

S. A. SIG

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

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Southern African Jewish Genealogy Special Interest Group Newsletter

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PRESIDENT'S MESSAGE

In September I attended the inaugural symposium of the *International Institute for Jewish Genealogy* in Jerusalem. Prof. Milton Shain and I represented the *Isaac and Jessie Kaplan Centre for Jewish Studies and Research* at the University of Cape Town, where we already have a genealogy and migration section that can be seen at:

http://chrysalis.its.uct.ac.za/CGI/CGI_ROOTWEB.EXE.

The International Institute for Jewish Genealogy and Paul Jacobi Centre is housed in the Jewish National and University Library at Givat Ram, Jerusalem.

After riveting the attentions of thousands of Jews throughout the world over the past two decades, Jewish genealogy and family history has reached a level of maturity that makes it ripe to take its place in the academic world. To that end, the new Institute has two main aims – to engage in Jewish genealogical research and teaching at the university level, and to make Jewish Genealogy a recognized academic discipline within the realm of Jewish Studies.

The Institute is the only one of its kind in the Jewish world. It plans to conduct research on an interdisciplinary basis and also in a collaborative way with organizations engaged in aspects of Jewish genealogy. It will put a premium on innovative programmes and projects of practical benefit to individual family historians.

Its establishment is the result of efforts over the last two years of an international Founding Committee headed by Dr. Sallyann Sack, Ph.D., of Washington, DC. Dr. Neville Yosef Lamdan, D. Phil., of Jerusalem is the Director of the Institute. The telephone number at the National Library is +972-(0)2-658-6967. Their email address is info@IJG.org and their homepage is located at www.IJG.org.

The Inaugural Symposium

The Inaugural Symposium was held jointly by the *International Institute for Jewish Genealogy and Paul Jacobi Centre* and *The Centre for Migration and Genealogy Isaac and Jessie Kaplan Centre for Jewish Studies and Research*. The topic was *Jewish Genealogy: Research and Teaching Priorities* and

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 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 printing in the Newsletter should be sent to Bubbles Segall, Editor, at bubbles.segall@wagait.net

General enquiries about the Newsletter can be sent either to Bubbles or to Mike Getz at MikeGetz005@comcast.net

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

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the symposium was held at Beit Belgia, Givat Ram Campus, Hebrew University of Jerusalem, from 10 – 12 September 2006.

The opening session was given by Neville Lamdan on *The Challenge before Us*. Other sessions included:

- Gary Mokotoff – *Jewish Genealogical Research to Date: An Assessment of Research Priorities*.
- Hadassah Assouline – *Archival Priorities: Ashkenazi Archives*
- Jean-Claude Kuperminc – *Sephardic Archives*
- Jeff Malka – *Research Priorities in the Ashkenazi and Sephardic Realms*
- Ladislau Gyemant – *Sephardic Realm and Ashkenazi Realm*
- *Rabbinic Genealogy* was covered by Rabbis Meir Vunder and Shlomo England
- *Onomastics* – Aaron Demsky, Alexander Beider.
- *Interdisciplinary Aspects, Migration Studies* was chaired by Sergio DellaPergola
- An excellent talk was given by Gur Alroey – *Jewish Genealogy and Migration*
- I chaired a session on *Genetics/Medical Aspects of Jewish Genealogy* by Karl Skorecki
- Israel Bartal spoke on *Jewish Genealogy: A Partner with History and the Social Sciences*.
- Danny Wagner – *Unfamiliar Territory: Jewish Genealogy and the Exact Sciences*
- *Teaching Jewish Genealogy at the University Level* was chaired by Chanan Rapaport
- Thomas Jones gave an outstanding talk on *Curriculum and Professional Development* followed by
- Yoav Yair – on *Teaching Tools and Technologies Development*

The closing talk was given by Steve Morse on *Information Technology (IT) and Jewish Genealogy*. This was followed by a general debate and parallel working groups to formulate operative recommendations on research and teaching priorities.

The real challenge is the next stage, how to roll this out worldwide, maintain standards, and progress the research and education.

Saul Issroff

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EDITORIAL

Note: The availability of the September 2006 SA-SIG Newsletter has been delayed due to unforeseen circumstances. We hope to revert to the normal publication schedule with the next issue (December 2006).

The 26th International Association of Jewish Genealogical Societies (IAJGS) Conference on Jewish Genealogy was held recently in New York City. A few of our Board Members attended. Roy Ogus and Saul Issroff have provided a report on the proceedings at the conference.

It is that time of the year again when our treasurer, Mike Getz provides a Financial Report. His report covering July 2005 to June 2006 is included in this Newsletter for your information.

Subscriptions for the Newsletter are now due. See the end of this Newsletter for details.

In a Claremont *Shul* publication, *Good Shabbos Claremont*, Rabbi Liebenberg wrote about Rabbi Silberhaft, whose name should be familiar to many of you as he has been mentioned on numerous occasions in this Newsletter.

Rabbi Silberhaft, known as the *Itinerant Country Community Rabbi*, the *Travelling Rabbi* and the *Roaming Rabbi* travels extensively throughout the continent of Africa to countries south of the Sahara as well as the islands of Mauritius and Madagascar. He heads the Country Communities Department of the *South African Jewish Board of Deputies* and is the spiritual leader of communities which once maintained a thriving, vibrant and active Jewish way of life. Now, these same communities accommodate few or in many cases no Jewish families – many having moved to cities or migrated to other countries. Rabbi Silberhaft travels regularly to these places to conduct religious services for the few remaining families and to oversee the maintenance of cemeteries.

Rabbi Silberhaft is also the spiritual leader of the African Jewish Congress which is affiliated with the World Jewish Congress – an organisation founded by the South African Board of Deputies in 1992 to look after the interests of the small and far-flung Jewish communities of sub-Saharan Africa. His commitment and dedication to those families living

in small towns and farms in Southern Africa with little or no contact with other Jews is commended.

David Sandler who now lives in Perth in West Australia, has edited a book about the Arcadia Jewish Orphanage in Johannesburg where he lived between 1956 and 1969 – from the age of 3 to the age of 17. Arcadia – known as the *Arc* to all its children, was started by the South African Jewish Orphanage (SAJO) and cared for over three thousand children over the past 100 years.

The book – *100 Years of Arc Memories* was launched on Sunday 18 June 2006 at the Northern Suburbs Hebrew Congregation (NSHC) in Perth, West Australia under the auspices of the West Australian Jewish Historical and Genealogical Society.

The September 2005, Vol 6 Issue 1, of the Newsletter had an article about Glenda and Abel Levitt's trip to the shtetl of *Plunge* where they are involved in projects to preserve the memories of the Jews who were murdered there many years ago. They also set up a *Tolerance Centre* in memory of Levitt family who were wiped out in 1941.

The Levitts, who originally come from South Africa and now live in Israel, have visited Lithuania 9 times. After their last visit they wrote a letter to their friend Ronnie Harwood, a world-renowned writer, playwright and screenplay writer who has an annual award in his name for a work with a theme of the Holocaust or tolerance. The letter they sent to Ronnie updating him on events in *Plunge* is included in this Newsletter.

Derrick Lewis who lives in Cape Town, owes his fascination with genealogy to his late maternal grandmother, Bella Sanders Israelsohn who enthralled him with family stories when he was a young boy. Her stories of her father's ship being caught by the infamous raider – the *S.S. Alabama* and her arrival in Cape Town at the age of seven 'accompanied' by a Zulu Chief were yarns as far as Derrick was concerned. Only when he looked through the archives many years later, did he realise that his family and that of Chief Cetowayo's entourage were indeed listed as passengers and that his grandmother wasn't embellishing her story!

