

AN ANNOTATED BIBLIOGRAPHY OF INFORMATION RESOURCES  
CHRONICLING THE JEWISH EXPERIENCE IN NEW ZEALAND:

FROM 1828 TO 2012

BY

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## **ABSTRACT**

This annotated bibliography is designed to provide brief analyses of a comprehensive selection of publications that exemplify the experience of Jewish lives in New Zealand from the earliest settlement records in 1828 to 2012. These resources have been compiled from fictional and non-fictional sources; print, audio and visual media; and both Jewish and non-Jewish authors from inside and outside of New Zealand. They chronicle the events from the period before the first synagogues were built through the development of Jewish New Zealander's unusual relationship with the Maori to the influx of refugees from World War II and their eventual assimilation into the broader New Zealand culture.

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## **INTRODUCTION**

Many forces have precipitated the disappearance of Jewish life in New Zealand: traditional barriers to assimilation were virtually non-existent, diplomatic relations with Israel were strained (American-Israeli Cooperative Enterprise, 2010, para. 15) and strong religious affiliation was never a major tenet of the greater New Zealand culture ("Religion," 2011, para. 7). How the Jewish New Zealanders will continue to maintain, express and celebrate their heritage can easily be described as uncertain or at least, complicated.

Historically, Jewish New Zealanders had profound impact on the islands they made home, though both Jewish and non-Jewish New Zealanders regularly remain unaware of the full scope of their history on the island (Bell & Morrow, 2012, p. 10-14). Despite their geographical isolation from the larger Jewish community worldwide- the world's southernmost synagogue is located in Dunedin (Croot, 1999, p. 115)-as individuals they have thrived. With three prime ministers and five Auckland mayors, Jewish New Zealanders have regularly held a number of prominent positions within in the country (Bell & Morrow, 2012, p. 13). The first female lawyer and the first female doctor were both Jewish and the number of artists, tradesmen, academics and businessmen who have left their mark are especially impressive considering that that Jews have never comprised a significant portion of the overall population in the country (p. 14). In fact, in 2012, they represented only 0.17 percent. By contrast, Jews in the United States, represent 2.1 percent ("Jewish," 2010, para. 6) and have never attained as many high profile positions.

Though the New Zealand Jewish community thrived shortly after its settlement, it is not due to their tenacity alone. During the 1800s,

many of the Maori demonstrated a cross-cultural identification with the persecution experienced by the Jews in the Bible; however, Te Ua Haumene, the leader of a religious movement called Hauhauism<sup>1</sup> during the mid-1800s advanced the association by claiming that the Maori *were* one of the lost tribes of Israel (Babbage, 1937 p. 35-37). This benefitted the early Jewish settlers, because Haumene's followers often spared their lives owing to their special status as "chosen people" as well as distant relatives (Babbage, 1937, p. 50). Though Hauhauism eventually faded as a religious movement, this cross-cultural identification endured for some time. Following the holocaust, many new Jewish refugees to New Zealand expressed "that it was easier to feel at ease with, and closer to, [the indigenous] Maori than to Pakeha<sup>2</sup>" including the Pakeha who were members of their own community (Gluckman, 1990, p.25).

Whatever the future may hold for Jewish life in New Zealand, within the Jewish diaspora<sup>3</sup>, it's history has been unique and should be remembered and celebrated.

## **THE LITERATURE**

This annotated bibliography contains both ethnically and religiously relevant materials and incorporates works from all self-identified Jews who were born in or who immigrated to New Zealand. It also contains documents from non-Jewish authors writing about Jewish New Zealanders. Publications about the Jewish experience in New Zealand vary significantly and the perception of what is a Jewish experience is

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<sup>1</sup> Hauhauism: A religious movement among 19<sup>th</sup> century Maori incorporating Biblical beliefs into a doctrine of opposition to colonization by European settlers.

<sup>2</sup> Pakeha: non-Maori New Zealand residents.

<sup>3</sup> Diaspora: Jewish communities outside Israel.

often debated based on each author's concept of Jewish identity. While identifying as a Jewish person has profound political and legal ramifications, including an individual's right to make aliyah<sup>4</sup> and be granted citizenship in the state of Israel (Hertzberg & Skolnik, 2012, p. 292-299); no central authority exists to make a universally accepted determination, as people may identify as culturally, religiously or ethnically Jewish based on different criteria. For this reason, a comprehensive overview of the Jewish experience in New Zealand may require consulting resources from a variety of sources; certain publications represent common styles of composition better than others.

#### Literature for the New Zealand audience

The historic Orthodox Jewish<sup>5</sup> congregations in New Zealand in Auckland, Wellington, Christchurch and Dunedin have produced a steady stream of publications about their communities for circulation among the greater New Zealand Jewish population and Jewish population worldwide. Notable among these publications is *A Standard for the People: The 150<sup>th</sup> Anniversary of the Wellington Hebrew Congregation 1843-1993* by Stephen Levine (1995), which provides an celebratory account of prominent Jewish families within the community, their personal histories and the events that led to the construction of the synagogues in Wellington. It is emblematic of the genre in that it promotes a positive image of a Jewish community and its achievements without reference to controversy. In general, this

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<sup>4</sup> Aliyah: a Hebrew term for Israel's Law of Return that qualifies any Jew, as defined by religious or Israeli secular law, for citizenship. *Literally: ascent.*

<sup>5</sup> Orthodox: a 21st century Jewish religious movement, the more traditional of two movements within New Zealand. The other, often referred to as Liberal or Progressive Judaism, has more modern origins.

style of publication lacks a critical or contextual analysis of the Jewish experiences although it provides richly detailed individual family histories. *Jewish Lives in New Zealand* (2012) was also written in this style though it emphasizes the Jewish people as a cultural and ethnic identity rather than the lives of people who practice Judaism as a religion.

#### Literature for the international audience

Another work written by Levine (1999), *The New Zealand Jewish Community*, reports on a combination of New Zealand's Orthodox, Progressive and secular Jewish communities as "[a] part of an ongoing comparative examination of contemporary Jewish life in Israel and the diaspora" (p. xi). In this considerably different style of composition, Levine assesses the ethnic diversity, education and widespread lack of Orthodox observance of halakhah<sup>6</sup> (p. 13). This style of composition tends to reveal the disconnection between the Orthodox Jewish New Zealanders' perception of their religious life and the broader international perspective. Daniel Elazar, President of the Jerusalem Center for Public Affairs, explains in his foreword that while New Zealand is not technically "the Jewish community the farthest removed from the rest of the Jewish World...for all intents and purposes it is" (p. 2). However, the value judgments associated with that deviation are not consistently negative. Writing from a more liberal perspective and for a primarily non-Orthodox American audience, Olivia Rosenthal (1988) in her work *Not strictly Kosher: Pioneer Jews in New Zealand*, praises the community for its lack of halakhaic observance.

