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# The Kosher Koala

Newsletter of the Australian Jewish Genealogical Society, Inc  
 P.O. Box 42, Lane Cove NSW 1595, Sydney, Australia  
 Phone: 61-2 9427 6075 or Email: society@ajgs.org.au  
 Web site: www.ajgs.org.au

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### ***I WISH I'D ASKED***

***AUNT ESTHER***

**Oral History for  
Family History**

**Rosemary Block**

**Sunday June 26, 2005  
at 2.30 pm  
(See page 16 for details)**

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***TRAVELS WITH  
DIANNE***

**Dianne Johnstone**

**Sunday August 14,  
2005 at 7 pm  
(See page 16 for details)**

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### **WORKSHOP DATES**

**9.30 am – 12.30 pm**

**Sunday July 3**

**Sunday August 8**

***How to use the  
Mormon Records***

**Sunday September 5**

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## PRESIDENT'S REPORT

**By Rieke Nash**

Your membership renewals this year have been very gratifying. We must be doing something right! We appreciate the additional donations included by some members with their membership and members who are paying by cheque rather than credit card. A few members have also made donations to honour the Golden Wedding Anniversary of Sophie and Leslie Caplan.

At the Annual General Meeting in March the small group of volunteers on the committee who keep the Society functioning has been joined by a new member, Annette Winter. A beginner genealogist, Annette agreed to join the committee at the same time that she joined us. And with the help of our new Secretary, Sunny Gold, the administrative tasks are being well looked after. Annette has been making rapid progress with her research and we thank her for her enthusiasm.

Our two CDROMs, the Old Section of Rookwood Cemetery and Ten Years of Kosher Koala have proved very popular. Income from the sales has enabled us to purchase many new resources and we are also in the process of purchasing a small multifunction copier, printer and scanner to use in the workshops as well as a small laptop to assist with online research. Thank you for all the valuable support for these projects and your donations that has made this possible.

Our events so far this year have been well attended with our Sephardi meeting being very successful and worth repeating. A large crowd heard Diane Armstrong, author of the novel *Winter Journey*, describe her experiences researching in the Polish town of Jedwabne and we thank Scott Whitmont of Lindfield Books for providing copies to buy and for Diane to autograph. We look forward in June to a fascinating talk from the very experienced interviewer, Rosie Block and appreciate the time and enthusiasm of these volunteers.

Eight years ago I discovered the names of my great-great-grandparents in a Polish document. Until this week I had never found another record of their existence. Now through the work of JRI-Poland I have discovered a birth and marriage record for them in a town that I had not previously considered as being a family town. In a similar way I have just discovered the existence of a first cousin. He was born in 1941 in the Soviet Union and perished in the Shoah. With the family being from Poland and a common surname, I had overlooked his entry on the Yad Vashem site. This time, lateral thinking and thoroughness have brought unexpected rewards.

Rieke Nash, President      [president@ajgs.org.au](mailto:president@ajgs.org.au)

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## EDITORIAL

**By Miriam Shifreen**

A recent article in *The Jerusalem Post*, 'Found at Sea', recalls the forgotten stories of some Victorian-era Jews who travelled to Australia in 1852 aboard the *SS Great Britain*. The ship launched in 1843, allowed to sink in 1937, dredged up from the sea in 1970 is now being renovated.

Many passengers kept a diary during the long voyage, or wrote letters. One letter to *The Sydney Morning Herald* on the ship's arrival in 1852 read:

*Dear Sir, - We, the undersigned members of the Jewish faith, passengers on board the Great Britain steamship, from Liverpool to Australia, .....desire to express our warm appreciation of the many acts of kindness we have received ...and especially the favour that accorded to us the use of a room for the festival purposes of solemn import to us as Jews... (The High Holidays were celebrated at sea.)*

A journey by sea from one continent to another was both perilous and long, depending on the vagaries of the wind and currents. Passengers became ill; some died before reaching port. Cecilia Cohen, just 19 and newly married to Simeon Cohen, a successful Melbourne businessman, died just four days before landing in Melbourne. The death of this young Jewish bride will be recalled for one of the ship's cabins will be named *Cecilia Cohen's cabin*. Such stories bring life to a *Name on a Tree* as do old family tales, says Beulah-Rose Gross on page 11 in *Listen and Learn*.

There are many ways to bring life to the Family Tree. The Ottolangui/Langley family will hold a Family Reunion. See page 3 to read about their family origins and page 5 to learn about their reunion.

An interesting discussion on this Sephardi theme followed John Goldberg's talk at the AGM and Jeannette Tsoulos covers this on page 12.

Special Anniversaries take place this year. On page 6 read about our 10 Year member Toni Addison.

It is 60 years since the Liberation of the Jews from the Nazi death camps and the end of World War 2. For a story with a happy ending read *Reclaiming Lost Passports* by Peter Nash on page 12.

It is 90 years since the Anzacs fought at Gallipoli in the Great War. Adrian Paul relates the story on page 7 of his first cousin once removed, Alan David Mitchell, the only Gallipoli casualty to have been buried in the Jewish Cemetery in Cairo.

And it is 900 years since Rashi – Rabbi Shlomo Yitzchaki - the great scholar who unlocked the secrets of the Talmud, died in Troyes, France. Geoff Moss writes on page 8 about family finances. And there's heaps more!

Miriam Shifreen, Editor      Happy Reading!  
[editor@ajgs.org.au](mailto:editor@ajgs.org.au)

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## A FAMILY STORY: THE SEPHARDI ORIGINS OF THE OTTOLENGHI/OTTOLANGUI/LANGLEY FAMILY OF AUSTRALIA AND NEW ZEALAND

**By Lesley Goldberg**

*From a talk given by John Goldberg at the AGM of the AJGS in Sydney on March 20, 2005.*

### *Introduction*

This is the story of one family's migrations in the 17th century from Portugal to Livorno in Italy, and onto London. The story of their later journey to Australia and New Zealand, and their hardworking descendants in New Zealand and Australia will be told at a later time.

### *The origins of the Ottolenghi family of Italy*

There are a number of theories about the Ottolenghi family's origins. One theory, quoted by Bryan Langley (Israel), is that pogroms in southern France in the 1390s drove Jews from there across the Alps into northern Italy, where they settled in Piedmont. Provence was in turmoil in this period, as Frankish and German feudal barons disputed for territory. One of the German barons bore the name Ettlingen, and the name Ottolenghi may be an Italianisation of Ettlingen.<sup>1</sup>

A second theory notes that there was an ancient Roman city named Ottolengum near Asti, not far from Turin (Torino). Jews who had been in Italy from Roman times possibly took the name Ottolenghi, i.e. inhabitants of Ottolengum.<sup>2</sup>

There are good reasons, however, for suggesting that the Livornese Ottolenghis, who feature in the records of the Portuguese synagogue in Livorno and of the Bevis Marks synagogue in London, adopted the name as an alias.

