



The Kosher Koala

Newsletter of the Australian Jewish Genealogical Society, Inc

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Sunday July 4

Workshop – 9.30 a.m.

U.S.A. Research

Sunday August 1

Workshop – 9.30 a.m.

Sunday August 29

**Second Litvak
Diaspora Study**

**Presented by
Professor Colin Tatz
Sydney Jewish
Museum**

See page 16 for details

**Sunday September 5
Workshop – 9.30 a.m.**

**Jerusalem
Conference Report**

PRESIDENT'S REPORT

By Rieke Nash

After twenty years of searching I have at last found the London cemetery where my great-grandparents were buried. There it was, on an index on the JGS of Great Britain members' web-site, where some kind volunteers who collected the data had donated it for the benefit of fellow researchers. What a gift!

Many members of our Society are also involved in documenting data from our part of the world. This month we are honouring Terry Newman with Life Membership of the Society in recognition of his outstanding contribution to the Australian Jewish communities' records.

At our 2004 Annual General Meeting we gratefully welcomed two new members to the committee, Sunny Gold and Ken Lipworth and enjoyed three exceptional examples of Jewish genealogical research. The talks from Charles Feldman, Pam Zopf and Dianne Johnstone will be shared with all members through Kosher Koala.

Our Special Projects initiative is announced and we look forward to your comments, information and suggestions.

Two of our members have had their papers accepted for presentation at the Jerusalem Conference in July. They are Miriam Pollak's wonderful *Jewish Chronicle Project* and Kim Phillip's presentation, *Buried Downunder and other Australian Projects* that includes a description of the work that has been done documenting the old sections of Rookwood Cemetery by Kim, Gary Luke, Michael Taub and Terry Newman. Searchable CD-ROMS are being created for both projects and will be on sale soon.

Another significant project, the Second Litvak Diaspora Study, documents recent changes to the Australian community.

The Winter 2003 edition of *Avotaynu, The International Review of Jewish Genealogy* included two Australian based stories. Sylvia Green's story is retold here on page 7 and the other by Sophie Caplan describing Bill Wallace's story will be published here later this year. Happily both used the resources and expertise of the AJGS here and in Melbourne to achieve success.

Thanks for all the offers of help. They will allow us to do more for our members, for our community and maybe for a researcher like me across the world who is looking for that elusive piece of information.

Rieke Nash, President
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EDITORIAL

By Miriam Shifreen

Recently in the *Weekend Australian*, I read a book-review by Luke Slattery of *The Shadow of the Wind* by Spanish writer Carlos Ruiz Zafon. In the story, a young boy comes into contact with *The Cemetery of Forgotten Books, a place of mystery, a sanctuary, where every volume has a soul - the soul of the person who wrote it. Every time a book changes hands, every time someone runs his eyes down its pages, its spirit grows and strengthens.*

And when I read this I thought, that's how I feel every time I add another name to my family tree. Another soul has been added.

My husband's ggg-grandmother, Susan Levy Alexander who died 130 years ago in London, was just a name on *The Tree*. Then, I read some letters (held in the AJHS Library, Mandelbaum House), written by Jacob Marks, one of her grandsons in London to her son, Isaac Alexander in Australia. From out of the past she became a *living soul*.

So, when I attended two family Batmitzvahs recently, and we cousins of several generations gathered and rejoiced as a family, I saw our photos taken on that day as providing *living souls* for the future.

Miriam Pollak has opened up the *souls* of all those families who inserted personal announcements in *The London Jewish Chronicle* between 1900 and 1909. On page 3, she explains her dedication to this project of indexing all those announcements for the benefit of researchers.

On page 5 David Laufer tells of his joy in finding lost family, in *We Have Family!* as does Sylvia Green on page 7, in *It's Still Not Too Late!* and Pam Zopf on page 9 in *A Remarkable Background*, and Ten year Member Terry Lyons; all with the desire to find the *souls* of their past.

Meet our two new Board Members, Sunny Gold and Ken Lipworth. And remember new volunteers are welcome and wanted. To offer your help, just contact our President. See page 14 for *A Special Project*.

And finally, calling all South Africans now living in Australia. Take part in the *The Second Litvak Diaspora Study*, see page 16.

My thanks to all of you who have committed pen to paper for helping to make this issue such a good read.

Miriam Shifreen, Editor
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**JEWISH CHRONICLE PROJECT (U.K.)
PERSONAL ANNOUNCEMENTS
1900-1909**

By Miriam Pollak

The Jewish Chronicle Project grew out of a need – the need for an index to the wonderful collection of personal announcements that can be found in the world's first Jewish newspaper, published in London, England.

David Cesarani, the author of *“The Jewish Chronicle and Anglo-Jewry: 1841-1991”* (Cambridge University Press, 1994) told of the circumstances that produced the fertile ground for the founding of the Jewish Chronicle in 1841. The Jewish Chronicle is the “oldest continuously published Jewish newspaper in the world. A force for change, a forum for debate and a shaper of Jewish identity: it has played a central part in the development of modern Anglo-Jewry. More than just a mirror of Anglo-Jewish life, registering waves of immigration and social change, the JC has been an active player in historical events. Its editors have intervened decisively in communal history and debated with British statesmen ... no historian can understand the inner life of British Jews without looking at the social reports, the sports column, arts and cultural coverage and the advertising that the paper carried”.

It was purely by chance that I came across the London published Jewish Chronicle. There I was in 1992, in Melbourne, Australia, wanting to find information about my grandmother's birth. I was advised to go to the State Library of Victoria and have a look at the Jewish Chronicle available on microfilm. It was an eye-opener to read the pages that had been published nearly 100 years ago. However, I was drawn to the wonderful collection of personal announcements that graced the front page of each edition. No, my grandmother's birth wasn't to be found, but I found other entries that were of interest.

After some persuasion from Beverley Davis, the Secretary of the Australian Jewish Historical Society of Victoria, who suggested the project, I started work. Initially I used Microsoft Access as a database, but I was not really happy with the software or the way it handled the data. It took me a year to enter the details of 1900 into the database (2663 entries). Then I began work on 1901 – which also took me a year. I nearly gave up at this point. Instead, I applied to go to University to study Information Management. I found the course interesting and learned why I was unhappy with

Access (it's a relational database rather than flat-file database – which means that it deals with the data in another way). During the course I was introduced to InMagic (a library flat-file database). This is the software that I use today.

The database fields are Event, Date of Event, Surname, Personal name, Parents names, Address, Fiancé or partner, Child's sex, Synagogue or place, Ministers' names, Hebrew date, Relatives or friends, Notes and Jewish Chronicle issue date. The database uses Boolean logic for searching (that is AND, OR and NOT). All fields are searchable either singly or in combination with another field. This means that you can search for a family name and an event, or a family name and a street name, the combinations are many.