Derrick has written an outstanding story about his family which starts in Courland and progresses through many countries including South Africa. His

story is too long for our Newsletter so I have chosen relevant pieces which will be featured over a few issues.

Eric Horwitz who has a substantial collection of old newspaper clippings, sent me a few articles about Springs recently, four of which were written by Jean McKechnie who was a journalist with *The Springs and Brakpan Advertiser* for many years. One of her articles is featured in this Newsletter.

Springs, which is about 50 km from Johannesburg, had a Jewish population of about 35 in the 1890s. It continued to grow and by the seventies it had a membership of about 500 families. Like so many other Jewish communities, families moved away from the area, the *shul* was sold and a mere handful of Jews remain there today.

In the last Newsletter I had information about *The South African Friends of Beth Hatefutsoth's* request for material for volume 4 of their *South African Country Communities Project*. In this issue I have provided information about the places they are researching for volume 5.

The South African Friends of Beth Hatefutsoth are also looking for photographs of Jewish life in some of the communities they are researching for Volume 3. See page 18 for a list of these communities.

During my research into the changes to South African place names, I came across a comprehensive book by Dr Peter Raper called *New Dictionary of South African Place Names*. To find out more about this book, see our book section.

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**SOUTHERN AFRICAN SPECIAL
INTEREST GROUP (SA-SIG)
MEETINGS AT THE 2006 IAJGS
INTERNATIONAL SYMPOSIUM
ON JEWISH GENEALOGY
(NY2006)**

Saul Issroff and Roy Ogus

There were a number of sessions at the recent IAJGS Symposium on Jewish Genealogy held in New York City in August 2006 that were of interest to members of the Southern African Special Interest Group (SA-SIG). The focus of the SA-SIG encompasses those countries in Africa that are roughly south of the Equator, and there were several sessions at the Conference that covered this general area of interest. All these sessions were well-attended by participants from Israel, USA, UK, Canada, and several other countries. This article summarizes these sessions.

The first session was the annual SA-SIG meeting, which included the “business meeting” of the group. During the first part of this session, a number of topics describing the various SA-SIG activities were covered in a PowerPoint presentation by Roy Ogus. The topics included the SA-SIG goals and introduction of the Board members (several of whom were in attendance), a description of the comprehensive SA-SIG Web pages which contain a large amount of information and resources, as well as the SA-SIG Internet discussion group which is run under the auspices of JewishGen. Following these topics several key ongoing SA-SIG projects, such as the quarterly Newsletter and the Clearinghouse, were reviewed in detail. Finally, the highlights of a relatively new on-line database, called the South African Jewish *Rootsbank*, were presented. Following these topics Mike Getz presented the Treasurer’s Report, which detailed the financial statement of the organization.

Saul Issroff continued with an outline of the current activities and future projects of the Centre for Jewish Migration and Genealogy Studies. This Centre is under the umbrella of the Isaac and Jessie Kaplan Centre for Jewish Studies at the University of Cape Town. (Its website can be found at: http://chrysalis.its.uct.ac.za/CGI/cgi_Rootweb.exe) The primary aim of the Jewish Migration and Genealogy Project is to research the estimated

15,000 core families who migrated to Southern Africa between 1850-1950 from England, Germany, Lithuania, Latvia and Belarus, with the following goals:

- To map the entire history of Jewish migration to South Africa with the aim of providing authoritative and definitive data for the Discovery Centre at the South African Jewish Museum (SAJM)
- To integrate the genealogical data in multi-disciplinary research initiatives under the auspices of the Isaac and Jessie Kaplan Centre at the University of Cape Town.

Current projects in the Centre include the digitization and data entry of the passenger lists on the Union Castle ships from Southampton and London to South Africa between 1880 and 1930.

There appeared to be a strong interest in all the topics presented at the meeting. After the presentations, the meeting transitioned into a question-and-answer period. A number of interesting questions came from the floor, and these produced a stimulating group discussion and brainstorming of new ideas.

The SA-SIG Luncheon was addressed by Ann Rabinowitz (from Miami Beach, Florida) who gave the attendees a vivid account of her Kupishok-origin family, their emigration to South Africa, and subsequent settlement in the area around Bot Rivier, Cape Province. This topic encapsulated what happened to many families who emigrated to South Africa at the time. Ann provided a rich description of the *dorp* or “South African *shtetl*” to which her family emigrated, illustrating her story graphically with a rich collection of pictures and slides.

An interesting innovation at the conference this year was the availability of a comprehensive set of Computer Training Labs, each of which complemented one or more of the lectures in the conference program by providing hands-on access and technical training in a number of areas. The availability of these Labs was a new idea that was tried for the first time at this conference. Based on the feedback received from the Lab attendees, the idea appears to have been a resounding success, and it is hoped that this feature will continue to be offered at the annual Conferences in future years.

One of the Computer Labs focused on the use of on-line resources for Southern African genealogy research, and this workshop, run by Roy Ogus and Saul Issroff and attended by about 20 people, complemented the discussions in the SA-SIG meeting described above. In the Lab, instruction was provided to identify the useful resources available on-line, as well as to illustrate a systematic approach to using these resources. A number of examples using several databases in concert were illustrated, and it was demonstrated how useful results could be yielded from the databases that would further one's research. The students were then given the opportunity to try their own searches, with the help of the instructor and support people in the Lab.

The students seemed to both enjoy the class material as well as find the techniques presented useful. During the session, several of the students made actual discoveries for their own family research, and it was gratifying and fun to observe these breakthroughs and the associated excitement that was evoked by them!

Nicholas Evans, a Research Associate at the Centre for Jewish Migration and Genealogy Studies at the University of Cape Town, presented three interesting lectures in the area of immigration, naturalization, and migration in the United Kingdom. These lectures had a South African connection in that many of the Jewish travelers he has researched were in transit through England on their way to South Africa.

The first lecture presented by Evans discussed the various Poor Jewish Shelters that were established throughout Britain during the period of mass Jewish immigration between 1880 and 1914. While there were shelters established in several cities in England and Scotland, it is only the records for London (the Poor Jews' Temporary Shelter of London) that have survived to any significant extent. Many of the inhabitants of the London Shelter were on their way to South Africa. The lecture explained the significant information that can be gleaned from the Shelter records, as well highlighting how the use of other surviving records (such as those of HM Customs, shipping companies and contemporary newspapers) can enable the researcher to reconstruct the arrival of migrants into Britain during this important period of Jewish history.

The second lecture discussed the differing types of passenger lists generated by Jewish migration through Britain and demonstrated their value to Jewish genealogists. For those periods in which few passenger records have survived, an insight was provided into the use of alternative sources, such as the medical records maintained by Port Sanitary Authorities in Britain, as an alternative resource when investigating immigration to Britain and indirect migration to America, Canada and South Africa via the British ports of Glasgow, Liverpool, London and Southampton.