### *The Ottolenghi family of Livorno*

The first record of the Ottolenghis in the Portuguese synagogue in Livorno is of the marriage in 1719 of Menachem Ottolenghi (born c.1698) to Judica de Valletro. They had 11 children. It seems likely that Menachem's family migrated to Livorno from Portugal, probably in the second half of the 17th century.<sup>3</sup> Different branches of the Ottolanguis/Langleys, all descendants of Menachem and Judica's son David Ottolenghi, a migrant to London from Livorno in the 18th century, have separately reported a family tradition of Portuguese origins for the family.<sup>4</sup>

### *Life in the Livorno Jewish community*

In the 16th century the Medici ruler of the Florentine state, Cosimo 1 (ruled 1537-1574), made Livorno, at the mouth of the Arno and downstream

from Pisa, his principal port, because the river was silting up. He recruited Jewish merchants to the city, appreciating their commercial skills. His son, Ferdinand 1 (ruled 1587-1609) made the invitation more attractive by offering freedom from persecution that threatened the Portuguese conversos after the Spanish occupation of Portugal in 1580. The Livornese Jews were the only Jewish community in Italy not confined to a ghetto.<sup>5</sup>

Sephardi merchants in Livorno made vast fortunes in this free port, second only to Amsterdam as a centre of Jewish commerce. Paul Sulzberger has described how they established a monopoly on the Italian production of coral, and in 1632 imported the first coffee into Italy and opened the first coffee-houses in that country. In 1650 they founded a Hebrew press that supplied the Sephardi communities of North Africa and the Near East. By the 1760s one-third of Livorno's commercial houses were owned by the 4000 strong Jewish community, and in addition, Jews owned many shops and houses. They were also involved in the slave trade, providing ransom money for Christians and handling the return of ransomed Moors.<sup>6</sup>

These Livorno merchants were "new Christians", Iberian conversos who left Spain and Portugal in the later 16th and early 17th centuries, when emigration was again possible following a century of Christian suspicion of the sincerity of their conversion. They were highly assimilated Portuguese and Spaniards. While the Amsterdam Jews established a profitable commerce with England, the Livornese conversos traded with their homeland and with the Iberian colonies in the New World. Returning openly to Judaism and employing their language skills in this trade, they realised that using their original names jeopardised the safety of relatives still remaining in Spain and Portugal. Thus, they adopted aliases.<sup>7</sup>

### *Ottolanguis in England*

The English branch of the Ottolenghi family was founded when Menachem and Judica's eighth child, David, born in Livorno in 1734, arrived in England in 1776. The reason for this migration to London is unknown. The privileges of the Livornese Jewish community were still in place, and Jewish rights in that city did not suffer until 1796, in the aftermath of Napoleon's invasion. On arrival in London, David Ottolenghi and his family joined the already established Sephardi Jewish community centred on the Bevis Marks synagogue, opened in 1702, where Portuguese was still used in services. In London David began using the Portuguese spelling of his name, i.e. Ottolanguis.

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Jews, expelled from England in the 13th century, had been granted the right to return in 1656, during The Commonwealth and were treated with tolerance under the Restoration of Charles II. The early returnees mostly came from Amsterdam, where a community of conversos had been living for more than a century.

David Ottolenghi/Ottolanguì had married in 1762 in Livorno (wife unknown) but three of his children are recorded as marrying in the Bevis Marks synagogue in London and living out their lives in England: Judith, b. 1765 in Livorno, Israel b. 1774 in Livorno and Sarah b.1776 in Livorno (presumably just before the family's migration).

The Ottolanguì descendants in the south Pacific derive from David's son, Israel Ottolanguì, who, in 1792 married Miriam Halevy (d.1842) in the Bevis Marks synagogue in London

*Life and times of Israel Ottolanguì (1774-1828) in London.*

Israel had at least two brushes with the law, described in court records. In 1802 he appeared at the Old Bailey charged with receiving 56 lbs weight of whalebone (valuable to manufacturers of women's corsets) but no evidence was offered and he was discharged.

Transcripts of the court suggest that Sephardi Jews like Israel were not closely integrated into the wider London community. In 1817 when Abraham Ottolanguì, a son of Israel, was appearing as a witness at the Old Bailey he gave the name Langley, because, he said, the English could not pronounce his real name and when Israel later faced a more serious charge he told the court he was also known as Israel Langley.

This was in 1823 when Israel Ottolanguì was charged before the King's Bench, Westminster, with assaulting an excise officer who was pursuing him for a fine of £10. Israel Ottolanguì escaped but was apprehended. In his defence he stated that he was a foreigner, a native of Italy and ignorant of English laws. This is an ingenious defence as he was two years old when his father brought him to London. He had paid the fine and already undergone some weeks of imprisonment but he was sentenced for another three months, paid £40 security for good behaviour and a further two sureties of £20 each for three years.

If he was in financial difficulties already, it is quite likely that the family fortunes suffered a permanent decline as a result of this episode, as these were large sums for a small trader to find and the months of imprisonment must have affected the family income severely. Israel died five years later in

1828, and it was in the following year that his son David was first apprehended for theft.

*Life in the London Jewish community 1815-1860*

The decline in economic fortune of Israel and his children can be understood by examining the harsh economic conditions in England following the Napoleonic Wars. The predominantly Sephardi community of London were joined by an influx of Jews from Germany. While some were middle class, after 1830 increasingly they were poor immigrants from Poland, Russia and Germany. By 1850, 25 to 30 percent of London Jews were in receipt of occasional or regular poor relief. In addition, another 35 to 40 percent were dependent on street trading or market trading or worked as artisans. It has been estimated that at a minimum half the Jews in London, including the Sephardim, were impoverished.<sup>8</sup>

In the period between 1786 and 1826, a number of Ottolanguìs appeared at the Old Bailey as witnesses to thefts in their neighbourhood. As dealers in clothing and other items they were, not surprisingly, offered stolen goods. It is not unexpected, in the economic conditions in the first part of the 19th century that men resorted to theft or were later motivated to emigrate to societies where opportunities seemed greater.

Ottolanguìs took both paths.

*John and Lesley Goldberg have been members of our Society for eight years. Part II of the story of the Ottolengui Family will appear in a forthcoming Kosher Koala.*

*References*

1. Bryan Langley, 'Re: Name Origins' at [www.ottolenghi.org](http://www.ottolenghi.org), cites Cecil Roth 'The History of the Jews of Italy' (1946)
2. Bryan Langley, op.cit
3. Paul Sulzberger 'Ottolanguì – The search for our Roots: a review of evidence for Portuguese ancestry' at [www.geocities.com/ottolanguì2002](http://www.geocities.com/ottolanguì2002)
4. Personal communications to Paul Sulzberger
5. Sulzberger op.cit.for sources
6. Sulzberger op.cit.for sources
7. Jeffrey Malka 'Inquisition Records' p. 200 in Sallyann Amdur Sack & Gary Mokotoff, eds 'Avotaynu Guide to Jewish Genealogy' NJ 2004
8. Todd M. Endelman 'The Jews of Britain 1656 – 2000' UCP 2002 pp 79-82

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## THE OTTOLANGUI REUNION

**By Jenny and Katrina Cowen and  
Liz and Ron James**

The descendants of Moses and Emma Ottolangui will gather at the Carlton Cemetery, Melbourne on 28th June for a short memorial service to reconsecrate their tombstones which date back 125 years to 1885. Rabbi John Levi will officiate and the family will be listed in his updated book on Jewish Convicts.

That same evening we are recreating history at a cocktail party in the Prahran Town Hall. One of the highlights will be the re-enactment of a wedding held in 1908. We have a photo of this wedding showing all the relatives gathered both downstairs and upstairs in the Main Hall. The mayor and mayoress of Prahran were also in attendance, as the bride's father was a councillor of Prahran. Sadly the upstairs balcony is no longer standing, after a fire that began in a nearby drapery store quickly spread to the Town Hall in around 1914.

Weddings were quite a feature in the family. We have a photo of a double wedding in 1891 of two of Amelia's children. This is complete with a long procession of attendant maids and groomsmen. We also have a photo from the family of a debutante ball held in 1902.

We aim to have the most wonderful time meeting family from all over Australia and New Zealand. The Ottolangui family is unique in its history and in the contribution it has made to Melbourne and Prahran as well as to their cultural development. To date there are 3700 entries of descendants in Australia and New Zealand alone.

There are still Ottolangui in Italy where over the centuries they have led very active lives in architecture, politics and music. Some family migrated to the United Kingdom and, from England, some migrated to New Zealand and Melbourne.