The data for the first decade of the twentieth century (5 January 1900 to 31 December 1909) has been entered into the database. There are over 31,000 entries entered by event – Births (6532), Barmitzvahs (1534), Engagements (4181), Marriages (6306), Deaths (6614), In Memoria (5731), Silver Weddings (480), Golden Weddings (110), Diamond Weddings (10), plus a single entry each for a Confirmation and a Birthday Celebration. Please note that tombstone settings when they appear in the paper have been added to the Death notices, so the death information is more complete.

Over 4,600 individual surnames have been indexed with the most common surname being Cohen (1409), followed by Levy (917), Harris (677) and Isaacs (622). The most common boys' names include Joseph, Samuel, Abraham, Isaac, Henry, David and Harry. For the girls, the common names include Sarah, Rebecca, Annie, Esther, Hannah and Leah. It should be borne in mind that many entries used diminutive forms of these names too.

This database complements the work published recently by Doreen Berger (*The Jewish Victorian: Genealogical Information from the Jewish Newspapers 1871-1880*) who is working currently on a sequel. It is hoped that within a short time, entries from all years of the Jewish Chronicle will be indexed in some form, either book or CD-ROM.

My aim was to produce a useful new resource for genealogists who are not only interested in information about their English families (London and the provinces), but also information from South Africa, America, Australia and New Zealand, Europe, Palestine and countries of the Far East. If people had an English connection they placed an advertisement in the Jewish Chronicle – it provided a far easier way of communicating with family members who lived in distant lands. After all, the

beginning of the twentieth century was a time of great waves of migration.

The data will be available and searchable on CD-ROM. The CD-ROM will be available for purchase later this year – expressions of interest are sought from prospective purchasers.

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Miriam was born in Australia, to the late David Wolfers and his first wife, Ruth. She became interested in genealogy in the late 1980s and was involved in the setting up of the Australian Jewish Genealogical Society, Victoria Inc. Since moving to Sydney with her husband, Fred Pollak, she has been involved with our Sydney Society for 9 years. She is a trained Records Manager. In November 2003 she gave an exciting presentation preview to our members of some of the material that she has collected and many of our members and others have already found breakthrough information from her work on the Jewish Chronicle.

CONDOLENCES

ELLIS SETTON

It is with great sadness that we record the death on May 8, 2004 of our dear friend and member, Ellis Setton. Ellis was one of our first members, joining us twelve years ago and remained an enthusiastic researcher. His 10-year member story in *Kosher Koala* in December, 2002 described his success in recording his Sephardi families, Setton and Savdie going back to 1700.

To Eva and all the children and grandchildren we wish you long life.

NAOMI KRONENBERG

We would also like to extend our sympathy to our Canberra member, Vernon Kronenberg, on the loss of his wife, Naomi.

CONGRATULATIONS

to our member, Greta James, for accepting the position of Plock Archive Coordinator for the JRI-Poland Project. The towns are Bielsk, Bodzanow, Drobin, Plock, Sierpc and Wyszogrod.

Anyone with an interest in the towns in this area should contact Greta on gjam6037@bigpond.net.au

LIFE MEMBERSHIP of the Australian Jewish Genealogical Society, Inc. for TERRY NEWMAN

**It is with great pleasure that
the Committee of the Society announces the
election of our long time member,
Terry Newman, to Life Membership.**

We wished to pay tribute to the lifetime of effort that Terry has contributed into fostering the cause of Jewish Genealogy. Not only do many researchers continue to benefit from his generous assistance but the amount of material relating to local Jewish matters that Terry has created and preserved will assist many family researchers for years to come. Although Terry has not authored articles or books, his research and extracted information about Australian Jews has been used in publications by a number of respected historians.

A short list of his work includes photographs and transcriptions of Raphael's Ground and Botany, two important Sydney cemeteries. Raphael's Ground no longer exists so his 1970s photos of its tombstones have great significance. Similarly many of Botany's tombstones have disappeared or deteriorated. Photos of some of the tombstones that were transferred from the old Devonshire Street cemetery are an irreplaceable record.

Other similar cemetery material includes Rookwood, Maitland, Broken Hill, Toowong cemetery in Brisbane, Linwood cemetery in Wellington NZ, and tombs of relatives of Australians in Willesden cemetery England. Most of these were taken over 30 years ago before the current wave of interest in heritage and history.

Terry spent many hours transcribing personal announcements by Jews in the *Sydney Morning Herald* 1832-1890s, the *Australian Israelite* and the *Hebrew Standard*. His extensive knowledge of the Jewish families in Sydney helped him to identify and make connections.

Altogether his collection of books, journals, photographs, transcriptions and indexes will be an indispensable resource for future genealogists and historians.

A founding member of this Society in 1992, Terry served on the committee for ten years, as Secretary and then the last five as Treasurer. He also served on the committee of the Australian Jewish Historical Society throughout the 1970s.

Well done, Terry, and many thanks from all of us.

WE HAVE FAMILY!

By David Laufer

One reason for my interest in genealogy is the need to find relatives as I am an only child with one known first cousin, and no known other cousins.

In the mid-1980s, when this interest started, I took the first step that all genealogists are supposed to take, namely to interview living older relatives. My mother was the only such person as my father and my uncles had already passed away. From childhood, I already knew the names of her parents and her brothers, that they came from Vienna, and the name of my only cousin who lived in America with her parents. I knew little else.

The information my mother told me was entirely of her mother's side of the family, starting with Josef Hassan and his wife Marianne née Eskenasi who came to Vienna in the mid-1830s from Constantinople. [From more recent research I now suspect they came from Bucharest which was then within the Ottoman Empire, hence the connection with Turkey]. Their daughter Therese married Robert Löwe, also spelt Loewe, and they had four children, Isidor, Josefine, Mathilde (my grandmother) and Marianne. No other dates were mentioned.

For this article I will focus on Josefine Löwe, my grandmother's elder sister. She married Jacob Salzman and they begat:

- Jeanette, who married Otto Placzek and had one son Herbert, then living in Montreal.
- Josef, married Anna, had a son Kurt who was known to have had 3 daughters, in New York
- Marianne, single.

(At this stage I wondered if I should have named my own daughter Marianne)

From that time in the mid-1980s until 2003 my limited research had concentrated on finding and detailing direct ancestors of myself and my wife Diana. I had ignored the sibling aspect of the family trees. However, following a conversation I had with Henry Wellish at the IAJGS Conference in Washington DC in July 2003, I had a need to check a detail of my uncles' birth records. To do this I ordered the LDS (Mormon) microfilms 1175378 and 1175379 covering Jewish births in Vienna for the years 1900 – 1904.

