

Expanded Issue

SA-SIG

Editor: Colin Plen
colplen@iafrica.com

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

Southern African Jewish Genealogy Special Interest Group Newsletter

Vol. 12, Issue 1

October 2011

In this Issue

| | |
|--|----|
| <i>President's Message – Saul Issroff</i> | 2 |
| <i>Editorial – Colin Plen</i> | 3 |
| <i>Arthur Goldreich – A Tribute – Maurice Ostroff</i> | 4 |
| <i>The Last Simcha: end of an era for Bulawayo – Ronit Loewenstern</i> | 5 |
| <i>A Living Legacy: Loss and Learning in Lithuania – Tali Barnett</i> | 7 |
| <i>Harry Graumann – Eric Horwitz</i> | 9 |
| <i>Three Pinsk Orphanages: 1921 - 1939 – David Sandler</i> | 11 |
| <i>Impressions of Lithuania – David Sandler</i> | 13 |
| <i>South African Country Communities – Volume 4: KwaZulu-Natal</i> | 17 |
| <i>SA-SIG meetings at the DC 2011 annual conference – Roy Ogus</i> | 19 |
| <i>Graaff-Reinett</i> | 20 |
| <i>JewishGen JOWBR Updates</i> | 20 |
| <i>New items of interest on the Internet</i> | 21 |
| <i>Editor's Musings</i> | 21 |
| <i>Book Report: Brothers in Arms – Colin Plen</i> | 23 |
| <i>Letters to the Editor</i> | 24 |

© 2011 SA-SIG. All articles are copyright and are not to be copied or reprinted without the permission of the author. The contents of the articles contain the opinions of the authors and do not reflect those of the Editor, or of the members of the SA-SIG Board. The Editor has the right to accept or reject any material submitted, or edit as might be appropriate.

PRESIDENT'S MESSAGE

I spend a lot of time trying to find records relating to Southern African Jewry. A number of others also are very active in this endeavour. Why? Because we want to have information about our families: why they migrated, why they settled where they did, and how they lived, worshiped, gave Tzedekah etc.

A lot of information has become available and is freely accessible to all who care to look. The co-operation of various *Chevra Kadisha* in South Africa has been excellent.

Yet we all know there is a vast amount that is not readily available and searchable in databases online. What can we, as a group of individuals, do to improve matters?

As a start, there may be readers who know of records being privately held. Examples of this situation came to light when Barry Mann started looking at Witbank and found a lot of relevant material.

If you know of anyone with old registers, or similar records, please ask them to make these available.

Marriage Registers: One of the only marriage registers that have been indexed are the early Cape Town registers. Every other community in South Africa must have had these. If anyone has close connections to the *Beth Din* or the Office of the Chief Rabbi in Johannesburg, please try and get these made available. Privacy can be respected; perhaps only records over 50 years old would be indexed. Many smaller communities must have registers. Germiston was recently made available and will shortly go online.

Mohel (Circumcision) Registers: The only set we have is from Griqualand West. Where are the others? I know there was or still is, a register for Port Elizabeth as I have my own certificate, and the son of the *mohel*, who was Rev. M. Sandler, confirms that he last saw the register in a synagogue office, but no one now has any idea of where this may be.

Bar Mitzvah Registers: Many of the males have certificates commemorating their *Bar* or *Bat Mitzvah* – again, where are these registers?

It seems far easier to get information about Jewish life outside the major cities than within the

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

General enquiries about the Newsletter can be sent either to Colin or to 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>

SA-SIG Board

| | |
|--|---------------------------------|
| President | Saul Issroff |
| Vice-President | Roy Ogus |
| Treasurer & Vice-President Emeritus | Mike Getz |
| Newsletter | |
| Editor | Colin Plen |
| Layout | Roy Ogus |
| Australian Coordinator | Herbert Epstein |
| Canadian Coordinator | Ed Goldberg |
| Israel Coordinators | Rose Lerer Cohen, Beryl Baleson |
| South African Coordinators | Stan Hart, Colin Plen |
| USA Coordinators | Roy Ogus, Ann Rabinowitz |
| Membership | Mike Getz |
| Webmaster | Roger Harris |

metropolitan areas. This is largely due to the outstanding efforts of the Travelling Rabbi, Moshe Silberhaft, and the Country Communities project of South African Friends of Beth HaTefutsoth.

There were numerous *landsmanschaftn*, lodges, sports clubs, and Zionist organisations. Where are the membership lists for many of these?

So this is an appeal, not for money, but for action while it's still possible to find records before they are destroyed.

Saul Issroff

London, saul@issroff.com

EDITORIAL

From a rainless, extremely hot Cape Town, to many of you who have suffered a winter of extreme cold (even Atlanta scored a new low record with about a foot of snow!) – greetings! This will be the last summer for us in Cape Town, as my wife and I are relocating to Durban to be closer to two of our children, six of our grandchildren, and my wife's mother.

My wife and I spent seven wonderful years living in Cape Town, the last five without any children or grandchildren nearby. Eventually we decided that ties of blood are stronger than just being able to see the most beautiful scenery in the world, so we packed up our Cape Town home and have moved to live in Durban, where we have two children and more important, six grandchildren. We are settling down after a difficult move.

The usual rule for items in the SA SIG Newsletter is that it must be of South African Jewish interest. However as editor, if I am interested in philately, say, then I hope you don't mind, but I expect you to show an interest with me in philately. In this issue we have two such items.

Harry Bingham was a vice consul for the USA in Marseilles in 1939. As Jews tried to escape Nazism, they were stonewalled by the USA government in general, except for heroes like Bingham who found ways and means to help many Jews to escape from Europe. He had to wait 60 years to get a (posthumous) honour of a stamp, issued by the US Post Office.

Liberia has issued stamps commemorating the white Jewish fighters against apartheid.

Smous? The men who traversed South Africa by foot and by donkey cart to sell goods to farmers, were called *smouses*. The vast majority were Jews who needed to get a start in life and this was the only way they could. Talk to almost anyone, me for example, and ask: Do you know anyone who was a *smous*? Sure my paternal grandfather sold goods, farmhouse door to farmhouse door, for some years.

I have read many books concerning Jewish history and at one stage I realised that although I could tell my children about the books, there was no way I could ever get them to read the books. So I instituted a custom that when I read a particularly important book, I would *précis* it and let the children read the *précis*. At least that way some of the value of the book would be saved. An example of this is used in this issue: As the Stormtroops and *Einsatzgruppen* stormed into Russia, the Bielsky brothers in Poland took 1200 Jews into the forests and survived the War, fighting a most astonishing guerrilla war.

During the past 10 years, former Capetonians Abel and Glenda Levitt have visited the town of Plungyan, Lithuania, one of towns with a large Jewish population that was destroyed in 1941. As described in the article by Tali Barnett, they are working to provide a memory of the community that previously lived in the town.

Bulawayo, once a vibrant hub of Jewish life in Zimbabwe, is now dying as far as Judaism is concerned. Now bereft of young families, it recently held its last bat mitzvah, and this story is described in this issue.

Who was Harry Graumann? Harry Graumann is a name mentioned through the Hebrew Order of David as one of its revered founders. He was just a very ordinary youngster when he arrived in South Africa as a teenager but he made a difference. An article by Eric Horwitz tells this story.

Colin Plen

Editor

Durban, South Africa

colplen@iafrica.com

ARTHUR GOLDREICH – A TRIBUTE

Anti-apartheid icon, Machal volunteer, and abstract painter

Maurice Ostroff

This article was originally published in the Jerusalem Post on May 30, 2011, and is re-published here with permission from the author.



Arthur Goldreich (left) with the author at a restaurant in Herzliya Pituach

Prof. Arthur Goldreich, founder of the architecture department at Bezalel Academy, previously a famous anti-Apartheid activist in South Africa and a colleague of Nelson Mandela, passed away on May 25 at the age of 82.

Goldreich, who had been chairman of the Arthur Goldreich Foundation for the Promotion of Art, Design and Architecture at Bezalel, and his late wife Tamar moved to Beth Protea retirement home in Herzliya in June 2009; she passed away in September of that year.

During a chat a few years ago, Goldreich and I recalled the days when we both served in *Machal* (volunteers from overseas who participated in the 1948 War of Independence). We also discussed one of his least-known achievements: Way back around 1950, he and a friend, Abe Abramowitz, had produced probably the first ergonomically designed chair, and he regarded this with as much pride as winning South Africa's Best Young Painter Award in 1954.

In 1948, while I had the luxury of traveling to Israel in a Dakota airplane, Goldreich arrived on an overcrowded immigrant ship, the *Fabio*. Designed to carry 50 people, her holds had been converted into dormitories with boards, enabling it to transport

exactly 292 souls. In Henry Katzew's book *South Africa's 800*, one of the volunteers, Morris Smith, is quoted as saying "You couldn't have put a razor blade between us. If you slept on your back, you had to stay on your back."

The *Fabio's* passengers were mainly displaced persons – survivors of the Holocaust – including a group of stunted concentration camp children in the charge of a Hungarian girl, and a group of about 30 South African *Machal* volunteers. There were nine pregnant women aboard, and two gave birth on the voyage.

On returning to South Africa, Goldreich became an early member of the ANC's military wing, Umkhonto we Sizwe, led by Nelson Mandela. In 1961 Goldreich and his lawyer friend Harold Wolpe acquired a farm named Liliesleaf in Rivonia (a suburb of Johannesburg) to be used as headquarters for the underground movement. Mandela hid there, posing as a gardener and occasional driver. Mandela wrote in his autobiography how he turned to Goldreich as one of the few in the ANC's nascent guerrilla army who knew how to fight because of his experience in Israel.

On July 11, 1963, security police raided the farm.

The 19 persons arrested and charged with sabotage included five whites – all Jews, namely Goldreich, Rusty Bernstein, Dennis Goldberg, Bob Hepple and Hilliard Festenstein. Wolpe was arrested shortly afterward and imprisoned at Marshall Square, where Goldreich was already being held. Before they could be tried, Goldreich and Wolpe escaped and fled to Swaziland disguised as priests. Their escape infuriated the prosecutors and police, who considered Goldreich "the arch-conspirator."