The last lecture by Nicholas Evans noted that hundreds of thousands of Jewish travelers would reach America, Canada and South Africa having first travelled via Britain as transmigrants. Evans described the role of British shipping and rail operators in monopolising Jewish migration to the United States, Canada and South Africa during the late nineteenth and early twentieth centuries. As well as detailing the various routes taken by Jewish emigrants, the talk vividly recreated the Jewish transmigrant experience by detailing the emigration of Jews from Kovno to South Africa (via Hull, London and Hamburg) in the first decade of the twentieth century, using documentation such as the records of the Poor Jews' Temporary Shelter (of London), the Wilson Line of Hull and the collections of the National Maritime Museum (in London). In addition, the presentation described an oral testimony of a Jew who migrated from Vitebsk in 1909 and rare movie footage of migrants travelling through London, Liverpool and Glasgow, during the first decades of the twentieth century, to bring to life the familiar story of mass migration.

In summary, SA-SIG group session was very successful and productive, as were the SA-SIG Luncheon, and Computer Lab. There was a good turnout at each of these sessions, and the meetings renewed the strong interest in the activities of the SA-SIG. Contributions are solicited from all members of the group for Newsletter articles, Clearinghouse items, and for volunteers to help with the various SA-SIG projects. Please contact any members of the SA-SIG Board if you would like to contribute your services. (The Board Member names can be found on the SA-SIG Web pages at <http://www.jewishgen.org/Safrica>).

SA-SIG TREASURER'S REPORT

July 2005 - June 2006

Mike Getz

Our opening balance for July 2005 was \$640. Our account stands at \$675 as at June 30th 2006. Income from paid membership for mailed hard copies totaled \$375. Expenditure amounted to \$350 and covered mostly the printing and mailing of our Newsletter. There were minor costs related to our annual Conference in Las Vegas.

25 members receive the hard copy version of our Newsletter which of course has a broad readership in the PDF format. Readers and subscribers are from Israel, the UK, Netherlands, Australia, South Africa and the US. The subscriptions also cover mailing costs to a number of institutions in Israel and the US.

I am grateful to Roy Ogus and Bubbles Segall for their dedication and commitment. Saul keeps the whole structure together and Bubbles does a superb job of editing and adding significantly to the record of Jewish life and experience in South Africa. Our President, Saul Issroff, provides remarkable service to the specialized and often complex enquiries relating to the South African Jewish connection. He also keeps the body of those interested in the SIG updated in matters of common interest. And a wide range of resources.

The splendid work of Saul, Roy, and Bubbles needs support from our membership to further develop our service to members and our resources. A better account is needed to record the transitions of SA Jewry from its roots to the continental diversity we know. A focus on the significant presence of South Africans in Israel and their history would be both worthwhile and appropriate.

LIVE LIKE A JEW

Rabbi Liebenberg

First published in a Claremont Shul publication, Good Shabbos Claremont – Number 230 – Parshat Chukat/Balak 7/8 July 2006 – 12 Tammuz 5766, and is reprinted here with permission.

One of the most interesting people in Jewish South Africa is the itinerant country community's Rabbi, Moshe Silberhaft. According to Michael Belling (in an article on the website of the Jewish News Weekly of Northern California, Friday August 1st, 2003), his "territory" covers an area some 3,000 miles long and up to 2,000 miles wide, encompassing 16 countries – the entire African Continent south of the Sahara, as well as the Indian Ocean islands of Madagascar and Mauritius. Many once-thriving Jewish communities in small South African towns have disappeared and their *shuls* closed as people moved to the main cities or emigrated. Yet some Jews still remain in the country towns, whether they comprise a tiny farming community, a businessman or professional and his family, or even a lone Jew, but they are not forgotten. Silberhaft seeks them out and often shepherds them back into the folds of Judaism. The Rabbi loves his peripatetic lifestyle and spends around 20 days every month travelling, much of the time through South Africa in his car. It is equipped with a refrigerator, not only for his own kosher food, but to enable him to cater Bar Mitzvahs and other functions in towns that do not have kosher food. The Rabbi's first stop in every country town he visits is the municipal office. He then goes through the town's records to find the whereabouts of Jewish residents, both past and present, and the location of Jewish graves and cemeteries which he ensures are maintained. He looks after more than 20,000 graves in more than 240 Jewish cemeteries, and also abandoned historic synagogues, some more than 100 years old. "On occasions, when I enquire why the town appears dead or inactive, the immediate response is 'when the last Jew left, the town ceased to flourish.'"

Rabbi Silberhaft also has an interesting collection of humorous anecdotes. He tells of the time that an Israeli kosher-slaughterer, with limited English, was searched at the Zimbabwean/South African border crossing. When the customs officer asked him about the alarming array of knives in his suitcase, he replied that it was because he had come to "kill for

the Jews.” The Rabbi recalled that it took some diplomatic intervention to resolve that one. Another story concerns a Jewish man from Namibia who died, leaving his non-Jewish wife intent on giving him a Jewish burial. The headstone on his grave carried the inscription in Hebrew: “Kosher le Pesach” written upside down and back to front. The urban legend behind the story is that the widow insisted that the stonemason place some Hebrew writing on the grave. Evidently the only Hebrew he could find was something on a food wrapper and so the man ended up having the only “Kosher le Pesach” tombstone in history. Rabbi Silberhaft still has a photograph of the headstone, but he explained that it was removed because a grave should not be the butt of unkind jokes.

The latter story is very amusing but also has a sad ring to it and although the inscription is unique, the circumstances behind the story are certainly not. It is not uncommon for a thoroughly assimilated Jew to remain Jewish in one aspect, namely the way in which he is laid to rest. Even though he might not have lived as a Jew, he nevertheless wants to die as a Jew. I remember several years ago visiting a terminally ill Jewish woman who insisted on seeing a Rabbi. She was not married to a Jew and her children were brought up with no knowledge of Judaism whatsoever and yet, as she realized the end was near, she suddenly expressed a strong desire to receive a Jewish burial and to have prayers recited in her home. She passed away shortly thereafter and her wishes were fulfilled.

This trend is by no means a modern one. The Talmud (Tractate *Avoda Zara*, 17A) records the story of a certain Elazar Ben Dordaya who had visited every known prostitute. After one of his encounters, the woman he was with sneezed and said to him: “Just as the air which has escaped me will never return to its place, so too you will never be able to return in repentance.” He was so overwrought that he ran out to the fields, prayed for forgiveness and soon died. The sages have a tradition that he was given a place in the world to come. He certainly did not live like a Jew, but he died like one in a state of repentance and remorse.

Closer to our time, who can forget the final words uttered by American journalist, Daniel Pearl. In February 2002, after being held for almost a month in a dungeon in Karachi, Pearl was executed by his captors. But before his murder, he said these words:

“My father is Jewish, my mother is Jewish, I am Jewish.” Although Mr Pearl was not an entirely assimilated Jew, nevertheless he will be remembered more for his death as a Jew than for his life as one.

In this week’s *parsha*, Bilaam, the archenemy of the Children of Israel, ironically expresses a similar wish – to die as a Jew. Balak, the king of Moav, summoned Bilaam to his country to curse the Hebrew nation, lest they attack his territory. However, in the midst of his curses, Bilaam has a mysterious “change of heart” and his curses are transformed into blessings. In the first set of blessings (*Bamidbar* 23:10), the wicked sorcerer surveys the Children of Israel from afar and states: “Jacob is like the dust, who can count his hordes, who can number the seed of Israel? Let me die the death of the upright, but let my end be like his.” The Talmud (Tractate *Avoda Zara*, 25) explains that when Bilaam expressed the wish to die like the upright people in Israel, he was referring specifically to the patriarchs. The Neziv of Volozhin (in his introduction to the book of *Bereishit*) explains that the patriarchs are referred to as “upright” because, unlike the terms “righteous” and “pious,” which refers specifically to religious piety, the term “upright” means that the individual conducts himself in an impeccable manner, even with undesirable and wicked people. This was certainly true of the forefathers, Abraham, Isaac and Jacob, all of whom encountered less than honourable people, but treated them with the utmost respect. It was the death of such upstanding people that Bilaam aspired to. However, Bilaam made one significant mistake. In order to die as an upright person, one must conduct all of his life in that manner. Bilaam was later killed in the very war against Israel that he had instigated and was buried without ceremony, contrary to his wishes.