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<sup>6</sup> Halakhah: a Hebrew term for a set of Jewish rules and practices derived from a combination of Biblical, Talmudic and modern legal sources. *Literally: way.*



### Deconstructionist literature

A significant number of publications on Jewish New Zealanders, primarily academic publications generated during the last quarter of the 20<sup>th</sup> century had distinct stylistic approach to examining the identity and process of identity formation for Jewish New Zealanders. Rather than assume objectivity, this style of composition attempted to *deconstruct* the Jewish experience. Ann Gluckman's (1990) collection of fifty distinct Jewish experiences, *Identity and Involvement: Auckland Jewry, Past and Present*, contains a brief byline explaining each author's bias to ensure the contextual transparency and typifies this style. Deconstructionist literature in general maintains a limited emphasis on defining its intended audience and often aims to express a generalized perspective.

### Controversial literature

Controversial literature, another style of information resource provides a higher degree of insight into the opinions and events that affect Jewish New Zealanders. Many people's opinions are well-documented in gray literature and events often recorded in newspapers, may not be referenced elsewhere.

For example, after the 2010 New Zealand ban of shechita<sup>7</sup> slaughter, which effectively outlawed kosher<sup>8</sup> meat in New Zealand, journalist Nick Barnett argued that the ban was an animal rights issue rather than an issue of religious freedom and expressed that, "...it seems that countries that have previously banned shechita slaughter include

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<sup>7</sup> Shechita: Meat from animals slaughtered in accordance with Jewish law. It requires slitting the throat in a single motion without first stunning the animal.

<sup>8</sup> Kosher: A person who lives in accordance with Jewish law. Also refers to food that satisfies the requirements of Jewish law.

Iceland, Norway and Sweden [are] not bastions of anti-Semitism” (2010, para. 13). Yet according to New Zealand’s Jewish citizens, Sweden was one of the main sources of early anti-Semitic literature in New Zealand (Gluckman, 1990, p. 24).

Barnett’s article reveals the limitations of public consciousness about issues like anti-Semitism<sup>9</sup>, but it also illustrates the difference between in the way the debate was framed globally. International Jewish organizations claimed that the ban was untenable considering the recreational hunting of animals in New Zealand was still permitted on cultural grounds for the Maori (World Jewish Congress, 2011, para. 6), while an Australian Officer of the Supreme Court of Victoria, Joel Silver (2011), explained the New Zealand ban in terms of how trade relations with Muslim countries as the determining factor for the New Zealand Minister of Agriculture (p. 672).

This intensely subjective style of composition contains a high proportion of unsubstantiated facts. New Zealand literature from the early 20<sup>th</sup> century is filled with negative stereotypes and pseudo-science (Brown, 1907, p. 17) as well as anti-Semitic statements in the form of jokes (New Zealand Government Railways Department, May 1926 - June 1940), which are absent from the literature produced in later decades.

While the whole of New Zealand literature about Jewish life is broad, varied, complex and at times deeply personal, it is important to remember that despite its variety, the subject matter is only a few thousand people who traveled to New Zealand in waves of immigration primarily from England, South Africa and the former Soviet Union.

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<sup>9</sup> Anti-Semitism: Discrimination, expressed intolerance and defamation of Jewish people based on an irrational hatred of the Jewish religion and/or ethnicity.

Regardless of the style of the literature, the resources in this bibliography have recorded the history of an intensely diverse group of individuals, however small they may be in number.

## **OBJECTIVES**

The primary objective of this bibliography is to aid researchers interested in this substantive history of the lives of Jewish New Zealanders. This bibliography contains information resources that record the lives and experiences of Jewish New Zealanders. It combines materials from both relevant religious and ethnic sources from literature to academic studies; from both domestic and international publications; and from Jewish and non-Jewish authors in order to achieve its primary objective. Its secondary objective is to contribute to the preservation of New Zealand history by documenting informational resources about how Jewishness as an identity has been constructed and evolved in New Zealand among both by Jewish and non-Jewish New Zealanders.

## **BIBLIOGRAPHIC GAP**

Currently, researchers have access to a number of annotated bibliographies for publications on demographically defined segments of the population through the New Zealand University library system. This annotated bibliography enlarges that body of resources with a list of publications about the Jewish experience on the islands, beginning with the first mention of a Jewish settler in New Zealand in 1828. It fills the bibliographic gap for this demographic.

## **INTENDED AUDIENCE**

Researchers interested in information distinctly relevant to the Jewish community, the lives of Jewish individuals in New Zealand and the construction of the New Zealand Jewish identity are the intended audience for this bibliography. Though this information it contains may aid genealogists, it has not been organized for that purpose.

## **SCOPE**

The criterion for inclusion in this bibliography is that item is both inseparably relevant to the history or identity of the Jewish people and their experiences within New Zealand. Literary materials have been incorporated in the bibliography if they contain socially, psychologically or historically relevant information about the Jewish experience in New Zealand. This bibliography is not a collection of materials published by Jewish New Zealanders. Publications by non-Jewish New Zealanders about Jewish New Zealanders are included.

Only one edition or format for each unique publication is included and where possible, written materials are favored over audio and visual items. Some materials about Jewish New Zealanders have been excluded. Biographies about individual Jewish lives are included unless the content is substantially relevant to the larger Jewish community or the development of the New Zealand Jewish identity. General encyclopedic materials about Judaism and Jewish culture are not included. Materials produced by Messianic Jewish organizations are excluded. Materials that are numerous and repetitive in content, as is the case for internal documents from the synagogues, only one resource is included in the bibliography as representative for all. This is

also the case for newspaper articles and anti-Semitic references in late 18<sup>th</sup> and early 19<sup>th</sup> century publications.

While the bibliography is comprehensive, it is by no means a complete collection of publications about Jewish New Zealand lives. Pay-to-access materials, including unpublished academic theses, are included in the appendix without annotation. Likewise, non-searchable newspaper collections were not included in the bibliography, nor were web-based publications. Researchers seeking specific content related to Jewish lives in New Zealand will find a significant number of additional information resources available within these areas.

## METHODOLOGY

The first stage of the search process was to collect and organize item records from the New Zealand University Library systems based on Boolean searches for terms "Zealand" and "Jew\*". This yielded 300 results, twice what was originally anticipated. The same search was conducted within the public library system without producing unique results. The physical documents were located and used to generate bibliographic records, which were organized in an online bibliographic software management tool and a selection of records were used to start the bibliography on a word processor.

### Defining the format

Although many annotated bibliographies are organized alphabetically or chronologically, this

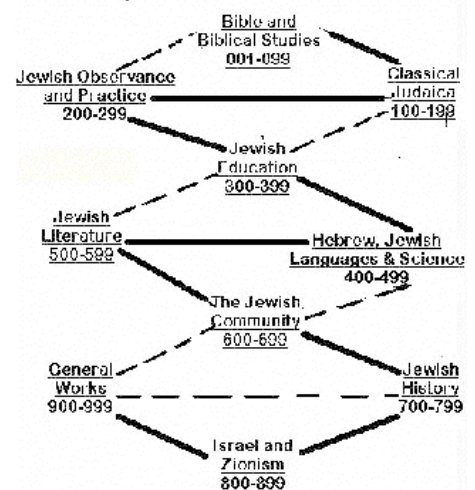


Figure 1. Elazar system of classification

bibliography is arranged by subject using the Elazar System for libraries of Judaica (Elazar et. al, 1997), which is based on the Dewey Decimal system. After 20 records were incorporated into the bibliography, a basic format was defined and the criterion for inclusion was adjusted.