Mandela, who had been arrested previously and was serving a five-year sentence, was brought from Robben Island to stand trial, which resulted in life sentences for eight of the accused, including Mandela.

It is good to know that the Liliesleaf farm acquired on the initiative of Goldreich and Wolpe for use by the anti-Apartheid underground will not be forgotten. In December 2001, Goldreich attended a reunion of the Rivonia trialists that was attended by about 150 guests, including then-president Thabo Mbeki, where it was announced that the Liliesleaf Trust had been formed to return the house and outbuildings to their original condition as a

museum. Fittingly, the chief executive of the museum is Nicholas Wolpe, Harold Wolpe's son.

An intriguing sidelight is that a Makarov pistol given to Mandela by Col. Biru Tadesse in Addis Ababa (when the former was on a trip to seek military assistance) has now become the target of a treasure hunt.

In 2003, when Mandela visited his former hideout, he recalled burying the weapon there. So far, although the garden has been dug up and a neighboring home was bought and demolished, the pistol (now valued at 22 million rand, approximately \$3 million) has not been found.

During his imprisonment, several houses were built on the grounds of Liliesleaf, and it is now believed that another neighbor's home is one of three possible hiding places. This building was put up for auction at an asking price of 3 million rand (some \$433,000), which the Trust cannot afford. To its relief, the house failed to sell on May 5. Although there were many potential bidders, they fell silent at the opening bid of 2 million rand (approximately \$288,000), so there is still hope that the Trust will manage to recover this first weapon intended for use in the struggle against Apartheid.

The author is a commentator on current affairs. His website can be found at <http://www.2nd-thoughts.org>

THE LAST SIMCHA

End Of An Era For Zimbabwe's Jewish Community

Ronit Loewenstern

This article was originally published in The Jewish News on August 5, 2010, and is re-published here with permission from the author. Thanks are also due to Heather Super of SAJAC for providing the input materials for the article.

Bulawayo Hebrew Congregation (BHC) in Zimbabwe's second largest city was once a thriving hub of *Yiddishkeit* with synagogues, schools and youth movements. But that all now seems so very long ago.

After nearly 30 years of relentless attrition the Jewish community, which once numbered more than

3,500, has dwindled by barely 70. Its youngest member is Alanis Zlattner, who recently celebrated her Bat Mitzvah. As such, her *simcha* took on huge significance.



Bulawayo's last Bat Mitzvah girl Alanis Zlattner at the bimah with father Lawrence Zlattner

There are no more Jewish children left in Bulawayo. There will be no more Bar Mitzvahs or Bat Mitzvahs. As the last Jewish pupil in the city's only Jewish primary day school, Carmel (the other 150 children are Christian, Muslim, and other faiths), Alanis's coming of age signified the end of an era. Hers was Bulawayo's last *simcha*.

On 26 May, Jews and non-Jews alike dressed in the finery and came together at Sinai Hall community centre, which now serves as the local synagogue. The area's once majestic colonial synagogue burnt down some years ago. Its shell looms over the former Yiddish society theatre, the Jewish library and Guild Hall.

Wiser that her 12 years, the significance of the occasion was not lost on young Alanis. She said: "It is so upsetting for me because there are no more Jewish boys and girls left here now."

Her Bat Mitzvah was bittersweet. Bitter because it was the last, but sweet because it drew on the combined efforts of the remaining members of the BHC to get this young woman up to scratch for her reading – the story of Ruth.

Alanis explained that, because there are no Jewish children at Carmel, she had no Hebrew lessons and no Jewish studies classes.

She asked Shelley Lasker, a former Jewish studies teacher, to help. Travelling Rabbi Moshe Silberhaft spent many hours commuting from Johannesburg to keep the pair on course.

Alanis says: "I chose the story of Ruth because Ruth is an inspiration. I hope that my simcha helped Bulawayo's Jews and let them be a little happier for a bit longer."

This was a surprising insight for one so young, especially as Alanis is a quietly spoken and shy young lady.

As her proud mum Heidi says: "She completely understood her subject matter. She couldn't have made me prouder as she stood tall as a young Jewish woman and showed us all what true Judaism is about."

While Shelley taught her Jewish history, another community stalwart, Elsa Roth, helped with the Hebrew. Elsa also taught the Carmel school choir songs to sing at the Bat Mitzvah.

There was not one Jew in the choir. Alanis admits she can't sing, so music teacher Rebecca Pretorius and a gentleman called Mr. Kwashi who teaches the local vernacular, Ndebele, lead the 20 chorists of every race, colour and creed. Thanks to Elsa, they learned to sing *Haveinu Shalom* for Alanis's grand entrance.

The headmaster of Carmel, Dr. Dave Rix, involved the school's staff in the preparations. They arranged chairs, tables and everything else necessary to make sure Alanis's day went off without a hitch.

He also ensured that the staff was able to explain to the rest of the school why this day was so important to Alanis and the tiny Jewish community. All the teachers and pupils attended the ceremony itself.

Alanis lead the entire service with the help of her father Lawrence, mum Heidi and elder sister Taimen, who had her own Bat Mitzvah a few years earlier.

One of the most poignant moments came as Alanis recited the *Shema* in front of the Art, which houses scrolls rescued from the burnt down synagogue.

Then, to the sound of Israel's classic Eurovision Song Contest entry "Hallelujah", she was lifted up on a chair in the traditional way and sweets were thrown across the hall.

It is hardly surprising that Bulawayo's community has shrunk, in light of Zimbabwe's dire political and economic state.

With no full-time community leader, Rabbi Moses Silberhaft travels to all the small communities in southern Africa. And it was he who delivered the Bat Mitzvah day sermon.

BHC president Hylton Solomon then presented Alanis with the last siddur the *shul* is likely to bestow to future generations. The community's demise has been a long time in the making.

Bulawayo's first *shul* was built in 1910. Over the decades, the community fluctuated in numbers, reaching its height in the 1950's of around 3,000. But when civil strife broke out in Rhodesia in the 1970's, many of the community's young men fled to avoid being drafted.



A local communal B'not Mitzvah in 1968 with Rabbi Zwebner officiating

Sadly, on October 5, 2003, one day before Yom Kippur, the grand historic synagogue burned to the ground. As the community's new rabbi, Nathan Asmouch arrived, the community lost its spiritual heart. The BHC synagogue was reconstructed in Sinai Hall, but it has never been the same.

By 1987, Zimbabwe's total Jewish community had shrunk from more than 7,000 people to barely 1,200.

Until the late 1980's, rabbis resided in Harare and Bulawayo, but they left as the economy began to plummet. In the late 1990's a few rabbis did return infrequently to lead the congregations. Today, about 260 Jews live in Zimbabwe, predominately in Harare. Two-thirds are over the retirement age of 65.

Very few children remain as most have immigrated to the UK, Israel or South Africa, in search of economic opportunity and marriage prospects.

While most of the population is Ashkenazi, a strong representation of Sephardic Jews remains in the country. The last Bar Mitzvah took place during Rosh Hashanah 2009, just under a year before Alanis's Bat Mitzvah.

Carmel School once educated generations of Jewish leaders including government ministers and political heavyweights.

It is no longer funded by the community. However, the school remains committed to a Jewish ethos, with the non-Jewish parent body adamant that the spirit of Carmel is maintained even without Jewish children there. This is typical of greater Bulawayo, which has a deep respect for its long established Jewish Community.

Despite the depleted numbers, the community ensures there is a *minyan* at Friday night services, *chaggim* are celebrated with enthusiasm and major festival services presided over by a rabbi from South Africa.

In addition, whenever a congregant has kaddish, the group rallies together to ensure there is a minyan to mark the event.

The Chevrah Kadisha's daily needs are overseen by Raymond Roth, a stalwart of the community with the organization raising funds to cover the basic community costs of maintaining the Jewish cemetery, Savyon Lodge old age home and other sundry expenses.

Of the 180 guests at Alanis's Bat Mitzvah, only 35 were Jewish, 17 of whom live in Savyon Lodge. Kosher food, not available locally, is brought in from South Africa and kept in freezers. Sadly it often has to be thrown out due to regular power cuts defrosting the meat.

In keeping with any Jewish celebration, the Bat Mitzvah was followed by a banquet, put together by the Jewish women. Yet amid the joy and festivity, there was a sense of overwhelming sadness.

There are still some optimists who believe that there will be a resurgence one day. Ruth Feigenbaum, wife of one of the former presidents of the BHC says: "One day there will be a revival. Perhaps, once there is a change of Zimbabwe's leadership. Then who knows?"

Editor's Note: If you wish to assist the Bulawayo Jewish community in any way (such as providing reading materials), you should contact the Bulawayo Hebrew Congregation President, Hylton Solomon, at hms@netconnect.co.zw. The Zimbabwe Jewish Community web page can be found at: <http://www.zjc.org.il>

A LIVING LEGACY: LOSS AND LEARNING IN LITHUANIA

Tali Barnett

This article is published courtesy of the Cape Jewish Chronicle; the article was originally published in May 2011. The CJC Web site can be found at www.cjc.org.za.



Students from the Tolerance Centre at the mass graves

Former Capetonians Abel and Glenda Levitt have been working for over a decade in the town of Plungyan to preserve the memory of the Holocaust in Lithuania. They tell us about their work and their current project to commemorate the 70th anniversary of the genocide.

"Plungyan was the birthplace of my father, and was where his mother, brothers and sisters were killed in the Holocaust," explains Abel Levitt. But like most

other South African Jews, he had not been to this place of heritage and history. It was only in 1998, when their son, Adam, was sent to play a rugby match in Lithuania for the Israeli rugby team, that Abel and Glenda investigated visiting the country. It was this catalyst that took them on a journey of discovery, work and education that touched the very heart of South African Jewish heritage in Lithuania.

