

S.A. SIG

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

Southern African Jewish Genealogy Special Interest Group Newsletter

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In this Issue

<i>President's Message</i>	2
<i>Editorial</i>	3
<i>Our SIG's Goals and Achievements</i>	3
<i>It's All Relative – A future vision</i>	4
<i>Genealogy and Genetics</i>	7
<i>First Jewish Congregation: Early Rabbis (Rev. Joel Rabinowitz)</i>	7
<i>From the Archives: Early Jewish Upington</i>	9
<i>East London Memories</i>	9
<i>Family Story – Selma Jackson (nee Horwitz)</i>	11
<i>Transmission of Jewish Values: South African Zionist Youth Movements</i>	13
<i>S. A. Zionist Youth Movements</i>	14

IAJGS International Conference on Jewish Genealogy, July 20-25, 2003
Washington, D.C. U.S.A.

CONFERENCE SPECIAL ISSUE

South African Conference Highlights

Ann Rabinowitz: "Researching Your South African Jewish Roots on the Internet"
Southern Africa SIG Discussion and Workshop Session
SA-SIG Luncheon
SA-SIG participation in SIG Fair

PRESIDENT'S MESSAGE

Saul Issroff

This issue marks the 23rd IAJGS International Conference on Jewish Genealogy in July 2003.

I was fortunate as a relative novice, to attend my first conference, the 13th, in Toronto in 1993. I remember being slightly overwhelmed at the sheer scope of emerging aspects of genealogy at that stage, Computers and the Internet were just at an early stage. Genetics and genealogy was just starting off – there was a very interesting talk on this, and blood samples were collected for potential donors for bone marrow transplants. The fall of the USSR had recently occurred and people were starting to travel to Eastern Europe and to contact archives.

I recall walking into one small meeting, where the idea of creating databases of Jewish burials, in North America, was being mooted. Innocently I made the point that most Jewish genealogy occurred in Europe, Africa, and Israel, so why don't they consider expanding this to embrace the rest of the world! From this the IAJGS cemetery database project started, and I eventually managed to get most of the Johannesburg burials, over 40,000, at that stage the largest single record group, into the project. It has taken a lot of effort to get the updates

By the time you read this, the online Burial Record Database will be functioning, and a few of us, in particular Stan Hart of the Durban *Chevra Kadisha*, have been instrumental in having a lot of SA Jewish burials online. There is much more to be done, and if anyone has access to records, please contact Stan, Joyce Field of JewishGen, or myself.

(E-mail addresses for these contacts can be found at: www.jewishgen.org/SAfrica).

As I write this I am listening to BBC World Service, a programme about the origins and history of Baseball in the USA. It brings back childhood memories of my uncle, Joseph Katzen, born in Kovno, growing up in Delancey Street on the Lower East Side of New York, who married my aunt and came to live in Johannesburg. Uncle Joe initiated the American Men's Luncheon Club, and introduced baseball to Johannesburg in the 1930's. I spent many weekends watching the burgeoning league and as a

kid had a full outfit. I recall that by the early 1950's there was a Transvaal league, and "Spike" Rootenberg was a major player in this team. S.A. Jewish Times of December 5, 1952 refers to Joe as 'the doyen' of local baseball. One of his recollections was when Einstein came to speak at City College, New York (circa 1918) - he used to joke that no one had any idea of what Einstein was speaking about. Joe was twice a migrant, and was eternally displaced and never quite at home in South Africa. How many of us, with dispersed families around the world, are in a similar position?

We are all conscious of the fact that many people with memories of growing up in South Africa are reaching the latter part of their "shelf life". Soon much of this collective and individual memory will be lost. Although the major project of the Friends of Beth Hatefusoth Country Communities Project has been done, little, if anything, has been organised around the much larger part of Southern Africa's Jewish population. I refer to those of us who grew up in the larger cities and towns.

For myself, growing up in Saxonwold, Johannesburg, I can more or less go street by street and list Jewish families. It gets a little hazy with the adjacent suburbs, Parkview, Greenside, Parkwood, Rosebank, Dunkeld and Houghton. I can recall a lot of people from Habonim, but can't fit faces to names!

The point of this is that it would be nice to get a suburban project going, for Johannesburg, Cape Town, East London, Pretoria, Durban and Port Elizabeth. As far as I know these are the areas not covered in the Country Communities Project. This could encompass oral and written histories, photos, memorabilia etc. all it needs is someone with energy and organisational skills. Ideally it could be done around the world in areas where there are high concentrations of ex-South Africans. Volunteers please!! It's up to us to get this going properly.

Roy Ogus has had minimal response to his request for inputs for the SA-SIG Clearinghouse project. This project plans to create a compilation of the research items which people possess that may be of interest to other researchers. Roy can be contacted at ogus@impact.xerox.com for details about the

Clearinghouse project. Your inputs are the key to the success of this project.

Saul Issroff

saul@shaul.homechoice.co.uk

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EDITORIAL

Beryl Baleson

It gives me great pleasure to present this special issue, not only to our regular subscribers, but also to the attendees at the IAJGS Conference in Washington.

I hope you will enjoy reading it and for those non-Southern Africans, I trust you will gain from the knowledge of Jewish Southern Africa which is in this issue.

Before going any further, I would like to thank Peter Arnold who was my “ghost editor” in this issue. His work is to be seen and read in his condensing of Shelly Talalay Dardashti’s article on the Jewish Colonial Trust which appeared in the Jerusalem Post, City Lights weekly, “Its all Relative” column and which she kindly permitted us to reprint, as well as Manfred Schwartz’s story on early East London. Without putting any pressure on Peter, he skillfully edited these two articles in a matter of a few hours. We are very grateful for his help at such short notice.

A “thank you” also to Roy Ogus for completing the March Newsletter on my behalf at a time when I was unable work on it

As mentioned in the December 2002 issue, I will continue to insert extracts from Nechemia Dov Hoffmann’s “Book of Memoirs”. In this issue, I have put in an article on the First Jewish Congregation, and its first Rabbi, Rev. Joel Rabinowitz.

Abraham (Bramie) Lenhoff, our S.A. SIG Digest Moderator has sent an article on early Upington. He would like people with Upington connections to contact him as he is doing research on this town’s Jewish community.

Please contact him at lenhoff@che.udel.edu

Other interesting articles are Saul Issroff’s “Genealogy and Genetics”; Manfred Schwartz’s account of early East London; Selma Jackson’s Family Story; and two articles on the S.A. Zionist Youth Movements: Ann Rabinowitz’ progress report, and the first part of Terry Kegel’s thesis on this topic.

Please note that the contents of the articles contain the opinions of the authors and do not reflect those of the Editor, nor the members of the SA-SIG Board.

