

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

### 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, or any general enquiries, should be sent to Roy Ogus, Editor, at [r\\_ogus@hotmail.com](mailto: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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Genealogy, and specifically Jewish genealogy, is predominantly the product of a huge number of volunteers. For example, JewishGen has only three full-timers. This vast enterprise is managed by the full-timers but also has a broad base of enthusiastic and knowledgeable unpaid people providing content. As an example, recently Stanley Diamond, the Montreal genealogist who co-founded and is executive director of the Jewish Records Indexing of Poland (JRI-Poland), was awarded the prestigious Meritorious Service Medal of Canada.

The letter from the Canadian Governor General's Office informing Diamond that he had won this prestigious award noted he had received "the Meritorious Service Medal for your work in documenting Jewish genealogy, and particularly for establishing and directing Jewish Records Indexing – Poland. The impact of your work has indeed been far-reaching."

Stanley also started the Beta-Thalassemia project.

JRI-Poland is an Internet-searchable index of all surviving Jewish vital records of Poland ([www.jri-poland.org](http://www.jri-poland.org)), and includes search indexes of five million records from more than 550 Polish towns with links to record images.

An example of an ex-South African volunteer is the "Tangential Traveler," Eli Rabinowitz, who, apart from his informative travel blog, has created a large number of Southern African KehilaLinks pages. Eli was also part of the Kalvarija Gimnazija's Tolerance Education program in 2016.

Arlene Beare, after many years of heading the Latvia SIG has compiled the book, *A Guide to Jewish Genealogy in Latvia and Estonia*. The book is available from the JGS of Great Britain.

There are many others. Provision of genealogy information is essentially crowd-sourcing, and these are just a few examples. More volunteers are always welcome in any division of genealogy.

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*Editor's Note: More details of the Southern African KehilaLinks pages can be found in the*

article in this Newsletter titled “New Items of Interest on the Internet” on page 44. More information about the Kalvarija Gimnazija’s Tolerance Education program can be found in Eli Rabinowitz’ blog entry at:

<http://elirab.me/tolerance-education-in-kalvarija-2016/>

## EDITOR’S MESSAGE

Welcome to the latest edition of the SA-SIG Newsletter, once again a significantly larger-than-usual issue that is crammed full of interesting and thought-provoking items! Following the trend set by the previous two issues, this edition of the Newsletter contains 55 pages, one of the largest to date. Over 260 distinct surnames are mentioned in this issue. Once again, I have worked hard to continue our tradition to produce a high-quality journal that is filled with interesting and compelling content covering a wide range of topics of interest to Southern African genealogical researchers. I hope that you enjoy this issue as much as I enjoyed producing it!

As usual, this issue contains an assortment of engaging articles as well as many other items of interest. In addition to the full-length articles, the Newsletter contains a number of other features, including the descriptions of several recently-published South Africa-related books which should be of interest to South African researchers (5 of them in this issue!). And, as usual, my compilation of new information, resources, and other items available on the Internet of potential interest to Southern African genealogical researchers, is included as well. Finally, two interesting letters received from Newsletter readers are included as well.

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From the blog on the *Reprobate* web site, the first article tells the story of the larger South African Jewish community, reviewing both its history, as well as providing a comprehensive list of notable community members in a variety of domains such as politics and civil affairs, science, arts and literature, commerce and industry, and sports.

In his insightful article, Dennis Kahn describes the case study that resulted from his research of an original surname in his family, “*Pil*,” which

eventually disappeared from usage in the family over the course of several decades, becoming either modified, or changed to a completely different name. This well-researched study, carefully documented with detailed research notes, provides a fascinating account of his family history.

One of the smallest, and perhaps the newest Jewish community in the world, the tiny community on the island of Madagascar offers visitors to the African island strictly kosher meals, Shabbat services, and weekly Jewish learning programs. The community of only 121 people – all of whom converted to Judaism within the past year – however, cannot yet afford to build a synagogue. In her article, author Josefin Dolsten describes the efforts to raise both the awareness of this small African enclave, as well as funds to bolster the Jewish presence in the community.

The oldest Jewish community in South Africa, Cape Town, celebrated its 175<sup>th</sup> anniversary during 2016 – the congregation was founded by Benjamin Norden in 1841. Very soon afterwards, in 1842, the brothers Joseph and Adolph Mosenthal, pioneers of the Cape wool industry who were running their business called *Mosenthal Brothers* in Cape Town, set up a branch of their company in Port Elizabeth, thus initiating a Jewish presence in the town. This issue of the Newsletter includes two articles about these communities. First, at Cape Town’s 175<sup>th</sup> anniversary celebration in March 2016, Philip Krawitz, the “unofficial” mayor of the Jewish community in Cape Town, addressed the gathering with his fascinating talk about the role of Jewish business in South Africa, the full text of which can be found in this issue on page 33. The second article presents Saul Isroff’s comprehensive account of the history of the Port Elizabeth Jewish community, providing an extensive amount of detail of the activities and personalities in the community over the years, backed up by a detailed set of research notes. Saul’s article can be found on page 16.

After being separated for over 35 years, Eli Rabinowitz finally found his first cousin Zara Smushkovich. The discovery resulted from the help of a friendly person on Facebook who found the family tree on Geni and made contact with Eli. Read about this fascinating story in the article titled *First Cousins Reunited* on page 25.

Rabbi Izak Rudomin’s detailed review of South Africa’s Jewish communities, focuses on the rabbis

in the congregations, as well as the synagogues over which they presided. His article can be found starting on page 27.

On a lighter note, Raphael Shevelev, formerly from Cape Town, now living in Berkeley (California), reminisces about the various bagels that he has consumed throughout his life, remembering with fondness the bagels that he obtained from his neighbour Mrs. Marcus who lived on Buitenkant Street in Cape Town. Raphael's humorous account of his memories can be found starting on page 32.

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Let me also update you on two of the articles from the previous issue of the SA-SIG Newsletter (dated June 2016).

- Eli Rabinowitz has added to the story of his great-uncle Moshe, who died in a motor accident, six weeks before his planned wedding around the beginning of the 1930s. Eli had known that he was somehow named for this relative, but knew very little else about him. Then, in 2011, Eli was given a photo taken in Orla, Poland, that changed everything, and eventually led to his journey of discovery about great-uncle Moshe. Eli's original article can be found on page 21 of the June 2016 Newsletter.

But his search wasn't complete: the identity of the driver of the vehicle in the fatal accident that resulted in Uncle Moshe's death, a Mr. Katz, was still a mystery. Eli tried numerous leads to identify the mysterious Mr. Katz, but these led nowhere. Finally, after a series of breakthroughs, he finally established the identity of Mr. Katz, as well as learning additional details about his life and his family. Eli's entertaining sequel to his original article can be found in a recent *Avotaynu Online* article at:

<http://www.avotaynuonline.com/2016/12/personal-journeys-finding-mr-katz/>

- Katya Cengel, the author of the article about the Lemba Jews of Zimbabwe (found on page 31 of the June 2016 Newsletter) has published an update about the activities of this community. Published soon after Rosh Hashanah 2016, she paints a more optimistic picture of the community which is looking

forward to a more hopeful new year. The new article can be found on the NPR website at:

<http://www.npr.org/sections/goatsandsoda/2016/10/09/496869349/the-lemba-jews-of-zimbabwe-are-having-a-hopeful-new-year>

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As usual, all the past issues of the Newsletter are available on-line on the SA-SIG web site at:

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

In addition, an index of all the surnames that are mentioned in this issue of the Newsletter has been compiled on the last page.

Please let me know if you have any comments or questions about any of the articles in this issue, and I encourage you to submit your own contributions for inclusion in a future edition of the Newsletter.

I hope you find the latest issue of the Newsletter engaging, interesting, and informative. Please read and enjoy!

### **Roy Ogus**

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# THE PEOPLE OF SOUTH AFRICA: JEWISH SOUTH AFRICANS

*Reprobate*



Although small in size the South African Jewish community has played a rich and varied role in the country's history. Today the 75,000-strong community is located overwhelmingly in the major cities, especially Johannesburg and Cape Town, but there was a time when Jewish pedlars roamed the country side, supplying remote settlements with a variety of hard to obtain necessities.

Eventually many settled in small towns as shopkeepers, hoteliers and tradesmen, while others became the founders of the wool, ostrich feather, citrus and other industries in South Africa. Some of those travelling merchants became known as *Boere Jode*, and a few even married Afrikaners. Most of the first Jewish immigrants to South Africa could not speak English and found Afrikaans easier to learn, as it was linguistically closer related to the Yiddish language that many of them spoke at the time.

The union of the two cultures have produced some well-known artists – Olga Kirsch, the daughter of a Jewish Lithuanian immigrant, became only the second female poet to be published in Afrikaans. The well-known satirist, author and social activist, Pieter-Dirk Uys, had a Berlin born Jewish mother. Singer, songwriter, playwright and director, David Kramer, had a Jewish Lithuanian grandfather.

The earliest recorded Jews arrived in the Cape with the first Dutch colonists in 1652. Ironically the Dutch East India Company, which controlled the Cape from 1652 – 1795, only permitted Protestant

Christians to settle at the Cape, despite having a significant number of Jewish shareholders itself. The first Jewish colonists were thus forced to convert to Christianity. By the time the British took control of the Cape in 1806 there was more religious freedom and a small number of British Jews joined the 1820 settlers, most of whom settled in the eastern Cape.

The first Hebrew congregation in South Africa, the Tikvath Israel congregation, was founded in Cape Town in 1841. The first synagogue, built in 1863, known as the Old Synagogue, is now part of the South African Jewish Museum in Cape Town. Other European Jews from Germany and the Netherlands followed and by 1880 Jewish numbers had increased to about 4000.

Jewish immigration to South Africa increased rapidly from the 1880s due to pogroms in Eastern Europe and the opportunities offered by the discovery of the diamond fields in the Kimberley area and the discovery of gold in the Witwatersrand. Jews played a prominent role in the development of the diamond and gold fields, with Alfred Beit, Barney Barnato and others becoming notable Randlords. (Randlords were the entrepreneurs who controlled the diamond and gold mining industries in South Africa during its pioneer phase from the 1870s up to World War I.) The vast majority of the newcomers were Yiddish-speaking Litvaks from Lithuania and nearby areas such as Latvia, Poland, Russia and Belarus. By 1911 the South African Jewish population had grown to 47,000.

Lithuanian Jews in South Africa (unlike some of their local Anglo-Jewish co-religionists) enthusiastically supported Theodor Herzl's vision of a Jewish national renaissance and were instrumental in the creation of the South African Zionist Federation in 1898. The SAZF was responsible for coordinating all the Zionist activities throughout the country. Support for Zionism and the State of Israel remains a strong characteristic of the Jewish community in South Africa.

The South African Jewish Board of Deputies (SAJBD) was established in 1912 as a central representative institution of the South African Jewish community. Today the SAJBD represents nearly all of the Jewish community institutions and synagogues, works as a watchdog against anti-Semitic articles in the media, examines legislation

concerning the Jewish community and maintains contact with diaspora communities world-wide, as well as other political and religious organisations in South Africa. One of the early reasons for the formation of the Board was concern over proposed anti-alien legislation that aimed to exclude Yiddish speakers. The SAJBD successfully lobbied to have Yiddish recognised as a European language for immigration purposes.

The 1930s signalled the end of mass Jewish immigration to South Africa with the implementation of the Quota Act of 1930, which denied Eastern European Jews entrance to the country on the basis that they were not “assimilable” into white South African culture. Since the act did not include Germany, more than 6000 German Jews managed to flee Nazi persecution for South Africa by 1936. The Aliens Act of 1937 effectively closed the doors to Western European Jews as well – which meant many German Jews who might otherwise have been able to find refuge in South Africa, instead perished in the Holocaust.

The Great Depression and an increase in Afrikaner nationalism during the 1930s provided fertile ground for the rise of overtly anti-Semitic organisations like the Greyshirts and the Ossewabrandwag. At the same time the opposition National Party advocated a complete ban on Jewish immigration, a halt in the naturalisation of Jewish permanent residents and the banning of Jews from certain professions. The Jewish community was understandably apprehensive when the National Party took power in 1948.

After 1948, the National Party distanced itself from anti-Jewish discrimination and a certain amount of rapprochement took place between the government and Jewish leaders. Although significant numbers of Jews actively opposed the apartheid system, the Jewish Board of Deputies refused to take a stand against apartheid until 1985, arguing that it was not a Jewish issue.

Israel maintained diplomatic relations with South Africa throughout the apartheid era, although it was openly critical of the SA government’s policies during the 1950s and 1960s. The relationship warmed after the 1973 Yom Kippur War, with both countries feeling the effects of international isolation. Part of Israel’s interest was due to the presence of almost 120,000 Jews in South Africa by 1970. One of history’s grand

ironies occurred when the South African Prime Minister, John Vorster – interned during WW2 as a leader of the pro-Nazi Ossewabrandwag – made a state visit to Israel in 1976.

Although many South African Jews have emigrated to the USA, Canada, Australia, Britain and Israel over the past 30 years, it remains by far the largest Jewish community in Africa and the 12<sup>th</sup> largest in the world.

Jewish South Africans have been actively involved in local politics and global events since the 19<sup>th</sup> century:

Jews fought on both sides during the Second Anglo-Boer War (1899–1902). An estimated 2,800 fought on the British side, while about 300 fought with the Boers. During World War II over 10,000, more than 10% of the Jewish population, served in the Union Defence Force and with other Allied forces. Jewish South Africans have been mayors of Cape Town and Johannesburg and prominent members of parliament since the 1800s. Many Jews were involved in the anti-apartheid movement, with Joe Slovo, Albie Sachs, Dennis Goldberg, Harry Schwarz and Helen Suzman among the most notable.

The South African Jewish community has some distinctive characteristics compared to other Jewish communities:

- More than 80% are affiliated to Orthodox congregations.
- More than 80% of South African Jews are of Baltic (Litvak) descent, forming an unusually homogeneous community.
- Jewish South Africans are traditionally one of the most Zionist communities in the world. South African Jewry led the world for many decades in its per capita contribution to Israel.
- Over 80 percent of Jewish children are enrolled in the Jewish day school system, which consistently produces excellent scholastic results. During apartheid Jews were part of a privileged minority dominating a multiracial society. A situation vastly different from their historical experience in other countries.

South Africans of Jewish descent have made enormous contributions to South Africa and the world in almost every sphere of life. A few prominent examples (by no means exhaustive):

## Politics and civic affairs

- Helen Suzman: politician and anti-Apartheid activist. Spent 13 years as the lone parliamentary opposition to the Apartheid government
- Ronnie Kasrils: minister for intelligence services in the ANC government (2004 – 2008)
- Tony Leon: leader of the opposition Democratic Alliance (1999 – 2007) and South African ambassador to Argentina
- Joe Slovo: leader of South African Communist Party
- Harry Schwarz: anti-apartheid politician, lawyer and South African ambassador to USA
- Helen Zille (two Jewish grandparents, practising Christian): Premier of the Western Cape and leader of the opposition Democratic Alliance
- Ina Perlman: founder of Operation Hunger, a not-for-profit organisation concerned with the problems of chronic malnutrition and poverty.

## Science

- Sydney Brenner: biologist and 2002 Nobel prize winner
- Philip V. Tobias: palaeoanthropologist, world leading expert on human prehistoric ancestors, nominated three times for a Nobel Prize

## Law

- Percy Yutar: South Africa's first Jewish attorney-general and prosecutor of Nelson Mandela in the 1963 Rivonia Treason Trial
- Arthur Chaskelson: President of the Constitutional Court of South Africa (1994–2001) and Chief Justice of South Africa (2001–2005)
- Albie Sachs: Constitutional Court judge
- Richard Goldstone: Judge and international war crimes prosecutor

## Arts & Literature

- Irma Stern: internationally renowned artist
- Nadine Gordimer: writer, Nobel Prize in Literature (1991)
- Johnny Clegg: musician
- William Kentridge: multi-award winning artist best known for his prints, drawings, and animated films

- Jonathan Shapiro: cartoonist under the name Zapiro

## Commerce and Industry

- Barney Barnato: diamond magnate
- Alfred Beit: diamond magnate
- Sammy Marks: influential industrialist and financier
- Sir Ernest Oppenheimer: diamond and gold mining entrepreneur, financier and philanthropist, who controlled De Beers and founded Anglo American Corporation
- Raymond Ackerman: supermarket tycoon
- Gustave Ackerman and Morris Mauerberger: joint founders of the Ackerman's chain of stores
- Sam Cohen and Michael Miller: founders of the O.K. Bazaars retail chain
- Sol Kerzner: founder of the entertainment and leisure giant Sun International
- Donald Gordon: businessman and philanthropist; founder of insurance company, Liberty Life

## Sport at international level

- Cricket: Ali Bacher, Lawrence Seeff, Mandy Yachad
- Canoeing: Shaun Rubenstein (2006 World Marathon Champion)
- Motorsport: Jody Scheckter (1979 Formula One champion)
- Rugby: Okey Geffin, Sydney Nomis, Wilf Rosenberg, Joel Stransky
- Surfing: Shaun Tomson (1977 IPS World Champion)

So, next time you drive through the South African countryside and spot a beautiful old synagogue in a small town, let it be a reminder of the intrepid Jewish pioneers who played such an extraordinary role in the creation of modern South Africa.

## Further reading and worth a visit

- *The SA Jewish Museum* in Cape Town relates the story of the Jews of South Africa spanning over 150 years  
[www.sajewishmuseum.co.za](http://www.sajewishmuseum.co.za)
- *The South African Holocaust & Genocide Foundation* strives to address anti-Semitism, as

well as all other forms of discrimination and prejudice.

[www.holocaust.org.za](http://www.holocaust.org.za)

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*This article was originally published in February 2013 on the Reprobate web site at <http://tinyurl.com/ReprobateSA>, and is republished here with permission. The home page of Reprobate, a South African blog providing independent views for freethinkers, can be found at: <http://reprobate.co.za/>*

## **PIL: CASE STUDY OF A SURNAME LOST IN THE CAPE COLONY**

*Dennis Kahn*

### **The Context**

This is a summary of the research done over a period of several months in 2016. It was undertaken to try and establish how, where, and when the Jewish surname “Pil” underwent changes in South Africa roughly between 1890 – 1910. Pil derives from the village of Pile, in the Telsiai district, while my Pil family came from Tryskiai in Siauliai district, both in Kovno region of Lithuania. Pil is transcribed from the Hebrew three-letter word spelled *pey yod lamed*.<sup>1</sup> Until now, according to family myth, the name was altered when ancestors arrived from Lithuania at their South African port of entry Cape Town and/or Port Elizabeth in the 1890s. The changes that took place were not one of choice but insisted upon by the immigration official in charge: he would not register Pil because the name, when pronounced or transcribed, became piel, which meant – and still means – penis in Dutch and Afrikaans.

In general, a surname change could simply have occurred as a spelling alteration to the original name at birth, marriage, or adoption. For example: Pil could become Peel or Pell, Pile or Pill, all common British surnames.<sup>2</sup> Or by mispronunciation and faulty transcription, as found

on the naturalization papers of Isaac Peril from Tryskiai in 1904; the arrival list of the Armadale Castle with Elya Pilan from Popilan in 1928; and the estate papers of Rosanna Gascoigne Piel aka Piehl in 1939. However this, too, was not the case. On the contrary: the changes were completely different to the original and did not automatically apply to a whole family. Family members usually arrived on separate ships and different dates. This resulted in the grandparents, parents, brothers and sisters being given several new and unrelated surnames. Their birth and wedding certificates or passports were issued in different alphabets, such as Russian (Cyrillic), Lithuanian (Latin) and/or Yiddish (Hebrew); the documents could verify the original surname, but few survived to tell the tale. Moreover, the family was fluent in Yiddish and little else, and it is unknown whether interpreters were present to translate the conversations held in English, Dutch, or Afrikaans. Questions about an original given name and place name could also lead to confusion due to numerous spelling variants e.g.: Shalom (Legal & Hebrew), Sholem (Yiddish), Sholeme (Yiddish Nickname), Salomas (Local Secular), and Solom (South Africa) from Papile (Lithuanian), with alternate names Popelyan (Yiddish), Popielany (Polish), Popelian, Papiles, Popyle (Russian). Plenty of room for error there!<sup>3</sup>

So the search for tangible proof of change that has eluded us for more than a century required the help of a professional genealogical researcher and consultant. Attempts were made to enlist help from the research institutions eGSSA in Stellenbosch, and Cory Library, Rhode University in Grahamstown, but they regarded the subject as either beyond their ability, and/or lengthy and costly. Carol Victor at Africana Library in Port Elizabeth found references to the family names, but no proof of changes.<sup>4</sup> Heather MacAlister was chosen because of her experience in South African name changes.<sup>5</sup> She has done the field work and left it to me to put the pieces of the puzzle together.

<sup>1</sup> A Dictionary of Jewish Surnames from the Russian Empire by Alexander Beider, Revised Edition 2008.

<sup>2</sup> Penguin Dictionary of British Surnames, John Titford 2009.

<sup>3</sup> The Lithuanian Given Names Database; International Jewish Cemetery Project.

<sup>4</sup> Carol Victor, researcher at Nelson Mandela Bay Metropolitan Municipality.

<sup>5</sup> Name Changes of People in South Africa, *Ancestors South Africa*.



## The Problem

The family myth is that Pil changed to Berger, Berman, and Perl for the following reasons:

- Berger is an anglicized form of *burger*, Dutch/Afrikaans for *citizen*
- Berman is an anglicized form of *buurman*, Dutch/Afrikaans for *neighbour*
- Perl is Yiddish for *pearl* and derives from the Russian given name Perel and Polish surname Perle. The myth does not disclose how our Perl is connected to other persons with the surname.

This myth is supported by a personal experience.<sup>6</sup> When he first arrived, Abraham Pil (son of Shalom) found employ in a Johannesburg hotel-cum-brothel. Where he was accosted on at least two occasions by Dutch-speaking customers who thought he was being rude to them when hearing his surname as Piel. He decided to change it to Perl – and other family members followed suit. Abraham omitted to say why he chose Perl, how the transfer to paper took place and who rubber-stamped it.

In fact, numerous persons named Berger, Berman and Perl are listed on Passenger Arrivals and Shipping Lists.<sup>7</sup> This implies that they arrived with their surnames, but there is no simple way of checking whether this applied to my family because details of first names and places of origin are absent in the database. Being described as coming from Russia was common, but practically useless.