Mendel Kaplan, one of the few South African Jews who had visited Lithuania before 1998, told the Levitts there was one Jew remaining in Plungyan – Jakovas Bunka. Abel called him, and in limited Yiddish explained why he wanted to come to Plungyan. As they spoke, Bunka told him to wait while he looked in his exercise book, where he had recorded the names of Jewish families who had lived in Plungyan before the Holocaust.

When Bunka returned from the war, he went round the town and wrote down the names of the people who had lived there. He came to 700 names. “We know from official records that 1800 Jews had been murdered,” explains Abel. Bunka found the name Levitt in the book, along with the names of family members who had been killed. When they arrived in Lithuania, Bunka’s son, Eugenijes, took the Levitts to the mass graves in the Kaushan forest outside Plungyan, “which are regarded by some people as one of the ten most important Holocaust sites in Eastern Europe,” explains Glenda.

Like so many other communities in Eastern Europe that were decimated by the *Einstazgruppen*, the Jews of Plungyan were rounded up and locked in the *Groyse Shul* (Great Synagogue) for two weeks. On 15 July 1941, the entire community was taken to the nearby forest, where they were shot and buried in six mass graves.

A centre of tolerance

Following their first visit, the Levitts organised a trip to Plungyan for 43 members of their family, to coincide with the 60th anniversary commemoration of the Holocaust in Lithuania. Every year, on the third Sunday of July, a memorial meeting is held in the forest. While there is only one Jew, many local and national Lithuanians attend the event. “As we left that meeting, Bunka said that the mass graves aren’t protected, and that he is finding it difficult to maintain them.” He asked the Levitts if they could raise money to have the mass graves covered properly. Abel spoke to the family members at that

event, and together they raised enough money to cover the graves with cobbled stones — symbolising the stones of memory placed on Jewish graves.

But the Levitts’ journey was not over yet. A number of Lithuanians spoke at the memorial service, and one who made an impression on them was a teacher by the name of Danute Sarapiniene, who spoke emotionally about the murder of the Jews and how this was a loss to the Lithuanian people. The Levitts learnt that since 1995, Danute had been conducting lessons about the Holocaust at her high school in Plungyan without any financial support. She had finally been given permission from her headmaster to conduct these Holocaust lessons in two small classrooms, but they were in state of disrepair.

The Levitts had funds left over from their first initiative, and therefore decided to establish a ‘Tolerance Centre’ in Plungyan, to be run by Danute. These centres are a little-known phenomenon across Lithuania. They are for students and youth, and educate about the Holocaust.

Art and investigation

“That Tolerance Centre has been a great success. We send students and teachers on tours with Jewish guides; they keep the site of the mass graves clean; and on events such as UN Holocaust Day they hold a ceremony,” explains Abel.

In addition, the centre took its members on a trip to an area near Plungyan, where the students interviewed older people about their recollections of the Holocaust.

A wall of names

Meanwhile, Abel explains that when they went to Plungyan in 2001, the old shul was still standing, but that it was in a state of disrepair. The *shul* was eventually given to the Plungyan Jewish society, who decided to sell the dilapidated building, put the money into a charity fund and demolish the *shul*. Meanwhile there was some opposition to demolition of the building; it was in danger of collapsing, was in a run-down area, and “What do you do with place that can’t be used? It would be an empty memorial,” says Glenda.

The Levitts were in Plungyan when the *shul* was demolished, and organised that the bricks were saved, which they realised could be used in the

future. This takes us to their current project. As mentioned, Bunka had collected 700 names of Jews from Plungyan. Now, Glenda and others did further research to add to the list. Together they came to 1200 names.

Ultimately, they had this list, and the bricks from the *shul*. The 1800 Jews of Plungyan did not have gravestones, and thus the Levitts decided to build a wall of 1800 bricks from the *shul* to commemorate the dead. There would be plaques listing the 1200 names, and explanations of what happened to the Jews of Plungyan.

On 17 July 2011 the wall of names will be consecrated, followed by a memorial ceremony marking 70 years since the Holocaust in Lithuania. The Levitts hope that South African Jews will join them in commemorating our history.

Fragile connections

The Levitts say that if there is any similarity to South African Jewry in Lithuania, it is merely an echo. 94% of Jews were killed in Lithuania, and with the draconian Soviet occupation, poverty and small numbers, the Jewish community is a shadow of what it once was. But at the same time, there are *shuls*, Jewish day schools and welfare programmes in the bigger cities. “And the names!” says Glenda. In cemeteries you see familiar names, and even their list of names is like “A Herzlia parents list!” In addition, Glenda often comes across food in a supermarket in Lithuania that she thought was distinctive to Cape Town, and “the food we grew up with” is similar to Lithuanian food.

The Levitts understand that travel, costs and the lack of concrete memorials to the Holocaust have hindered South African Jews from travelling to Lithuania, but feel that engaging with this history in a variety of ways is vital — for example, ‘twinning’ with students in Plungyan would allow those children to see a thriving Jewish community with roots in Lithuania, and Capetonian Jewish children would connect to their own heritage.

Ultimately, what motivates the Levitts to do this work? More Lithuanians than Germans killed Jews in Lithuania during the Holocaust, and “I understand when people say ‘I don’t want to go there.’ But our view is different: we mourn what happened, but to ensure that it never happens again, we need to establish education,” says Abel.

Glenda adds: “Our motivation is firstly to honour those who were murdered, and secondly, to assist in educating people to abhor hatred and racialism of any kind. We want to honour the past and look to the future. We weren’t interested in doing one without the other.”

Tali Barnett is the Editor of the Cape Jewish Chronicle.

HARRY GRAUMANN

Eric Horwitz

It was a “steel-grey dawn of an English mid-summer morning” when Harry Graumann was born in London in 1868. He was educated at Dover College. When he arrived in Cape Town in 1882 at the age of fourteen, he managed to find employment with a big wholesaler, earning thirty shillings a month.

He was an ambitious young man who made use of all the opportunities that came his way. Within a few months of arriving in South Africa, he managed to borrow some money from friends, and began speculating in ostrich feathers - at that time the “gold mine” of the Cape farmers. After ten months, he set up his own business as a commercial broker and managed to save about five hundred pounds.

When the Gold Rush began, Harry Graumann set out for Barberton with his capital in hand. There he met Sir Percy Fitzpatrick - together with the famous Jock - at a time when transport riding had ruined him, and ‘Fritz’ was glad to accept a clerkship from his good friend, Harry, at twenty-five pounds a month. It did not take long for Harry to realise that the newer discoveries of the Witwatersrand had better opportunities than those at Barberton, and he was soon on his way to Johannesburg.

Harry soon made a name for himself in Johannesburg. A town council was created and, after a few months Harry was elected as one of the four Alderman, a position he retained until the start of the war. So great was the esteem in which he was held, that in 1909 he was unanimously elected as the first Jewish mayor of Johannesburg and was the first mayor to wear a Mayor’s Chain. As he was a bachelor, his sister Mrs D.W. Sims, assisted him as the Mayoress.

At the same time, he never forgot his Jewish heritage. He was President of the Zionist Association, and took an active part in the Old Park Synagogue.

From local affairs, Councillor Graumann's interests moved to the sphere of politics. In 1915, he contested the seat in the West Rand Constituency, and was successful.

Soon after, he donated *The Prayer for the Royal Family*, beautifully engraved on marble which hung at the side of the Aron Hakodesh in the Wolmarans Street Synagogue. It was presented by the new knight in memory of his late brother-in-law, Mr Harry Freeman Cohen.

On 29th November 1923, Dr. C.B. Shapiro, chairman of The Harry Graumann Lodge, welcomed Sir Harry to a meeting at which all the members of the Lodge were present. Bro Graumann was taken to task by the members of the Lodge, for his attitude on the burning question of the day: the notorious Immigration Bill, piloted by the Minister of the Interior, Sir Patrick Duncan. During the full debate in the House of Assembly, Hymie Ostrofsky and other members claimed, Harry had never objected to provisions in the Bill. All the members felt strongly about the matter.

Sir Harry was accompanied by the late Louis Faiga and J. Distiller. He informed the members in his quiet, unassuming manner, that he preferred to work behind the scenes. He felt this was more effective than making speeches against his Party in the House. His explanation was accepted by the members, and Bro A J Levy gave a vote of thanks to Sir Harry.

The decision to erect a home for the Order was taken at the first H.O.D. conference on 29th June 1924. Or Herzl Lodge held their 21st anniversary at the Freemasons Hall in Claim Street the same year, and the building fund was launched. Both the Mayor of Johannesburg, Mr M. J. Harris, and Sir Harry attended the meeting. Michael Kam, Grand Secretary, launched the appeal. Sir Harry started the fund with a donation of two hundred and fifty pounds.

Sir Harry asked Michael Kam what the estimated cost of the building would be. The reply was: "About ten thousand pounds". With a twinkle in his eye, Sir Harry said: "You raise four thousand pounds and I will give you one thousand pounds.

You raise eight thousand pounds, and I will double that". Bro Mike took up the challenge.

About a thousand pounds was raised, mainly by stop orders. Sam Jossel purchased the stand in De Villiers Street. Slowly but surely the fund grew until eight thousand pounds was reached.

Michael Kam's story is as follows: "I was asked to go to Cape Town, to acquaint Sir Harry with the result. I was accompanied on my mission by the late Solly Fiendly, who knew Sir Harry personally. We met our distinguished brother in his flat, and after a preliminary talk, Sir Harry said he appreciated that we had honoured him with a visit.

"But surely," he added with a smile, "you did not come from Johannesburg to enquire about my health?"

We produced a bank certificate to prove that his challenge had been met, and he immediately honoured his pledge by writing two letters. One was addressed to his attorney, instructing him to cancel the mortgage he held over our stand. (We had borrowed two thousand pounds, free of interest to buy the site.) In the second letter, he congratulated the Lodge on its achievement and stated that he was donating the two thousand pounds owed to him to the Lodge, waiving the interest thereon.

Although it was still Sunday morning, Sir Harry insisted on opening a bottle of champagne. We toasted the Order and drank to the health of our host.

