

Expanded Issue

SA-SIG

*The journal of the Southern African Jewish Genealogy Special
Interest Group*

<http://www.jewishgen.org/SAfrica/>

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PRESIDENT'S MESSAGE

In August I attended the annual IAJGS conference in Boston. I think about 1200 people were there and I was told that several hundred watched the sessions live using a new on-line streaming system. This is a new technological innovation and will be of great benefit to those who can't easily get to travel abroad.

From the South African perspective, Roy Ogus gave an excellent presentation on Southern African research, highlighting the common resources and some new ones.

There was a small, but significant, presence of people at the conference either from Southern Africa, or with connections to that part of the world. But many more came up to me in the course of the conference and asked about research. There was also a very prominent set of talks and workshops on Lithuania and Latvian research.

Next year's conference will be held in Salt Lake City and promises to be outstanding. In the year following (2015), the conference will be held in Jerusalem. Planning is well underway for both.

These conferences are also great for making and renewing friendships in the genealogical world, as well as for putting faces to the many e-mail contacts gathered over the years.

By the time this issue is published, it should be public knowledge that Ancestry.com has acquired South African family history records from Media24 (the publisher of the Ancestry24 web site). Heather MacAlister, formerly at Ancestry24, is now the content manager for Ancestry.com material that is relevant to South Africa. For any of the previous users of Ancestry24, this is great news.

[Editor's Note: Further details of the Ancestry.com - Ancestry24 agreement can be found on page 17.]

I hope over the coming year to see more involvement and input from members of the South African Jewish Genealogy Society. The Society is now a full member of the International Association of Jewish Genealogy Societies.

Elsewhere in this issue [see page 16] you will see some details of the International Institute for Jewish Genealogy and Paul Jacobi Center at the National Library of Israel, Givat Ram Campus of the Hebrew University, Jerusalem. I've been appointed Deputy

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

The purpose and goal of the Southern Africa Special Interest Group (SA-SIG) is to bring together Jewish genealogy researchers with a common interest in Southern Africa and 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, Kenya, and the former Belgian Congo.

The SIG has been producing a quarterly Newsletter since 2000 in which is included articles on personalities in the Southern African Jewish community, religious congregations, communities – past and present and general news about the lives our Southern African families led.

Further information on how to subscribe to the Newsletter, as well as an archive of previous Newsletter issues, can be found at:

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

If you would like to contribute articles to the Newsletter, accounts should include descriptions of families of the community, aspects of local Jewish life, its institutions and particular character. Jewish involvement in the community at large, its history, business life and development could be featured as well.

Articles for inclusion in the Newsletter should be sent to Colin Plen, Editor, at colplen@iafrica.com

General enquiries about the Newsletter can be sent either to Colin or to Roy Ogus at r_ogus@hotmail.com

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

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Chairman (elect). Please look at the website www.IJG.org for more details of the organization.

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EDITORIAL

Several months ago when I had sent off the final proofs of the latest Newsletter at the time to Roy Ogus, who puts the Newsletter together, I gathered some odd bits that I had not allocated, and I put them in a file which I called "SA-SIG May Newsletter". I optimistically thought that I could begin work by May.

We are now in November and my conscience has forced me to pick up the pieces! Sorry that there has been a gap, but these things happen!

I looked through the material I had collected over the last few months and I found an article by Walter and Gordon Stuart, which included a critique of the books *Jewish Life in the South African Country Communities*. The father of Walter and Gordon collected masses of detail relating to the histories of his family and related families and put this mass of material into a large book, of which there are only 6 copies in existence. Walter and Gordon then go on to show that because they are aware of the huge amount of work that goes into a publication, they have got great pride in advising South African Jews, or Jews with South African connection, to read the 5 books produced by the Beth Hatefutsoth team on the Jews of South Africa. I am not absolutely sure of the meaning of the word critique, because in my own mind I thought that 'critique' implies negative criticism whereas the Stuart's article is only positive and not negative-critical at all.

We have a letter from our friend in Miami, Ann Rabinowitz who reminds us of some postings she has made on the JewishGen Blog.

David Sandler in Australia has also written to tell us that his latest book, *The Pinsker Orphans*, has now been published, and he has started working on his next book.

In the Spring of 1885 in London, a recent immigrant, Simon Cohen, felt sorry for the new immigrants coming to London or through London to

other places, and he opened his home to them as a shelter. The Jewish Board of Guardians condemned the place and in 1886 opened the Official Poor Jews Shelter. In the article "New Items of Interest on the Internet", we provide more information about the Shelter and the associated database of information.

My friend Larry Rubin went to Poland some years ago and tried to find out more about his family. One of the things he did find was the variations on the name Rubin

On my first visit to London I went to Foyle's because I understood it was the best place to buy used books in the world. I was looking for the book *The Collins Dictionary of the Meanings of Surnames*. That had been years before and Foyle's could not help me but across the road was the Collins retail shop, they had the book I wanted. I have described the book in a sort of book review.

Although not genealogical in nature, and nor to do with South Africa, the story of the Dunera Boys should become better known. During WWII the British Government interned all men of Austrian and German, regardless of whether they were Jewish or Nazi or political refugees and shipped them all off together to Australia in a ship which should have been condemned.

We also include several other new articles as well as the usual features, "New items of interest on the Internet," and "Editor's Musings."

I thank those several readers who have written to me.

Colin Plen

Editor

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Attention: Hardcopy SA-SIG Newsletter Subscribers

Just a reminder that if you subscribe to the Newsletter in hardcopy form, and haven't renewed your subscription for 2013 / 2014, then this will be the last issue that you will receive. Details on the subscription options and how to renew your subscription can be found on page 26.

Thanks for your support!

MEIR (MATEY) SILBER



Meir (Matey) Silber

This article was originally published on the World Machal web site at <http://tinyurl.com/MeirSilber> and is reprinted here with permission. The Machal's home page can be found at: www.machal.org.il.

Meir Silber, the son of Devorah-Esther and Abraham, was born in Libova, Latvia, on 18th August 1927. When still an infant, his parents immigrated to South West Africa, and a few years later they settled in the city of Port Elizabeth in the Cape Province. There Meir completed his matriculation at the prestigious Grey High School. An early member of the Betar Jewish youth movement, he became its local officer.

He enrolled in the engineering faculty of Witwatersrand University in Johannesburg. He awoke to the idea and hope of emigrating to *Eretz Yisrael* as a pioneer, and in preparation for this goal, he joined a farm on the outskirts of the city.

On the eve of the local Zionist Congress elections which laid out the foundations of a proposed Jewish State, he left the farm, returned to Johannesburg and devoted all his time and energies to the local campaign; he also acted as a correspondent for his movement's newspaper.

In mid-1946, then a second-year student at university, his heart was set on settling in the Holy Land. Silber, then 19 and an only son, had respected his parents' wishes to complete his degree first. Later that year he was selected for the ambitious overland safari trip to Palestine, but again his parents stated that they were not against him going to Israel, "but not yet." He did gain one victory: he returned to Port Elizabeth to take charge of the

Eastern Cape Province office of the United Zionist Revisionist Party.

Having respected his parents' wishes twice, the fire still burned in his bones. He pressured his parents with his wish to resume his academic studies, but this time at the Hebrew University of Jerusalem; the plan was to leave South Africa at the end of 1947.

He reached *Eretz Yisrael* on 22nd December 1947, and became a student of the Hebrew University of Jerusalem. He also acted as local correspondent for the South African Revisionist newspaper *The Jewish Herald*. Before leaving South Africa, in his farewell address he included the words, "It is better to die on the earth of our homeland than to live in the Diaspora." It was not long before he joined the ranks of Etzel and became active in their publicity department. He also completed an officers' training course.

He was killed on 25th May 1948 in the desperate fighting to defend Kibbutz Ramat Rachel on the southern outskirts of Jerusalem. The stand of the 65 Etzel men under the command of Yehuda Lapidot shattered the dream of Egyptian Colonel Ahmed Abd-el-Azis to win immortality as the conqueror of Jerusalem. The Etzel group had been granted permission to defend Ramat Rachel by the Haganah command of Jerusalem.

Meir Silber was buried at Sheikh Badar "A," and on 10th September 1948 his body was re-interred and laid to rest in the Mount Herzl military cemetery.

Source: Translated from the Yizkor website by Joe Woolf with additional information taken from Henry Katzew's book "South Africa's 800."

♦♦♦

Letter of condolence

Matey Silber, age 21, an only child, was killed on May 25, 1948 in the desperate fighting for Kibbutz Ramat Rachel in Jerusalem. A product of the elite Greys College, he left his mark on non-Jews as well as Jews. One of the letters of consolation received by his family was from a Mr. G. E. McGrath of Port Elizabeth, who wrote with rare compassion and insight.

"I have just heard of your sad loss and I hope you don't mind my writing to you. I am not of your faith but feel so deeply about Matey that I am

compelled to write to you. He was such a fine boy and so full of ideals and hopes for the future of the Jewish home that in his own way he is as much a Messiah as any previous human being on earth can claim to be ...

You have at least a pride that is given to very few people on earth. No man can ask more than to give his life for the faith and ideals in which he believes. If there is such a thing as an after-life, I am confident that Matey himself is content ... and apart from your grief would not have things changed on iota.

In his sacrifice he has earned the respect of all right-thinking men. While such as he are born into the world, we can all have hopes for the future of mankind. In my heart I feel that you yourselves can look forward with confidence to the future and take your place with pride and courage in the ranks of those who have sacrificed their most precious possession for the future not only of the Jewish race but of all who love right and justice.

Perhaps in this honest pride and the conviction that Matey's sacrifice was not in vain, you might take a measure of consolation in your loss. In the future when the aspirations for which Matey sacrificed himself have been realized and the Jews of the world have gained in stature and dignity for the blessing such as he have brought them, you too might be assured the sacrifice was in truth worthwhile."

SOUTH AFRICAN JEWS GET THEIR MASTER STORYTELLER – AND THEIR NATIONAL NARRATIVE

***The debut novel 'The Lion Seeker' is
the kind of representative Jewish
epic Herman Wouk used to write***

Adam Kirsch



This article was originally published in Tablet Magazine on October 17, 2013, and is republished here with permission.