The brothers Elias, Nathan, Jacob, and Shalom were the founding fathers of the Pil surname in South Africa. A fifth brother emigrated to the USA and changed his surname to Pill, but his branch is omitted here.

The brothers arrived separately: Shalom came first and alone in 1892, stayed for 5 years, then returned to Lithuania to bring his wife and children in 1902; Elias and his sons Meyer and Jacob came in 1894. They all settled as traders or livestock farmers in the Eastern Cape, mainly Port Elizabeth and Cradock. They, and Shalom's sons Samuel and

<sup>6</sup> Discussion between Abraham Perl and Joel Bergman, circa 1968.

<sup>7</sup> SA Jewish Rootsbank – The South African Jewish Database.

Abraham, were naturalized during the period 1902-5. The Pil brothers and their offspring became known by three other surnames, as illustrated in the following table.

<p><b>1. Elias &amp; Basha Perl</b> 1.1 Abraham Berman 1.2 Meyer Berge 1.3 Jacob Berman 1.4 Morris Berger 1.5 Chana Pil-Wasserman<sup>8</sup></p> <p><b>2. Nathan &amp; Ida Perl</b> 2.1 Mina Perl-Kahn</p> <p><b>3. Jacob &amp; Betty Perl</b> 3.1 Bluma Pil-Fieldgun<sup>9</sup> 3.2 Johanna Perl-Berman 3.3 Cila Perl-Berger 3.4 Ralah Perl-Perl 3.5 Ethel Perl-Rudansky 3.6 Efraim Perl 3.7 Simon Perl</p> <p><b>4. Shalom &amp; Sarah Perl</b> 4.1 Lena Perl-Bergman 4.2 Samuel Jacob Perl 4.3 Abraham Martin Perl 4.4 Minnie Perl-Levin 4.5 Alice Perl-Platzky 4.6 Israel Perl 4.7 Maurice Perl 4.8 Phillip Perl 4.9 Edith Perl-Harris</p>
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*The Pil brothers and their offspring*

### Notes:

- Two sons of Elias married two daughters of Jacob, viz.
  - 1.2 Meyer Berger and 3.3 Cila Perl
  - 1.3 Jacob Berman and 3.2 Johanna Perl.
- The eldest son of Shalom married Jacob's fourth daughter, viz. 4.2 Samuel Perl and 3.4 Ralah Perl.
- The eldest daughter of Shalom married her uncle, her mother Sarah's youngest brother, viz. 4.1 Lena Perl and Joseph Bergman. His original surname was Gochin and both family names, plus Gordon which a cousin had taken, were also located in Port Elizabeth.

<sup>8</sup> Ditto.

<sup>9</sup> Victim of the Holocaust.



**Three Jewish members of the Middleton Town Guard**

Left to right: Joseph Bergman, Jacob Bergman, and Abraham Perl. The latter is described in the article as the person who chose the surname Perl instead of Pil.

This mixture of surname changes, intermarriages and closely knit family relationships led to unique spatial situations. Three examples:

- In an area of a few square miles there were men, women and children within walking distance of each other bearing six different surnames but all descendant from two patronymics: Pil and Gochin. The size of this interrelated extended family can be seen in Port Elizabeth cemetery, where thirty graves belong to the Pil clan and twenty-three to Gochin. With their children the number of related persons easily reached three figures;
- The couples Meyer Berger and Cila Perl, and Jacob Berman and Johanna Perl were neighbours at respectively 21 and 19 Buckingham Road; and
- Elias Berger aka Perl arrived 07-04-1928 in Port Elizabeth to stay with his son Jacob Berman and daughter-in-law Johanna Perl at 10 Nuthall Road. He died in 1936 in the home of his son Morris Berger at 14 Park Lane.



**Photo of Shalom and Sarah Perl and their children**

Also shown in the picture:

Back row, first on the left is Ralah Perl, who married Samuel Jacob Perl standing next to her. She is a cousin to Samuel, and the daughter of Jacob and Betty Perl (see the above table of the Pil brothers and their offspring).

Back row, on the right is Joseph Gochin/Bergman, who married his niece Lena Perl standing next to him. Joseph is the brother of Sarah Gochin (the wife of Shalom Perl).

Frankly, the surname changes and intermarriages did not bother the older generation in the least. The subject was not discussed by the elders, and by my maternal grandmother Lena Perl, in particular. She was a tremendous source of information about family history and had almost perfect recall of places, events and dates. She and her relatives were only too pleased to be safe and sound in their new homeland, surrounded by an extended family circle. Having a change of surname was a small price to pay for their regained freedom from Russian persecution. The myth thus forms a plausible reason for the ease in which change took place in South Africa. If proof could be found, the best way forward was by means of a search in the National Archives.

**The Answers**

*Berger-Berman-Perl documents*

The search of entries in the database resulted in 244 hits. Most describe non-relatives and subjects of lesser interest, e.g. marriage, divorce, restitution of conjugal rights, mortgage bonds, insolvency, liquidation and distribution accounts, etc. Sample

surveys were taken of the two most important subjects:

- Letters of Naturalization

They describe the immigration papers of Shalom Perl (1903) and his sons Samuel Jacob Perl (1903), and Abraham Martin Perl (1905). Each document has the applicant's full name, birthplace, age next birthday, occupation, place of residence, length of residence, intention of remaining a resident, conviction of any kind, date and place of signature of witness and applicant. (All according to Acts No. 2 of 1883 and No. 25 of 1889.) None of the letters mentions the Piel surname.

A sample survey of the application for naturalization of my maternal grandfather Joseph Bergman (1902) shows the same result as for the Perls' documents: no mention of his original surname Gochin.

- Death Notices

The subjects described in deceased estates include name, birthplace, and nationality of the deceased and his parents, age, occupation, address of residence, name of spouse, date and place of marriage, date of death, and names of children. Separate items are Letters of Administration, Certificate by the Executrix Testamentary, Liabilities, Assets, Distribution Account, and the Last Will & Testament.

*Notes:*

- Shalom Perl died in Port Elizabeth on 25 January 1927; this confirms that his father was Moses Perl
- Jacob Perl died in Port Elizabeth on 3 May 1932; his parents are not named
- Meyer Berger aka Meyer Perl died in Port Elizabeth on 16 August 1940; this confirms his father was Elias Perl and mother Basse (Bessie) – his name possibly changed at naturalization;
- Samuel Jacob Perl died in Cradock on 12 November 1942; confirms his father was Solom Perl
- Jacob Michael Berman formerly Piel died in Port Elizabeth on 25 April 1949; confirms his father was Elias Piel and mother Basse (Bessie)

- Morris David Berger died in Port Elizabeth on 5 July 1951; unfortunately there was no microfilm for his estate, but it can still be got from the archives.

From the entry of Jacob Michael Berman, one can tentatively conclude that only at death is there a chance of finding proof of an original surname. However, this was not compulsory in the period 1927-1949 and it can be considered a fluke.

**DEATH NOTICE.** No. 2284/49. 16-5-1949. Master's Office, Cape Town.

PURSUANT TO THE PROVISIONS CONTAINED IN "THE ADMINISTRATION OF ESTATES ACT, 1913."

1. Name of the deceased. JACOB MICHAEL BERMAN (formerly PIEL)

2. Birthplace and Nationality of the deceased. POPELAAN, LITHUANIA

3. Names and Addresses of the Parents of the deceased  
Father ELIAS PIEL  
Mother BESSIE REVA PIEL

4. Age of the deceased. 76 years 12 days 0 months.

5. Occupation in life of the deceased, or if a woman, of her husband. Company Director

6. Ordinary place of residence of the deceased, or if a woman, of her husband. Port Elizabeth

7. Married or unmarried, widower or widow. Married

8. Name of surviving spouse (if any), and whether married in community of property or not. JOHANNA BERMAN (born PIEL)

9. Name or names and approximate date of death of pre-deceased spouse or spouses. Married in community of property (without antenuptial contract)

10. Place of last marriage. Longhops

11. The day of the decease: On 25th April 1949

12. Where the person died ..  
House 19 Buckingham Road,  
Town or Place Port Elizabeth  
District Port Elizabeth

13. Names of children of deceased, and whether majors or minors  
MAURICE DAVID BERMAN  
LOUIS BERMAN  
BESSIE LOEWENSTEIN (born Berman)  
SYBIL BERMAN

*Death Notice of Jacob Michael Berman (formerly Piel)*

*Peel-Piel-Pil-Pill documents*

The number of hits was 587. They revealed that the majority of Piel subjects in South Africa are non-Jewish and of German descent with first names such as Hermann Heinrich, and Dutch with first names such as Carel Johannes Daniel and his wife Maria Magdalena. Some are English, and one other is a Jewess named Edith Fanny Friedman born Piel. The surname Piel is mentioned twenty-five times between 1880 – 1910. For all concerned, there was no necessity for a new surname.

The most significant persons found are Moses Hersch Piel and Ida Piel-Dwolatzy, also known as Pill or Peel. Their documents date respectively from 1932 and 1940. This couple from Zagare, Lithuania, first settled in Bulawayo, Rhodesia before coming to Johannesburg, where they both died in 1932. They had two daughters and one son, the latter also known as Peel, who died in Johannesburg at age 30 and was childless<sup>10</sup>. But this Piel family is not (yet) linked to my branches.

<sup>10</sup> Descendants of Moses Hersch Piel, received from Adrian Freedman 2016.

## The Particulars

Name change in South Africa was only made compulsory in the 20th century. The alteration of a name started in the Act of 1923, was amended every few years, then the surname change Act came about after 1934. It can be assumed that foreign passengers arriving in local ports in the period 1872-1910 were subject to civil registration, in one form or another. The questions that remain unanswered are:

- What exactly was required and where was the registration deposited? And, if so,
- Are these records complete, incomplete, or lost?

Heather MacAlister wrote to me at the start of our exercise: “My ancestors arrived here without any form of immigration papers – they hopped on a boat and just arrived. I am sure there are millions of other people that arrived in the same manner. Variants of the spelling of the surname are probably the biggest factor, and not being searchable in electronic format [another].” She is correct in that the only proof of a name change in my family has been found in a single instance, and on a document without reference to a place and date of change. However, the spelling variants of Pil are so different that they only qualify as totally new names.

Heather also has a clear perspective for the family historian: “Less than 1% of Cape Town Archive records have been indexed into electronic-searchable format. So manual searching would be the only other option through the reading rooms, hundreds of references in catalogues, and thousands of volumes of colonial records and other sources in the repository. This challenge awaits us.”

Carol Victor has found evidence of a typical name change in the Government Gazette of December 1895. It reads: “The following is published for general information. I, the undersigned, do hereby give notice that I have resolved to take and assume the name of ‘William Martin’ instead of the name heretofore borne by me, and I desire from this date to be known as ‘William Martin’, and I hereby express my intention on all occasions to sign the name now adopted by me in lieu of the name Martin Wygodzinski. Dated at Calvinia, this 29<sup>th</sup> day of November, 1895.”

This entry offers a glimmer of hope of finding others of Jewish descent, in that period.

I have learned from our brief study that recording a person’s original surname was not a special need. It appears that a vital link to my heritage has disappeared from the record books simply because the records – if such existed – were lost or destroyed. Until further notice, Pil lies dead and buried in an unmarked grave somewhere in the Algoa Bay area.

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*The author is a great-grandson of the brothers Nathan Pil (paternal) and Shalom Pil (maternal). He grew up in Cradock and studied architecture at the University of Cape Town. He lived on a kibbutz in Israel from 1960, and then moved to Holland to study and work in urban development in 1964. He retired as senior town planner of Amsterdam in 2000. He is married to Hilde Koopman, with three children and five grandchildren.*

## IN MADAGASCAR, ‘WORLD’S NEWEST JEWISH COMMUNITY’ SEEKS TO ESTABLISH ITSELF

*Josefin Dolsten*



*Elysha Netsarh visiting the U.S. from Madagascar to speak about the Jewish community there.*

*(Photo: Josefin Dolsten)*

Though there is no synagogue, mikvah or Jewish school in Madagascar, visitors to the African island nation can enjoy a strictly kosher meal, Shabbat services and weekly learning programs.

The Jewish community of 121 people – all of whom converted to Judaism earlier this year – can't afford to build a synagogue. So now, one member is touring the U.S. to raise awareness and funds to bolster a Jewish presence there.

“If people were rich enough, maybe each family would save money and we'd gather this to raise a synagogue – [but] that's [the] kind of thing we can't afford to do,” said Elysha Netsarh, a university lecturer in plant chemistry and a prominent member of the Jewish community, which is based in Madagascar's capital, Antananarivo.

Over three-quarters of Madagascar's population live below the international poverty line (\$1.90 per day), according to 2012 World Bank data. The Jewish community is mostly middle class, said Netsarh — most members earn enough to make ends meet but not to put aside any savings.

Some members of Madagascar's fledgling community started practicing Judaism around 2010, but they became officially Jewish in May, when three Orthodox rabbis traveled to the island off the coast of southeast Africa to conduct the conversions. The conversions make Madagascar home to the world's newest Jewish community, according to the nonprofit group Kulanu, which supports the community as well as other isolated groups around the world looking to learn about Judaism.

In what Netsarh termed an “extraordinary event,” 121 Malagasies, as the locals are called, answered questions in front of a rabbinical court and immersed in a river, which served as a ritual bath. Men underwent symbolic circumcisions, and 12 couples wed according to Jewish tradition.

Netsarh, like most Malagasy Jews, arrived at Judaism through Christianity. Although she was raised Catholic, she found herself unsatisfied with her faith and tried exploring other Christian denominations. None of them clicked.

“I had this deep thirst inside of me, it was a feeling of something lacking,” she told JTA last month at the Upper West Side apartment of Kulanu's president, Harriet Bograd, which also doubles as the organization's office.



*Malagasy women getting ready to immerse in the river before converting to Judaism, near Antananarivo, Madagascar, May 2016. (photo: Deborah Josefson)*

Judaism had always lingered in the background for Netsarh. Her grandfather had told her as a young girl that he had Jewish ancestry. Though it wasn't until years later that she explored Judaism, when she did, it felt right.

“I wanted to seek for something to fulfill me, and I didn't get it until I had Jewish life,” she said.

Netsarh, 40, isn't alone in believing she has Jewish roots – a vast majority of Malagasies believe they are descended from Jews, and some community members were hesitant to convert in May because they believed they were already Jewish.

Genetic research hasn't been able to corroborate their stories, instead showing that the first people to settle on the island were of Malayo-Indonesian origin, explained Nathan Devir, an associate professor of Jewish studies at the University of Utah, who has studied the group since 2012. Later, African Bantu migrants also settled on the island.

But Devir doesn't completely dismiss the possibility of Jewish heritage. “I don't really have a definitive opinion on whether or not they are actually racially descended from people that belonged to one of the 10 lost tribes ... Given the genetic research that's been done, it's unlikely but possible,” he said.

Bograd considers the authenticity of the “Malagasy secret” – as the belief in Jewish heritage is referred to – irrelevant to her work with the group.

“Kulanu's position, and my position as president, is that when people want to practice Judaism, we welcome them, and if they have sacred stories we honor those ... but it is not our job to prove or disprove what actually happened,” she said.

Through December, Netsarh will be speaking at synagogues and Jewish organizations around the United States in order to raise money for Kulanu's efforts in her community and around the world. Kulanu is in touch with two potential donors to build a synagogue and mikvah in Madagascar — but plans have yet to be finalized, said the group's vice president, Bonita Nathan Sussman.

Kulanu leaders are hoping Netsarh can shed light on the organization's work in Madagascar and around the world. In the last five years, the organization has seen an increase in groups reaching out to them to learn more about Judaism, Sussman said.

"We're getting emails every week from individuals and new communities ... People [are] clamoring at the door for Jewish attention," Sussman said, citing contact with interested individuals and communities in Rwanda, Malaysia, Afghanistan, India and Côte d'Ivoire.

Sussman's motivation stems from Jewish history — she sees her work as a way to "rebuild the Jewish people" following the Holocaust and the persecution of Jews in Arab countries.

Meanwhile, the newly "rebuilt" community in Madagascar continues to balance daily struggles and responsibilities with a serious commitment to learning more about their new religion.

In Netsarh's case, that means finding time to study Torah in between two jobs and family duties — she works both as a lecturer at the University of Antananarivo and as a consultant for a homeopathic medical company and helps to take care of her sister's children — waking up around 4:30am to do so.

"Each morning when I have my Torah reading it's like I am drinking energy," she said.

Most of Madagascar's Jews cannot study Jewish texts with such ease. Only one other person in the community speaks English, and while most people understand some French, reading complex texts in the language is a struggle.



*Malagasy women getting married after converting to Judaism, May 2016. (photo: Deborah Josefson)*

To that end, Netsarh is working on producing the first-ever Malagasy translation of the Five Books of Moses and the Jewish prayer book. So far, she has completed the book of Genesis, but she says her work schedule keeps her from progressing as quickly as she would like.

Despite her responsibilities, she hesitates to call herself a leader, saying that in her Orthodox community, even though men and women are considered equal, "men should lead."

Netsarh cites *tzniut*, the Hebrew term for modesty, in explaining her ensemble, a brown coat that covers most of her body and a head covering that she custom ordered from a tailor. She isn't the only community member who follows a strict interpretation of Jewish law, or *halacha*.

The community, which has three spiritual leaders but no rabbi, errs on the side of caution, rather than potentially transgress Jewish law. For years, when there was no access to kosher meat, members ate a strictly pescatarian diet.

"All the people in the community want to progress in a spiritual level so getting a higher spiritual level is much more important [than eating meat]," she said.

While on tour in the U.S., in addition to raising funds for her community, Netsarh hopes that the unique Malagasy Jewish experience can inspire American Jews. She has heard that "religion sometimes here is superficial because of the social environment."

Jews here can "learn from our life and mainly from our way to be Jewish," she said.

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Josefin Dolsten is a journalist who writes about politics and culture. She has degrees from the Hebrew University of Jerusalem and Cornell University in New York. She has written for the JTA News, The Forward, the Times of Israel, and Psychology Today.

This article was originally published on the JTA web site on November 25, 2016, and is republished here with permission. The JTA web site can be found at <http://www.jta.org>.

Editor's Notes:

- A short video about this Madagascar community can be found at:

<https://www.youtube.com/watch?v=jm8h2fyOoxU>

- An earlier article on the same Madagascar community can be found at:

<http://www.jta.org/2016/06/05/news-opinion/world/in-remote-madagascar-a-new-community-chooses-to-be-jewish>

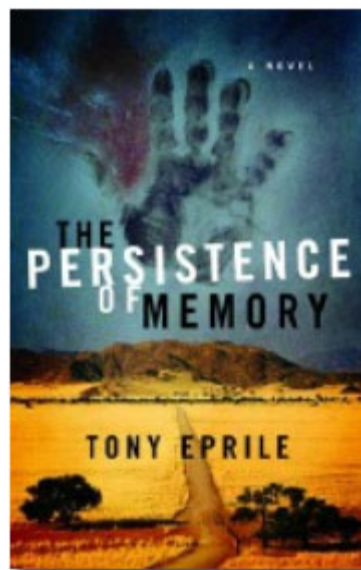
- The author of this article, Josefin Dolsten, has also written about another small African Jewish community in Nabagoye, Uganda, who are planning build a new synagogue. Her article about the Uganda community can be found at:

<http://bit.ly/2cqCjvF>

**Book**

**THE PERSISTENCE OF MEMORY**

by Tony Eprile



Published in July 2005 by W. W. Norton & Company, and available from Norton, as well as Amazon.com as follows:

Norton:

<http://books.wwnorton.com/books/detail.aspx?ID=7885>

Amazon.com:

[https://www.amazon.com/Persistence-Memory-Tony-Eprile/dp/0393058883/ref=sr\\_1\\_1](https://www.amazon.com/Persistence-Memory-Tony-Eprile/dp/0393058883/ref=sr_1_1)

The story describes South African society during the 1960's and 1970's through the experiences of a young Jewish South African named Paul Sweetbread. The novel follows Paul from his experiences in school, through his service in the South African military during the wars in Namibia and Angola, to his participation in the Truth and Reconciliation Commission. The novel covers the topic of white liberal guilt during the apartheid regime. The book won the Koret Jewish Book Award in 2005.

The following description of the book can be found on the dust jacket:

In *The Persistence of Memory*, Tony Eprile fuses a searing political and cultural satire with a haunting coming-of-age story to

render South Africa's turbulent past with striking clarity.

The novel opens in the early 1970s. Its hero, Paul Sweetbread, a young boy in Johannesburg's northern suburbs, discovers that he is endowed with the "poisoned gift" of a perfect memory. This is a dangerous thing to have in a society where the official story is everything. His teachers spout the government's sanitized version of history, and most of the white population seeks safety in what Paul describes as the "national dysmnesia, the art of the rose-colored recall." By remembering, Paul finds himself unwittingly revealing the cruelties that underlie the pleasant blandness of suburban life in a time of political upheaval, the difficulties of being Jewish under Afrikaner nationalism, and the dark secret behind his father's tragic death. He is soon at odds with his authoritarian teachers, his schoolfellows, and even his dotting mother, a character seemingly plucked out of a Chekhov story.

Following his completion of high school, Paul is conscripted into the South African army, and is soon plunged into the secret wars in the deserts between Namibia and Angola. In vivid, startlingly realistic, and often humorous scenes – reminiscent of both Tim O'Brien and Gunter Grass – Paul encounters the full range of human cruelty and discovers his own complicity in the political system he abhors.

The brutal ramifications of his actions continue to haunt him, and, in one of the novel's most astonishing twists, Paul appears before the Truth and Reconciliation Commission in an attempt to reconcile his harrowing past and uncertain future.

This lucid, entertaining, and incisive novel provides a humane and savagely witty portrait of apartheid in its waning years. We see a South Africa that casts a dark reflection on the American heart that cannot be ignored. Part coming-of-age story, part meditation on the ravages of memory, *The Persistence of Memory* is a brilliant debut novel.