Unfortunately, Harry was suffering from a weak heart and could not accept our invitation to come to Johannesburg to attend the foundation stone laying ceremony of the building which was later named after him."

Bro Talekinsky of Dr Max Nordau Lodge in Brakpan tells the following story: "One of the most outstanding consecrations it has been my pleasure to attend was that of the Witbank Lodge. There were no passenger trains to Witbank on Sundays in 1924, and Grand Lodge hired a special train. A huge Magen David and a banner, entitled "H.O.D. Special," was attached to the engine. The train stopped at Germiston, Boksburg, Benoni and Apex stations to pick up H.O.D. members, their wives and children – altogether about seventy people.

Among the Grand Lodge Officers present was Sir Harry Graumann. When we arrived in Witbank, we found the mayor, Mr Tom Spencer, and numerous prominent Witbank personalities who were there to welcome us. The event was later shown on African Mirror.

After all the formalities had been completed, we were taken by car to a beautifully decorated hall and served a most outstanding lunch. After lunch, we attended to H.O.D. business, did the initiations, raised the principal officers to the Second Degree, and were entertained to tea and music in Bro Dembo's magnificent garden. After tea, we installed the Officers.

We were invited to the Witbank Club, and had to change into evening dress for the banquet. A humorous incident occurred as we were dressing for the function. One of our brethren bent down to tie up his shoelace. I could not resist the temptation and gave him a resounding clap on the back.

When he turned round to see who had greeted him in this unorthodox manner, I discovered to my horror, that it was none other than Sir Harry Graumann. But the genial knight took my action in the best of spirits, and stretching out his hand, he gave me the HOD grip and said, "I admire your brotherly spirit."

The banquet proved to be a magnificent success. The train left Witbank station at 12:30 am and there was a huge crowd to see us off. It was an occasion to be remembered.

In 1924, Sir Harry suffered defeat in the General Election. He withdrew from political life, although in later years he was a powerful force in the behind-the-scenes discussions that preceded the coalition in 1933.

Sir Harry's warm feelings towards our Brotherhood was evident in the fact that when he was ill, he expressed the wish to be given an HOD funeral. He was thought to be recovering satisfactorily from his heart ailment, but on 19th of September 1938, he went for a drive in the warm sunshine at Sea Point, and suddenly collapsed and died at the age of 70. The Hebrew date was 23rd Elul, 5698. His body was brought up from Cape Town to Johannesburg.

On Thursday 22nd of September, the President of the Lodge, Sheppy Ostrofsky, asked the members of the Sir Harry Graumann Lodge to rise as a mark of

respect to the late Sir Harry, Patron of the Lodge. The president also instructed the secretary, Hymie Ostrofsky, to write a letter of condolence to Sir Harry's relatives.

The President intimated that the Lodge would be represented at the funeral by himself, Vice President Sakalowsky and Mr. C Bloomburg. On the 23rd September, Sir Harry Graumann was buried at the Brixton Cemetery, with Sheppy Ostrofsky as one of the pall bearers.

THREE PINSK ORPHANAGES: 1921 – 1939

David Sandler

David Sandler, an ex-South African who now lives in Perth, Western Australia, has completed two volumes on Arcadia, the Jewish Orphanage in Johannesburg, viz. Volume 1: 100 Years Of ARC Memories, and Volume 2: More ARC Memories. David then completed a third volume in the series, titled Ochberg Orphans and the horrors from whence they came, which describes the rescue of 181 Jewish orphans from the Pale of Settlement in 1921 by Isaac Ochberg. Details of the Arcadia books can be found at:

www.arcadia.ca.com.au

David is now in the process of trying to find anyone who may have had ancestors from orphanages in Pinsk who would have been aged between two and 14 in 1921 with names the same or similar to those listed below. David can be reached at sedsand@iinet.net.au.

Pinsk was a border town during the Great War (1914-1918) and was devastated in the battles between advancing and retreating German and Russian soldiers. In 1917, a man by the name of Alter (Alexander) Bobrow, together with his friends from a Zionist socialist group, helped establish three Pinsk orphanages in the devastated city. They were supported by the North American Joint Distribution Committee.

In 1921, Isaac Ochberg the representative of the South African Jewish Community selected 30 children from the three orphanages in Pinsk and took these to South Africa via Danzig and London. Alter Bobrow was asked to help Isaac Ochberg and

he accompanied the children to South Africa and helped look after them.

When Alter Bobrow left Pinsk he was given two exercise books with 135 letters from his pupils and his colleagues. He also had photos of the three orphanages with the names of the children and colleagues written on the back of two of the photos.

Below are the names on the back of the two photos and the names of the children and colleagues who wrote the letters. The numbers following the names are references to letters written in Hebrew or Yiddish. If anyone would like to volunteer to translate the letters from Yiddish to English, please contact me.

While I understand that most of the children listed below would have perished in the Holocaust I am hoping to make contact with the descendants of those who may have survived.

If you have an ancestor from Pinsk who would have been aged between 2 and 14 in 1921 (born about 1907 to 1919) with a name the same as or similar to one of those listed above, I ask you please to make contact with me, David Solly Sandler at sedsand@iinet.net.au. I plan to compile a book on these three orphanages which will include all the letters with translations, the family histories of any survivors I can make contact with, and any further information I can gather.

Pinsk Orphanage One – *Names written on the back of photo*

Lev Debranshka, Trina Dan, Dvorah Dolinki, Leah Dorfman, Rafel Dorfman, Moshe Dubovsky, Miriam Epstein 119, Felita Feldman, Chava Fridel, Mental Frozinski, Shindel Golshmit, Yitshak Gunzer, Chaya Gute, Fridel Kagan, Dina Kaplan 84, ??? Kantsfleski, Ruzi Kimstein, Miryam Knovits, Dvorah Lev, Peshe Lev 62, Mordechai Levin, Rania Levin, Shmuel Lichten, Chana Lichtinson, Chana Lichton, Chana Rivka Litvin 58, Malka Litvin 81, Mindel Merzel, Bashe Rachel, Rashke Rubin, Bashra Rubinshtein, Leah Rufershtein, Rachel Safanznik, Toybel Safolznik, Gushagot Shabat, Natee Shulman 75, Bracha Trushkin, Sarah Trushkin, Rosa Tshiz, Feigal Tzrel 69, ??? Yochbad, Elman Yosef, and Ginl Zavodinkov.

Pinsk Orphanage Two – *Names written on the back of photo*

Sheindol Aranov, Moshe Avizonshtein, Nachum Avizonshtein, Hillel Bakaltovich, Chaim Bammel, Feigel Bammel, Asher Bantshik, Nramia Basalitz, Fesh Bashevits, Benzalel Beliak, Label Belozavski, Rivka Bokliar, Necham Borman, Baruch Bregman, Hershil Bregman, Kalman Bergman, Shachar Bregman, Yakov Chomsky 7 & 105, Sarah Cosmonisim, Feivish Dalinka, Chana Dingman, Masha Dllaron, Vair (*Leah?*) Dorfman 61, Motil Eizenberg, Galda Epshtein, Gdala Epshtein, Chashar Fagelevits, Moshe Faladavonik, Yosef Feldman, Rubin Fikman, Yehudit Fikman, Harshel Friedman, Izik Friedman, Itshak Abraham Fritman, Yehuda Gelfond, Shmuel Chaim Gorbooz, Avigdor Gotlieb, Esther Grets, Moshe Grets, Rachel Grooshka, Fina Haltsman, Yacob Helshtein, Leah Izluk, Eliezer Kagan, Henia Kagan, Itshak Kantor, Shmuel Katsenelson, Elke Katsenelson, Aharon Mosel Klempert, Abraham Knoosolnits, Bashke Knoosolnits, Zlota Knorvats, Nechama Kole, Gishel Koodnats, Leibel Kushner, Leibel Lamish, Chira Levin, Yacov Leviton 110, Fridol Liberman, Tsat Liberman, Yosel Liberman, Golda Libshovsky, Luby Lidvinsky, Hene Lubashavsky, Genia Luria, Gershon Luria, Moshe Lydrok, Mirle Mailin, Chaya Menasha, Asher Mashal 112, Elke Melamed, Tova Migdalovits, Chaim Sheme Pinsker, Otke Pinsker, Dov Portnoy, Nechama Portnoy, Regina Rabinomit, Michael Relznesi, Chaya Rimski, Aharon Ruchalinki, David Rubin, Malkia Rubin, Yente Rubin, Henia Shifon, Dov Silberman, Daniel Tarantsa, Rivka Teitelbaum, Yacob Telman, Chana Toranda, Chaim Torkin, Arye Tsifarshtein, Chava Tsnovats, Arye Tsoofershtein, Itshak Tsoofershtein, Miriam Tsoofershtein, Seindil Tsoofershtein, Toybel Tsoofershtein, Mendel Tsutski, Leah Vaks, Mile Vegman, Zisl Vinik 10, Yehudit Werman 115, Chaya Yerlansky, Fruma Yerlinkski, Malka Zilberman, Arye Zuberma, and Sara Zuberma.

Colleagues

Shepshge Bragton, Breshge Gefy, Nechama Helper, Aharon Kaperplinski, Rachel Koosk, Toybe Kosol, Libentor, Sarah Raskot, Tina Rubin, Tina Zil, and P. Kantor – Headmaster 106.