Enjoy reading!

Beryl Baleson

Editor

balden@zahav.net.il

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OUR SIG’s GOALS & ACHIEVEMENTS

Saul Issroff

Saul Issroff and Mike Getz at the Hollywood Chai Seminar, Los Angeles initiated the Southern Africa SIG in 1998.

Its geographic scope includes South Africa, neighboring states such as Lesotho and Namibia, as well as Mozambique, Zambia and the former Belgian Congo. Among the goals set were the following:

- ♦ Creation of a forum for those with Jewish links in the region who are now members of a diverse international community.
- ♦ To reflect the homogeneous character of the Jewish community which is largely of Lithuanian and Latvian origin.
- ♦ To promote and support projects related to the family history and genealogy of Southern African Jewry.
- ♦ To support Israel because of the strong links and many ties with S. African Jewry”.

The SIG publishes a quarterly Newsletter which is edited by Beryl Baleson in Israel.

Her e-mail address for information and contributions is balden@zahav.net.il

This Newsletter regularly covers the events, families and communities that represent South African Jewry.

Articles describe beginnings in Europe and the UK, transitions and tenure in Southern Africa's towns and cities followed by the onward migration of succeeding generations. There are accounts of remarkable lives in the Copperbelt and the Australian Outback. Life in small country towns in rural Southern Africa are echoed a generation or two later by memories of life in Israel's Cities, Towns, Moshavim, and Kibbutzim

Subscription details are given on the SA-SIG Web site:

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

or write to Mike Getz at

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Telephone: 1-301-493-5179

Fax: 1-301-493-9081

E-mail: mgetz@erols.com

The SIG runs a daily online discussion group with about 300 participants. Information on how to subscribe to this discussion group (free) or to manage an existing subscription, can be found at <http://www.jewishgen.org/safrica/subprimer.htm>

Our activities are influenced by familial links and origins in the Baltics, Lithuania, and Latvia in particular. Immigration from these countries, particularly to South Africa, commences at the latter end of the 19th century and continues well into the 20th. A steady stream of immigrants arrived in South Africa after 1920, when immigration quotas were imposed in the United States.

Typically emigration patterns for a family of six or eight, from this region of Europe, followed a pattern. Elder siblings, perhaps 2 or 3 born in the late 1900's came to the US. In the 1920's some came to South Africa and others chose Israel (Palestine at the time). Families in South Africa still attracted siblings, spouses and children until the late 1930's. The individuals who chose to remain in Latvia, Lithuania, and Europe were almost entirely lost in the Holocaust.

In the broader picture of Jewish genealogy it can almost be assumed that those with Litvak or Latvian roots are likely to find familial links in the United States, Israel, Australia and South Africa. Increasingly the discussion group has been a forum to find and confirm these links. It is also a source of information on archival records, especially in South Africa of today

Several generations of a community that identified closely with its Synagogues, the Zionist movement and social service agencies has created a background of rich records.

SA SIG President Saul Issroff, with Roy Ogus and Mike Getz, leads the development of a unique sector of Jewish genealogy. The SA SIG draws its membership from the many and diverse locations that characterize the SA Diasporas. Their participation and involvement add perspective and value to the common interest shared by the Jews of Southern Africa.

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IT'S ALL RELATIVE: A FUTURE VISION

Schelly Talalay Dardashti

An on-line database of about 100,000 turn-of-the-century Jewish names from around the world has elicited much interest amongst Jewish genealogists. Beginning in 1899, Jews from the Americas, Europe, Africa and Asia had purchased, at 1 pound sterling each, the 250,000 shares of the Jewish Colonial Trust Ltd, the parent company of the Anglo-Palestine Bank and the predecessor of Bank Leumi.

Professor Gerald Esterson, of Ra'anana, Israel, who knew that Herzl had founded the JCT, also knew that shares had been sold as a result of Herzl's efforts to raise funds for the purchase, from the Ottoman Government, of the right to settle, and to establish Zionist activities, in Israel. On May 1, 2003, Jerry found the JCT web site. The next day, he posted an e-mail message to relatives and friends (including me), suggesting that they visit the site to look for ancestors. He and I posted messages to jewishgen.org and to several of its special interest groups (SIGs).

Genealogists inundated the JCT office in Tel Aviv with e-mail inquiries. By Thursday, May 8, Eti Peleg had received so many that she thought she had a

virus. Jerry and I still receive messages from people who have shares, who have found either a direct ancestor or a collateral ancestor, or who need information or help.

I spent some time at Lion Orlitzky & Co, CPA (chartered accountants), in Ramat Gan, who handle share redemption. CPA-in-training, Riki Peretz, explained the procedures involved. Most purchasers had bought between one and three shares. The largest purchase Riki had seen was 50 shares—a major purchase in 1901. As of this writing, each share's redemption value was NIS 350. The quarterly re-calculation was due soon, so the valuation might even be higher.

The redemption plan operates under the Israel Custodian Law, which is specific about verification of documents and identify. According to Mikhail Ostfeld, who heads the JCT office, if two or more people inquire about a name, each must submit evidence of degree of relationship to the purchaser. The closer relative will receive the benefit.

Several genealogists have already extracted data from the site. Saul Issroff and Roy Ogus have downloaded more than 1,450 South African names. Their Excel database contains surname, forename or initial and city. "I found the grandfather of a friend," says Saul, who also discovered that three of his great-uncles in Cape Town had bought shares. Harvey Kaplan, of Scotland, reports that a JCT Share Club had been formed there many years ago. Harvey has downloaded more than 800 Scottish names, mostly in Glasgow and Edinburgh. He has done the same for his ancestral interests of Kedainiai, Plock and Kamenets-Podolsk. Other researchers are working on other geographic localities to help track family movements. Families from Lithuania can be tracked, via England or Ireland, to South Africa.

There are 82 register books, received from England eight years ago. The Tel Aviv office then prepared microfiches, from which a database was prepared. Eti has a computer list showing exactly where the information on each certificate is located. Because of the need to carefully check various lists, Eti cautions researchers to have patience.

As researchers, we know that error rates increase the more times data are copied. Those who typed the list might not have been able to read old European or

other handwriting, leading to problems similar to those found in the Ellis Island database. Ostfeld added that names of multiple shareholders from one family in one town are sometimes written differently in the registers, and that the microfiches are checked for similar names and towns. Ann Rabinowitz reports that Zabeln or Sabile, in Latvia, was spelled Zabelu in the database, and wonders if the "U" should have been "N". She also found the name Fedeikin, which is Yedeiken; an error in transcribing the handwritten upper-case Y with a similar looking, but incorrect F. I noticed Sakob Leib, most certainly Jacob or Yacob Leib, with the S mistaken for the initial J or Y or I, which themselves are frequently transposed in typing. Thus, as always, we must look at the database wearing our creative spelling hats. As well, the names of towns changed; thus Mogilev, Belarus, is spelled Mohilew, for example.