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*Tony Eprile is the author of Temporary Sojourner and Other South African Stories, a New York Times Notable Book of the Year. He grew up in*

*South Africa and has received grants from the National Endowment for the Arts and the Ingram Merrill Foundation. He lives in Bennington, Vermont, USA.*

*Editor's Note: A New York Times review of the book can be found at:*

<http://www.nytimes.com/2004/07/30/books/books-of-the-times-the-irredeemable-guilt-of-good-intentions.html>

*Note that the SA-SIG Board has no financial interest in this book.*

## **COLONIAL PORT JEWS – THE JEWS OF PORT ELIZABETH, EASTERN CAPE**

*Saul Issroff*

In his 1999 paper, *The Port Jew: Notes Toward a Social Type*,<sup>1</sup> David Sorkin, drawing on his work on Sephardi and Italian Jews living in Mediterranean, Atlantic and West Indian seaports between the 17th and 20th Centuries, noted five characteristics of port Jews:

- A trading network dependent on trusted Sephardi commercial and family connections, between the Atlantic and Mediterranean economies.
- The commercial value of Jews to the new country guaranteed security of residence.
- The legal status of Jews in the new country ensured privileges and legal equality.
- The re-conversion and re-education of individuals who had unwillingly converted to Christianity during the Inquisition (*haskalah avant la lettre*)
- Jewish identity and belief strengthened in both secular and religious areas.

In broad terms, it is possible to apply some of Sorkin's criteria to the Southern African port Jews from Germany and England.<sup>2</sup> This study will outline the establishment and development of the South African port city of Port Elizabeth and the role played in this of families of Jewish origin in that city and further inland.

Port Elizabeth is possibly unique amongst port cities in that it has had a Jewish presence since its



founding, in 1820.<sup>3</sup> The early Jewish settlers in the area (1820-40) in the main had family and trading connections, primarily with Germany and England. There was no pressure on them to convert. Some of the families seem to have been at ease in both Christian and Jewish circles, and several of the more prominent figures contributed financially to both groups. There appears to have been little discrimination against Jews in the Cape until the influx of Eastern European Jews towards the end of the 19th Century, when attempts were made to limit this immigration.

Sephardic Jews were prominent in the Portuguese voyages of discovery, especially with respect to mapmaking, navigation, and astrological charts. Theoretically, South Africa was a Portuguese possession for almost a century after Bartholomew Diaz rounded the Cape in 1487;4 the goal of the Portuguese, however, was India and the spice routes. While they explored and mapped the southern African coast carefully, it was mostly with a view to securing fresh water and food for its mariners, and they established no permanent settlements at the Cape.

In 1497 Vasco da Gama's voyage aboard the *São Gabriel* brought him to Algoa Bay, where he planted a wooden cross on a small island, now called St Croix or Santa Cruz island. He gave the bay a name meaning 'Bay of the Rock'. This was later changed to '*Bahia de Lagoa*' (Bay of the Lagoon), which eventually became Algoa Bay.<sup>5</sup>

At the end of February 1752, a large, well equipped, expedition under the command of Ensign August Frederick Beutler left the Cape to explore the land east of the settlement and report on any changes since 1688. They reached Algoa Bay in early May, explored the salt pans and took bearings of the surrounding shore. Beutler regarded this as too exposed to the south east winds to be of any use for shipping. He set up a beacon inscribed with the letters VOC<sup>6</sup> at the mouth of the Zwartkops River to denote that possession had been taken by the company.<sup>7</sup>

In 1799 Fort Frederick, with a garrison of 150 troops, was established at Algoa Bay by the British, primarily to gain better control over the rebellious Boers of the hinterland. In 1820, the settlement that grew up around it was formally proclaimed as a town and named after the deceased wife of Cape Governor Sir Rufane Donkin. Port Elizabeth grew rapidly after 1873, when a railroad

to Kimberley was built. Today, with over a 1.3 million inhabitants, it is South Africa's fourth-largest city and third-largest seaport. The major industry is related to car manufacturing.<sup>8</sup> Wool washing and export, fruit processing and export, tanning and shoe manufacturing, metal and timber processing, and electrical engineering are also of significance.

### **The Jewish Settlers of 1820**

The story of the Jews in Port Elizabeth<sup>9</sup> dates back to the arrival of the 1820 British settlers in Algoa Bay. There was considerable unemployment in Britain following the conclusion of the Napoleonic Wars and many were easily induced to settle at the Cape by the Governor of the Cape Colony, Lord Charles Somerset.

The immigrants made a major contribution to the commercial and industrial development of the Cape, despite all starting in agriculture.<sup>10</sup> Among the members of Willson's party of settlers, who sailed in the *Belle Alliance* and reached the Bay in May, 1820, were four Jewish families comprising eighteen persons, including John Norton, Philip Simons (38), Morris Sloman (33), and the Norden brothers – Benjamin, Joshua Davis, Marcus, Samuel and Harry. Maurice Garcia was another settler of Jewish descent.<sup>11</sup>

The Nordens settled in Grahamstown, about 100km inland. Benjamin, a typical London man, was known as "the Cockney gardener", was not suited to farming and after three years went to Uitenhage, trading in ivory. He joined the Grahamstown committee that planned the first jetty in Port Elizabeth (completed 1837). Norden was impressed by the commercial possibilities of Natal, urging outright annexation by the British, and also investigated the economic possibilities of Delagoa Bay (now Maputo). Asked by Sir Benjamin D'Urban, then governor of the Cape Colony, to meet with the Zulu chief Dingaan, he stayed several days at the latter's kraal and concluded a good ivory deal. Later, he wrote about his travels in the *Graham's Town Journal*.<sup>12</sup> Norden further assisted in funding the building of churches and synagogues, and in 1841, the first Jewish prayer service was held in his Cape Town home. He was a precursor of the future Cape industrialists.<sup>13</sup>

Joshua Davis Norden became an auctioneer and one of the most prominent citizens of Grahamstown. He was appointed commandant of

the Grahamstown Yeomanry, a crack military body which, together with the Stubbs' Rangers, rendered valuable services to Grahamstown during the early troubled days on the Eastern Cape frontier. Early in the Seventh Frontier War of 1846-7, he was killed at the head of his troops in a skirmish near the town. A marble tablet to his memory was placed upon the south wall of the Grahamstown Cathedral.<sup>14</sup> The Jewish community in Grahamstown was established in 1843, twelve years before that of Port Elizabeth.

### **The Brothers Mosenthal**

During the 1820s, German Jewish traders (the Merchant Pioneers)<sup>15</sup> started to arrive in the Colony, developing a particularly Jewish branch of commerce and setting up trading stations in towns best suited for commercial exploitation of rural areas with itinerant agents (often family from Germany). The Mosenthals from Hesse-Cassel were the most significant Jewish family connected with the early settlement and development of the Eastern Province, with family connections in the other provinces as well. The Mosenthals' ancestors, Sustman and Moses were *Shutzjuden*, who in 1700 were living in Petershagen on the River Weser. The *Schutzbrief* was a letter of protection that enabled them to live in the city and carry on business. Moses Hertz had a son Abraham Moses (Marburg), who was granted a *Schutzbrief* in 1717. He had nine children, of whom one, Moses Abraham, was the paternal and another, Joseph Sussman, the maternal grandfather of Joseph Mosenthal, the first of the family to settle in the Cape in 1819.<sup>16</sup>

Joseph was later joined by his brother, Adolf, and the two founded the firm of Mosenthal Brothers in Cape Town. In 1842, a branch was opened in Port Elizabeth. The brothers had bought a huge consignment of goods in England and shipped this to Port Elizabeth. They advertised very carefully, setting themselves apart from other traders by stressing the fact that they were from Europe, and had contacts and financial backing. They were opening a mercantile and shipping house, clearly stating they would be doing exports and imports. Their primary interest originally was trading in the export of wool, hides and skins and importing everyday products from Europe. This was expanded to include gold and diamond mining, industrial enterprises and banking. In the early years, the firm issued its own banknotes, later

withdrawn when the colony developed its own commercial banking system.

The Mosenthals made a special study of ostrich farming and export of ostrich feathers.<sup>17</sup> They imported the first merino sheep from France, the first Angora goats from Turkey and established the mohair industry. Immediately after the Crimean War, Adolf went to Constantinople where, aided by the British consul, he purchased a number of rams and ewes, which were sold to farmers in the Graaff-Reinet area. In the period 1845-1870, they were responsible for more than half the Jewish families coming to settle in South Africa. These Hessian Jews became managers and sub-managers for the brothers' rapidly spreading enterprises, or they traded on their own account with financial support from the Mosenthals.<sup>18</sup>

Of Adolph Mosenthal's six sons, two died in their twenties, one went to London and the remaining three, Harry, George and William, went into the business. The family had a commitment to civic duty. Adolph became a Justice of the Peace at Graaff-Reinet (1851) and a Member of the Legislative Council (1857); Joseph was a Member of the Legislative Council in 1861; another brother, Julius, was the first professing Jew to be elected to the Eastern Cape Legislative assembly, and also became a JP (1855)<sup>19</sup> and Harry was Chairman of the Port Elizabeth Chamber of Commerce in 1893 and 1911. In 1867, with the discovery of diamonds, Harry encouraged his father's firm to engage in mining, and at the age of twenty founded the London and South Africa Exploration Company, with Lord Farquar and Sigmund Ochs. The company bought the first two farms with surface soils indicating diamond fields, and within a few years owned a large part of the burgeoning diamond town of Kimberley. Later, Harry joined with Cecil Rhodes, Alfred Beit and Barney Barnato in establishing De Beers Consolidated Mines Limited, thus joining a lot of small mines into a huge conglomerate. George, said to be of a delicate constitution, was involved in developing the policy and activities of the firm. William took over after Harry died in 1912. He was also president of the PE Chamber of Commerce and the PE turf club, owning fine horses. His nephew, Edgar, took over after his death in 1933.

Early editions of the *Port Elizabeth Herald* have advertisements for two other Jewish traders, S. Rodolph and George Britton, dealers in paints,

glass, lead bars, cigars, pepper, soap etc. Britton, a discharged trooper from the Cape garrison, remained as a colonist in 1817, became an elephant hunter and trader, and was interested in coastal trade with Natal.



The first synagogue in Port Elizabeth, Whites Road, as it looked circa 1980. Note Gothic window on side wall.

In the early years, Jews in Port Elizabeth were active in Queen Street, close to the port, anticipating the likely direction of the development of the town. A congregation was first formed in 1855, with the hire of a small room opposite the St George's church. The Port Elizabeth Hebrew Congregation was formally constituted two years later and a temporary synagogue, seating sixty, was set up in North End. The first Rosh Hashanah services were held there, with many Jews coming from country areas. In 1862, a church school building was bought to serve as a permanent synagogue.

The first Jewish marriage in Port Elizabeth was that of Deborah Moss, shipwrecked stepdaughter of Saul Solomon, a trader from St Helena and later Member of the Cape Parliament, to Joseph Phillips (witnessed by Joseph Hess). A M Jackson, who arrived in 1859,<sup>20</sup> was appointed marriage officer. He also secured land for a Jewish cemetery, still used today.

By 1864 the growing community, mainly from England and Germany, supported the petition for self-government and put forward Julius Mosenthal to stand for a vacancy in the Cape Legislative Assembly. Nathaniel Adler was the French Consul and the dentist Ernest Moss became the first to use anaesthetics in the town. In 1869, after lengthy correspondence with the Chief Rabbi of the British Empire, Dr N M Adler, Rev. Samuel Rappaport of

Portsmouth was appointed minister. He held the post for 25 years, serving communities in other parts of the Cape, Natal and the Orange Free State.<sup>21</sup> Rev. David Wasserzug succeeded him.

By 1874, larger synagogue premises were needed. Land in Western Avenue was purchased, and a new synagogue consecrated in 1877. A social club, a Sabbath school and a philanthropic society were established. In 1918, a Hebrew school opened in Albany Road.

Date	Jewish Population	% of white population
1877	71	
1904	760	
1926	1502	4.5
1960	2840	
1967 / 68	2611	2.6
2003	450	
2016	300 (estimated)	

The Jewish population of Port Elizabeth, 1877 – 2016

### The Orange Free State

Sophie Levisieur (b. 1857, Bloemfontein) wrote that her father, Isaac Baumann (b. 1813, Hesse-Cassel) came to South Africa in 1838, arriving in Graaff Reinet to join his boyhood friends, the Mosenthal brothers. He was one of the first people to own land in Bloemfontein and was present when the land was being marked off. He became director of the first bank and one of the first mayors. His was the first Jewish family in Bloemfontein, probably the first in the Orange Free State. The pattern of settlement was typical in that he brought out relatives and encouraged others to do the same. Thus the Jordan, Allenburg, Levisieur, Ehrlich and Haarbarger families came to the Orange Free State.

Anthony Trollope, in his *Travels in Southern Africa*,<sup>22</sup> was surprised to find a woman of such culture in Bloemfontein, namely, Sophie's mother Caroline Baumann (born Allenburg). In 1863, the family was sent to Port Elizabeth with the intention of visiting Isaac Baumann's mother in Germany. However, the Orange Free State-Basuto War broke out and Baumann could not leave his business, so the family remained in Port Elizabeth for several years. There the children, previously speaking Dutch and German, learnt English, and the family came into contact with organised Jewish life.

In 1875, Port Elizabeth's *Eastern Star* noted that "the educated Jews and Germans ... have been of inestimable advantage not only to the social life,

but to the commerce and business, of Port Elizabeth ... they are open-hearted and open-handed.”<sup>23</sup> Seven of the 38 members of the Port Elizabeth Chamber of Commerce in 1871 were Jewish firms.

The arrival of ‘Russian’ Jews, mainly from Lithuania and Latvia in the 1890s, increased the size of the community (although it probably never rose above 3000 souls). As a percentage of the SA Jewish population, Port Elizabeth Jewry averaged 2.4% in the period 1936-1980). They did not integrate easily with the Anglo and German-origin Jews, and built their own synagogue in 1913.

In 1877 the small congregation sent £150 to the Anglo-Jewish Association for ‘distressed co-religionists’ in Turkey. During the Anglo-Boer War, a Refugee Relief Committee was formed to assist Jewish refugees who had come from the Transvaal and the Orange Free State. A number of the refugees felt they were badly treated and exploited by the community, and letters of complaint were sent to the *Jewish Chronicle* (London). At this time funds were also collected for relief of distress in Russia and Romania.

### **Civic Role**

Jews were always prominent in civic affairs. Port Elizabeth has had seven Jewish mayors, the first being H H Solomon (1873-5). He was a diamond, wool, hides and skin merchant, and later became active in the Lydenburg Goldfields. Max Gumpert was the next (1899-1900).<sup>24</sup> The adjacent, now contiguous, town of Uitenhage also had a number of Jewish mayors.<sup>25</sup>

Adolph Schauder (b. 1880 in Kolomya, then in Austria-Hungary, now Ukraine) was the most significant of PE’s Jewish mayors. He had 65 years of public service, not connected to any political party, and devoted himself to conciliation and building goodwill amongst all sectors of the population. His main interest was in mass housing and elimination of slums, in which respect Port Elizabeth was way ahead of the rest of South Africa.

Schauder, who came from a very poor family, was initially apprenticed as a furniture maker and later as a hat maker in Vienna. He found it difficult to get work because of antisemitism, tried many places in Germany, Austria and Norway, and eventually secured a job as a cap maker in

Manchester, England. Being restless, he got a berth on a ship bound for Australia and arrived in Cape Town. The Anglo-Boer War was still raging, and few jobs were available, so he went to Port Elizabeth and secured a job as a medical orderly in Grahamstown. On the strength of this experience he joined the Red Cross Detachment of the Prince of Wales Light Horse Regiment in 1901. He was issued with a rifle, bandolier and horse, and not given any nursing work. This unit was trailing General de Wet in the Free State and thereafter was active in the Standerton area in the Transvaal. Schauder had deep sympathy for the plight of the Boers. On encountering refugee families, he tried to help. He noted, “What a tragic picture it was. The men were barefoot and almost naked ... The Boers will be ruined. Even if they were to stop fighting now there would be famine.”

When the war ended in 1902, Schauder returned to Port Elizabeth, where he started a small shop selling everything on a penny basis - fish, bread, beer for a penny. Here he met the Patlansky brothers, refugees from the Transvaal, and assisted them with letters of reference to the authorities in the Transvaal. He became a partner in their wholesale trading company, and was the first of the ‘foreign’ Jews to enter the wholesale business in Port Elizabeth, up to that time dominated by the Mosenthals, Frasers and Dunns. He had a reputation for trying new things, such as liquid soap and electric light bulbs.

When WW1 broke out, Schauder volunteered for service, but was rejected on medical grounds. Anti-German riots broke out in the city, putting him at risk (since he was of ‘German’ origin). A prominent Baptist minister, Rev. Clapp, allowed him to use his name in an announcement in the local newspaper calling attention to his war service and patriotism. Schauder was involved in relief work during the war, at one stage sending a donation of a ton of cheese to England.

In the 1930s and 1940s, Schauder was involved in promoting sub-economic housing for low earning Afrikaners and employment opportunities for families in very low-income groups. He secured the first ever government low interest loan (3/4%) for housing schemes in Port Elizabeth and cajoled his fellow councilors to clear the slums. He was innovative, at one time getting crates from the Ford and General Motors factories to be turned into wooden houses. Under his leadership over 30 000

houses were built for all races (Schauder Township was named after him) and he was able to get the terrible slum town of Korsten cleaned up. In 1951 he visited the UK and lectured extensively to local councils and housing authorities on the housing schemes of Port Elizabeth. Schauder would attribute the driving force of his work as coming from his *Yiddishe Neshama* (Jewish soul).

The Western Road synagogue was dominated by Jews of English and German origin and was known as the *English Shul*. The East European immigrants were not comfortable with the forms of service and low levels of observance, considering the English to be 'goyish' and 'ignorant'. The English Jews in turn found the Litvaks to be crude and lacking in manners. In 1912, the Litvaks put together sufficient funds to build their own synagogue, in Raleigh Street.<sup>26</sup> Schauder was one of the founders. This had some art nouveau elements but preserved traditional synagogue elements, and commissioned a well-known Pretoria architect, Orlando Middleton, to design it.<sup>27</sup> This is now a national monument and houses a Jewish museum.<sup>28</sup>



*Raleigh Street synagogue, Port Elizabeth Orthodox Hebrew Congregation*

Schauder belonged to both the congregations. He also organised the Chevra Kadisha (burial society) so that no single section of the community could control burials to the disadvantage of another. Although he was only 33 years old at the time, he remained as President of the society for 25 years. In 1918 he established a Hebrew school along modern lines; this was the first school in South Africa to get Hebrew recognized as a modern language. On a national level he served on the boards of the SA Zionist Federation, Ort Oze and SA Jewish Board of Deputies.<sup>29</sup>

Rev. Abraham Levy, a graduate of Jews College, London, went to Durban in 1903 and in 1913 succeeded Rev. Phillips in Port Elizabeth.<sup>30</sup> He

remained in this post until his retirement in 1954.<sup>31</sup> He formed a strong bond between the Jewish and non-Jewish sections of the population, and actively helped to bridge the gap between the 'Westernised' Anglo-German Jews and the 'Russian' Jewish immigrants. He was involved in a wide range of Jewish and non-Jewish communal activities, including the School Board, the Jewish Board of Deputies and the Hospital Board. In 1934, he was the successful defendant in what came to be known as the 'Greysht' case.<sup>32</sup>

Another PE not able was Sir Lewis Richardson, CBE, who came from Birmingham in 1882, and was knighted for his services to the Crown in provisions of wool and leather during WW1.<sup>33</sup>



*Annual picnic of the Port Elizabeth Hebrew School, 1920. Hyman Schauder, (chairman) is left, front, and David Mierowsky, the first principal, right-front.*

## Summary and Conclusion

Port Elizabeth represents a colonial port community that was intimately involved in the development of the Eastern Cape Frontier and later the Orange Free State and the Kimberly diamond fields. The original English settlers were augmented by German Jewish families with established trading and banking links worldwide. In this respect the Mosenthal family, with a background resulting from German emancipation and close links to England and America, were the most prominent.

The communities of Argentina, Australia and South Africa are manifestations of the great frontier of Europe that began with the Spanish and Portuguese voyages of discovery in the late 15th Century. The discovery of new sea routes from Europe to the Orient rapidly moved with the opening of a land frontier in the New World. The

land frontier, based on rural activities, agricultural or extractive (mining), is the classic frontier of the modern era. This evinced a chain reaction that opened up new frontiers; it was never a temporary phenomenon. Large remote territories had to be settled, with new technology that led to a new urban industrial frontier. The new frontier was characterized by a modern urbanisation, people coming together not just to serve agricultural or mining hinterlands but also to concentrate and apply technology to make new wealth -thus making the hinterland dependent upon them.<sup>34</sup> A linkage developed between the extractive dimension of the land frontier and the urban-industrial frontier in other countries. This provided South Africa with the resources to develop an urban-industrial frontier of its own, precisely at the time that Jews were arriving in the country in force, so that they were participants in the last stage of the land frontier and the change to other frontiers.

The Jews largely missed the Dutch frontier experience, but Anglo and German Jews participated in the development of the English 'frontiers' and also in the Afrikaner settlement of the interior. The Litvak newcomers were not simply immigrants but were pioneers with the Boers of at least the urban frontier. Individual Jews became closely connected to Afrikaners at all levels, but the communal development was more closely tied to the British, despite a degree of discrimination. Jews in the multinational society were accepted as individuals but kept separate as a group.

There appear to be similarities between the group behaviours of Port Elizabeth Jewry as compared to communities in port and frontier cities in South America, Australia and New Zealand and the southern states of the US. The substantial participation of Jews, often, but not always, commercially successful individuals in the community at large, as well as amongst their own group, raises the question of whether this characteristic is common to port and frontier Jews in other parts of the world.

#### NOTES

1. Journal of Jewish Studies, 50.1 (Spring 1999), pp 88-97.
2. Very few Sephardi Jews settled in South Africa until the last quarter of the 20th Century, despite many having been active in the Portuguese voyages of discovery. The small number of recorded cases

of conversion to Christianity occurred mainly in the period following Jan van Riebeeck's first permanent settlement at the Cape on behalf of the Dutch East India Company in 1652. Louis Herrman (A History of the Jews in South Africa, London: Victor Gollancz, 1930, pp55-60) notes that David Heijlbron and Samuel Jacobson were recorded in the baptismal registers of the Dutch Reformed church on Christmas Day, 1669. An Abraham of Prague was baptised in 1673. One Hessel Jacobs, probably Jewish, was imprisoned for stealing vegetables. He is thought to have died in captivity and is not known to have been baptised. Several other possible Jews are noted during this early period of settlement.