### Locating the records

In the second stage, three bibliographies from the initial results, containing additional records, were used to generate a physical list of items to follow up on. In text references to early documents without bibliographic information were also included. Internet search engines were used to locate items online and where possible full records were obtained digitally.

The search became less methodical as it progressed once the majority of the most easily obtained items were added. Additional physical items were located using primarily the New Zealand Libraries catalog and World Cat. About twenty percent of the records from the follow up list were not found and in a few cases, the original source was discovered to not contain the content referenced.

### Visiting the collections

Items only available in print were located in the National Library and the New Zealand University library system<sup>10</sup>. Their bibliographic records and annotations were generated and added to the bibliography. Within each physical item, the content was assessed for references to unique records, which were added to the follow up list.

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<sup>10</sup> The NZ Jewish Archives were not open to the public while the bibliography was being compiled.

In the final stage, the records were numbered and the additional subject tags were used to generate the subject index.

## **FORMAT**

The citation style of the bibliography follows the APA style according to the Publication Manual of the American Psychological Association, Sixth Edition (2009), a format commonly used for social sciences publications. The annotation style follows combined informative and indicative variations. Each annotation was intended to concisely define the document's relevance to the Jewish New Zealand experience. The length of each summary varies dependent on the scope and complexity of content that meets the criteria for inclusion in the bibliography. A brief summary is added where it is deemed necessary to clarify the context of the record.

**[Record number].**

[Last name, first initial(s) of author]. [Date of publication in the (YYYY) format]. [Secondary title and subtitle of the material. *Title of the publication*, volume, number, pages]. [Location: Publisher].

[The annotation for the record].

[*Subject tags included in index separated by "--"*].

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American-Israeli Cooperative Enterprise. (2010). Jewish Population of the World. In *Jewish Virtual Library*. Retrieved from <http://www.jewishvirtuallibrary.org/jsource/Judaism/jewpop.html>.

American-Israeli Cooperative Enterprise. (2010). New Zealand. In *Jewish Virtual Library*. Retrieved from <http://www.jewishvirtuallibrary.org/jsource/Judaism/jewpop.html>.

American Psychological Association. (June 2009). *Publication manual of the American Psychological Association*. (6<sup>th</sup> ed.). Washington, D.C.: American Psychological Association.

Babbage, B. (1937). The development of a new religion. *Hauhauism: An Episode in the Maori Wars 1863–1866*. Wellington: A. H. & A. W. REED.

Barnett, N. (6 October 2010). Religion vs. animal rights? *Stuff*. Retrieved from <http://www.stuff.co.nz/life-style/blogs/four-legs-good/3794903/Religion-vs-Animal-Rights>.

Bell, L. & Morrow, D. (2012). *Jewish lives in New Zealand: A history*. Auckland: Godwit.

Croot, C. (1999). *Dunedin churches: Past and present*. p. 115. Dunedin: Otago Settlers Association.

Elazar, D., Elazar, D., Glassar, R. & Frischer, R. (1997). A classification system for libraries of Judaica. 3rd Ed. New York: Jason Aronson, Inc.



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- Religion set for extinction in NZ, says US study. [Editorial]. (22 Mar 2011). *NZ Herald*. Retrieved from [http://www.nzherald.co.nz/nz/news/article.cfm?c\\_id=1&objectid=10714235](http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10714235).
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## **ANNOTATED BIBLIOGRAPHY**

### **500-599 Jewish literature in New Zealand**

#### 560 Jewish literature

##### **[1]**

Agnew, R. (1992). The Tailor's Tale: A Jewish family's experience in adapting to colonial life. *Auckland-Waikato Historical Journal*, 60, 31-33.

A story about the Keesing family living in colonial Auckland.

*Social customs.*

##### **[2]**

Beaglehole, A. (2002). *Replacement girl*. Auckland: Tandem Press.

A story about growing up, cross-cultural relationships and the pressures to assimilate experienced by a Jewish immigrant girl during the 1950s to 1970s in Wellington.

##### **[3]**

Ben Akiba. (1944). *Who sow in tears*. Wellington: Eshape Publishing Co.

Salomon Holtzer, writing under a pseudonym, created a semi-autobiographical work based on his experience living in Wellington, during World War II, which is set in Sydney. While Holtzer's main character is concerned about his extended family in Europe, his story was published before the full knowledge of the holocaust had reached New Zealand.

*Holocaust.*

**[4]**

Binswager, O. (2010). And how do you like this country? Stories of New Zealand. In, Friedrich, V. (ed.). *Germanica Pacifica*, 5. Frankfurt: Peter Lang Pub Inc.

Includes a story about bigotry and compassion for New Zealanders with German Jewish surnames. Written by a non-Jewish spouse of a Jewish New Zealander.

*Anti-Semitism.*

**[5]**

Carrick, R. (1892). *The Tragedy. A romance of lake Wakatipu. A legend of the lakes: Being episodes of early Goldfields life in New Zealand; with itinerant, statistical, historical, and other notes.* Wellington: George Didsbury, Government Printer.

Contains a story by a non-Jew with an American Jewish character in New Zealand, a gambling addict who helps conceal a crime.

**[6]**

Dornauf, Peter. (2012). *A to J: The wandering Jew.* Hamilton, New Zealand: Handmade Press, 2012.

Dornauf's main character is a Jewish architect from New York. The conflict of the story focuses on the interaction between the main character and an Arab character.

**[7]**

Dutton, W. H. (1896). *The bird of paradise: A romance*. Dunedin, New Zealand: S. N. Brown and Co.

Contains numerous minor Jewish characters, which are consistently portrayed as little more than negative stereotypes.

**[8]**

Hoar, S. (1998). *The hard light: a novel*. Auckland, New Zealand: Penguin.

A nihilistic literary work about a Jewish mother and son located in Dunedin.

**[9]**

Kalechofsky, R. & Kalechofsky, M. (1984). *Jewish writing from down under: Australia and New Zealand*. Marblehead, MA: Micah Publications.

Seventeen Jewish writers contributed fiction and poetry for the anthology, which forms part of a series of international Jewish literature, compiled for a Jewish audience.

**[10]**

Maurice, G. (1998). *Live bodies*. London: Faber and Faber.

A Jewish refugee from Vienna is interned on Some Island in Wellington Harbour. Though successful later on in life, he still feels out of place in his adopted country.

**[11]**

Musaphia, J. (1999). Charlie Wellman. In Robinson, R. (ed.) *Writing Wellington: Twenty years of Victoria University Writing Fellows*, pp 6-10. Wellington: Victoria University Press.

A story of a Jewish refugee who anglicized his last name and abandoned Yiddish entirely in order to assimilate in the culture of New Zealand.

*Assimilation.*

### [12]

Novitz, J. (2004). *My real life and other stories*. Auckland: Vintage.

An autobiographical collection of short stories that deal with the author's sense of being different growing up Jewish in Christchurch.