Reading about the Jews of South Africa is like seeing the history of American Jewry in a funhouse mirror: The outlines are similar, but the individual features are either heightened or shrunken. In terms of population, South African Jewry is nowhere close to American Jewry: Currently there are about 75,000 Jews in South Africa, as opposed to 5 million here. But both populations were formed at about the same time, during the exodus of Jews from Eastern Europe between 1880 and 1920 (the vast majority of South African Jews came from Lithuania). Both communities clustered around a major city—New York City here, Johannesburg there. Both waves of immigration were cut short by xenophobic, partly anti-Semitic legislation between the wars. Both communities were pro-Israel and politically liberal, with Jews supplying leaders of both the American Civil Rights movement and the South African anti-apartheid movement. Yet ironically, both American and South African Jews benefited, in terms of assimilation, from the existence of an even more stigmatized caste of black citizens, which allowed Jews to be considered generically “white.”

Despite all these parallels, however, it's safe to say that most American Jews have little knowledge of South African Jewish history. That blank space is an opportunity for the right storyteller—and now Kenneth Bonert has come along to fill it with *The Lion Seeker*, a big, richly detailed novel set in Johannesburg in the 1930s. *The Lion Seeker* is the kind of Jewish story Herman Wouk used to write, a natural best-seller in which a carefully rendered, realistic setting frames a melodramatic and romantic plot. It quite deliberately sets out to be a representative epic—the story of how the Jews came to South Africa and what they had to do in order to make it their home.

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The novel opens with a prologue set in the 1920s in Dusat, the village in Lithuania from which, we learn in the acknowledgments, Bonert's own family came. Here we meet Gitelle Helger, a mother of two young children, who is saying farewell to her sisters as she prepares to join her husband, Abel, in South Africa. Deftly, Bonert plants the seeds of a mystery that will exfoliate through the whole book: We learn that Gitelle has a facial injury that requires her to wear a veil, but we don't know exactly what it is, or how she got it. What we do know, with the history of Eastern Europe in mind, is that Gitelle is pretty certain never to see her relatives again, since most of them are doomed to die in the Holocaust. By moving to South Africa, she is saving her own and her children's lives.

Millions of Jews broke with their past in this way, starting life in a new country. But Bonert emphasizes that this kind of emigration required a toughness that could easily turn into ruthlessness. That is certainly the case with Gitelle, as we see when the prologue's scene shifts to Doornfontein, the slummy Jewish neighborhood of Johannesburg where the Helgers reunite. There Gitelle finds Abel, a poor but honest watch repairman, surrounded by a group of jobless cronies from back home. These men are doing nothing worse than keeping Abel company while he works, but to Gitelle, their nostalgia for the old country and their inability to make a success of life in the new make them contemptible and a dangerous influence. Finally, in a rage, she takes an axe and chops up the couch where the friends like to loaf, telling them never to come back.

Gitelle's young son Isaac witnesses this scene, and it soon becomes clear that the central question of

The Lion Seeker is what will happen to a boy with a mother so ferociously ambitious, and so dead-set against the past. Like many immigrant parents, Gitelle lives for the next generation, and she drills into Isaac the sense that his purpose in life is to justify her sacrifice. "I want you should be awake," she lectures him. "Life is good but it is very hard. Where we are is no playground. Give a look. This is like a jail, but hard work escapes." Her dream, which becomes Isaac's task, is to move up in the world, to buy a house in a good neighborhood: "Who can buy this house? Can you buy this house for your mame?" This is emotional blackmail at its most effective, and Isaac internalizes the message—as it will turn out, all too well.

The heart of the novel is the story of how Isaac Helger tries, and mostly fails, to make good in South Africa, in the years leading up to WWII. Gitelle drums into him early on that there are two kinds of people, "the Stupids and the Clevers," and that he had better learn to be a Clever. This has nothing to do with book-smarts: Isaac is a terrible student, but his mother doesn't care, since she wants him out in the world, earning money and looking out for the main chance. Bonert describes Isaac's successive jobs and money-making schemes: He goes from being a mover to a salesman to a mechanic's apprentice. There he would be content to stay, since he loves the work of repairing wrecked cars, seeing it as a kind of art form. But being a workman means following in his father's path, and Gitelle demands more. Largely to please her, then, Isaac goes into business with the shady Hugo Bleznik, who has a scheme to make a fortune selling used auto parts, which will be scarce once the inevitable war begins.

Being a Clever, in South Africa, also means learning to negotiate the country's racial hierarchy—an equally significant part of Isaac's education. At the bottom of the heap, of course, are the country's blacks, who must be treated with ostentatious contempt, so that the rest of the world will see that Jews are white. At the other end of the spectrum are the Dutch-descended Afrikaners, the first white South Africans, who in this novel appear viciously racist and anti-Semitic. As the danger of Hitler increases—Isaac learns about current events from cinema newsreels, giving Bonert a method for filling the historical background—the Jewish community begins to worry about Nazis closer to home, the mainly Afrikaner members of the fascist Greyshirt organization. And then there are the

English, whom the Jews trust more, since at least they support the British Empire against the growing threat of Nazi Germany.

Isaac's attitudes toward these three groups are rather programmatically illustrated by his relationships with individual characters. The girl he falls in love with, Yvonne Linhurst, is English and upper-class, a dream of social advancement, like Daisy Buchanan for *Gatsby*. On the other hand, his nemesis is a giant Afrikaaner named Oberholzer, who beats him, humiliates him, and torments him at work until Isaac finally turns in the tables in a graphically violent, almost Tarantino-esque fight scene: "The side of Oberholzer's mouth caves: teeth and tooth splinters in a pink spray squirt out of the far side."

Even then, however, the native South African gets the advantage of the Jew: Oberholzer frames Isaac for robbing the cash box and easily convinces the other workmen to gang up on him. The new homeland, which Gitelle hoped would be a refuge from hate-filled Europe, is turning out to be just as dangerous for the Jews as Lithuania: "They come at you not for what you do but what you are, a Jew. Like the peasants down the hill in Dusat, singing and drinking. You are marked from the word go, boy, never forget it. ... What people are underneath. Take away the laws and the cops that stop them and you know what it is they will do to us."

Bonert skillfully braids these three plots—Isaac's love affair, his business scheme with Hugo, and his troubles with Oberholzer—so that their denouements come in quick succession. Staggered, Isaac is left to cope with one last challenge, which will turn out to be the defining problem of his life, and of *The Lion Seeker*. Out of the blue, about halfway through the book, we are introduced to a character named Avrom Sutter—ostensibly a long-lost relative from Dusat, who came to South Africa penniless and has made himself a tycoon.

This *deus ex machina* can provide the funds and the contacts needed to smuggle in Gitelle's sisters from Dusat, despite the legal ban on new immigration. The war has already begun, and unless Isaac acts fast, we know—though he convinces himself he does not—what their fate will be. But at the same time, Isaac's business with Hugo Bleznik is on the brink of failure. Should he use Avrom's money to help his relatives or make his own fortune? Which would be truer to his mother's lifelong advice, to be a Clever and not a Stupid? Does immigration mean

severing one's ties with the past, or do family loyalties always come first?

Clearly, *The Lion Seeker* puts its big questions front and center: Plot and theme are welded together in this book, which often gives it a didactic feeling. The prose, too, can be a blunt instrument. Bonert does not get into and out of scenes quickly, but stolidly describes each step of, say, a visit to neighbor: the knock at the door, the opening of the door, the greeting, the walk up the stairs, the look of the bedroom, and so on. This is partly responsible for the novel's length and slow pace. But these problems, not unusual for a first-time novelist, are offset by Bonert's zest for description, his attention to social nuances, and his eagerness to tell a large story in a large way. American readers looking to understand the history and texture of South African Jewish life will find *The Lion Seeker* a perfect introduction.

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Adam Kirsch is a contributing editor for Tablet Magazine and the author of Benjamin Disraeli, a biography in the Nextbook Press Jewish Encounters book series. To read more of Adam Kirsch's literary criticism and book reviews, go to <http://www.tabletmag.com/author/akirsch>.

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A NEW DIASPORA IN LONDON

Andrew Caplan

A shorter version of this article was published in the London Jewish Chronicle on 9 June 2013 under the title "Britain's quietest immigration story."



Emigration from South Africa to London in the 1950's and 1960's. Photo provided by Leonard Weinreich.

Immigration has been a subject of public discourse since the 1960s, sometimes barely hiding a xenophobic subtext, and used as way of criticising contemporary policies on employment, housing, and education amongst others. The focus was initially on migrants 'of colour' and has been transformed lately into proxy for anti-Europeanism and concern over the 'clash of civilizations'.

All the while, there has been another, quieter, immigration story, clearly visible from the heights of Northwest London and Canary Wharf, but little remarked on elsewhere. This story is the gradual accumulation over the last sixty-odd years (but more accelerated since the 1990s) of a small but substantial South African Jewish community in North London, taking its place alongside the longer established Jewish communities that settled there after the end of the Second World War.

South African Jewry's origins are from migrants from the Baltic (mainly Lithuania) and Western provinces of the old Russian Empire and by the 1970s numbered upwards of 120,000 congregants, largely centred in the twin cities of Johannesburg and Cape Town. Within a quarter century that number has declined to 73,000 and falling. The missing 50,000 have upped sticks for Australia, Israel and North America, heading for work, joining family, and trying to re-create a semblance of the life they had enjoyed in South Africa. A smaller fraction of this group have migrated to the United

Kingdom, largely settling in London and enhancing the UK's largest Jewish community.

The Isaac and Jessie Kaplan Centre for Jewish Studies at the University of Cape Town asked the Centre for Minority Studies of the Royal Holloway, University of London, to examine the particular circumstances of South African Jewish migrants to London. The Royal Holloway team conducted a mapping study in 2009/10 which described the key features of the London-based Jewish South African 'community' overall, and examined the impact of migration to the UK on South African Jews across a range of issues, including religiosity and levels of integration. This was a project with a difference since most migration study has tended to focus on the movement of people from poorer, deprived circumstances – mainly economic, but also socio-political – to areas of greater economic and political freedom, whereas this focus was on a relatively privileged group of people who were neither oppressed or expelled. An additional challenge is that there are no reliable statistics on the size of the community. Best estimates, based on the 2001 Census and Greater London Authority survey, suggested a figure in excess of 6,000 in 2009.