3. Clive M. Burton, *Settlers to the Cape of Good Hope. Organisation of the Nottinghamshire Party 1819-1820*, Historical Society of Port Elizabeth, 1971. This outlines the economic conditions in England at the time, the Colonial Office plans for assisted passage and resettlement in the Cape Colony, and conditions in the Cape.
4. For example, see extract from a letter by Joseph Zapateiro de Lambego to King João II of Portugal "that the ships which sailed down the Coast of Guinea might be sure of reaching the termination of the Continent by persisting in a course to the South; and that when they should arrive in the Eastern Ocean their best direction must be to enquire for Sofala and the Island of the Moon, and they will find pilots to take them to Malabar" (in Herrmann, 1930, p11).
5. For a discussion about inscriptions on markers and beacons around Africa see Schoonees, P, *Inscriptions on Padrões, Postal Stones, Tombstones and Beacons*, Cape Town: SA Cultural History Museum, 1991.
6. Vereenigde Oost-Indische Compagnie or Dutch East India Company.
7. George McCall Theal, *History of South Africa [1691-1795]*, London: Swan Sonnenschein & Co., 1888. pp143-6.
8. Ford and Volkswagen (Uitenhage) have their production plants here.
9. Redgrave, J J, *Port Elizabeth in Bygone Days*, Rustica Press: Wynberg, Cape, 1964. This has a list of early Jewish settlers in PE. Most standard texts on SA history barely mention Jews. Very little has been written about PE Jewry in the past fifty years; Sam Abrahams, *The Jewish 1820 Settlers*, The Settler, Vol 68, No.2, 1995.
10. Rosenthal, E, *Jews in South African Industry and commerce in South African Jewry*, 1965, ed. Leon Feldberg. Johannesburg: Fieldhill publications, 1965, pp. 143 et seq.
11. Friedman-Spits, C, *Maurice Garcia, Jewish 1820 Settler*, Jewish Affairs, 36 (4),1981, pp. 59-66
12. Israel Abrahams, *The Birth of a Community*, Cape Town Hebrew Congregation, 1955, pp. 9-11

13. Hazel Dakers, personal communication. 'Benjamin Norden is known to have contributed to the building of one of the first churches in Durban and to St John's Anglican Church in Grahamstown. St George's Church which was to become the Grahamstown Cathedral contains a memorial plaque to his warrior brother Joshua Davis Norden. It is within its registers that the rites of passage of various members of the Norden family are recorded - births, baptisms and marriages. At first an active opponent of the move to settle convicts at the Cape, Benjamin Norden later voluntarily supplied the convict ship Neptune at his own expense in 1849. Neither his health (he was injured when stoned) nor his public standing ever fully recovered from this humanitarian action.'
14. Herrmann, *History of the Jews in South Africa*, p. 205.
15. Fleisher, D, Caccia, A, *Merchant Pioneers. The House of Mosenthal*, Johannesburg: Jonathan Ball, 1983.
16. It was Moses Abraham who took the name of Mosenthal, while Joel Sussman adopted the name of Rosengarten, both later registered under the Napoleonic edicts requiring all Jews to assume surnames. They had lived in the Judengasse in Marburg, but moved to Kassel around 1770, where they prospered as traders. Both were devout Jews and, like Mayer Amschel Rothschild of this period, wore caftans. As privileged suppliers to the Kassel Military College they had a contract to supply the army at the time of the invasion of France, and lost a lot of money in this disastrous campaign. The Landgraf compensated them for this by granting protection letters for all their children.
17. Julius made a special study of the ostrich industry but also had expert knowledge of the wool trade, and wrote articles on this for the Cape Monthly Magazine. Adolph was mainly interested in wool and hides. Joseph was mainly interested in banking and finance.
18. Mendelssohn, S, *Jewish Pioneers of South Africa*, Jewish Historical Society of England, 1912, pp. 195-196.
19. Abrahams, op cit., p136.
20. Hyman Schauder, *The History of the Jews of Port Elizabeth*, in *South African Jewish Yearbook*, 1929. Johannesburg: South African Jewish Historical Society, 1929, pp113-122.
21. Universal Jewish Encyclopedia, Vol. 8, 1942
22. Chapman and Hall: London, 1878
23. Abrahams, op. cit. pp.29
24. Alfred Markman had an industrial township named after him
25. Hyman Schauder notes H H Solomon (1873-5), Max Gumpert (1899-1900), Adolph Schauder (1940-1), Louis Dubb (1954-5), Alfred Markman (1960-1), N Cohen (1978-9) Solly Rubin (1988-9), Abraham Karstaedt was deputy mayor for many years. In Uitenhage Joe Seween Levy was mayor (1969-70, 1971-1973), and Julius Schauder also served as mayor. Most of these men were also active on Zionist Councils and the Board of Deputies; *South African Jewish Yearbook*, 1929; *South African Jewry*. Johannesburg: Fieldhill, 1965.
26. Eastern Province (Weekend) Herald, 20/12/1986.
27. Eastern Province Herald, 29/3/1958.
28. Jewish Pioneers Memorial Museum, Raleigh Street, Port Elizabeth.
29. Edgar Bernstein, "Give me the Strength to Help People", Adolph Schauder and his work for South Africa, *Jewish Affairs*, Dec.1965, pp. 11-15.
30. Hyman Schauder, op.cit. 1973, pp. 107
31. Gus Saron and Louis Hotz, op.cit. 1955. pp. 310-11
32. Grey Shirt Judgement, Libel Action at Grahamstown, reprinted from Grocott's Daily Mail, August.21, 1934. Grahamstown: Grocott and Sherry, 1934
33. He was possibly the only PE citizen to get knighted whilst living in the city. However, Colonel Sir David Harris MP, a cousin of Barney Barnato, retired to PE and died there (see 'Pioneer, Soldier and Politician. Summarised memoirs of Colonel Sir David Harris', London: Sampson Low, Marston and Co., 1931). PE-born Sir Raymond (Bill) Hoffenberg was President of the Royal College of Physicians. He served in Italy in WWII. Post-war he joined the African National Congress, was imprisoned and eventually expelled for his political beliefs. For a detailed discussion of Jewish actions relating to apartheid times see Gideon Shimoni, *Community and Conscience. The Jews in Apartheid South Africa*, University Press of New England, 2003.
34. Daniel J. Elazar, with Peter Medding, *Jewish Communities in Frontier Societies: Argentina, Australia and South Africa*. New York and London: Holmes and Meier, 1983.

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*Dr Saul Issroff is past President of the Jewish Genealogy Society of Great Britain, Deputy Chairman of the International Institute of Jewish Genealogy, and project director of The Centre for Jewish Migration and Genealogy at the Kaplan Centre, University of Cape Town. He is also the President of SA-SIG. He has published various works on the Holocaust in Lithuania, migration to South Africa and Jews in the Diaspora. Born in Port Elizabeth, he now lives in London.*

*This article was originally published in the Rosh Hashanah 2016 edition of the newspaper Jewish Affairs, and is republished here with permission. See also the article on the recent Jewish Affairs editions on page 41.*

**New Book**

**BUBBLES – FROM  
STELLENBOSCH TO  
AUSTRALIA’S TOP END**

*by Bubbles Segall*



*Published by Publishing Productions in June 2016,  
and available from Underthesun at:*

*<http://www.underthesun.net.au/buy-books/>*

Bubbles Segall was born in South Africa and moved to Australia in 1974. She moved to the Northern Territory in 1976 where she worked for thirty-three years as a midwife, as a community health nurse, and as a community development officer in Darwin and in remote Aboriginal communities. This autobiography tells the story of her journey from Cape Town to the Northern Territory of Australia, which more than lived up to the enchantment she held in her childhood.

The following description is found on the book's cover:

Like many young people, Bubbles Segall was keen to travel and experience life away from where she grew up, the town of Stellenbosch situated in South Africa's Cape Province. After living and working for periods in Israel and New Zealand, she arrived in Sydney towards the end of 1974 and started work as a nurse at the Royal Prince Alfred Hospital. The timing was significant in that Cyclone Tracy had recently flattened Darwin. Bubbles nursed a number of people who were evacuated

after being seriously injured during the horrific night of Christmas Eve 1974.

This rekindled a childhood fascination with Australia's far north triggered by two occurrences. One was a children's book she shared with her sisters in the 1960's called Bush Walkabout, a story about two Aboriginal children on Milingimbi, a small island situated off the Arnhem Land Coast. The other when she was twelve and the family visited New Zealand. Her father had to return early and his flight home to South Africa included a stopover in Darwin had her enthralled.

Bubbles enrolled at the Royal Prince Alfred Hospital to do her midwifery training and graduated early in 1976. She approached Darwin Hospital, was offered a position as a midwife and was on her way. This is the autobiography of Bubbles Segall and tells a journey, from her birth in Cape Town to the Top End of Australia, the Northern Territory, which more than lived up to the enchantment she held in her childhood.

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*Editor's Note: Bubbles was an Editor of the SA-SIG Newsletter from 2004 to 2009. The SA-SIG Board has no financial interest in this book.*



## FIRST COUSINS REUNITED

*The story of how Eli Rabinowitz finally found his first cousin, Zara Smushkovich, after being separated for over 35 years*

We love hearing stories of families reunited through Geni. Recently, Eli Rabinowitz finally found his first cousin Zara Smushkovich after being separated for over 35 years! The discovery was made thanks to the help of a friendly person on Facebook who found the family tree on Geni.



*Zara's father, David, and Eli's mother, Rachel*

Zara's father, David Zeldin, and Eli's mother, Rachel, were siblings. During World War II, David had joined the Soviet Army. His children, Mendel and Zara, spent the years during the war with their mother, Esther, in a refugee camp near Tashkent, Uzbekistan.

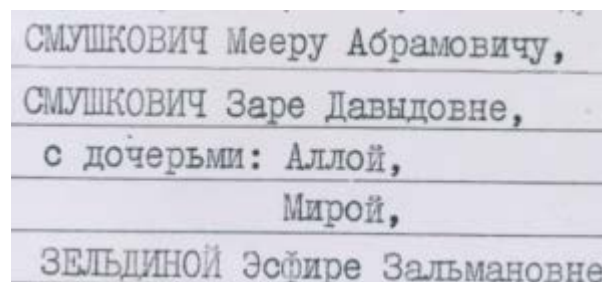


*Family photo in Israel taken in the late 1970s*

Eli had first met his cousin Zara in 1975 on Kibbutz Tzora in Israel. Known to the family as

Sofka, Zara had arrived with her family in 1973 from Riga, Latvia. A few years later, Zara and her family left Israel for Canada and the family lost touch.

Over the past several years, Eli had found and connected with many extended Zeldin family members, but none knew the whereabouts of Zara and her family, nor did they remember her surname.



*Joint Soviet passport for Zara and her daughter*

It wasn't until he wrote to the Latvian Archives that he was finally able to find a clue. At the suggestion of a friend, he reached out to the Personnel Archives, which held files of families living abroad, and uncovered documents for the Zeldin family. The archives were able to send Eli a 1973 joint Soviet passport for Zara and her daughter, Alla Khelem. He had a friend translate her surname, which was written in Cyrillic script. The surname was Smushkovich, and it was the key to finding the answers he was looking for.

### Meir Shmushkovich

You are connected to Meir Shmushkovich.

You → How are you related? → Meir Shmushkovich your relative?

**Meir Shmushkovich**

Gender: Male  
Birth: June 26, 1931  
Riga, Latvia  
Death: December 29, 2007 (76)  
Toronto, Ontario, Canada  
Place of Burial: Toronto, ON, Canada  
Immediate Family: Son of Yitzhak Smushkovich and Mira Smushkovich  
Husband of -private- Zeldin  
Father of Mira Gold (Shmushkovich) and Alla Khelem (Shmushkovich)  
Brother of -private- Smushkovits and -private- Smushkovits

Added by: Alon Gold on October 26, 2009  
Managed by: Alon Gold

Matches  
Research this Person  
Contact Profile Manager  
View Tree  
Edit Profile

*The Geni profile for Zara's husband Meir Smushkovich*

Eli posted his discovery online to Facebook and JewishGen hoping someone would be able to help locate his first cousin. Within an hour, he received the link to the Geni profile for Zara's late husband, Meir Shmushkovich on Facebook. It turns out Zara's grandson, Alon, had added the family tree

on Geni back in 2009. Coincidentally, Eli had joined Geni in 2007. Soon he was emailed Zara's phone number in Toronto, and after being separated for over 35 years, Eli finally spoke to his long lost cousin on the phone!

Eli is now also in contact with Alon and their family trees on Geni are finally connected! Congratulations to Eli and his family on this exciting discovery!

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*Eli Rabinowitz, a former South African, born in Cape Town and who has lived in Perth, Australia, since 1986, is involved in a wide range of Jewish community activities, including filming events, genealogical research, and bringing the Memories of Muizenberg Exhibition to Australia, and to North America. He gives talks and presentations on his worldwide Jewish heritage travel and photography. He has generated a number of KehilaLinks pages for the JewishGen web site, which include over 23 sites in Poland, Lithuania, Belarus, Germany, China, South Africa, and Australia. He maintains a regular blog at: <http://elirab.me>. His website at <http://elirab.com> invites you into his world of digital storytelling.*

*Read Eli's own blog posting for the full details about his journey to find his cousin Zara at:*

*<http://elirab.me/finding-my-cousin-zara-smushkovich/>*

*This story previously appeared in the Geni blog on October 7, 2016 and is republished here with permission. The Geni blog can be found at:*

*<https://www.geni.com/blog/>*

## **New Book**

# **OUR SOUTH AFRICAN JEWISH INHERITANCE**

## **Volume Two of book series: Our Litvak and South African Jewish Inheritance**

*Compiled by David Solly Sandler*



*The book is a matching volume to Volume 1, Our Litvak Inheritance, published in March 2016. These two volumes tell of the history, life, and times of South African Jews originating in Eastern Europe*

The ancestors of most South African Jews emigrated from Lithuania to South Africa between 1880 and 1920. South African Jews were the lucky ones, escaping the horrors of the Holocaust, and most people in the community have relatives left behind in Lithuania who perished in the Holocaust.

For about 100 years, the community generally prospered and multiplied in South Africa, and then in the early 1970s, seeking more secure futures for their families, many from the community commenced immigrating to Israel, the UK, the USA, Canada, and Australia. Between 1981 and 2005, some 40% of Jews, about 47,000, left South Africa. About 13,000 went to Israel, 12,000 to the US, 11,000 to Australia and New Zealand, 6,000 to the UK, and 5,000 to Canada. By the year 2000, about 50,000 of the 120,000 South African Jews had emigrated.

Most South African Jews today live in Johannesburg (50,000) and Cape Town (16,000), while the other main centres are Durban (2,700) and Pretoria (1,500). Originally, the community was

evenly spread throughout the country, but the rural communities began declining shortly after World War II and are today largely defunct.

Like Sandler's other books, this is a compilation and not a single narrative. It is a gathering of articles, stories, and histories that tell us of life and history and Jewish life and history in South Africa from 1880 to 1990. As it is a gathering of articles, stories, and histories, in some cases there will be two or more different views of the same event.

The purpose of this book is to tell the history of South Africa and describe the contribution of the Jewish community, with its rich Litvak culture. These two books are intended to be a vehicle to share the rich history with our children and grandchildren.

This 511 page book includes the following sections:

- The early history of South Africa in the Western and Eastern Cape Province.
- Kimberley and the discovery of Diamonds (Northern Cape)
- The Establishment of Natal, the Orange Free State, and the Transvaal Boer Republics
- The discovery of gold in the Witwatersrand, and the founding of Johannesburg
- The Anglo Boer War 1899-1902
- Immigration, Yiddish, Zionism, and Jewish Culture
- World War One
- The Generosity of the SA Jewish Community
- *Landsmanschaften* Mutual Aid Societies
- World War Two
- Jewish life in Country Communities (1947 and 1948)
- Jewish communities and personalities
- Support for Israel during the Israeli War of Independence (1948 and 1949)
- The Struggle from Apartheid to multiracial elections

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*For further information about these two books, or to obtain a copy, please contact David Sandler at:*

*sedsand@iinet.net.au*

*Proceeds from the sale of this book will be given to the Arcadia Jewish Orphanage, the Oranjia Jewish Child and Youth Care Centre, formerly the two Jewish Orphanages in South Africa.*

*Editor's Notes: David invites all South Africans to share their family histories and photos for the following two books that he is working on:*

- Kehilas (Jewish Communities) of Johannesburg and the Witwatersrand – *the Jewish Communities of Johannesburg and the larger Rand towns that fall outside the scope of the great work being done by the South African Friends of Beth Hatefusoth in their Jewish Life in the South African Country Communities book series.*
- From Eastern Europe to South Africa – *a collection of family histories.*

*If you have any material to share, please contact David at the e-mail address above.*

*More information about the Country Communities series of books mentioned above can be found at:*

*<http://www.jewishcountrylife.co.za/>*

*Note that the SA-SIG Board has no financial interest in these books.*

## **RABBIS AND SYNAGOGUES IN SOUTH AFRICA**

*Rabbi Izak Rudomin*

South Africa has a population of about fifty million people of which about 5 million are of white European ancestry. In spite of the fact that South African Jews never numbered more than 120,000 – 140,000 and today that number is half due to emigration, yet they built magnificent synagogues, hired rabbis and built communities without delay as they settled in virtually all the towns and cities of South Africa.

As in the United States, there were two types of Jewish communities: A smaller older more formal community with its roots in Germany and England. Many of these Jews had become fabulously wealthy from the mining of the world's richest diamond fields that were discovered in South Africa during the 1860s and then from the even greater discovery of the world's richest gold deposits and the mines in the 1880s, and related industries. These Jews were not that concerned with serious Jewish education but valued English cultural formalities over serious Torah learning. As

a result of this, they sought out rabbis who while they were Orthodox, also had secular degrees. This group remained dominant economically and politically for a long time, as they did in the US, but as the new waves of Lithuanian Jewish *heimishe Yidden* (traditional Jews) arrived in huge numbers, they expressed a desire to have rabbis who were *Talmidei Chachomim* (Talmudic scholars), such as they had known they new in the *alte heim* (old country).

There would therefore be a kind of parallel rabbinate in South Africa, while they were all Orthodox, some would want “Rabbi Doctors” in the way of the Orthodox Jews of Western Europe, while the majority from Eastern Europe kept on pushing, demanding, and eventually getting a number of great rabbis and Torah scholars who would lead them.

The official structure of South African Jewry grew during the 1800s and was essentially laid by the late 1800s and following the Anglo-Boer War of 1899-1901, fought between Great Britain defending the white English-speakers of South Africa (and to gain control of the diamond and gold mines for English capitalists) against the white Dutch Afrikaner Boers (who were farmers) who wished to be free of English imperialism and colonialism. There were Jews who fought and supported both sides. The Afrikaner President Paul Kruger was present at the 1898 inauguration of the first synagogue in Pretoria, his country’s capital, hoping to win the support of the Jewish people. Present in South Africa and supporting the British side was Rabbi Dr. J. H. Hertz (eventual author of the “Hertz *Chumash*”) from 1898 to 1911. He was expelled by the Afrikaner Dutch Boer government during the war, but was eventually rewarded for his loyalty to Britain when he was selected as the Orthodox Chief Rabbi of the British Empire (1913-1945).

The first recognized Chief Rabbi of South Africa was Rabbi J.L. Landau who set up the official Johannesburg Beth Din (Rabbinic Court) in 1915, which from that time on became the only centralized *Halachik* (Jewish Law) body in South Africa that has supervised *kashrus*, *Gittin* (divorces according to Jewish Law), *Dinei Torah* (legal disputes judged by Jewish Law), and *Geirut* (conversion to Judaism according to Jewish Law). Yet, from the time the Beth Din was formed, even though the chief rabbinate helped it function, there

was a constant search for even greater scholars to serve on the Beth Din and at the same time win the support of the older formal English and German community as well as the respect of the newer community of Lithuanian Jews.

It was not until the 1930s that such a great scholar came to South Africa: Rabbi Yitzchak Kossowsky a close disciple of Rabbi Leizer Gordon of the Telz yeshiva in Lithuania. He was a leading rabbi and “*posek*” (decisor of Jewish Law), and was married to the sister of Rabbi Chaim Ozer Grodzinsky, considered by many to be the leading scholar of Torah Jewry at the time, and was an author of many rabbinic scholarly works. His arrival in Johannesburg created a stirring in the community as they turned out by the thousands for a public reception at the train station upon his arrival as reported by the newspapers of his time. He served with great honor as a Rabbi of one of the biggest Johannesburg synagogues known as *Bais Medrash HaGadol*, and on the Beth Din. With his untimely early passing in 1951, he was succeeded by his son, Rabbi Michel Kossowsky, also a great Torah scholar and a disciple of the Grodno and Mir yeshivas in Europe with ordination from of Rav Leizer Yudel Finkel of the Mirrer Yeshiva in Lithuania.

It was Rabbi Michel Kossowsky who began to send select students from South Africa to the re-established Telshe Yeshiva in Cleveland, Ohio, and it was he who asked that the *Telshe Roshei Yeshiva* (yeshiva deans), Rabbi Mottel Katz and Rabbi Elya Meir Bloch send teachers. The first to answer this call and accept the challenge of leaving the comfort of home in the USA and travelling to far-off South Africa, was Rabbi David Saunders, who was the first pioneer full-time Torah teacher in the new Yeshiva Bait Yitzchak-Yeshiva College high school. Rabbi Saunders inspired hundreds of students over the years with his electrifying Torah classes! This started a “chain reaction” as Rabbi Saunders helped to bring out Rabbi Avraham Chaim Tanzer from the Telshe Yeshiva in Cleveland, who in turn brought out Rabbi Azriel Goldfein who subsequently set up the highly successful Yeshiva Gedolah of Johannesburg. Rabbi Saunders subsequently became an important founder and teacher at the new Johannesburg Kollel that was founded in 1970 as well as in other *kiruv* (Jewish outreach) programs. Rabbi David Hollander, one of America’s leading rabbis undertook 25 years of annual visits every July and

August to South Africa starting from 1962. He had a key role in securing Rabbi Tanzer's position in South Africa. Rabbi Hollander's powerful sermons and his faith in South African Jewry inspired all the communities he visited and eased their sense of isolation from the rest of the Jewish world.