Letters from pupils and colleagues given to Alter Bobrow when he left Pinsk with the Ochberg Orphans in 1921

R Appelman 139, Tzaba Asselman 5, Peshe Bassevitz 88 & 107, Berle Butenski 77, Feigle Calb 8, Tzeitle Cletzev 76, Lana Cohen 28, Rachel Cohen 24, Shara Cohen 34, Gittel Davidovsky 55, Lezate Davidovsky 53, Shashke Davidovsky 52, Liba Denenberg 35, Shifra Eiberman 32, Tzachzekit Eidel 12, Esther Eisenberg 37, Rachel Eizenberg 42, Zeev Ben Meir Eizenberg 2, Itzhak Federman 4, Yehudit Fedeman 43, Chaya Feldman 20, D Ferman 135, Malka Fiska 14, Masil Gorshtein 16, Gishe Gutshabes 57, Miriam Kalton 33, Yache Kantzeplekis 83, Tvi Katzelson 41, Chaya Freidle Klempert 72, Bantze Klepatz 78, Shoshana Kuraz 27, Zeev Kushner 19, Chaya Lemoosh 29, Devushka Lev 121, Rony Levine 117, Shalom Levine 118, Chaim Lieberman 6, Tzarne Lieberman 87, Golde Livshovsky 114, Reva Lutzki 38, Nechama Lutzkit 26, Bashe Rachel Lubertan 63, Gitle Mann 86, David Marutetky 18, Rachel Pakatz 23, Bashe Patzekin 80, Chana Peikov 25, Zipora Platnik 15, Gittel Poratz 3, G Poraz 141, Lea Rappaport 40, M Retzvi 109, Chanan Sapasznikov 149, Chazke Segalovitz 113, Ethel Shelkman 22, Chana Sherman 17, Rachel Shertok 31, Hende Shifman 108, Natee Shulman 75, Tvi Shvetz 9, Malka Shvetz 30, Yosef Sopalnik 82, Tzirel Sopatznick 68, Bracha Tiroshke 59, Berle Triguch 79, Yaakov Turkenitz 73, Shena Tzelizika 39, Chaya Tzevin 64, Faigl Tzrel 69, Dasha Yosselman 147, B Zilberman 116, and Chaya Zilberman 111.

IMPRESSIONS OF LITHUANIA

David Sandler

Like most South African Jews, my ancestors emigrated from Lithuania to South Africa in the years 1880-1920. We generally prospered and multiplied for about 100 years and then commenced immigrating to Israel, the UK, the USA, Canada and Australia. We were the lucky ones escaping the horrors of the Holocaust.

While I knew my ancestors were from Lithuania and I knew that those family members who had remained behind had 'perished in the Holocaust,' I knew very little about the country and in the second half of 2010 I had the opportunity to visit. The visit

was sad and depressing as I expected, but I wanted to see where my family came from and pay tribute to those who had perished in the Holocaust.

Vilna (Vilnius)

I had been ten days in Paris with my daughter, and unlike Paris in Vilna you can walk two or more abreast along the sidewalks. You don't have to dodge bollards or doggie does and you don't smell urine everywhere. Also unlike Paris there are no people of colour (Blacks or Asians), but mainly tall and slim blonde haired and green and blue eyed people, like a 'whites only' country.

Restaurants are very cheap, half the normal Aussie and Israeli price and streets are clean and neat. Lithuanian food was very familiar; borscht, potato *latkes*, dumplings (meat or cheese) and potatoes done in intestine skins.

People do not smile! We had a taxi driver who did not say a word or smile. Generally no one smiles. I tried smiling at everyone and after two or three tries you may get someone to smile in return.

Buying some books in Vilna was an experience; to get into the shop, to find the person who was selling the book, to wait while she listed all the books by hand, an even longer wait while she struggled to look up the prices and then finally when she added it up she wanted to undercharge me. It took a good half hour to buy eight books. It seems they were still in the Soviet era and I had tasted a bit of its inefficiencies.

I met a Jewish South African man in the lift at the hotel. He was an interesting character and we chatted a few times at breakfast. He told me he was Schmulig and that he had been born in and had survived the Holocaust in Riga, Latvia as a child. He described Lithuanians and Latvians as 'very anti-Semitic,' but I wanted to keep an open mind about this.

In Vilna, we visited its only *shul*, and other sites of Jewish interest and there was a Jewish Centre and a new museum being built. We also visited two old cemeteries. During the Soviet era the *Uzupis Cemetery* had been built over and the tomb stones had been used to build steps. Now there is a monument built utilizing these tombstones from the steps as part of a monument to remember the dead.



Interior of the remaining shul in Vilna



Uzupis Jewish cemetery in Vilna: monument is built using the dismantled steps from gravestones



Monument to Jewish Holocaust victims in Panerai

Panerai

We visited Panerai just outside Vilna, where 70,000 Jews from Vilna, the capital and largest town with the most Jews in Lithuania, were murdered. Before the Germans invaded, the Russians had established a fuel storage depot in Panerai, seven very large pits and it was to here that the Jews from Vilna were marched and systematically shot and buried in 1941.

Later in 1945 when the Germans wanted to hide their deeds the bodies in these pits were systematically uncovered and the bodies excavated and burnt to ashes in large pyramid shaped pyres.

During the Soviet era a monument 'to the citizens of Lithuania killed by the Germans' was erected at this site, but it was only in the 1990s that a monument was erected in Hebrew to remember the Jews murdered by the Germans with the 'help of the locals.'

Visits to towns in Lithuania

I also visited towns where four of my forebears came from: Linkuva, Pumpenai, Poneves, and Wilkomir/Ukmerge, and it was very sad. We spent our time walking around these towns looking for the Jewish Cemeteries and the *shul* and the old houses and streets where Jews used to live.

In *Linkuva*, a village where my great-great-grandfather, Solomon Plein was born, we found a double-story *shul*, now in disrepair and used for storage. We identified it by the Jewish date 5650 (1890) which was clearly visible and some Hebrew writing. We searched and asked many locals for the Jewish Cemetery and what may have been the cemetery was an uncultivated area in the middle of a

ploughed field fenced off and overgrown and with stones. We saw a smooth flat stone but were not certain that this was the cemetery. Nearby we visited the two smaller killing sites where 300 and 500 Jews had been murdered.



The Linkuva shul, built in 1890 (5650), now used for storage

Pumpenai, where my great-great-great-great-great-grandfather, Shlomo Sandler, was born in 1800, is a village situated on the road between Riga (Latvia) and Poneves and we found the ‘cemetery’, a collection of remaining tombstones and pieces on the main road. We saw a few houses that may have been of Jewish merchants and tradesmen but found no *shul*.

Here we spoke to an old lady who said she remembered the Jews and “they were good; the rich looked after the poor.” She remembered their houses surrounded the town square and that they were taken away. In WWII the Jews (around 300 families) were rounded up and taken to Poneves and we visited a site where 8,000 Jews were murdered in the Pajjesco Forest.



Old house in Pumpenai

Poneves was and still is one of the five larger towns in Lithuania with about 250,000 inhabitants, and

after Vilna and Kaunas had the most number of Jews at the start of WWII. Here many Jews lived and at one time they made up 50% of the population.

We visited a bakery which was previously a Yeshiva and a very large park which was previously a Jewish Cemetery. In the corner of the park is a monument to remember the Jews of the cemetery and 5,000 Jews that were in the ghetto of three streets. In the park there was also a very large and very beautiful newly erected monument to remember the dead with a very large *magen dovid* paved in the stone in front of the monument.

On our way out of Poneves we saw an old wind mill up for sale and we visited the site where 8,000 Jews from Poneves and Pumpenai were murdered in the Pajjesco Forest. All the systematic killing was very sad, shocking and very confronting and impossible to believe. How could you simply slaughter defenseless people en mass? How could man be so evil and cruel to their fellow man?

During our visit, I met the Jewish leader in Poneves, a Russian Jew called Genadi, and he carefully wrote our names down, took our photo and offered us coffee. He also signed a book I bought. Talking to him was quite a procedure as he only spoke Russian and Lithuanian and our guide had to translate for us.

Genadi had been instrumental in getting the monument in the park (ex-cemetery) erected and was trying to get the Lithuanian Government to compensate the Jewish Community of a few hundred people, for community property confiscated during the war. The Jewish Centre where I met him was in fact previously a Jewish Girls School.

When I told him that my great-great-grandmother, Feiga, Solomon Plein’s wife, was a very wealthy lady who had a mill in Poneves he pulled out some papers (a list of properties of Jews confiscated in WWII) and spent a very long time looking for her name and told me he could only find a Rubinstein who owned a mill and eight shop.

Only when I was back in Perth and had all my family details did I see that Feiga, Solomon Plein’s wife had died in 1924 aged 91. My aunt Tilley was her oldest granddaughter, daughter of her oldest daughter Sarah Esther. Tilley had in fact married a Morris Rubinstein and they had no children. I

wonder if she was the Rubinstein who owned the mill and eight shops confiscated.

In South Africa Tilley was a very wealthy woman and ran a hardware and timber business and sold out to one the breweries. She bought my parents their house, set my aunty Fay and uncle Monty Teperson up in business with the Helderberg Hotel in Somerset West and left my aunt Mercia Fittinghoff (Tilley's niece who she brought up) who is still alive and shares Nelson Mandela's birthday 100,000 pounds when she turned 21.



Poneves Yeshivah which is now a bakery



Monument in a Poneves park that was previously a Jewish cemetery

Wilkomir/Ukmerge (Lady of the Wolf) is the town from where my paternal grandmother Gertie Silberman Sandler came with her family as a young girl around the time of the Boer War. We saw a park which was previously a Jewish Cemetery, a sports centre which was previously a Yeshiva and many old houses and a dilapidated building that we thought might have been a *shul*. It was here that after much searching that we located and visited yet

another killing field in the forest just outside the town where 10,239 Jews were murdered and buried.



The former shul in Ukmerge which is now a sports centre



An old house in Ukmerge where Jews would have lived



Killing site and mass grave of 10,239 Jews in a forest just outside Wilkomir

Some Lithuanian Jewish history

There are now about 5,000 Jews in Lithuania and many are from Russia who settled during the Soviet era. There were about 220,000 Jews in Lithuania at the start of WWII and about 20,000 survived the Holocaust mainly by fleeing.

Most towns had Jewish residents and what you can see now are the old houses of Jewish Merchants around the town square, found in front of the main church. You can recognise these houses as they had bricked up entries. The *shul* would be found a street or two back from the main square, if not destroyed now used for storage or other purposes and generally there are neglected and desecrated cemeteries just outside the town, at best with tombstones removed, but usually built over. Lastly, every town has its Jewish killing site, generally in the forest outside the town and maybe if it is a very small town the Jews were sent to the nearest big town. In July 1941, when the Germans invaded the Baltic States and the Russians fled the Jews were systematically rounded up and sent to the nearest forests and shot and buried in pits.