After finding the records of my uncles' births and noting the details sought, I decided to browse through the microfilms while they were still on loan to me. It did not take long before I came across the record of the birth of Marianne Salzman, born on 15 February 1902, the father being Jacob Salzman; the mother being "Josefine geboren

Löwe", and one of the witnesses to the recording being Robert Loewe (my great grandfather). A note in the remarks or comments column stated that the parents of the child had married in Vienna on 14.6.1896.

The annotation under Jacob Salzman's name was "geboren zu Bukarest in Rumanien". This was a clue I decided to pursue. I searched on the JewishGen Family Finder (JGFF) for the name Salzman in Bucuresti (the current local spelling of Bucharest). Two researchers were listed for this combination, one a Nancy Salzman with a Canadian e-mail address; and the other a James Palmer with a U.S. or general e-mail address. A message was sent to both asking if they were related to Jacob and Josefina Salzman née Löwe, and mentioning the record I had found of Marianne Salzman's birth.

A week later I received a message from an Otto Salzman in Canada. He thanked me for my enquiry, but regretted that he did not know the names of his paternal grandparents. Otto did mention that his father, who was born in Romania in 1883, had a step-sister Marianne who could have been born in 1902. The Lowe name did sound familiar to him as they had a store in Vienna that employed an Otto Placzek who was married to Jeanette another step-sister of his father.

My reply was immediate. It contained the information my mother had mentioned, and I also recalled that the Placzeks had visited our family in London in 1947 on their way from China to Canada.



L to R: Jeanette Placzek, Margarethe Laufer, David Laufer, Otto Placzek. – London 1947

A few days later Otto Salzman replied that it was clear that Josefina was his father's step-mother. He had known Jeanette, Josef also known as Pepo, and Marianne his father's step-siblings. Regretfully he did not know their current whereabouts having lost contact with them and their children. He advised that Jeanette, her husband Otto Placzek and son Herbert had spent the war years in China, then lived in Montreal where the parents died. Herbert later moved to Toronto but the known telephone number was no longer valid and directory assistance had no current listing for Herbert. Pepo and Anna, their son Kurt, his wife Miriam and their three daughters

lived in New Jersey (not New York as my mother has said). Nothing was known of Marianne Salzmänn.

On reading this a tremendous sense of euphoria and excitement swept over me. After almost 20 years of genealogical pursuits I had eventually established a link with somebody else. It did not matter that this was via a step-relation rather than a blood relation. I felt I had eventually found family!

And there is more... In his message Otto Salzmänn mentioned his own four children: David, Debbie, Nancy (to whom my enquiry had been sent) and Jim. In fact Jim was then on his honeymoon in Australia. On New Years Day Diana and I caught up with Jim and his bride Julie in Sydney, and had dinner with them in a restaurant overlooking Coojee Beach. A very pleasant evening ensued, including an exchange of family trees.

Post Scripts.

1. AJGS member Peter Nash who had spent the war years in Shanghai, identified Jeanette, Otto and Herbert Placzek in a census of German, not Austrian, refugees in Shanghai in 1944. At Peter's suggestion I contacted Rickshaw Express, a society of former Shanghai refugees. They confirmed these Placzeks on the 1944 Census but did not have Herbert on their address list. They requested that I let them know if ever I made contact with Herbert.

2. When Otto Salzmänn saw the copy of the family tree that I had given to his son Jim, he wrote that Herbert had married, his wife's name being Eva.

3. I subsequently found Otto Salzmänn's birth record on another LDS microfilm of Viennese Jewish births. It clearly identified his parents and the grandparents whom he did not know. I scanned a copy of the entry and emailed that to Otto.

4. I could not find any trace of Kurt Salzman in online telephone directories, nor in the U.S. Social Security Death Index (SSDI).



Julie and Jim Salzman, David and Diana Laufer

David Laufer became interested in genealogy in 1983. A member of our society for over 10 years, he has played an important role on our committee as Vice-President and Membership Chairman. He ran

our Viennese Research Workshop on Sunday May 2. Read about him in Kosher Koala Vol 9, No.2, June 2002, page 8.

RESEARCH IN VIENNA

At the May workshop David Laufer gave a very detailed presentation on how to research Viennese records. If you missed this valuable event then you can contact David for assistance with your own Viennese queries.

Some useful websites

Beginner's Guide to Austrian Jewish Genealogy
www.jewishgen.org/BohMor/ausguide.htm

Jewish Community of Vienna (IKG-Wien)
www.ikg-wien.at

Jewish Cemetery Database

- 1) friedhof.ikg-wien.at/search-asp?lang=de
- 2) Verein Schalom www.schalom.at

Non-Jewish Cemetery Records

[https://www.wien.gv.at/grabauskunft/
internet/suche.aspx](https://www.wien.gv.at/grabauskunft/internet/suche.aspx)

Vienna City Archives

<https://www.wien.gv.at/VTS>

Austrian State Archives

www.oesta.gv.at

Map of Vienna

www.wien.gv.at/wiengrafik/suche.htm

Holocaust

www.livingheirs.com

www.doew.at

www.lettertothestars.at

LDS microfilms for BMD for the years 1826 to 1938 (236 microfilms)

www.familysearch.org

LDS microfilms of Viennese

Registration Forms (Meldezettel)

See articles in Avotaynu Vol.XVI No. 3 Fall 2000 (3600 microfilms) www.familysearch.org

Other contact information

Israelitische Kultusgemeinde

Jewish Community Centre

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h.weiss@ikg-wien.at

IT'S STILL NOT TOO LATE!!

By Sylvia Green

My father died on 8 December 1995 believing that he was the sole survivor of his family.

He was born in Krakow, Poland, and according to his birth certificate his birth name was Asher Herzog. However, in Polish, he was known as Uscher; in Yiddish, Shimek; and in English as Sam.

My dad, like many of his peers, was reluctant to talk about his experiences through the war, or even pre-war. As a result, when he died, my sister Eva and I knew very little about his life in Poland.

We knew he had a younger brother named Moniek and a younger sister named Sarah. His father had two brothers who were silversmiths and ran or owned a shop in Krakow, and his parents ran a summer kosher guesthouse somewhere in the mountains around Krakow. Their permanent address was in Krakow.

Many years before, my father had tried to find out if any of his relatives were still living, but he had never received any positive replies from any of the authorities that he contacted. He had also been to Yad Vashem and looked up the name Herzog, but there were no family records on file there.