The chief rabbis and the entire rabbinat were usually fighting lonely battles against assimilation most of the time. It would take many decades for South African Jewry to climb from enjoying the benefits of the material "diamond and gold rushes" to a realization that Torah Judaism and Torah learning needed to be not just honored but also practiced and internalized. Before the present-day proliferation in South Africa of yeshivas, day school, outreach programs, classes and learning in Israeli yeshivas such as *Ohr Somayach* for young men and *Neve Yerushalayim* for young women who would become serious *Ba'alei teshuva* (returnees to Judaism), and would in turn revolutionize their homes and communities, it was the job of the local rabbis and teachers to teach Torah often facing resistance and sadly even ridicule. It is therefore crucial to focus on a few more rabbis, as examples and symbols, because there were many who fought these battles and who planted the seeds of what would later become a community-wide return to Torah and more serious Jewish observance.

Rabbi Avraham Chaim Lapin was one of the stellar lights of the South African rabbinat. His father was a brother of the famous Torah ethicist Rabbi Elya Lopian and had moved to South Africa. The young Avraham Chaim was a brilliant student who had gone to study in London, England. It was there that he met and developed a close relationship with his uncle, Rabbi Elya Lopian who encouraged him to give up his study plans in England and instead go learn at the famous Telshe Yeshiva in Lithuania. After several years of learning in yeshiva he became a great *Talmid Chacham* (Torah scholar) in his own right, returned to South Africa, married, raised a wonderful family, and began an illustrious career serving as one of Johannesburg's most senior rabbis, as well as serving on the Beth Din. He was later appointed Chief Rabbi of the Cape Province and upon his retirement moved to San Jose, California where he established the first Orthodox synagogue which he headed until his passing in 1991. This amazing life story is typical of his strengths and passions for revitalizing Torah Judaism. Rabbi Lapin was not satisfied being only

a limited community rabbi, but he began regular pro-active Torah classes in Talmud given in English, often stopping to demand attention from his listeners, which was something new for many youngsters. I can also clearly remember that as a small child in the Jewish day school and *cheder* (Jewish afternoon school) I attended that was attached to his synagogue, we would be entertained by him as he gave detailed model Passover seders before every *Pesach*. I still have happy memories of being served the eggs in salt water as Rabbi Lapin stood on the stage giving long explanations in his unique tones of High English voice. (We were flattered and mystified why such a great rabbi should be talking to us, as usually rabbis only gave sermons.) Rabbi Lapin succeeded in imbuing many of his students and his sons, Rabbis David, Daniel and Raphael Lapin, with a love of Torah and *kiruv rechokim* (reaching out to the non-religious) for which they gained much fame. When they completed their yeshiva learning they went on to establish their own synagogues and organizations for spreading Torah, such as the Keter Torah community in Johannesburg and the Pacific Torah Center in California and more.

Later Chief Rabbis were Rabbis L. Rabinowitz, B.M. Casper, and C.K. Harris, who were all in the mould of the Orthodox English rabbinat from where they came. They played an important role in representing Jewish South Africans to the various governments and speaking out against anti-Semitism. The first South African-born Chief Rabbi is Rabbi W. Goldstein a disciple of Rabbi Azriel Goldfein who founded the Yeshiva Gedolah of Johannesburg in the 1970s. To show how things have changed, Rabbi Goldstein also has a close association with the Ohr Somayach Yeshiva community in Johannesburg, having been the rabbi of one of their centers as well as being a senior lecturer for their community. The present *Av Beth Din* (Head of the Beth Din) is Rabbi Moshe Kurtstag, a disciple of the Hebron Rosh Yeshiva, Rabbi Yechezkel Sarna, of the Hebron Yeshiva in Israel. Rabbi Kurtstag married a daughter of the previous Av Beth Din, Rabbi Irma Aloy who was born to a Lubavitch family in Russia and became a student in the Mirrer Yeshiva in Lithuania and came to South Africa to serve as a young rabbi prior to World War Two.

The Johannesburg Beth Din still has sole responsibility for Kosher supervision, *gittin* (divorces), *dinei Torah* (Legal disputes), and *geirut*

(conversion). The other *Dayanim* (“Rabbinic Judges”) on the Beth Din are Rabbi Baruch Rappoport, a graduate of the Gateshead Yeshiva in England, South African-born Rabbi Z. Suchard a graduate of Telshe Yeshiva, Cleveland, and Rabbi D. Isaacs who was one of the first South African-born Jews to become a rabbi. These rabbis have all led large communities. The Beth Din employs many full-time and part-time *mashgichim* (supervisors of kosher production), and because South Africa is so far from the main centers of Orthodox Jewish life, it must ensure the highest standards of *kashrut* (keeping kosher) for itself. The Beth Din also provides an extra *mehadrin hashgacha* (extra strict supervision) for those who are more stringent in their personal dietary observances.

Rabbi Yosef Kahaneman, known as the Ponovezher Rov and Rosh Yeshiva of Ponovezh in Lithuania and later in Israel, used to visit South Africa frequently. Many of the funds he gathered to build the new Ponovezh Yeshiva in Bnai Brak in Israel after the Holocaust came from the generosity of South African Jews. He would consistently urge his fellow *landsleit* (members of his community) to be more religiously observant as best he could. He was able to do this and retain the absolute love and adoration of his followers in South Africa. In one of the older Jewish neighborhoods in Johannesburg, known as Doornfontein, there was even a Ponovezher Synagogue that was built by the Ponovezher Jews of Johannesburg, made up of hundreds of Jews who came from the town of Ponovezh in Lithuania or had learned in its Yeshiva and who had then moved to South Africa. Before the Holocaust they, like many others like them, supported their families and communities in Lithuania. But after the Holocaust, when all was gone, they turned their attention to helping the survivors who were rebuilding Torah life in Israel and when Rabbi Kahaneman called on them to help him, they gave so much that he could at least rebuild the physical buildings of the Ponovezh Yeshiva in Bnai Brak, Israel. This was but one way in which the Lithuanian Jews of South Africa, in spite of their own communal and personal challenges and struggles, have always been ready to be among the greatest supporters of Torah in the world.

One can see the seeds of Torah moving through the rabbis and the yeshivot that they had learned in, as mentioned in this article, such as Mir, Telz,

Hebron, Gateshead, Ponovezh, Ohr Somayach, being planted, growing and flourishing into the present.



*Rabbi Izak Rudomin was born in Israel and lived in South Africa. He matriculated from the King David School (Linksfeld) in 1971. He qualified as a history teacher in South Africa before coming to learn at Yeshiva Rabbi Chaim Berlin (1976-1986) in Brooklyn, New York. He was privileged to meet some of the rabbis mentioned in this article, or to hear from others who were there. He is currently the director of the Jewish Professionals Institute in Brooklyn (<http://www.jpi.org>), and can be reached at [rudomin@optonline.net](mailto:rudomin@optonline.net).*

*This article was originally published in the Southern African Jewish Association of Canada (SAJAC) News, and is republished here with permission.*

*Editor’s Note: See the article about Rabbi Avraham Chaim Tanzer, who is mentioned in this article, in the SA-SIG Newsletter, August 2015 issue, page 25. Previous SA-SIG Newsletters can be found at:*

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

*Note that there is also a thriving United Progressive Jewish Community in South Africa at present. This community is not mentioned in the above article.*

**New Book**

**THE JEWISH COUNTRY  
COMMUNITIES OF  
LIMPOPO/NORTHERN  
TRANSVAAL**

*By Charlotte Weiner*

**The Jewish Country  
Communities of  
Limpopo / Northern Transvaal**



The book describes the history of the Jewish communities in the Northern Transvaal from the first Jewish prospectors in the 1880s until the demise of all these communities a hundred years later. This includes towns such as Potgietersrus, Pietersburg, Louis Trichardt, Tzaneen, etc. The book explores the lives of Jews living in small-town South Africa, how they preserved their Judaism, their close bonds and how they were somehow all interconnected through marriage. The book is a rich source of information for genealogists who may have had family living in the area as family trees are provided and their interconnections are explored. Anecdotes and stories describe the colourful characters and their adventures in the isolated, difficult environment they lived in.

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Editor's Notes: For further information about this book, or to obtain a copy, please contact [limpopojews@gmail.com](mailto:limpopojews@gmail.com).

More information about the book can be found on the Facebook page:

<https://www.facebook.com/JewishLimpopo/>

A video recording of the book launch on 4 December 2016 at the Beyachad offices in Johannesburg can be seen at:

<https://www.youtube.com/watch?v=-O6BroSDJ4Y>

The Facebook page of the Pietersburg Hebrew Congregation can be found at:

<https://www.facebook.com/pg/PietersburgHebrewCongregation/about/>

Some key milestones of the Pietersburg Hebrew Congregation Milestones as shown on their Facebook page are as follows:

1883: First record of Jews settling in the area of Pietersburg, South Africa

1893: First recorded communal Jewish prayer service in Pietersburg

1896: First recorded burial in the Pietersburg Jewish cemetery

1897: Establishment of the Pietersburg Hebrew Congregation incorporating the Pietersburg Jewish Burial and Benevolent Societies

1921: Consecration of the first Synagogue at 23 Jorissen Street, Pietersburg

1953: New Synagogue consecrated at 23 Jorissen Street, Pietersburg. Old Synagogue converted to the Rev Jacob Levine Communal Hall

1994: Rev Jacob Levine Communal Hall sold

1995: Opening of the Wally Levy Hall adjoining the Synagogue

2003: Synagogue and Wally Levy Hall closed and its contents relocated to Tel Mond, Israel

Note that the SA-SIG Board has no financial interest in this book.



## MRS. MARCUS'S BAGELS

*Raphael Shevelev*



After a stay in a hospital near my home in Berkeley, California, I received a questionnaire from the Administrator. I responded that I had been delighted with the courtesies and professionalism of the nurses, technicians and physicians, but I resented the antisemitism. On my second morning there, my breakfast tray contained a curious item: wrapped in cellophane was a round, cold, soggy bread-like substance, ashamed of its own pallor. The menu labelled it as a bagel. I told the administrator that anyone calling that deeply offensive object a bagel must be a rabid anti-Semite.

The episode got me thinking of the bagels in my life. The early ones spoiled me rotten; they were a gastronomic high point of my 1950s youth in Cape Town, South Africa. What I remember best were the summer weekend expeditions to Muizenberg beach, and the interruption, either on the way there, the way back, or both, to buy bagels from Mrs. Marcus. Mr. and Mrs. Marcus lived in a very modest house on the east side of Buitenkant Street, just a block or so north of Mill Street, in Cape Town. I think he was a cobbler. In order to augment the family income, Mrs. Marcus began to bake bagels for sale in the community. They were so delicious that she soon had to install a second, larger commercial oven. That's when she became famous.

Her bagels were exquisite, crispy golden brown on the outside, soft and addictively chewy on the inside. I remember a time when we stopped on the way home from the beach, and my mother went into the Marcus home for six bagels. We lived only about a mile away, and by the time my parents and I got home all we had left was a crumpled brown bag and a few crumbs. That was the ultimate test:

they needed no butter, or cream cheese or lox. Mrs. Marcus's bagels were not coated with onion flakes, or sesame seeds, sun-dried tomatoes, or, heaven forfend, blueberries. Now, if challenged to choose an accompanying drink, it would have to be the finest Ceylon tea, the most expensive Kona coffee, or a bottled product representing the ultimate of the Bordeaux region. At the time, I think I liked Coca Cola.

Mrs. Marcus's trade soon brought her to the notice of the authorities, who insisted that she obtain a baker's business license and arrange her premises in a more commercial way. That would have incurred an expense that she could barely afford, and led to a ploy the memory of which still charms me. On one occasion, when I entered her house to make a purchase, she had company. Two young gentlemen were present, distinguished from her other customers by their crew-cut hairstyles and what looked very much like police-issue boots. Before I could ask for bagels, she introduced them by name, and though here my memory fails, they were probably called something like Mr. van Zyl and Mr. van der Merwe. To the introduction she added softly, in Yiddish, *blanke kneplach* (shiny buttons), a metaphor for police uniforms. She then handed me a bag of bagels, kissed my cheek and hoped I'd enjoy the gift. No money had changed hands, and therefore no evidence of commercial transaction. This scene was acted out repeatedly with others over some months, and finally the authorities gave up and withdrew the bagel police for other, more questionable, law enforcement work. A day or two later after each event, her customers brought Mrs. Marcus the money.

There's much to remember about my youth in South Africa. The beauty, the warmth of family and communal life, the early education that eventually led me to universities and careers elsewhere, and the crushing injustice, the immense crime against humanity, of apartheid.

I have since eaten bagels in Berkeley, Los Angeles, New York, Vancouver, London, Paris, Krakow, Tel Aviv, and even near my daughter's home in Cuernavaca, Mexico, where the hotel menu described them as un tipo de pan Ingles, a kind of English bread!

For the last twenty-five years, after careers in academia, then business, I am now, most enjoyably, an autodidact student, and occasional instructor, in art, an exhibited and published artist.



I've come to realize that the experience that began with visits to the National Art Gallery in Cape Town, exposure to the work of artists at the Michaelis School of Fine Art, and my frequent attendance of symphony concerts, led me to consider those elements which contribute to greatness in art: composition, coloration, balance, harmony, surprise, and sensory nourishment, among others. I found these in the great paintings, sculptures, architecture, photography, literature and music that have illuminated my soul and so enriched my life.

That's when I realized that Mrs. Marcus had also been an artist.

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*Raphael Shevelev, born in Cape Town, is a California-based fine art photographer, digital artist and writer on photography and the creative process. He is known for the wide and experimental range of his art, and an aesthetic that emphasizes strong design, metaphor and story. His blog can be found at:*

<http://www.raphaelshevelev.com/blog>.

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## **THE ROLE OF JEWISH BUSINESS IN SOUTH AFRICA**

### **Oldest Jewish Community in South Africa Looks Back Over 175 Years**

*Philip Krawitz*

*The oldest Jewish congregation in South Africa, Cape Town's Gardens Shul, celebrated its 175<sup>th</sup> anniversary in 2016. The community was established in 1841. The initial service was held in the house of Benjamin Norden, and under the leadership of Joel Rabbinowitz, the first synagogue in South Africa, the Gardens Shul, was erected in 1862.*

*Philip Krawitz, a recipient of the prestigious Yakir award from Keren Hayesod-United Israel Appeal in Jerusalem and called "the unofficial mayor of the Jewish community in Cape Town" – in other*

*words, the Cape Town Jewish Community chairman – spoke at the birthday celebrations on March 31, 2016. This article contains the full text of his talk titled "The Role of Jewish Business in South Africa: A Light unto Nations."*

Cast your mind back a few years... You leave your Sea Point Apartment designed by Dennis Fabian and built by the Berman Brothers. You hop into your Toyota bought from the Sanks. You pop into Pick 'n Pay (founded by Raymond Ackerman) for some groceries. You're off to Artscape to watch a matinee starring Aviva Pelham in *La Traviata*. Thereafter you're off to the Spur (don't tell the Rabbi!) created by Allen Ambor. (By the way, they now serve kosher burgers.) Tomorrow you'll visit the V&A where you'll find an outfit for your granddaughter from Jonni Katz's Earthchild. Perhaps you'll even get a chance to get a new down jacket from Cape Union Mart, sneakers from Barry Selby's "The Athletes Foot" or a suit from Arie Fabian's Fabiani. And if you're feeling peckish, you grab a cappuccino from Ian Halfon's Balducci. Charge it all to Kantor & Koseff's Investec Card. Fortunately your Liberty Life Pension cheque (thanks to Donny Gordon) will more than cover your expenses. Indeed you could be forgiven for believing that the whole world is Jewish!



You wouldn't be alone! When I first met Zuma in KZN [KwaZulu-Natal Province] before he became president, he asked me what the Jewish population was ... "around a million I suppose?" he enquired. Considering that at our peak of around 125,000 we were less than 2.5% of the white population and around 0.5% of the total population, we indeed punch much above our weight!

## Introduction

Thank you for joining me tonight in exploring a subject, which, if truth be told should extend for a series of at least a dozen lectures in order to adequately cover the topic at hand. I would like to apologise in advance for leaving out many of the business leaders who have played a vital role in South Africa over the past 175 years. I hope I will not score too highly on the *faribel* index! I will simply endeavour to paint broad brush strokes in a small corner of a very large canvas. Right at the outset, though, I want to acknowledge the co-operation of Gwynne Robins and David Sacks for assisting me with research.

I will endeavour to start off with a little about the early pioneers. I will then focus on some of the giants of the 20th century covering the period when the Jewish population reached its highest numbers, and our influence and contribution appeared to be the greatest. Thereafter I will try and touch on Jewish contributions in the fields of agriculture, industry and the retail sector. I would then like to recognise the role of some of our leaders in the field of organised commerce. Hopefully, I will be able to tell you a little about my own experiences as a third generation family member of Cape Union Mart. Finally, I will speak about the contribution by our leaders to the well-being of our country and our very own Jewish Community. I hope that by that stage some of you will still be awake!

## The Early Pioneers

Way back in the mid-19th Century, Jonas Bergtheil started accumulating land in the Cape Colony. He soon acquired nearly 200,000 acres of land and is probably the forerunner of Jewish prominence in the real estate industry. Typically, he paid attention to the welfare of fellow Jews in Europe who were coming under increasing pressure. He was a strong advocate of Jewish immigration to South Africa and brought out 40 German families who founded the New Germany settlement in Natal.

It is a fallacy to believe that Jewish immigration laid the groundwork for a mainly *smous* [itinerant Jewish peddler, from English Yiddish, “a German Jew,” from Yiddish *schmus*, “patter” and Ashkenazic Hebrew *shmuos*, “news or tales”] industry. The bulk of the immigrants were not simply unskilled hawkers earning money by peddling goods. It is true that the legendary Sammy Marks was renowned for literally turning a

case of Sheffield knives into a fortune. However, according to Sarah Gertrude Millin in her role as a social historian, Jews started out as peddlers going “across the veld with a pack of goods on their backs”. However, a few months later they reappeared! “This time with a Cape cart and horse...often they opened a shop”. Many came with knowledge of tailoring, textiles, cabinet making and shoe making. There were also Jewish blacksmiths, pitch dealers, lime burners, lumbermen, gardeners and dairymen (like Tevya the milkman).



*Cape Town's Gardens Shul*

Many immigrants stopped off in London at the Poor Jews' Temporary Shelter while waiting for a boat. About 40 percent were on their way to South Africa, and 90 percent of these were from Lithuania. Reports from the Shelter between 1895 and 1908 showed that of 9,408 respondents, 23 percent said they were in trade and commerce, 29 percent had been in the garment trades, 9 percent were shoe and boot makers, 7 percent were carpenters, 2 percent were in agriculture. The remaining 27 percent were butchers, bakers, printers, coopers, barbers, furriers, jewellers, locksmiths, bricklayers, cigar makers and painters.

In a paper given at the first South African Zionist Congress in 1905, Rabbi Hertz said that “it was essential that Jews at least should be taught the truth; that they themselves should no longer look upon themselves as interlopers, as exploiters; but rather as active participants in the up building of the national life”. “The smous had used his commercial and entrepreneurial spirit to turn his pack into a village shop, the tailor and cabinet maker had used their skills and entrepreneurial spirit to develop the fashion and furniture industries”.

Port Elizabeth became an important centre of the wool trade in which Jewish merchants, notably the Mosenthal brothers played a leading role. From

bases in Cape Town and Port Elizabeth they set up a chain of trading stations in the interior of the Cape, usually manned by Jewish immigrants whom they had brought out from Germany. In those days there was no JEE (Jewish Employment Equity). Jews had to help each other.

The Mosenthals helped to stabilise the rural economy by providing long term credit to storekeepers and, through them, to farmers. Before the advent of commercial banking, the firm's notes were widely accepted in the development of banking and the financing of diamond and gold mining.

In the 1840's, Aaron and Daniel de Pass, brothers from Britain, developed shipping, fishing and coastal trading enterprises in the South Western Cape. They also had interests in the newly discovered diamond fields in South-West Africa, and Daniel was one of the pioneers of the sugar industry in Natal.

Barney Barnato, possibly the first Jewish tycoon in South Africa, partnered with Cecil John Rhodes to found De Beers Consolidated Mines. They controlled the production and marketing of diamonds with a model that has endured to this day. On the discovery of gold in the 1880s, they did much to develop gold mines based on the wealth and skill they had acquired in diamond mining.

It was the legendary Samuel Marks and his partner Isaac Lewis who established a number of industries in the Pretoria area. Their endeavours covered production of dynamite for the mines, a distillery and even a glassworks. The steel plant which they established in Vereeniging was the forerunner of the state-controlled ISCOR.

## **20th Century Leaders**

The 20th century in South Africa saw the rise of myriad Jewish leaders in the fields of commerce and industry. This was the age of real giants whose fame and fortune have endured. Sir Ernest Oppenheimer was born in Friedberg, Germany. He began his working life at 17 with a diamond brokerage in London and was sent to South Africa by his employer in 1902 at the age of 22. In 1927 he managed to wrest control of De Beers from Cecil John Rhodes and consolidate the company's global monopoly over the world diamond industry. As an adult he converted to Anglicanism and was

buried at St. George's Church in Parktown. He was succeeded by his son, Harry, who went on to head up the Anglo American Corporation. Despite his father's conversion, Harry had both a brith-milah and a bar mitzvah in the Kimberly Synagogue. Harry converted to Christianity when he married his wife. Despite their conversion, the Oppenheimers were often targeted as Jewish stereotypes.

In 1904 Issy Schlesinger founded the African Life Assurance Association. In 1949 he passed his empire to his son, John, who went on to become one of the doyens of the entertainment industry in South Africa. John Schlesinger was at the centre of the Johannesburg art scene from the 1960s to the 1990s. When John left South Africa in 1979 he donated the bulk of the Schlesinger collection to the University of the Witwatersrand. If truth be told, though, the real visionary of the insurance industry was Donald Gordon, who started Liberty Life in the 1950s with initial capital of just R100,000 [rand]. Donny, as he was colloquially known, was shocked by the meagre pension of £12 per month paid to his father after decades in productive employment. By the time he retired as Chairman of Liberty Life in 1999, the company was valued at over R40 billion and was the largest listed Life Assurance Company in South Africa. His innovative insurance products which incorporated growth from equity investments are probably the reason that many baby boomers are today retiring on decent pension pay outs. Donny was also the visionary behind the development of Sandton City, one of the world's most successful shopping centres. In the year he retired, he was named "Achiever of the Century in South African Financial Services" by the Financial Mail.