Synagogue records have recently been found behind a false wall in Livorno and as both Italians and Jews love a good argument they are arguing over who is to translate them. While the family has contributed many lawyers, teachers, rabbis, furniture dealers, businessmen, opticians, manufacturers and jewellers etc. to Melbourne it is the family stories which fascinate. There are the famous identities such as the philanthropist Sol Green, comedian Mo and even Bert Chapman who played for St. Kilda Football Club.

Amelia Ottolangui, our first family member to emigrate to Australia in the 1850s, was one of 18

Jewish girls brought out by Caroline Chisholm as Jewish women were "required" as wives for both Jewish convicts and Jewish free settlers. (Caroline Chisholm was featured on our \$5.00 note). Incidentally Moses's brother David (Langley) arrived in Australia even before that when he was transported to Tasmania 'for life' in 1830, for stealing 24lb. of cheese.

For more details see:  
[www.geocities.com/ottolangui2002](http://www.geocities.com/ottolangui2002)  
[www.ottolenghi.org](http://www.ottolenghi.org)

[Katrina.jenny@bigpond.com](mailto:Katrina.jenny@bigpond.com)  
[rejames@inet.net.au](mailto:rejames@inet.net.au)

*Jenny and Katrina Cowen and Liz and Ron James  
are all proud direct descendants of Moses  
Ottolangui.*

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## AJGS IN THE ACT

**By Sylvia Deutsch**

As part of Canberra's 2005 Multicultural Festival the National Archives once again invited community groups to participate in its annual Multicultural Family History Fair, held on Sunday 20 February. For the first time the AJGS was invited to participate and joined other groups with a "show and tell" of genealogical traditions within the precincts of the beautiful historical building.

The AJGS stand was staffed by Sylvia Deutsch, Peter Witting and Dr. Alan Shroot, with posters on display and free back copies of the *Kosher Koala* given away, as well as promotion of AJGS membership.

There was considerable community interest, with several people coming forward to tell us that they had a Jewish ancestor. Visitors to the AJGS stall included Professor Peter Dennis from Australian Defence Force Academy who has worked for the last 15 years on a database of AIF personnel from World War I, which includes Jewish servicemen and should soon go online.

Other groups present included the Heraldry and Genealogy Society of Canberra, the Military Historical Society, the Canberra and District Historical Society and the Polish Historical Institute of Australia.

Activities at the Archives during the day included a citizenship ceremony compered by past president of the ACT Jewish Community Gary Fellman, actor Henri Szeps talking about his experience of migration and growing up in Australia, the Hon. Al Grassby on multicultural Australia and performances by local Sri Lankan, Hungarian and Indian dance groups.

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**OUR TEN YEAR MEMBER**  
**TONI ADDISON**



I started actively researching my family history in 1992 - and discovered quite a few scandals that had been covered up for years. My theory about why genealogy is so popular in Australia is that people either migrating

or being transported here from Europe eventually lost touch with their families back home, often had skeletons that they were determined to hide, and now their descendants are keen to find out about their roots.

My father used to proudly say that he was second generation Australian. He was very surprised when I was able to tell him that he is actually fifth generation, on his mother's side.

Mother has always been very proud of her Jewish descent on her mother's side, but she knew practically nothing about the family either in Australia or before. We were astounded to learn that she is descended from two Jewish convicts who were transported to Australia from England. Aaron Isaacs arrived in Sydney in 1822 aged about 21: he had been sentenced in the Old Bailey to *Transportation for Life* for attempting to pick a man's pocket. After Aaron had served his time he married Catherine Moss according to Jewish rites in Sydney, in 1842, and they ran a general store in West Maitland.

Catherine had come to Sydney with her family, when they followed her father Mordecai Moses from London in 1835. He had been transported for 14 years for being part of a gang counterfeiting Polish currency although he pleaded innocent. In London he had been a dealer and a cantor.

I was very lucky to find, with the help of the family history researchers at Sydney's Great Synagogue, two papers written by the late Dr George Bergman about Mordecai Moses and his son George Moss: "The bizarre life story of Mordecai Moses, the Shammass of the York Street Synagogue", and "George Moss".

Rieke Nash and Terry Newman of our Society have given me tremendous help and support in trying to trace the Isaacs and Moses families in London. One likely reason for my limited success so far is that they are both such common surnames. With my Isaacs line, I think we may come from a family who ran an Old Clothes Exchange in Petticoat Lane in

London. With my Moses family we know they migrated from Warsaw to London, but this family had the habit of changing their name frequently: Mordecai Moses had changed his name from Marcus Warshauer, and his father used the name Moses Marsh.

I have had some wonderful breakthroughs, especially with Dad's family history, by searching the net, particularly the GenForum and Rootsweb sites. Now I correspond with distant cousins in England and the USA, and have found long-lost cousins close to home in Sydney.

*t.addison@bigpond.com*

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**ALAN DAVID MITCHELL (1891 - 1915)**

**By Adrian Paul**

In this year of the 90th anniversary of the landing of the ANZAC forces (the Australian and New Zealand Army Corps) at Gallipoli, I think it is a fitting time for me to pay tribute to the only member of my family to have died in the Gallipoli campaign.

Alan David Mitchell, born on 27 November 1891 at *Toxteth* Glebe, Sydney was the third child of Mark Mitchell and Elizabeth Myers (my grandfather's sister). He was thus my first cousin once removed.



**Alan David Mitchell  
1914**

He grew up in Fairlight (Manly Cove) Sydney and from an early age attended the Kings School at Parramatta. On his army enlistment application he is recorded as having been a member of the school cadet corps for eight years.

From there he went on to complete a Law Degree at the University of Sydney. During his university years he also distinguished himself as an athlete, footballer and cricketer and was a member of the Middle Harbour Cricket Club.

When the First World War broke out in 1914, Alan was *servicing his articles* in his father's law firm, in the AMP Chambers, Pitt Street, Sydney.

On 20 November 1914, at the age 23, Alan enlisted in the Australian Imperial Expeditionary Forces given the rank of Private 1459 (later changed to 1323), D Company, 1st Battalion, the first infantry unit recruited for the AIF in New South Wales during the First World War.

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After an initial training period of nine weeks, his unit embarked Sydney per HMATA48 *Seang Bee* on 11 February, 1915.

After further training in Egypt the First Battalion was shipped to Gallipoli, where it took part, as second reinforcements, in the landing at Gaba Tepe on Sunday April 25 1915.

It was on this first day of the Gallipoli landing that Alan suffered a foot wound, although it is unclear whether this was caused by a direct hit by a bullet or by shrapnel.

Taken by hospital ship to the No 2 General Hospital at Heliopolis, Cairo, Egypt (a voyage of 2 - 3 days as well as a 6 hour train journey from Alexandria), he finally died from blood poisoning on 5 May, 1915 eleven days after being wounded.

He is the only Gallipoli casualty to have been buried in the Cairo (Basatin) Jewish Cemetery, located between Old Cairo and Helwan. His gravestone, which was destroyed during riots in early 1920's, read:

*In loving memory of  
Alan David Mitchell AIF  
(Australian Imperial  
Forces)  
eldest surviving son of  
Mark and Bessie Mitchell,  
wounded at the storming of  
Gaba Tepe  
Dardanelles  
25 April 1915,  
died at Heliopolis,  
Egypt  
5th May 1915,  
aged 23 years.*

A monument was erected in the Corso, Manly (opposite Manly wharf), by his parents. It still stands as a memorial to all of the ANZACS from Manly who died during the 1914 - 1918 War.