After his death, my sister suggested that we try again. She contacted the Red Cross tracing service and filled out the appropriate paperwork. Two years later, we were notified that the file was being closed, as no information had been forthcoming.

Tracing family was always going to be a difficult problem for us, simply because we did not know the names or birth dates of any family members, aside from my father's immediate siblings. So the first step for us was to try producing a family tree.

It was at about this time that we read in the *Australian Jewish News* of a talk to be given on family research, organised by the Second Generation of the Holocaust. We went along, and so began our search.

Our first step was to verify our father's date of birth, and I did so by contacting the Polish Consulate for a copy of his birth certificate and his parent's marriage certificate. The latter confirmed that my grandparents were Benjamin Herzog and Leah Beck with their marriage date and dates of birth, as well as the full names of my great grandparents on both sides. This was the first major breakthrough, as I finally had names of people to research.

I also contacted Australian Jewish Genealogical Society, and through them I was able to obtain a wealth of information, particularly about Krakow.

The next step involved spending many hours on the computer. I was amazed at the huge amount of information that was available online, and equally amazed at how helpful people were.

One of my most wonderful discoveries was the database found on the JewishGen website. Through this site, I was able to locate the Krakow Ghetto Database, and on it were listed my father, his brother and their mother. The records relating to the database are stored in the United States Holocaust Memorial Museum, and by emailing them with the relevant details, they were able to send me the registration forms they had on file.

When the forms arrived, I was astonished to find that on each form was an identification photo. My sister and I saw for the first time a photo of our father at age 15, and the only photo we had ever seen of our uncle. Unfortunately, the photo of our grandmother was so blurred that it was indistinguishable.

Through the JewishGen site, I was also able to access many of the official listings that had been published online, e.g. the 1929 Krakow Voters List, the 1929 Polish Business Directory, and the Jewish Records Indexing, which lists over 1.5 million 19th-century Jewish births, deaths and marriages. It was through this last directory that I found the name of one aunt on my grandfather's side and one aunt and three uncles on my grandmother's side. The web gave limited information, so I wrote to the Lauder Foundation Genealogy Project in Warsaw for more detailed records.

In the meantime, I also emailed the US Holocaust Memorial Museum and Yad Vashem with a list of names of people I was looking for. I eventually received an email back from the US saying they had none of the names listed on their database.

Sometime later, I received an email from Yad Vashem saying they had searched their computerised databank and found Pages of Testimony for Chaim Beck and his wife Cesia Beck, submitted by their son Asher Beck in 1957. I contacted them again, and finally the pages arrived in the mail. The documents gave rise to more questions: Was this Asher Beck still alive? Was it possible that he was a relative? Both he and my father had the name Asher – Was this a family name or a coincidence?

Fortunately, with some help from Israel, I was able to find a current address for Asher Beck, and with the aid of an acquaintance we rang Israel. I was just about holding my breath with trepidation – excited and nervous both at the same time. The phone rang and a lady answered. My friend said that he was ringing on my behalf, from Australia, and we were

looking for an Asher Beck who had been born in Krakow. He told her that he was looking for my relatives. She said Asher was not at home as he does weekly volunteer work, and she gave my friend another phone number. She asked if we would kindly wait about five minutes while she rang him first, so he wouldn't get a shock.

We waited, and it seemed the longest five minutes, but finally we got through. The first thing Asher said was that he had no relatives in Australia. I asked my friend to explain that I was the daughter of Asher Herzog whose mother's name had been Lea Beck. We asked if his father had had a sister named Lea, who had married a Benjamin Herzog, and although he said that he had an aunt named Lea, he couldn't remember anyone with the name Herzog. Much to my disappointment, I had to assume that he was not family.

Some months later, from the Lauder Foundation, I received the records which gave more detailed information as well as the names of the spouses of the aunts and uncles I had discovered. I looked through them, highlighting names and going back onto the JewishGen site to start the search again.

A short time later, a friend asked if I would show him how to use JewishGen. He came over, we sat at the computer, and in the course of the evening I showed him the documentation I had received from both the Lauder Foundation and from Yad Vashem. Triggered by a nagging thought, I woke suddenly in the middle of the night and got up to again look at the documents. To my amazement, there was proof, in writing, that Asher Beck was indeed a relative, and a very close one. He was my dad's first cousin.

Again, with the help of a Hebrew-speaking acquaintance, we rang Israel. This time, we were on speaker phone so we were able to hear each other. My friend explained that she was again ringing on my behalf, because I had some more information and I wanted to ask him some more questions. To corroborate the information I had, we asked him the name of his parents and the names of his grandparents and our information corresponded. Then we again asked him if his father had had a sister named Lea Beck who had married a Benjamin Herzog, and that their son Asher was my father. He explained that his grandfather had had two wives; one had died and so he had remarried. Between the two marriages there had been 12 children, and he couldn't remember all the names of the aunts and uncles. So I said to him via my translator, "My father used to live in Dietla 9, in Krakow." He said, "We used to live in Dietla." Then he added, "You know ... there was a cousin. I was told that he survived the war, and that he went

to Italy after the war. Another family member saw him there." Getting a little excited, I replied that my father had gone to Italy after the war and had been there for about two years. He said, "But his name wasn't Asher ... it was Shimon."

Suddenly, my heart almost missed a beat. Over the years, there had been much discussion over what our father's Hebrew name had been. We had always assumed that because his Polish name was Uscher, his Hebrew name must have been Asher. But my stepmother had always insisted that it was Shimon. Was it possible that we were actually talking about the same person?

He then said, "You know, this Shimon, when the war broke out, he had already left school and was studying to be a dental technician." I started to cry and said, "My dad was studying to be dental technician." He said, "You know, he had a brother ... but I can't remember his name." I said, "My father had a brother, his name was Moniek." He shouted, "MONIEK ... " and also started to cry. Then he said, "Your father and I, we were best friends before the war broke out. The last time I saw him he was 15, just before we went into the ghetto."

Then we started to tell each other a little about ourselves. But the call was getting very long, and we were both very emotional and quite overcome by it. We exchanged phone numbers and addresses, promised to write and eventually hung up. I was so excited that I rushed to tell my sister, my stepmother and anyone else that would listen.

