

**‘THEY THOUGHT IT WAS NEW YORK’
AN EXAMINATION OF THE HISTORIOGRAPHY AND
REPRESENTATIONS OF THE CORK JEWISH COMMUNITY**

Peter Garry

**Volume II
Appendices**

Thesis submitted for the degree of Doctor of Philosophy at the University of Dublin

2023

Trinity College Dublin

CONTENTS

Appendix I: Cork Model School Enrolment Records 1872-1925.	1
Appendix II: Oral History Interview Release	14
Appendix III: Interviews	15

**Appendix I: Enrolment Records of Jewish Pupils at the Cork Model
School
(1872-1925)**

Pupil name	Address	Date of Entrance	Date of Birth	Parent's Occupation	Last school
Jemina Solimon	5 Park View Place	7 June 1880	1872	Paper Dealer	Belfast Infant Model School, Antrim
Annie Cohen	16 Hibernian Buildings	4 January 1886	1879	Loan Office	St. Nicolas School, Cork
Ada Solomon	2 Marina Terrace	10 January 1887	1879	Dealer	
Leah Epston	8 Marina Terrace	1 May 1883	1879	Dealer	
Sarah Goodman	11 Monerea Terrace	5 May 1884	1878	Traveller	
Eli Armstrong	16 Maylor Street	5 May 1884	1878	Agent	
Florence Linelair	16 Maylor Street	5 May 1884	1878	Agent	
Lena Harris	Hibernian Buildings	7 January 1885	1881		
Annie Elyan	9 Monerea Terrace	10 April 1886	1881	Dealer	
Rachel Cristol	17 Marina Terrace	26 April 1888	1885	Dealer	
Mary Cohen	Hibernian Buildings	6 May 1888	1885	Dealer	
Lily Cohen	Hibernian Buildings	6 May 1888	1885	Dealer	
Pauline Levin	16 Marina Terrace	14 April 1889	1885	Dealer	
Rebecca Bronson	Hibernian Buildings	21 April 1889	1885	Dealer	
Hindie Cohen	Hibernian	11 August	1886	Dealer	

	Buildings	1889			
Jane Sayers	Hibernian Buildings	1 Sept 1890	1887	Dealer	
Frida Wyne	2 Anglesea Place	3 February 1908	4 May 1901	Antique Dealer	Queen Str. N.S. Cork
Rachel Cohen	5 Anglesea Villas	3 February 1908	1 Nov 1903	Furniture Business	
Fanny Arrison	76 Hibernian Buildings	18 May 1903	13 May 1903	Traveller	
Sarah Epstein	5 Hibernian Buildings	4 May 1908	12 July 1903	Dealer	
Ethel Elyan	66 Hibernian Buildings	19 April 1909	September 1904	Dealer	
Sarah Rostovsky	3 Eastville	5 May 1909	16 Dec 1904	Dealer	
Fanny Wykensky	2 South Terrace	5 April 1904	30 Nov 1905	Hebrew Teacher	
Hyacinth Goldberg	Anglesea Place	24 April 1911	29 July 1907	Dealer	
Bessie Sherling	54 Merchant Str.	7 October 1912	25 Dec 1912	Dealer	
Rachel Dubovitch	128 Old George's Str.	10 January 1916	25 Dec 1912	Cabinet Maker	
Ada Dubovitch	128 Old George's Str.	10 January 1916	Aug 1909	Cabinet Maker	
Sarah Jackson	Rutland Str.	10 January 1916	1 Sept 1910	Dealer	
Gertie Rubenstein	13 Eastville	10 January 1916	April 1910	Dealer	
Bertha Hayman	8 Hibernian Buildings	10 January 1916	August 1909	Milkman	
Isabella Greneson	22 South Terrace	25 January 1916	September 1910	Moneylender	
Sarah Taylor	2 South Terrace	1 May 1916	May 1910		
Sarah Dubovitch	128 Old George's Str.	12 Sept 1916	7 Aug 1913	Cabinet Maker	

Celia Jackson	20 Rutland Str.	28 April 1919	25 May 1914	Traveller	
Lena Medalia	9 Hibernian Buildings	11 Aug 1903	1 Aug 1893	Dealer	Model School Infants Cork
Hinda Brodie	25 Hibernian Buildings	11 January 1904	20 Dec 1895	Traveller	Model School Infants Cork
Hannah Abramson	7 Elisabeth Terrace	24 May 1904	Jan 1894	Traveller	Model School Infants Cork
Sera Herman	13 Carlisle Point	10 January 1905	10 May 1896	Shopkeeper	Model School Infants Cork
Lena Markus	6 Elisabeth Terrace	17 May 1905	Nov 1890	Picture Framemaker	Jewish N.S. South Terrace
Rachel Cohen	Marina Terrace	21 August 1905	April 1904	Traveller	Model School Infants Cork
Sarah Sayers	7 North Abbey Str.	27 August 1906	8 Aug 1898	Traveller	Christ Church N.S. Cork
Rebecca Sayers	10 North Main Str.	14 Sept 1906	14 April 1894	Shopkeeper	Christ Church N.S. Cork
Dora Sayers	10 North Main Str.	4 Sept 1906	29 Jan 1893	Shopkeeper	Christ Church N.S. Cork
Lena Jacobson	2 South Terrace	26 Nov 1906	Oct 1896	Traveller	St. Nicolas School, Cork
Blanche Goldstone	Monerea House	2 October 1907	11 Jan 1895	Jewish Minister	Jewish N.S. South Terrace
Stella Rostovsky	3 Eastville	1 July 1909	Oct 1900	City Dealer	
Rebecca Kirsner	10 Electric Terrace	16 August 1909	July 1901	Traveller	Jewish N.S. South Terrace
Sarah Martinson	2 Anglesea Place	3 April 1911	7 July 1901	Jeweller	Model School Limerick
Lena Martinson	2 Anglesea Place	20 March 1911	2 Oct 1900	Jeweller	Model School Limerick
Gertie Martinson	2 Anglesea Place	3 April 1911	20 March 1902	Jeweller	Model School Limerick
Fanny Arnson	Anglesea Place	18 May 1903	16 Nov 1903	Dealer	Model School Infants Cork

Sarah Rostovsky	Anglesea Street	16 August 1911	18 May 1903	Dealer	
Annie Goldwater	48 Hibernian Buildings	11 January 1916	14 April 1904	Orphan	Jewish N.S. South Terrace
Dinah Goldwater	48 Hibernian Buildings	11 January 1916	-	Orphan	Jewish N.S. South Terrace
Celia Abrahamson	1 Eastville	11 January 1916	Feb 1902	Marine Dealer	Jewish N.S. South Terrace
Fanny Abrahamson	1 Eastville	11 January 1916	Feb 1903	Marine Dealer	Jewish N.S. South Terrace
Ethel Abrahamson	1 Eastville	11 January 1916	July 1905	Marine Dealer	Jewish N.S. South Terrace
Dora Goldwater	1 Eastville	11 January 1916	25 Dec 1906	Marine Dealer	Jewish N.S. South Terrace
Sara Marcus	11 Old George's Street	11 January 1916	-	Marine Dealer	Jewish N.S. South Terrace
Lily Kirsner	2 Eastville	11 January 1916	10 Sept 1908	Marine Dealer	Jewish N.S. South Terrace
Annie Taylor	2 South Terrace	25 January 1916	23 March 1907	Tailor	Jewish N.S. South Terrace
Celia Jackson	18 South Terrace	28 August 1916	22 Sept 1902	Iron Merchant	Summerhill N.S. Cork
Ethel Spiro	24 South Terrace	28 August 1916	30 June 1904	Shopkeeper	Jewish N.S. South Terrace
Rachel Taylor	South Terrace	31 October 1916	27 July 1901	Cabinet Maker	Jewish N.S. South Terrace
Florrie Clein	1 South Mall	14 November 1916	28 Sept 1904	Traveller	Presentation Convent Limerick
Ida Ross	Frankfield Terrace	15 August 1917	5 July 1909	Traveller	
Sarah Jackson	20 Rutland Street	20 Rutland Street	24 June 1910	Traveller	
Gertie Rubenstein	13 Eastville	12 August 1918	15 April 1910	Marine Dealer	Model School Infants Cork
Sarah Taylor	2 South Terrace	12 August 1918	March 1910	Tailor	Model School Infants Cork

Celia Jackson	20 Rutland Street	1 July 1922	25 May 1914	Traveller	Model School Infants Cork
Maurice Epston	17 Marina Terrace	1 May 1883	1877	Dealer	
Elias Goodman	11 Monerea Terrrace	5 May 1884	1879	Traveller	
Joseph Goodman	11 Monerea Terrace	15 May 1884	1880	Traveller	
Miah Cohen	16 Hibernian Buildings	4 Jan 1886	1881	Clerk	
Louis Cristol	17 Marina Terrace	8 Feb 1886	1882	Draper	
Abraham M. Sayer	Hibernian Buildings	25 May 1886	1882	Dealer	
Abraham Sayers	Hibernian Buildings	19 August 1886	1882	Dealer	
Louis Solomon	2 Marina Terrace	10 Jan 1887	1881	Dealer	
Bell Cohen	13 Eastville	19 April 1887	1882	Dealer	
Isaac Solomon	2 Marina Terrace	5 April 1888	1884	Dealer	
Miah Cristol	Hibernian Buildings	14 May 1889	1886	Dealer	
Miah Levi	53 Hibernian Buildings	13 August 1889	1885	Dealer	
Harry Levin	Marina	20 Oct 1889	1885	Dealer	
A.M. Lewis	2 Marina Terrace	12 May 1890	1886	Dealer	
Louis Jackson	11 Marina Terrace	13 May 1890	1887	Dealer	
Jacob Goldfoot	Hibernian Buildings	13 Aug 1890	1887	Dentist	
Simon Clein	Hibernian Buildings	16 Feb 1891	1888	Dealer	
Isaac Taylor	5 Marina Terrace	11 Jan 1892	1888	Commercial Traveller	

Maurice Sayers	Main Str	21 Oct 1892	1889	Shop	
Max Spiro	Hibernian Buildings	20 Feb 1893	1888	Dealer	
Simon Clein	Hibernian Buildings	21 June 1893	1888	Dealer	
Robert Creger	Hibernian Buildings	5 Oct 1893	1887	Dealer	
Percy Blashky	Marina Terrace	27 Jan 1894	1888	Manufacturer	
Louis Scher	Knockrea Villas	7 May 1894	1889	Dealer	
Moses Birzansky	South Terrace	9 May 1894	1890	Rabbi	
Bill Sayers	Anglesea Str	15 May 1894	1891	Dealer	
Fred Cohen	20 Rockboro Road	7 August 1894	1888	Dealer	
James Cohen	20 Rockboro Road	7 August 1894	1890	Dealer	
Bernie Sayers	Anglesea Street	18 Sept 1894	1890	Shop	
Abram Spiro	Hibernian Buildings	2 May 1895	1892	Dealer	
Beima Clein	Hibernian Buildings	21 May 1895	1891	Dealer	
Simon Clein	Hibernian Buildings	21 May 1895	1891	Dealer	
Joe Jackson	Hibernian Buildings	10 June 1895	1891	Dealer	
Beima Baker	Hibernian Buildings	14 October 1895	1891	Dealer	
Bernard Scher	Hibernian Buildings	23 July 1895	1891	Dealer	
David Davis	Frankfield	10 Nov 1896	1892	Dealer	
Harry Clein	Hibernian Buildings	13 January 1897	1892	Dealer	

Joe Herman	6 Marina View	4 October 1898	1894	Dealer	
Abram Levi	Hibernian Buildings	12 August 1889	1882	Dealer	Queen Street N.S. Cork
Louis Taylor	62 Hibernian Buildings	13 January 1890	1885	Dealer	
Harry Clein	Hibernian Buildings	8 March 1890	1884	Dealer	
Louis Meher	Hibernian Buildings	19 Nov 1892	1886	Dealer	
Max Spiro	Anglesea Street	10 Nov 1894	1888	Dealer	
Louis Jackson	Hibernian Buildings	10 June 1895	1881	Dealer	
Jacob Cohen	Marina	14 Nov 1895	1889	Dealer	
Maurice Sayers	Hibernian Buildings	23 Nov 1895	1889	Dealer	
James Cohen	Hibernian Buildings	23 Nov 1895	1889	Dealer	
Philip Hershman	Hibernian Buildings	18 January 1897	1892	Dealer	Jewish N.S. South Terrace Cork
Louis Seher	Hibernian Buildings	28 Nov 1896	1889	Dealer	Model School Infants Cork
Isaac Abrahamson	Hibernian Buildings	18 Mar 1898	1881	Dealer	
Bernard Scher	Anglesea Street	7 August 1900	1893	Dealer	Jewish N.S. South Terrace Cork
Joseph Medali	Hibernian Buildings	3 Dec 1901	1888	Dealer	
Joe Herman	6 Marina View	2 August 1902	1884	Dealer	Model School Infants Cork
Abraham Herman	13 Caroline Street	15 August 1904	1901	Clothes Shop	
Reuben Cohen	16 Marina Terrace	21 Aug 1905	7 July 1898	Traveller	

Harry Medali	Albert Road	21 May 1907	January 1901	Dealer	Jewish N.S. South Terrace Cork
Myer Medali	Albert Road	29 July 1907	December 1901	Dealer	
Lazarus Elyan	66 Hibernian Buildings	1 Nov 1907	19 January 1903	Dealer	Jewish N.S. South Terrace Cork
Ernest Wyne	2 Angelsea Place	3 Feb 1908	14 September 1904	Antique Dealer	
Samuel Epstein	5 Hibernian Buildings	4 May 1908	23 Jan 1905	Dealer	
Moseley Goldfoot	2 Monerea Terrace	22 January 1889	1878	Dentist	Ralph Macklin School, Dublin
George Goldfoot	2 Monerea Terrace	23 January 1889	1881	Dentist	Ralph Macklin School, Dublin
Moses Levin	47 Hibernian Buildings	29 July 1889	1880	Dealer	Queen Str N.S. Cork
Lewis Levinson	4 Marina Terrace	29 July 1889	1880	Rabbi	Queen Str N.S. Cork
Solomon Klein	37 Hibernian Buildings	28 October 1889	1879	Dealer	
Myer Cohen	13 Eastville	30 Nov 1889	1881	Manager of Loan Office	
Louis Solomon	83 Hibernian Buildings	30 Nov 1889	1881	Dealer	
Abraham Sayers	8 Monerea Terrace	29 Nov 1890	1882	Dealer	
Louis Cristol	2 Eastville	29 Nov 1890	1882		
Abraham Levi	63 Hibernian Buildings	29 Nov 1890	1882	Travelling Draper	
Benjamin Cohen (Baron Marcus)	13 Eastville	29 Nov 1890	1882	Clerk in moneylending office	
Joseph Sandler	14 Elisabeth Terrace	23 Nov 1891	1880	Dealer	Southern Rd. School

Louis Sandler	14 Elisabeth Terrace	23 Nov 1891	1878	Dealer	Southern Rd. School
Isaac Sandler	14 Elisabeth Terrace	23 Nov 1891	1882	Dealer	Southern Rd. School
Louis Marcus Taylor	5 Marina Terrace	11 Jan 1892	1884	Dealer	Jewish N.S. South Terrace
Isaac Jackson	14 Eastville	25 April 1892	1883	Draper & Traveller	Queen Str. N.S. Cork
Henry Levin	16 Marina Terrace	1 Dec 1892	1884	Dealer	
Harry Sayers	6 Marina View	31 Aug 1908	30 October 1903	Antiques Dealer	
Isaac Cohen	5 Anglesea Villas	4 Dec 1908	1904	Furniture Dealer	
Joseph Friedman	8 Copley Place	4 May 1909	6 October 1905	Dealer	
Benjamin Wykensky	2 South Terrace	1 Oct 1910	1907	Rabbi	
Myer Sherling	44 Merchant Street	9 Jan 1911	10 October 1903	Marine Dealer	Christchurch N.S. Christ Church Lane, Cork
Joseph Sherling	44 Merchant Street	9 Jan 1911	17 Feb 1905	Marine Dealer	
Hyman Masterson	2 Anglesea Place	3 April 1911	22 August 1905	Antiques Dealer	Limerick Model School
Arthur Goldberg	Anglesea Place	29 June 1904	24 April 1911	Dealer	Limerick Model School
Isedore Goldberg	Anglesea Place	24 April 1911	27 June 1905	Dealer	
Michael Sherling	44 Merchant Street	13 February 1912	1908	Marine Dealer	
Benjamin Rostovsky	4 Frankfield Terrace	7 May 1912	15 January 1906	Shopkeeper	
Isaac Sandler	9 Copley Place	6 May 1913	28 Mar 1909		
Jack Rostovsky	4 Frankfield Terrace	27 May 1913	1908	Shopkeeper	

Max Sherling	----	3 Feb 1914	1 Feb 1911	Dealer	
Harry Kosiner	2 Eastville	10 Jan 1916	6 Feb 1910	Dealer	Jewish N.S. South Terrace
Abraham Marcus	11 Old George's Street	10 January 1916	22 April 1910	Dealer	Jewish N.S. South Terrace
George Jackson	18 South Terrace	15 March 1916	1 December 1899	Iron Merchant	
Campbell Spiro	34 South Terrace	28 Aug 1916	12 April 1910	Auctioneer	
Levi Klein	2 Elisabeth Terrace	14 Nov 1893	1883	Dealer	Jewish N.S. South Terrace
Israel Scher	Knockrea Villas	7 May 1894	1887	Clerk	
Abraham Berman	8 Elisabeth Terrace	10 Sept 1894	1882	Travelling Draper	Jewish N.S. South Terrace
Herman Goldwater	9 Elisabeth Terrace	21 Jan 1895	10 Dec 1885	Tailor	Jewish N.S. South Terrace
Jacob Cohen	20 Rockboro Road	30 Nov 1895	5 Dec 1887	Accountant	
Max Spiro	74 Hibernian Buildings	30 Nov 1895	26 Oct 1887	Pedlar	
Solomon Hurwitch	87 Hibernian Buildings	29 April 1896	—	Petty-dealer	Jewish N.S. South Terrace
Thomas Sandler	3 Marina Terrace	12 Nov 1896	9 Jan 1887	Dealer	Jewish N.S. South Terrace
Maurice Sayers	10 South Main Street	1 Dec 1896	11 Jan 1889	Furniture Dealer	
Solomon Cohen	20 Rockboro Road	11 Jan 1897	6 Dec 1888	Accountant	
Eleis Klein	38 Hibernian Buildings	13 January 1897	1 May 1888	Draper	Jewish N.S. South Terrace
Louis Seher	2 Knockreas Villas (Victoria Rd.)	1 June 1897	23 Jan 1889	Clerk	
Levi Myer	63 Hibernian Buildings	10 August 1897	16 May 1884	Traveller	Jewish N.S. South Terrace
James Cohen	20 Rockboro Road	1 June 1898	10 Dec 1888	Accountant	Model School Infants Cork

Harmel Esau	Terans, Victoria Rd. Cork	6 June 1898	25 Dec 1886	Draper	Adelaide Road, N.S. Cork
Louis Jackson	13 Eastville	18 Aug 1898	8 Jan 1887	Draper	Jewish N.S. South Terrace
Joseph Clein	9 Marina Terrace	22 Aug 1898	7 July 1889	Draper	Jewish N.S. South Terrace
Robert Kreger	3 Eastville	15 Sept 1898	8 Dec 1887	Traveller	Jewish N.S. South Terrace
Philip Hershman	Hibernian Buildings	2 June 1899	2 Jan 1891	Draper	Model School Infants Cork
Henry Mendelson	11 Mary Street	9 Oct 1899	3 May 1886	Tailor	Jewish N.S. South Terrace
Bernard Seher	Anglesea Place	6 August 1901	10 June 1893	Dealer	Model School Infants Cork
Joseph Herman	6 Marina View	11 January 1904	1 February 1895	Shopkeeper	Model School Infants Cork
Joseph Herman	Caroline Street	3 August 1904	9 Feb 1895	Dealer	Model School Infants Cork
Henry Rebenovitch	Caroline Street	24 August 1905	5 Sept 1892	Dealer	
Simon Marcus	6 Elisabeth Terrace	24 April 1906	7 April 1894	Picture Framer	Jewish N.S. South Terrace
Bernard Mendelson	High Street	21 Feb 1906	11 Oct 1895	Tailor	St. Nicolas School Cork
Joseph Medali	Electric Terrace	8 Aug 1906	4 May 1897	Dealer	Model School Infants Cork
Reuben Cohen	16 Marina Terrace	9 Aug 1906	17 July 1897	Dealer	Model School Infants Cork
Henry Medalia	Albert Road	30 June 1908	5 Aug 1900	Traveller	Model School Infants Cork
Arthur Goldberg	21 Anglesea Street	30 July 1912	29 June 1904	Dealer	Model School Infants Cork
Myer Sherling	5 Douglas Road/Cross	30 July 1912	10 Oct 1903	Dealer	Model School Infants Cork
Lev Armstein	30 Grand Parade	21 May 1913	6 Aug 1902	Tailor	
Isedore Goldberg	2 Copley Place	11 August 1913	27 June 1905	Dealer	Model School Infants Cork

Joseph Sherling	2 Copley Place	11 August 1913	17 Feb 1905	Dealer	Model School Infants Cork
Myer Medalia	23 Tuckey Street	10 January 1915	14 Dec 1901	Traveller	Jewish N.S. South Terrace
Moses Medalia	23 Tuckey Street	10 January 1915	14 Dec 1901	Traveller	Jewish N.S. South Terrace
Isaac Rubenstein	13 Eastville	10 January 1915	-----	Traveller	Jewish N.S. South Terrace
Moses Marcus	11 Old George's Str	10 Jan 1916	1 June 1903	Dealer	Jewish N.S. South Terrace
Joseph Marcus	11 Old George's Str	10 Jan 1916	29 June 1905	Dealer	Jewish N.S. South Terrace
Reuben Marcus	Jewish N.S. South Terrace	10 Jan 1916	29 June 1907	Dealer	Jewish N.S. South Terrace
Mendel Taylor	Old George's Street	26 Jan 1916	29 June 1903	Dealer	Jewish N.S. South Terrace
Nathan Taylor	Old George's Street	26 Jan 1916	19 August 1906	Dealer	Jewish N.S. South Terrace
Jacob Ross	Frankfield Terrace	2 February 1916	5 October 1905	Dealer	St. Nicolas School, Cork
Bernard Ross	Frankfield Terrace	2 February 1916	5 October 1908	Dealer	St. Nicolas School, Cork
Aaron Rubenstein	13 Eastville	31 May 1916	April 1904	Hebrew Teacher	Jewish N.S. South Terrace
Abraham Marcus	Old George's Street	12 August 1918	22 April 1910	Dealer	Model School Infants Cork
Bertie Friedman	Copley Place	21 April 1920	10 October 1910	Common Traveller	St. Leires N.S.
Harry Kirsner	2 Eastville	8 Nov 1920	16 February 1910	Common Traveller	St. Nicholas School, Cork
Herbert Friedman	8 Copley Place	14 February 1922	28 October 1911	Traveller	Summerhill N.S., Cork
Joclyn Goldberg	10 Warren Place	26 April 1922	26 June 1910	Shopkeeper	Christ Church N.S. Cork
Gerald Goldberg	10 Warren Place	9 April 1923	16 May 1912	Dealer	Christ Church N.S. Cork
Ernest Goldberg	10 Parnell Place	9 April 1923	13 March 1914	Dealer	Christ Church N.S. Cork

Louis Dacker	1 Eastville	8 June 1923	January 1911	Cap Maker	St. Nicholas School, Cork
Harry Rubenstein	Hibernian Buildings	23 September 1923	25 August 1914	Dealer	Model School Infants Cork
Henry Lewis	Ballintemple	27 October 1924	20 December 1912	Cabinet Maker	Summerhill N.S., Cork
Isaac Ross	4 Frankfield Terrace	22 April 1925	28 October 1912		Private Education

Appendix II: Oral History Interview Release

Sample copy

This will confirm my understanding and agreement with **Peter Garry** with respect to my participation in a series of interviews conducted by **Peter Garry** as part of his research into the **Cork Jewish community** for his **phD at Trinity College Dublin**.

1. The interviews will be taped and a transcript of the tapes will be made as resources permit (the tapes and transcript collectively called the “Work”).
2. I hereby grant, assign, and transfer to **Peter Garry** all rights, title and interest in and to the Work, including literary rights and copyright, provided, however, that I shall retain the non-exclusive right to copy, use and publish the Work in part or in full until my death.
3. Among any other uses of the Work that **Peter Garry** may make, he shall make the Work available to students, researchers and others in accordance with the applicable rules and general policies of **Trinity College Dublin**.
4. I understand that **Peter Garry** may use my image, voice and other personal characteristics in photographs or in videotapes, audiotapes, or other media in connection with the Work. I agree that **Peter Garry** may use, reproduce, exhibit, distribute, broadcast, and digitise my name, likeness, image, voice, recordings and transcripts and any other contribution by me in the Work, in whole or in part.
5. I understand that this release is binding on me, my heirs, executors and assigns.
6. This agreement contains my entire and complete understanding.

Signed: _____

Name: _____

(Press Print)

Address: _____

Date: _____

Appendix III: Interviews

Interview 1: 15 August 2014	16
Interview 2: 16 January 2018	33
Interview 3: 28 November 2015	43
Interview 4: 21 April 2014	55
Interview 5: 18 August 2014	69
Interview 6: 4 July 2018	74
Interview 7: 19 August 2016	83
Interview 8: 13 January 2018	89
Interview 9: 20 July 2015	98
Interview 10: 20 July 2015	106
Interview 11: 1 January 2017	117
Interview 12: 7 July 2015	133
Interview 13: 6 August 2015	151
Interview 14: 17 June 2015	158
Interview 15: 21 July 2015	170
Interview 16: 18 August 2015	179
Interview 17: 1 July 2017	194
Interview 18: 13 August 2018	212
Interview 19: 18 August 2016	222
Interview 20: 1 January 2017	229
Interview 21: 21 April 2014	236
Interview 22: 22 August 2016	243

Interview 1: 15 August 2014

Interviewer: Ok [REDACTED], would you mind giving me your full name and date of birth?

[REDACTED]: Ok, my name is [REDACTED], 87 years of age now, born in 1927. I'm the second generation of Polish, Russian emigrants from Eastern Europe. My father is from a little town Akimane, called Nevel in Eastern Poland. At the time, around 1881, it had a huge number of Jews running from persecution and within the Pale.

Interviewer: Ok, yes.

[REDACTED]: And when the Tsar Alexander the 3rd produced these terrible antisemitic laws of 1881 on the Pale of settlement, which as I said contained around three or four million Jews at the time. They all started to emigrate.

Interviewer: Yes, yes.

[REDACTED]: They all wanted to move to the new world, there was a movement from there, across Europe to America. My Dad was 12 years of age at the time, his uncle had gone about three years before him when things were hotting up, although he had fought in the Russian army.

Interviewer: Yes, yes.

[REDACTED]: But my Dad was too young.

Interviewer: yes, yes

[REDACTED]: It is said that when they brought in conscription for Jewish boys over the age of twelve for twenty years that one of his brothers took his place and went instead of him.

Interviewer: An older brother?

[REDACTED]: An older brother, they often did that. So a decision came to be made, whether my Dad would leave as well. A huge decision. Coming from a village in the middle of Russia.

Interviewer: You said the village was called Nevel?

[REDACTED]: Yes, Nevel; N-E-V-E-L, near Kovno.

They were orthodox, quite an orthodox family. And em, my father told me, my grandfather went on a horse for about a hundred miles to a Rabbi to ask him his opinion whether he should take his son to the uncle in Ireland which really was an unknown country.

The Rabbi he went to, was really a leader, a teacher and he would have knowledge and in those days the only ones who would have knowledge would have been judges or

doctors or Rabbis or priests. So, they would go and find a doctor or a priest or the nearest Rabbi that they would trust who would be this particular man, who would have been a Lubich, in my opinion, as we were an orthodox strain, our family. Our family was different from all others in Cork at the time.

So, when they came back; the man said yes; take them out. My father was taken at the age of twelve and a half and my aunt my nine and a half. We have pictures taken of their arrival here.

Interviewer: Did they travel here alone?

█: Yes, they travelled here all alone. They travelled first to Northern Europe.

Interviewer: To Germany, is it?

█: Yes, and then the sea down to Hull, across to Manchester. They had some contacts in Manchester, through family. They might have remained there for a few weeks, but they eventually came to Cork.

Interviewer: Ok. And you had an uncle in Cork at this stage?

█: Yes, I had an uncle in Cork who ran a music shop in Patrick's Street.

Interviewer: How long had he been in Cork at this stage?

█: I think about five or seven years. He had come a little earlier. He was a piano tuner. He became, he went into the retail music shop, right in the centre of Patrick's street where Con Murphy's is today.

Interviewer: What was his name, █?

█: His name was Ernest Rosehill. I have pictures of him, pictures of his wedding, of his family. And he started this little retail business, right across the road as I said, from the Pavilion cinema, from the HMV, that was. And he bought the property eventually. He bought Con Murphy's and Tom Murphy's and when he eventually left Cork years afterwards, Con Murphy remembers him, very well. I used often go in there and we would talk about the Rosehills going way back.

Interviewer: And how did he end up here, █?