There are many destroyed and desecrated Jewish cemeteries across the globe, especially in Europe. In many cases, no monument stands for the person buried below, but those individuals are still remembered and are very much “alive” today, not because of how they died or were buried, but because of how they lived. The desire of Israel has always been the opposite of Bilaam, not just to die as an upright person but to live as one.

Shabbat Shalom,

Rabbi Liebenberg

THE SANDERS STORY: A FAMILY SAGA

Part 1

Derrick Lewis

Our story begins in *Courland*, now known as the provinces of *Kurzeme* and *Zemgale*, of modern day Latvia. *Courland*, bordered by the Baltic Sea to the west, Lithuania to the south and the *Daugava* River to the north was never part of the Pale of Settlement. It is interesting to note that mostly German and not Yiddish, was the spoken language of the Jewish community. (My Grandparents understood, but never spoke Yiddish.) It is here, in the historic capital, *Mitau* (now known as *Jelgava*) that my Great Grandfather, Wulf Sanders was born in 1842.

Wulf was one of four sons born to Laser and Sara Sander (as the family surname was then known). No record can be found as to the descendants of Wulf's siblings. However census records of the town *Tukums* give their names as Marcus, Schapse and Nachman.

The Jewish Encyclopedia states that the Jews of *Mitau* 'were more akin in language, manners, and dress to the Jews of Germany than those of Poland and Lithuania.' My late Grandmother, Bella Israelsohn was always very proud of the fact that her family were '*Courlanders*' and was always most upset if one made the mistake of saying that they came from Lithuania!

Typical of many other families, this Sanders Story is one of the 'wandering Jew', with Wulf Sanders traveling the world in search of riches and establishing a secure home for his family.

During the year of 1862, twenty-year-old Wulf Sander decided to leave Latvia in order to avoid military conscription. The Russian authorities, in an attempt to assimilate and 'remove' the Jews from within their borders, forced all young Jewish men to sign up for a period of 25 years of military training. Although Wulf did not possess the correct travel documents, he managed to trick a border official into letting him cross into Poland from where he apparently boarded a ship for London. It was here in the east end of London that he found work as a bookkeeper and saved up money for the next leg of his about-to-be amazing world wide journey!

In 1863, Wulf set off for the '*Goldene Medina*', the United States of America. As the ship was leaving, it ran aground on a sand bank, but thankfully re-floated on the high tide! After landing in New York, Wulf apparently continued his journey on another ship the *Ariel*, which was heading for Panama. According to records, there were tanneries in Panama, owned by Jews and it could be possible that Wulf had found work there.

On route to Panama, the infamous confederate raider, the *Alabama*, stopped the *S.S. Ariel*. This was the time of the American civil war. Built in England, the *Alabama* was a 1016 ton steam and sail cruiser with six 32 pounders, one rifled 100 pounder and an 18-inch gun. Afloat on the high seas by the summer of 1862, the *CSS Alabama* harried Yankee traders and shipping and took nearly 60 prizes, dealing a blow to the American merchant marine from which, at that time it never truly recovered. Commanded by Capt. Raphael Semmes and manned by a crew of 149 men, she represented a peak of achievement in both design and performance and became the most feared raider in the world at that time. She destroyed 58 union vessels during her two-year career.

On the 7th December, 1863 the *Alabama* came across Wulf's ship, the *Ariel*, bound from New York to Aspinall. This is how the first officer of the *Ariel* reported the incident:

On the 7th December, at 1.30 p.m., when rounding Cape Mayasi, the eastern port of Cuba, we saw a vessel about four miles to the westward, close under high land of Cuba, barked-rigged and under canvas. As there was nothing in her appearance indicating her to be a steamer, her smokepipe being down, no suspicions were aroused till in a short time we saw she had furled her sails, raised her smokestack and was rapidly nearing us under stream, the American flag flying at her peak. Such was her speed in comparison to ours, that in about half an hour she had come up within half a mile of us, when she fired a lee gun, hauled down the American ensign and ran up the rebel flag. No attention was paid to the summons and the Ariel was pushed to her utmost

speed. She then sailed across our wake, took a position on our port quarter about 400 yards distant, and fired two guns almost simultaneously, on shot passing over the hurricane deck, between the walking-beam and smokestack and the other hitting the foremast, and cutting it half away.

A body of United States Marines, consisting of 126 men, passengers on board the Ariel, had been drawn up and armed; but the officers in command deemed it worse than folly to resist, as we could plainly see they were training a full broadside to bear upon us, and Capt. Jones gave the orders to stop the ship and haul down the ensign.

A boat then put off to us, and the boarding officer, on coming aboard, at once assured the passengers that none should be molested, and that all baggage and private property should be respected. He then demanded the keys of the special locker, together with all the ship's papers and letter, and informed the captain he must be in readiness to go on board the Alabama with him, where he was detained as a hostage until the next day.

The money in the ship, amounting to \$9,500 was taken off and the prize crew, 20 in number, all well armed, put on board. The engine-room was taken in charge by two engineers from the Alabama. The officers and marines on board the Ariel were paroled, and their arms taken, as well as some belonging to the ship.

Finding it was dangerous to venture into Kingston, Jamaica, to land the passengers, Capt Semmes took a bond for \$260 000, payable six months after recognition of the Southern Confederacy, and released the Ariel. Capt. Jones carried the Ariel safe into Aspinall, arrived at this port on the 28th December, 1863.



CSS Alabama 1862 - 1864

<http://www.history.navy.mil/photos/sh-us-cs/csa-sh/csash-ag/alabama.htm>

What an amazing story! My Grandmother, Bella Israelsohn dined out on this story, the capture of her father's ship, by the *Alabama*, 'while en route to America'. We in South Africa knew about the *Alabama*, as the raider called in at Cape Town and became part of a well known Cape Malay song: '*Daar kom die Alabama!*' (Here comes the *Alabama*). One can just imagine how, as a child, I was totally enthralled with this story. My Great Grandfather's ship, captured by the *Alabama* – wow!

Another family anecdote was the story of Wulf Sanders coming down with yellow fever, while on his way to Panama. According to my Grandmother, her father, Wulf was 'locked in a cabin next to the boiler room of the ship and left to sweat it out'. This story is corroborated by the ship's logbook wherein it is recorded that some of the passengers contracted 'Panama fever'.

We are not sure how long Wulf remained in Panama, but as the American Civil War now at an end, opportunities must have existed for young men like Wulf, to make a new beginning. He eventually made his way to Memphis, Tennessee, where there was already a small Jewish community. He found lodgings at a local boarding house, where he gave the innkeeper his valuables for safekeeping. However, the following day when Wulf asked for some of his money, the innkeeper denied ever having received any money from him! Wulf decided the only solution would be to approach members of the local Jewish community for help.