To search for relatives' names and other information, go to:

<http://www.jct.co.il/shareholders.asp>

Type in the exact name (person or town), the first syllable or two, or, if uncertain of the exact spelling, the first two or three letters. The search engine finds the exact text submitted, but also finds other names which continue on with the extensions of the text for the name, e.g., Ester and Esterson, or typing in Mo to find Mohilew. Search for an exact surname, given name (or initial/s), or city of residence, or some combination of the three items, or enter the first part of a person's name or city name to get variations of what you are looking for, and/or to get around a lack of knowledge of exactly how the name was spelled—there is no Soundex. It may be useful to check jewishgen.org for transcription tips developed to work with the Ellis Island Database before Steve Morse created his one-step utility.

The database may also be useful for those collecting the residents of a given European country (or non-European country, for that matter) or city, for genealogical or demographic purposes. Jerry reports that he found an ESTERSON in Edinburgh, several MIRVIS and MERVIS from Baltimore (his home town) and other cities. His wife, Leah, thinks that two GELLs are her paternal uncles from Riga. When he searched "Baltimore", a long list of familiar names appeared. Author/genealogist Chaim Freedman, of Petah Tikva, Israel, reported, "This is a fantastic site. I have found many relatives. It also

gives an idea of the Jewish families in a particular town.” He found his grandfather, Zalmen KOMESAROFF, in Australia. Chaim has already sent in a claim form. Architect Stephane Toublanc, of Paris, France, found Sch. ROSENMANN of Buczacz.

Her grandfather belonged to the ROSENMANN family and family stories tell of family in Buczacz, but details have been elusive. Few civil records are left for the town, so every detail found is precious. Judi LANGER-SURNAMER CAPLAN, in the US, found her great-uncle, Leib SURINAMER, in Liepaja. Considering that the name doesn’t tend to show up in Yizkor books, this find was impressive. Her SURINAMERS don’t surface in many places, so “I really treasure this find.” Marv Brooks of Pennsylvania, writing a history of his maternal grandmother’s WEIN family, from Lida, Belarus, easily found his great-grandfather Jossel WEIN, of Lida, but was even more surprised when he checked the name VINE, used by the US branch, and found what he believes are four of Jossel’s brothers, who had emigrated to New Jersey.

The certificates are beautiful and evocative, a genuine piece of Jewish history. Corner engravings are of the Western Wall, agriculture, industry and transportation. A red seal is imposed on the left side. Two types of certificates exist. Bearer certificates do not carry names. To redeem these, the person must have the original certificates. Ordinary shares record the purchaser’s name and address. They also contain the number of shares purchased in figures and words, serial numbers of the shares and the date of purchase. Share holders or their descendants are entitled to contact the company and to receive a cash settlement or other benefit. Go to:

<http://www.jct.co.il/contact.html>

for an on-line claim form. Supporting documentation will be required to prove a relationship, but this varies according to individual circumstances. Such documentation may consist of notarized statements or other documents as required by the accountants. If someone has what they think is the original document, it must first be verified through a photocopy of front and back sent in to the office. Of course, not everyone has the original shares—a lot has happened in 100 years.

Although the web site does not offer additional personal details on purchasers, there are a few more details available in the registers, depending on the geographic location where the share was purchased. Not much more, to be sure, but as we all know, a bit of something—a hint of a clue, is better than nothing.

Depending on where shares were bought, more details may be available. One from England has the address “Brownlow Hill, Liverpool.” North American certificates generally had a complete address. Some from Russia merely contain the town, followed by “Russia.” It is possible that certificates from large eastern European cities of the time, such as Warsaw or Moscow might have exact addresses, but we could not find any to confirm this.

The database is also a find for Sephardic researchers. The names for Baghdad, Bombay, Calcutta, Singapore, Hong Kong, Kobe, Samarkand and other “exotic” localities may provide a clue to a missing branch. However, I found none from Iran. This database is certainly a valuable resource, whether for the redemption of shares or for additional genealogical information.

What did our ancestors feel in their hearts when they purchased these shares? Each is a tangible object of what they believed in and what they thought the future might hold.

JCT - Jewish Colonial Trust, Ltd.
17 Kaplan St, Tel Aviv 64734, Israel
E-mail: info@jct.co.il
Tel: 03-691-4111/2
Fax: 03-691-4170

Search: <http://www.jct.co.il/shareholders.asp>
Inquire: <http://www.jct.co.il/contact.html>

This is an edited version of a more detailed article which appeared in City Lights weekly/Jerusalem Post on May 15, 2003. Reprinted by permission of the author.

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GENEALOGY AND GENETICS

Saul Issroff

JewishGen and FTDNA are pleased to announce an extension to the Genealogy by Genetics project currently in place. The Group Surname/DNA program will analyze Y chromosome DNA markers in families with surnames that appear to be derived from the same surname, in this instance all variants derived from the surname ISSER (ISRAEL) e.g. ISSEROW, ISSEROV, ISSAR, ISSAROV, ISSAROW, ISSROV, ISSROW, ISSEROFF, ISROFF, ESROW, ESSROFF, IZAR, ISSERLIS, ISSERLES, ISSERL, ISSERLIN and any other possible variants. We need at least one male direct descendant from each family group to include that surname in the project

Our hypothesis is that they may be descended from a common male ancestor, who lived 250-900 years ago. Thus far, these families appear to be unconnected except by similar sounding surnames. The Y chromosome test that looks only at male descendents can tell us whether any of these families are related, and if so, within how many generations. Each participant will need to submit a sample of cells gently swabbed from the inside of their cheek.

An explanation of the test and answers to frequently asked questions about Y Chromosome DNA markers are at:

www.ftdna.com/faq.html

Briefly, the test examines the genetic sequences at each of 25 sites on the Y Chromosome. These sites are called markers. If two men share the exactly same sequences at all twenty five sites we can be fairly certain that the men have a recent common ancestor.

For this group surname y-DNA project, we need direct male descendents of the family names derived from ISSER as listed above. A kit for the analysis can be obtained from FTDNA through the Group's ordering page at:

www.familytreedna.com/surname_join.asp?code=J70869

When a sampling kit is ordered from this site, it will allow for the Group pricing, and the analysis results will be added to the Group's database. In addition, any Group member whose Y Chromosome shares all 25 markers with anyone else in the laboratory's

11,000+ Y Chromosome data base, will be immediately notified if they select that option. The discounted Group price of each analysis including shipping is \$171.00.