To this end, the research team interviewed 314 South African Jews, aged between 27 and 92, living and/or working in the Greater London area. They found a typical middle-class community – three-quarters married, 85% with children, 92% possessing a higher education qualification, and 89% owner occupiers, most commonly in the core boroughs of Camden, Barnet and Harrow, and the contiguous districts of South-West Hertfordshire. In most respects the South African Jewish community in London resembled the 'comfortable' sector of the host Jewish community.

They retained a moderate to strong attachment (particularly the second and third generation South Africans) to their homeland, reinforced by regular visits; following news events; contacting family and friends facilitated by the ease of modern electronic communication. Early arrivals to London, often single and in search of work, education and a cosmopolitan lifestyle, had immersed themselves in British relationships to a greater degree, particularly if they had a British-born partner and children. More notable than the continuing strength of South African identity is that of Jewish identity, which is as strong as any national identity, with a solid commitment to Jewish education at least until

Bar/Bat Mitzvah. The community has continued the tradition of charitable giving (mainly to UK Jewish charities) but its electoral preferences have changed from the generally left-leaning/liberalism of the Apartheid period to a Southern England Conservatism. The attachment to Israel is strong, although accompanied by criticisms of its policies and practices, and the move to London does not seem have affected South Africans' commitment to a Diaspora-centred Zionism.

The reasons for their emigration (the 'push' factors) varied widely from a disbelief in the viability of their future, politically and economically, particularly during the Apartheid era, to a feeling of displacement and distrust since the fall of Apartheid. A typical remark of an early migrant was: 'I couldn't remain and do nothing and I didn't want to go to jail'. Later arrivals are older, have come with family, and were concerned that they had lost their role in the new South Africa. The break with the old country has left behind a feeling of nostalgia for the cultural and religious life of the Jewish community there, as well as for the sights, tastes and smells of the African landscape and beach life. Many had envisioned their future outside the country from an early age – to fulfil their Zionist dream, break out of colonial insularity, enhance their professional and cultural opportunities, as well as for a variety of personal reasons. Constant, however, was a feeling of a collapsing future ('getting out before the curtain comes down') that would not include them – in the words of one migrant: 'I knew I was going to leave – just not when. I felt I didn't belong. As a Jew ... I was always on the periphery.' When the peaks of emigration are plotted against political events (for example Sharpeville, Soweto riots, Mbeki's presidency) there is a strong correlation, though these seem to prompt the emigration decision rather than cause it, and emigrants, in general, had time to reflect, plan and make a relatively orderly move.

For those with access to British and European Union nationality, Britain was an obvious choice for emigration given ease of entry, fluency in the English language, availability of business connections and job opportunities, familiarity with and fondness for Britain, and the intrinsic attractions of London as a base and home. For one Anglophile, 'England was the most civilised country imaginable'. However, the UK is not the first choice for South African Jewish emigrants, who prefer Israel and Australia above it. Whereas emigration to

Australia was prompted by the attraction of a country that is essentially similar, the attraction of London was because, though familiar, it was different. Nevertheless, they expected to find a home in a land that was not completely 'foreign', was congenial for their children, with the same value systems and forms of Judaism with which they were familiar. Given this degree of familiarity and affection, integration into English society was relatively easy and straight-forward: 'It felt like home'.

Despite feeling South African (and being seen that way by the host community), the vast majority of settlers have developed a substantial attachment for 'England' and feel 'at home' here without having thus far been transformed into full 'Englishmen'. In general, South Africans have accommodated themselves very well to their new lives in London and they are unlikely to leave (although whether this will hold for their children is impossible to say). They live in relatively close proximity to London and other South African Jews, prefer their children to attend Jewish schools, live next to Jewish neighbours, and encourage 'traditional' (though one short of strict Orthodoxy) Jewish partners – but, in fact, any sort of Jew – for their children.

Zionism is an issue of great concern to this community, all of whom have visited Israel; as much a fifth had lived there, and most had family or friends there. They suggested that anti-Semitism now masqueraded as anti-Zionism; that non-Jews and Islamists (taking advantage of a compliant press) now had a freedom to express their hitherto private views publicly without fear of ridicule, criticism or contradiction. In effect, the reduction in social anti-Semitism that had been previously prevalent in England (but apparently not in South Africa) and associated with the political right, had been replaced by a political anti-Zionism on both political wings and exacerbated by the rise of a loud Islamic voice in the UK.

Despite variations in religious practice, observance, feeling and commitment, South African Jews in London, especially those who live in the 'heartland' boroughs of Camden-Barnet-Harrow, in general mix with their own religious group and maintain South African-based friendship groups that are centred on the home and family, reinforced at times by the synagogue. Such networking can be important in locating and securing employment. As a so-called 'South African mafia' has developed in recent

years, and opportunities to meet, socialise and do business with fellow ex-South Africans has blossomed, the need to 'de-tribalise' and fit in has somewhat receded and South Africans feel freer to be themselves. Given the reported entrepreneurial nature and high achievement of South African Jews, it is not surprising that such a group attracts employment in the higher levels of the London tertiary economy as directors, senior and middle managers, and academics and consultants.

The limits of attachment were often felt at the threshold of sport where strong commitments were insufficient to shift a more rooted connection with the teams and allegiances of one's youth – mainly cricket, but sometimes rugby – and this was most strongly felt by ex-practitioners. Several interviewees invoked the Tebbit 'cricket test' as evidence of their support for/ambivalent attachment to England, and referred to the 'tribal' nature of sports' support, an attitude that is fully comprehensible by any British follower of team sports.

The Jewish community has often been complimented – in implicit contrast to other seemingly more troublesome ethnicities – for its record of dutiful loyalty to Queen and Economy, without much recognition of the not-like-with-like implicit in this comparison. South African Jewish immigrants, with their white skin, English-based education, and European-influenced culture, had opportunities not offered to immigrants from Asia, West Africa and the Caribbean to integrate and assimilate if they so wished.

So, by all the obvious criteria, the South African Jewish immigrants to London have integrated well – as well as they and their hosts could have expected or hoped – into mainstream of society with full access to the opportunities, rights and services available to contemporary Londoners. The question of 'assimilation' – that is the loss of individuality by blending into or fusing with the mainstream – is more problematic and is one for the future. To the extent that we can read the future by a study of the past and present, there are signs of blending and fusing. When asked whether they felt more British or South African, over a third of interviewees said they felt more British (though 'it felt like a desertion', said one), and a fifth said they felt both equally. The minority who feel strongly South African are amongst the more recent arrivals,

reflecting, possibly, that it is now less 'cool' to be British.

South African Jews of early arrival, or in relationships with British or non-Jewish partners, or living in areas outside the Northwest London 'heartland', show all the signs of seamless mutation into mainstream Londoners, losing the South African vowels and intonation, rarely communicating with (in some cases having outlived or lost touch) with South African friends or family, and ignoring news and events of South African interest. For these, in time, the South African sojourn may well be but a temporary episode in the wandering migration out of Lithuania and beyond to London and the opportunities it affords for permanent settlement or consolidation, and then (given the community's general prosperity and academic qualifications) future re-migration to who-knows-where. The South African episode could be confined to the photograph album of faded snaps of the beach at Muizenberg and a half-remembered childhood song about a 'Train to Kimberley'.

Dr. Andrew Caplan is an honorary research associate of the Department of History at Royal Holloway University of London, and currently lectures in history for the Open University.

Dr. Caplan gave three talks at the London Jewish Cultural Centre in association with the "Memories of Muizenberg" exhibition that ran in London during May/June 2013. See the related article on the Muizenberg exhibition on page 22.

INAUGURATION OF GARDEN ROUTE JEWISH ASSOCIATION AS SAJBD AFFILIATE

Oudtshoorn Jewish Community

The newest affiliate of the South African Jewish Board of Deputies (SAJBD) is the Garden Route Jewish Association (GRJA). The GRJA comprises the Jewish communities of the Western and Southern Cape (outside of Cape Town), including Oudtshoorn, George, Mossel Bay, Sedgefield, Hermanus, Knysna and Plettenberg Bay, and was formed on 4 November 2007.

Over 3300 years ago, Moshe Rabeinu (Moses) led the Jewish people out of the Wilderness and into their Judaism. On November 27, 2011, thirty three centuries later, his namesake, "The Travelling Rabbi" Moshe Silberhaft, figuratively took the Jews of the Wilderness – and Mossel Bay, Knysna, Plettenberg Bay, George, Oudtshoorn and the Klein Karoo – back into the fold of the Jewish community with the formal affiliation of the Garden Route Jewish Association to the South African Jewish Board of Deputies.

Several people spoke at the inauguration meeting which was held in the George Hebrew Congregation shul. The following is the address of Clifford Miller, a fourth generation Oudtshoornite.

More details about the inaugural meeting can be found at:

www.africanjewishcongress.com/wcrsa20.htm

Dear Rabbi Silberhaft, members of the Jewish Board of Deputies, friends,

For those of you who do not know me, I am Clifford Miller, fourth generation Oudtshoorn resident. In our previous meetings I have already given you a run down about the Oudtshoorn community, but I will just give a brief rundown for those of you who do not know.

Apart from the odd Jews who found their way to the area in the 1860's, they began arriving in Oudtshoorn in the 1880's, mainly from Lithuania and mainly from the towns Kelm and Shalvi.

They put the ostrich industry on the map, by having contacts in Europe to buy the feathers.

The Afrikaans people and the Jewish people got on very well – their languages (Yiddish and kitchen Dutch) were very similar and they were both religious people, respecting each other for upholding their beliefs.

In 1884, when the Jews numbered about 250, they decided to build a *shul*. The Afrikaans people were in awe that the Children of the Old Testament would be here, and one of the Afrikaners donated 2 plots for the *shul*, and another donated the stones and had them brought to the site. This became known as the Queen Street Synagogue, completed in 1888. This is the *shul* that we use today.