A local grocer, Jacob K. Franklin, who originally came from Poland, and who ran a general store in partnership with his brother, Fishel Franklin, came to Wulf's assistance. He offered Wulf a job in his

store, 'Franklin Bros', situated at 339 Vance Street, Memphis. Records show that the Franklin brothers arrived in Memphis in 1862. In fact, Fischel Franklin lived in Memphis until his death on the 11th December, 1907, aged 77.

In the late 1860's, arrangements were being made to bring out to America, a niece of Fishel Franklin's wife. His wife, Betty Franklin had family in the *shtetl* of *Suwalki*, Poland by the name of Lasowsky. The family had taken the decision, for some unknown reason to send their eldest daughter, Lena Lasowsky to Memphis, to live with her aunt Betty. Before Lena left home, the local fortune teller was called in, as was the custom in those days. It was predicted that Lena would be involved in a train accident in 'far-off America', but thankfully she would survive. The prediction went on to describe her rescue from the scene of the accident, by a nice young Jewish man, whom she would eventually marry!

Josiel (Joseph) Lasowsky, Lena's father, originally came from *Krasnopol*. In 1846 at the age of 28, he married twenty one year old Chaia Rivka Sejnenska of *Suwalki*. (Rivka's ancestors probably adopted the surname of Sejnenska/i, because they came from the town of Sejna.) The couple eventually had nine children, Lena the eldest daughter was born in 1848. Why her parents decided to send her to America and not her older brother, Israel Lasowsky is uncertain.

Interestingly, the majority of Lena's siblings only arrived in America two decades later, most of them settling in St Louis, Missouri. The last of the family to arrive in the US were her parents, Josiel and Chaia, who landed in New York on the 19th September, 1889. The ship's manifest listed the following:

**Arrived New York per the S.S. Galia
(4808 tons) via Liverpool and
Queenstown:**

**Jassel Lasowsky - 70 years -
Peddler - Russian citizen, resident
of Poland**

Chaye Lasowsky - 66 years - wife

Samuel Lasowsky - 11 years - child

Lena Lasowsky arrived in New York during the year of 1868. She boarded a train for Memphis. En route a huge flood had taken place, causing one of the rail bridges to collapse. The engine driver saw the damaged bridge too late and the train went down the gorge. Miraculously, Lena's coach, being the last, remained on the track! Out of the blue a young man came to Lena's assistance and helped her out of the coach. Lena's English must have been very limited and one can only imagine her joy on discovering that this young man could speak her home language, plus the added bonus of him being Jewish! Lena was absolutely amazed on discovering that this young man, Wulf Sanders actually worked for her uncles, Jacob and Fishel Franklin! The fortune teller's prophecy was thus fulfilled. A relationship began and two years later, Lena became pregnant and Wulf without any further delay, married Lena on the 19th May, 1870. The marriage ceremony was conducted by the Rev. Chas. Rawitzer (who originally came from Breslau, Germany). Jacob K. Franklin signed the marriage bond document shown on the next page.

Although Memphis was now a city of over forty thousand people, it must be assumed that the young couple's decision to leave and travel all the way back to London, might have been based on the fact that Lena was pregnant. My grandmother told me that they wanted to visit their parents in Poland and Courland.

On the 4th August, 1870, Lena gave birth to baby boy in London. On the birth certificate her address is given as 2 Dorset Street, Spitalfields, London. Her son's name listed as Henry, Wulf's occupation listed as 'traveler with jewellery'. Lena registered the birth herself on the 29th August, 1870, with an "X", being her mark. It appears she could not write.

Wulf decided not to return to Europe, but rather to investigate the possibilities and opportunities the British Colonies of The Cape and Australia had to offer. So just after the birth of Henry (also known as Harry), Wulf set sail for the Cape Colony, leaving his young family behind. His intention was that should he find suitable business opportunities and a place to set up a home, he would bring his family out to join him.

**State of Tennessee, SHELBY
COUNTY**

**KNOW ALL MEN BY THESE
PRESENTS:**

That we, W. L. Saunders and J. K. Frankland of the County of Shelby and State of Tennessee, are held and firmly bound to the State of Tennessee in the sum of Twelve hundred and Fifty Dollars, to which payment well and truly to be made, we bind ourselves, our heirs, executors, and administrators, and each and every one of us, jointly and severally, by these presents.

Witness our hands and souls this 10th day of May, 1870.

***W. L. Sanders (seal)
J. K. Franklin (seal)***

THE CONDITION OF THE ABOVE OBLIGATION IS SUCH, that, whereas, the above bounden,

W. L. Saunders has this day prayed and obtained a license to marry Miss Lena Lasky now if there is no lawful cause to obstruct said marriage and for which license is desired, then this obligation to be paid, otherwise to remain in full force and virtue in law.

***James Reilly, clerk
By J. T. Loagner D.C.***

seven months old, left London for Melbourne on the 21st March, 1871 on Money Wigram & Company's Steam Ship *Somersetshire*. They embarked at Gravesend and arrived at Plymouth on the 23rd March to pick up the balance of passengers. A total of 154 passengers were on the voyage.

The ship the *S.S. Somersetshire* was originally launched in 1867, was the first compound engine equipped steam ship on the overseas London – Australia passage. Weighing 2,342 gross tons, of iron construction with a single screw engine and a speed of 9 knots, the voyage to Australia took 76 days!

Off the coast of Victoria, Australia, the ship's cook came down with small pox. As a precaution the ship was put into quarantine off Kangaroo Island. Eventually after the quarantine period was over, the *Somersetshire* arrived at the port of Melbourne on the 5th June, 1871. It was now 10 months since Wulf had last seen his family

The Sanders family set up home at 5 Rathdowne Terrace, in the suburb of Carlton, Melbourne. Wulf traded as a commercial traveler, calling on farmers and outlying villages. A year later, Lena gave birth to her second child. On the 11th March, 1872, she gave birth to their first baby daughter named Annie. The following year, on the 2nd October, 1873, another son, named Moses, was born. By the time their fourth child was born, another daughter, named Bella, on the 30th April, 1875, Wulf had prospered sufficiently to own his own shop. His occupation stated on Bella's birth certificate is given as store keeper. Street directories of the day show that Wulf's store was situated on Swanston Street, Melbourne.

In the next issue of the Newsletter we see the Sanders family leaving Australia for Riga where they lived for a few years then finally to South Africa

En route, Wulf was surprised to hear that his ship had by-passed Cape Town and was well on its way to Melbourne, Australia! On arrival in Melbourne, Wulf found suitable lodgings and saw that he could indeed make a good living selling wares to the outlying sheep stations. He wrote to Lena instructing her to join him as soon as was possible.

Lena made the necessary arrangements to travel to Australia and with her baby boy, who was now

THE ROLE OF THE JEWISH COMMUNITY IN SPRINGS DEVELOPMENT

Jean McKechnie Looks at a Modern Exodus

First published in The Springs and Brakpan Advertiser, Friday, 28 June 1991, and is reprinted here with permission.

The dwindling numbers of the local Jewish community during the past few years has saddened us all, and it is because of all they mean to us, of the part they played in the history of our growing town, that I devote this article to them and say, without fear of contradiction: 'Hats Off.'

It has been my task for some time to find out all I could about them, and sprang from the fact that a chat with a local Jew revealed the staggering news of the diminishment (sic) of the race here from 600 families to 40, at most, at the present time.