The next day, while I was still on cloud nine, the phone rang. My daughter rushed in and said there was a woman calling from America. The woman told me her name was Sida Levitas and that she was Asher's sister. She said she had received an excited call from her brother in Israel, and that she too had wanted to talk to me. Sida



Asher and Sida 1947
knew my father had survived the war, they had tried for many years to locate him but had not been successful. They had been told, incorrectly, that my father had married an Argentinian woman, and that they would be coming to Israel. They had therefore informed the Israeli authorities, so they could be notified when the couple arrived in the country. I explained to her that my father had met my Polish-born mother in Italy,

married and had then tried to go to Israel to meet up with one of her sisters who had fled Poland before the war. However, by then the borders had closed. My mother had remembered her cousin who had come to Australia in the 1930s He sponsored them so my parents began their new life here.

We spoke for a while, trying to fit a period of about 50 years and a couple of generations into a 15-minute phone call. In the end, we exchanged email addresses, phone numbers, and personal addresses.

During the course of the year, we emailed each other back and forth, filling in the gaps, sending photographs of ourselves and trying to get to know each other through the electronic media.

Later that year, my husband David, daughter Naomi and I had the pleasure of travelling to North America. We emailed Sida and her husband Alex and we agreed to meet in Orlando. We booked the same hotel planning to spend three days together. We flew to Orlando and took a taxi to the hotel. At reception, I asked if a couple by the name of Levitas had arrived, and we were told they had not yet checked in. While organising our room, a car pulled up, and an elderly couple stepped out. I said to David, "I wonder if this is Sida and Alex?" They came into the reception area and began speaking Hebrew among themselves. I looked at the lady and said "Sida? I'm Sylvia" as we hugged each other.

We spent the entire afternoon together. I showed them photos of my father and the immediate family, and she showed us photos of her children and beautiful grandchildren. Over the next three days, I felt like I had known Alex and Sida all of my life. As I tried to fill them in on much of my father's life, Sida said to me, "I find it hard to reconcile what you are telling me, because the last time I saw him, he was just a boy of 15."



Alex and Sida Levitas, Sylvia and Naomi Green, in Orlando, 2002

My greatest regret was that my father could not be reunited with his family. But I am glad that I had the opportunity to do so.

Sylvia Green and her sister Eva were born and live in Melbourne. This story is partially reprinted from Avotaynu Vol XIX, No.4, and the Sydney Edition of the Australian Jewish News, October 17, 2003.

A REMARKABLE BACKGROUND

By Pam Zopf

I am descended from Benjamin Cohen, who was transported to Tasmania as a convict in 1836. I am very pleased to share with you what I consider *A Remarkable Tale*, the story of my Jewish ancestors, doubly remarkable in that I managed to find their story at all.

The earliest official record for Jacob Cohen, my great-grandfather, is in 1873 when he married in Hobart. He was free, but there was no indication that he came out for a particular position or to family, so why did he appear at what was at the time *the other end of the earth*?

According to his obituary, his parents were Benjamin and Sarah Cohen. I could find no record of a Benjamin Cohen of the appropriate age group in the Tasmanian records. However, there was a Benjamin Cohen who arrived in Tasmania in 1836 as a convict and who died in Launceston before his sentence had expired. Benjamin's convict record stated he was a confectioner, from Hackney in London, his wife was Sarah and he had four children. In 1841, his wife and children arrived in Hobart, but he died before they were reunited.

So what happened to his family?

The 1848 census for Tasmania, lists a Sarah Cohen, widow, shopkeeper, of Liverpool St, Hobart, who had three males living with her - two between the ages of 14 and 21 and one between 7 and 14. But were these our family?

I knew from his death certificate, that Jacob was born in 1834, which just puts him in the 7 to 14 age group. From family legend I knew he had a brother, Isaac, who was born in 1830, putting him in the 14 to 21 age group. A later directory describes Sarah as a confectioner. The Sarah Cohen, of Liverpool St, died in 1857. The only useful information on her death certificate is the name of the informant, Abraham, her son. Abraham Cohen died in Hobart in 1869, aged 44, which would make him the second male in the 14 to 21 age group noted on the 1848 census return.

At the Jewish Historical Society in Sydney I found an audit of the Jewish cemetery in Hobart was done in 1954 and the headstone for Sarah Cohen, who died in 1857, states she was the widow of Benjamin Cohen. As there is no other Sarah or Benjamin of their vintage in the state records, this tied the Sarah of Liverpool St and her son Abraham with the Benjamin Cohen, convict, who arrived in 1836. There is only one Jacob and Isaac Cohen in Tasmanian records, and ages of both, fit into the census information for Sarah Cohen.



Pam Zopf

So here I had identified the family which had come out to be with Benjamin.

From four separate family branches of the descendants of Jacob and Isaac, came the story that they were Spanish Jews, who fled to England to escape the Inquisition.

The death certificates for all three sons state they were born in London - but all before official records began in 1837. From the Society of Genealogists in Sydney I found reference to the Bevis Marks Synagogue records of the Spanish and Portuguese Jewish Community in London and was delighted to find a copy of the records in the State Library in Sydney. Here I found the birth records of Abraham, Isaac and Jacob, sons of Benjamin and Sarah Cohen and traced the family back to their grandfather, Hanoj (Enoch). This registration recorded his father as Benjamin de Hanoj (Benjamin son of Hanoj). I then found Benjamin's birth and the marriage of his father, Hanoj, to Judith, daughter of Joseph Bendon.

There is no mention of the father of Hanoj in the records and I assume that Hanoj was the first generation of our family to arrive in England as refugees from Spain or Portugal and the Inquisition.

An explanation to support this assumption is on page 7 of the Circumcision Record, for the Bevis Marks Synagogue, giving details of another refugee whose father is also not mentioned in the register.

Of...’s personal history before his arrival in England we know nothing. However, from the fact that his father’s name is never mentioned in our records, it seems clear that he was brought up in Portugal officially as a baptized Catholic, but had remained a secret Jew or Marrano, who then escaped and emigrated to England or elsewhere, and on arrival here professed the Jewish faith officially.

In the eyes of Jewish Law, his father, was not officially recognised by the synagogue as a

correctly professing Jew and therefore was not mentioned.

Also on page 25 of the above, regarding records omitting the father’s name ...*(he) was the son a person who was himself neither circumcised nor married with strict Jewish rites; he had then no father in official Jewish eyes. In other words, he was the son of a refugee immigrant or Marrano.*

From the Bevis Marks records also came details of the extended Cohen family. This provided another tie between the Tasmanian Cohen families and London as the names of Isaac and Jacob’s children are the same as the London family members, following the Sephardic naming tradition.

I also found a listing for Sarah Cohen, confectioner of 8 Hackney St, in 1839 - which indicates she continued the business after Benjamin was transported and was capable of supporting her sons.

In the State Library of NSW, transcripts of trials at the London Central Criminal Court, included Benjamin’s trial and also other documents related to his imprisonment and transportation to Van Dieman’s Land. The London Times also carried a report of the trial.