**Alan Mitchell's grave  
Jewish Cemetery  
Cairo**



**War Memorial  
The Corso, Manly**

The attached plaque reads:

*In Memory of those gallant men  
of Manly who in the Great War  
gallantly gave their lives  
for the sake of humanity and justice.*

*This memorial was erected by  
the family of Alan David Mitchell,  
the first soldier of Manly to fall.*

In 1928, after his parents' deaths, his brother, Karl Mitchell, donated to the Sydney University War Memorial Carillon a bell, inscribed *Alan David Sydney Mitchell*. The plaque reads:

*This bell was presented in memory  
of and on behalf of Mark and Bessie Mitchell  
to commemorate*

*Alan David Mitchell, Their Son  
who gave his life in The Great War, 1915.*

*1<sup>st</sup> battalion AIF.*

*Wounded at Gallipoli 25th April, 1915.*

*Died of wounds in Egypt May 5th 1915.*

The most poignant feature of the personnel dossiers provided by the Australian Archives World War 1 Personnel Records comes in the form of the Will completed by Alan Mitchell on 22nd April, 1915, bequeathing everything to his father, Mark.

It is impossible to imagine the grief his parents must have gone through some eight months later when they received a *brown paper parcel* containing 1 pocket knife, a pocket-album, a purse, 1 pipe, 1 wristlet watch, letters and a money belt.

In 1920, Alan Mitchell was awarded, posthumously, the 1914-15 Star, the British War Medal, followed in 1921 by the Memorial Scroll and Plaque and in 1922 the Victory Medal.

#### Sources

1. Barbara Dickens (daughter of Karl Mitchell, the brother of Alan David Mitchell)
2. Australian Archives. World War 1 Personnel Service Records
3. The Daily Telegraph, Tuesday May 11, 1915

*Adrian Paul has been a member of the Society for eight years and can be contacted at:*

*ajpaul47@smartchat.net.au*

### **MAZEL TOV**

to

**SOPHIE and LESLIE CAPLAN**

and

**ANNITA and LIONEL SHARPE**

who have recently celebrated their

### **GOLDEN**

### **WEDDING ANNIVERSARIES**

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## THE MOSS BANKRUPTCIES DURING THE MID 1800s

By Geoff Moss

My Great Great Grandfather was Isaac Moss, born 6th August 1821 London, England, first son of Philip Moses Moss (Tailor and Draper) from his second marriage to Rosetta (Rosa) née ? Isaac's father Philip had another son named Isaac, (from his first marriage to Abigail Solomons,) who unfortunately died aged only 8, in early 1821. My GG grandfather was named after him following Jewish custom. (*See Note 1*)

Isaac, the eldest son was brought up in a large family of eleven children and like most sons in the 1800s, followed in his father's trade of *Tailor and Clothier*, a business based at 63 and 64 Marylebone Lane, London and later at 79 Crawford St, Portman Square, London.

At a young age, Isaac migrated to Australia and may have arrived on the 13 February 1841 aboard the ship *Dianna*, via the Bay of Islands (NZ), although he could have arrived as early as 1838. Thus far, I've been unable to positively ascertain when he arrived in Australia. (*See Note 2*)

In later years, Isaac's brothers Henry & Lewis migrated to Sydney and later to New Zealand while at least one of his sisters Amelia, migrated to New Zealand. Lewis returned to Sydney later in life.

Anyway, at the age of 21, Isaac married Maria Folk, the eldest daughter of Samuel & Amelia Folk on the 19th October 1842, at George St, Sydney. I suspect that Isaac & Maria's wedding took place at Maria's parents' residence in George Street.

Maria's parents Samuel and Amelia had migrated to Australia in 1833, aboard the ship *Indianna*, from London, along with Maria's brothers Mark, Lewis and Isaac. Maria's father Samuel was born in Berlin, and was a veteran from the Battle of Waterloo, having served with the Prussian Army.

The family ties between the Mosses and Folks were very strong, as Isaac's brother Lewis married Maria's sister, Julia Folk, in 1857. Julia, 15 years younger than Maria was born in Sydney in 1837.

Maria's father Samuel was also a Tailor and Draper, from George St, and it's possible that Isaac Moss worked for Maria's father for some years, before venturing into business for himself, as a Tailor, Outfitter and later as a Tent & Tarpaulin Manufacturer.

Isaac and Maria are known to have had at least 16 children, although some died in infancy. Although Maria's death certificate indicates that she had 18 children, so far I've only been able to identify 16.

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The children, were Rosetta and Elizabeth (twins), Moses (my GG Grandfather), Julia, Samuel, Rebecca, Matilda, Emily, Philip, Henry, Jacob, Adolphus, Henrietta, twins Jacob and an unnamed male born two days apart, and an unnamed girl.

In 1850, Isaac was trading at George St North, which is the earliest record I've located so far. By 1856, Isaac was trading at 521 George St, at which time his brother Henry Moss, who was also a Draper & Clothier, was trading at 466 George St.

On the 25th May 1856, Isaac's brother Henry went Insolvent. The court proceedings indicate that Henry Moss had been in business for three and a half years and owed his Creditors over £2000. During the court proceeding, Henry stated *It was incorrect that he owed his brother Isaac £900, but that he had borrowed only £150 over the past two years*. Henry mentioned that Isaac's shop was located almost directly across the road from his George Street shop. Neither Isaac nor Henry kept records of the debt between themselves and Isaac never filed a claim for the £150 owed to him by his brother, unlike the other Creditors (*See Note 3*)

By 1858, Isaac had re-located to 708 and 714 George South, Brickfield Hill and was trading as a Clothier, Outfitter and Draper. Interestingly, the 708 George St address today is a Disposal Store, and an old painted sign still shows Tents & Tarpaulins on the outside of the building.

An entry for an officer of Sydney Hebrew School 1861 p150 for an I. Moss was found in a Scrapbook of Carl Meliska, Jun - Jul 1911, held by the Society of Australian Genealogists. With so many children, could this I. Moss have been Isaac Moss?

In 1862, tragedy struck the Moss family, when their seven years old son Phillip was run over and killed by a baker's cart on 16th May 1862, one of the earliest traffic accidents to occur in George Street, Sydney. The baker, Gernand Saubier was later arrested, charged and remanded in custody. The inquest into Philip's death was held next door to Isaac's shop, at the Square and Compass Inn.

In October 1863, Isaac went insolvent. The files indicate that Isaac had two shops, one in Church Street, Parramatta and the other at 714 George Street. To run the Parramatta store, Isaac employed Isaac Henry Levy, who 11 months later would marry one of his eldest twin daughters, Elizabeth.

At the time of the Insolvency Isaac's Assets were valued at £1,486/12/3 with Liabilities totalling £3,421/17/0. Some of Isaac's creditors included some of my future relatives with £127/15/6 owed to Samuel Phillips, £14/9/6 to Samuel Menser and Liphman Menser from Parramatta owed £14. Isaac also owed £56 in back rent on the George Street

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store, to Thomas Browning Dearin. The Parramatta store was rented from James Houson.

The Insolvency file contained a stock-take of goods seized from the Parramatta store (a disposal store): 3 tarpaulins, 17 white blankets, hats, tents, shirts, tweed coats, trousers, handkerchiefs, etc.

Two months later, on 4th December 1863, a Grant for Certificate for Conformity was published in the *Gazette* and on 2nd February 1864, the Certificate was issued. (*See Note 4*)

In 1863, Isaac & Maria's other twin daughter, Rosetta, who had married Nathaniel Schachtel in 1862, was trading at 101 King Street, as a Clothier. Possibly Nathaniel was actually employed by Isaac but to avoid problems with the insolvency, no mention was made of this store, but four years later, the store was in Isaac's name.

By the end of 1864, Isaac was renting two adjacent shops at 712 and 714 George St, and now traded as a Tentmaker and Tarpaulin Maker. Isaac's George Street store was located next door to a saddler, another saddler was located two doors up, in the opposite direction, with the Square and Compass Inn between.