There are about 200 killing sites scattered all over Lithuania and I visited five sights where 300, 500, 8000, 10239, and 70000 Jews respectively were murdered and buried.

Today after the lifting of the iron curtain in the early 1990s the government has started to properly signpost and mark the killing fields, to erect monuments to those killed and there is a day set aside each year to remember all those killed. I liked to think that the locals are trying to get to grips with their past, however, there is a Genocide Museum in Vilna to remember the 22,000 Lithuanians who lost their lives during the Soviet era but the booklet on the museum makes no mention of the 200,000 Jews that were killed in Lithuania during the Holocaust.

At dusk on my last day in Vilna I was walking home through a market. There was a man sitting on a chair with a tray on his lap filled with carved faces for sale. I caught only a glimpse of the faces but to me they looked like grotesque carvings with exaggerated Jewish features. I was shocked. I did not want to look again and kept walking. Did I imagine it?

I went on a seven day tour of the Balkan States and the Holocaust was only mentioned once and very briefly by one tour guide.

Recently I read about wooden carvings that were erected at a killing site by a local artist as his way of acknowledging the horrors of the Holocaust. These were burnt down.

I think the jury is still out as to whether the locals accept and acknowledge their past mistreatment of Jews.

Family notes

- My maternal great-great-grandfather, Solomon Plein (1843-1904) came from Linkuva in about 1875 and he married a Feiga from Poneves.
- My maternal grandfather, Benjamin Goldberg (Genende) (1880-1928), came from Tver in 1913 at age 33.
- My paternal grandfather, Zalman Sandler, must have arrived early in 1900, and I have a family tree of about 1,000 people going back to Shlomo Sandler born 1800 in Pampenai.
- My paternal grandmother, Gertie (Silberman) Sandler, arrived in South Africa at the time of the Boer War as a young girl with her family from Wilkomir (Ukmerge).

David Sandler is working on a new book to be titled "From Lithuania and Latvia to South Africa and beyond", and is collecting family histories for inclusion in the new volume. The material should include details of family history in Lithuania or Latvia (with photos, if possible), as well as information about the family's journey to South Africa, where they settled, and what they did in their early days in South Africa. If you have material to contribute to the book, please contact David at sedsand@inet.net.au.

SOUTH AFRICAN COUNTRY COMMUNITIES PROJECT – VOLUME 4: KWAZULU-NATAL

Elona Steinfeld

Elona Steinfeld is the research coordinator for the South African Friends of Beth Hatefutsoth (SAFBH) organization. The latest volume in the Country Communities series of publications on Jewish life in the South African rural areas has been published. Volume 4, covering KwaZulu-Natal, focuses on the

localities outside of Durban in which Jews lived at one time or another. The previous volumes have covered the northern and eastern Transvaal areas (mainly comprising today's Limpopo and Mpumalanga provinces), the northern and western Cape, and the southern and eastern Cape. Volume 5, covering the Free State is due to be published within the next few months.

The Country Communities project is entirely self-funded and reliant on donations. Unfortunately, they have now reached the stage where they have insufficient funds to continue the project without outside assistance. All donations, no matter how small, will be most welcome, and details for how to contribute to the project can be obtained from Elona at museum@beyachad.co.za. Elona will also be happy to answer any questions relating to the project or to provide details of how the volumes can be purchased.

The project was started over 18 years ago by a group of dedicated volunteers who thought that it would take a couple of years to research and complete the history of the Jews in the country towns of South Africa, not realizing the wealth of archival material that was available. As the project evolved, it became apparent that a number of professionals were required to formalize the information into a coherent and systematic structure.

We have a dedicated team of volunteer researchers. The professional staff includes a librarian who accesses and catalogues all archival information, a full-time researcher, and part-time researcher, as well as a part-time secretary.

We are documenting the history of the Jews in the country towns and villages of South Africa. Over 1520 places have been identified where Jews once lived. Even if only one person lived in a village, it will be documented. We have files on every town researched, with the smaller villages being attached to larger places in their designated regions.

The project methodology follows specific guidelines. A research questionnaire is completed, which includes information gathered from the South African Jewish Board of Deputies Archives, including reports of the country community Rabbis, the Johannesburg Jewish Resource Centre (formerly the Beyachad Library), and interviews and information received from former residents. The information is then entered onto a computerized

database by the professional researchers who examine and verify the data, which is fully referenced. We make extensive use of the old telephone and trade directories, and are fortunate to have access to old directories for KwaZulu-Natal (KZN) and the Free State.

Our extensive database also includes wonderful anecdotes and photographs, many from private family collections. Once the project is completed, the database will be available on the Beit Hatefutsot website. Beit Hatfutsot – the Museum of the Jewish people – is situated at the Ramat Aviv University Campus, Tel Aviv.

For purposes of research, the project has been divided into eight regions and a book is published as each region is completed. The books are an extract of the information contained on our database. Thus far, four regions have been completed, with the fifth book on the Free State in the final proofing stages. The last three books will cover the Southern Transvaal and Great Escarpment, Gauteng, and the Western Transvaal. The books titled *Jewish Life in the South African Country Communities* have received academic acclaim and international recognition. They are available in the New York and London city Libraries, as well as in South African national libraries.

In our book on KZN, Prof Peter E Raper, author of *South African Place Names* and a former chairman of the United Nations Group of Experts on Geographical Names, has written an explanation about variations in Zulu place names. We make extensive use of his book in determining the spelling of a town and its geographical location.

The professional standard of the research has been acknowledged by historians and academics and is considered an important record of the Jewish contribution to the history of South Africa.

**SOUTHERN AFRICAN SPECIAL
INTEREST GROUP (SA-SIG)
MEETINGS AT THE 2011 IAJGS
INTERNATIONAL SYMPOSIUM
ON JEWISH GENEALOGY,
WASHINGTON, DC**

Roy Ogus

During the recent IAJGS Symposium on Jewish Genealogy held in Washington, DC, in August 2011, I ran two well-attended Southern African SIG (SA-SIG) conference sessions. The first was the annual SA-SIG business meeting; the second a presentation on Jewish genealogical research in South Africa.

SA-SIG business meeting

During the first part of the SA-SIG business meeting, a number of topics describing the SA-SIG activities were presented, after which followed a general discussion and question-and-answer session. The presentation topics commenced with an overview of the Mission and key activities of the SA-SIG, followed by a review of the comprehensive set of Web pages which contain a wealth of information and resources. Attendees were also encouraged to participate in the SA-SIG Internet discussion group, run under the auspices of JewishGen. Following these topics the highlights of the excellent on-line database, the South African Jewish *Rootsbank*, were presented. The topics to be covered during the computer lab were also previewed.

The SA-SIG website can be found at:

www.jewishgen.org/safrica

The *SA-SIG Newsletter* has been published quarterly since 1999, and the publication covers a wide range of topics relating to the Southern African Jewish communities, both in Southern Africa, as well as in other parts of the world. Further information about the Newsletter, as well as directions of how to subscribe to the publication, can be found at:

www.jewishgen.org/safrica/newsletter

The *South African Jewish Rootsbank* database was created by the Centre for Jewish Migration and Genealogy Studies in Cape Town. The Centre is

managed under the umbrella of the Isaac and Jessie Kaplan Institute for Jewish Studies at the University of Cape Town, and will also provide a public access section located at the South African Jewish Museum.

The key mission of the project is to create a comprehensive database of records and information relating to Jewish immigration to South Africa. The project plans to eventually document the estimated 15,000 core families who migrated to Southern Africa between 1850-1950 from England, Germany, Lithuania, Latvia and Belarus.

A comprehensive collection of records has already been integrated into the database, which can be searched on-line at:

<http://tinyurl.com/Rootsbank>

Following the presentation, the meeting was opened up as a general session during which a lively discussion ensued with an interesting exchange of information between the attendees.

Presentation on Jewish genealogical research in South Africa

The conference presentation provided a summary of the key sources of documentation and information of genealogical value that can be found in South Africa, and how these materials can be accessed and researched both within the country as well as from abroad. The talk also presented an overview of South African history as a backdrop for the discussion of Jewish migration to the country.

An article which describes the topics covered in the presentation can be found at:

<http://tinyurl.com/RootsKey-article>

A full summary of the key resources available for Southern African genealogical research can be found at:

www.jewishgen.org/safrica/conferences/SA-SIG-Resources.pdf

In summary, SA-SIG group session, together with the subsequent presentation of genealogical research in South Africa, served to re-emphasize and renew interest in the activities of the SIG. Contributions are always welcome from members of the group for Newsletter articles, as well as for volunteers to help

with the various SA-SIG projects. Please contact any members of the Board if you would like to contribute your services. The Board member names can be found on the SA-SIG Web pages at:

www.jewishgen.org/Safrica/board.htm.

GRAFF-REINETT

This note first appeared in Lionel Slier's Community Buzz column in the South African Jewish Report newspaper and is republished here with permission. The Jewish Report website can be found at www.sajewishreport.co.za.

From Solly Chait in Bet Shemesh, Israel:

“Frank and Brenda Horwitz were the last Jews in Graaff-Reinet. Frank had a good friend, an Afrikaner by the name of Pietersen, who was a strong Zionist and had visited Israel a few times.

“One day during the course of their conversation, Pietersen remarked: ‘You know Frank, there are monuments in this country for all sorts of events but nothing at all to honour die Joodse smous (the Jewish pedlar) who brought civilisation to the interior. Something should be done about this.’

“Horwitz got busy on the Town Council, the publicity association, and the Jewish Board of Deputies. The result was that the Board provided a bronze plaque and the Council had it set in a massive boulder placed at the entrance to the town. Inscribed in English and Afrikaans were the words: ‘This monument is erected in honour of the Jewish pedlars, known as smouse, who traded in outlying and remote country districts. They supplied their customers with many of the necessities of life in the course of their trading. They made a contribution to the economic development of the country.’