That decided me to get my typewriter going and tell you something of the folk who were our friends, who grieved with us in our losses, who helped us as we went our way, who were our next door kindly neighbours and who never forgot us. These were our Jewish friends.

What now, with the exception of those who have passed on, and the Jewish Cemetery with its names of the pioneers, will tell you all about them, they are our visitors, popping in to see us with their memories of the past.

I think the first Jewish contact my family ever had was with that 'lad' from Doomington (Manchester), the late Samuel Redhill, ex-Mayor in a very different Springs to what we know today, but what courage and enterprise he showed from the small *pontokkie*-like estate office he had in 1921, situated where Court Chambers is now, just over from the scene of all justice in those days, the Magistrate's Court.

I remember that my mother would take my tiny hand and walk a block from what used to be our cottages (where Stillers now stands) and next to the police Mess of those days. She was on her way to pay her seven pounds, 10 shillings to 'Mr Redhill' as she called him.

There she would have a chat about her first home in Springs, and she always told me how interested he was in everything she asked him. He went on to live and die in Springs, marrying the daughter of another pioneer, Janie Segal, Isaac Segal, and certainly making his mark here.

To his memory, one of our streets, and of course the sign 'Redhill Union Building,' which used to well known as Balfour House, from the days when the Epstein family owned it. Courtney Redhill, his son, now in the computer business, is still with us. He has not joined the 'Jewish drain.'

The Epsteins

Once we moved to Lower Springs, our nearest neighbours were the Epsteins, Samuel who established his big store, and in 'The Old Nest' adjoining, Mrs Sarah Epstein and her family, Harry who became a Johannesburg doctor, Louis, whose song 'Monarchs of the Air' was one of the highlights of the War Years, and also one of our most popular stage personalities, and Hymie, which involves a personality who was 'everybody's body' as the old Scottish saying goes.

Hymie knew no race, colour or creed, he mixed with them all. His mother was leader of the Zionists here, and his sister, Fanny Hilson, whose beautiful singing voice is still well remembered by old pioneers, who have praised its quality and blend.

Around about in the township was B. P. Goldberg, who watched the town's finances – and watched them well – and just down Standerton Road, as Ermelo Road used to be called, where the families, growing up of Louis and Edel Levitas. They lived opposite what was then the old Synagogue, went to Springs Central School, as we all did, and today, well we have Bob, a Pioneer's leader, and who became an octogenarian the other week, and Gerry, son of Edel and Louis, who has his popular electric shop in Louis Mansions which the Levitas family built, and immortalised with their names.

And commenting on the Synagogue, it was my pleasure to know the late Rabbi Ephriam (sic) Melamed, in fact I knew him better than all the Rabbis we have had in Springs. He had a keen interest in unity, and in his time, formed a Christian Unity branch with the Jews, which meant that we see what we are seeing today, ministers exchanging pulpits, but with a difference here, the Jewish Rabbi

also came into it. He had a mop of auburn hair which made him a personality around the town, and I well remember commenting that I had a strand or two of grey hair beginning to show. 'Never mind', he optimistically said, 'let me tell you a story' and he did. 'A woman,' he said, 'once went into a chemist's shop and asked him for something for her grey hair.' 'Madam', he said, 'I only have respect for your grey hair.'

I never forgot that simple story, not Rev Melamed who told it to me. His son Max, of Max's Furnishers, below Gray Smith's, is still here, but his two daughters Miriam and Beryl (remember her music?) live in Johannesburg and Pretoria.

And of course, that well loved family too, the Kapelus'. Albert, Joe, Louis, Ida, Fanny and Albert shone in local affairs, being President of the Chamber of Commerce in his time and involved, like Hymie Epstein, in everything to do with Springs, Joe, a well-known chemist, now resident in Johannesburg, Louis, who had his motor spares shop almost bordering on Third Street, and Ida, who, widowed, resides in Johannesburg.

The Gordimers, why, what a family. Mr Gordimer, the town's jeweller in his time, and the owner of a jeweller's shop from pioneers days. His wife Nan, such a stalwart of the Red Cross, and his two daughters, Nadine, of world-wide fame in the literary world, and Betty, still resident in the town that saw them born here and raised to adulthood, in their home in the New Township.

Isaac Gordimer, the instigator of our 'Carpe Diem' crest, certainly made his mark here.

The Lorge's – Elias, who had the distinction of having been the town's first European settler, and his daughter, Joyce Rubin, now resident in Portland, Oregon (sic), USA. With Albert, who practises in London, England, they are the only two members of this particular Lorge family who survive today.

Remember Paul Kruger collected rent from him at what was always called, 'Lorge's Reserve,' next to the Royal Hotel? His eldest daughter, Lily, married Lazer Rice. Remember the firm of 'Epstein & Rice? Of course you do. Not all that long ago either. And Ivan, was he not one of our leading townsmen?

And the Lipsons? Who could forget that daughty (sic) old pioneer, Eli Lipson, who with his family

lived where the Van Riebeeck Hotel is today. I can still see the brown brick house with the tall trees. There were two daughters, Lily, the elder, who became Lily Boyer, and Doris. Would Springs not have been all the poorer without Doris' drama ability? I certainly think it would have. When I write up that side of Springs' life, I'll tell you more about her.

Space is up for this week, but I will continue next week with the many Jewish personalities who have come my way, or been known to me, throughout the years. Believe me, they could fill a book.

THE LOST AND FOUND FAMILY UPDATE

Abel Levitt

*In the September 2005, Vol. 6, Issue 1, of the SA-SIG Newsletter we provided an article about Glenda and Abel Levitt's trip to the shtetl of Plunge where they are involved in projects to preserve the memories of the Jews who were murdered there many years ago. They also set up a **Tolerance Centre** in memory of Levitt family who were wiped out in 1941.*

Abel and Glenda originally come from South Africa and now live in Kfar Saba in Israel. They have visited Lithuania nine times altogether.

Here is a letter Abel wrote to his actor friend Ronald Harwood, whose family also came from Plunge, updating him on his recent visit to Plunge.

Dear Ronnie,

We returned home a few days ago after another stimulating visit. Glenda tells me that this was our 9th visit; the number is of little importance, but the impact of each visit is.

The **Tolerance Centre** is doing wonderful work, low key, but steadily imparting the knowledge and the history to the young people.

I was pleased that Danute, that wonderful teacher, had taken 30 children to the IXth Fort in *Kaunas*, a visit that made a deep impression on the participants. She continues to expand her activities to other small towns in the region, and has hosted a

seminar for these teachers in *Plunge*. If only I had more time to concentrate on this project of the **Tolerance Centre**, I am sure that it would expand further and bring the message of understanding to a wider audience. As the old synagogue is now in a very bad state of disrepair, we held a Shabbat Service in the **Tolerance Centre**, led by our 4 children, who had accompanied us. It was important for us to take them along and thereby ensure continuity in the years ahead.

The Sunday Memorial Service in the forest, held to commemorate 65 years since the murder in *Plunge*, drew a large crowd. I estimate that about 150 or more people attended. People brought floral tributes to put on the graves; a stage had been built where 4 musicians started the proceedings with Hatikva and the Lithuanian National anthem.

People from various parts of the country spoke, a priest, a teacher, Danute, the head of the Lithuanian Jewish Community, our friend who stood us up for the dinner in Vilnius, Emmanuel Zingeris, survivors and yours truly.