With the Gold Rush in full swing, Isaac saw an opportunity and ventured into manufacturing tents and tarpaulins. His store was located in a prime position to cash in on the new settlers, eager to try their luck on the goldfields, who would have been able to buy supplies from Isaac (clothes, tents & tarpaulins) and (horse & saddle) from his neighbours

In 1867, the shop at 101 King Street in Isaac's name was trading as a Clothing and Outfitter retail store. Isaac employed his son-in-law, Nathaniel Schachtel to run this store. In 1868, Isaac still had the two stores, the 101 King Street store and the other at 712-714 George Street, both trading as Clothier & Tent Maker stores.

In 1869, Isaac was trading under the name of *Moss & Co.* at 418 George Street and 714 George Street, as well as 157 Elizabeth Street, probably his private residence. Had Isaac formed a Company or was he just using a Trading Name?

Tragedy struck the Moss family again, with the untimely death of Isaac, on the 3rd May 1869, aged only 47, from an apoplectic seizure. (*See Note 5*)

Maria had six children still at home, and she continued trading at 712 George Street and at 416½ George Street, as a Clothier & Tent Maker, trading as *Moss, I & Co.* She employed her son Samuel, aged 20 to help out, but times were extremely hard, and within 18 months of Isaac's death, Maria was also declared Insolvent. The Supreme Court issued

the Sequestration Order on the 27th October 1870, effectively giving control of Maria's property to a court appointed Trustee.

According to the Insolvency file, Maria still had two shops, one at 416½ George Street and the other at 714 George Street, Brickfield Hill which was run by her son-in-law, Isaac Henry Levy who back in 1863 was running Isaac's store at Parramatta. Maria had debts of £896/15/0, assets of £874/6/4, and Liabilities totalling £1,412/13/6, giving a deficiency of £538/7/2. After the sale of assets, the Creditors received a final dividend of fourteen shillings and eight pence in the pound.

The Insolvency file mentioned Maria employed her son Samuel, from July 13, 1869, a few weeks after Isaac's death, at £1 per week and that he was owed £15 in back wages. The File also noted that Isaac Levy living in Goulburn Street, just around the corner from the 714 George Street shop, was owed £6 in back wages. Back-rent was owed on the 714 George Street shop to the owner, Thomas Browning Dearin. Yet, during this time, Maria employed two domestic servants, Hannal Dillon (spinster) at 10/- (ten shillings) per week, and James Guy of Woollahra, at 15/- per week.

During the Court proceeding, Maria mentioned that business had fallen off, due to wet weather. Further some stock purchased shortly before the Insolvency appeared to have disappeared possibly having been taken to one of her son's premises (ie. Moses Moss) or one of her sons-in-law (Isaac Levy, Mr Schachtel or Mr Menser from Parramatta). But investigations failed to locate the missing stock. (*See Note 6*)

Maria's son Moses Moss (my GG Grandfather) was also declared Insolvent on the 11th July 1871, only nine months after Maria went Insolvent, but that is another story. Did his business suffer, as a result of Maria's difficulties? (*See Note 7*)

In the *Sand's Post Office Directory* of 1873, Maria had left 714 George St, now occupied by Israel Israel, a dealer in Tent and Tarpaulins.

Times had not improved much for Maria, because Maria was again declared Insolvent on the 24th February 1876, listed as a Tent Manufacturer. Maria had accumulated debts of £1,705/0/7½, with Assets valued at only £170, which included personal apparel valued at £20.

Mr Alfred Sauderman, was appointed the Official Court Assignee. Maria's son Samuel, James Holloway and Elias Cohen were summoned as witnesses. Samuel, aged 27, stated that he had been managing his mother's business for some time.

Samuel stated: "I live with my mother in George Street, and there are five in the family, besides my

mother. We occupy six rooms, (dining room, drawing room, and four bedrooms). I was paid £3 per week wages. I also do the banking and draw the cheques". Mention was also made of the type of goods being sold, which included Calico, Duck, Silk and Tarpaulins. Samuel stated that he has a brother carrying on business in Scone, trading as *Harris & Co.* Samuel adding that none of the calico went to *Harris & Co.* That brother was my GG Grandfather, Moses Moss, who was trading under his wife's maiden name (Susan Harris), another story to be researched. Samuel mentioned that some trunks that had left the George Street store, had been sent to his private house in Bourke Street and contained personal clothing and bedding, as all the furniture had been pawned to Mr Lewis Levy, from Parramatta Road, for £130 or £140. Samuel stated that his mother had paid £90 to a man named Scott, from Castlereagh St, near Park Street, in January.

The official Assignee, Mr Alfred Sauderman investigated an assignment of two dray loads of Calico, which disappeared after being delivered from Woolnough's. His investigations were quite extensive, even checking with the Railway to see if an assignment of stock had been sent to Scone. He also interviewed neighbours, but was unable to determine what happened to the missing stock.

When Elias Cohen was questioned in court, he stated that he was a partner in *I. Isaac & Co.*, owner of the premises that Maria was renting. He lived next door to Mrs Moss, who was carrying on her business at 603 George Street but he had not recently been taking meals at Mrs Moss's house.

At the time, Maria's son Samuel was owed £21 in back wages, Mr A. Scott was owed £110, and *I. Isaac & Co.* was owed £21/16/8 in back rent.

On the 6th April 1876, Maria's mother Mrs Amelia Folk, through her solicitor Dawson & Co, wrote to the Supreme Court and offered to pay 15/- in the £, (fifteen shillings in the pound) for all concurrent debts and 20/- for £ for preferred debts and all Insolvency costs and charges, for all Creditors to abandon all actions against Maria. This was presented to the Creditors, who all agreed to accept the offer and abandon all actions against Maria. On the 31st May 1876, Maria's mother paid £1,200 to settle with Maria's Creditors. (*See Note 7*)

I don't believe Maria traded again after the second Insolvency and being aged 55, she retired

When Maria's mother (Amelia Folk) died in 1880, the Will made provision for Maria, of an allowance of £1 10/- per week, one pair of silver tablespoons, half a dozen other spoons and all of Amelia's furniture, except a child's chair. Maria also received a Gold Brooch, which had a portrait of

Amelia Folk's father in it. I wonder if the Brooch survives today and who possesses it? Maria's youngest daughter Henrietta was left £100, upon reaching the age 21 or upon marriage in the Will.

Maria died on the 18th April 1887, aged 65, although her death notice in the SMH at the time indicates she was 63. (*See Note 9*)

In writing this article, I've drawn on information obtained from the *Insolvency Files* held at *State Records* which indicates that the Moss family lived a hard life in George Street in those early days.

If you are related, have more information or would like more information, please contact me at: [Geoffrey\\_alan\\_moss@hotmail.com](mailto:Geoffrey_alan_moss@hotmail.com) or phone me on 4634 1401.

#### NOTES

***The Insolvency Files (S.R.Arch. F) are held at the NSW State Records Office, located at Werrington. <http://www.records.nsw.gov.au/indexes/Insolvency/introduction.htm>***

***1 The birth date for Isaac Moss has been supplied by Rose Mazzucato from WA, sourced from a Family bible held by family in London (don't know who the family is or how to contact them). Rose mentioned the details were recorded in Hebrew.***

***2 Source- State Library – List of Passengers 1841 – extracted from Sydney Monitor paper – 15 Feb. 1841. Also a Mr Moss arrived on the ship Clonwell, arrived 22 December 1840 – SMH 23-12-1840***

***3 NSW S. R. Arch.- F. No. 3593, Box 2/8909***

***4 NSW S.R Arch. Insolvency F. No. 6339, Box 2/9091. In poor condition, with some water damage to the top of most pages, State Records have sent the file off for preservation treatment, to prevent any further deterioration.***

***5 Isaac was buried at the newly open Rookwood cemetery (Jewish Cemetery 1, Plot 24) and his headstone is still in excellent condition today.***