█: Nobody knows how he ended up here. He was on his way to America too; he probably stopped here and looked for refreshments, provisions or rest or decided to look around. He came here and might have had a cousin or someone connected to him, a friend. That's the way it was done. It was all done through the grapevine. They arrived here, most of them arrived in little ships, which were stopping prior to going to America, they were taking on provisions. The majority of them didn't set out for Cork, but the first few that arrived here, it is said, that the captain either took their money or threw them off or told

them they could rest here while they took on provisions. Or they were sick or they were poor or they had no money. It was said, they could row across to America, if they rested here for a couple of days.

I'd imagine coming from Northern Europe, coming down through the Irish sea, ending in Waterford, Wexford or down into Cobh/Queenstown. Five or six of them landed here; this would have been prior to my father's arrival. They headed up river, and the nearest place they found was Blackrock, Jew town, Albert Road, Hibernian Buildings, Monrae Terrace, little one up and one down. The whole place, eventually became Jew town because when they arrived, they found no hostility; they found poor Irish people, ignorant Irish people, uneducated Irish people, Irish people who were out of work. They exactly fitted the same thing: They were poor Jewish people, poor ignorant Jews, and they had a different culture, they had one thing in common: they were all broke, they were all poor and they all had to scrape for a living. They were all, more or less, peddlers.

Interviewer: How would your father have afforded the journey?

█: Well, I don't know is the answer to that. My father, obviously, his father brought them, travelled with them. He did not come in the original lot, he came a little later.

Interviewer: Did they travel with others?

█: I don't know but my grandfather brought my father and my aunt here, to Cork and left them. They were actually living in number ten Grand Parade.

Interviewer: Did they live with your uncle?

█: Yes, they lived with my uncle and his family. It is a great coincidence, this minute that I'm talking to you, I am going to ten Grand Parade in an hour's time. Ten Grand Parade is my dentist. My dentist occupies the house where my family lived in 1900 when they came to Cork. When I go down there in two hours' time and sit in the waiting room, I'm going to sit in the newly decorated room, which was the family room over one hundred and thirty years ago.

Interviewer: And does your dentist know that?

█: He does. Eamon Kearney, I'm with him about thirty or forty years now. I told him the story; he couldn't believe it.

Interviewer: It's upstairs, isn't it?

█: Yes, it's upstairs, at the side of the chemist's.

Interviewer: That's where your father came to?

█: That's where my father moved to as a boy and me eventually visiting there. There was a newspaper shop on the corner, called Cunningham's, we used to go and get a paper there.

Interviewer: What year did your Dad arrive in Cork?

█: It must have been the turn of the century, around 1900 and something.

Interviewer: What was his first name?

█: Harry and May was his sister. So they arrived there. They were sent to school, to the Protestant school, Christchurch, around the corner.

Interviewer: They didn't go to the Model school where a lot of Jewish kids went?

█: No, they didn't go to the Model school because they were frightened of the Catholic Priests and Nuns.

Interviewer: Even though they were already Jewish kids there?

█: Yes, even though there were already Jewish kids there. There was a natural, I wouldn't say hostility but fear of the clergy baptising them or influencing them.

Interviewer: Because of where they had come from?

█: Yes, Catholicism, where they had come from. They understood nationalism because they had also been invaded, where they lived, in that part of the world and Irish were nationalists with the British here. So they were right in the centre of the rising, of 1921, of 1916. My father saw Cork burn. Because they had moved around the corner when the Brits, the Black and Tans had burned Patrick's Street. My Dad was in Con Murphy's, the night of the burning of Cork. He was taken by British troops, he poked his nose out, walked out into the street. He was taken up to the Barracks; there had been a curfew and he had broken it. He didn't know.

Interviewer: He would have been late teens, early twenties?

█: He must have been late teens. I think the Rabbi or somebody went up to the Barracks and explained that he lived there; they released him. They escaped eventually over the rooftops of Cashes, that part of Patrick's Street was not burnt. But they could see all the rest of it, Roches Stores, the Munster Arcade went up in flames. They were not too far in Con Murphys. So he went to Christchurch school and helped out in the retail shop and eventually at fourteen he was taken out of school and sent to work. No college at that time for him or for his generation. Maybe he didn't have the ability, hardly the ability because he couldn't speak the language. He was learning language.

Interviewer: So Russian was his first language?

█: Russian was his first language. He never spoke much of his background, much as I wanted which was extraordinary. I lived with him until I got married at twenty-nine years of age. We lived in Cork, he never told me what happened. Never, never. The only thing that he told me was that they would go fishing through the ice, break a hole in the ice, put the line in and sit there and catch fish through the ice. He told me that in the Lough; one day when there was a freeze up. He never told me about life in Russia. I never asked him and I regret it to this day because he could have told me great stories. And me at 28, I could understand everything.

Interviewer: Did Ireland become home for him?

█: Ireland became very much home for him, very much, so much so that when I was going to Pres, to secondary school, he insisted that I went to the Gaeltacht every summer; he said you must have the language to be part of a country. He was the happiest man in the world when I produced a Fainne. His face lit up. He showed me a cheque and said no matter how much money you have, it couldn't buy what you have. He was so proud.

He went to school in Christchurch as I said and then he was sent out, as they were in the music business in the family. He was sent out selling sheet music from door to door.

Interviewer: As a peddler?

█: Yes, as a peddler. He used to get the bus up to Fermoy and then peddle around Fermoy and get the bus home. He then went to Mitchelstown and did the same thing, then Cahir and Cashel; stayed out a night, always back for Shabbes. He went out on Monday and came back on Friday. That would have been the scene for everybody. I am only taking the example of my father. They were all peddlers. Most had horse and carts.

Interviewer: Of this first generation?

█: He was just at the end of the first generation, but the first generation had it that much tougher. He followed the pattern.

Interviewer: Was it an easy job?

█: No, health suffered. He went out in all weather.

Interviewer: Where would he have stayed?

█: He would have stayed in lodging housing. He would be very particular about food. He wouldn't eat non-Kosher food.

Interviewer: So he kept Kosher?

█: Very much. He lived on eggs and fish. As things progressed, he went back to Manchester. His uncle who he lived with was married to a Manchester lady. She had a lovely looking niece and my father, obviously, a match was made. They were brought together. So, my

father, as he grew up was corresponding with her family in Manchester and visited and married my mother who came from Manchester.

Interviewer: Did she come to live in Cork?

█: Yes, she came to live in Cork.

Interviewer: Did he ever contemplate moving to Manchester?

█: Not that I know of. He opened up a business here in Cork as he progressed; they moved to the next house where on McCurtain's Street, where Cuthbert's was.

Interviewer: McCurtain Street which was King's Street at the time?

█: Exactly. I grew up there until I was about four years of age. Then, we went to Clairemount, O'Donovan's road, next to U.C.C., just off Western road. But at that time went I moved there, going to St. Mary's Shandon, Protestant school; I followed the tradition that all kids go to a Protestant national school and a secondary Catholic school which were better; Pres and St. Angela's for the girls, Scoil Mhuire or Christians'.

Interviewer: Would you have had friends who would have gone the Model school route?

█: Not in my day. They would have left the Model, that group ahead of me where emigrants' sons and they were in the Model school. As I said there was a gap with my dad, so I was kind of a better off generation because my uncle was in art and music in Cork and he had a very big clientele.

Interviewer: So he would have been known in Cork?

█: Yes, Gerard Shanahan, and a lot of people in the orchestral society, people like that. He would have been at the next level.

Interviewer: Did people like your dad, working as a peddler ever come across any form of animosity or born Irish for want of a term?

█: Not to my knowledge. He was a very affable, quiet man.

Interviewer: It must have been unusual to have had foreigners at that stage, immigrants in Ireland.

█: I suppose they did come across it. We all did, we all came across it in little ways, but nothing serious, nothing that would have upset the community. At that time the community would have numbered about sixty families. They all followed the same pattern, they all lived in Jew town. They all were peddlers and most, ninety eight percent prospered. They moved to Rochestown Road, to Model Farm Road and Western Road.

Interviewer: Once they prospered, they moved out of Jew town, the Albert road area?

█: Exactly, they moved out of the Albert Road area, all that was left was a little shop that carried Jewish goods.

Interviewer: Down at Albert Road?

█: Down at Eastville, actually. I remember a horse and cart and fellows selling from a horse and cart. I remember a very old man, called Levi, der alter Levi. I have a lot of loose cutting about him, visions when I was a child. But as I said I was born in 1927 so by that time they were moving into the suburbs.

Interviewer: When you were growing up, was Jew town already a poorer area?

█: Yes.

Interviewer: So any Jewish people who stayed there would have been less affluent, would they?

█: Yes, I agree totally. As they became more affluent, they did two things: they bought bigger homes, they moved into the suburbs and they sent the children to college.

Interviewer: So they moved away from the community?

█: No, not from the community, they moved from the epicentre of Orthodoxy and they moved to the various places.

Interviewer: Did they remain orthodox?

█: A lot did and a lot did not. Because one of the precepts we have is on the Shabbat, one can't drive or carry money and the synagogue was on South Terrace. If you look at it, you can walk from Wilton road to South Terrace but you can't walk if you live in Ovens, like me. The further they moved, the less opportunity they had to remain orthodox. But they remained firm Jewish people, religious in every respect, keeping Kosher always. That community had a very good social life. We had one soccer team, three table tennis teams, playing in the various leagues in Cork.

Interviewer: You have told me before, but what was the name of the soccer team again?

█: Cork Jewish youth. I have pictures of us all there, myself and everyone else. We played against Dublin and a few other local teams. We could barely make eleven. I was on the team which meant the team wasn't that good. My brother was very good, Eric Rosehill. He died very young.

There were three of us, my sister Sylvia, my brother Eric and myself. We grew into this. There was, you were asking me about discrimination; there was discrimination. We couldn't get into golf clubs, we couldn't get into tennis clubs easily.

Interviewer: How long did this go on for?

█: Until after the war.

Interviewer: Until the late forties?

█: Yes.

Interviewer: Was there underlying discrimination?

█: Not underlying. Straight forward. I applied for, I don't want to name them. I applied for a rowing club, I was refused.

Interviewer: Because you were not Catholic?

█: Because I wasn't Catholic. There was a system there, a black ball system. The committee sat around and everyone got a ball. A name was put up and all the balls were red, red, red and a couple of black balls. You put the black balls into the little bag and it means you were black balled. That's how it came. Nobody knew who did it. But somebody may not like the look of █ or maybe took his girl from him or maybe he did not want him in the club or maybe he was antisemitic. Everyone apologised and said, 'it wasn't me' and it wasn't me.' I was friendly with everybody, but nobody knew who did it. I couldn't get in. I was also refused entrance to a dance because I was Jewish. That was straightforward.

Tennis club was another problem. We couldn't get into tennis clubs, so they leased Glenn an air. Glenn an air was down in Douglas and they leased it. It became a Jewish club. It was like in New York when they could not get into the various apartment blocks, they just build another one next door and kept the Christians out, but here they had not enough to do that; so they did the second best thing and created their own. But that was minor.

Interviewer: So, would you have considered this normal?

█: No, I would not consider it normal, and we resented it very much. We put it aside; when we were growing up it was coming to any end. It wasn't prevalent, it was the odd one. The first one to break through the line, was the Scherr family. They were very good dentists, they were all professionals, all U.C.C. graduates. One was the Dean of the Dental College; there were five brothers and they were all dentists. They got into Cork Golf Club. I understand at a particular time, three or four of their colleagues in medicine said 'look if the Scherrs aren't allowed in here, I'm resigning.' It went up to twenty or thirty people, who said that wasn't on. So they were in and that was the end of it.

Interviewer: That was a turning point, was it?

█: Yes. Two or three of the Scherrs played golf and it was not big deal. But it was the principle there. At the same time it was difficult for Protestants to get into certain places; there was discrimination, but it had its effect. Some of my friends who left for Israel after their MDs felt they weren't wanted here, they couldn't settle and felt they couldn't get

beds in hospitals. But as against that, there were plenty of Jewish doctors in Dublin and plenty of Jewish lawyers. So it might have been quite localised.

Interviewer: You mentioned to me that you went to Pres secondary school.

█: As from McCurtain Street then we moved to Clairmount, Donovan's Road and Pres was on the Western Road, across the road. We all went to Pres, we all went to Pres after St. Mary's Shandon.

Interviewer: Was there a significant number of Jews in Pres at the same time?

█: Well, this is a debatable question because the late Gerry Goldberg always maintained that his son John who passed away recently was refused in to Pres and Pres had a limit on the number of Jews they would take. That was a fact, they would only take up to ten.

Interviewer: In a given year?

█: At any given time, through the classes. So when I was ready to go to Pres at the age of thirteen, the war was on; for some reason the quota had been reached. There had not been ten there, or anything like ten, but at the time, I was more or less refused. My father went down to see a Môn senior in George's quay who I believe, he was terribly friendly with; he might have been a Presentation brother, I do not know. He spoke to him and within the hour a place was offered to me in Pres. So I went into Pres; my best friends were there, so I do not know why I had to be produced like that. But maybe, someone felt it was necessary.

Interviewer: Pres was opposite where Jury's hotel is now?

█: Exactly. Five minutes from my house. As said, I lived on O'Donovan's Road, in Gilabbey Park next to the gates of U.C.C.

Interviewer: While you attended Pres, would people, such as the students, have been aware that you were Jewish?

█: Oh yeah. They would. There would never have been a problem, but there was one problem, I must tell you an incident that happened in the science class. We had a teacher called Ikey Reilly. My personal experience was that we were doing an experience in the science class. He went into the centre of the class and he was showing us this, that and the other and one of the guys poked me in the ribs, jostling. He poked me back, I poked him and Reilly spotted it. He said these two young fellows are going to have a fight; make a circle. They all made a circle and the late Peter Noonan, who became a great friend of mine, battled it out; three or four blows each and Reilly stopped it and that was the end of that. I think words were exchanged about religion which is what I think incited it. But as I said Peter and I became great friends. His brother went down on the Aer Lingus crash. His son is a great friend of mine today, a fellow Rotarian.

But it always struck me as very funny, how could Paddy Reilly, a science teacher in Pres get the name of Ikey Reilly. I asked a friend of mine, the late Cecil Horwitz who converted to become a Roman Catholic. I stood by him when he converted. There was ill feeling among the Jewish community, the first ever Jew here to convert to Catholicism. He told me in the middle of the street, that he was now a Catholic. I said 'so what' and I stayed pally with him and he recognised that. In the course of conversation and in his book, he revealed that seemingly the same thing had happened ten years previously; a row in the science class. Paddy Reilly, a Dublin man was taking it, pointed to one of the Scherrs who was in the middle of it, a small one of the Scherrs, Eric who ended Professor of Dentistry in Cork. He said stop it and couldn't think of Eric Scherr's name and he said 'Ikey' stop it. Ikey was referring to Jew in his mind. So he christened Eric Scherr, Ikey but the class christened the teacher Ikey. Eric Scherr remained Eric Scherr forever and Paddy Reilly remained Ikey forever. So class after class, after class came in and Ikey Reilly was teaching science. That shows you really that there was no Antisemitism as the boys kicked back.

Interviewer: You mentioned you were going to Pres during the war years.

█: Yes, throughout the years; there was a pro German feeling but it was more anti-British than pro German.

Interviewer: Do you remember things changing during the war?

█: I do. I do. We had news of this terrible Holocaust; in 1942, the day of Atonement, the Rabbi gives a speech of the night, the Kapparot, the place was packed.

Interviewer: You are talking about the synagogue?

█: Yes, the synagogue. He more or less laid it on the line; people were crying and doing all sorted of things. Gerry Goldberg told me he had made arrangements for his two boys to be taken by Christians down into Kerry; they looked blond, they looked Aryan, six foot tall, blond. They didn't look Jewish. My mother hid her fur coat and all this.

Interviewer: Was there a real fear?

█: If England fell, we were gone. We knew it. We knew the system.

Interviewer: Was there a real fear?

█: There was a terrible fear. We were told how it would happen: The Germans would come in; everything would be nice. They would ask us to register in the City hall, we would register our names in the City hall, we would go back to our homes and about two months later we would be asked to appear in the City hall, carrying minimum bags, only a little hand bag. We would join the boat in Cork and we would be taken to France and straight to the gas chambers.

Interviewer: And the community was aware of this as early as 1942?

█: Yes, we knew that. The parents didn't talk too much to the children about it, but we knew it. I mean I was seventeen at the time, born in 1927.

Interviewer: Because of relatives in Eastern Europe?

█: Because of what was seeping through, word of mouth. There was a paper called the *Jewish Chronicle*, which I get and they were giving little hints, people who had experiences of people who were disappearing.

Interviewer: Do you remember the community before the war broke out, trying to get people out of Europe and into Ireland?

█: They did but it wasn't very effective, it was blocked. Briscoe tried very hard, very nationalist, very pro-Israel, so was Ireland at the time. But during the war, nobody came here. A few British families came here and sent their kids over here to get away from bombs. Generally speaking we suffered like everyone else but we knew what was going to happen. It wasn't talked about. I remember being on vacation in Youghal in the 1940s; I remember one June morning and the invasion was starting or talks of it, and I could see the blue sea and I was thinking to myself as I swam that not too far away terrible things were happening. It was, we were cognisant of it. We knew things were happening but we were living our lives with school, college and girls and teenagers and everything else, so we just carried on and put it out of our minds completely.

Interviewer: And you said there was a kind of anti-British more than a pro-German feeling.

█: Well people would needle you, there was a little bit of anti-Jewish feeling. There was, they were listening to Lord Haugh and being anti-British, they had to be pro German. They didn't realise between pro German and pro-Nazi. They didn't understand, I suppose they didn't even conceive the idea of a gas chamber. 'Dirty Jew, go back where you came from' was quite normal when we were growing up. There were people as we were going to school would scream at us: 'go back'. I couldn't understand where I was supposed to go back to; I was born on South Terrace. When I learned Irish it was a great use to me because I used to speak Irish back to them and ninety nine out of a hundred couldn't speak Irish and then I used to lash into them in English: 'you are great guys, you are great Irish guys, aren't ye? Ye can't even speak your own bloody language. It takes a Jew man to teach ye Irish.' That shut 99 percent of them up. When I grew up, I grew up with my faith and I lived my faith according to what I was thought and I practised my faith and I was respected for it.

Interviewer: Would it have been easy in the 1930s and 1940s to keep Kosher in Cork?

█: It was, it is much harder now. We had our minister and he was trained to kill cattle.

Interviewer: Was there a slaughterhouse in Cork?

█: There was a slaughterhouse in Carrigaline. We had Jones, the butcher, which was adapted in Princes street for Jewish meat. We went to Dinan's in Oliver Plunkett Street, who took it over when there was a community here. There was a section in the shop; the minister would go in and make sure that that section was Jewish only; there was a fine on the butcher, two hundred pounds if he slipped any other meat in.

It was easy, there was a society to help the poor, we all contributed, maybe two shillings a week, every family and we had our own doctor, Doctor John Kiely. He took care of all the Jewish community. It was like a national health set up here.

Interviewer: Was that doctor Jewish?

█: No, John Kiely was one of the Kiely's. The family is still here, very famous family of doctors in Cork. We contracted our own. We helped our own poor, we never allowed them to go and get social welfare, everybody contributed. In that way we weren't a burden on the state. Our people were never a burden on the state. We never allowed our poor to be a burden. We were afraid to go over the precipice because in that case the Jews are a burden on Ireland.

Interviewer: Is this why the charity and self-sufficiency within the community was so strong?

█: Yes, but there weren't that many Jewish people here, but you did get strangers passing through. You always get strangers passing through. We would give them their fare and send them on to Dublin. Jews are very charitable, the orthodox Jew would give 10 percent of his annual earnings, he is committed to 10 percent of his earnings to charity, no matter what he earns. It was in our blood to do that.

We kept out of the public gaze, nobody went over the precipice and nobody was seen to be politically or socially active until Gerry Goldberg became the Lord Mayor of Cork. Otherwise, we were a community that kept their heads down and didn't involve.

Interviewer: Did you keep your heads down because you didn't want to rock the boat?

█: Exactly, until I came along and until Gerald came along. Gerald, in honesty, rocked the boat, he even pushed the boat over the side at times but when I came along and my friends in Israel, you will find the same thing. They had Christian friends, they mixed in Christian circles and it helped that everyone was ok.

Interviewer: Was it through business that you had contact with the non-Jewish community or was it before it?

█: No, before it. In Pres and college. All my buddies were in Pres and in college with me.

Interviewer: So while you were a part of the Jewish community, you were also part of the wider, non-Jewish community?

█: Absolutely. I was fifty, fifty. I was Chairman of the Cork Jewish Youth Club for about ten years, and I was in Pre going abroad with my friends since I was eighteen years of age. We were going to France with my non-Jewish friends who I am still buddies with.

Interviewer: Would you see yourself as representative of Jewish people of your age from the community in Cork?

█: Not really, not really. There weren't very many of us. You could count us on two hands. Some of them were very studious; they didn't go out very much. I hung around, I went dancing, I went chasing and I went drinking and I lived the life of a jolly young man and therefore I mixed in more circles.

Interviewer: So not all of your Jewish contemporaries would have done this?

█: No, their characters were different. Some were educated in Dublin, in Trinity, some left Cork, some worked in Cork in various businesses. None ever got into insurance, non-ever got into a bank. There was no future here for everyday jobs. There was a bank class in Pres, no Jewish boy ever went into the bank class because they would never have got into the bank class. It was Christians only.

Interviewer: Do you think you needed connections to get a job in the bank?

█: Connections were needed for the bank, otherwise you couldn't get in. It was the same for the civil service. There was one in Ireland; their own got in. It was quite understandable really. I suppose if you went to Tel Aviv today, you would find the same thing. If your name was Murphy or O'Connor, I think a fellow by the name of Bernstein or Cohen might get in first. I really wouldn't blame anybody for that. But we were very very happy. We were a happy, prosperous community but the natural thing was to go to college. When the family prospered, the natural thing was to send your kids to college and then emigrate.

Interviewer: Because of the economic situation in Ireland?

█: Economic and social.

Interviewer: Because of the lack of a bigger Jewish community?

█: The lack of girls, no girls to marry, no girls to take out. If you got involved with a Christian girl, you ended up marrying her or making a fool of yourself or getting thrown out of your house. Inter-marriage wasn't considered in my day. But fifty to sixty percent of Jewish boys and girls intermarry now. What Hitler tried to do, they are doing themselves. They are dissipating their religion. But that's their choice.

Interviewer: In your opinion, when was the height of the Cork Jewish community?

█: 1940, around that time. Even going to 1956 when I was married; I met my wife.

We were having an inter-visit with Dublin and we were having these football matches and debates for a number of years. They come down at Christmas and we go back at Paddy's Day. One day I said there must be some other Jewish people somewhere; we were fed up of Dublin, they called us Culshies and we called them Dublin Jackeens and all that stuff. So I said, what about Belfast? I made a call to Belfast where they had a lot of young people there. They had tennis clubs there and everything. Three of us went there for a weekend. I found a picture of ■■■ Sless, David Jackson and myself. David Jackson, now is in Israel, near Gaza, he is in a Kibbutz, became my best man for my wedding. We went up to Belfast on the train on the Friday and the secretary met us at the station; a girl called Pat Duver took us back to her house and fed up and put us up for the weekend and we met up with all the young people and we were delighted and we said we would have an inter visit with them. On Monday coming down on the train, I said 'well lads we will fix that up' and I said 'one other thing I want to tell you, 'That girl we met at the station; I'm going to marry her.' In twelve months we were married.

Interviewer: She came to Cork then?

■■■: Yes, she came to Cork to live and we had two children here in Cork. That was in 1956, but in 1956 there was only about thirty Jews living in Cork. I was hoping then that we would build the community so I got very involved. I got involved in the running of the community and as I was too old, and not too many young people, I slipped out of the youth section, and I took over the adult section. As there were only a few left, I took over completely. Well over forty years, I'm in charge of things.

Interviewer: So when did the community start diminishing?

■■■: It started diminishing from 1956. We had a minister here, Rabbi Badeil. Ivor Scherr, was here doing dentistry. He eventually left with his wife. David Birkhahn, who was a dentist, left as well. They were the end of it, of the young people. So we were the only young couple here.

Interviewer: Do you think the establishment of the state of Israel sped things up?

■■■: It did to a certain extent but a lot of them went to Africa, to America, to England, to Dublin and Manchester and London. But there is no question that there was a stronghold in Israel. David Jackson, all the time, was a very religious guy, although I was very friendly with him. They lived in College Road where the President of U.C.C. lives today, that was there home, Beechwood, College Road. He was always very religious and became a barrister in Trinity at 21. He threw it up and said 'I don't need to be this' and he went to Israel and saw the potential. He felt strongly and went down to this Kibbutz, Kibbutz Said, which is about forty miles from Gaza. He joined the Kibbutz and he started to induce other people to go there. He succeeded to an extent. He married, he had eight kids. He now tells me that last year he had fifty-one grandchildren. He has a dynasty there. He drove me around on a tractor there.

Interviewer: Is he still on the same Kibbutz?

█: He is still on the same Kibbutz. He is still the same David. He was so upset by anti-Israel feeling in Ireland that he came back about ten years ago at his own expense and did a tour. He got on to schools in Bandon, Bantry and in West Cork and asked could he speak to the classes for half an hour; a lot of the teachers agreed. I drove him. He spoke to them in Bandon and then went on to Bantry. He hated the idea that Ireland was becoming anti-Israel. He wanted to try and balance it; he felt so strongly.

Interviewer: Initially when the state of Israel was established, Ireland was quite pro-Israel, in your opinion?

█: Very much so. A tiny country taking on eight Arab countries, very pro-Israel. It suddenly changed and became synonymous with the politics of Northern Ireland.

Interviewer: When did that change occur?

█: I really do not know. It happened over a period of time. It started in Belfast with the I.R.A. It started with the Nationalists, the Troubles. They connected the Troubles in Northern Ireland with Israel. Although there is a similarity, it certainly isn't the same. One people in Northern Ireland were always in Northern Ireland. Every time an Arab was killed, they put it down to a poor Catholic being killed. You can sit down and debate it, it is similar but it doesn't connect.

Interviewer: Did this anti-Israel feeling have an effect on the community in Cork?

█: No, I don't think so. People didn't get involved. Even my own friends would be pro-Palestinian to this very day, even my closest friends but we would agree to differ. There wouldn't be any unpleasantness about it. They would respect me for my opinion. I would say to them, 'you really don't know, you have never been there, have you?', 'All you've heard is what you have read in *The Examiner* or *The Times*.'

The community started to disappear bit by bit and then the Rabbi left.

Interviewer: When did the last Rabbi leave?

█: About 1961 or 1962, Rabbi Badeil from Birmingham. There was no future. There was nobody to pay his wages. We finance our own ministers or Rabbis ourselves from our income.

Interviewer: So the community was unable to finance it?

█: Well, he saw that in five years' time that there wouldn't be. There was no future, there was no Hebrew school because there were no children to teach. One was living in Glengarriff, one was living in Dungarvon, four were living in Model Farm Road. You couldn't possibly have it.

Interviewer: How did the remaining members of the community instil a sense of Jewishness in their children?

█: With great difficulty, with great difficulty. Michael, my son was taught by a lay man, the late Percy Diamond. He was taught his Hebrew by him; he acted as a teacher for both Michael and Claire.

Interviewer: So, you arranged this privately?

█: Yes, but when it came to the next generation, to Claire, my daughter's kids, in recent years, Daniel did it through the computer. He got a programme from Chicago and he learnt his Bar Mitzvah, he just taught himself. The odd family has phoned me up from Glengarriff looking for a Hebrew teacher but we can't do it.

Interviewer: How are there families in West Cork?

█: I'd say they are secular; I know them very well. They are all secular. They are all small businesses or retired.

Interviewer: Did they emigrate to Cork around the time of most of the community or much later?

█: Much later. In the last ten years.

Interviewer: They are very new so.

█: Yes, very new, mostly around Schull; three or four families around the Schull area. They ask permission to use the synagogue for occasions such as Bar Mitzvahs or Bat Mitzvahs. In an orthodox community they wouldn't be allowed but the way I see it, there is a synagogue here, they are Jewish, they want to have a service, let's have a service; that's what it is for.

Interviewer: Obviously they don't have a synagogue in West Cork but do they have somewhere where they would meet regularly?

█: I don't think so. They used to meet once or twice a year for high holidays. A very famous Rabbi, Julia Neuberger, she is a Baroness in the House of Lords. She tries now and again but they are secular, and the kids are secular. But they know they are Jewish. They fit into the mainstream of what you would find in Leeds or Birmingham University.

Interviewer: Have you had much to do with the Dublin community over the years?

█: Unfortunately, no. I would know my contemporaries. About a month ago they asked me to join a delegation to visit the Aras, to represent Cork. But they never told me it was a religious outing and I found myself with Michael Jackson, the Archbishop of Armagh and Bishop Martin and others. I found myself having a dinner with ten clerics. I nearly died, because I'm really not in that class. I am, more or less, a vox Populus of the people

of Cork. But it was nice of them. The Rabbi up there is in touch with me all of the time. When we have a death, we have no means of taking care of, so we have to call on Dublin. They come down and do the necessary.

Interviewer: Perhaps pessimistic note to end on, but do you think there is a future for Irish Jewry?

█: None for Cork. Dublin will carry on for another twenty years but it will eventually go the same way. They have a progressive group as well. They were actually formed by a Cork man Larry Elian. They will carry on for a while. It is very difficult to be orthodox here. If you want to be orthodox, you can't be orthodox here. Laws are too strict, no money, no television. That's fine if you lived in Jew town, you could walk over to the synagogue, then if you walk into a job and say 'I want a job here but I can't work on a Friday night and Saturday and in the summer and winter Friday comes in at four o'clock and I have to say goodbye to you. But I can work Sunday.' He says 'we are closed Sunday.' You have that type of thing as well. You can't get over unless you go into a Jewish firm and there is no such thing.