The St John Street *shul*, which was built in 1892 and completed in 1896, is now housed in the Museum. The *Oren Kodesh* is modelled on the main synagogue in Kelm. We use that *shul* for the *Yom Hashoa* service.

The first state-subsidised Jewish Day School in South Africa was established in 1904, next to the Queen Street *shul*.

There is also a *mikvah*, built in the 1880's, which is still in use today.

At the height of the Jewish population in Oudtshoorn, just before the First World War, there were about 600 families. The road between Oudtshoorn and Calitzdorp was known as the *Yiddishe Gass* – The Jewish road.

The Jews of Oudtshoorn played a significant role in the development of Oudtshoorn and district – serving on the Town Council, doctors, lawyers, hoteliers and shopkeepers, and also ostrich farmers.

At the height of the ostrich boom, the feathers were fetching 500 pounds for a pound.

After the First World War and the invention of the motor car, the price of feathers dropped to nothing, and many Jews started leaving.

By the 1950's there were only about 150 families, and in the early 1980's there were about 50, and now we are only about 16 families. We still get a *schochet* to come slaughter about every 6 weeks as most of the community keeps kosher.

So far we have been able to have all the *Yom Tovim* and we have service on *Shabbat* and *Mincha / Ma'ariv* on Monday evenings. If there is *Yahrtzeit* in between, we arrange a *Minyan*.

Thank you, Myron, for organising that you and some of your community come over to help us have a *minyán*.

Ladismith also had a *shul*, as did Willowmore, George, Mossel Bay and Uniondale, which also had a *Mikvah*.

Most of Oudtshoorn people spend their summer holidays in Mossel Bay, and many have beach houses there. They made use of the *shul*, even after there wasn't a Mossel Bay *minyán* anymore.

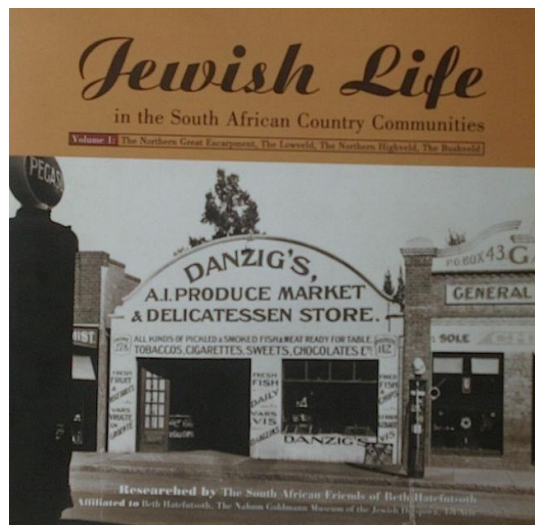
Mossel Bay *shul* was built in 1951, and at its peak there were 28 families, some of the names that we remember being the Myersohns and the Millers who are still there, as well as names such as Rev. Barron, Geffen, Glass, Gasner, Hill.

Myron said I must mention something about "The Punt". The Punt is where most of the Oudtshoorn people have their flats or bungalows, and on Friday nights we arrange a *minyán* at the Wilck's home.

Years back, it took a day to get from Oudtshoorn to Mossel Bay by horse and cart. Even when cars started using the road, it took forever because the road was so bad. The road between Oudtshoorn and Mossel Bay was only tarred in the late 50's and the road between Oudtshoorn and George only much later.

FROM LITHUANIA TO MZANSI: A JEWISH LIFE

Walter and Gordon Stuart



During the 80's and early 90's, our late father researched and ultimately completed a massive genealogical study into the history of our particular branch of the family in South Africa. This significant work, of which there are only six copies in existence, took him over ten years to write and ran to some 600 pages. It literally required a *trommel* load of correspondence to unearth all the requisite facts and family trees.

The reason we mention this private history of our own Scottish-South African family is that it gave us some frame of reference to consider the scope of *Jewish Life in the South African Country Communities*, a truly Herculean work, which indeed made our father's *magnus opus* seem like a mere pamphlet by comparison! *Jewish Life* is a fascinating work of South African and Jewish history. It has been written and produced by the South African Friends of Beth Hatefutsoth, the Tel Aviv-based global repository of data on the Diaspora.

Paging through this five volume work (which is by no means quickly achieved), one can only wonder at the audacious determination of the authors, to undertake the project in the first instance, and, secondly, to actually get the task finished. (Although we now gather that the work is still in progress, with three more volumes envisaged. We can only say ... *oy veh*.)

In *Jewish Life in the South African Country Communities*, the lead writers, Adrienne Kollenberg and Rose Norwich, track the lives of a diversity of Jewish families: the majority of whom settled in the *platteland* areas of South Africa during the nineteenth century. This information is exhaustively researched by a small team of volunteers, most of whom have been with the project from its inception. It is obviously problematic to present such a wide canvas of material in a way that is coherent and accessible to the reader – and so it has been very sensibly presented on a regional basis: town by town, *dorp* by *dorp*, and hamlet by hamlet.

The depth of the research is astonishing. Let us illustrate this quality. If you, for example, wanted to focus on Jewish families who have lived in (or been associated with) the great, sprawling metropolis of Waterval-Boven over the years, you can quite easily find out a definitive answer. They are the families: Baron, Berlin, Cohen, Gabbie, Goodman, Heilbron, Heyman, Kroomer, Lowenberg, Myerson, Pauls, Rosenberg, Rubin, Schwartz and Tobias. Now you know!

Jewish Life in the South African Country Communities is beautifully laid out with a particularly rich assemblage of photographs, both historical and of a more recent vintage. The reader can discover the countries of origin of the various Jewish *stamvaders* (ancestors) who arrived in South Africa from many different European nations, all the way from England to Russia. One can discover their early economic activities, which were often menial to begin with, including activities such as itinerant trading and peddling. The reader may also discover how, within just a few generations, these same Jewish families were busy making a profound contribution to the economic and intellectual life of their adopted country; even to the extent that they now include several Nobel Prize Laureates amongst their number.

The research is also of significance and interest to South Africans in general. The evolution of the immense Jewish contribution to South Africa constitutes a huge part of the history of our relatively young Nation. These books are valuable pieces of Africana that document the progress of a country from rural backwater to modern day industrial powerhouse. The photographs in particular are of important historical interest, especially those of buildings still recognizable throughout the land.

In our opinion, *Jewish Life in the South African Country Communities* is a must-have for every South African Jewish family and even more so for those who have emigrated in more recent years. It is also of considerable interest to all South Africans with an interest in history and how it relates to their own personal stories. This is a missing piece of their story, and a truly marvellous one, at that.

The available volumes are in soft cover, but special editions in hard cover are available on order. It is well worth the extra expense and definitely gives the series the gravitas that is theirs. Five volumes are available at present and can be obtained by email to museum@beyachad.co.za, by telephone on 011 645 2598, and at Jewish bookshops in Johannesburg and Cape Town.

Editor's Note: The word "Mzansi" used in the title of this article is a Xhosa word meaning the country of South Africa.

PRESERVING OUR GENEALOGY WORK FOR POSTERITY – A SUMMARY

Barbara Algaze

This article was posted on the JewishGen GerSIG discussion forum on May 27, 2013, and is republished here with permission.

What I found really interesting [from people writing to me about this topic] is that only one person suggested posting family tree information on the *Ancestry.com*, *MyHeritage.com*, and/or *Geni.com* websites, and no one mentioned posting family tree information on the *FamilySearch.org* website. When these websites were mentioned, it was pointed out that “many of the websites are commercializing and changing rules, due to which you risk losing the ‘ownership’ of the trees. You also do not know how accurate the data on these websites are.” That said, there were numerous suggestions on ways to preserve our work.

1. Back up everything on a flash drive, CD, or DVD and give a copy to a trusted friend or family member for safekeeping.
2. Back up to an external drive (one person mentioned that his data was lost after a lightning storm so that should be a consideration)

3. Put data, documents and photos on pdf files as these files hold more data
4. Store all your data, documents and photos “in the cloud” using a “cloud storage service”
5. Print out copies of everything and keep them in plastic acid free sheets in three ring binders in fire proof containers
6. Put together all the information you have gathered in a self-published book and send it to everyone in the family. One researcher published a separate book for each of the major lines of her family.
7. Roger Lustig, in his GerSIG posting suggested to: Give a copy to the Center for Jewish History, 15 W 16th Street, New York, home of the Leo Baeck Institute (German Jewish history), YIVO (for Eastern European Jewish research), the American Jewish Historical Society, and the American Sephardi Federation (plus the Yeshiva U museum). Stephen Falk added that since the Leo Baeck Institute has almost their entire collection digitized and posted online, that makes this repository a very good choice.

Additional suggestions for where to donate (and preserve) your family history collection are:

- The Central Archives of the History of the Jewish People in Jerusalem
- HU (Hebrew Union College)
- Your synagogue library
- A public library, archive or a University library in your ancestral town
- The Museum of German Jewry, Tefan Industrial Park, Tefan, Israel
- The Allen County Library in Ft. Wayne, Indiana
- The American Jewish Archives in Cincinnati, Ohio
- The Newberry Library in Chicago
- The Spertus Institute in Chicago
- The Institute of Southern Jewish Life (for all the Southern US) in Jackson, Mississippi
- The Wiener Library in the UK
- The DOROT [genealogy] section of the Museum of the Diaspora a.k.a. Beit Hatfusot, in Tel Aviv.

And, for stories, families and documents relating to the Holocaust:

- The Shoah Foundation at the University of Southern California in Los Angeles, California
 - The Center for Holocaust Studies (I did a Google search for this name and came up with no less than 15 “centers” in various locations)
 - The Frank and Anita Ekstein Holocaust Resource Collection in Toronto
 - The USHMM (United States Holocaust Museum).
8. Several members wrote that they uploaded all of their information onto their own website. They can share the information with family members and other interested persons and can update the information as it changes. You can even set up your website so that others can make comments and/or send you additional information which you can later add to the website.
 9. Irene Newhouse wrote, “Preserve on disks, paper copies, and the cloud ... review your disks periodically to see if they’re still readable ... donate to more than one archive for which your material is appropriate ... do it ALL: the more copies of your work you place out there, the more likely it is to survive and to be found by interested people.