***6 NSW S. R. Arch. I. F. No. 10251, Box 2/9399.***

***7 NSW S. R. Arch. I. F. No. 10609, Box 2/9427***

***8 NSW S. R. Arch. I. F. No. 12780, Box 2/9600***

***9 Maria was buried at Rookwood cemetery, Jewish Section 1, Plot 514, in an unmarked grave.***

***(The Isaac Moses, sentenced at Bury St Edmonds, and transported in 1792, died in transit aboard the Royal Admiral, according to the ship's log).***

***<http://www.ihr.com.au/royalad2.html> He is known to have had 3 sons, Elias, Philip & Moses.***

***Geoff Moss is a member of our Society whose previous article "Isaac Moyse (or Moses or Moss)" appeared in the Koshers Koala Vol.10 No.3 September, 2003 He has also given a presentation on "Creating a Family Tree Computer Program" at our meeting on "Different Approaches to Documenting Your Research".***

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## LISTEN AND LEARN

**By Beulah-Rose Gross**

Do you, as I did, have someone tell you stories about family and life in the old country when you were a child? Did you, as I did, sometimes find it difficult to separate truth from fiction? Did you, as I did, sometimes regard the stories as *bobbe-myseh*? (old grandmother's stories) Have you ever thought to research any of the stories? Believe me, there is a wealth of information in many of these stories of value to genealogists. Let me give you a case in point.

My beloved maternal grandmother, Henny Ausbruch, the only grandparent I ever knew, spent hours regaling me with tales of her childhood in Libau (now Liepaja), Lithuania and her later life in South Africa. Her stories were full of names of friends and relatives who were, to me, shadow people despite Granny's often amusing details about their lives and loves. Granny also wrote short stories in old ledgers and on scrap paper, all of which I still have, and was always ready to tell me children's stories I thought she'd made up. I realised later that they were stories her mother and grandmother had told her. So, when she told me the story of her arrival in Port Elizabeth, South Africa by ship in the middle of a storm, I was fascinated, but sure that her vivid imagination had embellished it. Still, she often repeated the story, telling me that she and other passengers had reached shore via a lifeboat which they'd been loaded into by some sort of flying fox contraption. She always giggled when she told this part of the story as she said she'd enjoyed it so much whereas other passengers were terrified and sick. This made me believe even more strongly that her imagination was running away with her. She also sometimes said, more or less in passing, that she'd had her 19th birthday on board the ship.

This belief was proved wrong when, in 1992, I mentioned the storm in a letter to my South African genealogy researcher in Port Elizabeth, Liz Eshmade, when she was helping me with my maternal family history. Imagine my astonishment when, a few weeks later, I received a large envelope from Liz containing photocopies of several pages of *The Eastern Province Herald*, Port Elizabeth's newspaper, devoted to the worst storm ever to have raged in the Eastern Cape.

According to the articles the storm, referred to as The Great Storm, raged for several days from September 1, 1902. Twenty one ships were wrecked, of which three were beached along the North End beach. Fifty eight lives were lost,

passengers and rescuers, and 200 people were seriously injured. I then remembered Granny saying that the passengers on her ship had to wait several days for the storm to abate before they could disembark. The newspaper articles mentions the bosun's chair apparatus from the ships to the lifeboats and thence to the shore. Granny's story was true!

I questioned my mother and her sister in Israel for more information about Granny's journey with her mother and her five younger brothers from Libau to South Africa. I learned that they had first sailed to England, stayed overnight somewhere and then taken in a covered wagon to board a ship bound for South Africa. I wrote to the Jewish Genealogical Society of Great Britain (JGSGB). Richard Cooper and Harvey Kaplan answered and were more than helpful.

Given the date of the storm and Granny's birth date, they thought that she had boarded a Union Castle Line ship from Southampton. I reported this to Liz who was always interested in what was happening. She wrote back to say that she had rescued an old book from someone's garbage bin one day which listed, with photographs, all the Union Castle Line ships, their size, tonnage and routes. From this, we worked out that Granny and her family had probably boarded the *Lismore Castle*. I wrote back to the JGSGB for suggestions of how to proceed. A few weeks later, I received in the post the passenger manifest from the *Lismore Castle* and there, much to my astonishment and joy, I found my Granny's name, that of her mother and those of her brothers. This ship had left Southampton on August 9, 1902 which proved beyond doubt that Granny had indeed celebrated her birthday en route to South Africa.

I no longer doubt or dismiss stories told by the older generation. There is always at least a grain of truth in them. If you listen carefully you too may be able to expand your search into family history and enrich your knowledge of eras past. So, I urge you to Listen and Learn.

*Beulah-Rose Gross is our representative on the Central Coast and has been a frequent contributor to Koshers Koala. Her latest articles have been her story as a Ten Year member in KK Vol 9 No. 3 page 13, and in Vol 12, No. 1 March, 2005 page 8, Beulah edited an article on Being A Jew In Finland.*

*rachi@ozemail.com.au*

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## SEPHARDIC MEETING AT THE AGM

### By Jeannette Tsoulos

Our Society held its AGM this year on March 20th, at the COA in Woollahra. President Rieke Nash reported a successful year, and we are very pleased that she will continue to serve in that position. Changes to the Committee saw Sunny Gold elected as Secretary, Jeannette Tsoulos as Vice President and Annette Winter as a new Committee member. Welcome, Annette!

Research of Sephardic interest was the theme for the meeting, and John Goldberg gave an interesting presentation on his Ottolangui family, which he has kindly written up for publication in this issue of the Koshers Koala.

Following his presentation, members of the audience were invited to contribute to the discussion. Clarette Freedman spoke about her childhood and family life in Baghdad, adding that her father had come from Bombay to marry in Iraq.

The term Sephardi is often used to describe not only Jews of Spanish origin, but also Middle Eastern Jews, though Sephardi means "Spanish". Dr Myer Samra, himself a Jew from Baghdad, explained the connection: Middle Eastern Jews, along with Spanish or Portuguese Jews, accept Joseph Caro's codification of Jewish Law (the Shulchan Aruch), whereas Yemenite Jews do not, and the Ashkenazim, who once rejected it, have come to see some value in it.

Dr Samra provided some fascinating glimpses into Sephardi and Oriental Jewish history. One concerned a Portuguese converso, Garcia de Orta, who had written a treatise on Indian medicinal plants in the 1500s, and was given the island of Bombay by the Catholic leaders in the area in thanks for his medical services. But when they discovered he was secretly living as a Jew, he was hanged, and his sister burnt at the stake.

Sephardi families, notably the Sassoons, set up their sons in various trading settlements in places like Cochin, Mandalay, Rangoon and Shanghai. They became very successful, with trading links going right across Europe.

The Jews can boast a long and interesting history in Baghdad. They speak the Baghdadi language of the Middle Ages, whilst the Arab population speak a Bedouin dialect. This came about because of the sacking of Baghdad around 1400, when the fleeing Arabs joined Bedouin tribes. The Jews also scattered, but returned to the city after 70 years, and even as late as 1910 were the dominant religious community in Baghdad, comprising 40% of the

population.

The Sephardi resources in the AJGS library, including records from Amsterdam from 1598-1811, the Bevis Marks records, and other books and Journals can be viewed at our monthly workshops.

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## RECLAIMING LOST PASSPORTS

### A Link to the Past

#### By Peter Nash

When a curious Chinese collector of old items, Zhu Peiyi, found two Nazi-era issued passports in a flea market in Shanghai in 1999 he did not know what to do with them. Recently he heard that a Jewish cultural site was planned to commemorate the flight of 20,000 Jews from the Nazi occupation of Europe and their refuge in Shanghai in the years 1939 to 1945. So he contacted the Shanghai Jewish Refugees Memorial Centre and they posted the story and names of the passport holders on the ex-Shanghailanders website: [www.rickshaw.org](http://www.rickshaw.org)

As a German born refugee who escaped and found refuge in Shanghai, I recognised one of the names, Gerti Waszkoutzer. At age 3 she and her parents fled from Vienna and came to Shanghai in 1939. We were together in a kindergarten class and she also emigrated to Sydney after the War and our parents maintained a friendship. Gerti later married and became known as Gerda Brender. I contacted her with this incredible story not knowing if it would be of interest to her but quickly learning that she was overwhelmed with "nostalgia, excitement and nervousness". As she had no siblings and her parents had passed away this was her only physical link with her childhood in Shanghai. "It was a great shock to have found it and it sent shivers down my spine ... but it was a wonderful surprise".