Interviewer: So, you really believe there is no future in Cork and in Ireland?

█: No, the type of people who came here originally are no longer here. They are only in certain centres in England and in the continent, in London or Manchester. The rest of them are going, one by one. In the future, it will be retirees, children of citizens who lived here. You will get migrants passing through.

Cork County Council have been very good, they want to keep the synagogue even as a cultural centre, as a showpiece like the Huegenots. 'We were here, we settled here. They don't want us to sell it, they would make it difficult if we were to sell it.

Interviewer: Maybe there is some positivity in that.

█: Maybe, that's true.

Interviewer: Thank you again for your time. When I have transcribed the interview, I will contact you to ask to check for any spelling mistakes or any other corrections related to the content.

Interview 2: 16 January 2018

Interviewer: Interview with ██████ Baron on January 16th 2018. ██████, do you consent to me recording this interview?

██████: Yes.

Interviewer: It is not that I plan to publish it, but by recording it, I can refer to it in my thesis.

██████: Yes, no problem.

Interviewer: ██████, can you tell me your earliest memory of growing up in the community in Cork?

██████: My earliest memory – I do remember Channaka parties, quite a lot of children, but then it rapidly declined.

Interviewer: What period are you talking about? When were you born, if you don't mind me asking?

██████: I would think, the last big thing when I was about 4, which would have been 1963, around then. Then it rapidly declined and people started to move away. At that time, there was a Reverend in the community. We used to go to his house and then everything just slowed down.

Interviewer: This was Rabbi Baddiel was it?

██████: Yes, it was. We were very close with them. We used to visit his house. Once he left, there were just lay persons, who used to take the service. Our learning used to be on a Sunday with a lay person or with a lay person who came down from Dublin. What I really learned, I learned at home.

Interviewer: Where did you live in Cork?

██████: We lived on the Douglas Road, in Ballincurraig.

Interviewer: Your surname was originally Elyan?

██████: Yes, Elyan.

Interviewer: Did your family ever talk about when your ancestors originally came to Cork?

██████: They used to tell all sorts of stories, about how they came. My Great Grandfather came from, what I understand, he was sent over. He was a Rabbi, he was a Shocket, a Mohel. He founded the Jewish cemetery in Curraghkippane. And then my grandparents came. I mean they were very very poor. They scraped a living. They lived in Hibernian

Buildings first and then in Monarea Terrace. It was like a two-bedroom house with six children and lodgers. There were all sorts of stories, having doorsteps of bread, picking up the coals from behind the carts. It was a tough life. My grandfather used to go around selling holy pictures all around the country, but my great-grandfather was very well respected. He was a very knowledgeable person.

Interviewer: What was his name?

██████████: Meyer Elyan.

Interviewer: Do you know when he first came to Cork?

██████████: 1890s as far as I know.

Interviewer: Where there ever any family stories about the journey to Cork You said that he was sent over.

██████████: Yes, but I do not know anything about his journey to Cork. All I know is, my cousin, maybe you have spoken to him, Rabbi Jackson?

Interviewer: Yes, I spoke to him in Israel.

██████████: So, you have spoken to him. He knows a little more than I know. He knew my father probably even better than I knew my father. He learned with my grandfather, so he knew a lot about that whole history. I don't know a lot. All I know is that he wrote some kind of letter, then he wrote to the then Chief Rabbi in Yiddish, but how difficult the community was and that they didn't keep anything. They wouldn't listen to him and is all I know. I just know the stories from my father and my aunts and uncles growing up.

Interviewer: What did your grandfather do?

██████████: My grandfather was like a pedlar. He was just a pedlar.

Interviewer: So, he sold the holy pictures around the country?

██████████: Yes.

Interviewer: Was that your paternal or maternal grandfather?

██████████: It was my paternal. My maternal, my mother's family was from Dublin.

Interviewer: What was her surname?

██████████: Mushatt. They were also a very well-known family in Dublin.

Interviewer: Your dad's family, have you any idea where they originally came from?

██████████: They came from Lithuania, from Vilna.

Interviewer: They actually came from Vilna as opposed to any of the shtetls around?

█: The story was that they were descended from the Vilna.... One of the most knowledgeable people. That is what the family likes to believe, anyway. Then it goes back that maybe they originally descended from Spain, but the family came from Lithuania. They may have originally come from Spain, but that I don't know.

Interviewer: You said that he was originally sent to Ireland. Was that because the community needed someone or was it because of what was going on in Lithuania?

█: Em. Well, they probably wanted to get out of Lithuania, but it was the community needed somebody. There was still the story that they came on the boat and thought that they were in New York and got off in Cork and those stories were always rivals. I never heard the real story.

Interviewer: What do you think of these stories yourself?

█: I think that it is probably true. I think that they could probably only afford the fare as far as Cork. And what they had, they had eaten. They had no idea. They had never travelled. They did not know from anything. They got off. I think though that they were well looked after. They were respected in Cork, and they respected the people of Cork, which helped. They led their own lives, but they respected the community, the Christian community and that they were very well respected. They were all very hard-working people. They only eked a living, but they got on with it.

Interviewer: Do you think growing up that your family was quite a traditional, quite an orthodox family?

█: Yes. They were an orthodox family. Obviously, my great-grandfather was the Rabbi, so they were all very orthodox. As they grew up, they all went different ways, but we were brought up in a very traditional way. My mother was quite religious. We always kept the Sabbath, we were never allowed out, even to school.

Interviewer: Where did you go to school in Cork?

█: First of all, I went to St. Lukes' Primary school and then I went to Cork Grammar school.

Interviewer: Where was that?

█: Not Blackrock, (pausing) gone blank. It's Ashton School.

Interviewer: Growing up, going to school, did you ever feel different from the other girls or kids, the fact that you were Jewish?

█: Em, I think that we always felt different. When we were in primary school, the teachers were always amazing and very caring, very respectful. I think that kids will be

kids. When we were in primary school and we used to take all the Jewish holidays off, probably formed jealousy. When we came back, they would sort of gang up on us. They would put ink with blotting paper down our backs, but we were always very friendly. We always had very good friends. Our non-Jewish friends were always very close. We lived in the street where we were all friendly, where we all got on. We would go into each others' houses. We would go into their houses at Christmas. They would come in for our Friday night meals, just walk in the door. We were always very close. It didn't make any difference but growing up I always knew that I was different, that I had to be who I was. You couldn't just let it. You couldn't just let yourself go. You had to be aware of who you are.

Interviewer: What do you mean by 'you couldn't let yourself go?'

█: You couldn't, I mean I grew up and went to school there until I was 17, so you knew that you could go out, but you always had to have your boundaries. We knew, well my sister and I knew that we would never marry out. So, there was always that barrier. That would have been very easy to happen, but it was very important to my father. Unfortunately, my mother died when I was very young, when I was almost 10. His sister came back to Ireland to bring us up. So, we were brought up in a very very tight family. All the family looked after us.

We had that real feeling and then when we were in secondary school, we had the greatest respect from all of the teachers. We weren't allowed go into the assembly even though we wanted to go in. The religion classes, it was the New Testament, we were sent out of the classroom. Every holiday, the headmaster would call us in and ask us which one it was and talk to us about it. There was always the greatest respect for who we were.

Interviewer: Growing up teenagers can feel very subconscious. Did you always view being different as something positive?

█: Yes. I would say in a positive way. I would say that we were proud of what we were. We were always very friendly with the other pupils. It was never that it was a problem because we were Jewish. They were always very friendly. There is one that I am still friends with now. We are on Facebook and even when I went to university in Dublin, we were still in touch with some of the people I went to university with.

Interviewer: You mentioned kids being kids and issues when you returned from the Jewish holidays. Were there ever any issues of Antisemitism?

█: No, not at all. I don't know even at the time, if we would have put that down to Antisemitism or would it have been more kids being jealous because of days off rather than... We really didn't experience Antisemitism in Cork at all. It was just respect. All the neighbours, we all got on well together, the Protestants, the Catholics. It didn't make any difference. We went to a Protestant school, but the neighbours were all Catholics. We were all the greatest of friends.

Interviewer: You mentioned that the last time that there were large celebrations in the Shul, you were probably 4 or 5. Later, as you were growing up and the community started to diminish, how did this change things? Did those remaining become closer?

█: We were all close, we weren't always, some cared for some more than others. My father and uncle were very involved and kept the Shul going. Others would come when it just suited them. We went every week. My father used to always open the synagogue, he used to do a lot of the service. He used to take a lot of the service. My uncle was the President. We were always very involved. We were the ones who would go over and clean out the synagogue. It was part of her lives. I can remember walking down to synagogue on New Year's and feeling very proud but at the same time nervous in case the Policeman was going to ask me why I wasn't going to school, but very proud. I think that we were brought of with that, to be proud of who we were.

Interviewer: So, looking back at your time in Cork, you would see it as a very nice, happy period in your life?

█: Yes. I had a very happy childhood. I think that it was difficult not to have any Jewish friends. I think the only other girl the same age was Claire Rosehill. At that time, we were very different. She went to a different school to me. We weren't friends socially. We would see each other in the synagogue, but we weren't friends socially. By then, there was only a handful of us, so we used to be sent to Dublin and to camp in England every summer, so that we could mix with other Jewish children.

Interviewer: Do you think that you were always aware that at some stage you would move away?

█: Yes. Definitely. We always knew that we wouldn't stay in Cork. I always knew that I would go to university in Dublin. My mother went to Trinity College and it was more or less expected of me, whether I wanted it or not, to go to Trinity. When I left school, I had family in Israel, Eddie's mother and sister. I went on a visit, and they drove me crazy to stay for a year, so I actually did a gap year in Israel, before I came back and went to university. Then I went to Dublin, I was in Dublin for nearly six years, before I went to England. I knew though that I wouldn't stay in Dublin either. That community was also very limited. I always knew that I would move. Although I loved Cork. I still love Cork.

Interviewer: Why do you think that the community eventually diminished in Cork?

█: Em, I think that there were not the opportunities for the young people, there wasn't the social life, so parents would move away. Even youngsters as they grew up would move to England and to America, it was just natural migration of people moving away.

Interviewer: Do you think that it was economic more than anything else?

█: I would say that it was both economic and social. I would say that parents would have wanted more for their kids and probably some economic as well. I knew that it was

always expected of me that I would leave. As much as my father was alone, he encouraged me to leave. He wanted more for me.

Interviewer: And when you left, did he stay in Cork?

█: Yes, he stayed in Cork. He was very well-known, very respected and after we moved to England, we really wanted him to come, but he would walk down the road and everyone would say, 'good morning Mr. Elyan' and they knew him. He would go for a drink in the local pub, and they knew him. It was a lonely life for him, he felt like he belonged there. He grew up there, he belonged there. He had a chemist shop there.

Interviewer: That was on the South Mall, wasn't it?

█: Yes. It was on the South Mall.

Interviewer: Obviously the community has finished in Cork now, do you have any connection to Cork now?

█: No. Not really. The last one was Freddie Rosehill. There is Clare. If I went over, I suppose that I would get in touch with her. There is nobody else really. I think there is Sammy Cohen. Of the original community, I think that is it, which is really sad. I love Cork. I get off the plane and I am like a two-year-old. I feel like I belong there. The house where we grew up, when the people who are living there bought it, before they sold it, they actually called the Elyan, but I think that it was an advertising ploy (laughing). It was nothing special, it was a four-bedroom semi, I think that they were trying to show that it was owned by a prominent Jewish family. Elyan is outside of the house, which is a nice memento for as long as it lasts.

Interviewer: Although, as you said, the community is long gone, people would still refer to the area around Hibernia Building and Monerea Terrace as Jew town. Would you see anything negative in that?

█: I don't think, I suppose nowadays you could look at it and say, 'oh it's, you know, it's racist, it's this, it's that.' For me, I think that it was that's where they lived, that's where they belonged. They were happy there. Well, they made their lives there. They were a community. They were respected. My sister went back not so long ago and met somebody who remembered my grandparents. They were still living in Monerea Terrace. I think that they just left a mark. Shalom Park is a nice little area now. We have a bench there with the family name on it. It is history, isn't it? It's sad, but it is history now.

Interviewer: There is a certain interest in the Jewish community still. I don't know if you know but there is a pub down quite near what was Jew town, called Goldbergs. It is a very popular pub.

█: Really (exclaiming)?

Interviewer: Yes. It would have originally been an old Docker's Pub, but now it is quite a trendy place to go out. They actually trade on the name.

█: Really! Next time, I go there, I'll have to go there.

Interviewer: Yes. Their WIFI code is 'Mazel Tov.'

█: What 'mazel tov?' Are you serious (laughing)

Interviewer: Yes. I'll send you a picture. I don't know if you have come across Simon Lewis the poet's book. His great-grandmother was originally from Cork. He published a poetry anthology last year called 'Jew town.'

█: Yes, he spoke at Book Week, didn't he?

Interviewer: Yes.

█: I wasn't overly impressed, if I am honest. I didn't think that he had done a lot of research.

Interviewer: Would you have any view or feelings about this increased interest in the community?

█: As long as it is shown in a positive light. They were gone. I felt with him that he really had not done enough research. I felt with him that he did not know anything about the original community. The other author Ruth Gilligan, 'Nine Folds', she had done a lot of research. I found her very intelligent. I thought that she had done a lot, that she was very interesting, but I felt that he was a bit wishy washy. He was doing it as an outsider, he didn't really try to get in. I might be wrong.

Interviewer: Would you have any relatives buried in the cemetery in Cork?

█: Unfortunately, all my relatives, my parents, I had a brother who died, he was born or got brain damage afterwards and died when he was nine. He is buried there. My grandparents, my great-grandparents. My great-grandparents are buried in the old part. My grandfather is also buried in the old part. He died when he was forty-nine. My grandmother and the rest of the family are in the new part. I mean that is the only reason that I go back to Cork now, which is quite sad.

Interviewer: Would you be in touch with any former members of the community who are from Cork and maybe living in London or the U.K?

█: No. Not really. There were so few my age. I went once to one of these Irish community reunions, but nearly everybody was from Dublin, and it was sort of upping their nose at me (laughing). If you don't want to talk to me, that's fine (laughing).

Interviewer: People are often very surprised when I say to them that there was a Jewish community in Ireland, let alone in Cork.

█: Yes. People always look at me in amazement.

Interviewer: Do you come across that a lot?

█: Oh yes. They don't believe that I am Jewish. After I got married, I married an Israeli who is a Physiotherapist, and someone came to see him who told someone who knew me, 'what a pity it was that he had married an Irish schicksa from Cork!' I don't look Jewish and once they hear Cork, they don't believe that you are Jewish, but that's fine, I don't care.

Interviewer: While you have been in England a long time, would you still see Cork and Ireland as being a large part of your identity?

█: 1000% I don't feel as though I belong here. I have been here for thirty-six years, and I still don't feel like I belong to London. I feel much more Irish than I do London. My family, friends are here. We have got very good friends, but I still look on them as friends. They don't understand my background, where I come from. It is very very different. I am a very different outlook on life. I was brought up completely differently to the way they were brought up. I am not so materialistic.

Interviewer: So, do you think, that in spite of its close ties to the community in Britain that the community in Ireland was quite different?

█: The Cork community in particular. I think that the Dublin community was more nouveau, more keep up with the Jones, but the Cork community, I would say, was much more down to earth. I had a very normal, simple upbringing – playing in the streets, riding my bike, out and about, very free, a very happy childhood, despite what we went through – losing my mother. I had a very happy childhood.

Interviewer: Would you still have an Irish passport now?

█: Oh yes. My family cannot understand why I haven't got an English one. I say, 'what for, I've got my Irish passport. What do I need in for?' I've got it and I am proud of it. It is even more useful now. My kids also have Irish passports.

Interviewer: In my research, I have come across some research that would suggest that the Cork community was quite Zionist.

█: Yes. B'nai Keva was quite strong. I think Ireland and Israel is where I feel I belong. England is just a stopover, but don't tell anyone!

Interviewer: Finally, before we finish, can I ask you if you remember anything else other than religious observance that may have made your home, growing up, different?

█: The food was very different. My aunt was an amazing cook. Very traditional cook, our neighbours used to come in for the chopped liver and the chicken soup on a Friday night. It was Jewish cooking.

Interviewer: Where did your aunt come from?

█: Well, she was brought up in Cork, a hard life. She was my dad's sister. She had to leave school at fourteen to work. It was a tough life, but she was very bright. Then she got married and went to live in Glasgow. Her husband died before my mum. All her kids had grown up, so she left Glasgow and came back at the age of sixty to look after us, to bring us up.

Interviewer: So, you had family connections in Britain?

█: Yes. After my mom died, every summer my aunt would bring us around to visit all the cousins in England. We used to stay with all of them. My first cousins were much older than us, they had kids my age. They all looked after us.

Interviewer: The impression that I am getting from you is that overall, it was a very close-knit family?

█: Yes. Of course, there were factions. It was a Jewish community so there were a lot of politics.

Interviewer: Was it hard to be observant in Cork?

█: It wasn't easy. All of our meat used to have to come from Dublin. It would come in bulk, it wasn't easy. It was sent down. When my aunt got the free travel, she would go to Dublin to get the meat. My uncle would meet her off the train, she would get meat for like three meats. We only ever ate Kosher meat, but we would have eaten the ordinary cheese and other things. We never ate non-Kosher meat. We just accepted it. It wasn't easy, but we always kept a Kosher house, but you had to bend the rules a bit.

Interviewer: Do you think that this played a result in people leaving?

█: Definitely. Maybe that is also why people married out. You had to be really strong to keep it. It was always expected of us. I remember going to Shul and there might have only been three of us and the emptiness of it, however, I still remember getting a lot of the service, even more than nowadays, more feeling, more depth. We felt spiritual, as if you belonged. We were allowed joined in. I still remember also when it was quite full, upstairs and downstairs.

Interviewer: If you had known in time would you have returned for the de-consecration of the Shul?

█: Oh yes. We went for the re-consecration of the cemetery when it was made smaller. I also went for the event in Shalom Park, when they put the lights. I went a couple of

years later for Channuka with Eddie, which was amazing. The Lord Mayor, everyone made us feel so welcome. I would definitely have gone. It was part of my life, that synagogue, so I felt like I belonged there. I have memories of my father and uncle there.

Interviewer: Many thanks [REDACTED]. I will be in contact with you again when I have finished typing the transcript.

Interview 3: November 28, 2015

Interviewer: Interview [REDACTED]. Thank you [REDACTED] again for agreeing to be interviewed.

[REDACTED]: Where were you born?

Interviewer: I was born in Cork. My parents live in Inniscarra, which is between Ballincollig and Blarney. Do you know it?

[REDACTED]: Yes, of course.

Interviewer: Would you remember the Angler's Rest Pub?

[REDACTED]: Yes, of course. Every Saturday, myself and my friend used to walk seven miles to Blarney, have a glass of lemonade and walk seven miles back.

[REDACTED]: Do you know Freddie Rosehill? He lives quite near you.

Interviewer: Yes, I know Freddie. I have met him several times. He knows I'm meeting you and he asked me to pass on his regards.

[REDACTED]: He bought my father's business. What was the name of the street again? Interviewer: Adelaide Street.

[REDACTED]: Yes, that's it.

Interviewer: His daughter works there now.

[REDACTED]: Yes, that's right, and across the road my grandfather used to clean. He had a contract with Cross and Blackwell's for used jam jars. He had a huge vat, almost the size of this room filled with water. All of the 'shawlees' used to come in with their jam jars. They would be washed and packed in boxes and taken on a lorry, a horse and cart lorry, obviously. They would then be taken to Cross and Blackwell. He earned a lot of money out of that, believe it or not, glass jam jars! (laughing).

Interviewer: And this was your grandfather's business.

[REDACTED]: Yes, my grandfather on my mother's side. It is important to note that my maternal grandfather was a Cohen. My mother was, therefore, a 'bat Cohen', daughter of Cohen. It was very interesting, they lived in what would know be the province of Kaunas in Lithuania in a small village called Akmene and there were two brothers. Though the Tsar was very cruel, he had one humane ruling: If there was only one son in a family, he

was exempt from military service. My grandfather was the elder of two. He changed the family surname from Weinrank to Goldberg. Here was a family with one son and one orphan, so neither of them was taken into the army. Here is just one example of humanity in what was a very cruel and despotic regime.

Anyway, the time came when my grandfather was about seventeen that was the beginning of the great Jewish migrations. He and a group of boys got on a train to Nevel, where they would get a boat to Hamburg and from there another boat to America. The Police got on the train and took off all of the boys except my grandfather. They were dark and he was blond, so he wasn't a Jew. Extraordinary!

Interviewer: Was his brother also taken off the train?

█: As I mentioned to you, my uncle was exempt from the army as he had changed his name.

Some years ago I met a doctor from South Africa. I asked him where he was born and he told me Port Elizabeth. I told him that my uncle's family, the Weinranks, came from there, before emigrating to Europe. He said that was extraordinary as there were still Weinranks in Port Elizabeth. I asked him if any of them were in the furniture business and he told me that there were. Extraordinary, such a small world.

Interviewer: Just to go back to your grandfather, do you know what year he left Lithuania?

█: Well, when he got to Hamburg, he said he wanted to go to New York. He found a ship's captain who said he was going to New York and he would take him. He took his money and off they sailed. They landed him in Cork. So he wrote to his friends back home 'come to New York, it's called Cork' (laughing).

Interviewer: Do you have an idea what year that was?

█: (Pausing and thinking) It must have been around 1870 or 1875. It could have been later. It is very hard to know. He had a store on Adelaide Street. He had a contract with Cross and Blackwell, I think they still exist. He made a lot of money out of Cross And Blackwell. He wasn't a very good businessman. Meanwhile, my father opened a frame making factory, S. Markus, across the road, more or less. How did he come to that?

During the First World War my paternal grandfather, they all lived in London. He drank a great deal. He was a great toper. Through his drinking companions, remarkably, he got a contract with the government to complete the manufacture of gas masks, putting in the glass plate. They didn't want to manufacture the glass as it would be a waste of resources. They sent a message around to all the high street photographers and every little town in the country then, had its high street photographer. It was the thing to have your picture taken. My father was given military exemption to go around the country buying up that glass. The glass was darkened and he would pack the glass in a case. He became very

strong with all this heaving and lifting of cases. Wherever he went, he stayed in a Jewish house, if he could find one. They were all making approaches for him to marry.

Interviewer: This would have been in England?

█: Yes, this would have been in England during the First World War. Anyway, he finished up. He came to Ireland as well. That's, where he met his future wife, my mother, bat Cohen. A very self-important lady she was. They came to Cork, and they lived in Warren's Place. This was in about 1919 when my father got my married.

Interviewer: Did they marry in Cork, in the synagogue?

█: Yes, in the synagogue in Cork, in fact they were a great catastrophe; all the wedding photos came out wrong so they had to put on all their finery again and pose a second time. They lived in a huge house, two houses next door to each other, across the road from the West Cork Bar. The West Cork Bar was a haunt of the Republicans.

Interviewer: Where exactly was this?

█: Parnell Street. It was Parnell Street. A well know solicitor who I got to know in later years, was Chairman of the Harbour Commissioners, Horgan. He told me if I remember correctly that his father had been Parnell's election agent. Parnell, therefore, was the MP for Cork. He was venerated by the people even though he was Protestant. When he came to Cork, they took his horses out of the carriages, got hold of the shafts and dragged them all over the town in triumph.

My father was not very well off and we didn't have a house of our own. We lived in two rooms, one on the first floor, which was our living room, dining room with a room off it, the pantry. On the next floor, overlooking the street, we had a bedroom. I remember many a time, I remember way back, there was rifle fire in the street. The West Cork Bar was a great haunt of the Republicans. We got out of bed and lay down on the floor, close to the window. We wouldn't raise our heads above the ground and of course the Army would come along, the Black and Tans and they would attack the West Cork Bar. There was a great fight and eventually it died down. They probably captured some Republicans and took them away to the Barracks, which became Collins Barracks. It's funny that I should remember, it must have been 1919 when it was still under British control, and I remember sitting on the step. I saw soldiers marching up the footpath wearing Putees, which I deduced they must have been British troops. I was playing with my toy soldiers.

My father had a little factory on Cornmarket Street, where he employed one man and they made picture frames. It was across the road from the Bridewell, the main Police Headquarters. It was a target for the Republicans, so there was constant firing and so on. My father's nerves were ruined and he was ordered to go away and he went to London and took me with him. I have no recollection really, but apparently in the dark of the night I was running around the deck like a two year old. I got to London and my father went to see one of his pals, Jude Deutschmann, who was probably a part time crook but

a first class tailor. He used to make my father's suits; he had his measurements. Every year around Passover, he used to send a huge cardboard box containing a new suit, straight trousers, grey waistcoat and a black jacket. My father became a great toff. He bought patent leather shoes and spats and a Homburg hat, a grey felt hat and then he had a lovely umbrella, beautifully rolled. He was a dab hand at rolling his umbrella. He always used his umbrella, rain or snow; he always carried his umbrella. Every Sunday we would take a walk to the Hibernian Buildings, which was called Jew town. It was opposite the great, huge Cisometer. I don't know if you remember it in your time. They lived in that row of houses called Monarae Terrace.

Interviewer: It is still there.

█: And the Cisometer?

Interviewer: No, not any more.

█: They took it down to create a park, dedicated to the Jews. I forget what.

Interviewer: Shalom Park. The park is still there.

█: Of course, the railway was across the road. I also used to go to synagogue every Saturday.

Interviewer: Who used you visit in Monarae Terrace?

█: Well there was a family called Medallion, Elyons, two Elyons' houses and around the corner was my aunt, Mrs. Goldwater and her husband who drank and then Reverend Cahn, who was the assistant Cantor. He came from Lithuania as well. There was a principal Cantor, I can't remember who he was then. Anyway, they would go to synagogue on Saturday in South Terrace and there were a crowd of Ragamuffins who would throw stones at them as they went along and there was one young Jewish boy who was an orphan and nobody knew who he was or what he was, but he was a real tough guy. He used to pick up a stone and run against these Ruffians with the stone in his fist (laughing).

There was also a family called Grimson who lived in a slightly better area. There were two sons, Percy and another fellow. There were also two daughters, Freda and I forget the other one's name.

Anyway, the synagogue was built in South Terrace. They bought a couple of houses. Unfortunately, it was next door to Lugans, who cured Bacon (laughing). The smell of bacon suffused the air. Anyway, they had these two houses and they built the synagogue. I don't know where they got the money from but by then there were a few of them, who were doing very well. Labor Cohen they probably had a weekly business, a *Vickle* and he made a lot of money. He may have advanced them a loan to buy these two neighbouring houses and build the synagogue. It was quite a nice synagogue, the room

next door, the front room was sort of a cloakroom and off that was another room used as a sort of a storehouse. Then there was a yard and at the top of yard when you turned right to the toilets. There were two neighbouring lavatories. The upstairs room, off the ladies' gallery was the Heder. It was a big platform against the windows, which used to be used for plays and so on.

The streets in those days were cobblestones and in the morning in Warren's Place the noise of the Coal carts going down to the Docks; every day there would be a ship, a collier, come in from Wales with coal. These carts would rattle down and line up, loosen the tackle on the horses and there were a few huge iron bins, almost the size of a man, a huge circumference and a kind of an angle handle that the hook would get into. The hook would come over from the boat, into the angle, take the bucket down to the hold, where fellows with spades, almost a yard wide, shovelled the coal into the bucket. When the bucket was full, they would bang the side of the bucket and the hook would go in, the bucket would be hauled up and huge strong fellows would be standing on the dock and they would get hold of the bucket, pull in over and the coal would pour into the cart. Even though the tackle of the horse was loosened, the horse would be momentarily hoisted into the air and then go back on the ground. The driver would get up, sit on a sack and off they would go, to be followed by the next one. A pile of coal would go to the railway yard where it was unloaded.

Interviewer: There must have been a lot of noise on Warren's Place.

█: Then came the time when they asphalted the road and removed the stones. There was also a lot of flooding. I remember a boat being rowed past the Courthouse and all the wooden blocks on the street being pushed up.

There was Thomson's Café on Patrick's Street, across the road from Guy's. There was a great thermometer, a huge thermometer on the wall outside Guys, next to the front door where it gave you the temperature in Fahrenheit. Around the corner, was St. Peter and Paul's Church. Thompsons also had a café on Winthrop (possibly Princes Street) Street in Cork, next to Jones, the butcher. Across the road, was a gated area, behind which was a Quaker chapel. I think they used to have services on a Sunday.

When I worked with my father for a time, as I was the eldest, and we were too poor for me to go straight to university. Meanwhile, my brother David was born and my brother Louis. Of course, they were hoping desperately for a daughter. I remember my mother was at childbirth, and a Jewish maternity nurse, called Taylor was looking after her. Me and my friend were just returning from our walk to Blarney and as I walked up the path, my father came down the stairs and said it was a girl, Mella. She lives in London now. Apparently, it was touch and go.

The obstetrician, Dr. Kearney, a very good doctor, a professor at University said it was very serious and he had to decide between saving the mother or the baby. Being a Catholic he couldn't make that decision but he was a very civilised man and he gave my

father the decision. My father said save the mother. However, he was a brilliant obstetrician and he managed to turn around the baby and he delivered the baby and my mother was safe and sound. I was just walking up the path after my walk to Blarney and my father came running down to me 'It's a girl.' Professor Kearney was brilliant. Anyway, I later went to university.