### [13]

Novitz, J. (2006). *Holocaust tours*. Auckland: Vintage.

Novitz includes a number of Jewish characters who are writing about the holocaust, dealing with their identity as a Jew and one who has published a book claiming that the burning and disposal of bodies at Auschwitz was scientifically impossible.

### [14]

Shadbolt, M. (1986). *Season of the Jew*. London: Hodder & Stoughton.

Shadbolt draws correlations between the experiences of racism by the Maori and Jews through a psychological drama about a former British officer fighting in the Maori Wars. There are no specifically Jewish characters. The main character develops

moral insight for an increasing number of ethnic groups as the story progresses. Won the Goodman Fielder Wattie Book Award in 1987.

*Maori.*

### **[15]**

Vogel, J. (1889). *Anno Domini 2000 or Woman's Destiny*. London: Hutchinson and Co.

A science fiction novel written by New Zealand's first Jewish prime minister. In Vogel's future, women hold the highest social positions and poverty has been eradicated. The work is notable for the positive image of Jewish identity in his characters; a young Jewish woman invents engine powered "air cruisers," which resemble modern aircraft.

*Jewish women.*

### **[16]**

Wisniowski, S. (1972). *Tikera or Children of the Queen of Oceania*. (Podstolski, J., trans.). (McEldowney, D, ed.) Auckland: Auckland University Press. (Original work published in 1877).

When followers of Hauhauism ambush passengers on ship headed to the mouth of Wanganui River, a Jewish passenger is recognized as having elevated status in their religion and successfully argues for their release. Another Jewish character evangelizes against Christianity to an intent Maori audience.

*Maori.*

**[17]**

Zable, A. (1991). *Jewels and ashes*. Australia: Hardcourt Publications.

The Australian author's memoirs include details about his growing up in Wellington, the son of devout Jewish migrants.

*Migrations.*

**600-699 Jewish New Zealand communities**

601 Social history

**[18]**

Beaglehole, A. & Levine, H. (1995). *Far From the Promised Land: Being Jewish in New Zealand*. Wellington: Pacific Press Ltd.

Based on a series of interviews of Jews in New Zealand, the document contains personal experiences of Jewish social customs and community division while addressing social issues unique to the country. Investigates the increasing phenomena of New Zealand Jewry migrating to Australia and Israel as well as the domestic pressures to assimilate.

*Assimilation--migrations.*

**[19]**

Bernstein, D. (ed.). (1993). *The guide to Jewish life in Australia, New Zealand and the Asia-Pacific*. Melbourne: Australian Jewish Press.

This document contains descriptions of all Jewish communities, institutions and societies in Oceania.

**[20]**

Bush, J. (Director & Co-Writer), Pinfold, D. (Producer). Dickon, J. (Writer). (1991). *Star of David: A Jewish New Zealander traces his roots*. [Motion picture]. Wellington: Pinflicks Productions.

The documentary follows the story of a young Jewish New Zealander who decides to practice Orthodox Judaism. He moves to Israel, but faces religious and cultural intolerance when he returns.

*Anti-Semitism.*

### [21]

Cohen, D. (December 2006). *Jewish Auckland*. Metro NZ, 306, p. 72-79. Auckland: ACP Media.

The article describes the Jewish community in Auckland, the changing demographics and the undesirable coverage of Jewish related matters.

### [22]

Pitt, D. (1985). "The Jewish Community in New Zealand." *Religion in New Zealand Society*. Colless, B. & Donovan, P. (eds.). p. 143-159. 2 ed. Palmerston North, New Zealand: Dunmore Press.

Deals intensely with the pressures and counter pressures of assimilation for Jews within New Zealand society.

*Assimilation.*

604 Migrations

### [23]



Arnold P. (2011). The migration of South Africa's professionals.  
*Quadrant Magazine*, 55(6), p. 18-20.

Provides statistics about the South African Jewish population that has migrated to Australia and New Zealand.

**[24]**

Beaglehole, A. (1988). *A small price to pay: refugees from Hitler in New Zealand, 1936-46*. Wellington: Allen & Unwin.

Beaglehole explains why many Jewish people chose to migrate to New Zealand, explores their concerns when they arrived, describes the jobs they found and how they made friends and eventually integrated into New Zealand society. Beaglehole numbers refugees to New Zealand at 1000 and explains why the number was relatively low compared to other Western nations.

**[25]**

Gluckman, A. (2010). *Postcards from Tukums: A family detective story*. Auckland: David Ling Publishing Ltd.

Gluckman provides a biographical narrative of her investigation into her family's migration from Tukums, Latvia to Stratford, New Zealand inspired by the discovery of a set of postcards discovered during the demolition of her family home.

**[26]**

Klier, F. (2009) *Promised New Zealand: Fleeing Nazi persecution*. (Rawlings, J., trans.) Dunedin, New Zealand: Otago University Press.

Originally published in German, the story describes the immigration of twenty-four Jews to New Zealand including Karl Popper, a Viennese philosopher and Karl Wolfskel, a well-known writer who used the pseudonym, Ben Akiba.

*Collective biography.*

**[27]**

Knight, G. A. (1948). *The Jews and New Zealand*. Christchurch, New Zealand: Presbyterian Bookroom.

(requested—national library).

*Anti-Semitism--migrations.*

**[28]**

Stretton, S. (Producer), & Mulheron, D. (Director). (2008). *The third Richard* [Motion picture]. Wellington: Rollover Productions.

The music of a Jewish composer from Germany, Richard Fuchs, was banned in Germany. After Fuchs migrated to New Zealand, he experienced prejudice for being German and eventually became an architect.

*Anti-Semitism.*

**[29]**

Pitt, M. S. (1953). *Early History of the Wellington Jewish Community, 1840-1900*: a thesis presented for the degree of Master of Arts in the University of New Zealand. Unpublished master's thesis for Victoria University College, Wellington, New Zealand.

Pitt compiled a detailed history of early Jewish life in Wellington, New Zealand. He described the forces that contribute to the increasingly limited community involvement in Jewish life as intermarriage, "careless indifference" and occasional conversion. Makes the claim that the success of Jews in New Zealand could be contributed to a lack of legal restrictions present elsewhere.

*Assimilation.*

### **[30]**

Rose, P. (2009). *Ngati Hebrews: Stories of the first Jewish settlers in New Zealand*. Auckland: PRMB Books.

The personal histories of ten Jewish immigrants and one Jewish family to the North and South islands from 1828 to 1870 are explored in this document, including Bendix Hallenstein, a clothing retailer.

*Collective biography.*

### **[31]**

Rosenthal, O. (1988). *Not strictly Kosher: Pioneer Jews in New Zealand*. Wainscott, NY: Starchand Press.

This document contains many visual materials related to the Jewish settlement of New Zealand. It contains approximately one hundred images including images of the original founding documents from the New Zealand Jewish congregations on the North and South island and individual histories from 1831 to 1901.

### **[32]**

Tatz, C., Arnold, P. & Heller, G. (2007). *Worlds Apart: The re-migration of South African Jews*. Kenthurst, Australia: Rosenberg Publishing.