We are going for the Y-DNA plus 25 marker paternal test.

The link:

www.ftdna.com/surname_det.asp?group=Issroff

can be published in newsletters or other online web sites and publications that you are approaching to look for potential participants who may be unknown to you at this point.

This requires the person to fill a form that explains why they want to join the group, and ask for our permission to do so. They will then be entitled to the discounted group pricing available to participants in this project.

Please feel free to copy this message to anyone who may fit the surname criteria and ask them to contact either Hadar Isseroff at ISSEROH@BuffaloState.edu or Saul Issroff at Saul@shaul.homechoice.co.uk

Saul Issroff (London,U.K.), and
Hadar Isseroff (Buffalo,NY)

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FIRST JEWISH CONGREGATION: EARLY RABBIS

Extracted from Nechemia Dov Hoffmann's "Book of Memoirs – Reminiscences of South African Jewry," written in 1916.

The first Jewish congregation in South Africa was founded in Cape Town, in 1842. It was called "Tikvat Israel". It consisted of three to four "minyanim"(thirty to forty men), who had lived in Cape Town and who came together on Sabbaths and festivals for prayer purposes, in a rented room in St. John's Street. The rent was thirty shillings per month. Later a "Torah" Scroll was received from London. Still later, as the congregation increased in number, they wrote to Dr. Nathan Adler in London, requesting a reader and a ritual slaughterer. However the first incumbents of these offices did not stay long in their posts. When they became aware that they could earn more money at peddling, they

abandoned the ritual knife for a backpack and took to the road. Indeed, they earned more as peddlers than from the pittance which they received as employees of the congregation.

With the passage of time, the Jewish community grew as immigrants began arriving from all over the world. A mass meeting was called at which all the Jews of Cape Town and its surrounding areas were present. A resolution was passed to send an appeal to Chief Rabbi Dr. Adler of London, asking that he should find them a suitable candidate to be their minister, who would preach, read the "Torah", act as ritual slaughterer and circumciser. Dr. Adler could find no one more suitable for this demanding post than the genial Rev. Joel Rabinowitz.

Rev. Rabinowitz arrived to occupy the Rabbinic post, which had formerly been occupied by Rev. Pulver, who had left for Australia.

When Joel Rabinowitz arrived in 1859 to take over the congregation, it was housed in a small dwelling in St. John's Street. The congregation consisted at that time of barely 100 people. Within two years of Rabinowitz's arrival, the congregation grew and prospered to the point where they acquired a plot higher up in St. John's Street for 1,800 pounds sterling and a synagogue was soon built there. Under the stimulating guidance of this South African Rabbi, the congregation grew from strength to strength.

REV. JOEL RABINOWITZ.

Rev. Joel Rabinowitz was born in Lublin, Poland, in 1828. He was orphaned at the age of five; he spent his early youth in Lublin and its surroundings, where he was a student at the "Beth Hamidrash" and where he exhibited great talent as a scholar. He married at the age of twenty, and four years later he emigrated to England. He acquired a post in Oxford at the Bodleian Library doing research for two Jewish gentlemen, Mr. Alderman and Mr. Dukes. He applied himself to the study of English and after four years he was fluent enough to accept a post as second minister at the Birmingham Hebrew Congregation. Three years later he accepted a call to the Cape Town Hebrew Congregation.

When he arrived in Cape Town as the spiritual head of the most prominent congregation at the time, he threw himself whole-heartedly into philanthropic

causes. He took an active part in the efforts made to alleviate the misfortune and persecutions of the Jewish communities of Morocco and Rumania. He organised the collection of large sums of money for their relief.

In 1871, during the Franco-Prussian war, Rev. Rabinowitz, with the co-operation of a well-known French lady, Mrs. Mariano, established a Relief Committee for the benefit of French and German widows and orphans who had been left destitute as a result of the war.

For this great effort, Rev. Rabinowitz received a personal letter of thanks from Madame Thiers, the wife of the French President.

In 1881, when news reached Cape Town of the tragic pogrom in Russia, Rev. Rabinowitz once again directed his energies towards helping the victims of the pogrom and succeeded in raising 4,500 pounds for the relief work.

Rev. Rabinowitz served his community faithfully and sincerely for twenty-five years, after which he resigned from his post, returning to England. Here he was received with great honour and respect and became an honorary member of the Anglo-Jewish Association and also served on the committee of the Jewish Deaf and Dumb Institute.

After four years doctors advised him to back to South Africa. In 1886 he arrived back in Cape Town, resuming his philanthropic activities and his work in general communal matters. One of his greatest achievements was the establishment of the Cape Town Hebrew Public School, which he achieved almost single-handedly. He donated his Life Assurance policy worth 1,000 pounds to the school.

On 30th June 1902, Rev. Rabinowitz died in his sleep. He was the most worthy and honourable of the citizens of Cape Town and perhaps all of South Africa. His death caused an irreparable loss to the community in every aspect of communal life. His work will never be forgotten.

A plaque to the beloved memory of Rev. Rabinowitz was unveiled by Rev. Bender in 1903 in the Gardens Synagogue.

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FROM THE ARCHIVES: EARLY JEWISH UPINGTON

This version was reprinted in Jewish Affairs, and sent by Abraham M. Lenhoff.

EDITOR'S NOTE: The following (slightly edited) article appeared in the LONDON JEWISH CHRONICLE of 13 November 1896, and describes the first-ever Jewish religious services to take place in Upington in the Northern Cape. The minyan was arranged by local trader Harry Harris for the YAMIM NORAIM of that year and the service was conducted by the Rev. M. C. Greenspan. It took a further ten years for the Upington community to be constituted on a formal basis. Services were held in a rented hall until 1921, when the shul was built. In 1948, there were just over 200 Jewish residents in Upington, after which the community, like all S.A. country communities in the post-war period, went into steady decline.

A REMARKABLE JEWISH CONGREGATION IN SOUTH AFRICA

(From a correspondent)

Upington, Gordonia, South Africa, Oct. 2, 1896.

It will, no doubt, be of great interest to many readers of the Jewish Chronicle, to hear of Jews congregating in a desert to worship His Great Name, to read His commands from the Torah, and to listen to the blowing of the Shofar on the occasion of the recent great holidays Rosh Hashanah and Yom Kippur.