Interviewer: Before going to university, where did you go to school?

█: I went to Presentation College Cork. Before that I went to a small Protestant school. It was attached to the local Protestant Church in Sunday's Well. There was a sort of a row of steps at the back and the floor of the front was laid out as a badminton court. There was a door going into another classroom which was a sort of Junior school and across the road, we had managed to buy a house, I supposed by borrowing, Mardyke Villas. I think it is still there, along the Mardyke. There was a Cricket Ground and behind that was a fencing and the local Tennis Club. From our front window upstairs we could more or less see into the Cricket Ground and watch the game. What I used to do, was climb up on to the railings and sit on the pillar and watch the cricket. The row of houses, we all had front gardens, but the house next door's gate was on the road and the gates led into their back garden, then the house and the front garden. One of these houses, there was Captain Hart.

Interviewer: Where you the only Jewish boy in your class in primary school in Sunday's Well?

█: I went in the mornings, I would go out with my lunch and walk along the street towards Fitzgerald's Park and met up with another boy, Ivan something or other, who had a scooter. He used to drive his scooter through Fitzgerald's Park and we would come out of the gate along the river where there were the remains of a huge slide from the Cork Exhibition of nineteen o three. We went through the gate, there was a bridge going across the water, a walking bridge. I think it was called Daly's Bridge. We would walk up the slope, turn to the right, it was just a walking bridge and walk along, up long steps and turn right at the top. I forgot what it was called, something hill. We would turn right go up a hill and there was a house where a doctor lived, and we would go up the drive and up the hill and up the steps and into the cloakroom and then we would put away our stuff. We each had a pigeonhole, then we would go into the schoolroom. There was a door at the end that led into the Junior school where a lady somewhat hard of hearing was the mistress.

We would stand up and this mistress would give us words to spell. I remember I never made a mistake and on one occasion she went out and told Mrs. Brown how remarkable I was. Anyway, my brother Elkon, my second brother was left behind. He wasn't promoted with me into the main schoolroom. I remember standing, there was a blackboard against the wall and crying bitterly that my brother had been left behind. He passed away some few years ago. He was very religious.

Then we had a great upset. My father was taken home by one of the Elyion boys, Max who had taken over my grandfather's place. He was a cabinetmaker. He brought my father home in a terrible condition and what was, he had been sent for by Mr. Pelly, the manager of the Hibernian Bank in South mall. Mr Pelly had torn a strip from him and had cancelled his mortgage. He said, 'you will have to sell your house.' That's when Max Elyion brought him home. He came into the house and he told my mother and he said 'he has withdrawn the mortgage and he is going to sell the house.'

I forget whose advice he took, he took somebody's advice who said 'don't despair, find another bank.' He went into Patrick's Street, I think it was the Munster and Leinster Bank, anyway, he went in there and told the story to the manager. The manager said 'don't worry I'll renew the mortgage on your house and I'll lend you the money to pay this fellow the money and you will bank here in future.'

Interviewer: Why had the other bank withdrawn the mortgage?

█: Because he was very nasty, a bad man. It had been my ambition to confront him. I came back to Cork already to go up and tell him what I thought of him and I find that the Hibernian Bank no longer existed (laughing).

Interviewer: Do you think he was antisemitic?

█: He was a bitter antisemite, that was it.

Then I went to university.

Interviewer: Before that you went to Presentation Brother's College Secondary School?

█: Yes.

Interviewer: Where there any other Jewish boys in your class?

█: That's when they were accepting Jewish boys. My uncle Gerald who became a lawyer got in there because the headmaster was a brother Birkmans, a very nice man, kind and he admitted my uncle Gerald. Then my uncle qualified as a lawyer, he went to see Brother Birkmans and got me into the school. He did the same for another Jewish boy, Sonny Medalion. So there were two Jews.

There was a brother there, brother Gregorie who was really antisemitic. He used to try to get the two Jews to fight. He would say 'go fight one another, go knock each other out.' He was really nasty, really nasty.

Eventually I went up to the Inter Cert. class with Brother Evangelises. There was also a boy there, called Bruhan. I forget his first name. He was a great Handball player. At playtime we used to stand by the handball court and watch him play. He was phenomenal; he became a golfer, the most promising golfer of the whole period. In fact, at the age of eighteen he won the British Amateur Championship. He was about to turn professional

but he got some injury to his hand and his grip was destroyed. I think he was English. His father had come to Cork to work.

Interviewer: Was it difficult being only one of two Jews in Presentation Brothers?

█: Subsequently, it became very difficult. They used to cheat. When the boys would be sitting down at the exam, which was invigilated by an outside, there was a lunchroom; Denis was the fellow who looked after it. Someone would shout 'how many cakes have you got?' and Denis would shout out the numbers, helping the people in the exams. I think he was caught and they were disqualified.

Interviewer: Did you like Presentation Brothers?

█: Yes, I liked it then. I used to sit in a square of seats with desks in front by the window.

We used to go out bowling on the street with the huge viaduct. One of the feats was to try and loft a ball over the viaduct. By golly, a fellow would take a run and throw a ball. Eventually there would be a bang and a fellow would throw the ball over the viaduct. There would be cheers all round.

There was a fellow, quite delicate, who went around selling bed sheets. He was supposed to have had a great head for money. A lot of people gave him money and he squandered it all, foolish investments, women. There was a great to-do and he eventually committed suicide. Dr. John Kiely was sent for and he pretended that he had been very ill and had died. There wasn't an inquest and people weren't ashamed of his family.

I came to work in England. I became a registrar in a former fever hospital.

My last time in Cork was my honeymoon, over forty years ago.

Interviewer: I imagine even forty years ago the community had changed a lot?

█: Oh yes. The Jewish community had dwindled to nothing. I think there was Freddie Rosehill and Sam Cohen. There was also a fellow, he was only half Jewish, I forget his name.

In the old days, there was a strong community. On High Holy Days the synagogue was full. Do you know the name Percy Diamond?

Interviewer: Yes. I know his son too.

█: Well he was a singer, and my aunt Molly was also a singer. She was on the stage in London. She wasn't in Cork when I was born but when she came home and they told her my name was Abraham, she said 'why would you give a child a name like that? Call him █, like █ █.' That's way I'm called █. She did me a very good turn. She married a fellow, a civil servant in Dublin.

Anyway, when I used to go to Dublin on visits, I used to go to the Dublin Horse Show, the Glassers were one family I used to visit. The Aga Khan was a competition, he used to take me to, every year. In later years, when he got a heart attack, they lived in Hanley Park.

Interviewer: And [REDACTED], do you remember the outbreak of the Second World War in Cork?

[REDACTED]: The war in nineteen thirty-nine?

Interviewer: You would still have been in Cork at that stage. You must have only been nineteen or twenty, a young man.

[REDACTED]: Yes, I was. I was still at university. When I qualified the war was over. I remember I did a locum job at the Bon Secours hospital and the nun used to count out the pills I would need. When I was finished with the patients, she used to make me open my hands to see if I had stolen any (laughing).

Interviewer: Do you remember other antisemitic incidents in Cork?

[REDACTED]: Yes, there was one other incident when we lived in Warren's Place. My mother went into a shop on Oliver Plunkett Street, just off the Grand Parade. The woman wouldn't serve her because she was Jewish. She said 'I don't like to have Jews in my shop.' When she came home, my father and her father, my grandfather, they foolishly went to remonstrate with the woman. She threw them out (laughing).

There was one other: The ragamuffins would shout 'pigs ears wa wa.' One thing I remember the Wren boys on Stephen's Day, the flag days or rag days in the university.

One man said it was unfair that we got to rest while the rest of the class at school did religion. He made us learn all of Mor Arthur, every single bit of it.

Interviewer: Why do you think all of the community have left Cork now? Would you think it was due to economic reasons?

[REDACTED]: Firstly, most of them were doctors, they were Jews in Limerick too. There was a mini pogrom in Limerick, in fact my grandfather, my mother's father lived in Limerick. My mother went to school in Limerick. They also lived in Leeds and she also went to school there. But there was a Father Craye, who preached against the Jews. The reason he did it was there was a wedding in that street and like all Jewish wedding, it was full of pomp and people dressed up. It was very stupid. This Father Craye during Lent preached a sermon against them. There was a sort of mini pogrom; many of them were hurt. My grandfather got a cut on his scalp. It all got into the newspapers in England and the Board of Deputies of British Jews kicked up a hell of a row. The British government kicked up a hell of a row and this Father Craye was exiled to the missions in Africa.

While a lot of them came to Cork, there was still a community in Limerick. In fact, two of the boys, Louis and Michael Lentin came to Cork to study medicine and their aunt, Mrs. Levin and her husband, they had no children, they lived in two houses on Gilabbey Rock. The Rosehills lived in the other one. The two boys studied in Cork and then went to study in England. Louis became a GP somewhere and Michael became a consultant somewhere.

Interviewer: So do you think they all left because they were professionals, like doctors and the opportunities just were not there?

█: They left because there was no place for them. Although Harold Pinter, the playwright, came to Cork to act in a play. There were quite a few Jews then. Across the road from my father was the Hermann's who had kind of a furniture shop.

Do you remember the Roehues?

Interviewer: No.

█: Well they had a shop on Singer's Corner. They were taxidermists. I knew the boys, because they went to St. Mary's Shanadon school; they were Protestants. Old man Roehue had one leg, one leg, was absolutely stiff. He had a special bicycle with one pedal. He would cycle all the way, his good leg pedalling all the way into the shop on Grand Parade.

I remember the athletic grounds and the hurling too.

Interviewer: Did you go to Hebrew school too?

█: Yes, I went to Hebrew school too. It was over the synagogue. Our teacher, I remember, the London Board of Education sent an inspector and there were six of us. Each of us was outstandingly clever. He said I'm going to give a half crown to the one who could answer this question, to the one who knew this thing. 'Go to blackboard and draw me a map of Palestine.' I got up and went to the blackboard and did this (laughing). I drew it and said 'that's Palestine.' I got a half a crown.

One of them was Moses Beer. He had a sister Ethel and a brother Abie Beer. They both won Honan scholarships. Abie changed his name and I think he called himself Syndey; he became a scientist in London, and I saw once when I was waiting for a train. He got out of a carriage and walked past me. I was going to go over and call him, but I thought better of it. He put on la di da accent. They all went playing cricket. Poor Moses went to play cricket and to bowl, it was a joke. He wrote me a letter when my first wife died. He had seen it in the *Jewish Chronicle*. It was very nice of him.

I'm in my ninety-seventh year, God bless me. I'm writing a book about the history of NHS, its called the 'NHS, its times and troubles.' I was reading the Irish government is

in potential trouble because they are spending too much on the money and there will be another crisis. There was a piece in the *Financial Times* yesterday.

Interviewer: Before I leave you [REDACTED], can I ask you what you remember about doing medicine in U.C.C.? Did you enjoy it?

[REDACTED]: I learnt a lot and the Union. There was a ward there full of old syllaphitics and they all had static physical signs. You had to go up there and learn the physical signs, tapping the chest and all that business.

There was once a fever hospital too in Cork. When we lived in Parnell Place, I must have been about four or five, I remember one morning, sitting on the sofa feeling very poorly. My father didn't go to work, he felt my head and sent for the doctor who belonged to the Grand Order Of Israel which is a sick benefit society. We paid so much a week. It was a coveted job for a doctor, the doctor was of Italian background, from Kerry. A big man, with a red face; a very kind and good doctor. He came and looked at my throat and he said I had diphtheria. My father said 'he has got it from the horse's trough.' There was a horse's trough on Parnell Place, not far from the house. I had to be taken to the Fever hospital. They sent to Hibernian buildings for Uncle Joe who came with his pony and trap. I went with the pony and trap to the Fever hospital. I was put into a bed facing the wall and the windows on the other side. A huge ward with about twenty beds on each side. I can't remember, but in a sense it was antisemitic, at night the nurses would sit at the end of my bed talking to me about being a Jew, not saying anything nasty. But anyway, there were no visitors allowed, as you know. There were high windows along the opposite wall, on a Sunday relatives were allowed in, they would climb up on the wall and look at the windows and if the relative happened to be my side they would shout 'I wouldn't doubt ya Paddy' and all that kind of thing. Then they would be pulled down and the next crowd would start. Anyway, it was terribly unhygienic; a nurse came around each morning with a basin and a towel, with the same basin and towel and with the same flannel and she would give your face a wipe with the towel. Then I got better and they took me to a small room on the first floor with about six beds and a round mahogany table in the middle. A nun would come in every evening to say the Angelus. Then eventually I was allowed to go home. My father came to pick me up. The matron of the hospital was a Sr. Cecilia; she was absolutely an aristocrat, a very beautiful woman. My father, even at that early age, embarrassed me. He brought a huge gilded picture frame of the Sacred Heart to give her as a present. It was embarrassing, why did she need a present? I could see, that although she was very grateful, it was totally appropriate, even at that age I could see that. Anyway, we went home on, I suppose, Uncle Joe's pony and trap again. When I got home, the brother next to me, Elkon came to the door to meet me. My third brother, David, used to write in the Irish Press; short stories and poetry. He married a non Jewish woman who was a novelist, Ita something or other. She wrote several novels. He had a daughter who married someone who works in the B.B.C. She worked in Bloomsbury Press.

█: A guy called Cecil Horwitz converted, caused a great controversy. I only discovered it by accident. I was out walking very early one morning on the Mardyke; do you remember the turnstiles? Just as I was reaching the turnstiles, this fellow, Cecil was passing through the turnstiles on my left, obviously coming from the church. I didn't realise it but it was obvious, he had been receiving instruction. Then sensation, he became a convert and the church made a great fuss. They took all his money, put him on the stage in the Savoy to the applause of the audience. They married him to some girl. He ceased to be of any interest to anyone. He no longer went on the stage. I think that was the only incident.

Oh yes, his sister was very tall, she was with Eric Scher who was very tiny. In fact Percy Diamond's brother came back to Cork during the war and set up his dental practice in that street by the harbour. Huda Diamond, there was a prostitute in Cork, a very beautiful woman who still lived with her husband. Huda Diamond had the stupid idea of arranging for her to meet Eric Scher. Eric Scher drove up in his car in front of the Savoy and she comes up to him but when she saw him she turned and walked away. He was dwarf compared to her. He went to England, he wanted to become a Fellow at the Royal College of Surgeons. He passed the exam, his brother, Lesley went to get him. He tried to commit suicide. They tried to save his life. He did get his degree but I don't know what became of him. Oh yes, he used to teach at university.

I also learned the violin, I had to go on Friday as it was the only day, I didn't have Hebrew school. On Friday I would come home, have my dinner, get the bus or the tram to Coliseum, get another tram up the hill, get another tram up the hill to a row of terraced houses where Mr. Acton lived. He was the leader of the Opera House Orchestra. The very first time I went with my violin, I put the violin under my chin and he called his wife and said 'come, quick quick. Look how he holds the violin. He is a natural born violinist. He began to teach me and I played very well. But I couldn't stand it, coming home at three o'clock and going there. It was very sad because Freddie Rosehill's uncle; they had a shop in St. Patrick's street selling music. Their son Sydney used to give concerts but gave it up to study medicine in London.

Interviewer: Thank you █ for your time. I will share the transcript with you when I have transcribed it. At that stage, you will have the opportunity to check for any errors in names or dates or other content related issues.

Interview 4: 21 April 2014

Interviewer: Ok [REDACTED], would you mind telling me your full maiden name?

[REDACTED]: My full maiden name was [REDACTED], no [REDACTED]! Sorry.

Interviewer: What is your date of birth?

[REDACTED]: the fourteenth of the twelfth 1939.

Interviewer: And what was your address when you were growing up?

[REDACTED]: Number four, Kingston Avenue, Victoria Road or Albert Road would be more correct, actually. But we used Victoria Road.

Interviewer: And what about your family, did you have brothers and sisters?

[REDACTED]: I did, there were five of us; I have two sisters and two brothers.

Interviewer: Where did you come?

[REDACTED]: I am the second. I have an older sister, then myself, my brother Sean, then my sister Aine and then my brother Pat.

Interviewer: Were you parents originally from the area?

[REDACTED]: Yes. Not from the area. My mother was from Lower Oliver Plunkett Street, not too far away. My father was originally from Dunbar Street, which was really on the south side of the city and then Ballinlough Road.

Interviewer: Do you have any idea, how they ended up living in Albert Road?

[REDACTED]: That is a story in itself. When they got married first, they rented rooms, nowadays, we would call it an apartment in St. Finbarrs' Place, near St. Finbarrs' Cathedral. My older sister was born there. Through the choir in Holy Trinity, they were both beautiful singers,

they came to hear of a house that they could rent. Not really rent, the person who put them in touch with that, was a brother Gabriel. He was a Capuchin brother in the Holy Trinity. His sister lived on Victoria Road, but this house on Kingston Avenue, their father lived there, Mr. McGullicuddy, my mother went in there, first with my sister Mary and then I was born there, to look after this older man. We had two rooms upstairs and the use of the kitchen and he had the rest of the house. Then the story went on, I never knew until afterwards that that house actually belonged to Jews, the Horwitzs. Mrs. Horwitzs, when Mr. McGullicuddy died, wanted us out of the house. She wanted to get rid of us.

Interviewer: How old were you at this stage?

█: I was only about six or seven. My mother sent us down to Kerry to cousins of ours, who we hardly knew; myself, my sister and younger brother. They had to fight the case. This was the interesting thing that we got a friend of another relative of ours, a solicitor, James O'Donovan on the Mall to take our case. And the Horwitzs, of course, got Gerald Goldberg, who at that stage was a very highly qualified solicitor, far more qualified than the man we at. Goldberg was a very, em, fantastic solicitor; a strong, vibrant man, very well known. We still got the house. We were still left in it, paying rent.

Interviewer: I know, you were a child, but have you any idea why they wanted you out?

█: No. I don't know that, but it is possible they wanted to sell the house. In the Horwitz family, there was only a son and a daughter. They were both, the son Cyril Horwitz was a famous character around Cork because he converted. He became a Catholic. As in the Jewish religion at that stage, they had a funeral, and he was outside the pale.

Interviewer: Do you remember this?

█: No. I only remember talk about it. I did know it was going on. I was old enough then. We all knew him because the poor man was living in a tent down the Marina. We used to see him. We all thought that was a terrible thing to do to anyone.

Interviewer: So, you and your siblings moved back to the house, probably in the late forties?

█: Yes. My parents never left though. They couldn't because if they did, they were finished. They would never get back in.

Interviewer: When did your parents die?

█: My father died in 1966 and my mother died in 1982.

Interviewer: So, did your family eventually buy the house?

█: It was my youngest brother Pat who bought the house when we were all married and had left it. They tried again to get him out. The daughter, who was living in Manchester, did everything in her power to get Pat out. There was some clause in the law referring to the length of time in the house that protected him. So, Pat got the house for a song, he had to.

Interviewer: Are you aware of any animosity between the landlords, the Horwitzs and your parents when they moved back in the late forties?

█: Not really. There was never any love loss between them. I can remember Mrs. Horwitz's father been called a terrible old name but at the same time, we never, I used to go into the office on the South Mall to pay the rent for my mother and that lady, Mrs. Horwitz, was a beautiful lady and unlike a lot of the Jews, she was tall and thin. She had beautiful white hair, tied back in a bun. I used to dread her being there went I went in because she would keep you talking. And I was working when I was sixteen and a half in a tea and wine and spirit merchants on Cook Street, and when I would come in if she was there, she would always say 'the next time you come in, bring me a couple of samples of the tea.' Now, they had plenty of money, but she would always ask you if you had any old hats at home or anything. They were thrifty, my longest memory: they were so thrifty that you can see how they made fortunes all over the world, Jewish people. Where we would throw out something, they would keep it.

Interviewer: Were they older than your parents?

█: Oh gosh, yes. And most of the Jews in the area, the family in Rosefield, the Bears, who were my sister's best friends, Lydia. Our houses had bits of gardens in front of them, and then Rosefield Terrace houses had no gardens, but they had a fine yard.

I was only thinking about it this morning, but I never knew if those houses were rented. I think most of them were rented. It would be interesting to find out who actually owned those houses.

Interviewer: They are three storey houses, aren't they?

█: Yes, they are. In the first house were Mrs. Scannell and her brother, very well off. Next came the Bears, which isn't their full name at all. But they were our friends too. They were the only family of Jews, that I knew, who had younger people living there. They had three daughters: Gertie, Edna and Lydia. Lydia was the younger one. Lydia would have been, my sister is seventy-five, so Lydia is heading for eighty. She would have been the youngest of a family member that we knew. None of the others, as Eric said, were old people to us. I don't know how such old people came to live in that area.

Interviewer: Do you know, if these people had extended or grown up families?

█: No, the Mrs. Edelsohn, who we used to go over and do the jobs for, was very elderly. And I never knew whether she died, what had happened to them. Mrs. Sibb at the back, yes, she had a son. Who were the other people that I knew?

You see, I suppose at that time, nobody was wealthy. Nobody had money, so we never looked at anybody else, I never looked at the Bears, these friends of ours, these Jewish people of having a penny more than one had. I never thought they did. That's where I had the argument with my sister. She seems to think that they did have money. But they came to Ireland, those girls were born in Ireland, so they were in Ireland a long time. They were in Dublin first. The Bear sisters were born Irish citizens.

Interviewer: Did they change their name to Bear?

█: Yes, they did, for convenience sake.

Interviewer: Do you know their original name?

█: No, they were Borinski or something? But they couldn't keep it.

Interviewer: Where did you go to school?

█: I went to St. Mary's of the Isle. And again, here is where memory plays tricks on you. I have a feeling that the Jewish community had their own little school.

Interviewer: They did.

█: I'm positive Gertie, Lydia and Edna did not go to any school like we did.

Interviewer: They had a school on South Terrace.

█: I knew it, I didn't like to interrupt Eric.

Interviewer: Would you have had any reason to go over to South Terrace?

█: I would have gone to school that way myself, but I haven't an idea where it is.

Interviewer: Were you aware that there was a synagogue on South Terrace?

█: Gosh, yes. All the time. It was such a nice building. In those days we didn't have such nice buildings and it stood out as a nice building. I loved to see the Star of David over it as a little child. You would say to yourself 'Isn't that nice?'

Interviewer: Growing up, would you and your sister have played with Lydia?

█: All the time. In their house and out on the road. You played on the road. Two doors up from them was the Nathan's. There was a mother, again a very elderly lady and a daughter. The daughter was a single woman. They had no way of meeting Jewish men. So, this lady was single as well, a lovely woman. They had, she had a brother and he used to come now and again, a very good-looking man. I remember it and his wife, very well off. They had two children, Bethel and Barbara. I used to play with them because they would have been my age. To me they were exotic because their clothes were so beautiful and they were so beautiful.

Interviewer: Were they from Cork?

█: No, Dublin. They actually emigrated to Israel, not to Manchester or anywhere like that.

Interviewer: The whole family or just the girls?

█: The whole family, the Nathans. Then the mother and sister, obviously he sent for them. I think they wouldn't have been the only family to go back to Israel.

Interviewer: When you and your sister were playing with Lydia, were you aware that she was Jewish?

█: Very much so, because we were girls, women talk about everything. As we grew older, we used to go up there every Friday night. Mary would go every Friday night, but I was

only tolerated every couple of Fridays nights because I was a young one. You would go up as well to turn on the light for them, to put on the gas and to do the other little jobs. But we would spend the night arguing then, over Jews, Catholics and Christians, about what we could do, couldn't do. But it was always in the spirit of youngsters. Her mother would sit in, the mother, she was a lovely 'graver' women who had an accent. he was the only woman I knew with an accent, a foreign accent.

Interviewer: But she spoke English?

█: Yes, she spoke English very well. And I remember, she used to make cheese. I hated it. It was the real old old, she had no special thing for souring it, like you have nowadays. She just used to do. She made these lumps of cheese. That really made me thing that they were a very industrious people, they mightn't have had money, but they lived.

Interviewer: Were you aware of any different dietary requirements that Lydia might have had?

█: Em, that I don't know. They had terribly strict laws with regard to, I wouldn't be allowed touch anything they cooked with. hey would never ever eat in our house or even have a cup of tea with us. They were completely orthodox Jews.

Interviewer: Were you or your sister ever invited to Sabbath meal there?

█: No, never. I have one very positive memory of childhood. When their father was alive, he died in Ireland. Now Mary says, the mother didn't die in Ireland. There we are different again in our memories. Mary is probably right. The mother probably went to Manchester, where they all went. Like that now, he was a beautiful man, he always wore the skullcap and my longest memory is on a Friday night, I knew something used to be going on in the house, or at the Passover time or shivra, what's the other feasts they have? One time, I remember thinking, you know the window ledge out there?

Interviewer: Yes.

█: Well all the houses on the Terrace had window ledges. So, I, myself and I suppose, Sean, who was the only one, who would have come with me, said 'we'll sneak up'. We weren't even friends with them at this stage.

Interviewer: What age would you have been then?

█: I can't be more than seven or eight because I fitted under the window ledge. We just stood there. All I wanted to do, was to hear the father singing, and I did.

Interviewer: How did you know that they were singing?

█: You see, we knew this was going on. I must have heard them in passing. I just wanted to go to hear him singing, just the father. The singing was just beautiful. They used to have a little service themselves on a Friday night. It wouldn't have been the full thing. So that was before, I was very young. That was before Mary and I used to go up there on a Friday night. We were never needed, when there was a man in the house, he could do everything. That's why the women were so helpless in Cork. They had to go away. The women had to leave.

Interviewer: Did her dad die young?

█: He died in Cork, but he wouldn't have been that young. They were moneylenders, you see, they were moneylenders. We would have gone up, like Eric said, you would never have questioned it, they were these people. My father would say help these people across the road, he'd say, 'go up and do whatever they need you to do'. We never said why or questioned it. You put a little asbestos mat on top of the flame on the gas stove. That way then, they used to leave the gas stove on all night. That way they would have tea in the morning. And if they couldn't, you had to go back up early the very next morning to put it on again. They could put the kettle on top of the asbestos mat, where they couldn't put it on to the flame.

Interviewer: Would you have gone up every single Friday night?

█: Every single Friday night, there was nobody else for them, except us. They wouldn't leave anyone else into the house.

Interviewer: You and your sister?

█: Yes, Mary and myself.

Interviewer: What age were you when you started doing this?

█: My sister would have been about twelve and I would have tagged on in later years. Mary and Lydia became extraordinary friends, really good friends.

Interviewer: How long did you continue to do this for?

█: Until my sister must have got married. I got married in sixty-six and Mary got married in sixty-three, I think. When Mary got married, we just had a little party at home in the house after the wedding and it was Lydia and Gertie, who came down and got all that ready for us before we came back from the church. They were that kind of friends.

Interviewer: So, on a Friday night, you lit the gas for them?

█: Turned on the gas, turned on the lights, once we were inside the door. And then, you lit the gas, and you went away and had your own tea. We went back up then, just for a chat. You had no television or radio, they had nothing. We would talk and talk and talk.

Interviewer: Just yourselves and Lydia?

█: Yes, but also Gertie and Edna. They would all be there. They were kind of exotic, they were kind of dark, they were different looking in a sense they had beautiful eyes, they were just lovely. These girls were lovely looking.

Interviewer: Did you have any other contact with any other members of the Jewish community?

█: We had Ms. Edelsohn and out the back, out our backdoor, you had Mrs. Edelsohn and her son, Nathie. I suppose Nathaniel would have been his name, but we only knew him as Nathie.

Interviewer: Was he older than you?

█: He was, poor Nathie was not the full bob. He would run up and down the road. He joined, what we would call the FCA and he would have the uniform on him and all. He would run around pretending he had a gun. He would frighten the life out of some of the old people. We were around of him, but we used to think it was very funny. He was another character in Cork; the time he fell into the Lough, we used to hear all the stories. Factually, I only knew Nathie to see and he was always polite, he would always salute us, even though we were only children.

The old lady, Mrs. Edelsohn in Monarea Terrace, was a frightening person. She was very small and strange looking woman. We used to go over to her, I was terrified of her,

we used to hate to be asked to go over. I don't know, how but we used to get word that she needed us.

Interviewer: Why was she so terrifying looking?

█: She looked, maybe she was disfigured, but I didn't realise it in those days. But again, she was a woman on her own with no man.

Interviewer: She had never married?

█: No, she was a Miss, a Miss. Edelson. There was a hugely different kind of lady, Mrs. Goldwater, Fanny Goldwater. She was so open, and so talkative. Again, a beautiful looking woman; really Jewish looking. Her husband died young. She was the aunt of the Marcus brothers, David and Louis Marcus, very famous people in Cork. I never met them, I never knew them, but I knew her extremely well. She was their aunt. Louis Marcus wrote the book about the area. Again, I didn't know, I should have read it again, but the area seemed to me different that it was in fact. I thought he was making a bit of a novel out of it. Then maybe he wasn't, maybe for him, it was true.

Interviewer: When did you become aware that the area was perhaps, different to other areas in Cork?

█: Never knew it, was never aware of it. Like we just thought this was normal, how everybody lived. The other person, who used to play with Mary and Lydia all the time and myself occasionally was a Protestant girl, Ann Kitcherham, she was always part of that group. Again, we never saw any difference. It was like a little United Nations, but we were all girls, there was no difference.

Interviewer: You mentioned to me the last time we were talking that other people would have seen the area differently to you.

█: Oh yes, very differently, quite derogatory. One of my teachers in school, she would pull you down a peg or two, 'Oh Jew town, oh you are from Jew town.' It came as quite a surprise to me one day when I was married and much older, I was joined a group in the city. I was giving my address and this man was there and he said 'I know you', 'you lived in Jew town' and he was doing in a peculiar way and I said to myself 'that wasn't nice,

it was very hurtful.' I used to feel hurt for the actual Jews who lived there, but I don't know why.