And then there is Werner Frank, who wrote a huge book, encompassing his many years of research and his extended family and who wrote, “We had recently founded the Frank Family Study Center at the American Jewish University where my 700 book collection of German/Swiss/Alsace related genealogy/history/holocaust material found a home.” And: “I have donated my over-20-feet of files of correspondence and archival material of many related families to Leo Baeck Institute.” Werner’s work is guaranteed to be preserved!

My own personal comments are:

1. If you choose to save your data using an Internet website, remember that companies go out of business and/or change their rules of access.
2. If you choose to save your data using some kind of technology, be aware that technology changes and in a number of years it may be that no one will be able to access data on the devices

(flash drives, CDs, DVDs) that we now use. Remember those 3" computer disks, 8 mm movies, and 8 track tapes!!!

3. Several contributors emphasized the importance of including sources, labeling photos and providing translations for documents in foreign languages.
4. One of the more creative suggestions was from Janet Isenberg who wrote, "I've put an item in my will stating that any documents, photos or memorabilia not wanted by a family member should be donated to the center for Jewish History"
5. Another interesting suggestion was to include a list of the pertinent passwords you use for your family tree computer program, your back up files, and the information you upload to "the cloud" in your will, so that your family members will be able to access them all.

This has been a real learning experience for me; I hope you find something in the above that will be helpful to you.

Many thanks to GerSIG members Sandy Schoemann, Ben Forman, Gershon S. Lehrer, Naftali Wertheim, Janet Isenberg, Judith Berlowitz, Hanna Grossman, Eva Lawrence, Werner Frank, and Irene Newhouse for writing to me directly with their ideas, suggestions, and thoughts about preserving our genealogy work for posterity. Also to Roger Lustig, Robert Heuman[n], Jeanette Rosenberg, Shay Meyer, Jeff Lewy, Stephen Falk, Martha Lev-Zion, Henny Roth, and Dr. Frank Mecklenburg who posted messages regarding this issue on the GerSIG forum.

Editor's Note: If any SA-SIG Newsletter readers have suggestions for the preservation of South African-related materials in particular, please send me these ideas and we will summarize the suggestions in a future Newsletter issue.

THE DUNERA BOYS

This article is excerpted from the Wikipedia entry titled HMT Dunera, which can be found at:

http://en.wikipedia.org/wiki/HMT_Dunera

The Hired Military Transport Dunera was a British passenger ship built as a troop transport in the late

1930s. The vessel also operated as a passenger liner and as an educational cruise ship. Dunera saw extensive service throughout the Second World War. The British Ministry of Defence terminated Dunera's trooping charter in 1960, and the ship was refitted for a new role as an educational cruise ship. In 1967, the ship was sold and scrapped.

Through her next deployment Dunera lent her name to one of the more notorious events of British maritime history. After the fall of France men of German and Austrian origin in Britain were rounded up as a precaution. The intention had been to segregate those who might pose a risk to security from those who were neutral or who had fled to Britain to escape from Nazism. But in a wave of xenophobia such distinctions became lost. In what Winston Churchill later regretted as, "a deplorable and regrettable mistake," they were all suspected of being German agents, potentially helping to plan the invasion of Britain, and a decision was made to deport them.

On 10 July 1940, 2,542 detainees, all classified as "enemy aliens", were embarked onto Dunera at Liverpool. They included 200 Italian and 251 German prisoners of war, as well as several dozen Nazi sympathizers, along with 2,036 anti-Nazis, most of them Jewish refugees. Some had already been to sea but their ship, the *Arandora Star*, had been torpedoed with great loss of life. In addition to the passengers were 309 poorly trained British guards, mostly from the Pioneer Corps, as well as seven officers and the ship's crew, creating a total complement of almost twice the Dunera's capacity as a troop carrier of 1,600.

The internees' possessions were rifled and subsequently the British government paid £35,000 to the Dunera victims in compensation. Moreover, the 57 day voyage was made under the risk of enemy attack. But it was the physical conditions and ill-treatment that were most deplorable.

"The ship was an overcrowded Hell-hole. Hammocks almost touched, many men had to sleep on the floor or on tables. There was only one piece of soap for twenty men, and one towel for ten men, water was rationed, and luggage was stowed away so there was no change of clothing. As a consequence, skin diseases were common. There was a hospital on board but no operating theatre. Toilet facilities were far from adequate, even with makeshift latrines erected on the deck and sewage flooded the decks. Dysentery ran through the ship.

Blows with rifle butts and beatings from the soldiers were daily occurrences. One refugee tried to go to the latrines on deck during the night – which was out-of-bounds. He was bayoneted in the stomach by one of the guards and spent the rest of the voyage in the hospital”¹.

Among the transportees on the Dunera were Franz Stampfl, later the athletics coach to the four-minute-mile runner Roger Bannister, Wolf Klaphake, the inventor of synthetic camphor, the tenor Erich Liffmann, composer Ray Martin (orchestra leader), artists Heinz Henghes, Ludwig Hirschfeld, Mack and Erwin Fabian, art historians Franz Phillip and Ernst Kitzinger, artist Johannes Koelz and the photographers Henry Talbot and Hans Axel. Also on board were theoretical physicist Hans Buchdahl and his engineer (later philosopher) brother Gerd; Alexander Gordon (Abrascha Gorbulski) who appeared in the documentary *Into the Arms of Strangers: Stories of the Kindertransport* and Walter Freud grandson of Sigmund Freud.

The television movie *The Dunera Boys* depicts their experiences, as do several books and websites.

On arrival in Sydney on 6 September 1940, the first Australian on board was medical army officer Alan Frost. He was appalled and his subsequent report led to a court martial. Lieutenant-Colonel William Scott, the senior officer, was “severely reprimanded” as was Sergeant Helliwell. RSM Bowles was reduced to the ranks and given a twelve months prison sentence and then discharged from the Army. After leaving the Dunera the pale and emaciated refugees were transported through the night by train 750 km west of to Sydney to the rural town of Hay in the centre of New South Wales. “The treatment on the train was in stark contrast to the horrors of the Dunera – the men were given packages of food and fruit, and Australian soldiers offered them cigarettes. There was even one story of a soldier asking one of the internees to hold his rifle while he lit his cigarette.”

Back in Britain relatives had not at first been told what had happened to the internees, but as letters arrived from Australia there was a clamour to have them released and heated exchanges in the House of Commons. Colonel Victor Cazalet, a Conservative MP said, on 22 August 1940 “Frankly I shall not feel happy, either as an Englishman or as a supporter of this government, until this bespattered

page of our history has been cleaned up and rewritten.” While interned in Australia, the internees set up and administered their own township with Hay currency (which is now a valuable collectors’ item) and an unofficial “university”. When the Japanese attacked Pearl Harbor in 1941, the prisoners were reclassified as “friendly aliens” and released by the Australian Government. Hundreds were recruited into the Australian Army and about a thousand stayed when offered residency at the end of the war. Almost all the rest made their way back to Britain, many of them joining the armed forces there. Others were recruited as interpreters or into the intelligence services.

Nothing remains of Hay camp except a road called Dunera Way, and a memorial stone which reads:

This plaque marks the 50th anniversary of the arrival from England of 1,984 refugees from Nazi oppression, mistakenly shipped out on HMT “Dunera” and interned in Camps 7 & 8 on this site from 7.9.1940 to 20.5.1941. Many joined the AMF on their release from internment and made Australia their homeland and greatly contributed to its development. Donated by the Shire of Hay – September 1990.

2013 RESEARCH GRANT RECIPIENTS FOR INTERNATIONAL INSTITUTE FOR JEWISH GENEALOGY AND PAUL JACOBI CENTER

The International Institute for Jewish Genealogy and Paul Jacobi Center was founded in 2004 by an international group of prominent Jewish genealogists. The Institute’s primary goals are to advance the academic status of Jewish genealogy within the field of Jewish Studies through teaching and research, and to contribute to the Jewish continuity, on the premise that an individual’s and a people’s future is more assured if it is firmly grounded in its roots.

In February 2013, the Institute issued its annual “Call for Research Proposals” for original projects to be conducted in Jewish genealogy during academic year 2013-14. This article contains a communication by Emanuel Elyasaf, the Executive Director of the Institute, that describes the selection

¹ From: <http://www.marple-uk.com/misc/dunera.pdf>

of the proposals that have been accepted for support by the Institute during the 2013-2014 academic year.

The Institute's web site can be found at: <http://www.ijg.org>. Saul Issroff, the SA-SIG President, is the Deputy Chair (elect) of the IJG.

I am happy to inform you that the Institute's Academic Committee has now evaluated the various research proposals received in response to this year's CFRP (Call for Research Proposals) and decided to make awards to the three projects which stood out from the eleven submitted proposals.

In the 1st place is Prof. Heshel Teitelbaum of Ottawa, Canada for a study "A Genealogical History of the Jews of Pinczow (Poland) in the 18th and 19th Centuries".

In the 2nd place we have two projects:

- Maria Jose Surribas of Barcelona, Spain for a study "Destruction of the Jewish Community of Tarrega in 1348 and its re-constitution," and
- Prof. Michael Miller of Budapest, Hungary for a study "Jews, Frankists and Converts in Habsburg Moravia, 1700-1900".

The Teitelbaum research presents a novel approach to creating extended family trees for the Jewish residents of an entire Polish town. Second, the process necessarily generates surnames for Jews otherwise known only by their patronyms. Third, this proposal introduces, for the first time, the concept of synthesizing group-trees for each of several classes (political leaders, Rabbis and teachers, tradesmen, craftsmen, merchants etc.) and for examining the possibility of social mobility between these classes. Finally, the author will, for the first time, analyze the history of the scholarly class in Pinczow on a large scale and identify hitherto unknown family links between various Rabbinic dynasties.

Surribas will identify the Jews that had lived in Tarrega before 1348 and after the reconstruction of the Jewish Quarter, explore the family names that disappeared because of the 1348's pogrom, its population data, the Social, political and economic profiles of the Jewish community and will map the localities where the Jews of Tarrega lived at critical dates.