I was overwhelmed by the amount of London information available in the State and Mitchell libraries, but I wanted to know more about these people, how they lived in London and how they survived in Spain or Portugal. This is where Rieke Nash and our AJGS were of so much assistance.

From the Bevis Marks records, I knew the Cohen family were refugees from The Inquisition, as was the family of Sarah, Benjamin’s wife. In fact, her family is easily traced back via her grandmother’s family to an entry in the Bevis Marks records which states that Abraham Dias, born in London on 7/9/1711, was the grandson of Abraham Dias of Bragansa in Portugal.

I had to know how these people lived for three centuries under the terror of the Inquisition, survived and kept their Jewish tradition. As I learned about the lives and culture of the Jewish people in Spain and the Mediterranean region prior to the Inquisition, I was impressed by the accounts of their culture, their music, poetry, science and the writings of these educated people, and how the entire community benefitted when they were able to operate unhindered.

It was interesting then to follow the spread of the Inquisition through Italy, France and later, into Spain. What followed during the next three centuries defies description, and yet it is well documented and it reminds us of the depth of

depravity into which ignorance and bigotry can drag us down. Expelled from Spain in 1492, the Jewish people dispersed as best they could, most walking to Portugal where they were at first accepted, but in 1497, they were forced to accept Christianity or flee, when Portugal followed the same policy as Spain.

These Conversos, or Marranos, risked betrayal to the Inquisition if they were found to be secretly practising Judaism, and yet they did, for three centuries, teaching from father to son, until the opportunity came for them to escape. Even as late as the 1920s, a community of *secret Jews* was found in Bragança, Portugal, from where my ancestor, Abraham Dias came. The fear of betrayal was very strong and real to them.

Cromwell allowed a Jewish community to re-settle in London in 1656. These were mostly Sephardic Jewish refugees. My ancestors came as refugees to England, from the late 1600s to the late 1700s. Did they come via the Netherlands, or take advantage of the free trade agreement between England and Portugal (where individuals and whole families were carried to England by British ships)?

What is known though, is that they had very little assistance when they arrived, and had to work extremely hard to survive. Most fared well as a result of their labour, including the family of Hanoj Cohen and his descendants. How Hanoj came by the capital to start his confectionary business I don't know. Henry Mayhew in his book *London and the London Poor*, describes the Whitechapel confectioners, where Hanoj and son Raphael established their shops.

All these things (meaning cakes) are made for the street-sellers by about a dozen Jew pastrycooks, the most of whom reside about Whitechapel. They confine themselves to the trade, and make every description. On a fine holiday morning their shops, or rather bake-houses, are filled with customers, as they supply the small shops as well as the street-sellers of London..... Within the last seven years there has been, I am assured, a great improvement in the composition of these cakes, etc. This is attributable to the Jews having introduced superior dainties, and, of course, rendered it necessary for the others to vie with them.

It is made clear from the Bevis Marks records that the extended families worked in these shops, helping to ensure the success of the businesses.

My G G grand father, Benjamin, kept the family tradition and opened a confectionery business in Hackney Rd, London sometime in the 1820s. By this time he had married Sarah Torres, daughter of

another refugee. By 1834 they had five children, the last being my G grandfather, Jacob.

Then in October 1835 their world fell apart. *Benjamin Cohen was indicted for feloniously receiving of a certain evil-disposed person, on the 17 October, at St Leonard, Shoreditch, 2lbs saffron, value 21/-; 35lbs gamboge, value 4/-, 10lbs of isinglass, value 7/-; and 5lbs. of scammony, value 3/-; the goods of Charles Buchanan, well knowing them to have been stolen, against the Statute, etc.*

He was tried at the Old Bailey on Friday 30 October, the result of which I feel is very controversial.

Firstly, Benjamin is charged with receiving goods stolen on the 17th, none of which (except the isinglass which the owner said was impossible to identify) were found on his premises or in his possession. He is then found guilty of receiving goods stolen on the 19th for which he had not been charged. There is no dispute that the stolen goods of the 19th were on Benjamin's premises, but no attempt was made to conceal them, which would have been logical to do if they were knowingly received illegally, and he was convicted on the evidence of the *evil-disposed person* who stole the goods in the first place. His defence was almost non-existent, but perhaps the transcript of the trial is lacking some important details.

The newspaper report gives the charge as receiving the goods stolen on the 19th and details exchanges between the Judge, the Prosecution and the Defense which are not in the Court transcript, and which further complicate the trial procedure and may have influenced the severity of the sentence as they certainly put the Judge offside.

Nineteen witnesses gave the prisoner a good character - sadly none of these records exist today. The verdict was: *guilty* - sentence: *transportation for 14 years*. The trial makes very interesting reading.

For the family, it was a disaster - not least for Benjamin who was taken from Newgate to the hulks at Chatham. Alan Villiers in *Vanished Fleets - the Voyage of the Woodman* brings to us a first-hand account of the horrendous conditions on the hulks. Being foreign and Jewish would have made Benjamin a target for torment by prison officers and fellow convicts - no wonder his mind became unhinged.

He was transported in April 1836 and assigned to the Van Dieman's Land Company in the north west of Tasmania. His only recorded offence on his convict record was for *gross neglect of duty* on 24th

November 1836 and no punishment is recorded. Did he refuse to work on the Sabbath?

That is all that survives from his convict days - but I feel he behaved well and was treated accordingly during this time, as the Colonial Secretary agreed to assign him to his wife after his family arrived in Hobart in 1841, and £5 - a lot of money then - was allocated for him to establish himself and his family in business. This was less than half-way through his sentence. However, by this time, Benjamin had lost his mind and was greatly disturbed about being reunited with his family and he drowned himself in a well in the Convict Station in Launceston while on his way to Hobart.

The Inquest into his death mentions the phylacteries which were found on his body and that he was seen previously reading his Hebrew Bible. Again, despite isolation and adversity, he kept his religion.

But here is the disturbing part. A witness at the Inquest, a fellow Jew, spoke with Benjamin in Hebrew the day prior to his death. Benjamin had been sent to the Doctor because of his state of mind.

He said the Doctor had ordered a pair of iron plates, for his back and breast, and he could not make out what they were for. There were a couple of iron stakes to be driven into the ground, and a rope fastened from one to the other, he was to be tied between them and burnt. He added, burning is a dreadful thing, I should not like it, but as for hanging I think I should get over that. He then said, God help my poor soul. I'm fifty years of age. What will become of my poor wife and children?