Upington is situated on the British Bechuanaland side of the Orange River, and bordering on the Kalabani (sic) Desert. The nearest railway station is about 300 miles distant, which is approached by ox wagon, occupying about three weeks, and occasionally five weeks. To travel through, one or two passengers can find accommodation on the post cart, which runs weekly, traversing the distance in about six days. Being situated so far from the civilized world, it is very seldom, indeed, that members of our creed meet, though there are some who pursue the calling of traders, making their way through the desert with a large wagon drawn by 14, 15, 18 and at times 20 oxen, and barter their wares with the Boers and the various coloured people of all races, including Kaffirs, Hottentots, Bastards, etc.,

for oxen, sheep, goats, ostrich feathers, karosses, skins and other African produce. It is here, in Upington, where the congregation was assembled. Messrs. Harris Brothers, who are the principal storekeepers in this part of Africa, procured a Sepher Torah and Shofar, and also engaged a Shochet, for the purpose of observing the keeping up the Jewish religion as far as lay in their power and it is to them that many thanks are due for the hospitality and kindness they have shown, not only to Jews but Christians also. After having travelled through the desert, where, owing to the scarcity of water and the bad veldt, the livestock have perished, traders have arrived here in a more or less dilapidated condition, after having undergone hardships and hard work to make a little money, with little or nothing to their name. It is this firm who have acted the good Samaritan and started these people on their legs again by supplying them with goods and other necessities, and accepting the produce and livestock brought in by the traders in payment. Mr. Harry Harris, who is the managing partner of the firm, determined to get together a Minyan in order to celebrate these great festivals and, after very assiduous labour and expense, was eventually rewarded by having no less than twelve men present as his guests on the eve of Rosh Hashanah. Some of them had travelled a distance of over 100 miles in order to take advantage of this good and Godly opportunity. The New Year and Fast were observed here with all due solemnity. The prayers were read with a heart-felt fervency that could not be witnessed 'at home' in our civilised countries. Men saw here the Torah, which they had not had an opportunity of seeing for years. The reader can well understand, particularly if he has visited this part of the globe, the joy it gives to one's heart to think that under such circumstances he is worshipping the Almighty God in a land not far distant from the land of our forefathers.

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EAST LONDON MEMORIES: THE MANUFACTURERS, THE PROFESSIONALS, AND THE FARMERS Manfred Schwartz

Our people are go-getters and prepared to work. Think of the sacrifices made to educate their children and to send them to university! But that has always been the way of our people. Every business

and profession was practised by the members of our community, as everywhere else in the free world. We had a few first citizens such as Dave Lazarus, Abe Addelson and Leo Laden.

I will try to record as many as I can think of. I might err with some dates and first names, but I am liable to occasional age-related mental aberrations. I have compiled this so that future generations can know what it was like in East London all those years ago. Maybe some future persons, with time on their hands and an interest in continuing this record, might attempt to get it up-to-date, for another generation of younger residents interested in local history.

Mills: Charlie Armist Hippo Roller, eventually selling out to Epic Oil Mills. When Tiger Oats opened up in East London, as Meadow Feeds and Milling & Trading, their first manager was Willie Frankel. They had a very nice young man as their sales representative, Charlie Kantor, from Oudtshoorn. He was killed in a traffic accident, at the lower end of St George's Rd, as he was alighting from his car.

Other factories: Louis Jaffe had a few cheese factories: Fort Montgomery Cheese and the one at Cross Roads. He also had ranches in the Northern Cape at Vryburg. He took Freddie King up to South West Africa on one trip. King was there introduced to the possibilities of karakul sheep farming in that area. He became a wealthy man. I wonder whether he ever acknowledged part of his success to Louis Jaffe? The manager of the Mauberger Blanket Factory was Sam Max. His wife was a Myers. When Phillip Frame took over the factory, he put his nephew, Sydney, in as manager. They were very good at trying to find jobs for many of our people. For decades, the local black workers were wont to call the Consolidated Textile Mills 'the Mauberger factory'. Natie Wolf bought the First National Battery factory, from a Jackson, who had started it up. I Balstein had a sweet factory.

Engineering: The Armist Family who had Armour Works in King Williams Town. Alex Schwartz, my father, started the Central Refrigerating and Engineering Works (CREW) in one of the old barracks buildings at the old Woodbrook Aerodrome. Then he started up a woodwool factory in Settlers Way and a toilet roll factory in the same premises. Alex Schewitz who had Atlas Laundry and

Dry Cleaners, then started Atlas Engineering and Pumps. Alex once told me of his factory in Nugget Street in Johannesburg. Next door, Anton Rupert had his Voorbrand or Voorpos tobacco retail business. During 1941, I occasionally bought my tobacco from this bearded man young man, who would only speak Afrikaans (a real verbrandte if ever there was one). Those were the war years. Somehow Alex helped someone to store some tobacco and cigarette machinery, and Rupert showed interest in the equipment and bought same. Shows how from small beginnings great empires begin: the acorn into the mighty oak.

Solicitors: Maurice Zackon, Abe Kaplan, Abe Addelson, Hymie Touyz, Leib Kaplan, Louis Arenson, Adolph Shapiro, Max Sapphire.

Accountants: Dave and Norman Lazarus, Mickey Kaplan, Mickey Belchers, whose his father had a business in Frankfort, near King Williams Town.

Doctors: Leon Albert (FRCP), Alfie Butt, Jack Cunard, Louis Jaffit, Louis Alexander, Sacks, F Drusinsky, Cooper, Melmed, L Schneider, Ben Navid, Leon Sunn, Cyril Blumenthal and others. When Leon Albert returned to East London just after the war, he and I would regularly attend the Sunday night musical recitals at the City Hall, arranged and conducted by Hans Muller. At one performance by Lawrence Tibbett, at the Coliseum, Leon was asked why he was not clapping. His reply was, "You clap at a football match, but applaud at a concert."

Pharmacists: J Migdal Central, S Blumenthal Southernwood, Eddie Lewis (Duttons Pharmacy) then Dave Kaplan, Eric Blumenthal City, Cecil Laden of Border Chemical Corp, I Zulman of the City Pharmacy, George Schlachter's in Cambridge, Tots Newman, Robert Smullian, Subel at Beach Road. The only manufacturing chemist was Pharmador at Chislehurst, owned by L Rescei who, it was said, had been born Jewish.

Vets: Roovy Buchalter was the only veterinary surgeon. One person I remember well was Stan Freedman, from Port Elizabeth. (His mother was a Gluckman, of the wool trade people.) Stan was stationed in East London during the war and was attached to the Veterinary Section. He said at the time that it was because that was the unit which had to monitor food supplies such as milk etc. I say this due to the fact that he was stationed at Igodo,

adjacent to what is now Winterstrand, the site of the then very hush-hush coastal battery bunker site and the secret radar defence capability.