In 2005 Gordon was awarded a knighthood by the Queen in recognition of his services to art and business. He also set new standards in the field of philanthropy by donating R100 million to set up the Wits Donald Gordon Medical Centre, the first private teaching hospital in South Africa. He also established the Gordon Institute of Business Science (GIBS) in Johannesburg. The Donald Gordon Foundation, formed in the 1970s, is believed to be the largest private charity in South Africa with projects in education, welfare, healthcare and wildlife.

The late Mendel Kaplan became recognised throughout the world as a great business leader, a

great philanthropist and a great Jew. He transformed Cape Gate, founded by his father, Isaac, “from a modest business selling products like wrought iron and garden benches into a vast conglomerate producing its own steel”. Cape Gate became one of the largest privately owned companies in South Africa. Mendel financed numerous philanthropic projects in South Africa, Israel and in Jewish communities around the world. In 1980, together with his brother Robert, he founded the Isaac and Jessie Kaplan Centre for Jewish Studies at UCT. In 2000, the Kaplans established the SA Jewish Museum. Mendel’s Foundation also provided over 2500 bursaries for higher education for the children of Cape Gate’s employees.

As an industrialist Mendel set new standards in terms of corporate social responsibility. Cape Gate provided black employees with a range of services and aid programmes including a crèche to care for children of employees during working hours, interest-free loans for the purchase of their own homes, and scholarships for tertiary education of employees’ children. He also contributed much to the development of community projects in the Boipatong township, an area from which Cape Gate drew a large part of its labour force.

Although we Capetonians have claimed him as our own, Eric Samson spent most of his life in the steel business operating from his base in Johannesburg. He joined his father’s fencing and wiring business Pan Africa Staalhandel in 1958 and became managing director of the business in 1965 after it merged with competitor S. Machanick and Co. He then founded Machanick Steel and Fencing – Macsteel. By 1974 he had bought out his partners to become the company’s sole owner. He went on to build Macsteel into an industrial empire across three continents. Before divesting the American operation, Macsteel was one of the largest privately owned companies in South Africa.

Eric and his wife Sheila set up the Eric and Sheila Samson Foundation which has seen the family recognised as absolute leaders in the field of philanthropy. Eric serves on the board of the Nelson Mandela Fund as well as on numerous Jewish communal boards. He has been recognised as a leading philanthropist in the Jewish world by having the title of Honorary Life World Campaign Chairman of Keren Hayesod bestowed upon him. From hospitals to schools to all communal causes

and beyond in South Africa, the USA and Israel, the Samson family is regarded as one of the most generous families in the world. Although in so-called retirement, Eric continues to busy himself with both business and Communal endeavours.

In KZN, formerly known as Natal, the Gundelfinger, Beare, Moshal, Gevisser and Frame families became legendary for their contributions to the South African economy. The Gundelfingers, who specialised in general importation, ironmongery and wholesale and retail trading were strong advocates of encouraging local “infant industries” through tariff protection. Karl Gundelfinger was president of the Natal Chamber of industries and later president of the South African Chamber of Commerce.

Aaron Beare joined a small family furniture factory in 1925. Beare Brothers were one of the pioneers of higher-purchase trading. They added household appliances to their stock and began to concentrate on retailing. They listed the company in the 1960s. Today the Aaron Beare Foundation is one of the largest charitable foundations in the country. Aaron’s son Jonathan has become a financial giant by investing in numerous companies run by young people, and his involvement in everything from property to the hotel industry, has seen him establish his own independent fortune. Like his father, he is also renowned for his philanthropy. The Moshals and Gevisser also listed their company and similarly created the Jakamar Trust, which is one of KZN’s major charitable foundations. I am privileged to be involved with John Moshal on the National Executive Committee of the South African Jewish Board of Deputies, and am blown away by the hundreds of bursaries awarded by the family both in South Africa and in Israel.

Philip Frame became a legend in the textile industry after launching his manufacturing operation in Durban in 1928. By 1960 the Frame organisation had become a series of listed major industrial companies operating mills, factories and sales offices throughout South Africa. When Philip Frame died in 1979 the Group’s workforce numbered way over 30,000. It is reputed that Philip Frame claimed that sorting out his estate would take as many years as it took to build it!

Now let us look at the Cape. In the early 1900s Ellis Silverman emigrated from Latvia to Cape Town. A qualified tinsmith, he soon began

working in Saldanha Bay in a factory making the tin cans that were being used to preserve rock lobster. In 1905 he partnered with a local boat owner, James Kasner, to establish the Saldanha Bay Canning Company. Robert Silverman, born Robert Milliner, was adopted by his uncle, Ellis Silverman, at the age of 6. He formally changed his surname to Silverman. After the war Robert returned from Italy and in 1949 married Bella. They went on honeymoon, during which time Robert honed his studies in technology. When he returned to South Africa he built a fishmeal factory which became the basis for the growth of the Saldana Bay Canning Company.

In the early 1960s they acquired a floating fishmeal factory known as the Willem Barendz. This proved to be an extremely successful venture and was listed as W. Barendz. Unfortunately, the authorities forced them to give up this venture as the boats were catching too much fish. Robert then partnered with Rudy Frankel to form Swafil in Walvis Bay. Politics forced them to exit Namibia in the late 1970s. Today, Saldana Bay Pilchards racks up sales of over 30 million cans per annum. This equates to one tin of pilchards being consumed every second of every day throughout the year by someone, somewhere in South Africa! In the early 1990s Robert set yet another example in corporate responsibility by creating a scheme to assist all first-time homeowners in his company to buy their own homes. They established a clinic for their employees, where their employees and their children receive primary healthcare. The Silverman family are also recognised for their decade's long involvement with Jewish communal causes and their generosity to our Community.

Jewish business leaders in the Western Cape became synonymous with the retail industry. Although originally founded by Max Sonnenberg in 1931, the late David Susman was responsible for building Woolworths into the model company that it is today. Woolworths has been a leaders in quality and technology and its "Good Business Journey" has earned it recognition as one of South Africa's most admired companies. Woolworths led the recent charge into overseas markets where it is achieving considerable success. In 1948 David Susman volunteered as a fighter pilot in the fledgling Israeli Air Force. His lifelong association with virtually every Jewish cause in our province is evidence of his commitment to our community. He preceded me as chairman of both the United

Herzlia Schools' and the United Jewish Campaign's Boards of Trustees.

Morris Mauerberger started off selling door to door—mainly at the back doors—of homes in Sea Point. He worked on commission earned by collecting weekly installments from servants in the various homes. When Gus Ackerman needed funds to start a business, he went to Morrie whose own business had prospered and had developed as shippers and traders of stature. Clever Morrie agreed to finance stock to the extent of £1,250, but also wanted 10% of sales from the new stores. Morrie also funded Sam Kirsch and Leon Segal who opened stores of their own. Eventually the three Mauerberger-funded men went into partnership to launch South Africa's first chain store group. After much debate, and clearly because anti-Semitism remained a feature of their lives, they decided to call their group Ackermans—a name that could be Afrikaans, coloured or white as easily as it could be Jewish.

They introduced the concept of pricing at 1/11—1 shilling and 11 pence—because it sounded cheaper than 2/- and also because it obliged sales assistants to ring up the sale and open the till to extract change. After 4 years, 15 stores had been opened and the Group continued to expand thereafter.

Greatermans was created to be "greater than Ackermans." A young Raymond Ackerman learned important lessons from his UCT lecturer, Professor Hutt, who helped him formulate his famous "four legs of the table." Essentially, they covered profits and expense control, giving customers the merchandise they wanted, social responsibility, and people, including family and employees. After opening 89 Checkers stores within the Greatermans Group, Raymond was fired at the age of 35 for his revolutionary ideas, especially the concept of price cutting.

Jack Golden had started a business called Pick 'n Pay and was happy to sell his 3-store chain for R620,000. Raymond was definitely the father of South African consumerism and his concept of "the Consumer is Queen" certainly resonated with women. His ongoing fight against price fixing, his battle for lower fuel and bread prices, and his introduction of the "Hypermarket" concept made him a legend in his time!

The rest is history, and today Pick 'n Pay operates some 1,200 stores in South Africa with more than

100 in the rest of Africa. Their turnover exceeds R70 billion and they employ more than 70,000 people.

Another doyen of the Cape retail scene was Stanley Lewis. Jewish traders were known as *shinis*. When four of them got together they decided to name the group after the four shinis, and so it became Foschini! Foschini is today an enormous public company whose board is chaired by Michael Lewis, Stanley's son. They have recently acquired a number of overseas chains and are clearly on their way to becoming an international retailing force to be reckoned with.

Sydney Press joined the Edgars Group as a temporary employee when Edgars moved to Cape Town in 1935. In 1946 Edgars went public following a period of strong growth under Sydney's leadership. By 1990 the company's turnover had reached R2 billion and continued to experience stellar growth thereafter. Unfortunately, in the latter years, the Group has performed poorly under new owners, but still remains a force to be reckoned with.

Another major retail chain, Truworths, is currently headed up by Michael Mark, who has set new standards of excellence in the retail arena. Benchmarked against leading international companies, Truworth's metrics outperform most of its global peers.

In the banking sphere, two nice Jewish boys, Bernard Kantor and Stephen Koseff, created Investec, which has established itself as the leading South African bank, catering for high net-worth individuals. They have expanded internationally and are universally recognised for the excellence of their innovative banking and financing products. Another bank with a Jewish founder and an ongoing Jewish flavour is Sasfin, headed up by Roland Sassoon and his heir apparent, his son Michael.

Take the property field and think of the incredible performance of Gerald Leissner, who heads up Apex. Think of the healthcare industry and consider the incredible achievements of Adrian Gore in building Discovery into the market leader in its field. I hardly know anybody who doesn't have Discovery as their health provider of choice! Like so many of his peers, Adrian continues to take an active role in Jewish communal life and

currently plays a leadership role in Jewish education in Johannesburg.

Although his major endeavours emanated from his Swaziland ventures, one cannot ignore the huge impact of Natie Kirsch, who was ranked the 435th wealthiest person in the world in 2015 by Forbes Magazine. His empire spans many countries, yet his heart is still very much in South Africa.

The influence of top business leaders like Brian Joffe, Adrian Gore, Stephen Koseff, Colin Coleman and others, on the government of the day should not be underestimated. More the pity that their sage counsel is often ignored.

Indeed, in everything from stockbroking to farming to winemaking to retailing, insurance, banking, clothing manufacture or real estate, the Jewish Community of South Africa has made an incredible contribution.

### **The CEOs**

Whilst there has been great recognition of many outstanding Jewish businessmen, little recognition has been given to the women who have played such important roles in supporting the growth of their husbands' endeavours. For example, Wendy Ackerman has for many years served on the Pick 'n Pay board and, as Raymond readily acknowledges, she played an instrumental role in supporting him when he was fired and took the huge risk of buying 3 stores and starting Pick 'n Pay. Without a doubt, it is unlikely that Raymond would have taken this risk without the support of Wendy.

Just a fortnight ago, Wendy was acknowledged at a special concert marking a milestone birthday. Outstanding artists from around the globe who had benefited from Wendy's largesse had been flown in to perform as a "thank you" to her. For me the most moving moment was when her daughter Suzanne asked all those present in the auditorium who had been helped by Wendy to stand up. I nearly fell out of my chair when I saw about a third of the hundreds present rising to acknowledge Wendy!

Sheila Samson is another extremely powerful force behind the throne. Eric seldom makes any major move without Sheila. When it comes to philanthropy, Sheila regularly pushes the bounds of Eric's incredible generosity even further.

Indeed, many wives of top business leaders should be termed CEOs—“Chief Emotional Officers.” They keep the families together and manage inter-generational challenges with their unique EQs—“Emotional Intelligence.” Their advice is often invaluable, especially in the field of human resources!

In a number of cases daughters have stepped into the breach to play leading roles in managing family empires. Suzanne Ackerman is director of transformation for Pick ‘n Pay, and plays a key role in positioning the company for acceptance in the new South Africa. Alison Katzeff watched her dad Sam become a formidable force in the liquor industry with the Drop Inn Group. Although Sam sold out in 1992, the family retained the properties and Alison now manages the family affairs, including their substantial property portfolio. Alison, who has an MBA degree, not only occupies herself with her family interests, but has also taken leadership roles, both as chairman of United Herzlia Schools and as chairman of the United Jewish Campaign. Alison’s feminine touch has brought a whole new dimension to the roles that she has fulfilled and I dare say that she has once again proved that often the best man for the job is a woman!

Another example of the leading role that Jewish women are playing in the South African business scene is that of Tanya Golan, who, together with her husband Hagai, established Portfolio Bureau. They recently sold a 50% share in the business to Anchor Capital for R125 million. Whilst building a substantial company, Tanya, like Alison, still found time to chair Herzlia School’s Board of Governors. In my own business, two of my daughters serve as directors and play active roles in the company’s operations.

### **Organised Commerce**

One should never forget the role of a number of Jewish business leaders in leading organisations like the Chambers of Commerce and Chambers of Industry. Mike Getz was a leading light in the Chamber of Industries. Leaders like Lassie Salber, Hymie Wolffe and Robbie Stern all headed up the Cape Town Chamber of Commerce. To their credit they consistently opposed apartheid and regularly confronted government in respect of their discriminatory laws. I was proud to be numbered amongst the ranks of such illustrious past presidents and went on to become president of

SACOB (the South African Chamber of Business). When called before the Truth and Reconciliation Commission I had the opportunity to produce evidence of the consistent stand that our chamber had taken over many decades against racism.

### **Repairing the World**

One can never underestimate the role played by Eliot Osrin who served on the boards of many companies such as Clicks, Foschini, Atlas, Gerber Goldschmidt, Freddy Hirsch, Heneck Sacks and others. He played a leading role in alerting companies to their corporate social responsibilities and their philanthropic duties. Thanks to Eliot, many top Jewish businessmen were encouraged to set up charitable trusts which today are the lifeblood of Cape Town’s Jewish Community.

Raymond Ackerman founded the Raymond Ackerman Academy of Entrepreneurial Development and Donny Gordon, as previously mentioned, founded the Gordon International Business School (GIBS) at Wits. The Samsons have funded numerous schools and Eric’s ongoing involvement as a trustee of the Nelson Mandela Fund sees him and his family playing a leading role in the field of philanthropy. Charitable trusts and foundations such as the Jakamar Trust, the Donny Gordon Foundation, the Mauerberger Foundation and the Eric and Sheila Samson Foundation give evidence of the extent to which Jewish business leaders set an incredible example of ongoing philanthropy. Needless to say, the generosity of Cape Town business leaders is the reason why Cape Town has such a well-organised and well-funded Jewish infrastructure.

Eliot Osrin persuaded business leaders to set up charitable trusts by assuring them that in so doing they would achieve a little bit of immortality. An example of how true this is, is the fact that very few people remember the businesses started by Morris Mauerberger, but his name lives on eternally through the Mauerberger Foundation.

### **My Story**

Permit me a moment of self-indulgence as I tell you a little about the Cape Union Mart story. My late grandfather Philip Krawitz founded P Krawitz and Company in Johannesburg in 1933. He moved to Cape Town in the 1940s and decided to rename his company “The Mart.” The Registrar of Companies felt that was too generic, so he then

suggested “The Union Mart,” acknowledging the Union of South Africa. When that, too, was rejected, he added the prefix “Cape,” and so the “Cape Union Mart” was born. My grandfather’s failing health forced my dad to leave his job at the OK Bazar where Miller and Cohen had given him some excellent training. Unfortunately the war broke out and my dad, Arthur, was conscripted into the army. When he was demobbed in 1945 he returned to a literally bankrupt business.

My dad pleaded with his creditors to allow him time to repay overdue debts rather than putting him into liquidation and getting a penny in the pound. My late mother worked tirelessly by his side, and together they struggled to get the business back on its feet. We lived in a R20 a month apartment in Sea Point, and my mom and dad shared a third-hand motorcar for more than a decade. Everything my parents had, went into sustaining the business.

In 1970, while I was in my final year at UCT, my dad suffered a heart attack and like Bill Gates, Richard Branson and Steve Jobs, I became a university drop-out and went to run the business. My dad was terrified of my ambition and nearly suffered another heart attack when I suggested that we open a second store in Parow. Fortunately, our overdraft was coming down and the building which my dad had bought with no less than four bonds, was nearly paid off. This allowed me to use available cash flow to start growing the business. Along the way we had bought a uniform company which was doing really well and we then purchased the Hepworths manufacturing operation with its 22 workers, to provide us with a regular supply of traffic, fire and security clothing. We named this factory “K-Way” as my dad was always known as “Mr. K” and usually insisted on doing things his way.

Fast forward to 2016 and our factory now employs some 230 people and produces more than 500,000 high tech garments per annum. The Group employs more than 3,000 people and we have just opened our 200th store. The Group now comprises four chains, namely Cape Union Mart, Old Khaki, Poetry and Tread+Miller—our new baby focusing on urban footwear.

I feel very privileged to have two of our daughters actively involved in the business, both in executive capacities and as directors on our board. We have made the leap from entrepreneurial to professional management by employing a wonderful CEO by

the name of André Labuschaigne. Indeed, as is evident in South Africa’s history, Jews and Afrikaners get along pretty well together.

I am still actively involved in the business, but have now dedicated much of my time to both Jewish communal affairs and a wonderful black upliftment organisation known as Ikamva Labantu.

### **In Summary**

Without a doubt, Jewish business leaders have made an incredible contribution to the South African economy. They have created hundreds of thousands of jobs and are generally known for their high standards of corporate responsibility. Jewish employers are leaders in education and training of their staff, and most are regarded as model employers. Their philanthropic endeavours set new standards of generosity, and despite numerous challenges, they remain committed to the future success of South Africa. Indeed, they have fulfilled the biblical injunction of being a light unto nations and an example for all others to follow.



*Cape Town’s Gardens Shul interior*



*Philip Krawitz is the chairman of the Cape Union Mart, an institution in the South African retail space which specializes in outdoor and sport related clothing and equipment. The company is fully family-owned and was founded by the current chairman’s grandfather (and namesake) 80 years ago.*

*This article was originally published on the Jewish Community of Lithuania web site in April 2016, and is republished here with permission. The Jewish Community of Lithuania web site can be found at <http://www.lzb.lt/en/>*



Editor's Note: Additional pictures about the Cape Town 175 years milestone event can be found at:

[http://kehilalinks.jewishgen.org/capetown/175\\_Years.html](http://kehilalinks.jewishgen.org/capetown/175_Years.html)

Related videos can be found at:

[http://kehilalinks.jewishgen.org/capetown/175\\_Years\\_2.html](http://kehilalinks.jewishgen.org/capetown/175_Years_2.html)

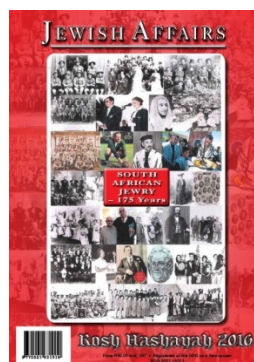
### Howard Margol (1924–2017) z"l

Howard Margol, a giant in the Jewish genealogy community for many years (particularly in the Litvak community), passed away on February 9, 2017. His obituary, written by Gary Mokotoff, editor of Avotaynu's E-zine of Jewish Genealogy, *Nu? What's New?*, can be found at:

<https://blog.eogn.com/2017/02/15/howard-margol-1924-2017-r-i-p/>

## New Issues

### **ROSH HASHANAH AND CHANUKAH 2016 ISSUES OF JEWISH AFFAIRS**



The Rosh Hashanah and Chanukah 2016 issues of the newspaper *Jewish Affairs* have recently been published by the South African Jewish Board of Deputies. Summaries of the contents of the two issues, as described by the Editor, David Saks, are as follows.

#### **Rosh Hashanah 2016 special edition**

2016 marks 175 years since the founding in Cape Town of South Africa's first Jewish religious congregation, an event that in turn marks the formal birth of the South African Jewish community. To mark this milestone, this Rosh Hashanah special issue of *Jewish Affairs* is devoted to looking back on, and celebrating this heritage. This year *Jewish Affairs* has achieved a milestone of its own, namely 75 years of continuous publication since the appearance, in June 1941, of the first issue of the journal. With the support of our loyal subscribers and advertisers, we hope to continue in this proud tradition.

This issue begins with an introductory section comprising this editors own reflections and a year-by-year photographic portrait of how the story of SA Jewry has unfolded. It is followed by a section looking at some of the main regions where Jewish life developed, viz. Cape Town, Eastern Cape, Johannesburg and the rural areas and smaller country towns. The concluding section looks at specific areas of Jewish endeavor - politics, the rabbinate, law and the arts. A set of book reviews look at some recent publications of Jewish interest.

## Chanukah 2016 edition

Whereas the Rosh Hashanah issue concentrated on the South African Jewish community and its history, to mark the community's 175<sup>th</sup> anniversary, this issue has a more general focus, with articles looking at aspects of, amongst other themes, Diaspora Jewish history, Israel and the Holocaust. Veteran contributor Bernard Katz adds a new instalment to his "A Brief Journey through ..." series of skillfully crafted potted histories of major European Jewish communities, this time looking at the Jews of France. The stirring, and little-known story of the formation of specifically Jewish military units to fight the Nazis is recounted by Barbara Rigden's Rabbi B M Casper and the formation of the Jewish Infantry Brigade in World War II. Honey Gluckman tackles the broader subject of Judaism and modern science, looking what many see as being a growing congruence between modern-day scientific discoveries and traditional Jewish teachings.

There remain several items of South African Jewish interest, however. They include Philip Krawitz' engaging overview of leading Jewish businessmen, who combined economic success equally with impressive philanthropic efforts, Karen Marshal's appreciation of her late sister, the eminent sculptress Naomi Jacobson, and the first part of Stuart Buxbaum's life of his uncle, Dr Hartwig Buxbaum. The latter deals with Buxbaum's early life in pre-World War II Germany, and the sombre circumstances that compelled him and other close family members to flee their homeland and settle in South Africa. Zita Nurock's short story *Holocaust Echoes* deals with the lingering legacy of the Shoah.