The authors describe the lives and experiences of a significant number of Jews from Lithuania and Latvia who migrated to South Africa from Europe only to relocate again to Australia and New Zealand a century later.

#### 605 Social statistics

### **[33]**

New Zealand Ministry for Culture and Heritage. (2006). Jews. In *Settler and Migrant Peoples of New Zealand*, p. 192-195. Auckland: David Bateman Ltd.

A brief overview of Jewish New Zealanders. The encyclopedic entry provides information on New Zealand Jewish population statistics.

*Social customs.*

#### 610 Social customs

### **[34]**

Levine, S. (1999). *The New Zealand Jewish Community*. Landham, MD: Lexington Books.

Levine compares the characteristics of New Zealand Jewry with world Jewry and explains how New Zealand Jews have attempted to maintain their identity by developing stronger

relationships with Israel and the Orthodox community's limited commitment to performing the mitzvot.

Contains an interesting graph representing a core of Jewish New Zealand "insiders" and their approximate degree of association to other New Zealand Jews. The appendices contain the constitutions of all the New Zealand synagogues.

*Orthodox Judaism—Jewish women.*

### **[35]**

New Zealand Department of Education. (1988). *Families in New Zealand*. Wellington: N.Z. Audio Production Unit, Department of Education. [Sound recording].

A Jewish New Zealand family, one of five families selected from different ethnic groups, provides details about their social customs, religion and food.

### **[36]**

Schwass, M. (2005). Jewish. *Last words: Approaches to death in New Zealand's cultures and faiths*. Wellington: Bridget Williams Books with the Funeral Directors Association of N.Z.

Describes the preparations for death and burial among Jewish New Zealanders as well as the belief regarding the shiva<sup>11</sup>. The cited information sources were not New Zealand based.

### **[37]**

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<sup>11</sup> The Jewish custom of mourning for seven days after a funeral.

Sztokman, E. (2011). *The men's section: Orthodox Jewish men in an egalitarian world*. p. 31-32. The United States of America: Brandeis University Press.

Includes a section wherein the author describes a bar mitzvah in Auckland.

#### 619 Jewish women

### **[38]**

Gazley, K. (2004). *Seek the peace of the city: 75 years of the Council of Jewish Women of New Zealand, 1929-2004*. Paraparaumu Beach, New Zealand: Nelligan Pub.

Contains brief biographies of prominent women in New Zealand Jewish communities as well as a description of the achievements of the Council of Jewish Women of New Zealand.

*Collective biography.*

### **[39]**

Wittmann, K. (1999). *Interactive identities: Jewish women in New Zealand*. Kotare (2)1. Palmerston North, New Zealand: Dunmore Press.

Wittmann interviews forty-eight Jewish women on the changing meaning of the Jewish identity in New Zealand as well as conflicts managing gender norms both within the Jewish community and without.

*Collective biography--Jewish identity.*

### **[40]**

Vinick, B & Reinharz, S. (eds.). (2012). *Today I am a woman: Stories of Bat Mitzvah around the world*. p. 53-62. Bloomington, IN: Indiana University Press.

This publication describes different experiences with how a Jewish woman's rite of passage has been celebrated over time and in countries around the world, including New Zealand.

*Social customs.*

#### 629 Political participation

#### **[41]**

Borg, C. (1984). *Who are the Jews?* Bullsbrook, WA: Veritas.

From 1977 to 1979, a New Zealand court case and appeal hearings led to the reclassification of the Jewish people as an ethnic group and protected by New Zealand race relations laws.

#### **[42]**

Goldstein, I. (1984). *My World as a Jew: The Memoirs Israel Goldstein*. (v. 2), p. 41-44. New York: Herzl Press.

A Jewish leader travels to New Zealand and visits the Jewish communities of Auckland, Wellington and Christchurch from 1959-1960. Describes conversations with specific members of the New Zealand Jewish community on religion and politics.

#### **[43]**

Wood, D. (2002). *German voices in the council chamber: The stories of three German Jewish migrants and their contribution to New Zealand politics*. Auckland: Research Centre for Germanic

Connections with New Zealand and the Pacific, Dept. of Germanic Languages and Literature and Slavonic Studies, University of Auckland.

Wood follows the political careers and lives of New Zealand Jewish political figures Samuel Edward Shrimski, Hugo Friendlander and Eva Poole.

*Collective biography.*

636 The synagogue and religious organizations

**[44]**

Canterbury Hebrew Congregation. (1963). *The first one-hundred years of the Canterbury Hebrew Congregation: Compiled by a committee from available records.* Christchurch, New Zealand: Canterbury Hebrew Congregation President and Board of Management.

Contains a brief history of the congregation in Christchurch from 1863 to 1963, which emphasizes the role of the presidents.

**[45]**

Cooper, M. K. (2004). Chosen People: the Jewish Kehilah in Nineteenth-Century Dunedin. In Stenhouse, J. & Thomson, J. (eds.), *Building God's Own Country: Historical Essays on Religions in New Zealand*, p. 84-95. Dunedin: University of Otago Press.

This document details the early history of the Dunedin Jewish congregation, which was established in 1862. Describes the



clergy, the social pressures the experience, and prominent individuals including Bendix Hallenstein and Julius Vogel.

*Assimilation.*

**[46]**

Jewish historical society of England. (1924). *The first pastoral tour to the Jewish communities of the British Overseas Dominions*, pp. 27-30. London: Oxford University Press.

Contains photographs of synagogues and details of the Chief Rabbi's tour of Jewish communities in New Zealand who describes the affluence of the Jewish New Zealand communities, their need for new blood and the unusual curiosity and reception of non-Jewish New Zealanders to his visit.

**[47]**

Levine, S. (Ed.). (1995). *A Standard for the People: The 150th Anniversary of the Wellington Hebrew Congregation 1843-1993*. Wellington & Christchurch: Wellington Hebrew Congregation and Hazard Press.

Levine provides a history of Orthodox Judaism in Wellington beginning with the construction of the first synagogue. He includes the early history as adapted from Maurice Pitt's 1953 thesis, the building plans for the synagogues, the histories of prominent Jewish families in the Wellington congregation and expands upon the personal histories of Abraham Hort and Rabbi H Van Staveren.

*Collective biography.*

**[48]**

Goldman, L. M. (1958). *The History of Jews in New Zealand*. Sydney: Halston Press.

Goldman starts his extensive history of the Jewish people in New Zealand with the earlier migrations to Portugal and Holland. Contains details about the Orthodox communities in New Zealand, the Maori Wars, the success of individual Jews in a variety of occupations and involvement in New Zealand politics.

Goldman also describes the social organization of the Jews in New Zealand, the opposition to receiving refugees from the holocaust and New Zealand Jewish perspectives on Zionism.

*Holocaust--migrations--social customs.*

**[49]**

Meltzer, J. (1974). *Wellington Jewish community: A historical survey*. Wellington: Wellington Hebrew Congregation.

This brief booklet provides a basic overview of the history of Judaism in the city of Wellington with emphasis on the construction of synagogues and the leaders of the Orthodox community. It also contains brief histories of the Jewish presence within five additional New Zealand cities.