We were all so busy trying to eek out an existence that we couldn't be taking note of what, of taking umbrage at anyone around the place. You were too caught up in it yourself, living.

Interviewer: Was it only when your teacher said it to you in school, that you became aware of the name 'Jew town?'

█: Up to then, I would have denied the existence of such a place. I didn't know it existed. I would have been eleven or twelve at this stage. I said, 'I had never heard of such a name in my life.' And if I'm to be honest, from then on, I would have denied that I lived in Jew town. I could not understand why people would have called it and used, I would have thought that it was terribly uncharitable because we were brought up in a very Christian household and you didn't say or do anything to anybody.

Interviewer: You mentioned Lydia and her family moved to Manchester?

█: I was trying to remember when, up until when Mary got married in 1963, they were so friendly. I remember them coming up and down and talking to Mary about it and my mother and telling them that they were going.

Interviewer: Is Lydia the same age as Mary?

█: No, she is older. Gertie is dead and Edna would be older, she would be about eighty-three or eighty-four.

Interviewer: Were they in their twenties when they went to England?

█: Yes, they would have been. They went there to get married. Two of them got married there, Gertie didn't. She was the oldest.

Interviewer: Do you remember how they felt about moving?

█: I think, I think it was a case of necessity. There were no men in Ireland, and there were several attempts made to find them husbands. It didn't work. Bringing someone in from England, 'this is Lydia, this is Gertie, what do you think?' It didn't work, so they had to go over where there was a Jewish community. Two of them got married. Lydia had one

son, and Edna had two. But poor Edna was always a little bit, there was quite a few of them, you know that I knew, who would have been a little fragile.

Interviewer: Is Lydia still alive?

█: Both are still alive, but you could never talk to Edna because Edna is for the birds.

Interviewer: Does your sister still have contact with Lydia?

█: All the time. She would phone her and Mary has visited her about twice since she went to England. Lydia and Gertie, before Gertie died came back to Cork.

Interviewer: Did they come back regularly?

█: Only once. Then, I think, they had some kind of business here. Again, they were very secretive about their business, they were very private and being orthodox Jews. The one thing I do remember is that if they had visitors, like we'll say from England, and there would be visitors from England come over, and I remember going home from town one day and Lydia and this man I didn't know and two others were walking down the street. I would always run up to them and say hello, but she pretended she didn't know me because she was with these people. There was no animosity, but it would never have been one way, it would never have been one way. Very few people would tell you that, but that is the truth.

Interviewer: You mean to say that they would have kept their distance too?

█: They would have been expected to keep their distance, from Catholics and Christians or just different. The same as you read in the bible in the Old Testament, like all these rules and regulations.

Interviewer: Do you remember growing up in Cork, aside from the Albert Road area, any other Jewish businesses or a Jewish presence in the city?

█: Oh yes. Absolutely. The shop on the Grand Parade, Percy Diamond's. It was a little goldmine for us. It was a shop, you would love to run it and have a look around. He had all the knick knacks, and he would chase you out of the shop then, (laughing) because you would never buy anything.

Interviewer: Where exactly was it on the Grand Parade?

█: It was, when you go up Oliver Plunkett Street and you are on the Grand Parade, it was at the other side of the road, down Tuckey Street, just along there. It was probably the only Toy shop of its kind. I remember my aunt bought my sister's first, most beautiful doll in there. He was the kind of business who would give it to you on tick, as they would say. You would pay for it now and again. The Bears up the road from us, had a little office on Tuckey Street, where they did their loan business from.

They all had little places around the city. The Horwitzs had their little place.

Interviewer: What was the Horwitz's business and where was it?

█: They must have been money lenders too, they had an office on the South Mall, down Beasley Street. It was a pokey place in there. They had, they were a loan business as well. They used to give loans. I don't know, how they were able to do it. I don't know, how the Bears were able to do it. They had to get money from somewhere to be able to give it.

Interviewer: Do you remember any other businesses growing up around Cork?

█: The only other business was the Schers down there. There was, they had lots of businesses. Say, I had never even heard of that man, Fred Rosehill until I looked up the thing. There were lots of Jewish people all over the city. There were the Taylors, Cohens, they had some very well-off Jewish people in the city, like the people who owned our house. They lived down in Ballintemple, which was a much more affluent area. They wouldn't have come, they might have been second generation. They weren't White Russians like Lydia and her mother. Lydia's mother also lived in Dublin for a while. In Cork around our area, there was little shops, but none of them were owned by Jewish people. They never had a little shop or anything around our place. Maybe they were afraid, I don't know.

They had this idea of Jewish people, like we have now of Scottish people, that Dickey Glue, he wouldn't part with a penny.

Interviewer: Dickey Glue, this was your landlord?

█: Yes.

Interviewer: Was he called this because he was Jewish or the landlord?

█: Because he was the landlord. If was called this because he was Jewish, there was no malice behind it (laughing). It wasn't like saying 'Oh God, that's because he is Jewish.' And that is also because maybe I was too young to understand.

█: How has the area changed now, in your opinion?

Interviewer: Hugely. There was no community as such, but you could go into anybody's house. You could go into anybody's house, for anything. Or if you were afraid, unfortunately, where we were, there were no young people for us, just the Jewish people up the road. We didn't have real friends in the area as they weren't there.

Interviewer: So even in the forties and fifties it was considered an older area?

█: I consider it now a very run down, very neglected area of the city. A lot of drug problems according to Pat (█'s brother). I doubt there would be any family left from our day.

Interviewer: Do you think, the fact it was rather to as Jew town by many in a derogatory fashion, that it was considered a poorer area of the city?

█: No. When other people called in Jew town, they must have had a terrible opinion of Jews. I don't know why.

Interviewer: But to your recollection, it was no poorer or different to anywhere else?

█: Not at all, if anything it was a little upmarket. It certainly was. The man my mother was looking after, Mr. McGuillicuddy, they were very well-off people. His daughter living down the Victoria Road, were what we would call 'real posh people'.

Interviewer: Why do you think, even nowadays when there are no Jews living there, that people still refer to it as Jew town?

█: I don't know. I think a neighbourhood gets a name and that's it. Maybe nowadays for no other reason, the name has remained. You would have to search Cork now, to find a Jewish person. And if there were, now there was another fabulous man on the South Mall,

Arthur Elyion. He was a chemist and very well off. We used to go there for all my mother's medication because she was a very bad asthmatic. He was a beautiful man, always so nice, a handsome man. He must have been in Cork a very long time. Then it just closed and he went. But he was an older man, so you would wonder where he went. I can vaguely, vaguely remember his wife dying. But then Mary told me, that Mrs. Bear up the road, she didn't die in Cork. She died in Manchester. I don't know any other Jewish person I was anywhere near when they died. Not even poor Mrs. Edelson or Mrs. Siff who had a business up the back. She was a widow when she came to Cork, she used to sell secondhand clothes. The Seider's were piano tuners, I never knew them, but I knew they were there.

You see, there was quite a few of them. Maybe it was the only area in the city where there was more than five or six Jewish families in the one place. Any of the other areas, they would be here and there, one here or there. Like Gerald Goldberg lived on Marlboro Street for a while and then they lived on the Western Road, I think. But they were totally integrated into the city. He always till his dying day would bring up the thing about Limerick because his father was from there. He would always bring that up. I always felt it was a terrible thing to mention as he had built up a huge business in Cork.

Interviewer: You wouldn't have known him growing up?

█: Only to see. A man you wouldn't cross. You would be in awe of him.

Interviewer: He would have been much older.

█: A very handsome man, what you would consider a traditional Jew should look like. I'm sure, there is lots more, but that is about all I can remember. I don't want to tell you things other people told me.

Interviewer: Thank you for your time. When I am finished transcribing the interview, I will share it with you. I will ask you to check it for spellings mistakes and minor content issues.

█: No problem. You are welcome.

Interview 5: 18 August 2014

Interviewer: Interview with the caretaker of the Cork synagogue. Thank you again for agreeing to talk with me. Your surname, it is a very unusual name, isn't it?

██████: It is, I think, it was originally French.

Interviewer: You told me, you live on Pearse road in Cork. Is that correct?

██████: Yes, it is.

Interviewer: You have been working here for about eighteen years, is that true?

██████: Yes, about that.

Interviewer: How did you get the job here at the synagogue?

██████: I was a merchant seaman all my life. When I came home off the ships, I used to do painting and decorating. A friend of mine asked me would I go down to a job for a Mrs. McGahey, below, in the Lough. I went over and saw her, and it turned that she happened to be Mr. Rosehill's sister. We used to get on famous, like. She had a boutique in Marlboro Street in town and she used to bring me in there at night to do it up. Obviously, I couldn't go in there in the daytime.

Interviewer: What was the shop called?

██████: I don't remember, but it was on Marlboro Street. She was saying to me, had I much work on and I said to her, 'I do a bit for yourself and Mrs. O'Connor.' She said, 'would you be interested in taking care of the synagogue?'

Interviewer: Did you know she was Jewish?

██████: I did, I did. I knew her son Eric well. He used to be around the Lough fishing or walking his dog.

Interviewer: Is he still around?

██████: No, he is gone to Manchester.

Interviewer: He had a business here and his wife was from Manchester. They had two children.

They took them to Manchester. He transferred what business he had over to Manchester.

Interviewer: So, you started looking after the synagogue in 1997?

██████: Yes.

Interviewer: What did your duties entail?

██████: I come in here in the morning, turn on the light and the heat, just for a while. As you can see the place is damp. The smell of dampness when you open the door, because in years gone by, they had a four storey building, next to the synagogue. They used part of it as a school. There were four floors, they had a crèche in there and the children came to a certain age, to national school age, they went to the school, the Model school.

Interviewer: Has your job here increased or decreased over the years?

██████: It's much the same, there is always something to be done here. It's an old building. There is always something to be cleaned, there are always people coming in. We used to get quite a lot of tourists, but they have sort of dwindled away too.

Interviewer: Do tourists still visit the synagogue?

██████: Not as many as there used to be. I love this place. It is like another home to me because my wife died four years ago. I was very uptight about things. My doctor said to me, '██████, have you any hobbies?' 'Well, I go into the synagogue about three days a week, Monday, Wednesday and Friday.' I could be in other days too, if visitors were coming in. I'll come in and open up and put on the heating. The doctor looked at me and said, 'where is the synagogue in Cork?' He didn't even know that there was a synagogue in Cork. I explained to him what I was doing and he said, 'that's grand, it will occupy your mind for a bit.'

Interviewer: What would be your busy period here?

█: Well, the busy times are gone as such. You see, they don't do the High Holidays here anymore. They go to Dublin because we haven't got the numbers down here. You need at least eleven adults.

Interviewer: Rosh HaShanaha was celebrated in the synagogue last year (2013), wasn't it?

█: We do all that. We also marked Yom Kippur.

Interviewer: How big would the turn out be?

█: It would be a big turn out. You would get people up from Waterford, Limerick, Kerry and Clonmel.

Interviewer: What kind of numbers would we be talking about?

█: Fairly high, like. It is grand to see them because years ago when the people were here, it was great to come in and see all the seats occupied. All the ladies would be upstairs. It was brilliant to see it. Now there is only Mr. Rosehill's family left and Mrs. Cohen.

Interviewer: So, for the High Holidays would you have twenty or thirty people here?

█: Oh God, yes. We even had to have part of the service out in the foyer. I set up the tables.

Interviewer: Have you got to know a lot of the members of the community over the years?

█: Quite a lot of them, yes. I must say that each and everyone of them was nicer than the other.

Interviewer: Would you notice a sense of community among the ones who are left?

█: It is changing all the time. Really there are only six people left.

Interviewer: How has the community changed since you started seventeen or eighteen years ago?

█: About thirty or forty. Most of the youngsters when they grew up, they left. It is like any other family, they spread their wings and left.

Interviewer: You still get some visits from secondary schools?

█: Yes. That goes down very well. I the be delighted because it gets Mr. Rosehill out. He loves talking to the children. He tells them about the history of the Jewish people coming to Cork and how they got here. He tells them about the mix up in the languages. The captain of the ship got the ports wrong, he says, 'we were heading for New York, and we ended up in Cork.'(laughing) He tells it like a beautiful story. The children really love it.

Interviewer: Do they engage with him, ask questions?

█: Yes. They come in with pen and paper. They ask the questions and write down the answers.

Interviewer: How often do they come into the synagogue?

█: About six in the year. It is lovely year. They have an appreciation for us looking after them. I'm very happy to see Mr. Rosehill on the move. He looks forward to it too.

Interviewer: You mentioned some students attend the Friday night services.

█: A lot of students and people working here.

Interviewer: The service is just once a month now?

█: Yes, just once a month. The first Friday of each month.

Interviewer: How many people approximately would attend?

█: At times fifteen or sixteen.

Interviewer: Would you know the students who are coming in?

█: take their names and addresses to keep in touch. There was a fellow here last week who tell me he had been eight years in Cork, and it was only last week he realised that there was a synagogue in Cork. He was Jewish, from Israel. A couple of the guys who used to come here are now scattered around Ireland. They have moved off.

Interviewer: You mentioned a small community in West Cork too.

█: There is, most of those in West Cork used to be up here.

Interviewer: Would you know a lot of them?

█: I would.

Interviewer: And where are they from? Are they Irish or from all over?

█: They are not Irish born, Mr. Rosehill was born here and as he says, 'I'm an Irishman, a Cork man and a Jew.'

Interviewer: During your time here at the synagogue has there ever been any trouble?

█: No, nothing out of the way. There was one time, I remember coming down here one time in the morning and I looked at the gate and there was wire going across the gate and a little gadget made up on to the end of it. I didn't touch it. I went down and reported it to the Guards down the road. They sent the Squad car up straight away. It was just a hoax, but the Guards said the way it was hooked up, it was made to look like a live one.

Interviewer: When was this?

█: It involved the children, there was a lot of children killed out in Israel. It happened out there but it came back to touch us here.

Interviewer: How long ago was this?

█: About six or seven years ago.

Interviewer: Did you know a lot about Judaism before starting here?

█: No.

Interviewer: Do you feel you know more now?

█: I didn't get involved in the religious life

Interviewer: But from observing it, do you think you have a greater understanding?

█: I would yes. As Mr. Rosehill often says at the High Holidays, 'We have █ to thank for the condition of the synagogue. He is not one of us, yet!' (laughing)

Interviewer: Thank you for your time and for allowing me to interview you. I will contact you again once I have typed the transcript.

Interview 6: 4 July 2018

Interviewer: Can I ask you where your inspiration for the book came from?

█: Yeah, well I guess starting out that I didn't know a whole lot about the Irish Jewish community when I was growing up. It was only when I moved to the UK for University - I went to Cambridge, all my friends or a lot of my friends were Jewish. So I started to get interested in their culture and religion. We did that slightly trite thing that the Irish and the Jews have lots of similarities and that there were kind of persecuted by armies and that they have big diasporas. There was a great literary tradition blah blah blah. But anyway one day I just googled to see if Ireland even had a Jewish community and I discovered that we do. I just started reading about them and I became kind of fascinated. I obviously read the couple of non-fiction books that exist 'Jews and Twentieth Century Ireland' and 'Jewish Ireland in the Age of Joyce' and yeah, I became really fascinated.

Around this time I was just starting my creative writing Masters, when I decided that I would go on and do a PhD. It became clear to me that this was a topic that I was really fascinated by, not least, because I was so surprised that there was a community and that it was absent from Irish literature. I mean, obviously, you've got Joyce's Ulysses, but since then it has been almost gone unmentioned. It was then during the research process that I started to get in touch with people in the Dublin community and I kind of chatted to various people there. But they all said to me, 'you have to go to Cork and specifically you have to contact a guy called Freddie Rosehill and he will tell you everything that you need to know.' So I went down to Cork for a few days and I met with someone in U.C.C, I can't remember who it was, and then I met with Freddie Rosehill and he gave me the grand tour of the area and the Shul and told all me all his stories. We had tea and all the chats and yeah, it was king of amazing.

Interviewer: So you, yourself, do not have any connection to Cork? You are not from Cork?

█: No. No. I'm from Dublin through and through. Dublin and Catholic through and through. So the Cork Jewish thing, is something new.

Interviewer: I was actually talking to Fred a couple of weeks after you met him. It must have been about two or three years ago?

█: Yes. Ironically, I got in touch with him when the book came out. I sent him a copy and invited him to the book launch, but he replied to say that he wasn't very well and that his wife had passed away. He felt that he wasn't in a fit state to travel and obviously, it wasn't long after that that the Shul closed down and it wasn't long after that that he passed away. In a way, it is kind of remarkable that I got to talk to him. It was great, because he was such a source. Actually, I was over in Jerusalem in May. I did the Jerusalem Writers' Festival. Someone was asking me similar questions about how it came about and I mentioned his name and this woman came up to me afterwards and said, 'it is a pleasure to meet you, I am Fred Rosehill's daughter. She had been out visiting Daniel and they happened to come along. It was lovely.

Interviewer: Just to go back a moment, you said that it was actually members of the Dublin community who suggested you write about Cork as opposed to Dublin?

█: Well not as opposed to, but I think mainly, if you want to get the full picture. So I had, I think that it was Joe Brescoe that originally said to me that I needed to get in touch with Fred.

Interviewer: How is the book been received by say the Jewish community in Ireland and then in Britain and further afield since it has been published?

█: Well, I guess, in a way, it is hard to know, isn't it? I know that all the reviews were very positive. In the first instance, at home, over here (the U.K.) and it came out in the States last year. So across the board, most people thankfully said lovely things. I think that everyone outside of Ireland was so taken with it, because more than anything they hadn't known anything about the community. They were fascinated to learn about it and to read about its rich history. Certainly anyone I have spoken to about it from the Irish-Jewish community is very positive, although I then I heard from Barry Montgomery from Ulster University that there had been a conference a while ago, I think in Trinity actually, that there was some controversy around the book. But I have never been informed what my controversy consists of.

This is not official feedback, but for a good year after the book came out, I used to get what I call the ‘grumpy old men emails’. My email box, every other day, I would have a message from a dude emailing me to tell me for example, ‘my grandfather was a tailor in Dublin in the 70s’ and I had not mentioned him in my book and therefore I had clearly not researched my book fully and was I sorry for this. This is obviously all sorts of hilarious as this is a novel, so the idea...

Interviewer: But the book isn’t set in Dublin?

█: No. It is not set in Dublin in the 70s. I am not entirely sure how this was supposed to fit in, but you do kind of get funny, I mean I have never written a book like this before that was so stepped in research. I obviously did want to be historically accurate to a certain extent, but one of the big challenges that I faced even after having done literally a year a research was to almost set it aside and say ‘hold on a minute, I am writing a novel here. I am not writing the next Dermot Keogh or the next Cormac O’Grada book. I am writing a piece of fiction and actually the story and the characters are the things that matter. A lot of my editing, whether it was with my PhD supervisor or then when I got an actual editor, a lot of the process involved them taking out great amounts of research that I had wanted to just shoehorn into the book, because I found it so interesting, but they were like, █, this is a novel.’ People want to go and read man fiction, they can do so, but that is not what you are here to do. So yeah, it was funny to get a fairly steady stream of those kinds of emails that were kind of offended that I had not mentioned x, y and z.

Interviewer: Just to clarify – did you initially write the story as part of your PhD?

█: Yes. I did a Creative Writing PhD so I wrote the novel over the course of those three years. I had to write an eighty thousand word novel and then a twenty thousand word critical essay, which was ‘in dialogue’ as how they refer to it. I actually wrote a critical essay about other contemporary Irish authors who write about minority communities that they don’t belong to themselves. So I had a particular focus on Colm McCain and his novels.

Interviewer: What communities did you look at in particular?

█: Well, he has written about the Roma community in Eastern Europe and he has written about the Black homeless community who live in the underground tunnels in New York. He has written about the gay scene in seventies Russia.

Interviewer: So you reflected in this essay on how he as an outsider wrote about these communities.

█: Yes. I deliberately did not reflect on my own work in the essay. I didn't want the essay to be self-reflective at all, but the link is there.

Interviewer: Can I ask you how you did find writing about a community as an outsider? What similarities were there between your work and those pieces by Colm McCann?

█: I think Colm, he is a great believer in that writers should not be only confined to writing about their own experience, because he would argue and I would probably agree. Otherwise I would be restricted to writing very boring books as I haven't led a very exciting life. Obviously though, you have to do it with empathy and care because there are lines that can be crossed. There is obviously a lot of politics in terms of who has the right to tell what story. This is nothing new, this idea of misappropriation, ventriloquism, but where I think Colm's work is really interesting is not only does he acknowledge this, but also the ethical or political issues at stake. He is very good though at looking at how form can help you do interesting things when narrating such things. I looked particularly at his 2006 novel *Zolie* about the Roma community. There is a lot of interesting stuff in that such as using Roma poetry, song and song techniques in the novel. He also went to Eastern Europe and lived on Roma camps. He has a character in the novel who is a Journalist who is coming to write about the Roma community. He is kind of this bumbling outsider figure who does make some slightly problematic racist remarks. That character very much becomes a Doppelgänger trying to navigate his way through this slightly problematic role of the outsider looking in. This is something then that I kind of stole 'For Nine Folds' for the character of Aisling as kind of the non-Jewish character who becomes very involved and fascinated by the Jewish community, their rituals and cultures, but she is also weary of threading on peoples' toes or crossing any lines. So she was constructed as my version of McCann's curious outsider to almost act as a vehicle for the trepidations I felt as I tried to navigate those issues.

Interviewer: Thank you. In your story you refer to the arrival narrative of ‘they thought it was New York?’ What did you think of those stories?

█: Ah look, a lot of people would acknowledge, and I think that I would to, that those stories are kind of myths. Look maybe there was one boat where the captain said ‘Cork, Cork’ and they thought it was New York, but the fact is, everyone I have ever spoken to, says, ‘my granny was on that boat.’ It must have been a very big boat! So it is kind of an acknowledgement that these origins stories or myths are as much, even if they are in ways fabrications, almost fables, they way that they have been subsumed into the identity of the community, is just as important as if they were completely true. What I think is so interesting since the book has come out or when I do events, I’ve done events in Ireland, in the U.K, the States, East and West Coast, Israel, wherever I go, whenever it gets to the Q&A portion of the evening, what will happen is that the microphone will be passed from one person to the next. They will then say, ‘my mother was from Cork,’ ‘my grandfather was from Ireland,’ ‘I have an uncle from Kerry,’ and they will all just stand there and tell me their connection, their specific connection to Ireland’s Jewish community. I ask myself, ‘why I am not writing a sequel because the stories that I have acquired have been remarkable.’ It is kind of lovely that people come along to these events, because finally this community is being talked about. I did this one event in New York and this man came. I think that he had lived in Ireland when he was a child, but he had been in the States for sixty years or whatever and then he bumped into a woman at the event who was his cousin. He hadn’t seen her in like x amount of years, but because they had both come along to this Irish-Jewish talk they had bumped into each other. So it is just, the stories and the anecdotes that have been shared with me, I have probably acquired more after the publication of the book than when I was researching the book, which is kind of hilarious.

Interviewer: So to confirm- the vast majority who attend your talks have actual connections, family connections with the Irish Jewish community.

█: Absolutely, yes.

Interviewer: You don’t really get non-Jews attending the talks?

█: Em, you absolutely do. I guess the ones that have some kind of connection are the ones who want to get their hands on the microphone during the Q&A. I think there has

been a mixture. I think it would be ridiculous to think that it had only been read by Jews. The sales figures alone would make that physically impossible. The audience tends to be a good mix, but as I said, the ones who tend to use it as an opportunity to reminisce or share their own stories, which is good.

Interviewer: You mentioned that originally it was your friends in Cambridge who kind of peaked your interest in the topic. Looking back, how has your knowledge or interest in the Jewish community or more specifically the Cork Jewish community evolved since the beginning.

█: It can't but have evolved, because I literally knew nothing since I began. In a way, it does seem almost strangely remarkable that I did the project when I did, otherwise it wouldn't have been possible. It would have been gone. I think Simon (Lewis) and I often kind of wonder and Barry (Montgomery) as well, that the three of us, the working group of Representations of Jews in Irish Literature, Simon's poetry and my novel, they all came out within six months of each other. There had been a dearth of material for so long, is kind of remarkable. We always kind of joke about, what was in the air. You know, I am not hugely involved in the community and anyway, I live in London. But certainly I have a huge interest and follow them closely. I hope that the Dublin community survives, because it is really sad that Cork is no more.

Interviewer: Did the Dublin community invite you to any events to discuss the book?

█: No, which always kind of surprised me, but then Barry said that it kind of spoke to the controversy. I don't know.

Interviewer: Sometimes the Jewish Museum in Dublin holds talks, they didn't invite you to give a talk or presentation on the book?

█: No and I have been to some of those talks during my own research, so I met people at the Jewish Museum, but no, there was never anything organised. As I said Simon and I did a talk at Jewish Book Week here, which completely sold out and was a huge success. It generated lots of activity.

Interviewer: I don't know much about the publishing world, but obviously I know that the book did very well on the Bestseller Charts, but overall, do you know, if the book sold better in Ireland or abroad? Maybe you cannot answer that?

█: No, I think I can confirm that the book did really well in Ireland. There was an Irish interest. It was like the Pat Kenny Book Choice for whatever month. It was reviewed in The Irish Times and The Indo. No, I mean the sales, I am pretty sure, it is hard to tell, but I think that it sold more in Ireland.

Interviewer: You mentioned that during the book tours that you heard so many anecdotes that you could write a sequel. Do you plan on writing a sequel?

█: Absolutely not (laughing). Not in like a negative way, but I think because this book was so significant for me, because it was kind of, the first book I had published in seven years. It was a complete departure from my previous novels, it was very, it felt like almost a re-launch of me as a writer, but people are then, 'are you going to write another book about Irish Jews or are you going to?' Like my parents, whenever they see a reference in the paper about, you know, Korean Jews, or Cypriot Jews or whatever, they are like, '█.' It's funny because I don't think that people have like grasped the concept that that is not my job or my fascination forever more. I get like parcels in the post from my parents with clipping about Irish Jews. It is very funny, but no, not only are there other subjects that I am interested in, part of me doesn't want to be pigeonholed, but part of it is like I worked on that for five years. I have just finished my next book, which is set in 1996 during the BSE crisis. So I have now spent the last three years researching Mad Cow Disease. I can tell you everything you need to know about cattle farming in Ireland. Something completely different, but this is what you do as a novelist. The kind of books that I am interested in writing now, you do latch on to some such subjects. You go out and you research the hell out of it and then you write and then you research something completely different. I think, I will always have a very strong interest in the community. All of those friends I mentioned before still continue to be my dearest friends.

Interviewer: Why do you think that the novel did so well in Ireland considering that the Jewish community of Ireland is tiny?

█: I think books sets in Ireland and by Irish authors, they just always do better at home. They tend to get more reviews and there is a healthy supportive culture in that regard. I

think that it is kind of fascinating. It was my journey when I got into the topic, when I got to this point in my life as a proud Irish woman, not a very big country, yet I am so oblivious to all of this. I think a lot of Irish people shared that. It's funny, I think that it kind of speaks to a broader, I always find it fascinating how much of a thing Bloom's Day is and yet people, plenty of people I know have never met a Jewish person in their lives. There is like this weird, anyway, I think that people were just kind of fascinated that there was this kind of amazing community on their doorstep.

Interviewer: Do you think that by writing and reading about the Irish Jewish community that it changes not only your perspective of what it means to be Irish, but also the opinion of others?

█: I would really like to think so. I think that that is what I would hope. I did look at last year's (2017) Bloomsday at the G.P.O. with, I can't remember. Anyway I was looking at the Cyclopes episode and thinking of the idea of the citizenship, nationality and nationalism and using it as a vehicle to talk about contemporary Ireland and all its kind of, you know, Irish identity and what it means to be Irish, blah blah blah. I do think that we also have this national holiday to celebrate a fictional character and while we are not the worst, we are certainly not the best at welcoming and celebrating difference. The use, particularly in the early twentieth century of this Jewish rhetoric, 'we are going to fight to get to the Promised Land.' This almost hypothetical affinity with the Jews, but then actually in reality the Jews like weren't treated particularly wonderfully and during The Emergency. I would like Ireland to do a little bit more, so soul searching of the celebration of the diversity of the communities that already exist within the country or who may be coming into the country.

Interviewer: As you are probably aware, Ireland is often considering quite anti-Israel and pro-Palestinian. Anything Jewish is often associated with Israel. Have you experienced that?

█: Definitely. As I mentioned earlier, I spoke at the Jerusalem Book Festival at an event was sponsored by the Irish Embassy. Oh my email box, let me tell you, for the two weeks leading up to that, quite interesting.

Interviewer: I assume that you did not read these emails, but do you think that they were from Irish people?

█: Yes. It drove me nuts, because, I am obviously extremely anti-occupation, but even when I was there in Jerusalem, I went to the Occupied Territories, I did a tour in Hebron. I met with guys who are doing not for profit stuff out there. I then came back and attended an event at the Dublin Literary Festival alongside Trocaire and the organisation called Breaking The Silence to talk about writers and literature. The assumption that you have written a book about Irish Jews or that you might accept an invitation to be part of a literature festival in Jerusalem somehow means that you are in support of occupation is rather tiresome. It is really hard, that kind of aspect to it. Look, nothing is apolitical in this world, however, it was a pretty shitty month, to be honest. I did get a lot of, I really wasn't what it was looking for.