The book reviews primarily deal with items of South African Jewish interest, including Ralph Zelman's appraisal of a newly-released biography of iconic radio personality John Berks. New poetry is contributed by Charlotte Cohen, Pamela Heller-Stern and Rodney Mazinter.

Eugene Delacroix's famous 19th Century painting of a Jewish wedding in Morocco was chosen as this issue's front-cover image because of its relevance to the article *The Farhud vs the Nakhba* by former Israeli diplomat Zvi Gabay. The article describes the still little-known saga of how the de facto ethnic cleansing of Jewish communities in Arab-speaking countries that took place in response to the Zionist movement, particularly

after the birth of the State of Israel. Also on an Israel theme, Rodney Mazinter provides a useful summary of Benjamin Pogrund's important study, *Drawing Fire: Investigating the Accusations of Apartheid in Israel*.

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*Editor's Note: These two issues, as well as other previous issues of Jewish Affairs can be found at the following links:*

<http://sajbd.org/uploads/Articles/Jewish-Affairs/Rosh-Hashanah-2016.pdf>

<http://sajbd.org/uploads/Articles/Jewish-Affairs/Jewish-Affairs-Chanukah-2016.pdf>

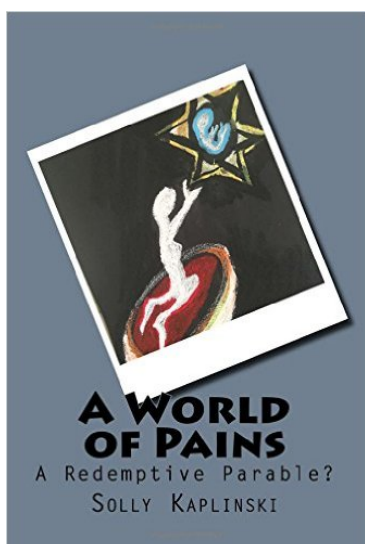
*The SAJBD home page can be found here:*

<http://www.jewishsa.co.za/>

**New Book**

## **A WORLD OF PAINS: A REDEMPTIVE PARABLE?**

*by Solly Kaplinski*



*Published by CreateSpace Independent Publishing Platform in October 2015, the book is available from Amazon.com.*

The terrible events which took place in Lithuania during the Holocaust are the backdrop for this fictionalized story. Just imagine that you have committed a crime so horrific and heinous that in order to go on with your normal life, you repress it completely. Then, one day, out of the clear blue, many years later, those memories resurface and shatter your life, as you know it.

This story focuses on human frailty, the ‘banality of evil’ and personal accountability. Weaving back and forth from war-torn Lithuania during the Shoah and New York in the late 90’s, the historical context of the Holocaust is the backdrop of the dastardly deeds and the turbulent emotions of the protagonist when confronting his repressed memories. The narrative begs the question: can there ever be forgiveness? And also, what are appropriate punishments for unimaginable crimes? Could you forgive someone that you love who had done such a thing? More importantly, if it were you, could you forgive yourself?

The author, Solly Kaplinski, a former South African, has drawn on his own family history and historical research to build a psychological thriller around his central protagonist who is a highly

respected American lawyer. Drawing on his experiences as an educator and psychologist and grappling with the way in which trauma affects all involved in it, Kaplinski examines the complexity of memory and how the past remains with us even if only in the darkest recesses of the mind.

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*Solly Kaplinski lives and works in Jerusalem. Solly’s parents were Holocaust survivors who came to South Africa in 1947. During the War, they spent several years with the Bielski partisans in the Nalibocka forest in Western Belarus engaged in rescue, resistance, and sabotage missions. An alumnus of Herzlia School in Cape Town, the Habonim Zionist youth movement, and of the Universities of Cape Town and South Africa, Solly commenced his professional career in education as a school guidance counselor and clinical psychologist. He was the Headmaster of Jewish Community Day Schools in South Africa and Canada before immigrating to Israel with his wife in 2000. Formerly the Director of the International Relations English Desk at Yad Vashem, he is currently engaged as Executive Director, Overseas Joint Ventures, at the American Jewish Joint Distribution Committee. A graduate of the Jerusalem Fellows Program and of the Harvard University Principals’ Center, Solly is also a published poet and author. His poetry has appeared in several university anthologies. Solly’s three daughters and their families all live in Israel.*

*The SA-SIG Board has no financial interest in this book.*

## NEW ITEMS OF INTEREST ON THE INTERNET

*Roy Ogus*

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

### **Podcast: Roots and Shoots – Jewish Genealogy in South Africa – Saul Issroff**

SA-SIG President Saul Issroff was interviewed in Johannesburg on 28 March 2017 by Kathy Munro, the vice chairperson of the Johannesburg Heritage Foundation, on the topic, Jewish genealogy in South Africa. The interview was recorded and is available in a podcast, which is described as follows:

Family history is at the heart of heritage. Our world was built by our ancestors. Everyone has roots – ancestors, antecedents and family histories that matter to us. Many people are enthusiastic about discovering who their great grandparents were and where they came from. How far can the family tree be stretched back into the remote past? Many of us are parents and pass on our family histories to our children and grandchildren. How do you discover your “roots” in order to inform your “shoots”?

Dr Saul Issroff, a South African genealogical specialist is in town. Dr Issroff is a Wits educated doctor who now lives in London. His passion is Jewish genealogy and he is the Past President of the Jewish Genealogical Society of Great Britain and is deputy chairman of the International Institute of Jewish Genealogy. He has researched and written extensively on Jewish family histories in South Africa.

Saul founded and runs a South African Special Interest Group on Jewish Genealogy. A South African Jewish Database has been compiled and this work is ongoing. Saul advises people on finding their ancestors and researching their family histories. There are records of 15000 core families who emigrated from Europe to South Africa between 1850 and 1950. Saul's main interests are South African genealogy and migration, Lithuanian and Latvian genealogy, holocaust history, British

Genealogy and Genetic Genealogy. Saul joins Kathy Munro of Johannesburg Heritage Foundation in conversation about family history and where to find essential data for genealogical research. As Kathy is interested in family history research and, in particular, the records of South Africans who served in World War I and II, this is likely to be a lively and informative conversation.

The podcast can be heard or downloaded at:

[https://www.podomatic.com/podcasts/heritage99725/episodes/2017-03-28T05\\_23\\_04-07\\_00](https://www.podomatic.com/podcasts/heritage99725/episodes/2017-03-28T05_23_04-07_00)

The Johannesburg Heritage Foundation web site can be found at:

<https://www.joburgheritage.co.za/>

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### **An update on FamilySearch database record collections for South Africa**

FamilySearch has recently added new searchable collection for Transvaal probate records. The collection contains images of the actual documents. These records come from the Supreme Court in Pretoria and span the years from 1869 to 1958. There are some 1.5 million images in this collection, which has been partially indexed and is searchable by first name and last name. This collection of probate records includes wills, death notices, property transfers, lists of heirs, and asset distribution lists. The death notices are particularly useful because they list all the children, their dates of birth, and (if applicable) their spouses.

To search this specific database, use the link:

<https://familysearch.org/search/collection/2520237>

To access all the Southern African FamilySearch databases (including the browsable, non-searchable databases), go to the complete FamilySearch list of historic databases at:

<https://familysearch.org/search/collection/list>

and scroll down to the South African and/or Zimbabwe links.

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## South Africa records on Ancestry.com

Ancestry.com continues to add to their collection of databases that contain South African records. Many of these databases are cross-linked from Familysearch.org, but a few are unique. The full list of databases can be seen at:

[http://search.ancestry.com/search/group/south\\_africa](http://search.ancestry.com/search/group/south_africa)

A new database of interest is the following:

- South Africa, Passenger Index, 1688-1950

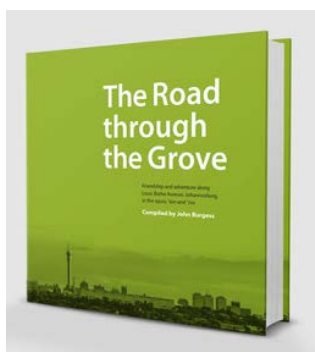
<http://search.ancestry.com/search/db.aspx?dbid=60967>

Note that access to the data in these records requires a subscription to Ancestry.com. However, a number of record groups on Ancestry are available to anyone at no cost. An article which describes how to determine which of the Ancestry record groups are available without a subscription can be seen on the *Family History Daily* web site at:

<http://familyhistorydaily.com/genealogy-resources/ancestry-com-offers-600-free-searchable-collections/>

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## New book: *The Road through the Grove*



A new book, written by John Burgess and titled, *The Road through the Grove – Friendship and adventure along Louis Botha Avenue, Johannesburg in the 1950s, '60s and '70s*, was recently published by Redsky Publishing. This coffee-table sized book, offers a nostalgic trip down memory lane for South Africans who lived in the country during the 1950's, '60's and '70's. Although it does focus on Louis Botha Avenue, Orange Grove, in Jo'burg, it is certain to

be of interest to anyone who lived in the country during that period. There is even mention of taking holidays in Durban!

A full description of the book can be found at:

<http://www.theheritageportal.co.za/review/road-through-grove-friendship-and-adventure-along-louis-botha-avenue>

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## The Life of Miriam Samson

*“October 9, 1936. I am sitting here on the steamboat Stuttgart and finally find the peace and time to gather my thoughts and think about whether I was right to cut off all my ties and turn over my future and that of my family to an unknown destiny. How will everything turn out?”*

Is it the effort that it takes to decipher the Old German lettering on the yellowed letter paper, or is it the emotions that are audible in Miriam Kleineibst's voice as she makes out the letter written by her father to his family members who stayed in Bochum, written aboard the steamboat Stuttgart on its way to Africa?

Miriam Kleineibst, who was then 13 years old, is standing in her living room on the sixth floor of the Good Hope Park rest home. In the kitchen, the coffee is bubbling and there are biscuits, too. Good Hope Park - how fitting for many long conversations with a Jewish émigré who, as a teenager, had to build a whole new life on the other side of the world.

In good weather, Robben Island is visible on the horizon. It is the notorious prison island where Nelson Mandela was incarcerated for more than 20 years. South Africa's anti-apartheid icon is a good reference point for our meeting with Miriam Samson, who took the name of her second husband Günther Kleineibst. He is also a Jew of German origin and moved to the Cape from Berlin at the age of 21.

We are interested in the question of how somebody who had fled the racist, inhumane system of Nazi dictatorship dealt with being confronted with another inhumane system – *apartheid*.

Thus begins the article about Miriam Samson, who fled Germany with her family in 1936 for a new life in Cape Town, that was published on the Deutsche Welle (DW) website in 2012. The full article can be found at:

<http://www.dw.com/en/from-the-cape-the-life-of-miriam-samson/a-16391524>

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### **Cape Jewish Chronicle can be downloaded**

The Cape Jewish Chronicle was established in November 1984, and is published every month, with one issue for December/January and three bumper issues published in the Pesach, Rosh Hashanah and Chanukah editions. Each of the issues can be read or downloaded from the newspaper's web site at:

<http://cjc.org.za/>

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### **Ancestry.com is used to catch an identity thief**

In a recent blog entry, Dick Eastman, tells us the following story:

Terry Jude Symansky was a Florida man who drowned in 1991 at age 33. However, his nephew recently was working on a family genealogy project and found his uncle's information on Ancestry.com. Knowing the uncle died in 1991, the nephew was shocked to find a later marriage license associated with his name. After some investigation, police found that the new Terry Jude Symansky is actually Richard Hoagland, a man who disappeared from Indiana about 25 years ago and was declared dead in 2003.

The man living under the assumed name apparently committed no crime, other than fraudulent use of personal identification. Unlike many identity thieves, he did not use the new identity to steal money or for any other financial gain. Instead, he lived a quiet life, married a local woman, and had a son by her. That son is now a teenager.

Hoagland, 63, was arrested Wednesday on a charge of fraudulent use of personal identification.

The details and a number of pictures may be found in an article by Hannah Alani in the *Tampa Bay Times* at:

<http://goo.gl/zbT4cY>

Dick Eastman's blog can be found at: <http://www.eogn.com>.

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### **Rabbi Sacks video: *Why am I a Jew***

The response to Rabbi Jonathan Sacks' whiteboard animation video on Jewish identity, titled *Why I am a Jew*, has been overwhelming, with over 1 million views on various online platforms. In addition, school teachers from around the world use the video as a resource in schools; leaders of other faiths have used it to introduce their communities to what Judaism is all about; theology lecturers have incorporated it into their courses at universities; and many people have written to Rabbi Sacks to tell him how the video made them feel even more proud to be part of the Jewish people.

The video can be found at:

<https://www.youtube.com/watch?v=CAbiFbpQP8o>

Rabbi Sacks' web site can be found at:

<http://rabbisacks.org/>

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### **The History of Jewish Surnames**

Pablo Briand, a prestigious genealogist and investigator, has made an interesting video about the history of Jewish surnames, which includes a detailed explanation about various truths and myths about the names. The video provides helpful cultural information as well as information that should be useful to genealogists who want to research their roots. The video can be found at:

<http://jewishgenealogysurnameproject.com/videos.html>

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### **The 10 oldest languages still spoken in the world today**

While determining the exact age of a language is difficult, this article takes a stab at listing the ten oldest languages that are still spoken in the world

today. As you can see, Hebrew and Lithuanian are included in the top 10. The article can be found at:

<https://theculturetrip.com/asia/india/articles/the-10-oldest-languages-still-spoken-in-the-world-today/>

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### **The 2016 GeneAwards: Best and Worst of Genealogy for 2016**

Tamura Jones, an English-born Dutch national who lives in the Netherlands, maintains a well-respected blog site that covers themes relating to genealogy, technology, and their intersection in genealogy technology. She recently announced her 2016 GeneAwards which feature her take on the best and worst organization and products relating to genealogy. Her list, containing both good and bad items, may be of interest. You can find the announcement at:

<http://www.tamurajones.net/GeneAwards2016.xhtml>

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### **Tackling the Problem of Names That Are Difficult to Read**

The Avotaynu E-zine on Jewish Genealogy, *Nu? What's New* reports the following:

MyHeritage's contributing author and U.S. genealogy advisor, Schelly Talalay Dardashti, has written an article about the problem of reading names that are written in script. The most notorious lists of handwritten records are the U.S. passenger arrival manifests. She offers a variety of strategies to deciphering these lists. One I use continually is to check to see if other words on the same page might also have the confusing letter(s).

Dardashti provides a table of letter groups that are often confused when trying to read old documents or handwriting. The article concludes with a list of websites that focus on reading script as written in various countries and time periods. The article can be read at:

<https://blog.myheritage.com/2016/12/names-i-cant-read-that/>

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### **Video: Closing the Circle – The Stolpersteine in Lubeck**

Dennis Wiener tells his story of closing unfinished issues he has regarding his father and grandparents who fled their home city of Lubeck in Nazi Germany. He explains his reasons of wishing to restore their names to their rightful place, in the country of their birth, by way of laying “Stolpersteine” outside their last residence. Dennis's daughter, renowned South African journalist and author Mandy Wiener, narrates how Dennis took his family to the stomping grounds of their ancestors, as well as a detailed account of the ceremony.

You can see the video at:

<https://www.youtube.com/watch?v=gFJzrAMJCSI>

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### **JGS Long Island announces latest online research video**

The Jewish Genealogy Society of Long Island (JGSLI) was the 2015 winner of the IAJGS Outstanding Publication Award for its YouTube Channel. JGSLI recently announced its latest video, titled *10 Pieces of Marriage Record Information*, its 27<sup>th</sup> online video. The latest video describes ten pieces of information that can be found on many marriage licenses and certificates and how you can use them to further your family research.

Access to all these short instructional videos is available at:

[https://www.youtube.com/channel/UCUV8xttIn93AwJX2\\_I0AIAg/feed](https://www.youtube.com/channel/UCUV8xttIn93AwJX2_I0AIAg/feed)

The JGSLI web site can be found at: <http://jgсли.org/>

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### **Update on Southern African KehilaLinks sites**

A reminder that there are a number of South African *KehilaLinks* pages which can be found on the JewishGen's *KehilaLinks* project web site. (The *KehilaLinks* project provides a set of web pages which commemorate the places throughout the world where Jews have lived.)

The full list of South African KehilaLinks pages can be found at:

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

The list now includes the following towns: Benoni, Bloemfontein De Aar, Cape Town, Germiston, Graaff Reinet, Grahamstown, Kwekwe (Que Que) in Zimbabwe, Johannesburg, Kimberley, Muizenberg, Oudtshoorn Pietersburg, Port Elizabeth, Pretoria, Springs, Stellenbosch, Uniondale, Upington, and Witbank.

Eli Rabinowitz, who has created and maintains most of these KehilaLinks sites, is currently in the process of setting up the following new pages: Paarl, South Africa; Maputo, Mozambique; and Mauritius, Africa.

Eli invites you to send him your stories, memories, photos, family biographies, and articles on Jewish life in any of these places, or for any of the existing pages. As examples of the kind of material he is looking for, Eli suggests you refer to the following links:

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

[http://kehilalinks.jewishgen.org/graaff\\_reinet/Wertheim.html](http://kehilalinks.jewishgen.org/graaff_reinet/Wertheim.html)

<http://kehilalinks.jewishgen.org/nasielsk/Kurtz.html>

You can find more information on Eli's complete set of KehilaLink pages at:

<http://elirab.me/kehila/>

You can contact Eli at [eli@elirab.com](mailto:eli@elirab.com)

For reference, the *KehilaLinks* project home page can be found at:

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

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### English-Yiddish dictionary

The first full-fledged English-to-Yiddish dictionary in more than 50 years has been published, and it is designed to carry Yiddish into the 21<sup>st</sup> century and beyond.

The 826-page *Comprehensive English-Yiddish Dictionary*, with almost 50,000 entries, is the work of Gitl Schaechter-Viswanath, a Yiddish editor and

poet, and Paul Glasser, a former dean at YIVO Institute for Jewish Research, the major repository of Yiddish language, literature and folklore.

Published in June 2016 by Indiana University Press, the copyright is owned by the League for Yiddish, an organization which provides support for the modernization, standardization, and use of the Yiddish language in all spheres of daily life.

גרונט־תנאי, פאָסיק; ראָיו; זיין ראָיו צו; צו די ריכטיקע ער פאָסט פֿאַ [KHOSEN] אליהו הנביא עלימנירן; אָפ אויסמאַכן זיך מאַגן; גיין אַ די עלימנירט דאָס אויסמאַ אויטער זיך; דורך עלימני די קלאַנג־הש HASHMÓTE] עליטיש דער עליט, ין דער עליטיזם	elusive (thief) (goal) be elusive (quality) be elusive (thought) emaciate emaciated e-mail, n. (letter) (system) e-mail address e-mail, v. (single letter) emanate (originate) (emission)	גליטשיק שווער צו כאַפּן <פּאַקן> [GÁNEF] שווער צו דערגרייכן נישט לאַזן זיך באַשרײַבן <אויפֿכאַפּן> אַרײַנגליטשן זיך פֿון קאַפּ אַפּצערן; אויסצערן; אויסמאַגערן אַפּגעצערט; אויסגעצערט; אויסגעמאַגערט; אויסגעאַדערט; פֿאַרמאַרעט; דאַר און קוואַר; אַראָפּ פֿון פּנים [PONEM] דער בליצבריוול, -; דאָס בליצפּאַסט די בליצפּאַסט דער בליצאַדערעס, -ן; דער בליצפּאַסט־ אַדערעס, -ן שיקן בליצפּאַסט שיקן אַ בליצבריוול שטאַמען; אַרײַסקומען; וואַקסן אַרײַשטראַלן; אַרײַשטראַמען
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Examples of the new Yiddish words found in the publication include *blitspost*, for “e-mail,” (a combination of the Yiddish words for “lightning” and “mail”). With “smartphone”, the editors decided to have it both ways — rendering the word with Yiddish equivalents, *klug-mobilke* (which uses the Yiddish word “klug” that means “smart,” along with “mobile”), and keeping the sound of the word essentially the same with *smartfon*.

Further information about the dictionary can be found at:

[http://www.iupress.indiana.edu/product\\_info.php?products\\_id=808199](http://www.iupress.indiana.edu/product_info.php?products_id=808199)

A New York Times article on the new publication can be found at:

<https://www.nytimes.com/2016/10/05/arts/how-do-you-say-email-in-yiddish.html>

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### Human population through time

It took 200,000 years for the human population to reach 1 billion – and only 200 years to reach 7 billion. But growth has begun slowing, as women have fewer babies on average. When will the global population peak? And how can we minimize



our impact on Earth's resources, even as we approach 11 billion? An animated representation of the variation of the global human population over time from the year 100,000 BC to the present, as well as some projections for the future, can be seen in the YouTube video found at:

[https://www.youtube.com/watch?v=PUwmA3Q0\\_Oe](https://www.youtube.com/watch?v=PUwmA3Q0_Oe)

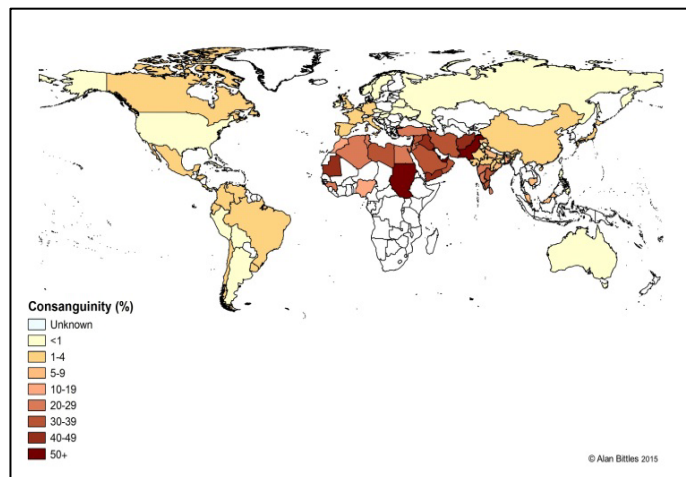
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## How many Americans are married to their cousins?