**[50]**

Phillip, M. (2012). *Keeping the faith*. Heritage New Zealand, 125, p. 8-9.

A small Jewish congregation in Dunedin built a synagogue, which was later sold to the Freemasons. The article describes the building and the art gallery it now contains.

**[51]**

Regan, M., Pope, B. & Isaacs, S. (2005). *The Deckston legacy: from institute to trust-- the Deckston contribution to the Wellington Hebrew Congregation*. Wellington: New Zealand Jewish Chronicle Publications.

Contains a complete record of the individual donations made to the Wellington Orthodox community beginning with the initial donation by Annie and Max Deckston.

**[52]**

Rosenthal, O. (1989). Few of New Zealand's Oldest Synagogues Survive. *Historic Places in New Zealand*, 25, 4-6.

Rosenthal explains the significance of the synagogue in Jewish life and explores the fate of the New Zealand synagogues.

**[53]**

Salinger, M. J. (1985). *Wellington Jewry 1983: a survey of the Jewish community in the Wellington area*. Wellington: B'nai Brith Unit Chazon.

Contains general statistics on the Jewish population in Wellington with a brief general history of their national origins. Concludes that half of Jewish New Zealanders were foreign born. Also reports that Jews in New Zealand had higher educational

achievement than the national average and that they are well-treated, but largely non-observant.

#### 650 Social conditions and problems

### **[54]**

Baumberg, Christine. (1998) Ripples from Europe: the Dunedin Jewish community in the 1930s and 1940s: a dissertation submitted in partial fulfillment of the requirements for the degree of BA (Hons) in history and German at the University of Otago, Dunedin, New Zealand.

Baumberg records the history of prominent European refugees to the Dunedin Jewish community during World War II.

*Migrations.*

### **[55]**

Beaglehole, A. (1990). *Facing the past: Looking back at refugee childhood in New Zealand, 1940s-1960s*. Wellington: Allen & Unwin.

Beaglehole explores the childhood and the lingering issues in the adult lives of Jewish people who immigrated to New Zealand as children. Beaglehole deals with issues surrounding cultural identity, assimilation and growing up in a country "largely free from overt anti-Semitism but intolerant of cultural differences."

*Assimilation-- Jewish identity--migrations.*

### **[56]**

Pitt, D. (1976). Religious Pluralism in New Zealand. *Victoria University of Wellington Department of University Extension Seminar Papers.*

Pitt explores the pressures to assimilate experienced by Jewish New Zealanders as well as the pressures to remain apart from the main culture.

**[57]**

Gezentsvey, M. A. (2008). Journeys of ethno-cultural continuity: Comparing long-term acculturation of Jews with Maori and Chinese. (Unpublished doctoral dissertation). Victoria University, Wellington.

Gezentsvey compares three New Zealand populations and assesses their choices of partners.

*Assimilation.*

655 Jewish identity

**[58]**

Tempian, M & Levine, H. (eds.). (2009). Exile, identity, language: proceedings of the IV. Jewish Heritage and Culture Seminar, Victoria University of Wellington, Wellington Jewish Community Centre, 12-15 November 2009: Wellington: Jewish Heritage and Culture Seminar.

Explores the Jewish identity internationally and within New Zealand through the analysis of poetic imagery. Contains biographies of Jewish New Zealand poets.

**[59]**

Tempian, M. (Summer 2011). Negotiating Cultural Identity on the Stage: Maria Dronke, a German-Jewish Actor in New Zealand. *Shofar: An Interdisciplinary Journal of Jewish Studies*, 29(4), p. 46-66.

Tempian explores how the German-Jewish identity is integrated into the wider New Zealand culture using the life experiences of Maria Droke as the primary example. Tempian explains how the refugees from the holocaust navigated their experiences of cultural isolation.

*Holocaust.*

### **[60]**

Levine, H. B. (April 1993). Making sense of Jewish ethnicity: Identification patterns of New Zealanders of mixed parentage. *Ethnic & Racial Studies*, 16(2), p. 323.

Levine explains how a subjective sense of ethnic identity is continually reconstructed and explores the persistence of identity through personal accounts of Jewishness by both New Zealand Jews and non-Jewish New Zealanders. Levine concludes that a significant amount of Jewish identity has been lost among New Zealand Jews.

*Assimilation.*

### **[61]**

Levine, H. B. (January 1993). The secular ideology of Jewish ideology of Jewish ethnicity in New Zealand. *Contemporary Jewry*, 14(1), p. 94-115.

Levine concludes that New Zealand Jews have not been influenced by secular Judaism despite facing the same degree of pressure from modernity to assimilate into the non-Jewish culture, as have American Jews. The consequence is a lack of a sense of solidarity with world Jewry.

**[62]**

Levine, H. B. (1997). *Constructing collective identity: A comparative analysis of New Zealand Jews, Maori, and urban Papua New Guineans*. New York: Peter Lang.

Levine makes the claim that lost identities, including those of the New Zealand Jews can be recovered.

**[63]**

Brown, J. M. (1907). The Head-form marks off Races best. In the Caucasian — it is Medium, in the Negroid Long, in the Mongoloid — Short. But the Caucasian is also generally Much-haired, Wavy-haired, Light-complexioned, and — Maritime. *Maori and Polynesian: Their origin, history and culture*. London: Hutchinson & Co. Paternoster Row.

Brown, a professor at the University of Canterbury, provides a pseudo-scientific means of identifying racial features. He explains that the Jewish people, unlike other ethnic groups, cannot be identified by the shape of their head.

661 General relations between Jews and non-Jews

**[64]**

Babbage, B. (1937). The development of a new religion. *Hauhauism: An Episode in the Maori Wars 1863–1866*. Wellington: A. H. & A. W. REED.

Babbage describes an early Maori religious movement wherein the followers identified with the Jewish people as “chosen people.”

*Maori.*

### [65]

Babbage, B. (1937). Murder and pillage. *Hauhauism: An Episode in the Maori Wars 1863–1866*. Wellington: A. H. & A. W. REED.

Babbage describes an early Maori religious movement whose followers often spared Jewish people’s lives when other colonialists were not. Jewish New Zealanders were an exception to their isolationist doctrine.

*Maori.*

### [66]

Gluckman, A. (1987). Being Jewish in a Christian setting. *Judaism and Christianity: Towards Dialogue: A New Zealand Contribution*. Pratt, D. and Bing D. (eds.), 93-105. Auckland: College Communications.

Gluckman reflects on growing up in New Zealand. Contains experiences of Jewish New Zealanders childhood and explores the pressures to assimilate.

*Assimilation.*



**[67]**

International Society for Evangelisation of the Jews. (1973-1975).

Focus on prayer. *Christian Witness to Israel*. Auckland:

International Society for the Evangelisation of the Jews.

Contains daily prayer topics.

**[68]**

Kent, D. (ed.). (1981). Our allies. - the Jews. *The Kia ora coo-ee : the*

*magazine for the ANZACS in the Middle East, 1918*. Sydney:

Cornstalk Publishing.

A magazine article published in 1918 in Palestine for WWI troops that classifies and characterizes international Jewry.