Interviewer: You probably didn't really expect it?

█: No, I didn't. I think, in a way, I think that it there is a positive it is always worth taking it from it, it did ensure that I was very clear about my stance, not that I wasn't, but that I was clear to articulate it. I decided that I wouldn't do any press interviews, because it was sometimes difficult to ascertain from afar which Press outlets are associated to which political narratives. It made me definitely more cautious, which is no bad thing, but yes it was quite an attack to be honest.

Interviewer: Maybe just to wrap up, you have mentioned before that for you, while you researched the novel extensively, it was a novel. So would this be your answer to those who say that you are just repeating the same narrative

█: Oh god yes. It think it raises certain questions as to what duty and role fiction plays, but I think, you think, this obsession, it is not a novelist's job to document everything and I think also that it is not their responsibility. I do think though that it is their responsibility when it is a story or a culture or a community that they are not part of that they take as much care and respect as possible, but I think a kind of fixation, this notion of trying to document everything is completely bookers. It places this very strange, I am not a historian, I have not studied history since the Junior Cert. That is not my role. I do think though that it is important to recognise that novelists in their own way, play a very important role in keeping these histories alive in a different way. They sit alongside the history books and in many cases, bring these periods, these lost communities to life, but if you want to know at what time Shul service was or you want to know the most popular

shoe shop like that is great, go and read Dermot Keogh. That is fine, as in, there is a different role.

Interviewer: Thanks very much.

Interview 7: 19 August 2016

Interviewer: Interview with [REDACTED] in Grange, Cork.

[REDACTED]: Now, there is only one particular family that I kind of know more than others. Like, I would have known other Jews living in the area, but I knew one particular family, and that would be the family that my older sisters, Angela and Mary would have been very friendly with. And

Interviewer: What would their surname have been?

[REDACTED]: We called them Mrs Bear, and they were bears, but their name was Borenski. Right?

Interviewer: Our belief was that they were, what Mrs Bear referred to them herself as was ‘a white Russian’. And they were driven out of Russia by marauding groups. We are going back now to like late 1800s to early 1900s as you can imagine. They came and they arrived in Dublin. That’s where Mrs. Bear met her husband. She didn’t come as a married woman to Ireland. She met him in Dublin.

Interviewer: So she married in Dublin?

[REDACTED]: Yes, that’s my understanding of it. The only interesting thing from Dublin time was the fact that we all believed that Mrs Bear was one of the people who comforted Kevin Barry’s mother during the night before his execution and the morning of his execution.

Interviewer: This would have been Lydia’s mother – Mrs Bear?

[REDACTED]: Yes, that’s right. Now, but of course, I have no proof that that happened, but we all believed it. It wouldn’t have been something that Mrs. Beer would have made up, do you know what I mean? I think what happened was that the neighbours of Kevin Barry’s house took it in turns to go in. Probably some stayed the whole time, but others came and

went. That's my belief. Eventually Mrs. Bear came to Cork and lived only a stone's throw away from us.

Interviewer: What number did they live in?

██████: They were living in Rosefield Terrace, and I think it was number two.

Now, their next-door neighbours in number three were also Jews..... I can't think of their name. There were other Jews in the area. There was Nathi Siff, and there was Atkins, I think, another lady, and then Louis Marcus. Do you remember Louis Marcus? He made..

Interviewer: I met him last week.

██████: You didn't.

Interviewer: I had met him the previous year too.

██████: Go away!

Interviewer: I have met with him and interviewed him a few times. Do you know him?

██████: No (laughing), he was a big shot. His aunt, I think, also lived there; Fanny Goldwater was her name. Our own house, number four, was owned by a Jew, Horwitz.

Interviewer: Was she anything to Cecil Horwitz?

██████: She was his mother, but he became a Catholic and they disowned him. The Jews do that like. It's like a death in the family.

Now of the Jews that I knew, they were very devout people. They were orthodox Jews. They were very devout, and I really mean devout. They followed their religion very well. You would see them, they had a little thing just inside the door, where they would put their hand on it and kiss it - like we do with a holy water font.

Interviewer: Was it inside or outside the door, ██████?

██████: It was inside the door, I always thought it was something that was broken. It was a little thing.

Interviewer: The mezuzah. It would have been at an angle?

█: Yes. If the parents said something to the children, the children obeyed without a word. Or if the Rabbi said something – I remember one time Lydia wanted to go out somewhere, and the Rabbi said no, and she just accepted it.

Interviewer: Did you know the Rabbi too?

█: No, I would have been fairly young at that time too. As far as the family was concerned, I would light the gas on a Saturday morning for them. Now what you would do is I'd light the gas and boil the kettle.

Interviewer: Only on a Saturday morning?

█: That's the Sabbath.

Interviewer: Not on a Friday night?

█: No. No. Cause they would have had it done before Sabbath started. They would have started it before sundown. It would have been all organised. In their house, like in a lot of houses at that time, they had ranges. They were kind of black, cast-iron things. You had an oven and a little fire. They would have had all the fire set, and I remember they would have had bits of candle inside there to start the fire. So, you would start the fire for them and make sure it was flame. That fire had a hob. You made sure, the asbestos, they had a circular piece of asbestos, there was, it was made specially for them, a rim on it. You would put that on top of the gas, and when the kettle boiled – no, you would put that on top of the fire of the hob. When the kettle boiled you transferred it to the asbestos.

It was (laughing) a kind of a hot plate. They couldn't take it off the gas, but they could take it off this. You did that the whole time for them.

Interviewer: What time in the morning used you do this for them, █?

█: I'd say around 10 o'clock in the morning. I mean I was a young fella at that time so 10 o'clock would even have been latish, but around 10 definitely.

Interviewer: Can you remember who would have asked you to do this for them?

█: Well, I'd say that it would have been handed down to me from my older sisters. My sisters, then, particularly Mary, would have been working on a Saturday and I would have just taken it over as a natural duty.

I remember then when the Jews went into decline in Cork, the Rabbi went, and they were in an awful state, because when their Passover came, they had special utensils like pots, pans, kettles that they would only use during Passover – that was like our Lent, you know. And like all food and all that was contaminated if it didn't go into those utensils. So, it meant that they couldn't use the milk. I went down to the African Missions, which is in Ballintemple. Would you know the African Missions in Ballintemple?

Interviewer: I don't. I know that there was one in Wilton too, wasn't there?

█: Yes. Well, there was one in Ballintemple too. We used to call it 'The Afs'. There was farm there, right?

Interviewer: Yes.

█: Well, I went down. There are houses built on the farm now, but I went down, and knocked on the door and said, "my neighbours are Jews. Can they come down to watch the cattle being milked into their pot?" They had no problem with it. Religiously, I think Lydia used to go down.

Interviewer: With you?

█: No. I showed her the way, and she went down every day during the Passover to get the milk. And the Priest or whoever did used to just milk it into the pot for her. I remember that.

I remember then, another ironic story that Gertie, who would have been Lydia's sister went to the States.

Interviewer: To marry?

█: No, she just went. Emigrated, but she did write back to say that she was getting married. And the mother told her to come home, and home she came. And the girl never married, but the thing was the liner docked in Cobh, but it came in on a Saturday, which was the Sabbath, and they couldn't travel on transport on a Saturday. But Gertie could

because she had started the journey before the thing. So, my father asked somebody in work, like cars were few and far between that time, but there was a man in work with my father, a Mr. Chaliner, he was English, would he go down. So, he went down and collected Gertie, you had a Catholic asking a Protestant to collect a Jew in Cobh. But none of us thought anything, twas like years afterwards that I thought about it. No one in area, I put my hand on my heart, I have never heard of any bad remarks, or anything about them. Now other people up further would have said there was slagging and that, but not with us.

Interviewer: And [REDACTED], you mentioned that the Rabbi left in the early 1960s, and you mentioned that they were distraught, how do you remember that they were distraught that the Rabbi had left.

[REDACTED]: You see, he organised all these things, and without him, you see, they really, the milk situation was something, of course, we were living in the city; some people around me probably never saw a cow.

Interviewer: And would they have been close enough to your family that they would have said this – that they were in a dilemma.

[REDACTED]: They must have been, otherwise I – you see the funny thing about it, my family would have gone to mass in the Holy Trinity, whereas my friends being nearer to the Afs, I used to go down there. And I said, “sure, I’ll go down and ask them.” And off with me.

Interviewer: Can you remember, how long you had been helping them on Shabbes?

[REDACTED]: I must have been doing it a year or two anyway. And they would have during the Passover then, was it the, yeah, they would have kind of, they would remind you of like large cream crackers, but God almighty, they tasted terrible.

Interviewer: The matzos bread?

[REDACTED]: Yeah. There was neither sense nor meaning to the taste of it. And they would always give you some to take home. And you felt like you had to eat a bit of it, but no matter if you put jam or anything on it. They were very, I thought, anyway that there was a cruel taste off of it.

But em, they were moneylenders, but they had nothing. I mean, we were poor, but they were definitely poorer than us. But then, in the area everyone was poor, and nobody noticed that. We were all poor.

Interviewer: You did it for a year or two so, [REDACTED]? Why, can you remember, did you stop?

[REDACTED]: I think it was because they decided to emigrate. You see, as far as some Jews in the area, in Jew town, were concerned, some were well off, and went to Israel. But the Bears went to Manchester, they went to a larger Jewish community.

Interviewer: Do you think it was for economic or social reasons?

[REDACTED]: It was social more than anything – to be part of a bigger community. Now, remember, I would have been very young at that stage; social reasons to me would not have meant anything, but looking back, I'd say that they were lost in Cork now.

Interviewer: What time period are we talking about now?

[REDACTED]: forty-two, fifty-two, it would have been in the sixties, alright.

Interviewer: Was their father around, [REDACTED]?

[REDACTED]: No, he died. I can only barely remember Mr. Bear. I can only barely remember him. I would have been very young when he passed away.

The Rabbi left in the sixties. I would have been about twenty. (thinking) I'm just trying to work out, how old I would have been when I went down to the Afs. Yeah, I might have been a bit younger. I was born in forty-two, so I would have been about twenty then. Yeah, yeah.

Interviewer: Did you know any other families in the area?

[REDACTED]: I knew them to see only. There was only one other person I visited, and she was over opposite Park view, but I can't think of her name. I think it was Atkins; I asked my sister, but she said no. But she was a very old bothered woman, living on her own, and the house used to be pitch dark when you would go into it.

Interviewer: Were you sent over to help her?

█: I would have lit the gas. Maybe the person she had contacted these people, and they asked me, and I would have gone. Now as far as I know, the chemist on the South Mall, Elions, he was a Jew also.

Interviewer: Thank you again for your time. I appreciate it. I will contact you again once I have typed the transcript.

Interview 8: 13 January 2018

Interviewer: What is your connection to Cork?

█ my connection to Cork is through my great-grandmother, Esther Cristol. Her family would have moved from Cork to Lithuania, from, like most of the Cork Jewish community, back in the mid to late 1800s. My understanding is that she was a child when she moved over, no sorry, she was born in Cork, so her parents would have moved to Cork before she was born. She was possibly second-generation emigrant, let's say.

Interviewer: Did you ever find out where they were from in Lithuania?

█ They would have been from Kovno. The area around Kaunas, Akymene, like everyone else.

Interviewer: Did you ever do research into their background in Lithuania?

█ I tried, but it was very difficult. I went to Kaunas and found it very difficult to find who spoke English who could help me to get into any particular centre to help me. No. Anecdotal stuff is all I got, which wasn't great.

Interviewer: Would your grandparents have been born in Cork or had they already moved from elsewhere such as Dublin?

█ Esther was my great-grandmother, and she would have, as far as I understand, married to moth savich and my grandfather Myer turned to Morris was born in Dublin.

Interviewer: Did your great-grandmother grow up in Cork? Did she go to school in Cork?

█ Yes, she was schooled in Cork up until her early adult.

Interviewer: Did she go to the Hebrew school or the Model school?

█ I have no idea.

Interviewer: I presume you didn't know her?

█ No. She had died in the 1920s.

Interviewer: What if any, was your grandparents or parents connection to Cork?

█ My mother's side, my grandmother ended up in Cavan, I have no idea how. My father's family, their journey was Leeds, Belfast, Dublin, that kind of thing, so no Cork connection there.

Interviewer: Growing up, were you always aware of the Cork connection?

█ I wasn't interested when I was very young, but I certainly knew that that the connection was there, before I embarked on this project. It wasn't anything of particular interest to my life. When you reach a certain age, you become more interested in genealogy and all of that. It was probably similar for me.

Interviewer: Why and how did Cork come to be the main inspiration for your poetry and research?

█ The reason for that is that there has been so much written about Dublin. I noticed that Dublin was fairly well covered through memoirs and research, whereas very little had been written about Cork. The only things I could find were Dermot Keogh's academic book and that was two pages. Stuart Rosenblatt had a volume of stuff he had collected over the years and one or two pages from other books, which I cannot remember the names of, may have mentioned the Cork community. I thought it was just easier, and again the Jewish area of Cork was called Jewtown and I thought that it was such a great name that you couldn't get away with in the twenty first century. If you called an area Jewtown now, you would have been accused of being racist. Back then, it wasn't a derogatory kind of thing. I just thought it was more interesting and I couldn't find anything for Ballinas. The name Jewtown was the thing that more than anything else said to me, 'I'm going for this.'

Interviewer: In your interview on the RTE poetry programme you mention the arrival story that many within the community tell. 'They thought it was New York and disembarked.' What do you think of this story?

It's a story. I know that there are a lot of Jewish people who swear that that actually happened, but it doesn't make sense logically. It just doesn't make sense that that is how every single Jewish person would have landed in Cork. Maybe it happened to the first person, but my impression is that the first few people who landed ended up contacting family and saying 'listen, this place isn't too bad, come on over', 'they will look after you fairly well. At least they are not trying to kill you.' Fairly similar to how emigration to Ireland has worked since the 1990s. Over time, people talk to people and obviously it was much harder back then, but similar thing happened; 'come on over, it's pretty good over here'.

Interviewer: Did you ever come across any details about how your great-grandmother's family would have travelled to Cork? Was it overland or direct to England?

Unfortunately, not. I couldn't find anything, so I kind of made it up.

Interviewer: When you were researching your poetry, did you travel to Cork much? Did you have meet many people from Cork when you were researching the poetry?

Yes. The most helpful of all the people I met was Thomas McCarthy, the poet. He was the most usual to me. He had an interest in the Jewish area of Cork and he brought he around the city for a day and showed me all the various areas that would have had a Jewish connection and that would have had Jewish names. There are still a couple of shops that would still have them, you know names of Jewish families back in the day. I went up and down to Cork a lot. A lot of times, it was just walking the streets, looking for something to spark my imagination. Early on, I realised if the book was too factual, I would have had ancestors coming to me saying, 'you cannot write this about my grandmother and so on.' I just said to myself 'I would base the poetry on a general feeling, it could be any other community.'

Interviewer: I haven't come across Thomas McCarthy. Is he a Cork poet?

He is originally from Waterford. He worked for either the Cork city or Cork University library. He is retired now, but very active on the poetry scene.

Interviewer: You said that he has written one or two poems on the Cork Jewish community?

Yes, two that I know of. One was only published recently in the 'Poetry Ireland' review. It is based on the Cork synagogue closing. Another was published about twenty years ago about the doors peeling and the community dying.

Interviewer: What was, if any, the general reception from the community to your poetry?

Yeah, I don't know. I am not really involved in the community myself. I don't practice and haven't done for sometime now, therefore I don't go to synagogue or anything like that. I presume that there is a certain element of having been shafted a little bit. I don't mean that in a bad way or anything. I won't go as far as to say that there has been no interest or apathy, but I have sparked a friendship with David Goldberg and we meet and talk to each other regularly. My own opinion is that the community had died long before it had closed. There was maybe three or four people left before it closed. There was very little interest outside of Cork. I remember when I was growing up, every Rosh Hashanah and Yom Kippur, people were urged to pop down to Cork, but over time that apathy just grew and it died out. I don't know when exactly that moment was, but I supposed the beginning of the twentieth first century, I guess. There has been more interest in people from Cork than those from outside Cork.

Interviewer: It seems to have been well received by the non-Jewish community of Ireland?

Yeah, particularly among people who were familiar with Jewtown. I mean there has been a whole generation who knew it as Jewtown. There also seems to be a fascination with the idea that the area was once so multicultural. People say things like 'ah my dad used to go and light fires for a certain family.' There seems to have been a really good relationship between the Jewish community and the non-Jewish community of that area, which is really nice.

Interviewer: It is about a year and half since the book has been published and is there still interest in Cork?

█ I haven't had a reading in Cork, but I'm going to London next month. The interest seems to be moving. By coincidence, there is an exhibition going around the world called 'Representations of Jews in Irish literature' which is being done by the University of Ulster. This has kind of led me on to things where I am asked to read some poems. Internationally, there seems to be some interest. I haven't had much interest from Cork per se for a while, but again poetry is a niche. If it had been a factual history book, I would have been asked to go to a lot more.

Interviewer: I saw that last year you were on the programme for Jewish book in London. How did that go?

█ It was good; it was interesting. The person I was reading with Ruth Gilligan, had written a novel and it started off in Cork. We have kind of formed a semi-tag team in the fact that expats tend to attend anything that involves the Irish Jewish community, so our event sold out, which was nice. There was over one hundred people there, so there is definitely a huge interest.

Interviewer: Did they ask any thought provoking questions afterwards?

It was definitely different from an Irish audience. A couple of the questions were interesting as they were interested on say the English impact on Irish Jews. They were interested in the impact of Unionism and Republicanism, as that was definitely an issue, depending on where you lived. Obviously it was more of an issue in Northern Ireland, but certainly in the early twentieth century, the Irish Jewish community tended to be more Republican.

Interviewer: Why did you think that there is a renewed interest in Irish Jewry and Cork Jewry?

█ At a guess, probably to do with the general tide of society embracing multiculturalism and learning how to do it right or it's nearly a celebration that we were multicultural even before multicultural existed. Just an interest in a people who were different, the whole concept of the alien. I don't know, I think people are interested in people and it was just coincidental that my book and Ruth Gilligan's book and this whole representation of Irish Jewry all came out at the same time. I don't know why people are interested, but I think it is the idea that it was one of those things that didn't go badly.

Interviewer: You mentioned that the name Jewtown has prevailed for so long in Cork and that maybe at this stage young people may not have heard of it, but nevertheless it is still well known. Do you see anything negative in the name?

Em, I think we are living in a different era, an era where we are easily offended by things. You couldn't do it, you couldn't call Jewtown Jewtown now, but at that time there was nothing derogatory about it. It is unfair to judge things by today's standards. And that fact that everyone knows it was done in a way that meant no offense. I mean Jewish people were called Jew men or women. You wouldn't do it now, but it was ok then. People acted differently in the early twentieth century. Things evolve, language evolves. Sometimes there are words we don't use anymore because they are not politically correct, but we have to ask the question is it right to erase history, just because it's offensive. Mark Twain would be a good example. The film Huckleberry finn is coming out and the word negros as been taken out, which is interesting.

Interviewer: When I interview former members of the Cork community, they often say that there was no antisemitism growing up in Ireland. It was free of that, but they always seem to frame it in the context of the Holocaust. Did you come across anything similar during your research?

No, I think the whole concept of Ireland not having Antisemitism is complete bullshit, to be honest. I think it comes down to how we argue now. We claim that we are not a racism country and that we are a very tolerant country, but we are not. Above the surface, we are very friendly and nice to people, but if you challenge the status quo, you are chastised. We see that with the Muslim community in Ireland. If they ask, for example us to be aware that a lot of schools in Ireland have crucifix on them, they are told 'go off back to your own country.' This is not a tolerant country, 'if you don't want to live by our rules, go away.'

From my experience, going back to Cork at the time, I think apathy was the best reaction, I would say to the community and maybe a big interest in this whole exoticism. But there was certainly, there were incidents of Antisemitism. Incidents of Jewish people being given a hard time, not to the extent that they were ever asked to leave the city, but low-level stuff like 'go back to your own country' or like today if someone has dark skin, 'go

back to your own country.’ Nothing to the extent of what happened in Europe, but nevertheless unpleasant.

Interviewer: Why do you think that the community always maintains that there was no Antisemitism?

██████████ No one wants to admit that they were treated badly. Ultimately the success of the Cork Jewish community, if you can call it that, was that they were possibly assimilated into the Irish community. They had successful businesses and no one wants to say that we were treated badly at the beginning because it can affect business and affect potential business contacts. Again, I think that it is a natural thing that nobody wants to admit it as it might come back to bite you in the future.

Interviewer: Self-preservation kind of thing?

██████████ Yes, basically and it could have been worse. It comes to relativity too, you know.

Interviewer: Have you personally had any negative feedback since publishing the anthology?

██████████ No, not at all. I don’t think that people have enough interest in poetry anyway, but I haven’t had a bad reaction yet to anything in the book. I am always open about the fact that it is not factual and that it could be any group of immigrants experiencing being an immigrant, but so far so good.

Interviewer: Have you done any talks in America?

██████████ One, in San Francisco last October. That was a totally different audience. Again, very interesting as San Francisco would have a very large Jewish community. Half of the audience would have been Irish ex-pats, the other half would have been American Jews, and it was fine. There were much less knowledgeable about the Irish-Jewish experience and in retrospect, maybe the talk could have gone better. We ended up talking about gefullte Fish rather than Jewtown, but I blame the audience, if you know what I mean. The session was two hours long and no one wants to sit through two hours of anything, but people were incredibly generous in their time and interest. Again, a lot of Americans not realising that there was an Irish Jewish community. I was a little surprised at this. Twenty years ago, I would have understood, but I find it surprising that they didn’t know this.

Interviewer: Have you had several feedback from people in Ireland, people who didn't realise that there had been a Jewish community in Ireland?

█ Yes. A few people have said, 'oh my God, I live there and I didn't know that.' There has been a few people, usually students who are renting there. They might be studying English at University and they have just come out of interest as they have been living there.

Interviewer: Why do you see the community as having left Cork?

█ A combination of secularism, I suppose. That's one reason, a lot of families would have just stopped practising their religion and then, I suppose, if you do practice, it was becoming more and more difficult to buy kosher food. The formation of Israel in 1948 would have also been a big factor, not just for the Cork community, but Irish Jews as a whole. A lot would have moved over there and continued to move over there. A combination of all of that, I would say.

Interviewer: I know that you yourself are secular and don't practice and that you work for Educate Together, but since publishing the book, do you think that people have started to look at you differently?

█ I don't advertise my fate, so I suppose people who knew me as Jewish assumed I was still practising, and people who had never met me, definitely assumed that I was still practising. I don't, I think one thing I learned from talking to Ruth Gilligan is that she has got a hard time as she has no link to the Jewish community and people tend to be a little harder on her for her writing, but I seem to get a green card or a pass as I have a Jewish background. In a way, it was almost as if I had permission to write about the community.

Interviewer: Did she get a hard time from members of the community or the general public?

█ If you saw the reviews of her books in Jewish press, they would be a little harder of her, a little more critical. She has noticed that there is that tendency, 'who do you think you are, writing about our community.' Whereas because I have had the bris, I didn't have to justify myself and there was no suspicion as to why I would want to write about them.

Interviewer: Having written about the Cork community, would it inspire you to write more about either Cork or the Jewish community?

Never say never, but I definitely don't want to become, for want of a word, typecast. The collection that I am working on next, will have nothing to do with Judaism. It is nothing against it, but I spent five years working on it and I have a lot of other things that I would like to write about and get published. There may be a poem that refers to Judaism, but overall it won't have anything to do with Judaism.

Interviewer: Having published Jewtown, do you think that it may have opened a certain number of doors for you and make it easier to publish other pieces?

Em, yeah, I would be lying, if I said it wouldn't. Once you have published something, you have the kudos of saying I have had a book published, but I am likely to stick with the same company. It certainly has opened more doors, getting invitations to things, which I definitely wouldn't have gotten, if it hadn't been published.

Interviewer: As I was saying to you, I was a little disappointed and surprised not to have been able to buy the book in Cork.

: Yeah, I am kind of used to the fact that poetry doesn't sell. I suppose I am a little disappointed that bookshops in Cork didn't take more of an interest. One thing, that annoyed me, I wouldn't say aggrieved me, but an anthology of poetry came out last year and nothing against me, but they hadn't included any of my poems. It is such a small community.

Interview 9: 20 July 2015

Interviewer: Interview with [REDACTED] Scherr on July 20th, 2015. [REDACTED], can you tell me, where your parents or grandparents originated?

[REDACTED]: Well, I can't go back very far. My parents were Israel Scherr and my mother was Stella Scherr. David Cohen was from Terrenure, Dublin and he was my mother's father. I'm afraid, I don't have any recollections of my fathers' parents. I do have fond recollections of David Cohen. He was very hospitable in the days we went to visit him in Dublin. Of course, it was a journey in those days from Cork to Dublin, you didn't drive, you went by train, and it took all day to get there.

I was born of course in Cork.

Interviewer: What year was that [REDACTED]?

[REDACTED]: The fifteenth of August 1929.

[REDACTED]'s wife: Can I interrupt? I know that his family also came from Lithuania, from the Polish, Lithuanian border.

Interviewer: Where were your family living when you were born?

[REDACTED]: My parents were living in Mc. Curtain Street, the same house that the Birkhahns bought from them.

Interviewer: Do you remember the house number?

█: Yes. Fifty Mc Curtain Street. You went up a flight of stairs and there was a big light going into the main door.

Interviewer: So, it was a flat?

█: No, it was a house. From my earliest days I remember going to school in Presentation Brother College. I first went to a little school, called St. Ita's, which was in Sydney place. It was a tiny little school, I used to run up Sydney Place, past Benvera Hospital and into the school and I used to run back.

Interviewer: Was that a Catholic primary school?

█: Oh yes, very much so. After that my next recollections are of course of going to Presentation Brother's College Western Road where I enjoyed with a very happy relationship with all the teachers and pupils. Being a fact, that I played rugby and soccer made me indifferent to the Jewish stereotype, which was more of a studious type, like my brother Eric.

Interviewer: Where you aware of this stereotype growing up?

█: Ah, I was aware that Jews were stereotyped from an early age but I never found it a great hassle because I don't particularly look Jewish and on top of that I did all the things that Jews were reported not to do en masse, like I had done, from rugby, soccer and golf.

Interviewer: You mentioned you had three brothers, is that right?

█: Yes, I had three brothers.

Interviewer: Where are you in the family?

█: I'm the youngest, by ten years. My brother Eric, my brother Lesley, my brother Gerald and then myself.

Interviewer: They all went to Pres?

█: Yes. They all went to Pres and they were all students of Cork University. They all graduated from the Dental School of the University. You did your Pre-Dental, anatomy, physiology and chemistry and then you went on to the specialised art of Dentistry. I followed that up, with a certain sacrifice to my married life, with a Fellowship at the

Royal College of Surgeons. When I was going for that primary degree, I obviously had to work virtually every night so when I came home to work, I went straight upstairs to my tiny study in Brownston in Cork until the early hours of the morning. The only way my wife knew what time I went to bed was to put a pair of shoes or book in front of the door so I would trip over them.

Interviewer: [REDACTED], just to go back a moment, when did your family move from Mc Curtain Street?

[REDACTED]: I must have moved when I was about four or five as I went to St. Ita's school on Sydney Place.

Interviewer: Do you remember being aware or feeling that you were different as a result of being Jewish?

[REDACTED]: Obviously I was aware because Fred Sless and I were co-religionists in a catholic class and we went through Presentation Brother's College from Pre-Inter Certificate to Matriculation, I don't think either of us did what they called the Leaving Certificate, but I recall vividly, in the best of good faith and I really mean that, we were invited to stand outside the door with courtesy, the twelve o'clock prayers were said and between twelve thirty and one, the catechism was taught and we were allowed to play in the yard below and we continued with our classes therein.

Interviewer: Did you also go to Hebrew school?

[REDACTED]: Of course, I went to synagogue, and I had Reverend Baddiel.

[REDACTED]: No, no, it was Reverend Kirsch.

[REDACTED]: Reverend Bullman was one, Reverend Kirsch another and Reverend Baddiel.

Interviewer: This was in South Terrace.

[REDACTED]: Yes, we had a big room, where Eric Rosehill also gave an annual performance of virtuoso, brilliant comedy. It was attended by ever member of the community. I also felt he was a loss to the cause, he could have easily gained notoriety in his field.

Interviewer: Do you think there was a strong sense of community in Cork?

█: I would think it was reasonable.

█: Yes, there was █. You also had inter-visits with Dublin too.

█: Yes, we had inter-visits in football and soccer too.

Interviewer: What was the name of your soccer team in Cork?

█: I think we just called ourselves 'The Cork Soccer Team.' I can't recall any other name.

Interviewer: Do you recall any other types of social clubs or societies within the community?

█: There was very limited talent, as we used to call it in those days, (laughing) of the female, opposite sex kind. I believe I had flirtations with Elaine Kaitzer now known as Elaine Kaplan. I knew Nella Marcus, the sister of David Marcus and also a girl called Claire Birkhahn. So, if you see her, tell her I still send her my love!

My brother Gerald was very sweet with Claire. I backed away very quickly.

Interviewer: Did your brothers stay in Cork longer or did they leave like you?

█: No. Lesley left the same time. Gerald left town, it wasn't a source of great aggravation or anything, but he married a girl called Margaret who was not of the Jewish faith. I think he felt it was better for him and his wife if they moved to England. He lived a very successful life in a little town called Ely, outside Cambridge.