Gerda and her immediate family decided to travel to Shanghai to reclaim the passport amid great excitement by the Shanghai authorities as well as media coverage in Shanghai and Sydney daily newspapers and the Jewish press.

The owner of the second passport is Manfred Lichtenstein, born in Halle, Germany. My research so far shows that his father was Hermann, who passed away in Shanghai in 1946, mother was Esther, who emigrated to the USA and had lived in Illinois, but passed away in Queens, NY in 1975 and his sister is Ruth. A search of the National Archives of Australia website [www.naa.gov.au](http://www.naa.gov.au) shows a file exists for a Manfred Lichtenstein. In 1948 Australian Jewish Welfare Society (now Jewish Care) applied for sponsorship of Esther, Manfred and Irmgard (his wife, née Haas?) Lichtenstein. If anyone has further information please contact me at [society@ajgs.org.au](mailto:society@ajgs.org.au)

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## **WEBSITES TO EXPLORE**

### **Death Records from Auschwitz**

[www.auschwitz.org.pl](http://www.auschwitz.org.pl)

It is possible to search online the website for the Auschwitz-Birkenau State Museum in Poland for possible records of deaths at this camp. The English version includes clear instructions and can be accessed at:

[www.auschwitz.org.pl/html/eng/start/index.php](http://www.auschwitz.org.pl/html/eng/start/index.php)

For most of the million or more victims who were murdered here, there are no records. However, for a few who were admitted to the work camp some documentation exists. Of the 69,000 deaths recorded in this index about 42% were Jewish (Mosaisch). Only deaths recorded between July 29, 1941 and December 31, 1943 have been recorded.

It is possible to search by surname or place of birth or place of residence at the time of arrest. The town names are in German. For example, the name of the town used for Wloclawek was Leslau, renamed after occupation by the Germans.

Victims who had been forced to take on the middle names Israel or Sarah have these names included on their record. Others deported from countries other than Germany, such as Holland or France, were not registered with these names.

It is possible to apply for a certified copy of any death record found on this website and the instructions and the address are clearly listed.

While the cause of death was usually fictional, other information could be valuable for research, particularly date of birth and the names of parents and spouse. Some of this information could be included in the Pages of Testimony at Yad Vashem.

### **Yizkor Books at the New York Public Library**

[www.nypl.org/research/chss/jws/yizkorbookonline.cfm](http://www.nypl.org/research/chss/jws/yizkorbookonline.cfm)

A large collection of Yizkor Holocaust Memorial books can be viewed online at this site. Unfortunately the texts are usually in Hebrew or Yiddish but it is worthwhile checking to see if your town's book is available.

### **Yarmulkas**

<http://www.erezmuseum.org.il>

The kind of hat worn in Jewish traditional life has become a topic for discussion on Jewishgen Ukraine SIG. In Tel Aviv there is a museum which has a whole building dedicated to dress.

### **Buenos Aires Jewish Cemeteries**

[www.amia.org.ar/difuntos.asp](http://www.amia.org.ar/difuntos.asp)

Under 'Busqueda de difuntos', insert the surname in 'Ingreso el apellido', leave 'Todos' (All) in 'Elija el cementerio' and click 'Buscar' (Search).

### **Naturalisation Records Online in The National Archives Catalogue, U.K.**

[www.catalogue.nationalarchives.gov.uk/search.asp](http://www.catalogue.nationalarchives.gov.uk/search.asp)

Exploring the site of The National Archives (TNA) Catalogue in the UK (formerly the Public Record Office, Kew) has become even more profitable. It is now possible to search online for naturalisation records from 1844. The benefit is that, unlike the previously available indices which only listed the name of the applicant, the new reference includes the country of origin and the U.K. town of residence as well. This can narrow the search for applicants with common names. For example, knowing that the Lasky family lived in Sheffield eliminated all the unrelated Laskys in the rest of the country.

This newly released facility is searched by entering Surname (if including First Name use AND between the two words), restricting the time span and nominating the Department Code. For these records, the Codes are the series HO 1 (1844-1871), HO 45 (1872-1878), HO 144 (1879-1933) (HO - Home Office).

The just arrived edition of Shemot, the Journal of the Jewish Genealogical Society of Great Britain, has a detailed article on this valuable new research opportunity (Volume 13 No 2 June, 2005). It can be consulted at our workshops.

### **Free Family Tree Chart**

This has some simple down-loadable free charts which are suitable for children and grandchildren who are documenting their families.

<http://misbach.org/pdfcharts>

### **Jewish Agricultural Colonies in the Ukraine:**

[www.shtetlinks.jewishgen.org/Colonies\\_of\\_Ukraine/](http://www.shtetlinks.jewishgen.org/Colonies_of_Ukraine/)

This site launched by veteran genealogist Nancy Holden has been handed over to Pavel Bernshtam who has roots in the colonies and adjacent towns.

### **Family Surnames Forum:**

<http://genforum.genealogy.com/surnames>

Names like Levy/Berlin/Alexander/Benjamin are easy. But no one has yet set up a shifreen/shifran group etc on this site. Try one of your names you are researching and see if anything comes up.

### **Israel Genealogical Society's Consolidated Surname Index**

[www.isragen.org.il/NROS/Research/Aides.html](http://www.isragen.org.il/NROS/Research/Aides.html)

This index of 20,000 surnames is now online and will identify the database(s) where the surnames are mentioned.

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## NEW ARRIVALS IN OUR LIBRARY

The following books have just arrived and are available in the Society's Library.

**"Dicionario Sefaradi de Sobrenomes - Dictionary of Sephardic Surnames"** by Guilherme Faiguenboim, Paulo Valadares and Anna Rosa Campagnano 2003 Editora Fraiha.

**"Genealogical Gazetteer of the Kingdom of Hungary"** compiled by Jordan Auslander 2005 Avotaynu.

**"Library Resources for German-Jewish Genealogy"** by Angelika Ellmann-Kruger 1998 Avotaynu.

**"The Portuguese Jews of Jamaica"** by Mordechai Arbell 2000 Canoe Press University of the West Indies Jamaica. Donated by Frank Atkinson.

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## MASTER INDEX TO SHIPS' PICTURES IN THE MITCHELL LIBRARY

Sydney, Australia (1500-1991)  
ISBN 1 86404 3881

This CDROM (2005), compiled and published by Nick VINE HALL, Melbourne, Australia indexes the locations of 11,736 images of identified vessels held in eight different collections of the Mitchell Library section of the State Library of New South Wales, Sydney. AUD\$29.95 posted Australia wide. Nick Vine Hall, Genealogist and maritime historian P.O. Box 725, Mount Eliza VIC 3930, AUSTRALIA

E-mail: [nick@vinehall.com.au](mailto:nick@vinehall.com.au)  
Website: [www.vinehall.com.au](http://www.vinehall.com.au)

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## ANNUAL JEWISH GENEALOGICAL RESEARCH TRIP TO SALT LAKE CITY

October 27 to November 3, 2005

[www.avotaynu.com/slctrip.htm](http://www.avotaynu.com/slctrip.htm)

It is that time of the year again; to contemplate whether you are going to join professional genealogists, Gary Mokotoff and Eileen Polakoff on their annual Jewish genealogy research trip to Salt Lake City from Thursday, October 27, through Thursday, November 3, 2005.