“For the unveiling in 1989, the community had the biggest turnout in its history with dignitaries coming from all the outlying areas, as far afield as Port Elizabeth.

“A few years ago the original plaque was stolen. However, it was replaced with one made out of concrete and embedded in a monument.”

Editor's Note: The word smous is also a Dutch (Hollands) word. In the Dutch Dictionary the

word's etymology is given as: “Soos Moses...” (like Moses). The definitions both in the South African Afrikaans Woordeboek and the Dutch dictionary state that it is a disparaging name given to pedlars especially of Jewish descent.

JEWISHGEN JOWBR UPDATES

Nolan Altman

July 2011:

JewishGen is very proud to announce its 2011 pre-IAJGS Conference update to the JOWBR (JewishGen's Online Worldwide Burial Registry) database.

The JOWBR database can be accessed at:

www.jewishgen.org/databases/Cemetery

If you're a new user, we recommend that you take a look at the first two explanatory screencasts at:

www.jewishgen.org/databases/Cemetery/Screencasts

This update adds over 120,000 new records and 49,000 new photos.

The database is adding 182 new cemeteries along with updates or additions to an additional 130 cemeteries from 26 countries. Since last year's conference, JOWBR has added close to 300,000 records to the database which brings JOWBR's holdings to 1.7 million records from more than 3,200 cemeteries / cemetery sections from 51 countries! (Although the burial records are now “live,” additional description files, maps, and overview photos for these new cemeteries will be made available shortly.)

Once again, you will see that the donors for this update include a mix of individuals, Jewish genealogical societies, historical societies and museums. We appreciate all our donor's submissions and the transliteration work done by a faithful group of JewishGen volunteers.

We appreciate all the work our donors have done and encourage you to make additional submissions. Whether you work on a cemetery / cemetery section individually or consider a group project for your local Society, temple or other group, it's your

submissions that help grow the JOWBR database and make it possible for researchers and family members to find answers they otherwise might not. Please also consider other organizations you may be affiliated with that may already have done cemetery indexing that would consider having their records included in the JOWBR database.

October 2011:

JewishGen's JOWBR (JewishGen's Online Worldwide Burial Registry) database will be updated at year-end and will include all submissions received through November 30, 2011.

I know many of you did not have time to complete your projects for the pre-conference update in July, so hopefully you will be able to submit your data / photos for the year-end update. Also, I've received many emails regarding new projects that were scheduled after the Washington conference and through this fall. (Please keep in mind that we request complete cemeteries or cemetery sections. We cannot accept individual family data.)

A listing of our current holdings can be found at:

www.jewishgen.org/databases/Cemetery/tree/CemList.htm

For information on how to submit data / photos, please see:

www.jewishgen.org/databases/Cemetery/Submit.htm

If you have any questions, please feel free to contact me at NAltman@JewishGen.org

If you have any questions, please contact me.

Nolan Altman
NAltman@JewishGen.org
JewishGen Vice President, Data Acquisition
JOWBR Coordinator

NEW ITEMS OF INTEREST ON THE INTERNET

From The Ashes, A New Beginning

A video documentary from Spirit Sister Productions which can be found at:

www.spiritsister.co.za/documentaries.php

Before World War II, Lithuania was one of the most celebrated centres of Jewish culture in Europe. It was home to famed Jewish scholars, artists and writers, as well as more than 250,000 Jews, who spoke Yiddish - the language common to Jews across Eastern Europe. But that community was almost totally destroyed by the Nazi Holocaust and decades of Soviet repression. For the South African Jewish community, there is a strong and poignant connection to these events, for the overwhelming number of South African Jews look to Lithuania as "de heim", the home in the "old country" from which their parents, grandparents and great grandparents immigrated to South Africa. This connection has traditionally been a source of great pride for South African Jews. *From The Ashes, A New Beginning* is an emotional and celebratory documentary, depicting the journey of the Litvak Jews to South Africa.

Gravestone photograph library from the Genealogical Society of South Africa (eGSSA)

www.eggssa.org/librarySearch/searchGraves.htm

This new database from eGSSA (the virtual branch of the Genealogical Society of South Africa) contains about 350,000 gravestone photographs, including a number of Jewish burials. If you enter the word "Jewish" in the surname field, the full list of Jewish items will be returned.

EDITOR'S MUSINGS

Colin Plen

Are you a philatelist?

The postal services of Liberia, Gambia and Sierra Leone issued a set of three commemorative postal sheets on Tuesday in memory of 12 Jews – men and women – who fought Apartheid. This stamp issue acknowledges the sacrifices made by Jews in the

liberation struggle in South Africa, and came about largely through the efforts of Grant Gochin, a South African-born Los Angeles-based money manager.

Each sheet presents four black-and-white photos of stamps featuring the Jewish heroes. Details of the stamps can be found at

www.legendaryheroesofafrica.com

The Liberian issue shows Helen Suzman, Eli Weinberg, Esther Barsel, and Hymie Barsel. Sierra Leone displays Yetta Barenblatt, Ray Alexander Simons, Baruch Hirson, and Norma Kitson. The Gambian sheet will present Ruth First, Hilda Bernstein, Lionel "Rusty" Bernstein, and Ronald Segal.

These individuals were all of Lithuanian or Latvian descent and their backgrounds are noted on the above website.

The story of the project can be found at:

<http://tinyurl.com/stamps-africa>

◆◆◆

Another philately item – the Harry Bingham Stamp

This item made its way around the Internet in early 2006: just an interesting piece of evidence of the curious behavior that the Roosevelt administration had toward the Jews during World War II.

Who was Harry Bingham and why is he getting a stamp?



A few months ago [in early 2006], [then US] Secretary of State Colin Powell gave a posthumous award for "constructive dissent" to Hiram (or Harry) Bingham, IV. For over fifty years, the State Department resisted any attempt to honor Bingham. For them he was an insubordinate member of the US diplomatic service, a dangerous maverick who was eventually demoted. Now, after his death, he has been officially recognized as a hero.

Bingham came from an illustrious family. His father (on whom the fictional character Indiana Jones was based) was the archeologist who unearthed the Inca City of Machu Picchu, Peru, in 1911. Harry entered the US diplomatic service and, in 1939, was posted to Marseilles, France, as American Vice-Consul.

The USA was then neutral and, not wishing to annoy Marshal Petain's puppet Vichy regime, President Roosevelt's government ordered its representatives in Marseilles not to grant visas to any Jews. Bingham found this policy immoral and, risking his career, did all in his power to undermine it.

In defiance of his bosses in Washington, he granted over 2,500 USA visas to Jewish and other refugees, including the artists Marc Chagall and Max Ernst and the family of the writer Thomas Mann. He also sheltered Jews in his Marseilles home, and obtained forged identity papers to help Jews in their dangerous journeys across Europe. He worked with the French underground to smuggle Jews out of France into Franco's Spain or across the Mediterranean and even contributed to their expenses out of his own pocket. In 1941, Washington lost patience with him. He was sent to Argentina, where later he continued to annoy his superiors by reporting on the movements of Nazi war criminals.

Eventually, he was forced out of the American diplomatic service completely. Bingham died almost penniless in 1988. Little was known of his extraordinary activities until his son found some letters in his belongings after his death. He has now been honored by many groups and organizations including the United Nations and the State of Israel.

In Washington, DC, on May 30, 2006, Bingham was celebrated with a "Distinguished American Diplomats" postage stamp.

◆◆◆

Misunderstanding

There was a communication in JewishGen where some people were discussing cemetery photography in Maitland. Naturally I sent off a helpful letter offering to assist with photography and I got this reply from Gary Luke, from Sydney Australia.

Colin: You must have an extreme telephoto lens, or maybe you took the photos during a visit to Australia. Thanks for your offer. There are many photos of the stones in the AJHS archives and with other people in Sydney. If there is anything distinctive about your photos I would be very pleased to receive them. For instance, was the cemetery overgrown with weeds at the time, or was the sun in just the right position to make inscriptions clear, or other situations?

I'm a committee member of the AJHS, a very active member of AJGS in Sydney, trustee of the main Jewish cemetery in Sydney, and part coordinator of a project to gradually document all Jewish burials in NSW. The reason for looking for descendants of Maitland burials is because the Maitland Council has gained a grant to conduct a heritage survey of the historical significance, and forward planning of preservation maintenance. I'm in contact with the council to assist.

Gary

I didn't know that Maitland is also a town in Australia. I am only an expert on Maitland, Cape Town!

◆◆◆

Successful search

Just look through these emails and see how a simple request led to a connection:

From: Anthony Feinstein, Toronto

To: Dennis Stone, Houston

Dear Dennis,-

My sister Amy in South Africa forwarded on your email. I am the son of the late Bennie (not Bernie) Feinstein. My father died in 2007 in South Africa. Julius is still alive at 95 years of age, although quite infirm. My father mentioned we had relatives in the USA, but was vague as to details. If you are ever in Toronto it would be great pleasure to meet you or any members of your family.

Regards,

Anthony

From: Dennis Stone

Eureka! We have struck gold.

I was amazed to receive this message. Not only have we found the long-lost branch of our family tree, but ... amazingly ... one of my grandfather's cousins is still alive at age 95.

This is truly a miracle to find our family, and so quickly. We could not have done it without your fabulous assistance. Thank you, Colin, Anne, and everyone else who helped to spread the word.

Gratefully,

Dennis Stone

From: Beryl Baleson, Israel

This is wonderful news – such a quick find really is fantastic. Am sure it was through “Stan, The *Shabbos* Man” as his Newsletter gets to everyone.

Good luck Dennis with your newly-found family. And Anne, thanks for your initiative of thinking of advertising through Stan.

All the best and kind regards,

Beryl

Book Report

BROTHERS IN ARMS **by Peter Duffy**

Colin Plen

Published by Century, London, 2003.

The true story of the Bielski brothers who built a secret town in the heart of the forests to save their people from the Nazis.