Miller's project will examine the ancestors and descendants of thirty-five Jews who converted to

Catholicism in the summer of 1773, a few months after Jacob Frank, the infamous "false messiah," arrived to the Habsburg province of Moravia. This "mass conversion" in Prossnitz (Prostějov, Czech Republic) provides a unique lens through which to view Jewish-Christian relations in Central Europe on the eve of the Enlightenment. By tracing the genealogy of these converts forwards and backwards, Miller would like to understand the contours of the emerging "semi-neutral" society, in which boundaries between Jews and Gentiles were dissolved as new forms of sociability replaced the hierarchical relationship that had defined Christian-Jewish relations for centuries.

Wishing the three recipients all success in their endeavors,

Emanuel (Ami) Elyasaf

*Executive Director
International Institute for Jewish Genealogy and
Paul Jacobi Center
Jerusalem*

NEW ITEMS OF INTEREST ON THE INTERNET

Roy Ogus

The section describes some interesting new resources and updates that are available on the Internet which may be of interest to Southern African genealogical researchers.

Ancestry.com purchases family history records from Ancestry24

The South African-based **Ancestry24** web site contained a comprehensive online archive of records about individuals who have lived in South Africa since the late 1600s. The site featured an extensive collection of searchable databases containing millions of records, and a large image library of gravestones and other pictures. Numerous Jewish records could be found in the databases. Unfortunately, Ancestry24 was closed down at the end of February 2013.

In October 2013, a leading provider of genealogy records, **Ancestry.com** (which previously had no connection to Ancestry24) announced that it had purchased over four million records from Ancestry24, and that these records will be

incorporated into the Ancestry.com record collection in the future. The types of records that were acquired include baptism and birth records, marriage records, immigration records, passenger and shipping records, voters' lists, death notices, almanacs, and military records.

Heather MacAlister, formerly at Ancestry24, is now the content manager for Ancestry.com material that is relevant to South Africa. The full announcement of the agreement from Ancestry.com can be found at: <http://www.ancestry.com/ancestry24>

Ancestry.com acquires Find A Grave

In September 2013, **Ancestry.com** announced that it had acquired the company, **Find A Grave**, a leading online database of cemetery and burial information, which houses over 106 million grave records and photos. Ancestry.com stated that they will maintain Find A Grave as an independent free website, but will add new resources such the launch of a new mobile app and the enhancement of the system for submitting materials to the site.

Ancestry.com's announcement can be found at <http://tinyurl.com/ANCFAG>, and the Find A Grave web site is located at <http://www.findagrave.com/>.

MyHeritage and FamilySearch enter into a significant strategic partnership

MyHeritage, the popular online family history network, and **FamilySearch** announced in October 2013 the commencement of a strategic partnership that will greatly enhance the resources available to MyHeritage and FamilySearch users. Under the new multi-year agreement, MyHeritage will provide FamilySearch with access to its powerful technologies, and FamilySearch, in turn, will share billions of historical records and family tree profiles with MyHeritage. The press release announcing the new agreement can be found at:

<http://tinyurl.com/MyHeritage-FamilySearch>

The MyHeritage and FamilySearch web sites can be found as follows:

www.myheritage.com
www.familysearch.org.

New postings of interest in the JewishGen Blog by Ann Rabinowitz

Ann Rabinowitz is a frequent contributor to the JewishGen Blog which can be found at

jewishgen.blogspot.com. The details of two of her recent postings which relate to South Africa are as follows:

Shalom the Beloved Country

<http://jewishgen.blogspot.com/2013/05/shalom-beloved-country.html>

One of the amazing and beloved characters in South Africa is Rabbi Moshe Silberhaft who travels many thousands of miles each year to serve and provide succor to the dwindling number of 1,200 Jews in the small country communities throughout South Africa and other places like Mauritius and Zimbabwe.

Skyping and South African Genealogy

<http://jewishgen.blogspot.com/2013/06/skyping-and-south-african-genealogy-by.html>

Since the advent of Skype and other such Internet capabilities for free voice, video and instant messaging from computer to computer (and to regular landlines and cell devices at an additional cost), the capabilities of genealogical researchers has been opened to a whole new vista of opportunities to learn more about their families by stretching their horizons to places far from home.

Historical Cape Town photographs

A collection of over 600 historical photos of Cape Town can be found on the Flickr site at:

<http://www.flickr.com/photos/hilton-t/sets/72157623376342033/>

The owner of the site (HiltonT) also maintains several other sets of historic South African photos which can be found at:

<http://www.flickr.com/photos/hilton-t/sets>

Southern African KehilaLinks sites

JewishGen's *KehilaLinks* project (formerly called *ShtetLinks*) provides a set of web pages which commemorate the places where Jews have lived. *KehilaLinks* provides the opportunity for anyone with an interest in a particular place to create web pages about that community which may contain information, pictures, databases, and links to other sources providing data about that place.

The *KehilaLinks* main page can be found at:

<http://kehilalinks.jewishgen.org/>

Eli Rabinowitz recently announced the availability of a new *KehilaLinks* site available for the town of Muizenberg. The Muizenberg site can be found at:

<http://kehilalinks.jewishgen.org/muizenberg/>

Other existing *KehilaLinks* sites for Southern African towns include:

- Witbank: kehilalinks.jewishgen.org/Witbank/
- Kwekwe (Que Que), Zimbabwe:
kehilalinks.jewishgen.org/kwekwe/

Eli is currently working on the creation of *KehilaLinks* sites for the cities of Cape Town, Johannesburg, and Kimberley. Details of the progress on the other sites will be posted in Eli's blog which can be found at <http://elirab.me/>.

Facebook page on South African Genealogy

A Facebook group for the sharing of information about family history research for people with South African connections can be found at:

<https://www.facebook.com/groups/7627302901/>

Blog about genealogy and family history in South Africa

A blog featuring notes and news on genealogy and family history, with a focus on Southern Africa, the UK, Germany, Australia, New Zealand, and Canada, is maintained by Steve Hayes and Val Greene who live in in Tshwane, South Africa. The blog can be found at:

<http://hayesgreene.blogspot.com>

Searching for particular keywords or other terms that are found in the blog entries on the site is accomplished using the search box at the top left of the page.

The Jewish Digital Archive Project (JDAP)

The South African Jewish Museum and the Kaplan Centre for Jewish Studies at the University of Cape Town have embarked on an extensive project to document the history of the SA Jewish community through the collection and digitization of communicate archives, family photos, films and documents.

The Jewish Digital Archive Project (JDAP) will serve as a record and a resource for South African Jewry. The archived material will be made available online via a specialist website where users will be able to upload and store their own family's historical records for posterity.

Romi Kaplan is director of the visual archive at the Kaplan Centre. Further information about the project, as well as directions on how to donate materials to JDAP, can be found at:

<http://www.kaplancentre.uct.ac.za/digitalarchive/>

Poor Jews' Temporary Shelter database

A reminder that the Poor Jews' Temporary Shelter database is available at:

<http://chrysalis.its.uct.ac.za/shelter/shelter.htm>

The database was created and is maintained by the Department of History at the University of Leicester. It was made available on the Internet by the Kaplan Centre for Jewish Studies and Research at the University of Cape Town to enable people to research their family histories. Further information about the database and the project to compile the data, taken from the web site description, is as follows.

Whose project is it?

The Poor Jews' Temporary Shelter Database is a project of Professor Aubrey Newman and Dr. Graham Smith, both of the Department of History in University of Leicester, in the United Kingdom. Because many of the people that passed through the Shelter between the years of 1895 and 1914 came to South Africa, the project is of considerable potential interest to the South African Jewish community, and has been financially supported by the Kaplan Centre at the University of Cape Town.

Purpose of the project

Apart from its value as a research resource, the database is used systematically at the University of Leicester as a learning resource for undergraduate students in the History Department. Most of the data has been captured by students as part of their official assignments. Students also carry out projects in which they analyze the data in various ways.

Responsibility for the Web version

The Kaplan Centre at the University of Cape Town is responsible for the creation and maintenance of this presentation of the Poor Jews' Temporary Shelter Database on the World Wide Web, as a service to South Africans who may be interested in its contents.

The master data resides in an Ingres database at the University of Leicester, and all additions and changes to the data are made there under the control of Dr. Graham Smith. Access via the web is to a copy of the data which resides in a Microsoft Access database on a server at the University of Cape Town. The Kaplan Centre makes no alterations whatsoever to the data itself.

EDITOR'S MUSINGS

Colin Plen

Miscellaneous ramblings

When I was at school, we began Latin classes when I was in Standard 8. Biggest mistake of my life! I should have taken Bookkeeping which was the other choice. The teacher asked us "What does Felix mean?" And all of us answered "cat" because at that time there was a popular cartoon strip featuring a cat called Felix. I am sure that you can appreciate that the teacher was not "happy" with our answer.

Some years ago I lived in Cape Town and while I was there, one of my projects was to photograph all the gravestones in the Jewish cemeteries. I didn't do it entirely out of the goodness of my heart because I was given a stipend towards it.

While I was going from one part of each cemetery to another, I found that the names, both first names and last names, triggered off thoughts in my mind. Felix was one.

I started to keep a little notebook that I carried around with me and made notes. When I saw a surname "Idels" the notation was: "Thou shalt not bow down!" There was a couple with adjoining stones and their names were Ella and Louis. There was a surname Kulka which I found very odd seeing as at the time there was a nickname used by Jews for Coloured people, which was *Kulka*.

There was a man called Harry Tick and I wondered about the similarity with the word "heretic". I do not have a Yiddish vocabulary at all so I wondered what "Kipervaser" means. If anyone can help me, please let me know.

I cannot remember what prompted the following memory: In Johannesburg there was a building in Norwood. It contained a restaurant called *The Sun Deck*. You could go to any one of several west-facing balconies and enjoy your drinks in the setting sun. I thought of hiring the building for *brit milahs*. Imagine the advert: come to Sundecks for your *bris*!

Once again it has happened – someone wrote to me and asked for assistance in tracing his family. It involved Johannesburg investigation so I asked my friend Ada Gamsu to assist. There was something she needed to know before she could go ahead so I wrote back to the correspondent and I asked him the question. He wrote back a furious letter: "Where did I get his name from. Why am I writing to him?" The young people have a very good expression these days. It is Duh?