Farmers: An early dairy farmer was Morrie Toyk, and from 1959 I also farmed and ran a dairy herd till 1980, when we sold and moved to a small holding in Cove Ridge, where we did a little farming: tunnel growing of cucumbers etc. Milton Adler had his farm in the Macleantown district, and Charlie Touyz out beyond the Gonubie Farmers Hall. Salkinder was farming and speculating at one stage, while his son Bobby was well known at many agricultural shows for his horsemanship in the show ring. I met up with him in Rhodesia in the early fifties, where he was performing with his teams of horses. The Taitz Bros bought a Kidds Beach farm and grew pineapples. I met them in Salisbury early in 1950 after they had settled in Rhodesia. At one time, Herby Kerbel bought a piece of ground from Hilton Elliot at Rockcliffe to grow pineapples. The Laden brothers bought Wiltonside, also to grow pineapples. Even before the pineapple boom, Sam Hillier, who ran the Esplanade Tea Room on the Orient Beach, had a farm at Rockcliffe, which Elliot bought after he sold his original farm to Herby Kerbel.

(To be continued)

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FAMILY STORY – SELMA JACKSON

(nee HORWITZ).

Selma Jackson

I really don't know when I joined the Australian Genealogy Society, but I do have all the Koshers from Vol. 1, No. 1, September 1993, (and you would be surprised how often I have referred to them when someone has asked me something!) I remember attending an early meeting with Gail Hammer in the chair, downstairs in the Great Synagogue hall, and she explained her way of setting out one's information.

My interest in genealogy started in about 1967, when our eldest son Michael started school at the age of 5, at Weizman Primary School in Sea Point, Cape Town, South Africa. The children were asked to ask their parents to give details of parents and grandparents, so that the class could make Family Trees! I still have 'that' first family tree from Michael's exercise book!

My Mother, Golda Horwitz, born Salamson, was very family oriented, and was in constant touch by letter (I still have some of them), with Salamson cousins in Chicago and Schneider (Snyder) in Boston – her father Hyman was the only member of his family to go to South Africa. In 1968 my Mother went to America for two family simchas, and I asked her to sit down with a cousin in each city, and write down names, dates of birth, marriage and death of everybody they could think of. I 'filed away' all that information, and it wasn't until after 1989, when we were already living in Sydney, Australia, all three sons were busy on the computer, that I came across a "Shareware" program for the computer, which I bought, and so my interest grew.

In 1991 my husband Harry and I went to America to meet as many cousins as I could – in Chicago there was a Sunday picnic for 74 Salamson cousins, and in Boston there was a huge Shabbat dinner for some of the Schneider/Snyders to get together. Unfortunately I didn't get to Miami to meet other Snyder cousins there, but met cousins in Los Angeles (Horwitz), San Diego (Spector), Boca Raton (Snyder) and New York (Maysels).

I now realise that I still didn't ask my Dad enough relevant questions – especially the names of his aunts and uncles, which would have helped today!

My Dad, Nathan (ben David) Horwitz (of the LEVI tribe, who didn't eat turkey, and I never have!), born in Chveidan (Kvedarna today) Lithuania, erev Rosh Hashanah 1896 - according to a letter my Dad received from my Grandfather on 14th December 1921, which I still have - would never speak about 'those days', and when I used to say that I would like to go and see Chveidan one day, he begged me not to go. To escape being drafted into the Russian army, his mother put him – aged 17, on a boat in Memel (Klaipeda today) with some Russian gold coins in his pocket – I have one on my bracelet - to go to London, to board the Dunbar Castle on 11th July 1913, (I have his original boat ticket!) en route to South Africa, where his two older brothers – Osser and his family (his sons - Dr Sam Solly was killed in France in World War 11 - he went to London to specialise, and while there, enlisted in the British Army, - and Israel Louis later became the first Jewish Judge of the Supreme Court in the Orange Free State), and Boruch – were already living in Wepener, South Africa, where they had

opened a General Dealers business called Horwitz Bros.

In the 1920's, Boruch moved to East London with his family, Osser and family, and my Dad moved to Bloemfontein. Dad applied for two of his younger brothers – Benzion & Pinchas - to join him in following years, opened a general dealers business continuing with the name Horwitz Bros, in Harvey Road, and which continued trading until 1972, when my Mom passed away. Dad's African customers had great respect for Dad, called him "HaRamoosa" – I remember the queue outside the shop every Friday morning when the elderly customers came to 'collect' their one penny or box of matches!

Dad's older brother – Meier and wife Chia (nee Katin from Laukuva), sons Chaim Gutel and Meishe Boruch, and the youngest brother, Naphtali & wife Rivka (nee Gailles) and daughters Liebe & Fruma Rochel, didn't get out in time, even though they had the necessary papers – unfortunately they did not realise what their 'Chveidan friends and neighbours' were capable of doing. In 1934, my Grandfather realised 'what' was coming, besides wanting to die in Palestine, had son Naphtali take him - David ben Osser, aged 97, and wife Esther by boat to Palestine, to join daughter Rosa and her husband Jacob Yurashadi, who had gone to Palestine a few years earlier. My grandparents begged Naphtali to stay and send for his wife and daughters, but he had all the necessary papers for South Africa, and he wanted to join my father and brothers.

According to the list drawn up by the Lithuanian authorities, of "Residents of Kvedarna who died in the Holocaust" – both Meier and Naftali and their families are listed, but I remember my Dad getting a telephone call one Saturday at lunchtime, from Cape Town – the 'man' was a 'holocaust survivor' on his way by ship to a new life in Australia! Wish I knew the man's name! He had been in the camps with Dad's brother – (don't know which one), but he had promised Meier or Naftali that if ever he survived, he would get in touch with my Dad! Dad's brother had survived and was rescued by the liberating American army, but was one of those that were force fed by the Americans – trying to save the starving men – unfortunately he did not make it!

I was always told my Grandfather died aged 100, but according to the Chevra Kadisha records, he was 99 when he died on 30th December 1937. My

Grandparents are buried on the Mount of Olives in East Jerusalem – my husband and I found the graves in 1974, with the help of the Rabbi at the Chevra Kadisha, 15 Pines Street, Jerusalem. Can you imagine my feelings, when the Rabbi took the big book from the top of the cupboard in an office, laid it on the table and opened it – on the top left hand page was the name of my Grandfather David ben Ossher Horwitz, and on the right hand page was the name of my Grandmother, Esther bat Abraham Meier Berman!!! 'Bashert'! – the translation in my dictionary says 'destined'!

Daughter Sarah, died in childbirth in 1915, and is buried in the Bloemfontein cemetery. Since all the genealogy information has become available, I have also found out there were other brothers and sisters, who must have died at a young age – Chaya Freida, Eta and Uriash.