I mentioned your visit last year, and the fact that on one day two world figures, one a writer, the other the Judge President of Israel had visited *Plunge*, and that the list of Lithuanian Jews who have excelled in so many fields underlines the huge loss that not only the Jews, but also the Lithuanian people suffered as a result of the madness that was witnessed in 1941.

An 80 year old survivor, Myriam Rollnik, spoke movingly about the 3 *Plungyans* that she knew, the first, as a child when she lived a happy life in the village, the second when the massacre took place and when she miraculously survived the bullets of the Lithuanian collaborators, and the third, now, when the young people are being taught the lessons of the Holocaust and when people come to commemorate and mourn. We know Myriam well, her cousin was married to my fathers youngest brother, and she once again told of the way that he tried to run away only to be killed by a marksman with a hunters rifle.

You will remember our visit to the village of *Alsedziai* where we met the 3 generations of a family whose father had saved Jews, and who were now active in teaching Holocaust. We went there again, this time accompanied by a Misha Belkind, born in the town, grew up in *Plunge*, and now holding a senior position with the World Bank in

Washington. His mother was saved by a Lithuanian family, whilst his grandmother is amongst the 30 victims buried in the small mass grave. Misha will get moving in helping to establish a small museum in the village, and it will become another place to visit when people come to *Plunge*.

Eugenijus Bunke – you remember we visited him in hospital in *Kaunas* – has worked on suitable recognition for the 23 local families who saved Jews in the war years. He has cleared a section of the forest of the pine trees, leaving only birch, and has erected a row of poles with the names of the honourees on a plaque. We will send you photos of what it looks like. I am sure that this is unique, recognition of the brave people who helped, adjacent to the mass graves of the victims.

The old couple Mr and Mrs Vitkevicius, he with the Medal of Honour from Yad Vashem again warmly welcomed us and told his story and answered our questions. Surely a highlight of a visit like ours.

Yossel Bunke celebrated his 83rd birthday during our visit and we joyfully sang his praises, with a glass in our hands.

I will send you my full report to my family and friends when I get around to writing it.

At present our thoughts are on the war, the losses suffered, and the next call-up of reservists which may include our youngest child, Adam.

Fondly,

Abel

ARCADIANS STEP BACK IN TIME

Debra Matjeles
(from The Maccabean)

This article was published in The Maccabean – Perth’s Jewish Weekly Newspaper, Vol. 34, No. 37, and also in Perth Jewish Roots – Newsletter of the Jewish Historical and Genealogical Society of Western Australia Inc., Volume 8, No. 3, August 2006, and is reprinted here with permission

There was a large turnout for the book launch on Sunday 18th June 2006 of David Sandler’s *100 Years of Arc Memories – Arcadia African Jewish Orphanage 1906 – 2006*, and among the crowd were Eli Zagoria and Michael Rothaus who like the author, David, had spent part of their childhood in Arcadia, the estate affectionately known as ‘the Arc’. Others present were eager to find an account of one or others of their parent’s story in the remarkable and very moving book that David Sandler has compiled.



Ex Arcadians Eli Zagoria, Michael Rothaus and David Sandler, with Alan Osrin and Martin Zlotnick

Photos by Peter Kesacoff

The book was launched at the Northern Suburbs Hebrew Congregation under the auspices of the WA Jewish Historical and Genealogical Society and, after reading a few chapters of the book, I could think of no better venue. One of the contributors of the book was a Dr Solly Farber who passed away in 2002. He and other ‘Arc’ boys returned to ‘the Arc’ *Shule* each *Rosh Hashana* and *Yom Kippur* to act as chazzans and many of the old boys went to that *Shule* as adults.

When Lemmy Haddasin introduced David to the gathering he noted that he and David were born in the same year, attended the same school and both became accountants. However while Lemmy had a regular family life, David had spent his childhood in the orphanage.

In fact, David was at Arcadia from the age of 3 to 17 and, like many of those whose stories are recounted in the book, he feels a strong and enduring kinship with his fellow Arcadians. This book, which has been a labour of love for David, has taken over seven years to compile. While many have contributed their stories, David pointed out that there were also many who did not want to revisit those memories or who felt shame at having grown up in an orphanage.



David Sandler with daughters Sarah and Esther

David read a touching excerpt from the book that illustrated the trauma of a child being separated from his mother and that child coming to terms with the anguish his mother must have felt some 50 years later. Another passage reflected the fun and sense of family shared by the children.

Past Arcadians have contributed to fully fund the printing of the book so ALL proceeds from the sale of the book will go to the *Chevra Kadisha* who now looks after the orphanage. The cover of the book was designed by David’s daughter Sara Natasha Myra Sandler.

A delightful Sunday afternoon tea was provided by the Ladies Guild of the NSHC.

While South African born Jews will certainly recognise some or many of the people featured in this book, the appeal of the book goes far beyond place of birth and I for one found inspiration in the stories I read.

THE STORY OF THE BOOK

David Sandler

I spent most of my childhood in Arcadia from age 4 until 17 when I finished school. At the age of 28, I left Johannesburg and I have lived the past 25 years in Perth, W.A.

In January 2000, after visiting many Old Arcs in South Africa, Israel and the UK, I 'published' my first photo album containing the photos I had collected on my trip. Soon afterwards, through correspondence, and thanks to the internet, I started more seriously collecting Arc photos and Arc Memories, initially from my contemporaries but then later from Old Arcs. I have been at it ever since.

Over the years I have compiled ten booklets and albums that I photocopied and sent to fellow Arcs. At the time of going to print, I am in touch with over 100 Old Arcs by weekly emails, sending them all the correspondence I receive. I compile a monthly correspondence booklet from these weekly emails and add photos (which I have given up trying to email out) and I post these out to Old Arcs not on the internet.

Some of the 'children' who have shared their Arc Memories are now octogenarians and they are spread all over the world. Some have passed away. Some have written books themselves and are, in my opinion, very skilled writers.

100 Years of Arc Memories, published for the May 2006 centenary. For me personally, it completed a journey of over six years and a labour of love – though some call it a '*meshugas*'.

If you want to find out where you can purchase a copy of this book and more about the book, please go to <http://www.arcadia.ca.com.au/buy.htm>

BOOKS

NEW DICTIONARY OF SOUTH AFRICAN PLACE NAMES

This well-researched publication is the most comprehensive collection of place names ever published in South Africa, containing more than 6

000 entries. The information provided for each entry is presented in a lively and interesting way, making this far more than merely a dictionary. Incorporating data from sources dating from as far back as 1486, this book in fact encapsulates the toponymic, linguistic and cultural heritage of all the peoples of the sub-continent, past and present.

It includes historical and archaic place names as well as modern ones, incorporates name changes to date and indicates indigenous names for places with European names. It also contains the results of original research, and corrects errors and misconceptions of the past.

Amongst a host of fascinating and relevant geographical data, each entry provides: the place name; its status, official or unofficial; variant spellings of the name; the province in which the place is situated; the language(s) from which the name is derived; the meaning of the name and the reason for the name, if known. All data was prepared in accordance with United Nations recommendations and complies with international standards of excellence, reliability and usefulness.

ABOUT THE AUTHOR

Dr Peter Raper initiated the establishment of the *Names Society of Southern Africa* (NSA) in 1981 and serves as its president. He has been a member of the *United Nations Group of Experts on Geographical Names* since 1984 and served as its chairman between 1991 and 2002. Dr Raper also served as chairman of the *National Place Names Committee of South Africa* from 1996 until the *South African Geographical Names Council* superseded it in 1999.