In the country of Belarussia, now known as Belarus, the Bielski family lived in a tiny village Stankevich where they were the millers for more than 200 years. They weren't always legally the owners of the mill, as the laws in the area changed as to who was the ruling country, Poland, Czarist Russia, Germany in 1914-18, and then Soviet Russia, and under some laws, Jews were not allowed to own businesses.

Belorussia is a landlocked country surrounded by Poland, Latvia, Lithuania and Russia. Only 26% of

the country is arable, the rest is made up largely of forests and marshes.

In June 1941 the Germans invaded and with them came the *Einsatzgruppen*, the mobile death squads. Tuvia, one brother, saw his parents killed by the Germans, and heard of two of his brothers being shot, and he arranged to flee to the dense forests near the town. He took his three surviving brothers and as many of the Jews in the area as they could.

In the forests there were already partisan groups of Poles, Russians, and Belorussians, and the Jews were not welcomed. In fact the Gentile partisans were as much a threat as the Germans themselves. However the Bielskis found weapons and defended themselves against all comers, building up a reputation for their courage.

They allied themselves with Soviet partisans and this gave them a measure of protection too.

In the meanwhile the Germans were carrying out mass killings throughout the area, by marching unsuspecting (sometimes suspicious) Jews to hidden areas near the towns and shooting groups of them, sometimes 300, sometimes 3000 at a time. Ghettos were set up and Jews had to move into the Ghettos, from where they were selected to be sent to the concentration camps.

The Bielski brothers divided their time between rescuing Jews from the towns and Ghettos, and attacking Germans and Poles, to get arms and food. By the end of the War, more than 1,241 Jews were in the forest camps, a substantial number of human lives that had been saved.

The camp included a *shul*, a *mikvah*, a jail, a mill, a bakery as well as a large kitchen, and it was so well camouflaged that German soldiers hunting for it were unable to find it.

LETTERS TO THE EDITOR

Die Jode van Suid Afrika

There is an absolutely incredible site on Facebook called *Die Jode Van Suid Afrika*.

I just joined it the other day, and I have already connected a woman in Israel (whom I don't know – this was via via) to David Sandler in Australia (ex-

South Africa). The girl in Israel was seeking info on her Grandparents, who had been matrons at the Oranje Orphanage in Cape Town in 1921, when the Ochberg Orphans were brought over by Isaac Ochberg from Poland and the Ukraine, to South Africa. Unbeknown to her, David Sandler had been writing an article about her grandparents for his Ochberg Orphans book, so now this will bring great happiness to all concerned. The rest of the Ochberg Orphans” came to Arcadia, here in Johannesburg.

Anyone can join *Die Jode van Suid Afrika*. There are over 1200 on it so far. And it seems to be growing by the minute.

Anne Lapedus Brest
Sandton, South Africa (ex-Dublin, Ireland)



JewishGen Screencasts

I would like to announce a new learning tool on JewishGen. I've created a number of 5-minute screencasts to help folks navigate JewishGen. So far they include:

- Prepare For Your Research
- Navigate JewishGen
- Find Your Ancestral Town
- Communicate With Other Researchers

I am working on one to differentiate JewishGen, Jewish Genealogy Societies, IAJGS, JRI-P, and all the other organizations and acronyms.

You can find the screencasts at:

www.jewishgen.org/JewishGen/FirstTimer.html

or just click on the “Get Started” oval on the top of the home page, then click on First Timer – the screencasts can be linked from a box on the right hand side of the page.

I would appreciate any feedback and any thoughts on what else you think might be appropriate for additional screencasts.

Phyllis Kramer
VP, Education and Special Projects, JewishGen
New York City and Palm Beach Gardens, Florida

SURNAMES APPEARING IN THIS NEWSLETTER

Vol. 12, Issue 1 – October 2011

The numbers in brackets refer to the page numbers where the surname appears:

Abramowitz (4), Altman (20, 21), Aranov (12), Asmouch (6), Avizonshtein (12), Bakaltovich (12), Baleson (2, 23), Bammel (12), Bantshik (12), Barenblatt (22), Barnett (7, 9), Barsel (22), Basalitz (12), Bashevitz (12), Beliak (12), Belozavski (12), Bergman (12), Bernstein (4, 22), Bielski (3, 23), Bingham (3, 22), Bloomburg (11), Bobrow (11,12), Bokliar (12), Borman (12), Bragton (12), Bregman (12), Brest (24), Bunka (8), Chagall (22), Chait (20), Chomsky (12), Cohen (2, 10), Cosmonisim (12), Dalinka (12), Dan (12), Debranshka (12), Dembo (11), Dingman (12), Distiller (10), Dllaron (12), Dolinki (12), Dorfman (12), Dubovsky (12), Duffy (23), Duncan (10), Eizenberg (12), Epshtein (12), Epstein (2, 12), Ernst (22), Fagelevitz (12), Faiga (10), Faladavonik (12), Feigenbaum (7), Feinstein (23), Feldman (12), Felstenstein (4), Fiendly (10), Fikman (12), First (22), Fittinghoff (16), Fitzpatrick (9), Fridel (12), Friedman (12), Fritman (12), Frozinski (12), Gefy (12), Gelfond (12), Genadi (15), Getz (2), Gochin (22), Goldberg (2, 4, 17), Goldreich (4), Goldshmit (12), Gorbouz (12), Gottlieb (12), Graumann (3, 9,10,11), Grets (12), Grooshka (12), Gunzer (12), Gute (12), Haltsman (12), Harris (2, 10), Hart (2), Helper (12), Helshstein (12), Hepple (4), Hirson (22), Horwitz (3, 9, 20), Issroff (2, 3), Izluk (12), Jossel (10), Kagan (12), Kam (10), Kantor (12), Kantsfleski (12), Kaperplinski (12), Kaplan (8, 12, 19), Katsenelson (12), Katzew (4), Kimstein (12), Kitson (22), Klempert (12), Knoosolnits (12), Knorvats (12), Knovits (12), Kole (12), Koodnats (12), Koosk (12), Kosol (12), Kramer (24), Kushner (12), Kwashi (6), Lamish (12), Lasker (6), Lev (12), Levin (3, 12), Leviton (12), Levitt (3, 7, 8, 9), Levy (10), Libentor (12), Liberman (12), Libshovsky (12), Lichtan (12), Lichtinson (12), Lichten (12), Lidvinsky (12), Litvin (12), Loewenstern (5), Lubashavsky (12), Luke (22), Luria (12), Lydrok (12), Mailin (12), Mandela (4, 5, 16), Mann (2, 22), Mashal (12), Mbeki (4), Melamed (12), Menasha (12), Merzel (12), Migdalovits (12), Nordau (10), Ochberg (11, 12, 24), Ogus (2, 19), Ostroff (4), Ostrofsky (10, 11), Pietererson (20), Pinsker (12), Plein (14, 15, 17), Plen (2, 3, 21), Portnoy (12), Powell (22), Pretorius (6), Rabinomit (12), Rabinowitz (2), Rachel (12), Raper (18), Raskot (12), Relznesi (12), Rimski (12), Rix (6), Roosevelt (22), Roth (6,7), Rubin (12), Rubinshtein (12), Rubinstein (15, 16), Ruchalnik (12), Rufershtein (12), Safanznik (12), Safolznik (12), Sakalowsky (11), Sandler (2, 11, 12, 13, 15, 16, 17, 23, 24), Sarapiniene (8), Segal (22), Shabat (12), Shapiro (10), Shifon (12), Shulman (12), Silberhaft (3, 6), Silberman (12), Simons (21), Sims (9), Slier (19), Smith (4), Solomon (6,7), Spencer (11), Steinfeld (17), Stone (23), Super (5), Suzman (22), Tadesse (5), Talekinsky (10), Tarantsa (12), Teitelbaum (12), Telman (12), Teperson (16), Toranda (12), Torkin (12), Trushkin (12), Tshiz (12), Tsifarshtein (12), Tsnovats (12), Tsoofershtein (12), Tsutski (12), Tzrel (12), Vaks (12), Vegman (12), Vinik (12), Weinberg (22), Werman (12), Wolpe (4, 5), Yerlansky (12), Yerlinski (12), Yochbad (12), Yosef (12), Zavodinkov (12), Zil (12), Zilberman (12), Zlattner (5), Zuberan (12), Zwebner (6)

MEMBERSHIP DUES for 2011 / 2012

Subscription fees for the SA-SIG Newsletter are due.

The Newsletter is published four times a year. An annual subscription (4 issues) costs US\$20, two years (8 issues) costs US\$35. The subscription year runs from **1 July of the current year to 30 June of the succeeding year**. Members joining during a year receive back issues.

The SA-SIG Newsletter is available in two formats:

- **A printed magazine-style format** which we will mail to you by post. There is a subscription fee to cover materials and mailing costs
- **An on-line PDF format** which you can download into your computer, read whenever desired and print on your printer. If you wish to be advised by e-mail when a new issue is available for downloading, then please send an e-mail request to Mike Getz at MikeGetz005@comcast.net

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

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

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

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

SA-SIG Newsletter

Postal Subscription Form

Subscription Manager: Mike Getz – *MikeGetz005@comcast.net*

The SA-SIG Newsletter is published four times a year and is dispatched to subscribers by air mail. An annual subscription (4 issues) costs US\$20, two years (8 issues) costs US\$35. The subscription year runs from **1 July of the current year to 30 June of the succeeding year**. Members joining during a year receive back issues.

Please fill in your name, delivery address and other details and send it together with a US Dollar check/cheque payable to “SA SIG” and drawn on a USA bank account to:

SA-SIG Newsletter, 5450 Whitley Park Terrace #901, Bethesda, MD 20814, United States of America.

| |
|---|
| Please enroll me for a subscription to the SA-SIG Newsletter one year, 4 issues, US\$20 <input type="checkbox"/> two years, 8 issues, US\$35 <input type="checkbox"/> |
| Name and delivery address: |
| Telephone, facsimile, e-mail (as applicable): |
| Any other information you would like to add: |
| Printed name: |
| Signature: _____ Date: _____ |