My parents – Nathan & Goldie Horwitz, were highly respected members of the then Bloemfontein Jewish community – Mom having served on most of the Jewish societies' committees, and was the one who suggested that the architect chosen to design the "new" synagogue – Ted Pincus – go to Cape Town and see – at that time – the new 'Round Shul' – Schoenders Street Synagogue. When the plans were brought before the committee, my Mom told them the design was perfect, BUT much too big, as the young people were already leaving Bloemfontein to study in Cape Town and Johannesburg, and that was when my Mom stepped down from the committee, as she felt the level of debt being put on the community was far too big. In hindsight she was quite correct!

Gerald Horwitz, one of my brothers - an attorney in Johannesburg, became President of the Johannesburg Sandringham Gardens Jewish Aged Home, and saw the need for big revamping and extensions to the facilities, which were carried out, and opened in September 1988 by the then Minister of National Health. Gerald was also instrumental in building Golden Acres Retirement Village, which was opened on 1st September 1993.

Benzion's sons - Errol Horwitz is an attorney in Los Angeles, California, and his brother Dr David Alexander Horwitz lives in San Antonio, Texas.

I am thankful that I was fortunate to have realised my dream in June 1996, and together with Gerald,

and his sons, travelled to Lithuania after a few days in Moscow, and “walked where ‘they’ walked before”, visiting our shtelts of Anykst(Anyksciai) - Schneider, Chveidan(Kvedarna) – Horwitz, and Tzitavjan(Tytuvenai) – Berman. We also visited Vilnius, Kurkliai, Ponevys, Krakia fortress, Trakai Castle, Kovno, Klaipeda(Memel), Palanga, had a lovely afternoon tea with Dalia & Josef Bumka in Plunge, he showed us the large woodcarvings he had carved, depicting what the Jews went through – the masterpiece being of a Rabbi looking over the four mass graves saying “Var Vos?” Then on to Siauliai, and also drove through the shtetls of Silale, Taurege, Kelm, Telsiai(Tels), Gruzdziai, Joniskis on our way to Riga, in Latvia. Jurmala was on the way to Duagavpils (Dvinsk), where we were welcomed at the Jewish Centre by Sofia Meerova, the head of the Jewish Society, shown around the town, and taken to the Paqulauka Forest where 30,000 Dvinsk Jews were killed. There are tombstones inscribed with the names of countries and how many Jews died in those countries!

I then realised why Dad had those feelings!

It is only a year since – thanks to Paul Cheifitz in Cape Town, I have managed to obtain a copy of my Grandfather Hyman Salamson’s first South African Cape of Good Hope Naturalisation application, which shows he came from Aran/Oran (Varena today) – the Chicago family only knew of “Vilna Gebernia”!

From Lithuania, we flew to Prague, visited Terezin and Horovice (from where the Horwitz family got their name) and then on to Tel Aviv, where we attended the “International Gathering of the Horowitz/Horwitz/Hurwitz/Gurwitz Families”, and of course visited the graves of our Grandparents on the Mount of Olives.

In July 1998 I attended the “16th International Jewish Genealogy Society Conference” in Los Angeles. While there, Berman cousins, Martha & Victor Hermida – Dad’s maternal family - I had traced to Tabasco in Mexico, came to meet me – never throw away a little scrap of paper with an address on!

I know of only two other Horwitz relations that went to South Africa – Naphtali ben Moshe Hurwitz, who later became the Shamus of the Johannesburg Wolmarans Street Shul, and his second wife Zelda

who ran the Shul’s Society for Poor Brides – his grandson was late Dr Gerald Kane of Durban, who later emigrated to San Diego, California. The other relation was Boruch (I think he was one of a twin) who died of a burst appendix, leaving a young wife and a baby daughter

Having originally registered my Family Trees at Beit Hatefutsoth in Tel Aviv in 1993, I have had many enquiries concerning my family names, but unfortunately have not gleaned any useful information for myself, but, have, on occasion, been of some help to others, which has been very fulfilling!

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TRANSMISSION OF JEWISH VALUES: THE SOUTH AFRICAN ZIONIST YOUTH MOVEMENTS

Ann Rabinowitz

In order to bring you up-to-date on the progress of the SA-SIG’s project to document the Zionist Youth Movements, the following are areas that may be of interest:

- ♦ **Photographic Archive** – A beginning attempt is being made to collect photographs from all of the existing SA Zionist Youth Groups. As part of this effort, the location of existing youth group archives and their contact person will be identified. The archive for Habonim material, for instance, is to be found at Kibbutz Tzora, and Zvi Jaspan is the coordinator.

Further activities in regard to the establishment of the SA SIG Archive are correctly dating the photos and identifying the people in them. This is where assistance from members is being requested. If you or anyone you know may be in the photos or have been a member of the Youth Group at the time the photos were taken, please contact either Beryl Baleson or myself, so that we can sort these photos out. Your donations of photographs would be greatly appreciated as well. Either copy the photo or, if you have the means, scan the picture and save as a JPEG file, and forward to Beryl or me as an e-mail attachment.

A variety of photographs incorporating camping experiences, Palestine/Israel trips, meetings, and

other activities are to be included in the Archive. It is hoped that photographs from various years will be donated. Photographs already on hand include those to be found on the SA SIG Web Site and photos recently donated by Dr. Ralph Yodaiken (Betar) and his wife Dr. Naomi Baumslag (Habonim). The photographs can be viewed on the SA SIG Web Site by going to the following URL address:

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

Click on the appropriate photograph. In the future, there will be a special section devoted to the Zionist Youth Groups on the SA SIG web site.

- ♦ **Thesis Publication** – A history thesis has been published at Haverford College, Haverford, PA, U.S.A., in May, 2003, by Terry Kegel. The title of the thesis is “Effect of the Zionist Youth Movement on South African Jewry, Negotiating a South African, Jewish, and Zionist Identity in the mid-20th Century”. The thesis will be serialized in the SA SIG Newsletter with the first installment appearing in this issue, following this article.

Terry is a graduate of Haverford College and majored in History and Linguistics. He is the son of former Germiston and Florida (West Rand) residents and was born and grew up in Seattle, WA. His mother’s family was from the Birziai area of Lithuania and she was involved in a youth group. His father is a convert and his family came from Estonia and Germany.

- ♦ **Reunion of the Institute for Youth Leaders from Abroad** (*Machon Le’madrichei Chutz Le’Aretz*) – Recently, an Alumni Association for the Institute was created and they will be holding a reunion of all interested participants from its inception in 1946 to the present. The reunion will be held in Jerusalem, Israel, October 23-26, 2003. Over 11,000 youth leaders from all over the world have been trained at the Institute since its establishment and they and their families are encouraged to get in touch with the Institute to reconnect and support its activities.

