immigrants to established citizens and in the process left 'diep spore' in this remote and isolated region of South Africa.

Format: 240 x 275 mm (landscape)
Extent: 160 pages, with a map; and approx.
206 photographs
Binding: Hardcover with dust jacket
ISBN: 1-874950-75-X
Price: R258.77 + R36.23 [14% VAT]
= R295
Publication Date:
October 2004

Brief Description

This chronicle of the Jews of Namaqualand tells the remarkable story of a small group of immigrants who sought freedom and economic opportunity in a remote and arid corner of South Africa. Their determination to succeed in carving out a life for themselves and their families is described in a history spanning 120 years, from the mid 1850's to the late 1970's. The Namaqualand Jewish story epitomises the trials, triumphs, challenges and joys of so many Jewish communities throughout the country, and indeed the world. It celebrates the rich cultural history and moral substance of these early pioneers who remained committed to their Jewish traditions under extremely difficult circumstances. With evocative photographs, original research and colourful memoirs, this is an extraordinary account of courage, fortitude and acculturation.

The Authors

Phyllis Jowell

Phyllis Jowell holds degrees in B. Comm (UCT) and Social Work (Unisa). Phyllis became involved with Namaqualand history when she married Cecil Jowell and went to live in Namaqualand in 1958.

She lived in Springbok for ten years and continued to visit the town until the family home was sold there in 1997. She researched and wrote *Joe Jowell of Namaqualand*, published in 1994. Together with her husband, she was instrumental in creating the Museum of Namaqualand in the former Springbok synagogue. She is currently involved in the South African Friends of Beth Hatefutsoth research project, documenting the history of Jewish South African country communities – the first volume in a series of five was published in February 2003. Phyllis researched and created the text for this book.

Adrienne Folb

Adrienne Folb has worked as a researcher for radio, television, exhibitions and books in Toronto and Cape Town. She first visited Namaqualand in 1963 and fell in love with the area. She later worked with a team of professionals who designed the layout of the Museum of Namaqualand. Adrienne was involved in researching Joe Jowell of Namaqualand together with Phyllis Jowell and researched, conducted interviews and collected photographs for this book.

For further information about this book, visit the website of Fernwood Press at:

www.fernwoodpress.co.za

Fernwood Press (Pty) Limited

Postal Address: P O Box 15344 Vlaeberg 8018, Cape, South Africa

Physical Address:

Alphen Office Park
Seardel House, 1st Floor
Constantia Main Road
Constantia 7800 Cape, South Africa

Tel: +27 21 794 8686

Fax: +27 21 794 8339

E-mail: ferpress@iafrica.com

Web: <http://www.fernwoodpress.co.za>