I saw a gravestone for a Kipervaser. It was only now four years later that, with the help of Mr Beider's book, I was able to establish that the name was originally Kupervaser and was the name of a copper sulphate solution which was used for cleaning vegetables and fruit.

It is very odd how the normal usage of words in one generation changes its meaning entirely in another generation. One tombstone was for a man called Luis and in brackets after the name was (Gay). I assume that "Gay" was his nickname ... but it would certainly change the nature of his memory to use this word on a stone these days!

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The Rubin Surname

Parts of this item, especially the list of Rubin variations, were taken from an article written by Larry Rubin of Johannesburg, in an early edition of Yichus in 1999. We thank Larry and the Editor of Yichus, Maurice Skikne, for allowing me to use it.

Around 1999, Larry Rubin went to Warsaw and to his family's hometown of Skulsk. He did a great deal of research while he was there and he produced the following range of 40 name variations to show how many there are.

The name Rubin comes from the son of Jacob and it means ‘Behold a son!’ Some of the many variants of the name refer to rubies, ruby stones, and ruby juice, as follows: *Ruban, Rubanek, Rubanoch, Rubanowics, Rubasch, Rubel, Ruben, Rubensohn, Rubenstein, Rubenstein, Rubin, Rubinblum, Rubinczyk, Rubine, Rubinek, Rubineska, Rubinestajn, Rubineste, Rubinestein, Rubinestera, Rubinestztejn, Rubineztajn, Rubineztejtn, Rubineztojn, Rubinfajer, Rubinfeld, Rubinger, Rubiniak, Rubinkowa, Rubinkowa, Rubinlicht, Rubinow, Rubinowics, Rubinowicz, Rubinowska, Rubinowski, Rubinski, Rubinsohn, Rubinson, Rubinstajn, Rubinstein, Rubinsztajn, Rubinsztajn, Rubinsztein, Rubinsztejn, Rubinsztoek, Rubinszwajder, Rubinzajt, Rubinzon*

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South Africa in Amsterdam

This item comes from a posting by Alan Fitz-Patrick (who lives in Amsterdam) on the Facebook page “Cape Town – Down Memory Lane.”

This doesn’t have much to do with Cape Town but it does have a strong connection with the Anglo-Boer war which has been featuring on this page today.

Here, in Amsterdam, there’s a district called Transvaalbuurt that came about in the late 19th century when Amsterdam incorporated the small towns of Amstel and Diemen into the city.

These are some of the place names in the area: Transvaalstraat, Transvaalkade, Pretoriusstraat, Krugerstraat (and Plein), President Steynstraat, Afrikanerplein, Vaalrivierstraat, Kraaipanstraat, Cronjestrat, Oranje Vrijstaatkade, Ingogostraat, Joubertstraat, Reitzstraat, De la Reijstraat, Danie Theronstraat, Paardekraalstraat, Laing’s Nekstraat, Retiefstraat, Pretoriusstraat (and Plein which was renamed Steve Biko Plein), Christiaan de Wetstraat, Tugelaweg, Majubastraat, Colensostraat, Schalk Burgerstraat, President Brandstraat, Ben Viljoenstraat, Louis Bothastraat (renamed as Albert Luthulistraat), Cillierstraat, Maritzstraat:

A map of this area can be found at: <http://tinyurl.com/lajtrse>

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How to Build Up Your Family Tree

My friend from Durban, Stan Hart, was on holiday in Gibraltar where his one son and family live. The son, Shaun, was told that there would be an Ashkenazi service for *Rosh Hashanah* and *Yom Kippur*, as the services in the three other *shuls* on the Rock are run by Sephardis, and the expats would feel more comfortable with an Ashkenazi service. Stan met the Ashkenazi *baalebostes*, and it turned out that of the 20 people at the services no less than 6 were rabbis.

After Yom Kippur, Stan switched on his computer and received a message from LinkedIn. The name on the LinkedIn message looked familiar so he looked in his family tree and found the same name on his tree, with a Gibraltar address. So he called his son over and asked, “Do you know these people?”

“Yes” replied Shaun, “in fact, the *Gabbai* of the Ashkenazi *shul* is the husband of your cousin!” During *Sukkot*, Stan and family got together in their cousin’s *sukkah* to discuss the family genealogy.

Stan also has another cousin in Spain only about an hour drive from Gibraltar, so he introduced his cousins to each other, and while he missed a *bar mitzvah* on October 12, the other cousins were sent an invitation, and Shaun and Nina attended the *bar mitzvah* to celebrate with the newly-found cousins.

Thank you for the story, Stan!

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An interesting book

I found a most interesting book at the library and although I have not read the book, I read the cover notes. In 1933, when Hitler came to power, a Jewish group approached him and stated that they were going to form a “Boycott German products” campaign. At that early stage, this was not good news for the people who needed to build up German industry. To the extent that when this group asked as a quid pro quo for the Nazis to allow some Jews out of the country, a deal was struck. 60,000 Jewish industrialists and business men were allowed to emigrate to Palestine where they formed the core of a future Israel economy. I was amazed at this story as I had never heard anything like it before. The book is called *Transfer Agreement*, and is by Edwin Black.

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The Irony of Being a Jew

This item has appeared on numerous blogs on the Internet; the original source of the article appears to be unknown.

When Paul Newman died, they said how great he was, but they failed to mention he considered himself Jewish (his father was Jewish).

When the woman (Helen Suzman) who helped Nelson Mandela died recently, they said how great she was, but they failed to mention she was Jewish.

On the other side of the equation, when Ivan Boesky or Andrew Fastow or Bernie Madoff committed fraud, almost every article took pains to mention they were Jewish.

However, when Ken Lay, Jeff Skilling, Martha Stewart, Randy Cunningham, Gov. Edwards, Conrad Black, Senator Keating, Gov. Ryan, and Gov. Blagojevich went astray, no one reported what religion or denomination they belonged to, because they were not Jewish.

This calls to mind a famous Einstein quote. In 1921, Albert Einstein presented a paper on his then-infant Theory of Relativity at the Sorbonne, the prestigious French university.

“If I am proved correct,” he said, “the Germans will call me a German, the Swiss will call me a Swiss citizen, and the French will call me a great scientist.

“If relativity is proved wrong, the French will call me a Swiss, the Swiss will call me a German, and the Germans will call me a Jew.”

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On a lighter note ...

In *shul* on Shabbat I was sitting with Gary’s friend Jonathan and his little boy Jared. Jared covered himself in his dad’s *tallith* and was squirming around.

I said, “Where is Jared? I can see feet and I can see legs but I can’t see Jared. Maybe I should take these legs and give them to the poor people.” Jonathan said, “Shouldn’t you give alms to the poor people?”

I will repeat one of Jonathan’s earlier classics. A bird had flown into our *shul* and was flying to and fro and Jonathan said, “I think that that is a bird of pray”.

UPDATE ON THE MEMORIES OF MUIZENBERG EXHIBITION

Roy Ogus



Using personal photos and reminiscences focussed on Muizenberg’s Jewish community and the visitors who descended during the summer, carefully selected and researched by South African Joy Kropman and her team, the *Memories of Muizenberg Exhibition* covers the period 1900-65 as ‘the brief summer of South African Jewry’.

The exhibition first opened in Cape Town, and set attendance records in Cape Town, Johannesburg, and then Israel.

An overview of the exhibition can be found in the JewishGen Blog entry by Ann Rabinowitz at:

<http://jewishgen.blogspot.com/2010/05/memories-of-muizenberg-south-africa.html>

Details of a booklet by Michael Walker, *Muizenberg: The Golden Years*, which includes a compilation of picture postcards from the period 1880 – 1930, can be found at:

<http://gosouthonline.co.za/muizenberg-the-golden-years>

A video review of the exhibit can be found at:

www.youtube.com/watch?v=GQrlMZ6eTBw

Following the runs in South Africa and Israel, the exhibition was next hosted at the London Jewish

Cultural Centre from May 22 – June 6, 2013. For more details of the London exhibit, see:

<http://www.thesouthafrican.com/entertainment/exhibition-memories-of-muizenberg-1900-1965.htm>

A video of the opening ceremony at the Cultural Centre can be found at:

www.youtube.com/watch?v=C2o5WUNiEss

(Thanks to Leonard Weinreich for creating this YouTube video.)

After London, the Exhibition was next deployed in Melbourne, Australia, between December 1 - 15, 2013. Details of the Melbourne opening can be found at:

<http://elirab.me/2013/12/04/memories-of-muizenberg-exhibition-opens-in-melbourne/>

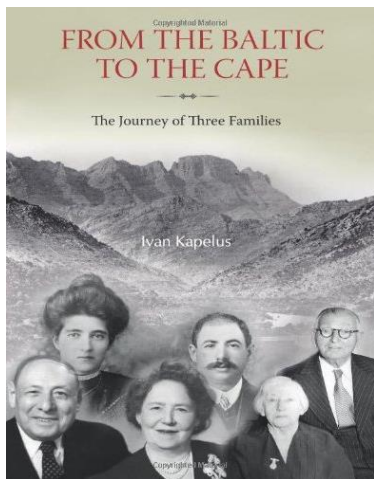
To stay up to date on the Exhibition's future plans, refer to the Muizenberg KehilaLinks page at:

<http://kehilalinks.jewishgen.org/muizenberg/>

New Book

FROM THE BALTIC TO THE CAPE – THE JOURNEY OF THREE FAMILIES

by Ivan Kapelus



Published 2013. Available in South Africa from the Jacob Gitlin Library and the SA Jewish Museum and Amazon Books. All the proceeds of sales in

South Africa have been donated to the above two institutions as have all the international royalties.

On the 27 August 2013, my above book was launched in Cape Town under the auspices of the Jacob Gitlin Library and the SA Jewish Museum. The three families of the title are my paternal grandparents (Kapelus) from Plunyan (Plunge), maternal grandparents (Dorfman) from Shkud (Skuodas) and the maternal grandparents of my late wife Esther Broude, David Hotz from Shavl (Sauliai) and Leah Abramson from Panevezys (Ponevezh).