**[69]**

Kohere. R. T. (1949). Pai Marire. *The Story of a Maori Chief*

*Wellington: Mokena Kohere and his Forbears*. Wellington: A. H. &

A. W. Reed.

Includes a nonsensical chant, translated from Maori, referencing Jews by the leader of hauhauism.

*Maori*.

**[70]**

Victoria University College Students' Association. (1933). The

unattractiveness of Christianity. *The Spike or Victoria University*

*College Review*. Auckland: Whitcomb & Tombs Ltd.

The author describes the social condition of Jewish lives and their motivation for rejecting Christianity.

662 Anti-Semitism

**[71]**

Geering, L., Potter, I., Shallcrass, J., Max, L., Spoonley, P. & Fischweicher, C. (1985). *Prejudice & pride*. Wellington: New Zealand Jewish Council Seminar Papers.

Contains six papers on topics ranging from anti-Semitism to the future of the Jewish people in within the emerging multiculturalism of New Zealand. The majority of the papers are essays that contain elements, which together form a dialogue between the authors on current issues affecting Jewish New Zealanders.

*Anti-Semitism—Maori.*

**[72]**

La Rooij, M. F. (1998). *Political anti-Semitism in New Zealand during the Great Depression: A case study in the myth of the Jewish World Conspiracy*. (Unpublished MA thesis). Victoria University of Wellington, Wellington.

Rooji addresses issues related to anti-Semitism in New Zealand media during World War II.

**[73]**

La Rooij, M. F. (2000). *Anti-Semitism and the Far Right in New Zealand, 1929-1947*. (Unpublished MA thesis). Victoria University of Wellington, Wellington.

Rooji explores the political origins of anti-Semitism in New Zealand during World War II.

**[74]**

La Rooij, M. F. (2002). *From colonial conservative to international anti-Semite: The life and work of Arthur Nelson Field*. *Journal of Contemporary History*, 37(2), p. 223-239. London: Sage Publications.

Rooij considers Arthur Nelson Field, a member of New Zealand Parliament from 1914-1919 to be the most prominent agitator of anti-Semitic rhetoric in New Zealand. Field worked as a reporter for *The Evening Post*, *Taranaki Herald*, *Poverty Bay Herald* and *Melbourne Argus* and a *Wellington Dominion* columnist from 1907-1928.

**[75]**

The New Zealand Railways Magazine. (May 1926 - June 1940).  
Wellington: New Zealand Government Railways Department.

The magazine published anti-Semitic jokes in the majority of the its issues.

**[76]**

Spoonley, P. & Cox, H. (1982). *Anti-Semitism in New Zealand since 1945. Reports and Education Papers*. Wellington: New Zealand Jewish Council.

Explains anti-Semitism and its origins. Describes anti-Semitic incidents in New Zealand after 1945 as well as the organizations with anti-Semitic ideology.

**[77]**

Vaile, E. E. (1955). *Everything has changed. Some interesting occurrences in early Auckland: City and provinces*. Auckland: Whiticomb and Tombs Limited.

Vaile describes children's rhyming taunts for the Jewish children in Auckland and the rhyming responses they received.

*Relations with non-Jews.*

666 The influence of individual Jews

**[78]**

Marino, B. & Webber, R. (1982). *The Max family: Jewish people in New Zealand*. Auckland: North Shore Teachers College.

A case study of a Jewish family conducted to provide New Zealand teachers with more knowledge about Jewish New Zealand culture.

**[79]**

Rattiner, D. (2008). *Still in the Hamptons: More tales of the rich, the famous, and the rest of us*. p. 239-249. Albany: State University of New York Press.

Rattiner includes a chapter on Odeda Rosenthal wherein he visits the elderly author and they discuss her experiences researching Jewish New Zealanders.

690 Public entertainment and mass media

**[80]**

Forster, M. (1996). The Rosenberg sisters. In Prentice, C. & Warrington, L. *Playlunch: Five short New Zealand plays*. Dunedin, New Zealand: University of Otago Press.

A play about three Jewish sisters from England who migrated to Wellington in the 1940s.

*Jewish women.*

### **[81]**

Forster, M. (18 September 2010). *Don't mention Casablanca*. Christchurch, New Zealand: Unpublished manuscript.

Performed at The Court Theatre, the autobiographical play was written by the author about her relationship with her Austrian Jewish grandmother whom she greatly admires.

### **[82]**

Gezentsvey, D. (2011). *Nuclear family*. Wellington: Unpublished manuscript.

The play is set in New Zealand, a comedic drama about the Chernobal disaster wherein Soviet and Venezuelan Jews explore the concept of free will. Won the 2011 Moondance International Festival Atlantis Award for Best Stageplay.

## **700-799 Jewish history in New Zealand**

### 701 Addresses, essays and lectures

### **[83]**

Satyanand, A. (15 April 2007). Opening of the Wellington Holocaust Centre. Speech presented at the Wellington Jewish Community

Center, Wellington. Retrieved from: <http://www.gov-gen.govt.nz/node/633>.

Satyanand outlines the objectives of the Wellington Holocaust Centre and reflects on Jewish life in New Zealand.

#### **[84]**

Wild, R. (20 March 1977). The opening of the Wellington Jewish Community Center. Speech presented at the Wellington Jewish Community Center, Wellington.

Wild talks about the history of the previous synagogues and the future of the congregation.

#### 736 Holocaust

#### **[85]**

Caldwell, J. (2011). Holocaust consciousness in New Zealand 1980-2010: A Study. A thesis submitted to the Victoria University of Wellington in fulfillment of the requirements for the degree of Master of Arts in History. Wellington: Victoria University of Wellington.

Caldwell claims that the country's awareness and understanding of the Holocaust and how it impacted New Zealand's Jewish community emerged decades behind other countries. Her study attempts to explain what factors contributed to the lag in New Zealand's Holocaust consciousness.

*Jewish identity.*

#### **[86]**

Knowles, D., (Ed.). (2003). *Mixed Blessings: New Zealand Children of Holocaust Survivors Remember*. Auckland: Tandem Press.

Contains nineteen personal histories of Jewish emigrants to New Zealand after World War II. Details the issues associated with assimilation.

*Assimilation-collective biography.*

792.4 Oceania

**[87]**

Thomson, A. (1859). *The Story of New Zealand: Past and Present, Savage and Civilized*. Cambridge: Cambridge University Press.

The author was a military doctor who was posted in New Zealand in the late 1840s. He mentions the Jewish community throughout his account of the history of New Zealand and justification for its settlement.

*Migrations.*

**[88]**

King, M. (2003). *The Penguin History of New Zealand*. Auckland: Penguin Books.

Although reference to Jewish settlement of New Zealand is dispersed within the broader topic of New Zealand history, King provides a few anecdotes relevant to the Jewish experience in New Zealand.

798 Collective biography

**[89]**

Bade, J. & Braund, J. (Eds.). (1998). *Out of the Shadow of War: The German Connection with New Zealand in the Twentieth Century*. Melbourne: Oxford University Press.

This document includes a collection of essays on the lives of immigrants from Germany to New Zealand after World War II, a majority of whom were Jews seeking refuge from the aftermath of the Holocaust.