He has co-presented seven United Nations training courses on geographical names in South Africa and Namibia, has presented some 15 papers at international congresses and seminars, and was guest speaker in Ethiopia, Korea and Japan. He is the author of numerous books and articles, and his work has been translated in Arabic and Chinese.

This book is available from Exclusive Books – <http://www.exclusivebooks.com/>
Kalahari.net – <http://www.kalahari.net>

ISBN 9781868421909

SOUTH AFRICAN SMALL COUNTRY COMMUNITIES PROJECT

Volume 5

The South African Friends of Beth Hatefutsoth are in the process of researching Volume 5 for the *South African Country Communities Project*.

Volume 5 includes southern and western Transvaal towns and satellites. This is a preliminary list which has yet to be finalised.

If you have lived or currently live in any of the areas mentioned below or have any information about these communities, or are aware of any communities that may inadvertently have been missed out, *The South African Friends of Beth Hatefutsoth* would like to hear from you. They are interested in photographs or any memoirs or recollections you may have.

The staff at SA Friends of Beth Hatefutsoth (Elona, Lee and Margaret) can be contacted by e-mail at museum@beyachad.co.za, or phone +27 11 645 2598.

Towns and Villages being researched for Volume 5 include the following:

Alberton, Amalia, Amersfoort, Angelo, Apex, Badplaas, Bakerville, Balfour, Bankfontein, Barberspan, Benoni, Bethal, Biesiesvlei, Blesbokspruit, Bloemhof, Bodenstein, Boksburg, Boons, Boskoek, Boskop, Boskuil, Bosmansfontein, Bosmansrus, Brakpan, Brereton Park, Breyten, Britten, Camden, Carletonville, Carlisonia, Carolina, Cedarfontein (Rail), Charl Cilliers, Charlestown, Chrissiesmeer, Christiana, Coligny, Cornelia, Daggafontein, Daleside, Davel, De Deur, Deelpan, Delareyville, Delmas, Delmore, Derby, Dersley, Devon, Diewedraai, Dominionville, Doornkom, Driefontein, Dunnottar, Edenvale, Eendrag, Elandsfontein, Elandsputte, Eloff, Elsburg, Endicott, Engelbrechtfontein, Ermelo, Estancia, Evander, Evaton, Florida, Fochville, Foothills, Fortuna, Frederikstad, Gatsrand, Geduld Station, Gedau, Germiston, Geysdorp, Grasfontein, Grasmere, Greylingstad, Groot Marico, Grootvlei, Hartebeesfontein, Houtfontein, Heidelberg, Hekpoort, Hendrina, Henley on Klip, Herzogville, Highveld Ridge, Holmdene, Irene, Iswepe, Jakkalsfontein,

Kaalfontein, Kalbaskraal, Kempton Park, Kendal, Kinross, Klerksdorp, Klerkskraal, Klipdrif, Klipfontein, Kliprivier, Knights, Kommandodrif, Kommissiedrif, Kopela, Koster, Kriel, Kromdraai, Krugersdorp, Lawley, Leandra (Leslie), Leeudoringstad, Leespruit, Libanon, Lichtenburg, Lindequesdrif, Lindleyspoort, Loch Vaal, Loopspruit, Losberg, Luipaardsvlei, Maanhaarand, Mabaalstad, Mabeskraal, Maccauvlei, Magaliesburg, Maizefield, Makoskraal, Makwassie, Manana, Maraisburg, Marikana, Mazista, Meyerton, Midrand, Migdol, Modderbee, Modderfontein, Modrea, Morgenzon, Muiskraal, Muldersdrif, New Denmark, New Kleinfontein Mine, New Modderfontein Mine, Nigel, Nooitgedacht, Oberholzer, Ogies, Olifantsfontein, Oppaslaagte, Orient, Orkeney, Ottosdal, Perdekop, Piet Retief, Pinedene, Platrand, Potchefstroom, Primrose, Pullen's Hope, Putfontein, Randburg, Randfontein, Randgate, Redan, Rietkuil, Roberts Drift, Roodebank, Roodebult, Roodekop, Roodepoort, Rooiwal, Rostraville, Ruigelagte, Rustenberg, Rykaartspoor, Rysmierbult, Sandspruit, Sannieshof, Saulspoort, Schweizer-Reneke, Secunda, Sendlingsfontein, Sheepmoor, Springfield, Springs, Standerton, Stilfontein, Sub-Nigel, Suidvaal, Sun City, Swartruggens, Syferbult, Tarlton, Tlholego, Toevlug, Treurfontein, Tweefontein, Uitspanning, Vaal Reefs Mine, Val, Van Tondershoek, Vanderbulpark, Vanwyksrus, Ventersdorp, Venterspos, Vereniging, Vermaas, Verwoedburg, Viljoensdrif, Vlakdrif, Vlakpoort, Vlieekraal, Voelfontein, Volksrust, Voortrekkerhoogte, Vossman's Beacon, Waaikraal, Wakkerstroom, Walkerville, Weilaagte, Welverdiend, Westonaria, Witfield, Witklip, Witpoortjie, Wolmaransstad, Zeerust, Zoutpansdrift, Zuurfontein.



PHOTOGRAPHS WANTED

Photographs of Jewish Life in the following places are required for the *Jewish Life in the SA Country Communities*, Volume 3:

Albertina	Hofmeyer	Napier
Alexandria	Humansdorp	Nieu-Bethesda
Alice	Indwe	Plettenberg Bay
Alicedale	Jamestown	Port Alfred
Barkly East	Jansenville	Port Alfred
Bedford	Joubertina	Steysnburg
Bonnievale	Knysna	Stutterheim
Bredasdorp	Kokstad	Swellendam
Burgersdorp	Lady Grey	Tabankulu
Butterworth	Maclear	Uitenhage
Cookhouse	Molteno	Venterstad
Elliot	Montagu	Villiersdorp
Hermanus	Mossel Bay	Wolwefontein
Heidelberg	Murraysburg	

CORRECTIONS

GLIMPSES OF THE JEWS OF KENYA: THE CENTENNIAL STORY OF THE NAIROBI HEBREW CONGREGATION 1904 – 2004

Cynthia Salvadori

In the June 2006 issue of the SA-SIG Newsletter, we provided information about a publication, *Glimpses of the Jews of Kenya: The Centennial Story of the Nairobi Hebrew Congregation 1904 – 2004*, which was commissioned by the Nairobi Hebrew Community to commemorate their centenary.

The cost of the book is US\$50.00 plus postage, and anyone wishing to obtain a copy should contact Bunnie Gordon, the treasurer of the American Friends of Judaism in Kenya (AFJIK), who lives in Rockville, Maryland, USA.

Due to a bug in our system the e-mail address given for Bunnie was incorrect – her address is *ndovu93@aol.com*

We apologise for any inconvenience.



OUT TO AFRICA: THE MIGRATION OF GERMAN JEWS TO SOUTH AFRICA

Adam Yamey

Adam Yamey provided the above article for the March 2006 issue of the SA-SIG Newsletter. He contacted us recently to alert us to an error on page 6.

Louis Goldmann's daughter Joanna married Harry Mosenthal. Bernhard Goldmann married Caroline Sichel, not his brother Louis.

This is an error, as it was LOUIS Goldmann who married Caroline Sichel.

While doing further research, Adam discovered that Bernhard in fact married someone else – not Caroline Sichel.

MEMBERSHIP DUES for 2006 / 2007

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