Their lives, like that of most of the Litvaks that migrated to South Africa, were challenging, unusual and interesting. Their early lives were spent in a closed, mostly poor and struggling society blighted by Russian anti-Semitism. The journeys they undertook to a new home of which they knew little if anything at all, where they could not speak the language and would encounter a mix of cultures alien to them were daunting to say the least. Yet they and their children flourished in their new home, making a significant contribution to every sphere of life out of all proportion to their numbers.

An integral part of the migration process was the journey. So we explore how they left Lithuania, got to the port of departure, the sea voyage and of course arriving in South Africa. These were Yiddish speakers, by and large kosher and observant, used to being with their own kind in a closely knit society, thrown into the mix of the wider world.

The story of these families will seem familiar to many readers as it mirrors in many ways the story and history of all “Russian immigrants” as they were called when they arrived in South Africa.

Every attempt has been made to intertwine the personal with the contemporary political events and issues that had an impact on their lives both in Lithuania and South Africa. To do so it was necessary to explore Lithuanian and South African history as well as the history of the towns in which they lived.

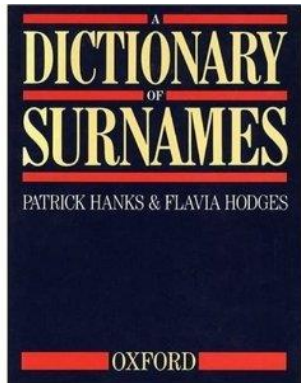
In South Africa these families lived in the rural areas and their relationship with the Afrikaans population is of particular significance.

Book Review

A DICTIONARY OF SURNAMES

**Editors: Patrick Hanks, Flavia
Hodges**

Colin Plen



Published by Oxford University Press, 1989

In the good old days when the British Pound was worth six rand, I was on holiday in London for the very first time. I had been recommended to buy this book, and I went straight to Foyle's because I had read, years before, that Foyle's was a foremost used book seller. When I got to Foyle's they told me that they now only sold new books and the book I wanted was sixty pounds. Disconsolately, I went out and saw on the opposite side of the road, Collins, the publishers of the book I wanted. I went in and asked if they had the book and they answered 'yes' they did have it in stock, but sadly, they could not sell it to me because it had been a demonstration copy and was too shabby. I explained in turn that I only had a day or two in London, would they consider selling it to me at a reduced price seeing as it was 'used'. 'Yes,' they said, 'we can let you have it for just twenty pounds.' I felt that I should kiss the guy to say thank you, but I didn't want my enthusiasm to show through, so I grudgingly accepted it at that price and went home happy as anything.

To me in those days, with the limited budget that I had, that discount was a fortune.

The Dictionary contains 70,000 surnames of English, European, and Jewish origin, and is written in a reader-friendly way. It does not compare for its Jewish content with Beider's book, but I can lie in bed and read the Dictionary for interest, which I cannot do with Beider. The one editor, Patrick

Hanks, also was responsible for Collins English Dictionary which is a book we have been using for at least 25 years, mainly, also, because it is so readable.

There are two sections, the first listing names in alphabetical order, and the second section listing all the names that appear in the text. The name Bankratz in the index is shown to be related to Pankridge which in turn comes from the medieval given name of Pancras, meaning an all-in wrestler which was used by the early Christians to mean 'the Almighty'.

The surname Cundill is defined using an Anglo Saxon expletive which I cannot repeat because this is a family newspaper, but nevertheless is most interesting. The surname Gordon is listed with an English, an Irish, a French, and a Jewish meaning. The writer says that it could be from the city of Grodno in Belarus (Gardinski), and he quotes Kaganoff who claimed it to be a variation on the Russian word Gorodin, a townsman.

I use the Dictionary together with Beider's book and my computer, not one in preference to another.

LETTERS TO THE EDITOR

JewishGen Blog entries

You might like to see two of my recent postings on the JewishGen Blog which relate to South Africa:

- *Shalom the Beloved Country*
- *Skyping and South African Genealogy*

I just finished the new book out by British writer Emma Brockes whose mother was a South African and it is called "She Left Me The Gun: My Mother's Life Before Me". Whilst it is about a non-Jewish family, it does mention several Jewish ones including the Sosnovik family which caught my interest. The book said that the mother of the family (maiden name not mentioned) was related to the Grevler family, one of whom won the Delagoa Bay Lottery. The Grevler family is related to my Axelrad family.

*Ann Rabinowitz
Miami, Florida*

Editor's Note: For more details on the blog entries mentioned above, as well as the on-line links to the entries, see the article "New Items of Interest on the Internet" in this Newsletter on page 17.

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New books from David Sandler

Greetings from Western Australia!

I would like to let you know that my latest book, *The Pinsker Orphans*, has just been published. This book is in part a follow-up of my previous book, *The Ochberg Orphans*.

All the profits (royalties) received from this book will be sent to the JDC – The American Jewish Joint Distribution Committee – which supported the Pinsk orphanages during the 1920's (from where 44 Ochberg Orphans were selected to go to South Africa). The JDC still supports Jews today around the world.

To read more about the new book, or to buy your own copy, please click on:

www.CreateSpace.com/4232204

and follow the prompts.

I am now working on my next book which will be a compilation of the story of the Litvak immigration experience to South Africa. I invite all South Africans and ex-South Africans to send me any details of their family history for inclusion in the book.

Inputs can include any details on what the family (the ancestors) did and where they lived in Lithuania or Latvia, any photos you may have, details of the journey to South Africa and where they settled, and what they did during their early days in South Africa. I am interested mainly in the older histories with a very brief summary of the family's current status and whereabouts. Copies of old family histories and family history booklets will be most welcome too.

Many thanks.

*David Solly Sandler
Western Australia
sedsand@inet.net.au*

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Beyachad Library

I have just been hearing from an acquaintance that there is a possibility that the SAJBD is going to force the Beyachad library to close.

I've read your update in the April 2013 edition of SA-SIG Newsletter, but the statement by the SAJBD, far from being in any way reassuring, makes it very clear, without saying so, that the Library WILL close, because putting books into storage means that researchers will never be able to access them!

But, I'm probably massively behind the times! I'd be very grateful for an update if you have the time and inclination. (I'm a librarian-turned-archivist and have been a member of, and made use of, the library in the past.)

*Ruth Nathanya Muller
Bruma, Gauteng*

Editor's Note: The library has in fact by now been closed but the material is available for researchers. It is not a wholly satisfactory resolution but the cost of running a full time library has been the deciding factor.

SURNAMES APPEARING IN THIS NEWSLETTER

Vol. 14, Issue 1 – December 2013

The numbers in parentheses refer to the page numbers where the surname appears.

Abramson (23), Algaze (13), Axel (16), Axelrad (25), Baeck (14), Baleson (2), Bankratz (24), Bannister (16), Barron/Baron (12, 13), Beider (20, 24), Berlin (13), Berlowitz (15), Black (21, 22), Blagojevich (22), Bleznik (6, 7), Boesky (22), Bonert (6, 7), Bowles (16), Brockes (25), Broude (23), Buchanan (7), Buchdahl (16), Caplan (8, 10), Cazalet (16), Cohen (2, 3 (13), Cundill (24), Cunningham (22), Disraeli (7), Dorfman (23), Edwards (22), Einstein (22), Ekstein (14), Elyasaf (16), Epstein (2), Fabian (16), Falk (14), Falk (15), Fastow (22), Fitz-Patrick (21), Forman (15), Foyle (3, 24), Frank (14, 15, 17), Freud (16), Frost (16), Gabbie (13), Gamsu (20), Getz (2), Gitlin (23), Goldberg (2, 27), Goodman (13), Gorbulski (16), Gordon (16, 24), Green (19), Grevler (25), Grossman (15), Hanks (24), Harris (2), Hart (2, 21), Hayes (19), Heilbron (13), Helger (6), Helliwell (16), Henghes (16), Heuman (15), Heyman (13), Hirschfeld (16), Hitler (21), Hodges (24), Hotz (23), Idels (20), Isenberg (15), Issroff (2, 17), Jacobi (2, 16), Kaganoff (24), Kapelus (23), Kaplan (8, 19, 20), Katzew (4), Keating (22), Kipervaser/Kupervaser (20), Kirsch (5, 7), Kitzinger (16), Klaphake (16), Koelz (16), Kollenberg (13), Kroomer (13), Kropman (22), Kulka (20), Lapidot (4), Lawrence (15), Lay (22), Lehrer (15), Lev-Zion (15), Lewy (15), Liffmann (16), Linhurst (7), Lowenberg (13), Lustig (14, 15), MacAlister (2, 18), Madoff (22), Mandela (22), Martin (16), McGrath (4), Mecklenberg (15), Meyer (15), Miller (11, 12, 17), Muller (25), Myersohn (12), Myerson (13), Newhouse (14, 15), Newman (22), Norwich (13), Oberholzer (7), Ogus (2, 3, 17, 22), Pankridge (24), Pauls (13), Phillipp (16), Plen (2, 3, 20), Rabinowitz (2, 3, 18, 19, 22, 25), Rosenberg (13,15), Roth (15), Rubin (3, 13, 20), Rubin variants (21), Ryan (22), Sandler (3, 25), Schoeman (15), Schwartz (13), Scott (16), Silber (4), Silberhaft (11, 18), Skikne (20), Skilling (22), Smith (19), Sosnovik (25), Stampfl (16), Stewart (22), Stuart (3, 12), Surribas (17), Sutter (7), Suzman (22), Talbot (16), Teitelbaum (17), Tick (20), Tobias (13), Walker (22), Weinreich (23), Wertheim (15), Woolf (4), Wouk (5)

MEMBERSHIP DUES for 2013 / 2014

Subscription fees for the SA-SIG Newsletter are due.

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If you require a printed magazine-style format which is dispatched by airmail, please go to the SA-SIG Website for a postal subscription form which you can print.

You can also pay online. Just follow the instructions on the web site:

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

If you wish to subscribe and pay off-line by postal mail, a subscription form is available on the last page of this Newsletter.

NOTE: If you subscribe to the Newsletter in hardcopy form, and haven't renewed your subscription for 2013/2014, then this will be the last issue that you will receive.

SA-SIG Newsletter

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Subscription Manager: Ed Goldberg, *Rhodesia+SASIG@gmail.com*

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