My other two brothers went to live in Brighton. Eric opened up a practice in Brighton with his wife and children. Lesley had no trouble, if he didn't know something; he bluffed it (laughing.)

Interviewer: Are your parents buried in Cork?

█: Yes. Dad didn't die so much as he faded away. It was very sad, but I don't think he suffered. My mother's demise was very quick.

Interviewer: You mentioned the Cork Golf Club incident to me earlier. Would you mind going through it again?

██████: Well, I only have this on second-hand authority. Obviously, I wasn't at the committee meeting when it happened. For many years, my brother Lesley and I used to travel the twenty or thirty miles to Kinsale Golf Club which was a nine-hole Golf Club Course, albeit most friendly, most convivial and very pleasant place. We played in all of the competitions without any animosity whatsoever. Obviously, as I got better in the game and got down to a handicap of six, it was a bit restricting to play on a nine-hole golf course and the possibilities of playing on an eighteen-hole golf course were such that I really wanted it. I used to play with a guy, who was really friendly with my brother Lesley who was a professor at the time. This guy's name was Dr. Maurice Hickey. Dr. Maurice Hickey played with me once or twice and never said very much to me, but he knew I wanted to play on an eighteen-hole golf course. He was a very important member of the solicitors' society in Cork and in the actual golf club of Cork Golf Club in Glanmire. Without my knowing it and I have no confirmation of this, it is alleged that he stood up at the committee meeting and he said, 'I want you to know that I am proposing Professor Lesley Scherr and Dr. ██████ Scherr as members of this illustrious Cork Golf Club' and he said, 'if they are not elected, I will be obliged to state publicly why they were not elected.' As I say, this I heard in hearsay and within a few days I received an invitation, as did Lesley, to join Cork Golf Club where I had the privilege to have a hole in one during their Stableford Golf Competition and their current Championship Cup. I maintained my handicap of six and enjoyed many happy games with Maurice Hickey and many members of the Cork professions.

██████: Tell him about the time you went to sign your name.

██████: Oh, on one occasion, my wife reminds me, you were obliged to play a card. The member you played with countersigned it to show it was genuine, there had been no holes gained with advantage. We had to go into the clubhouse, where of course, we were very welcome as members and sign your name on the board with your handicap and your total for that particular competition. A wise guy, called Dan McCarthy, who was the father of my very good friend, Jim McCarthy, the most famous Irish wing forward who ever played the game, he was heard to say '██████, I suppose you will be signing it in Hebrew.' I said, 'don't worry Dan, you won't be able to read it.' 'Why says he in Hebrew?' 'No, I said it will be in Gaelic'.

These are anecdotes, what we would call in Hebrew a 'bubbameister'. I can't authenticate any of it.

Interviewer: Is that your only recollection of Antisemitism while you were living in Cork?

█: I must say that, don't forget I lived at the age of ten listening to stories of the Holocaust on the news bulletins and newsreels. What we endured in Cork was heavenly bliss compared to what our brethren were suffering in Eastern Europe.

Interviewer: Others have referred to it as being more anti-British than anti-Semitism as a result of our history. Would you agree with this?

█: Well it's quite easy to understand that Ireland resurrected itself as did many countries, from Syria backwards from, what they called, 'the imperial yoke.' So, there was bound to be anti-British feelings. So, of this related to the fact if you were supporting Britain, you weren't supporting the Antisemitism of the Germans. Naturally, there was a bit of a backlash, but I must say, in retrospect, it was an understandable relationship between Jewry, Britain, Ireland and Nazi Germany. I lived through this period, so naturally it was bound to have some effects.

█: Apart from the golf course incident, which was taking place, in fact, all over the world, in American, in England, anywhere where Jews weren't allowed join golf courses. I don't think there was any Antisemitism about getting into university, which there was in a lot of other countries.

Interviewer: Would you agree that you never experienced Antisemitism in U.C.C.?

█: No, no, no.

Interviewer: You mentioned, you remembered listening to reports about the war on the radio?

█: I was ten in 1939.

Interviewer: Was the community in Cork aware of what was going on?

█: Of course, we were. We were subscribing right, left and centre to anything we could. There was very little you could do in a remote place like Cork to facilitate your brethren

in eastern Europe. And really it was only after 1939 or 1940 that we began to see the terrible reality of the Holocaust.

Interviewer: Do you remember families in Cork having extended families still in Lithuania and Latvia during the war?

█: I am sure that they must have. Look, I'll tell you a little anecdote, not related to Cork. I was at a restaurant in Netanya, four days ago. The lady next to me is a ninety year lady. She has got all her marbles and is absolutely on the ball. She went up to Mengele with her mother and Mengele said, 'you girl go over there' and, 'you mother go over there' and she stood up to Mengele and said, 'where my mother goes, I go.' He said, 'the two of you go to the left'. So, she tells me a little story: I said to myself 'I've a terrible headache, but I can endure it. I'm not going to take any tablets.' After days in bandwagons going from Germany to Lithuania, we eventually got out in Buchenwald from the train. Some women who were already there on the platform all garbed as the residents of Auschwitz, they said 'if you want water, there is a pool over there.' She said 'I ran over to it and dragged my mother. I got down on my knees and I drank. My mother took one look at it and 'My God' she said, 'it's mud.' 'How can you drink it?' She said 'I couldn't argue with my mother. She is that kind of woman.' The next day my mother was on her hands and knees drinking the mud. That she said, 'is what you call enduring.' This was all in two seconds across the table. No one else heard it. You know you live through Belsen Buchenwald and Cork, Ireland and you hear stories like this in the 1940s and you think My god what didn't I do, what didn't happen to me. I am lucky to be alive.

█: The amazing thing, Peter, is that even after the war and when people knew what had happened and how the Jews had suffered, there was still terrible Antisemitism. My brother, my half-brother, I told you about. My father had a ten-year-old son. He did medicine in Trinity, and he also had to leave my father and sister and come to Ireland. He came to Cork and he was terrified of blood and hospitals. Once when my father was very very ill and in hospital, he wouldn't go into see him. Anyway, they came to Cork and my mother said to him, 'you are going to study medicine in Dublin.' Her brother was there, working in Dublin. He said, 'no, no way was he going to study medicine. She said, 'you are', and he did study medicine and he never looked back. He went to Trinity, became a doctor and did very well. But when he went to England to try and get a job

with his name Goldberg, nobody would take him. The minute he changed his name to Gilbert, he got a job.

Interviewer: Was this the late 1940s?

██████: Well, it would have been well after the war, early 1950s.

Interviewer: You mentioned early that you have a few words of Yiddish. Do either of you ever remember older relatives speaking Yiddish at home?

██████: Oh yes, my grandmother. In fact, she used to speak it to my mother especially so we wouldn't understand. I remember her once saying something about me being a bad girl or something. I said, 'I'm not a bad girl (laughing)'. I understood a little as a child.

Interviewer: Would your grandmother have also spoken English?

██████: Reasonable English, but I suppose Yiddish was more natural to her. ██████'s father used to write in Yiddish. He used to write to his family in Yiddish.

██████: Yes, you are quite right. He wrote in Yiddish.

██████: He was going to be a diamond cutter. Wasn't it? I think his eyesight was bad and he couldn't.

Interviewer: If I were to meet you in Europe or anywhere and ask you where you were from, would you see Ireland, England or Israel?

██████: I'd say I was born in Cork. I'm an Israeli now and if anyone asked me here, I'd say 'I'm an Israeli'. Having told you the anecdotes of Bergen Belsen, I was very lucky to have been an Irishman. I was blessed to be an Irishman; I wouldn't be alive now if it had been any way else. I only missed it by half a generation. When you think six and half million. The terribly sad thing is that the Iranians are saying, 'we won't have to do anything like the Nazis, after all there are six million of them already there. We only have to drop the bomb. We don't have to put them into camps. I never thought in my life that I would say to my wife, 'it could happen again and here with us'. The Chinese sum it up - 'we live in interesting times, it is not a blessing, it is a curse.'

Interviewer: Just to finish, I know you still have contact with Fred Rosehill, but would you still have contact with any other members of the Cork community?

█: Yes, yes. This guy, he is in regular contact. A letter from his wife, as a result of my writing.

Interviewer: Thank you again for your time today. I will be in touch with you once I have transcribed the interview.

Interview 10: 20 July 2015

Interviewer: Interview with Rabbi Eddie Jackson on July 7, 2015. So, Rabbi, would you tell me about your parents and grandparents? Where did they come from?

█ Both my parents were born in Cork. My grandmother was actually married in Cork. (Pointing at a picture) Here is my mother and two brothers and one sister.

Interviewer: Have you any idea when that picture was taken?

█ Well, my mother died twenty years ago in Israel and she was 87. She would have been 107. Tomorrow is the anniversary of her death. She is buried on my brother's Kibbutz, Kibbutz Ad in the South.

Interviewer: So, your mother was born in approximately 1908.

█ Yes. That is right and my father was born in Cork too. My mother's maiden name was Elyan.

Interviewer: Where did her family originally come from?

█ Look, there is only two places that all the Jews in Cork came from. One was Zaga; that was the Elyan side and the Jackson side was Akmene. You have heard of them?

Interviewer: Yes, in Lithuania. So, your parents met and got married in Cork?

█ Yes.

Interviewer: What year did they get married?

When my brother died, he produced this booklet about her. She married on the fifteenth of June 1932. She lived in 5 Monorae Terrace before she got married, (Pointing at a picture) and these are her siblings. That's my mother, that's her sister, Moira's mother, and these are four brothers – all gone now. This is the eldest Larry Elyan, who worked for the civil service in Dublin and Helly was in South Africa, and Max and Arthur both in Cork. Arthur had a chemist shop on South Mall in Cork and Max was a furniture manufacturer. He had a factory on Adelaide Street.

Interviewer: Are they all buried in Cork?

No. My mother is buried in Israel, and funnily enough, my uncle Larry is also buried in Israel. He came to Israel years ago. Arthur is buried in Cork; he is the only one in fact. Helly was sent at the age of sixteen to South Africa, because my grandmother had a number of siblings in South Africa and he was a bit difficult to handle and she was a widow. He lived in South Africa all his life until he died a few years ago. This is Max, the furniture man, and he went to live in Isle of Mann. He was buried in Cheltenham, where his family had a home.

This is our house in Cork, Beechwood. Everybody came to Beechwood. It was a house my father bought from the American Consul during the war.

Interviewer: During the Second World War?

Yes.

Interviewer: What did your father do?

He was in the toy business.

Interviewer: Did he own the toyshop on the Grand Parade?

Yes.

Interviewer: I think Alec Diamond had mentioned that.

Jays. His father had a toyshop too.

Interviewer: So, you remember growing up in Cork?

Yes.

Interviewer: Did you go to Glasheen National School?

No. It was Glasheen secondary school. It was a private school. I started off in Scoil Ita.

Interviewer: On Sydney Place?

█ Yes. That is right. It was Terrence McSweeney's sister who ran that school.

Interviewer: Why did you start school up there? Where you living up there?

█ No. It was almost like a Kindergarden. We all went there. Terrence MsSweeney's sister taught us elocution, English elocution. I went from there to Grammar school, actually. At that time, it was virtually next door to the Christian Brothers.

Interviewer: So, you did not go to Pres like Ivor or Freddie?

█ No, but my brother went to Pres. Almost everybody did. It's interesting, my mother wanted me to go to Pres, but she got the impression, or it was said, it was one of her experiences of Antisemitism, that the quota for Jews was finished.

Interviewer: I've heard that before. So, as a result, you went to Grammar School?

█ Yes. It was a Protestant school. It is now out in Douglas somewhere.

Interviewer: So, you were one of the few who didn't go to Pres?

█ Yes, that is true.

Interviewer: Do you remember feeling different to the others in either school, in that the rest of the school was either predominantly Catholic or Protestant and you were Jewish?

█ I don't think it was an issue, really. I mean there were things that happened, things were said, but you just took no notice of them. All of us felt, I can say that about the people who live here and who were brought up in Dublin. We all had very good, very happy, although there were incidents.

Interviewer: By incidents, you mean name calling?

█ Name calling, threats and so on.

Interviewer: Do you think that it was all part of growing up or was it because you were Jewish?

█ It was because I was Jewish.

Interviewer: Do you think that people actually understood what they were saying?

█ I don't know. They were kids of my own age. There was one particular interesting incident. In Glasheen school, there was a Maths teacher, I don't know what it had to do with maths, but one day he came up and says, 'If you were all as rich as Jackson's father,' that was all. I said it to my mother when I went home. She said, 'if he ever says it again, you ask him how does he know how rich your father is.' And he did and I did and he says, 'did you resent that remark?' I said, 'I did.' He said, 'I take it back.' These were the kind of things that were said, but it never upset me enormously.

Interviewer: Was it hard to be Jewish with the school curriculum?

██████████ No, but we were always excluded from things.

Interviewer: From religion classes

██████████ Yes.

Interviewer: Excluded by choice?

██████████ Yes.

Interviewer: In the evenings, did you go to Hebrew school on South Terrace

██████████ Yes.

Interviewer: What do you remember of that?

██████████ I can remember that very vividly. I am the only actual boy from Cork who became a Rabbi. I am unique. I took to it very easily. I had a very close relationship with the minister of the time, Reverend Kirsch. We had a very very close relationship. I was the only one, but don't forget, it was a tiny community. When I was bar mitzahed, there might have been forty families in Cork, at the most.

Interviewer: Did the teachers in Hebrew school come from Cork?

██████████ No. They came from England. He came from Sunderland. We only had the one teacher.

Interviewer: Did he settle in the community with his family?

██████████ Yes. He was with us, right throughout the war, about fifteen years. Then he went back to Middlesbrough and someone else came.

Interviewer: What do you remember about being in Cork during the war?

██████████ It doesn't really stand out for me, except for the fact that I always remember sitting with one of my father's employees, Tommie the Packer, and I must have five, six, seven and he says, 'I don't care who wins this war, as long as it not the English.' So, but otherwise there really was very little. There were shortages in England, and whenever we went over, we always brought things with us.

Interviewer: Did you go over to England during the war?

██████████ Maybe not during the war, but shortly after the war.

Interviewer: When you were growing up, do you remember a strong sense of community among the Jewish community in Cork?

██████ Yes. For festivals and all social occasions, we were always together. Very strong. Listen, half the community was family. A community that size.

Interviewer: Would you have been involved in other activities in the community, aside from religious activities such as football teams or drama clubs?

██████ Yes, mainly in the community. We always had a strong table tennis club. We had a youth club. It was mainly table tennis. Table tennis was very strong. I had a bit of a health problem, but activities such as games like football, I couldn't really play, but there was always at Christmas time, there were inter-visits with the other communities, and it always culminated in a football match.

Interviewer: Why at Christmas? Because you had a lot of time?

██████ Yes, and Easter time or St. Patrick's Day, whenever there were holidays.

Interviewer: Was this just with Dublin or also the community in Belfast?

██████ Primarily Dublin, although Belfast was also involved sometimes.

Interviewer: Did you go to university in Cork?

██████ No. My brother went to Trinity and became a lawyer. He never really did anything about it, and he ended up on a Kibbutz in the Negev. I ended up going to Jews' College in London, as I was going to study to be a Rabbi. I went to Jews' College London, which is part of London University.

Interviewer: When was that?

██████ The 50s, 1954.

Interviewer: Was it a big change to leave a small place like Cork for London?

██████ It was a big change, yes. I am amazed sometimes to think that I actually managed to cope with it.

Interviewer: Had you extended family there?

██████ I had my father's brother, but he wasn't much help. He was an old man, that's all really. He was, Ivor had a brother called Lesley. Lesley's first wife was also my first cousin on the other side. She was killed in very tragic circumstances, in a London taxi, on the way to my house. Then Lesley remarried, and of course, Lesley's children, one lives in America, one lives in Canada, and one lives in London.

Interviewer: Once you left Cork in 1954, did you ever return?

██████ Oh yes. I used to return regularly for holidays.

Interviewer: Were your parents still there?

██████████ Yes. My father died in 1962 and then my mother, I was then Rabbi in London, and my mother came to stay, to live near us in about 1963.

Interviewer: So, she left Cork at that stage?

██████████ Yes.

Interviewer: Can I ask, was your father buried in Cork?

██████████ He was. Actually, he died while they were on holiday in South Africa. They brought him back and buried him in Cork.

Interviewer: In Curraghkippane?

██████████ Yes. My mother went to live in Israel. When I moved community, my mother said she can't move around with me all the time and she had a daughter and son in Israel, and she went and lived in Israel. But after a while, in 1980, they brought my father's body to Israel, he is buried on Kibbutz Ad as well. She was buried there next to him, once she died.

Interviewer: Once your father died, your family life in Cork kind of ended so?

██████████ Yes, it did.

Interviewer: The family business and Beechwood was sold then?

██████████ Yes, absolutely.

Interviewer: When was the last time you were back in Cork?

██████████ The last time I was back in Cork was when I went to the Chanukah.

Interviewer: Did you notice a lot of changes?

██████████ Well, I had been back in between a number of times. We would have taken the kids.

Interviewer: Would your children have an identity with Cork, do you think?

██████████ Well, my son certainly has. My son really has a very strong family feeling. He has discovered that one of my Great Grandfather's brothers was a, I didn't know, he discovered, was a very well known, one of the earliest writers on the subject of Zionism.

Interviewer: Where did he live?

██████████ He lived in Russia. He was a brother or an uncle of my grandfather, Elion. This Elion, Meyer Elion. I won't bring it down, but you can come and have a look at it. (Pointing to a picture) He came over to be the Rabbi in Cork.

Interviewer: So, your mother's grandfather came over to be the Rabbi in Cork?

██████████ Yes, as far as I know.

Interviewer: And what was his name again?

██████████ Meyer Elion.

Interviewer: Do you remember him?

██████████ No. I didn't even know any of my grandfathers. I only knew the one grandmother.

Interviewer: And it was his brother who wrote on Zionism?

██████████ Yes, either a brother or an uncle. I am not quite sure. My son would know.

(Leafing through a book) This is my mother's history.

Interviewer: You mentioned that you left the community in Cork to become a Rabbi. Where did you settle after that?

██████████ I was in London all of the time. I was in three different communities in London – Kingston on Thames, Kenton near Wembley and Hamston Garden suburb.

Interviewer: Were you considered unusual in London at the time, being Irish and being a Rabbi?

██████████: I was a bit, but there were others. There was a Rabbi from Dublin, but I was the only one from Cork.

Interviewer: So, would you say, you left Cork for more spiritual than economic reasons?

██████████ Definitely. Everybody left for spiritual reasons. All the chairs, they all left very early.

Interviewer: So, would you think that the community had reached its height just before you were born?

██████████ Probably. There were so few of us. To find someone to marry, I mean we wanted to marry one of our own religion.

Interviewer: On the scale of things, very few from the Cork community went to Dublin. Do you think that that was deliberate?

██████████ The thing was, I think professionally they wanted to go to England.

Interviewer: So economic factors did actually play a part?

█ Yes.

Interviewer: Looking back, do any particular memories of growing up Jewish in Cork stand out for you?

█ Of course, my Bar Mitzvah was very exciting.

Interviewer: How many people would have attended your Bar Mitzvah?

█ Well, it was very exciting as the new Chief Rabbi of Ireland, Rabbi Jacobowitz, he came in 1949, he attended my Bar Mitzvah.

Interviewer: How many would have attended your Bar Mitzvah?

█ Probably a pretty full synagogue, a lot of visitors.

Interviewer: So, you can remember the days of the synagogue being quite full?

█ Oh yes, particularly during the High Holidays such as Rosh Hashana and Yom Kippur, it was packed.

Interviewer: You mentioned that you have been back several times. What is like when you go back and see that the community has all but disappeared.

█ It is very sad, but on the other hand, it is sad there, but somewhere, it is flourishing. I really don't know what will happen to the synagogue, there was talk of them selling the building; it is all in Freddie's hands. My son would very much like the furniture to send it to Israel and the new community being build very near his place, and there is one community which has got all of the furniture from Adelaide Rd in Dublin in Beit Shemish.

Interviewer: Where does your son live?

█ In Beit Shemish. He is very nostalgic about it, he would very much like it.

Interviewer: You mentioned going back to Cork for the opening of Shalom Park.

█ Yes, that was an amazing experience. It really was. I'll come back to that. I mean why did they do it? It was a tiny little community; I know the Jews lived there but ask any other community and they will tell you, the Jews always concentrated, because they always wanted to live near each other because of Shabbos and so on. But why should the corporation? Of course, it is to do with the Gas Board. My pal in Glasheen school, who I played football with every day, was Pat Dineen. Pat Dineen was a goalkeeper for Cork Athletic and was an international Cricketer, but apart from all of that, he was very successful, I think in insurance. Eventually, he became Chairperson of the Irish Gas

Board. He knew, again this is my theory, he knew about the Jews living in this area, near the Gas works. His parents, I think his father used to work in the area and knew a lot of the Jewish people there. I think that is the reason why when they decided to give back the land to the corporation, there was a condition, some recognition of the fact that the Jews used to live there. That is way it became Shalom Park. The name was given by Louis Marcus. I hadn't seen him since I had been 15, at school. I saw him at that Chanukah.

Interviewer: That was two years ago (2013)?

█ Yes.

Interviewer: Were you the only former member of the community there?

█ No Freddie was there, and a few people came down from Dublin, but otherwise it was the mayor, I just couldn't believe it. You know there is a story about it?

Interviewer: No.

█ Google it, it is a great story. There was a girl, there was a building between Shalom Park, I think, where Pat Dineen's father worked. They decided about twenty years ago to make that into a college of sculpture. What was the idea? The idea was that students would come from all over the world and do a project. They would come for six months or a year. And a certain girl came from New Zealand, Maggie Leach, I think, her name was. She, no connection with Judaism that I know of. She had digs next to the synagogue. She just couldn't understand, here was the synagogue which was never open and this Shalom Park which was dedicated to the history of the Jewish community. She decided that her project, she would do something on Chanukah. She kept on knocking on the door of the Schul and one day Freddie happened to be there. She talked to him and decided what a way to do it. There was six lights around Shalom Park, and her project was to get three more, one for the Shames, which was lit on the last night of Chanukah every year. The mayor turns up< It's a really official thing, and it is acknowledgment that the Jewish community where in that spot, is so-called Jew town.

Interviewer: It is something positive, isn't it?

█ Very positive. I couldn't believe it.

Interviewer: What is your feeling about how Ireland is generally anti-Israel in its reporting?

█ I mean, I find it very upsetting. We all belong to the Irish community here. The ambassador always comes, we all go. He has a St. Patrick's Day party, and we all go. David Birkhahn, Sandy and Claire's brother, he was the chairman of it for many years. This organisation was quite active, but we were always having a go with them about other things. And something as nasty as that, you want not to go, but you usually go.

Interviewer: Do you have an opinion as to why it is such a one-sided argument?

██████████ Ireland is not the only place. We grew up, Ireland and Israel were in exactly the same situation. 1948 was when Ireland became a republic and the state of Israel. I always remember, the Irish were always very jealous about we revived the Hebrew language and they used to send people over from Israel to teach them. In Ireland, you had been taught Irish so badly, but no, and there was a very close relationship. I think it is to do with Sinn Fein as well. Today, there is Northern Israel is pro-Israel.

Interviewer: As you mentioned language, do you ever remember Yiddish been spoken in Cork?

██████████ Yes. My grandmother spoke Yiddish.

Interviewer: Did you know anyone else in the community who spoke Yiddish?

██████████ Yes. My mother spoke it.

Interviewer: Did you understand it too?

██████████ Basic Yiddish, yes. When they didn't want us to understand they spoke Yiddish. My mother went to live in Nahariya and she didn't have any Hebrew or German. Nahariya was a German town, but she got by with her Yiddish.

Interviewer: Was there ever an attempt to preserve Yiddish among the community in Cork?

██████████ No. I don't think so. They were very pragmatic. Wherever the Jews were, they had to deal with the situation as it was. They wanted to keep their identity, but they had to deal with the situation as it was. If it meant, in order to make a living, you had to learn English, then you had to do it.

Interviewer: There is a certain narrative among the community in Cork: The Jews happened to arrive by ship in Cork.

██████████ Yes, yes.

Interviewer: Would you have heard this narrative growing up?

██████████ Oh yes. Although the other narrative that I heard was: The Jews in Lithuania, they heard that Ireland was a good place for peddling. In other words, it was a deliberate move.

Interviewer: So, they were more economic migrants?

██████████ Yes.

Interviewer: What do you think? Why did they come to Cork?

There have been waves and waves of when Jews have run from pogroms and the main thing was that they had to get out. They had already people there, so there was contact, and they followed.

Interviewer: Finally, Rabbi, I know you have been gone a long time from Cork, but would you still look back fondly on Cork?

Absolutely.

Interviewer: Have you held on to your Irish passport

Yes. I have an Irish and Israeli one. My grandchildren have got Irish passports. All of my children have visited Cork, and my brother's children who live on the Kibbutz have all been. I am very pleased that my son is so interested. I have a daughter-in-law who thinks we should all go back for my eightieth birthday and stay for the Shabbos and take over the Shul. What was very interesting was when Ireland came over to play football, we all went to the match, every single one of us - four children and grandchildren. We all went. My son-in-law who comes from Liverpool said, 'we've got to go up to Molly Blumes' after the match.' So I said, 'alright.' I was talking to some fellow outside Molly Blumes and I said, 'I come from Ireland, but I live in Israel now.' He said to me, 'why would you want to do a thing like that?' 'Well,' I said, 'we're Jewish, I said it in simple terms.' I said to him, 'that's my son-in-law, he is from Liverpool in England and that's my daughter-in-law, she is Australian.'

Interviewer: From my research, I have the impression, that despite the size of the community in Cork, it was, nevertheless, very multi-cultural. If it hadn't been for the Jewish community, Cork would have been very mono-cultural.

Yes, that is right. We were the only minority aside from the Protestants.

Interviewer: Is Irish a part of your identity?

Oh yes. We have a family tradition, whenever there is a celebration, we have a hoolie afterwards. When my daughter got married, I said to my English friend from the community, 'come back to the house afterwards. We'll have a hoolie, and he is still talking about it, and that is thirty-five years ago.'

Interviewer: Do you think that comes from having been born and raised in Ireland?

Yes. All my uncles had a party piece. They always had a hoolie.

Interviewer: Would they have sung songs about Cork?

Yes. Thady Quill was one of them, the bold Thady. Everybody had a song.

Interviewer: Among the former community members living in Israel, would you think there is a bond between you all being from Cork?

█ Yes. So many of us are related to each other. Not only did Moira get married in our house, but so did Claire Davidson. Because it was a nice house and a big room up the top.

Interviewer: Do you keep in contact?

█ Yes.

Interviewer: Thank you very much. I will be in contact when I have finished typing the transcript. Thank you again for your time.

Interview 11: 1 January 2017

Interviewer: January first, 2017, interview with █. █, do you consent to this interview.

█ Yes, Yes.

Interviewer: You were born in Cork; you are sixty-five, so you were born in Cork on?

█ 26th of June, 1951 in Sommerville, I think.

Interviewer: Are you the eldest in your family?

█ No, I'm in the middle. I've a younger brother, Eric, and an older sister, Lynda. Eric lives in Manchester and my sister lives in St. Anne's, thirteen miles from Manchester.

Interviewer: What would your earliest memory of living in Cork be?

█ Probably earliest memories are, to be honest, my grandfather, on my mother's side, Harry Rosehill. They lived in O'Donovan Rossa Road, I think it was called something else then. It was just opposite U.C.C. by the river. In those days, the bread man used to come on a horse and cart, and it was his last delivery.

I also remember my late aunt Patsy coming to Cork, that was in 1956 because I just found actually one of the benchers who was at their wedding in Belfast and I remember her coming.

And again, in my grandfather's house, we were staying over night, I think it was for Pesach and if you know on top of the mount on Connacht Avenue, there was a monument to the

First World War and years before the I.R.A. tried to blow it up, and the story was that they blew my late Uncle Eric out of bed. Of course, me being in bed and being a child, I got nightmares and woke up in the middle of the night crying. That is probably one of my earliest memories.

Interviewer: I know your mom, was a Rosehill, Fred's sister, but where was your dad's family from?

That family was, my grandmother was a Herzog, from Dublin. They were related to Rabbi Herzog and Chaim Herzog, President of Israel. My father's side, I think, his grandfather was a Litvak, from Lithuania. As you can imagine, people drifted all of the time, so he was just known as George, I believe and where he came from and how he got to Cork was a bit of a mystery.

Interviewer: This is your dad?

No, my dad's dad, my grandfather. And they lived in what was known as Jew town, Monrae Terrace.

Interviewer: Your father's family were originally from Lithuania too. Did you ever do any research into it?

No, I mean he died before I was born. And my grandmother on my father's side, she died very young as well. They had a large family. They had Max and Benny who were twins, Davie Sayers, P.D. Sayers, and then the rest went to America – Chaim and the other sister. I forgot her name. I'll get her name for you.

Interviewer: Did they all live in Dublin?

No, no. They were all living in Cork. My grandmother was a Herzog; they lived in Jew town. My mother's side always felt that they were posher (laughing). They had moved out. My grandmother, Clara was originally from Manchester.

Interviewer: Did your dad's siblings all go to America too?

Well apart from his brother, his twin brother, Benny and P.D. Sayers and Rachel – they all stayed in Cork. They had a wholesale business in Washington Street. I think that they initially started opposite the Opera House during the war selling pelts. Obviously when George passed away, P.D. Sayers who was probably the brains, he opened a wholesale business on Washington Street. They also had a place opposite the brewery on South Main Street.