This was in 1841 and the ghosts of the Inquisition were still haunting him, after all, his own father was a refugee from the Inquisition.

And what of Sarah and her sons? To have left all security, family, income and to have travelled to the other end of the earth to be reunited with her convict husband who was only half-way through his sentence was very brave indeed. What a tragedy! And what was she now to do? I would like to think that she elected to stay in Hobart because the clean air and pretty township presented a brighter future for her sons, but realistically, it was probably lack of the fare to return to London which decided their fate. The small Jewish community in Hobart would have made them very welcome and they appear several times in the Hobart Synagogue records. What did she do? What she knew best, she opened a shop. The Coroner had given instruction that the £5 be placed in a savings account for Benjamin's wife and family and no doubt that was

a great help. Sarah died in 1857. Their daughter, Judith had died in London, aged two.

Of the sons, I have no record of the eldest. He may not have come to Tasmania, or died on the way out.

The Jewish community in Hobart was very small and the young had great difficulty finding partners within the faith. Abraham, the next son, died unmarried in 1869 of pthisis. It is sad that the only evidence of this man's life remaining today is his distinctive signature on his mother's death certificate.

Isaac married outside the faith and raised a large family. He became the Engineer on the *Kangaroo*, the ferry across the Derwent at Hobart. He remained active to a degree in the Synagogue, although his name does not appear after his mother's death. His eldest son was to some degree also involved with the Synagogue, but the next generation became too diluted.

Jacob also married outside the faith, much later than Isaac, in 1873. All certificates associated with Jacob, record him as a musician - even when he was a shopkeeper or labourer. I found in a Hobart newspaper where he took part in a series of benefit concerts in 1853, aged 19, both acting and dancing and he was also a Drum Major in a Hobart brass band, confirming his involvement in music and theatre. Keeping a large family in Tasmania in the 1880s as a musician would have been very tough and it is obvious he had to supplement his income. Did his music replace religion which, like his ancestors, he kept alive despite adversity?

Jacob died leaving seven children aged from nine to 3 months. His wife had to remarry to survive and his children had almost no recollection of their father. His wife, however, must have spoken of him and his family to the children, some tales of which have been relayed to the grandchildren.

And this is where networking came in. No matter how distantly related, provided they were descended from Benjamin and Sarah, I followed up all the connections I could find. Each person had some story which had been passed down that branch, some stories were difficult to confirm, other were exciting revelations and other supported tales we had previously heard. From all branches though, came the same tale, *They were Spanish Jews you know.*

This proves their great pride in their ancestry - and well they should feel proud. I am very proud of my *Remarkable Background* and my ancestors for their ability to survive through the worst of circumstances, and when given opportunity, to flourish.
pamz@iprimus.com.au

**MEET OUR TEN YEAR MEMBER
TERRY LYONS**

Hi. I was born and bred in Townsville, North Queensland. I have been seriously researching my family history since 1988. In that period, I have written eight works on the various branches of my family – from 50 to 150 pages each.



Three of them have second editions. In addition to researching and writing up my family's history, I have also organised a large family reunion, conducted five memorial services at gravesites, and restored many graves of my ancestors. One speciality of mine is to personally erect headstones on unmarked graves – 43 so far, from Cape York to Launceston! (They call me Tombstone Terry!) With so many mitzvot to my credit, I am told that my eternal salvation is assured! Although I am not Jewish myself, in fact I am a Catholic priest, I have enthusiastically researched my Jewish ancestors.

My Jewish G-G-G-Grandfather, Jonas, migrated from Poland to London, and was married in the Great Synagogue there in 1807. His son, Joshua Lyons, migrated to Launceston, Tasmania in the mid 1830s as a free immigrant. He became a hotelier and storekeeper in northern Tasmania for the rest of his life. He married a non-Jewish woman in Launceston in 1837 – eligible Jewish women were as rare as hen's teeth in those days. He had 11 children – all of whom he gave good Hebrew names. Joshua was on the building committee for the Launceston synagogue, opened in 1846. After the death of his wife, in giving birth to her eleventh baby, Joshua married a widow, Esther Brody nee Nathan, in 1862, "according to the rites of the Jewish faith". Esther's family was very Jewish. Joshua died in 1884, and was buried in the old disused Jewish burial ground, Monash Reserve, in Launceston. In February this year, I placed a memorial plaque in the Reserve, and conducted a Memorial Service for all those buried there. About forty people attended. I even said the Mourners' Kaddish in Hebrew.

Before I began my research, none of us Lyonses had any idea we had Jewish ancestors. I was delighted to make this discovery (although not all of my Lyons aunts and uncles shared my delight). My association with a range of Jewish people over the past 15 years, has been mutually enriching. I regard my Jewish ancestry as a real blessing. With my ancestors coming from England, Ireland, Norway, and Poland, it's like a genealogical fruit salad. And I love fruit salads!!! Shalom.

hscathch@tpg.com.au

**OUR NEW COMMITTEE MEMBERS
SUNNY GOLD**

I joined AJGS in 1995 and now in 2004 I have become a new committee member. My interest in genealogy was awakened by the dedication and persistence of my late father, El ALTSHULER, as he set about researching his family tree.



An early member of the Society, my father, left me a veritable treasure trove of genealogical materials, family trees, letters and photos for the MORDHOWICZ and DOBISOFF families. Photos spanning seven generations have been only part of his legacy. I have been equally fortunate in having acquired a family tree for my mother's family KAGANOWICZ. (See KK Vol 10 No.2, June 2003 page 3).

Through my University studies, I have developed a keen interest in research and history. This led, last year, to my co-authorship of a special publication for the National Council of Jewish Women, Australia (NCJWA) as part of my portfolio for Anti-Semitism, Racism and Human Rights.

I enjoy a good read, especially of *Kosher Koala* and the *Jewish News*. Helping Rieke with various administrative tasks over recent years has given me a greater insight into the workings of the Society and the commitment that Rieke has to it and to its members.

KEN LIPWORTH

The night before leaving South Africa in October 1986 to come to Sydney, my sister, Barbara Prissman called a few relatives and asked them to tell her as much as they could about our family.



Early in 1999, I saw her struggling to organise the trees in spreadsheets and suggested that she rather use a Word table, and take advantage of hyperlinks as a way of notating her sources. I started helping her with some of the technicalities and before the day was over I was hooked. From that humble start, we have produced a CD with trees for our LIPSHITZ, PERL, MORRISON and REVINSON families and scans of all the photographs and documents we have.

A listing of names and dates on a tree is actually rather uninteresting, so we have tried to get as much biographical data about the members of the family as possible. This has not been easy - the deceased members can't tell us anything and the

living members are not readily forthcoming with information about themselves.