* * * * *

S. A. ZIONIST YOUTH MOVEMENTS

Terry Kegel

Editor’s note: Terry Kegel kindly sent us his Thesis (submitted to Haverford College) on the Zionist Youth Movements in 20th Century South Africa, for which I thank him. This Thesis will be serialized in the next few issues – I am starting with his Introduction.

Any members of the various youth movements are welcome to send in their stories and experiences of their times spent in these movements – how their lives were affected by being involved in the Youth Movements and also in their participation in various camps, seminars and Institute Course for Leaders from Abroad (i.e. “Machon Le’madrichei Chutz Le’aretz”) which took place in Jersualem, Israel.

In order to contact Terry please write to the Editor at alden@zahav.net.il Messages will be passed on to him.

Introduction

As youth mature into young adults, they begin to make independent decisions regarding identity and actions of identification. For South African Jews growing up in the mid-20th century, this maturation process was no different. They became aware of how various groups had influenced their own identity development throughout childhood. They had to make their own decisions about whether the identities of those groups truly resonated within them. They were forced to take action regarding their religious, political, national, and personal future. Their actions of identification indicated those influences to which they had been exposed and those that they had chosen to embrace. These actions, then, were a reflection of their identity.

This thesis investigates individual differences in identity development and actions of identification amongst a generation of South African Jewish youth in the mid-20th century. Specifically, it examines the effect of one’s exposure to and acceptance of the Zionist youth movement in South Africa and its ideology of aliyah, immigration to Israel. Considering a range of individual relationships with the movement, from the unattached to the fully engaged, it gauges the influence of this ideology on the construction of and negotiation amongst one’s South African, Jewish, and Zionist identities.

The constant regeneration of a strong Jewish identity is the primary concern of those with an interest in the survival of the Jewish people. This task is particularly challenging in the Jewish communities in Diaspora, such as in South Africa. Because of their minority status, these Diaspora Jews are susceptible to the threats of anti-Semitism and the pressures and temptations of assimilation. For this reason, Zionist leaders advocated for *shilat hagolah*, the negation of the Diaspora, and the return of all Jews to their homeland, Israel. Only through the fulfillment of the ultimate goal of the Zionist ideology, *aliyah*, could the survival of one's individual Jewish identity and that of the Jewish people truly be ensured. Thus, the Zionist movement was born.

While in theory the movement in South Africa aspired to develop true Zionists willing to make *aliyah*, in reality it influenced a range of Zionism, muddling the definition. Who is a Zionist? Is it someone who has pride in Israel? Is it someone who lends financial support to Israel? Or, is it someone who immigrates to Israel? As South African Jews were exposed to the movement's ideology, they were forced to make decisions about their own Zionist identity and their relationship with Israel. In doing so, first, they had to determine the importance of their individual Jewish identity. Then, balancing their Jewish identity with the other important factors in their lives, they had to choose between a future in Diaspora or a future in Israel. The movement instructed them that their true place was in Israel, but ultimately, they had to decide what would be best for them. And finally, they had to consider how these decisions affected their South African identity.

Thus, the South African Jew had to negotiate amongst his South African, Jewish, and Zionist identities, asking difficult self-evaluative questions. In relation to one another, how important is each of my identities? Comparing individual responses to that question, we can then ask: how does involvement in the Zionist youth movement affect the relative importance of each identity? How did the varying degrees of importance of those identities influence decisions individuals made regarding their future religiously, nationally, politically, or otherwise? And finally, how did those decisions shape the course of the South African, Jewish, and Israeli peoples?

In order to answer these questions, I have focused my investigation on a sampling of nineteen Jews who mostly grew up in the 1950s and 1960s in South Africa. The majority of these individuals were involved with Habonim, the most important Zionist youth movement in South Africa. However, I also included in my sample two people who were not at all or very minimally involved with a youth movement. After researching the ideology of the movement, I conducted extensive interviews with each of these individuals about their experiences in Habonim and its effect on their South African, Jewish, and Zionist identities. Specifically, I evaluated the effect the Zionist movement had on the development and negotiation of identity by looking at the individuals' decisions regarding emigration. Based on their responses, I divided my interviewees into three categories: Detached, Affiliated, and Ideological.

Detached youth were those who were not at all or very minimally involved in a youth movement and, therefore, were not exposed to the structured ideology of *aliyah*. I have categorized two of my interviewees as Detached, K.A. and G.K., both of whose stories I feature. Affiliated youth were those who were involved, to varying degrees, in a youth movement. While they were exposed to the ideology of *aliyah*, they ultimately ignored the call to immigrate to Israel. I have categorized eleven of my interviewees as Affiliated and I feature the stories of B.K., M.C., and J.J. Ideological youth were those who were involved in a youth movement, exposed to the ideology of *aliyah*, and, for various reasons, enacted this ideology by immigrating to Israel. I have categorized six of my interviewees as Ideological and I feature the stories of D.A., V.K., and R.S. While I have chosen eight individuals to feature, I will be using examples and quotes from other interviewees throughout the thesis.

Of course it would be naive to believe that these nineteen individuals are representative of the greater South African Jewish population of the mid-20th century. Due to a variety of limiting factors, this sampling is small and probably biased. Therefore, my primary focus is not to make conclusive generalizations about South African Jewry. Rather, it is to explore the effect of the Zionist youth movement on the individualized process of identity construction and negotiation. At the end of my analysis of these individual cases, however, I will

offer some theories on how representative they might be of the greater population. I will suggest that through their exposure to the Zionist youth movement, this generation of South African Jewry, while generally ignoring the call for personal aliyah, used Israel as a means for strengthening their Jewish identity. Thus, while mostly unsuccessful in its ideological goal of recruiting immigrants to Israel,

the movement's effect was still relatively positive for the survival of the Jewish people.

(To be continued)

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REMINDER

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USA

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INSTITUTE FOR YOUTH LEADERS FROM ABROAD

Are you a graduate of the *Machon Le'madrichei Chutz Le'arets* (Institute for Youth Leaders from Abroad)?

The *Institute for Youth Leaders from Abroad* was established in 1946 in Jerusalem, and has trained more than 11,000 youth leaders from all over the world since its establishment. It has recently established an Alumni association for former members, in Israel and abroad.

If you were part of this great educational institute, and if you still have great memories of your time spent with us in Jerusalem, please note that the Alumni Association will be holding a first ever Reunion for all graduates since 1946, in Jerusalem, from October 23 - 26 2003.

Save the date!

For further information, and to join the Alumni Association, please contact:

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