Former news writer for *FiveThirtyEight.com*, Mona Chalabi, researched the answer to the above question, reviewing the research that has been done on the topic of consanguinity. She found that an estimated 0.2 percent of marriages in the United States are between individuals who are second cousins or closer, which means there are about 250,000 people in America in those relationships. But she cautioned that this data needs to be treated with plenty of caution. For one thing, 25 states ban marriage between first cousins, and another seven states have restrictions on it (for example, in Arizona, first-cousin marriage is allowed only if both people are 65 or older, or if one is unable to reproduce). Those laws might make some individuals reluctant to say they are in a consanguineous relationship and result in some undercounting of relationships. In addition, the 0.2 percent estimate is based on studies that were conducted in the United States between 1941 and 1981.

To learn more about the topic, Mona communicated with Alan Bittles, a professor at the Centre for Human Genetics at Edith Cowan University, in Western Australia. Bittles has spent almost 40 years researching consanguinity and has published more than 100 papers on the topic. In his extensive research, Bittles has pieced together a map on the global prevalence of consanguinity. His 2001 findings are summarized in the map shown below.

Some examples of the rate of consanguinity in marriages in various countries around the world include United States (0.2%), Canada (1.5%), France (0.8%), Australia (0.5%), Great Britain (0.4%), South Africa (2.8%), and Israel (20%).



Mona's complete article can be found at:

<https://fivethirtyeight.com/features/how-many-americans-are-married-to-their-cousins/>

The complete data underlying the above chart can be found at:

<https://github.com/fivethirtyeight/data/blob/master/cousin-marriage/cousin-marriage-data.csv>

A New York Times article on this topic, which includes a discussion of Alan Bittles' research, can be seen at:

<http://www.nytimes.com/2009/11/26/garden/26cousins.html>

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## Sad end to Durban's Great Synagogue

On January 29, 2017, members of the Great Synagogue in Silverton Road in Durban attended a special valedictory service on the shul's closing. Addressing the gathering, the community's spiritual leader, Rabbi Pinchas Zekry, spoke of the mixed feelings accompanying the closing down of this magnificent shul. The synagogue was consecrated as the main place of worship of the Durban Jewish community on December 10, 1961. The new venue was a successor to the St. Andrew's Street Synagogue, which was established 1903. However, due to demographic shifts in the community, the decision was made to sell the synagogue.

More details about the closing can be found in the *Jewish Report* article at:

<http://www.sajr.co.za/news-and-articles/2017/02/02/sad-end-to-durban-s-great-synagogue>

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### **Lions Shul is a special place**

The Lions *shul* is Johannesburg's longest standing synagogue, still a vibrant, active, and dynamic congregation. The 108 year old synagogue is in pristine condition and the *chavershaft* (solidarity/equality) is warm and family-oriented. The services are inspirational and the ambiance magnificent.

A video about the synagogue can be found at:

<https://www.youtube.com/watch?v=m6pN6A4nqTs>

A description of the synagogue on the Johannesburg KehilaLinks page can be found at:

[http://kehilalinks.jewishgen.org/johannesburg/Lions\\_Shul.html](http://kehilalinks.jewishgen.org/johannesburg/Lions_Shul.html)

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### **Five maps that are excellent resources for genealogy research**

For experienced genealogists, a map is more than just a piece of folded paper used when going around an unfamiliar area. Maps can also be used to locate ancestors and learn more about them. There are a variety of maps available out there, but family historians need only five types of maps to help them in their research.

#### *Boundary Maps*

As its name implies, a boundary map shows the boundaries of a given area. They are useful for getting an overview of how things relate to each other. It's important to look at the boundary maps for the time period that your ancestor lived there, as boundaries may have changed over time.

#### *Landowner or Cadastral Maps*

A cadastral or landowners map is a record that shows the extent and ownership of land. Such a map can be helpful in learning about the neighborhood of your ancestors.

#### *Topographic Maps*

A topographic map shows the changes in a land's elevation, waterways and other things that may have affected your ancestors' daily life and occupation. These maps may have the answers to questions such as "What made your ancestors move from one place to another?" "What made them choose their occupation?" For example, lack of sufficient water in their area may have caused them to move.

#### *Transportation Maps*

Transportation maps include things like major roadways, railroads, and canals. Such maps could give you information about how your ancestors moved from place to place throughout their lives. With a transportation map, you may be able to trace your family's migration path.

#### *Insurance Maps*

Insurance maps were used by insurance companies to help them assess fire risk. The most common were the Sanborn maps. Insurance maps may have information on a building's material, number of stories and more.

For more details about these maps, and to see some examples of each of them, go to the following web page:

<http://www.amyjohnsoncrow.com/2016/05/05/5-types-maps-every-genealogist-know/>

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### **Important Genealogy Do's and Don'ts You Need to Know**

The Avotaynu E-zine on Jewish Genealogy, *Nu? What's New* reports that the *Family History Daily web site* has published an article about 12 important Do's and Don'ts of genealogy. While some of the points may be self-evident, it would be useful for all of us to review these items to check whether we are missing anything in our research. The article can be found at:

<http://familyhistorydaily.com/genealogy-help-and-how-to/12-dos-donts-genealogy-research>.

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## Families with six generations alive!

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The BBC News has recently reported on three recent births which have resulted in three families with six living generations.

Last October, Vera Sommerfeld of Lethbridge, Canada, aged 96, became a great-great-great-grandmother after the birth of baby Callie, the newest addition to the family. What was also extremely rare was the fact that the chain of the 6 generations all involved females in this family.



Then, on Christmas Day, 2016, Hilda Hanson, age 103, of Yorkshire, England, also became a great-great-great-grandmother after the birth of a baby Finley. At the time, this family was thought to be the only UK family with 6 generations alive at the same time.

Finally, on 26 January 2017, after the birth of Harvey, the family of Lily Fitzgerald, age 96, became the second British family to join the “six-generation club.”

While 6 generations of connected living family members is extremely rare, the Guinness World Record for the most generations in an unbroken line is actually seven, achieved by Augusta Bunge, born in 1879, who became a great-great-great-great-grandmother on 21 January 1989 with the birth of her great-great-great-great-grandson, Christopher. Augusta died 4 months later in May of that year.

More details of the three six-generation families can be found at:

<http://www.bbc.com/news/world-us-canada-38201567>

<http://www.bbc.com/news/uk-38704598>

<http://www.bbc.com/news/uk-england-humber-38755472>

## GenealogyInTime Magazine publishes its top 100 genealogy websites for 2016

The *GenealogyInTime Magazine* web site has published its top 100 genealogy sites for 2016. The web site, one of the world’s most popular online genealogy magazines, publishes this list on an annual basis.

The complete list can be found at:

<http://www.genealogyintime.com/articles/top-100-genealogy-websites-of-2016-page02.html>

The top 10 sites on the list are as follows:

Rank	Website name	Address
1	Ancestry.com	<a href="http://www.ancestry.com/">http://www.ancestry.com/</a>
2	Find A Grave	<a href="http://www.findagrave.com/">http://www.findagrave.com/</a>
3	FamilySearch	<a href="https://www.familysearch.org/">https://www.familysearch.org/</a>
4	MyHeritage.com	<a href="http://www.myheritage.com/">http://www.myheritage.com/</a>
5	Ancestry.co.uk	<a href="http://www.ancestry.co.uk/">http://www.ancestry.co.uk/</a>
6	Geni.com	<a href="http://www.geni.com/">http://www.geni.com/</a>
7	GeneaNet	<a href="http://www.geneanet.org/">http://www.geneanet.org/</a>
8	Newspapers.com	<a href="http://www.newspapers.com/">http://www.newspapers.com/</a>
9	Ancestry.co.au	<a href="http://www.ancestry.co.au/">http://www.ancestry.co.au/</a>
10	Find My Past UK	<a href="http://www.findmypast.co.uk/">http://www.findmypast.co.uk/</a>

The JewishGen web site is ranked #38 on the list (#33 in 2015), and the Steve Morse site is found at #50 (was #55 in 2016). The Eastman site is at #43 (down from #28 in 2015).

The GenealogyInTime Magazine ranked itself at #64.

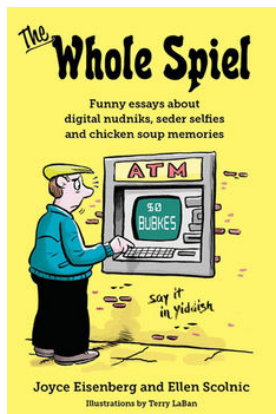
Since Internet traffic is now the primary measure of a website’s popularity, the survey used this measure to determine the ranking. The following factors were considered: number of visitors to a website, number of page views per visitor to the website, and the amount of time spent at a website.

More details on the methodology can be found at

<http://www.genealogyintime.com/articles/top-100-genealogy-websites-of-2016-page01.html>

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## Kibitzing about kugel



Joyce Eisenberg and Ellen Scolnic are the authors of the book, *The Whole Spiel: Funny essays about digital nudniks, seder selfies and chicken soup memories*. This collection of 34 stories takes a heartfelt look at modern life through a Jewish lens. One story in the book is titled *Kibitzing about kugel*, a humorous, in-depth discussion of one of the most ubiquitous Jewish comfort foods, *kugel* (noodle pudding). Here follows a portion of this story:

When you want another piece of that delicious noodle pudding, do you ask for kugel (COO-gul) or kigel (KEE-gul)? How you pronounce it is a clue to where your ancestors came from. Galitzianers called it kigel and preferred it sweet. They came from southeastern Poland and the western Ukraine, which included the cities of Chelm and Krakow. Litvaks called it kugel and preferred it savory. They came from Lithuania, northern Poland and northern Russia, which included Vilna, Minsk and Kiev.

Historically, these two groups of Ashkenazic Jews feuded over which one was smarter and higher class, but these distinctions are long gone. Today Jewish battle lines are more likely drawn over which sleep away camp your kids attend or which Chinese restaurant you call for Sunday night takeout.

But in South Africa, calling out "kugel" can still cause you trouble. That's because it's a derogatory term for a Jewish woman who is materialistic and pretentious. Why label someone a kugel? Because a kugel is a plain pudding that masquerades as a delicacy. Maybe this explains why when you search

online for kugel, among all the photos of noodles, apples and cinnamon deliciousness you come across a photo of a sexy woman with the unfortunate name of Olivia Kugel.

The complete story can be read in full at:

<http://heritagefl.com/story/2016/11/11/Features/Kibitzing-about-kugel/7082.html>

The book can be purchased from Amazon.com. Note that The SA-SIG Board has no financial interest in this book.



## The Legacy of the Partisan Song



Eli Rabinowitz reports that a simple request from King David High School in Johannesburg has now snowballed into an international project involving schools in South Africa, Australia, Lithuania, Ukraine and Moldova. The subject was the inspiration, meaning and significance of the Jewish Partisans Song, *Zog Nit Keynmol* (Never Say ... We Are Here).

This is an amazing opportunity for this beautiful and inspiring song to be heard. Sung by young students, it rekindles hope for their and future generations.

Click on the following link below and read more details about this anthem and how this project developed.

Please contact Eli at [eli@elirab.com](mailto:eli@elirab.com) to find out how your school or organization can become involved.

<http://elirab.me/zog-nit-keynmol/>



### “The Rabbi must be good looking!”

Ann Rabinowitz recently posted the following amusing discovery on the Jewish Genealogy Portal Facebook page:

This is a continuation of my posts about South Africa which are based on entries in

the Historic Jewish Press database. Today, I found an amusing article which appeared in *The Sentinel* on Friday, June 2, 1922, page 26, which was entitled "He Must Be Good Looking".

The article was about the qualities required of a new rabbi who was being advertised for the City of Johannesburg. The article, a bit tongue in cheek, by the way, was a response to the advert as follows:

*"The Jewish community of Johannesburg, South Africa, has recently been advertising for a rabbi, and they demand in a candidate that he shall be "good looking, thoroughly conversant with Hebrew, a fluent speaker eloquent in a marked degree, a master of English, gentle and kind in manner, competent to lead in all humanitarian projects, and command the respect of all."*

A paragon in very sooth! Yet, for such a one the offer is but 750 pounds a year, with a free house and a life insurance of a thousand pounds. Hardly a sufficient inducement, we should think, for any man to be born good looking, much less to acquire all the other qualifications demanded by the Reef city.

What we cannot help thinking about, by the by, is the modesty of spirit that is certain to characterize the man who will be induced to apply for the post on the strength of being assured for himself that he comes up to the requirements of the advertisement! ---  
Jewish World London

Where were they to find such a paragon? Apparently, they did and many more times after that. South Africa has had the good fortune to entice a large amount of outstanding rabbis to serve their community. Many of these often then go onto higher positions such as Chief Rabbi of the British Empire as was the case of Rabbi Joseph Herman Hertz, or on to Israel and the Chief Rabbinate there. You can view a partial listing of rabbis and cantors to be found on JewishGen's South Africa SIG database at the following link:

<http://www.jewishgen.org/safrica/rabbis&cantors/index.htm>

There are many other references to South African rabbis and their congregations in

the Historic Jewish Press database. As a handy tool for research, it can enlarge your knowledge of your rabbinical ancestor and his accomplishments. Whilst I have only been looking at the English-language references, there are many more in other languages such as Hebrew, Yiddish, Russian, etc., which have valuable data.

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## LETTERS TO THE EDITOR

### Comments on Joe Woolf's article *Front-Line Kibbutzim*

Joe Woolf's article [in the June 2016 edition of the SA-SIG Newsletter], although missing out on a few points and *Chalutzim* who came on *Aliyah* prior the establishment of the State of Israel, was very interesting reading. Joe and I are well acquainted with each other and have met now and again.

The late Avraham Katz came on *Aliyah* in the 1930's and was a member of *Kvutzat Avraham* in the original group that settled on *Kfar Etzion*. He was wounded in the defence of *Hanita*, and died in hospital of his wounds. He was a member of the *Hapoel Hamizrachi*, and the first South African to fall in defence of the *Yishuv*, i.e. prior to the establishment of the State.

Below is part of an article\* which I wrote a few years ago on the history of the *Bnei Akiva* for the *Belarus SIG* which mentions some of the people who gave their lives for Israel.

At the outset I would like to Honour the Memory of our *Chaverim* who gave their lives in the Defence of Israel.

#### *Avram Issar Halevi Katz*

Fell in the defence of *Chanita* – 1 July 1938. Born Lithuania, came to South Africa age 18. In 1933, together with Joe Green and Rabbi Leonard Oshry founded the Young *Mizrachi* Organization. Went on *Aliyah* in 1938 to *Kvutzat Avraham*.

#### *Chatzi (Yechezkel) Berelowitz*

Fell in the defence of *Kfar Etzion* and *Jerusalem* – 8 May 1948. Born *Johannesburg*, 1918. Went on *Aliyah*, 1943. *Chaver Kfar Etzion*. Buried *Har Hertzl*.

*Harry (Zvi) Lipshitz*

Fell in the defence of Kfar Etzion and Jerusalem – 14 May 1948.

Born Ukraine, 1921. Came to South Africa, 1935. Went on Aliya, 1945. Chaver Kfar Etzion. Buried Har Hertzl.

*Irving (Yitzchak) Glazer*

Killed by a Sniper's bullet Sinai Campaign, 1 November 1956.

Born London, 1 September 1935. Arrived in South Africa, 1949. Came on Aliyah, 1954. Chaver Kibbutz Shluchot. Buried Shluchot.

*Avraham David (Dov) Katz*

Killed 2nd Day of the Yom Kipur War – 10th October 1973.

Born Boksburg, 1939. In 1957 came to study at Yeshivat Keren Beyavne, returned to South Africa in order to marry, and came on Aliya in 1961. Lived in Jerusalem.

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\* *Editor's Note: The full Bnei Akiva article mentioned by Kelly above can be found at:*

*<http://www.jewishgen.org/safrica/youth-movements/history/modlink/>*

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## **Family Trees**

Too many genealogists keep their family trees a secret, not allowing other people to share their information. I can understand that – they have put a lot of time and money into the research. But [my brother] Brian Plen of Finchley in London not only

shares his information, he exhibits it, and in return, he gets tons and tons of information.

Recently Brian and his wife Noreen held an open house for family trees. They had collected several trees and they invited family and friends to come along and view the trees, and share their information. Unfortunately I was not able to be there, but our sister and brother from Israel were there, as well as cousins who came down from Glasgow, and a cousin Jonathan Robins flew in for the weekend from Phoenix in Arizona. My mother's family is English, so many of our London cousins were part of the crowd. The walls of the lounge and dining room were papered in family trees and every table which was not used for food, had lists on.

Think of it this way. If you only list your father's family tree, that alone can be a formidable listing. But then if you list your mother's tree, that doubles your numbers. If you are married, your wife's family contributes two more trees or more. Brian's son Mathew has a family tree or two as well. His mother, who is no longer Brian's wife, has the Orkin tree. Brian's wife, Noreen, has her two trees but in addition she has her ex-husband's tree.

Brian will welcome comments and questions relating to family trees if you write to him at *brian@brianplen.com*

*Colin Plen*

*Durban, South Africa*

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## SURNAMES APPEARING IN THIS NEWSLETTER

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

Abrahams (7, 22, 23, 33, 37, 38,39), Adler (19), Alani (46), Allenburg (19), Aloy (29), Ambor (33), Bacher (7), Baleson (2), Barnato (5, 18, 35), Baumann (19), Beare (2, 36), Beit (5, 7, 18), Berelowitz (53), Berger (8, 9, 10, 11), Bergman (9, 10, 11), Bergtheil (34), Berks (42), Berman (8, 9, 11, 33), Bernato (7), Bernstein (23), Beutler (17), Bittles (49), Bloch (28), Bograd (13), Branson (40), Brenner (7), Briand (46), Britton (18, 19), Bunge (51), Burgess (45), Burton (22), Buxbaum (42), Caccia (23), Casper (29, 42), Cengel (4), Chalabi (49), Chaskelson (7), Clapp (20), Clegg (7), Cohen (2, 7, 23, 40, 42), Coleman (38), Dakers (23), Dardashti (47), De Beers (35), de Pass (35), Devir (13), Diamond (2), Diaz (17), Dolsten (3, 12, 15), Donkin (17), Dunn (20), Dwolatzky (11), Eastman (46), Ehrlich (19), Eisenberg (52), Elazar (23), Eprile (15, 16), Epstein (2), Fabian (33), Fieldgun (9), Finkel (28), Fleisher (23), Frame (36), Fraser (20), Friedman (11), Friedman-Spits (22), Gabay (42), Gates (40), Geffin (7), Getz (2, 39), Gevisser (36), Glasser (48), Glazer (54), Gluckman (42), Gochin (9, 10), Golan (39), Goldberg (2), Golden (37), Goldfein (28, 29), Goldstein (29), Goldstone (7), Gollancz (22), Gordiner (7), Gordon (7, 9, 28, 33, 35, 39), Gore (38), Grass (16), Grodzinsky (28), Gumpert (20), Gundelfinger (36), Haarburger (19), Halfon (33), Hanson (51), Harris (2, 9, 23, 29), Hart (2), Harvey (51), Heijlbron (22), Heller-Stern (42), Herrmann (23), Hertz (28, 34, 53), Hertzl (5, 18), Hess (19), Hoagland (46), Hollander (28, 29), Hotz (23), Isaacs (30), Issroff (2, 3, 16, 23, 44), Jackson (19), Jacobson (22, 42), Jobs (40), Joffe (38), Jones (47), Jordan (19), Josefson (13, 14), Kahaneman (30), Kahn (3, 8, 9), Kantor (33, 38), Kaplan (35, 36), Kaplinski (43), Karstaedt (23), Kasner (37), Kasrils (7), Katz (4, 28, 33, 42, 53, 54), Katzeff (39), Kentridge (7), Kerzner (7), Kirsch (5, 37, 38), Kleineibst (45), Koopman (12), Koseff (33, 38), Kossowsky (28), Kramer (5), Krawitz (3, 33, 39, 42), Kurtstag (29), Labuschaigne (40), Landau (28), Lapin (29), Levin (9), Leviser (19), Levy (21, 23), Lewis (35, 38), Lipshitz (54), Lopian (29), MacAlister (8, 12), Machanick (36), Marcus (4, 32, 33), Margol (41), Mark (38), Markman (23), Marks (7, 35), Marshal (42), Mauerberger (7, 37, 39), Mazinter (42), Mendelssohn (23), Middleton (21), Mierowsky (21), Miller (40), Millin (34), Milliner (37), Modlin (54), Mosenthal (3, 18, 19, 20, 21, 23, 35), Moshal (36), Moss (19), Munro (44), Netsarh (12, 13, 14), Nomis (7), Norden (3, 17, 23, 33), Norton (15, 17), Nurock (42), O'Brien (16), Ogus (2, 3, 4, 44), Oppenheimer (7), Osrin (39), Patlansky (20), Peel (11), Pelham (33), Peril (8), Perl (9, 10, 11), Perlman (7, 8, 9), Phillips (19, 21), Piehl (8), Piel (8, 11), Pil (8, 9, 10, 12), Pilan (8), Platzky (9), Plen (2, 3, 54), Pogrud (42), Press (38), Rabbinowitz (33), Rabinowitz (2, 3, 4, 25, 26, 29, 48, 52), Rappaport (19), Rappoport (30), Redgrave (22), Rhodes (18, 35), Richardson (21), Rigden (42), Robins (34), Rosenberg (7), Rosengarten (23), Rosenthal (22), Rubenstein (7), Rubin (23), Rudansky (9), Rudomin (3, 27, 30), Sachs (7), Sacks (34, 46), Saks (41), Salber (39), Samson (36, 38, 39, 45, 46), Sandler (26, 27), Sarna (29), Sassoon (38), Saunders (28), Schaechter-Viswanath (48), Schauder (20, 21, 23), Scheckter (7), Schlesinger (35), Schoonees (22), Schwarz (7), Scolnic (52), Seeff (7), Segall (24, 37), Selby (33), Shapiro (7), Shevelev (4, 32, 33), Shimoni (23), Silverman (36, 37), Simons (17), Sloman (17), Slovo (7), Smushkovich (3, 25), Solomon (20), Somerset (17), Sommerfeld (51), Sorkin (16), Stern (7), Stransky (7), Suchard (30), Susman (37), Sussman (14, 23), Suzman (7), Sweetbread (15, 16), Symansky (46), Tanzer (28, 29, 30), Theal (22), Tobias (7), Tomson (7), Trollope (19), Uys (5), Victor (8, 12), Vorster (6), Wasserman (9), Wasserzug (19), Weiner (31, 47), Woolf (53), Wygodzinski (12), Yachad (7), Yutar (7), Zekry (49), Zeldin (25), Zelman (42), Zille (7)