*Migrations.*

**[90]**

Beaglehole, A. (1993). *Jewish Childhood*. Stout Centre Review, 3(3), p. 15-20.

Beaglehole interviews Jewish New Zealanders about growing up and the pressures to assimilate.

*Assimilation.*

**[91]**

Gluckman, A & Gluckman, L. (Eds.). (1990). *Identity and Involvement: Auckland Jewry, Past and Present*. Palmerston North, New Zealand: Dunmore Press.

Contains a collection of fifty essays on how Jewish identity has been expressed and experienced in New Zealand. The document includes many amusing histories from the suggestion that Stewart Island should be gifted as a Jewish homeland and the Maori who claimed to be descended from the lost Israeli tribe of Ihowa. In addition to historical details, these essays offer



interpretations of the events that explore Jewish identity in a variety of manifestations.

*Jewish identity.*

**[92]**

Albert, L. (1982). Some of the Jewish Men and Women Who Contributed to the History of Auckland, 1840-1982. Auckland: Unpublished.

This document is essentially a photocopied scrapbook containing New Zealand Jewish Chronicle articles and information about important figures in Auckland's Jewish history as well as documents related to the Auckland synagogue.

*Orthodox Judaism.*

**900-999 General works**

921 General Jewish periodicals

**[93]**

The Australian Journal of Jewish Studies. (1987-2011). Sydney: Archive of Australian Judaica, University of Sydney.

An academic journal of general discourse on issues affecting Jewish New Zealanders and Australians.

**[94]**

The Australian Israelite. (1871-1875). [Microform published by W. & F. Pascoe, 1986].

Forty four weekly issues on topics relating to Judaism and Jewish life in New Zealand and Australia.

**[95]**

Bulletin: the Magazine of Temple Sinai. (1994-2012). Wellington:  
Wellington Progressive Jewish Congregation.

Contains news and events for Wellington's liberal Jewish  
congregation.

*Orthodox Judaism.*

**[96]**

Kesher: Your monthly connection. (2009-2012). Auckland: Auckland  
Hebrew Congregation.

Bi-monthly publication for Auckland's Orthodox congregation.

*Orthodox Judaism.*

**[97]**

Maccabean. (1942-1944). Wellington: Maccabeans.

A monthly publication for young Jewish New Zealanders.

**[98]**

One Community: A web portal for the NZ Jewish Community. (2004-  
2012). [Archived weblog]. Retrieved from [http://www.1.org.nz/  
Archive.asp](http://www.1.org.nz/Archive.asp).

Local news and events from Jewish communities around New  
Zealand.

**[99]**

Zionist Federation of Australia and New Zealand and Victorian State  
Zionist Council Records. (1929-1969). Sydney: Archive of  
Australian Judaica, University of Sydney.

Documents contain records of minutes from meetings and  
annual assembly reports.

### 925 Other periodicals

*A brief compilation of newspaper articles on the Jewish New Zealand  
community listed chronologically. Contains records from Papers Past,  
the national digital newspaper archive collection and digital records of  
current print publications.*

#### **[100]**

Nelson Evening Mail. (10 December 1894). Christchurch Hebrew  
Congregation. Nelson Evening Mail, 28(259), p 2.

“Rev. Chodowski” leaves, because the congregation has lost  
attendance and is unable to pay his stipend.

*Orthodox Judaism.*

#### **[101]**

United Press Association. (21 January 1899). The Jewish sect: Not  
allowed to proselytise. *Wanganui Herald*, 33(9648), p. 2.

Marion Mitchell applies to the New Zealand Jewish Community to  
marry a member of the faith, but the issue is complicated by  
the ban on active conversion by the Jewish New Zealanders.

*Relations with Non-Jews.*

#### **[102]**

The Evening Post. (27 July 1938). Jewish Enterprises. *The Evening Post*, p. 11.

Hans Klein proposes to establish non-competitive Jewish-run factories in Australia and New Zealand.

**[103]**

Auckland Star. (4 April 1941). Untitled. *Auckland Star*, p. 8.

A trust for Jewish refugees is established, paid to the New Zealand Jewish Welfare Society.

*Holocaust--migrations.*

**[104]**

Jones, J. (1990, July 25). People of New Zealand Reach out to Jews After Attack on School. *Jewish Telegraphic Agency*, p. 8.

Mentally ill woman attacks four non-Jewish children at Kadimah College, a Jewish day school in Auckland.

*Anti-Semitism.*

**[105]**

Anonymous. (2009, January 14). Café owner 'breached human rights' kicking out Israelis. *The Southland Times*. Retrieved from <http://www.stuff.co.nz/national/795436/Cafe-owner-breached-human-rights-kicking-out-Israelis>.

Invercargill café owner refuses to serve a group of experienced travelers from Israel who claims incident to be the worst treatment they'd experienced.

*Relations with non-Jews.*

**[106]**

Young, R. (2010, April 6). Winemaker takes the kosher approach. *Marlborough Express*. Retrieved from <http://www.stuff.co.nz/marlborough-express/news/3550252/Winemaker-takes-the-kosher-approach>.

First kosher wine is made in New Zealand.

**[107]**

The Press. (2010, December 14). No room for blame says Rabbi. *The Press*. Retrieved from <http://www.stuff.co.nz/the-press/news/4454571/No-room-for-blame-says-rabbi>.

Chabad leader forgives incident on Interislander ferry after police search him and his companions for being reported as suspected terrorists while praying wearing tefillin<sup>12</sup>.

**[108]**

Jones, B. (2012, September 5). The Jew New Zealand saved. *The Dominion Post*. Retrieved from <http://www.stuff.co.nz/entertainment/arts/7616877/The-Jew-New-Zealand-saved>.

A comparison of the Diary of Anne Frank to the diary of Ergon Schoenberger.

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<sup>12</sup> Tefillin: a black box containing prayer scrolls, which are affixed to the forehead and arm of the wearer.

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## **APPENDIX**

### Bibliographic records without annotation

*These bibliographic records were obtained from materials contained in this annotated bibliography. They may or may not represent actual materials although some were confirmed as pay-to-view information resources.*

Balkind, V. F. (1928) *A Contribution to the History of the Jews in New Zealand*. Canterbury University College M.A. Thesis.

Berkowitz, S. (2002). *The Jewish identity of the Auckland Hebrew Congregation*. MA thesis (Geography). Auckland: University of Auckland.

Collins, P. R. (1971). *The Jewish community in New Zealand: a contribution to the study of assimilation: a thesis ... for the degree of Master of Arts in Geography*, Massey University.

Jaffe, R. M. (1976). 'Social Conflicts and Changes in the Auckland Jewish Community', University of Auckland.

Pitt, D. A. (1974). Boundaries and families: Being Jewish and/or gentile in New Zealand. Paper present to the American Sociological Association, Montreal.

Pitt, D. (1980). The Judaic Contribution in New Zealand. In Colless, B. & Donovan, P. (eds.), *Religion in New Zealand Society*, (1st ed.). Palmerston North, New Zealand: Dunmore Press.