The prices are the same as last year: Single \$US935 or Share = \$US720. This includes seven nights' accommodation, unlimited consultations, special classes, the group brunch, and numerous chances to discover more about your family.

The numbers of registrants are limited so be sure to sign up as soon as you know your plans. For additional information contact either Eileen or Gary at:

[eileenpolakoff@avotaynu.com](mailto:eileenpolakoff@avotaynu.com) or  
[mokotoff@avotaynu.com](mailto:mokotoff@avotaynu.com)

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## CORRECTIONS TO THE TRANSCRIPTION OF PAGES OF TESTIMONY ON YAD VASHEM'S WEBSITE

[www.yadvashem.org](http://www.yadvashem.org)

The 3.5 million names submitted on Pages of Testimony to Yad Vashem's Hall of Names have been transcribed by staff and volunteers who have been deciphering the many languages, four alphabets and variety of handwriting styles. It is not surprising that there would be some transcription and interpretation errors in the database.

All past submitters of the Pages of Testimony are asked to check the accuracy of their entries in the database. If an error is found there is a process described on the website for corrections to be made to your own entry. Errors of fact in Pages submitted by others cannot be changed.

Alexander Avraham  
Director  
Hall of Names

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## SOME ADVICE FROM A WESTERN AUSTRALIAN MEMBER

Eva Smith, one of our members in Western Australia has written to describe her use of the Society's Resource CD. This CD is given free to every member. She says:

*I really appreciated the Resource CD that I received. I used the information on it to help my planning prior to visiting the Archives of the Australian Jewish Historical Society when I travelled to Sydney. The lady at the Archives was very helpful and your CD made researching much easier and more efficient.*

Some members who have consulted the CD before attending workshops have been able to consult our resources in a more systematic manner.

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## ISAACS FAMILY REUNION

[www.isaacs-salant-familytree.org/Reunion/invite.htm](http://www.isaacs-salant-familytree.org/Reunion/invite.htm)

A reunion is being held from 15 to 17 July, 2005 at Downing College, University of Cambridge, England for the Isaacs family being researched by John Isaacs. About 45-50 people from United States, Great Britain, Israel and New Zealand are attending but John says "We have a treasure trove of information about the Isaacs in New Zealand but have not been able to find anyone in Australia yet." Check the tree on

[www.isaacs-salant-familytree.org](http://www.isaacs-salant-familytree.org)

If you know of anyone who might be connected to this family contact John Isaacs at [jdi@clw.org](mailto:jdi@clw.org)

**The Australian Jewish  
Genealogical Society, Inc.**

*Our aim is to encourage and assist those  
with Jewish ancestry to research  
their family histories*

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P.O. Box 42  
Lane Cove NSW 1595  
Sydney, AUSTRALIA

**Website: [www.ajgs.org.au](http://www.ajgs.org.au)**

ABN No 95 225 473 428

E-mail: [society@ajgs.org.au](mailto:society@ajgs.org.au)  
President: [president@ajgs.org.au](mailto:president@ajgs.org.au)  
Research Enquiries: [research@ajgs.org.au](mailto:research@ajgs.org.au)  
Editor: [editor@ajgs.org.au](mailto:editor@ajgs.org.au)

AJGS (Victoria) Inc: [www.ajgs.exist.com.au](http://www.ajgs.exist.com.au)  
South Australia: [kwbailey@senet.com.au](mailto:kwbailey@senet.com.au)  
Western Australia: [jhgs@inet.net.au](mailto:jhgs@inet.net.au)  
Canberra ACT: [vkronenb@pcug.org.au](mailto:vkronenb@pcug.org.au)

**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.

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

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**The Editor:  
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**WELCOME TO NEW MEMBERS**

*New South Wales*

Susan Groenhout

Annette and Paul Winter

Annual Membership \$Aust 35.00  
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**FUTURE IAGS CONFERENCES**

**LAS VEGAS** 10 to 15 July, 2005

See: [www.jgssn.org](http://www.jgssn.org)

**NEW YORK** 13 to 18 August, 2006

**SALT LAKE CITY** 2007

**VISIT THE SYDNEY JEWISH MUSEUM**

*Two new exhibitions*

**THROUGH AUSTRALIAN EYES**

*marking the 60th Anniversary of the end of WWII  
and the liberation of the camps in Europe and*

**THE LONG JOURNEY TO FREEDOM**

*the post-War experiences of Holocaust Survivors*

*148 Darlinghurst Road, Darlinghurst*

*Sunday to Thurs 10am – 4pm Friday 10am – 2pm*

*9360-7999*

*[www.sydneyjewishmuseum.com.au](http://www.sydneyjewishmuseum.com.au)*

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## AUSTRALIAN JEWISH GENEALOGICAL SOCIETY DATABASE

### Names being researched by our new members

June, 2005

Id	Surname	Old name of Town	Current name of Town	District	Country	Dates
557	DA COSTA				PORTUGAL	
557	DA COSTA				ENGLAND	
557	DA COSTA				ITALY	
557	DI VEROLI		VEROLI		ITALY	
553	FRASER		NEW YORK		USA	From 1870s
553	FRASER		LOS ANGELES		USA	
556	GAFENOWITZ	VABOLNIK	VABALNINKES		LITHUANIA	
556	GAFENOWITZ	MELITOPL			LITHUANIA	
556	GAFENOWITZ	RITOVA	RIETAVAS		LITHUANIA	
556	GAFIN	PONEVEZH	PANEVEZYS		LITHUANIA	1800-1900
556	GEFFEN	PONEVEZH	PANEVEZYS		LITHUANIA	
553	HELLER		BUDAPEST		HUNGARY	Up to 1955
553	KATAI		BUDAPEST		HUNGARY	Up to 1960
556	LEVITT	DUSIAT	DUSETOS		LITHUANIA	1800-1941
556	LEVITT	RADVILISHOK	RADVILISKIS		LITHUANIA	
556	MELLER		PAARL		SOUTH AFRICA	1870-1930
553	MOLNAR		UJPEST		HUNGARY	1870-1925?
553	MOLNAR		BUDAPEST		HUNGARY	1870-1928
557	PAVONCELLO				ITALY	
560	PIK		PABIANICE		POLAND	
560	PIK		LODZ		POLAND	
560	PILICER		LODZ		POLAND	Up to 1939
560	PILICER		PABIANICE		POLAND	
560	ZWILLINGER			NYITRA MEGYE	HUNGARY	

### I WISH I'D ASKED AUNT ESTHER - Oral History for Family History

#### Rosemary Block

This is a presentation on the benefits of interviewing family members in order to obtain precious and 'never again to be obtained' data on one's family history and genealogy.

Rosemary is the Founding Curator of Oral History at the Mitchell Library in the State Library of NSW, Sydney, where the Oral History Program was established in 1991. She is the President of the National and NSW Branch of the Oral History Association of Australia. She participated as an interviewer for the Visual History Project of the Steven Spielberg Foundation's Oral Testimony for Survivors of the Holocaust.

Rosemary will discuss the methodology and techniques most suitable for collecting family history.

The event will be held at the Jewish Centre on Ageing, 25 Rowe Street, Woollahra on

**Sunday June 26, 2005 at 2.30 pm**

Expressions of Interest: Peter (02) 9427 6075

### COMING EVENTS

#### TRAVELS WITH DIANNE

#### Dianne Johnstone

Our member, Dianne Johnstone has just returned from a trip to England and Poland where she has been researching her family history.

Dianne will describe her experiences and her contacts with English genealogists, particularly in Hull and London.

Anyone who has heard Dianne speak to the group and read her articles in *Kosher Koala* will know that it will be an entertaining evening.

This talk will take place at the North Shore Synagogue, Treatts Road, Lindfield

**Sunday August 14, 2005 at 7 pm**

The Society resources will be available for consultation from 6pm.