Being a member of the AJGS has been a most enjoyable and enlightening experience. Some of the resources of the Society have proven to be invaluable in our quest to solve some of the riddles.

I can't recall how it came to be, but somehow I found myself assisting Miriam with the photographic aspects of Koshier Koala. Before I knew what hit me, Rieke had me on the committee, where I hope to be able to give back something to this most wonderful of societies.

Over the next few months I will formulate a document to assist contributors with the production of copies of their photographs for inclusion in their articles. As they say... watch this space.

LOUISE ROSENBERG'S NEW BOOK

Of Folktales and Jewish Folk in Australian History tells of the contributions Jews have made to Australian life and the wonderful folktales left in history's wake.

The book reflects a deep love of learning and of Judaism as the author; Louise Rosenberg has been an active member of the Australian Jewish community for more than fifty years. She continues to be published and lectures widely 'sharing with all who ask of her' on this very subject.

Of Folktales and Jewish Folk in Australian History rrp \$34.95, is currently sold at Golds World of Judaica in Bondi, The Great Synagogue Bookshop and Lindfield Bookshop in Lindfield, but may also be ordered through any bookshop by stating the title, author and ISBN number 0-646-43154-4.

This book was proudly published by Printworthy. www.printworthy.info

THANK YOU

to Frank Atkinson for his donations of the latest edition of *My Ancestors Were Jewish* by Anthony Joseph (2002) on UK research and *The Jews in the Channel Islands During the German Occupation 1940-1945* by Frederik Cohen (2000) to the Society library.

Frank travels to workshops from Canberra and recently visited the Channel Islands where he found in the Archives there a previously unknown Jewish resource.

A SPECIAL PROJECT

Last year the AJGS Resource CD-ROM was issued to members. As well as some databases and an index to trees held by the Australian Jewish Historical Society and the Australian Jewish Genealogical Society it included lists of resources, trees and archives held by both Societies.

We are commencing a project to add to this collection which we feel would be valuable for Jewish genealogy research in Australia and we are inviting people and organizations around Australia to participate.

It involves the gathering and listing of information of what is already available in Australia for Jewish researchers and what information is currently being collected and/or indexed. The aim is to prevent duplication and have a useful reference.

For example, we have members working on photographing and indexing the old sections of Rookwood Cemetery, incorporating other work done by Terry Newman, including burials without headstones and translating the Hebrew inscriptions. We expect to continue to document other NSW Jewish cemeteries. Another member, Miriam Pollak, has been indexing the personal notices in the London Jewish Chronicle for the years 1900 to 1909.

One of our members, Evelyn Frybort, has agreed to co-ordinate this project. We are interested in:-

- creating a list of all the Jewish libraries around Australia and documenting the accessibility of their catalogues.
- listing the Australian Jewish records currently available noting their location and accessibility e.g. cemetery records, ketubahs stored in synagogues
- listing of the existence of other (non-Australian) Jewish records available in Australia e.g. resources of the Jewish refugee communities in Shanghai and China being collected by Peter Nash, Sydney
- listing current projects for which individuals or societies are collecting material e.g. indexing the Yizkor boards in synagogues and other communal locations.

It is early days for the project but if we make a start it will be a valuable resource. What do you think and how can you help?

Write to president@ajgs.org.au or to the Society's postal address.

The Australian Jewish Genealogical Society

aims to encourage and assist those with Jewish ancestry to research their family histories

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SYDNEY WORKSHOPS

All workshops are usually held at the Rev Katz Library, North Shore Synagogue, Treatts Road, Lindfield, once a month on Sunday mornings, from 9.30 a.m. to 12.30 p.m. See front page for dates.

WELCOME TO NEW MEMBERS

Phillip Moses

Margaret Stevens

Maurice Swarts

Articles and material may be submitted to the Editor at: P.O.Box 42 Lane Cove NSW 1595
Sydney, Australia

Or by email: editor@ajgs.org.au

The Editor has the right to accept or reject or publish in revised form as might be appropriate.

Permission to reproduce articles and material from the Kosher Koala should be sought from the editor and all articles should be acknowledged.

INTERNATIONAL JGS CONFERENCES

24th INTERNATIONAL JEWISH GENEALOGICAL CONFERENCE

Renaissance Hotel, Jerusalem, Israel

July 4 – 9, 2004

<http://www.jewishgen.org/jerusalem2004>

Jerusalem July 4-9 2004

<http://www.ortra.com/jgen2004>.

Click the links "Archives & Resources" and "Conference Projects" for a taste of the vast resources that will be available to people attending

LAS VEGAS – 2005

NEW YORK - 2006

THE SECOND LITVAK DIASPORA STUDY

Professor Colin Tatz

at the

**Sydney Jewish Museum
Sunday, 29 August, 2004**

A charge of \$7.50 members or \$10.00 non-members includes an entry to the Museum. This is your opportunity to visit the Museum but you will need to come around 12 noon as the lecture will start at 2 p.m. and will finish at 4 p.m. when the Museum closes.

Come and hear about the progress of this study.

The *South African Migration and Genealogy Centre* at Cape Town University is currently researching Lithuanian migration *to* South Africa in the nineteenth and twentieth centuries. Colin Tatz and Peter Arnold have been asked to join this project as the facilitators of another facet of that migration: to study the migration of Jews of Lithuanian origin *from* South Africa to Australia and New Zealand - what they call "*the second Litvak diaspora*". They want to establish a database of Australian and New Zealand migrants with any form of Lithuanian connection. In this electronic age, the most effective way is by e-mail. They are collecting names, name changes, families, what people know of their forebears, what they think but are not sure of, cities, towns, shtetlach, occupations of grandparents and great-grandparents, reasons for migration to Australia, dates, present occupations and so on.

People often ask why studies of this kind are undertaken and whether they have any significance. The answer is 'yes'. Patterns of migration are vital to an understanding of human movement; this is particularly so in the case of both forced and voluntary Jewish emigrations in the past two centuries. If records are not kept now, it is likely that future historians, scholars and Jewish leaderships will find an enormous gap in this important migration, from Lithuania, Latvia and Courland to South Africa in the 19th and 20th centuries, and from South Africa to Australia and New Zealand in the 20th and 21st centuries. Apart from anything else, this may result in a short chapter which would be useful or helpful, perhaps even essential, for the children and grandchildren of South African emigrants.

To obtain a copy of the questionnaire, please contact Peter Arnold at:-
2nd Litvak Diaspora Study, c/o 202/170 Ocean Street, Edgecliff 2027 or
by email: peter@arnold.name