Interviewer: Can you remember your dad's siblings when you were growing up in Cork?

Oh yes, we were very much integrated. When P.D. passed away, both Benny and Max, who had never married, moved to Dublin to Rosedale Park. When Benny passed away, we brought Ray across to Manchester to a flat. She obviously passed away in time.

He actually started off Dunnes Stores with Ben Dunne. Men's slippers, boots, I think, blankets.

Interviewer: This was P.D. Sayers?

█ Yes.

Interviewer: So, he was involved with the Dunnes?

█ Yes, he was involved from the early days. He supplied them in the early days. I remember around Christmas time, his head lad who was called Jack or John, he had like a mini minor van, and he would go around to Dunnes just before Christmas with hundreds of slippers, stocking up.

Interviewer: What do you think of the story that a lot of people in the community would tell, that the Jews arrived in Cork by chance, they thought it was New York. Were you aware of this story growing up?

█ I wasn't really. You have to understand, in those times, the gravitational pull away from Lithuania; we are talking now about around the First World War, violent antisemitism from the Tsar in Russia, the pull to Western Europe and America. To be honest, Cork is no different from communities around England now; there were communities in Hartlepool, Stockton and South Wales. In some ways, they were no different. They kind of drifted. Whether they thought it was New York or thought it was Cobh, who knows.

Interviewer: Had you heard of that story growing up?

█ Oh yes. In fact, I think it is probably documented. When the Lusitania was sunk, my grandfather, Harry, actually went down to Cobh; there were a number of Jewish victims. In the besolyem in Cork there is a plaque to them and a number of graves.

Interviewer: Where did you go to school, when you were growing up?

█ I think that it is worth mentioning, when I was growing up in the 50s or 60s, as we said before, Ireland was very different to what it is now. It was very much a Catholic country for Catholics. The Church permeated every level of society. There were the hospitals with the sisters, the schools with the Christian or Presentation Brothers, the PP or Parish Priest was you know. It was that sort of society. So, growing up as a Jew, without any real Jewish friends, apart from Sammy Cohen, it was very isolating seeing all this around him. It was not like it is now, society was very much, you were either a Catholic or a Protestant and there you were in the middle, these little Jews. So, it was very difficult, so.

Interviewer: So, were you aware of this from a very early age?

█ Yes, I was. Not that anything was said, but as an individual I did feel very isolated; especially now when I see my own children who went to Jewish schools and went to

study in Israel. It is just totally different. They are proud of their Judaism. They wear their yarmulkes, they wear them lightly. Whereas when I was a child, it was a hidden secret. A child's outlook on life, you felt very awkward. So, we always tended to gravitate more towards the Protestant schools, so my first school was in (pausing and thinking), was in Shanakiel.

Interviewer: I think some of the Marcus brothers went there as well.

█ Possibly. I still pass it now. I'm not quite sure what it is now; it is just next to the Protestant church. It was there, and that was Miss Gibney. In fact, my kids laugh at me, we started with a piece of slate and chalk. I used to get a single decker bus from the Lough. I used to walk around the Lough to Togher Road. A half penny and I used to get off at Shankiel and back again. That was my first school. And then I moved.

Interviewer: If you were going to school in Shanakiel, would you still have had friends living around you in the Lough?

█ Oh yes, but at that stage, I would have been four or five. Then I moved to another Protestant school, which was on McCurtain Street, across from the old Coliseum and the road going up to Montenotte. There was a church there and they also had a school there. That was the second school. I don't remember much about that.

Then I went to St. Finbarr's, which is behind the Cathedral. That was the first time, I became very conscious, the Headmaster, I forget his name. When they had religious studies, my sister and I used to go out with another family who must have been Catholic. What really got me and I ended up bawling crying, two events there. With the greatest respect, you shouldn't talk about the dead, but he didn't do me any favours. I think I'm a little dyslexic. In those days, learning a little Hebrew and English, I used to get them mixed up. One day, when we were learning words, spellings, and even to this day, I remember it clearly; I could never differentiate between mouth, m-o-u-t-h or m-o-n-t-h. Whether it was me, so during, it is probably still there; the school was a purpose-built bungalow, built in the sixties. While they were doing religious studies, you could walk around the school, and he made me walk around the school, and you had windows overlooking the grass area, saying to myself, 'm-o-u-t-h' and 'm-o-n-t-h'. It obviously affected me psychologically and I also remember one occasion when they sent me to join the Protestant equivalent to the Scouts. And he took me aside and said, 'you have no right to be here. Why don't you go and join your own crowd?'

Interviewer: And he actually said, 'you have no right?'

█ Yes. He said, 'what are you doing there?' And of course, it affected me.

Interviewer: What age would you have been then? Were you still in Primary or older?

█ I was still in Primary, yes. I was probably ten or eleven. It was pre-Bar mitzvah.

Interviewer: You mentioned that you had trouble-learning Hebrew. So, were you already going to Hebrew school?

Yes, we used to go on a Sunday, but it was very elementary really. It was Rabbi Baddiel. So, after schooling we went to Glasheen, which I don't think exists anymore. Just opposite the pub there.

Interviewer: Flannery's?

Yes. And there I wasn't a good student. I think I was very mixed up and he wouldn't let me do the Intermediate Certificate. I stayed there, so then the last school, I must have been 16 or 17, I went to, there was a College on the quay, next to Patrick's Bridge – Pierce O'Leary. I think they used to call it 'Butlins' by the Lee.' (laughing). That's where I ended up. I did my Leaving Certificate, St. Kiernan's College. Did my Leaving and then I came to England. I was probably 17 or 18. I stayed with my sister who was married then. I went to St. John's College in Manchester, where I got a Diploma. Then I went to Leeds Polytechnic, did accountancy and eventually qualified.

Interviewer: Was the plan always that you would leave for Manchester?

It was, because at that stage people were leaving and parents realised we had to get him out of here.

Interviewer: So, you are taking about the late 60s at that stage?

Yes.

Interviewer: Had Rabbi Baddiel already left?

Yes, Rabbi Baddiel had left when I was about twelve and a half. Just before my Bar Mitzvah.

Interviewer: 1964 so?

Yes. Then Percy Diamond, more or less, led the service. In those days we used to have classrooms in the Cheder, next to the Shul. We used to go there on a Sunday. Rabbi Baddiel did his best, you know. If you look at Professor Keogh's book, there is a picture there, you will see me there with Rabbi Baddiel. You will see there were a lot of kids.

Interviewer: So even at that stage, there were still children?

Oh, there were, I remember in the rooms upstairs having a Channuka party and Sukkot and there was Shul on Shabbot and Yom Tov. But then like, before I left, we were always waiting for the tenth man to come in. It was always two brothers, Moka and Mallot Hyman. Mallot was invariably late. So, we would always wait for him to barge through the door.

Interviewer: What were their names?

██████████ They had nicknames; they were Hyman; Moka and Mallot. They were both weekly men. Sammie Cohen would know better than me. He had, Mallot had a shop in, just off the Mall, just off the YMCA, Marlboro Street.

At the stage, my father had had a heart attack and my mother was a very resourceful lady, started a 'nearly new' hire shop, called Linden hire. She used to rent out wedding dresses and cocktail dresses. Her biggest problem was to get large sizes, because in those days, many of the brides were expecting. (laughing) Large sizes were always needed. And then I used to run errands to the bus station. Parcels were always been sent to the country, the surrounding area.

Interviewer: Growing up, despite the diminishing size of the Jewish community, did you socialise predominantly within the community?

██████████ No. Not really. We tried to set up a sort of a Ben Akiva in Rabbi Baddiel's house, trying to get the kids, but they were quite diverse really. So, the kids I played with, were in the street really.

Interviewer: Was anything ever said by them about you being Jewish?

██████████ Not really, no. No, I remember being at Glasheen and the Headmaster, Donnelly, because then we used to go to school on a Saturday morning as well, and he couldn't understand, anyway quite rightly, he was more concerned about my soul and the afterlife than Latin. I was probably as much a stranger to them as they were to me, to be honest.

Interviewer: You mentioned already that you knew or felt that you were different.

██████████ Yeah, a little bit different. I mean, one thing that sticks in my mind, and every time we go to Cork and Youghal, I tell the kids and they say, 'not again, Dad.' There was a polio outbreak in Cork in the 60s, and we used always go to Youghal on our holidays. On this occasion, we left the city, and we probably went to Youghal in June and stayed until the New Year. So, we went to school. My sister went to the Nuns and they used to say to her, 'Our Lady must have looked just like you.' (Laughing) But I went to the Protestant school which is at the junction of the Ashbourne hotel, if you pass in, well before the Clock Tower, there is a fork in the road and it was there just on the left. There was a Baptist Church on the right. And again, once a week, not the PP but a minister would come in. It was cold and there used to be a roaring fire, I was called up to the front of the class, this Jewish child and he was talking to the Head Mistress, about goodness knows what; we were damned because we never accepted Jesus Christ. There was a roaring fire, and I wore short trousers; I remember the hairs on my legs singeing, but I was terrified to move.

Interviewer: Why do you think you were brought up to the front? Was it like a novelty for them?

█ I mean yes, a novelty. They had never seen a Jewish person in their lives. I mean, as I said at the start, Ireland then was a really Catholic country; Protestants were there as well, but it was a Catholic country. People often say to me, ‘why is Ireland anti-Israel?’ And I mean, I might be wrong, but I always say to them, ‘they were brought up post-independence, Catholic Ireland, Catholic country; the story was the Jews forsake Christ and that is the end of it; they didn’t see the light. And now in 2017, we have a state of Israel, a flourishing state of Israel. The language has been revived, it’s a beacon to the world in technology, the only democracy, Jewish learning at the height, all after the Holocaust. This is not the script (laughing) that I was brought up with by the PP.’

Interviewer: So, do you still think that the Church is still part responsible for it?

█ No, no, no. I don’t think anyone is responsible. As we said before, Ireland is not the Ireland that I grew up in, for good or for evil.

I remember as a child walking up Barrack’s Street on a Friday night after synagogue and listening in families in the front parlour, as a family saying the rosary; going up Barrack’s Street, it was quite a common thing. That is all gone now, but the country is probably the poorer for it.

Interviewer: I’ve interviewed a few people and they had all mentioned the Blue Box growing up. Do you remember it?

█ Yes.

Interviewer: Do you think that the establishment of the state of Israel also had an impact on the death of the community in Cork? Do you think a lot were drawn to Israel?

█ I don’t. I don’t think so. People never stayed in Cork. You need roots. They came, they went into business, the children went to university and then they moved on, whether it was America, England or Israel.

Interviewer: Do you think that there was always a feeling among the community that this was transient?

█ I don’t think that they were conscious of it. No, I don’t think that they were conscious of it. I remember again, going back to Buckcase, ‘I’m going to leave Cork, there is nothing happening here.’ There were always ripples within the community that he was going to go to Dublin, but he was almost the last man standing. (Smiling)

No, it never; it was a small community that lasted for one hundred and fifty, two hundred years and Jews always move around. They are always transient. I mean, all you have to do is go to Picadilly Station, how many Jews are there in England? You go to Picadilly Station in Manchester on a Friday or even the airport, there are always Jews coming and going. You think to yourself, ‘how many Jews are there in the country?’ 60,000, or something. It is just the nature of things.

Interviewer: So, do you think it was inevitable that Cork came to an end?

█ I do, yeah; I do, as similar communities all over the world, yes.

Interviewer: Growing up, were you aware that so many of your contemporaries and people slightly older than you had already left Cork?

█ I was, yes.

Interviewer: It was just a natural progression, was it?

█ Yes. I mean, I wasn't conscious of it or anything at the time, but looking back my parents would have said, 'there is no future for him here.' Of course, when I came to England it was difficult for me to settle in, you know?

Interviewer: yes, and would you have seen yourself as Irish, an Irish Jew?

█ Oh absolutely, yes. Even now. (Laughing) Absolutely.

Interviewer: Even after all this time?

█ Oh yes.

Interviewer: I know you are gone from Cork and Cork has changed hugely, but would you still have an affinity to Cork?

█ Oh yes. Absolutely. I mean my mother spent her last years in England, and she was determined when the time came that she would be buried in Cork and her wishes were fulfilled.

Interviewer: Was your father also buried in Cork?

█ Yes. They are all buried in Cork. If I have my way, I'll be buried in Cork. (Laughing)

Interviewer: So even though you have left Cork, it hasn't left you?

█ (Laughing) You know what they say.

Interviewer: Do you still keep up with what is happening in Cork? I know obviously you had Freddy until very recently.

█ Yeah; you know the links, as time goes by, all I have there is my cousin, Clare; to be honest, that is it.

Interviewer: You are not in contact with Sammy Cohen?

██████ No. Not really. No. Apart from last month, when we had a long chat. I am not a trustee or anything of the burial board. So, we go back once a year and probably spend a day in Cork.

Just going back...

Interviewer: Yes, because you mentioned a couple of incidents – the Barbershop for one.

██████ I did yes. I mean again, just how growing up in Cork and feeling different. One of my memories of Cork was the Corpus Christi Parade. I mean the flags and the bunting; I mean not only on the streets but in everybody's house there was either a Vatican flag or a Tricolour. So that can have an effect on a child, you know.

Interviewer: So, do you think, if you were Irish, you had to be Catholic?

██████ Absolutely. Absolutely, and then again, we were on Hartland's Road and on the top of road, there was a Barbershop next to the church entrance on Glasheen Road, called Willie Cotter's. There was a whole pile of kids there getting their hair cut and there used to be a chair and he would put a plank of wood on that, you know, and then you sit on the plank of wood. There were some old men there, and they were all talking about where they would make their communion and at that stage, I think Wilton church had just been built. And they asked me, and I said, 'The Lough' and they said, 'that's strange, they are all going to Wilton.' You know they are little things, you know. You know, I didn't have the gumption, in retrospect, is not a good thing to say. You know, 'I'm not being confirmed, I'm Jewish.'

Interviewer: And when things like Corpus Christi were taking place, would you have actively made yourself scarce, so to speak?

██████ No. Ah no.

Interviewer: Would you have gone in to look or would you have just stayed at home?

██████ No, it was just the Goyem were having a parade in Cork.

Interviewer: It used to take place on Patrick's Street?

██████ Back then it used to start near the Coliseum and go all the way down McCurtain Street and all the way over Patrick's Bridge, down Patrick's Street and then if you look at the photos, the square just past Mannix, I think.

Interviewer: Daunt Square, is it?

██████ Yes, I think so. That's where they used to stand, in front of the Coal Quay, because the road kind of banana shapes there. They obviously presumably celebrated mass there.

Interviewer: And when it was Christmas, was it strange?

It was a bit strange, it was. But just going back to that, my brother tells a story. He went to Pres and Cardinal Lucey came and he put out his hand to kiss the ring and of course, my brother said no. (laughing) Of course, he knew that he was Jewish as well. I don't think he was...

There were two names for Catholics and Protestants. Catholics were, it will come to me. A Protestant was a Pay. Listening to the elders, they would always tell you that they preferred the Catholics. They would tell you that you were a Jew to your face, whereas the Protestants would say it behind your back. (Laughing) It was just those sorts of things.

I mean, one story that I'm sure Rabbi Baddiel might, might bring up: One Sunday, we were (Interrupted by knock to the door.)

Interviewer: I was just looking back over your notes, you had also mentioned to me a visit by the Canon.

That's right. That just ties in really with the 'mouth' and the 'month'. He used to come, but what I was going to stay was: when we had Cheder on Sunday morning, there were always meetings in the Shul next door. You understand, these were tough men, I was a child, we were in Cheder with Reverend, Rabbi Baddiel, and voices were raised. I had an Uncle, Joe Wynn, Uncle Joe and he married my grandfather's sister, May. She passed away.

Interviewer: This would have been your grandfather on your mother's side?

No. My father's side. Harry Rosehill. He had a sister called May. She passed away and then he married a lady called Rhoda from Dublin. Joe was from Hungary, and he always said that he had fought in the 1956 uprising, I think – always broken English.

Interviewer: And he was living in Cork?

Yes. Violent temper. Violent temper. He could tear a deck of cards in half. He wanted to have a meeting and the president at the time, were the Elyions. Voices were raised and seemingly what happened was Joe Wind picked up a chair and threw it at the President. Uproar. Rabbi Baddiel said that 'this was disgraceful' and he took us all for safety from the classroom into the Shul. He was raging. To be honest, even to today, Shuls have their own politics.

Interviewer: By and large as a whole, do you think that the community got on?

Oh yes.

Interviewer: Because earlier on, there had been a split in the community, a smaller Shul.

Yes, I think one of them was called the Republican Shul and the other was called something else. I think prior to that and they were doing some building behind the Shul and I think Dillon's Pig or Poultry, something like that and they came across some Jewish

headstones. And there was even some talk that earlier on in the seventeenth century, that there was a Sephardic community, but again it was very transient.

Interviewer: When you were growing up, was there still a service every week on the Shabbos?

█ Oh yes, there would have been.

Interviewer: What kind of numbers would have attended?

█ You would have been struggling to get a minyan of 11. And of course, once Rabbi Baddiel left, you had to read from the Torah and no one could read straight from the Torah, so what they used to do was that they used to bring out the Sefer, and Percy Diamond, alav ha-shalom, would read from the book and somebody would follow on from the Torah because there were vowels on the Kumish. Halachically, I don't know if it was right or wrong, but that's what we used to do. There was no alternative.

Interviewer: And for High Holidays would there have been a bigger crowd?

█ There would have been, yes. And then with the Elyion's, Arthur Elyion. His relatives would come down from Dublin. One man was in the Ministry of Foreign Affairs and there were two brothers who used to come down from Dublin to boost the numbers.

Interviewer: You told me when we spoke on the phone, that it wasn't really until you came to Manchester that you learned about Judaism.

█ That's right.

Interviewer: Despite this, do you still think that you had a Jewish life in Cork?

█ No, no. No, I didn't. I was a non-bod. It took me years to integrate here, because I had no Jewish education, I couldn't read properly. It was only years later that Shmuli Baron taught me how to read.

Interviewer: To read Hebrew?

█ Yes, and then also to learn about general Yiddishkeit. So now sometimes when they start talking and if I don't know what they are talking about, I'll just smile and move towards the door. A lot of it was self-taught; I was always a Shul goer, because I was a Shul goer in Cork. When I was single, I used to belong to a small Shul, Meadhill, and then when we got married, we moved, and the kids came along, we decided to join this Shul, The Shrubberies. I was a backbencher for many many years, because I was always very conscious about my lack of knowledge, but the kids became more religious through youth movements and so did we. Over a period, I ended up on the Council, and I ended up three years as Treasurer and three years as President. I sometimes look back even as President and say to myself, 'what am I doing as President of an Orthodox Shul?' Especially on occasions when I was introducing people like Chief Rabbi Sachs, this little boy from Cork. (laughing)

Interviewer: You came to Manchester because of your sister, but a lot of the Cork community seems to have come to Manchester. What do you think the draw to Manchester was?

█ I suppose family connections, you know. There would always be someone here, and also maybe it is not as daunting as London.

Interviewer: A lot of the community went to Manchester and obviously Israel. Do you know of any other places members of the community went to? I have heard of one or two in South Africa or America, but not too many.

█ Yes, maybe America. Some of the Jacksons went to Canada. Em, Max Elyion went to the Isle of Man, Max Elyion? passed away in Cork.

There is a story that was told to me that I won't say they were heavy drinkers, but they liked their whiskey, they were somewhere, and the usual story: 'The Jews are running the country.' Probably a hundred Jews in Ireland, but they are running the country. (smiling) And Max or one of them turned around and said, 'how many Jews do you think are in this room?' (laughing) The guy looked at him and that was the end of that.

Just one early story about the Chevra Kaddisha, which is the ritual of burying the dead. On at least one occasion we were short. We hadn't enough of men able to do the necessary, so I was roped in when I was probably 12. It is very theatre still, much easier, but in those days, we had no hoists, or hot water, whereas now the whole procedure is done with hoists and hot air. There was schlepping and pulling. Looking back, it was grim, especially for a twelve-year-old.

Interviewer: Did this take place in Curraghkippane cemetery? Yes, Curraghkippane, in the old house at the top. I just have to describe it as it was. You had the slab, the deceased....., and Malak Hyman said, 'you know', he got my hand to hold the deceased's hand and said, 'the dead won't do anything. Look out for the living.' Then before we started, we had a bottle of Paddy in the box and the bottle would be passed around. That was it, and it didn't do me any harm, and it was hard work. These were men getting on in their years and they did what they had to do.

Interviewer: We have spoken a lot about the community being reflective of many Jewish communities, being transient. Do you think it was more economic than social

█ Yes, it was more economic than social; yes.

Interviewer: It reflected the Ireland of the time?

█ Yes, and then the children growing up, probably went away to university, you know. Some went to Dublin, again no different from any other community.

Interviewer: You didn't go to the de-consecration of the synagogue last February, did you?

██████ No. I decided not to go. I'll tell you the reason that I didn't go over. I just felt that em, I would remember it as it was, as a child. You know. I made that the decision. I mean there were one or two things in Shalom Park and so on, and there again, I made the conscious decision not to go. I just wanted to remember it as it was.

Interviewer: I happened to be in Cork that week, so I went. The Head of the Community mentioned in his speech that the Polio outbreak that you mentioned was a deciding factor.

██████ It probably was. I obviously wasn't conscious – we were in Youghal, standing by the fire, the nearest thing to hell (laughing). 'That will teach him'. Em, but I wouldn't be conscious of that, but quite possibly.

Interviewer: But growing up you would always have been aware of families moving on?

██████ Yes. Yeah, and ever shrinking. That made it more isolating as the years went by.

Interviewers: Aside from the incidents you have mentioned and feeling slightly different to the others because of religion and the role of the church, did you or your family ever experience Antisemitism in Cork

██████ No, not that I was aware of it. I remember my father and mother telling me that when they married, they had a flat on the Western Road. And again, what you had, was more of an affinity with the Protestant community than with the indigenous population. I think through my uncle or whatever, a firm of solicitors on the Mall. I forget his name. They always used to have a Protestant accountant, and solicitors, apart from GY, would be Protestant. They were told that the house on Hartland's Road was there, go and pick up the keys. It was all kind of kept within Protestant/Jewish circles. So, they had more of an affinity with the Protestants than the Catholics.

Interviewer: There wouldn't have been exclusion from clubs in your time? Some older people have mentioned this.

██████ Not outwardly. But there would have been no way that I would have joined the Christian Boys' Scouts or anything like that. That just would not have been on. I don't think that there was anything written down in writing, but that the communities on a social level were so adrift that you never got into that situation.

I remember once I used to go to Turners' Park to watch Cork Celtic and I used to sit on the wall as a kid and someone said, 'Go back to the synagogue'. But it was probably more ignorance. I had a friend, Johnny Masons, who said, 'if I were you, ████████, I would go straight up to the church to get baptized to save your soul.' This was what they were taught.

Interviewer: Was this the friend whose mother...

██████████ Yes Billy Canty, another friend. It was just after Vatican II, I think. She was a staunch churchgoer and she came out to the door and said, ‘now ██████████, everything is all right. You are nearly as good as we are.’ But there was no malice, looking back; it was all quite quaint. I mean, it was nothing like Nazi Germany or anything. It was probably quaint, (laughing) but at the time, it was probably quite hurtful.

Interviewer: Am I right to say that listening to you, it was very hard to feel fully accepted in the Ireland of the time, due to the role of the Church and Catholicism?

██████████ Probably yes, but at the same time, to be fair, Jews by their nature, I mean, my grandfather on my mother’s side would say, he was a travelling salesman, ‘I go out Monday to Friday and work and do business, but come Friday night, I am going to close my front door. I don’t want to mix socially.’

I remember again my mother saying to me that someone knocked on his door and he caught a salmon.. And he said, ‘Mr. Rosehill would you like to buy the salmon?’ He went to berserk. He said, ‘the only reason you knocked on my door was because I’m a Jew and I would buy a salmon that was obviously either poached or stolen.’ You had that too, but I wouldn’t say that there was outright Antisemitism. On both sides. Jews, kind of, do keep to themselves; socially.

Interviewer: Do you think that the Cork community was unique or more reflective of communities across the British Isles?

██████████ I think, looking back, it was probably just a reflection of other communities. You had people who used to feel as if the community was theirs, like Gerald and the Elyions, Max and? They would run the Shul and never tell anyone about the financial dealings of the Shul. If you look at the minutes now, there were sending out letters, well before my time, for subscriptions, exactly the same letters that I send out today; people in arrears, chasing up debts, the same people, people are people, the same arguments, you know.

Interviewer: So do you think that it was fairly reflective of the time?

██████████ I think so. I think so.

Interviewer: I know you said your grandmother was from Dublin originally.

██████████ Yes, she was a Herzog.

Interviewer: Was there always this connection with Dublin?

██████████ No. They always felt that Dublin was remote, even to Freddie’s dying days, to be honest. Dublin looked after itself and as a result both communities suffered.

Interviewer: It was reflective of the general rivalry between Cork and Dublin, was it?

It was. Somebody told me that it went back to when the State was founded. They never spoke to Cork about appointing a Chief Rabbi as in the constitution; something stupid like that. (Laughing). That would be a typical Jewish mathloket. (Laughing)

Interviewer: I know your children were born here and grew up here, but would they have any connection to Cork?

Yeah, I meant they have been back numerous times; unfortunately for Levays, their grandmother's, but they go. It's a place Dad came from.

Interviewer: So, it wouldn't feature as a big part of their identity?

No. No, but one story, I won't name names, but the story that came down to me, was that there was a family related to my family, and they were in the scrap metal business. Whatever happened, there was an employee stealing metal or whatever, and the Police got involved. The question was, 'do you give evidence against another Jewish person?' My side of the family said, 'No. You don't.' The other side of the family, who were the guilty party said, 'it's a level playing field. Everyone is equal before the law.' The man was found guilty and sent to jail. Seemingly, the families never spoke for years and years. It was well before my time, but when I was listening to the story, I thought my side were wrong; level playing field and everyone is equal before the law in Ireland in those days. But then thinking about it, you, kind of, have to remember that these were the first generation of people who came out of Russia, Lithuania, where the area was violently antisemitic and if you were dragged before the courts, you were not going to get a fair hearing. So, in a way, it was quite understandable. I only reiterate it, because in many ways you probably had this siege mentality from the older generation, so it was not that the indigenous population weren't anti-Semitic; it was a sign of the times, but with people growing up, they still had this, they were first generation Ireland, but they had still heard the stories around the fire from their parents who had come from the Heim, violent Antisemitism within Europe.

Interviewer: Obviously it is well before your times and even your parents and grandparents' time, but what do you think the community felt when Ireland became independent?

Oh, they would have all been republicans. Oh yeah.

Interviewer: A lot have told me stories about the rising and other events. Would that have been the impression you got?

Oh yeah, they would be all De Valera's (laughing).

Interviewer: Why do you think it was like that?

Again, it was a small country, a bit like Israel, breaking away from the Imperialist British Empire. Oh yeah, they would be very much Republican. I would think so, but it was before my time. They tended to vote more Fianna Fail, I think.

Interviewer: Obviously you have been here most of your adult life, but would there be any connection between people who originally came from Cork? You don't go out of your way to meet up or anything?

██████████ No. No. The only, Phylis Rosenberg. Not really, no. There are a number of Irish people around but mainly from Dublin. We chat because we have something in common – if something happens in Ireland or in Cork, if someone passes away in Dublin. But there is no Irish exile society or anything like that.

Interviewer: What do you think will happen to the graveyard now that Freddie is gone?

██████████ There are trustees. I was there last month; they were talking about what they were going to do or not going to do, and as I say I'm not a trustee, but there is sufficient money for it to be looked after. You know, credit to the local authority and credit to Freddie, how he actually preserved the Basilum with the agreement he had with the local authority. It is up to the trustees now. While the local authority will cut the grass and so on, there will be ongoing maintenance. There will need to be sufficient money for it to be done.

Interviewer: You mentioned, just before we finish, why you decided not to go back for the de-consecration in February. Do you think it was the right decision at that stage?

██████████ I do, I do. What would I have gone back to? The Shul would have been full of...

Interviewer: Sorry, I don't mean, the right decision for you not to have gone back, but the right decision to close the Shul.

██████████ Oh absolutely. Yeah. Freddie toyed with the idea. It was heartbreaking for him, but in the end it was the right thing. Jews are not interested in buildings for the sake of buildings. The whole idea of Judaism is one of life and of moving on. A community ceases, and a new community starts up somewhere else. We don't build cathedrals, we don't build museums. Judaism is part of living, wherever it is. It happened to be in Cork for one hundred and fifty years. And now it moves on, whether it is in England or Israel or America, wherever. It was a period in time; it had its day.

Interviewer: I presume you don't have any connection with this community in West Cork?

██████████ Rabbi Neuberger?

Interviewer: Yes.

██████████ No. No. Judaism, there is many facets of it. I mean Ireland was a staunch orthodox community, Litvaks, from Lithuania, very strong in its day, fromm community. There is no central authority in Judaism; around the world, there are many facets. It is not like Catholicism, no doctrine as such. It is fluid; it has always been fluid.

Interviewer: Ok, thanks. I think that is it. That was brilliant. Thank you. I will contact you again when I have finished typing the transcript.

Interview 12: 7 July 2015

Interviewer: Interview with [REDACTED] [REDACTED]. Thank you, [REDACTED], for agreeing to this interview. Can you begin by telling me again how your parents and grandparents ended up coming to Cork?

[REDACTED]: I'll tell you about my father first. I really can't tell you why he settled in Bantry. But he was one of the last dentists in Ireland to learn his profession from a doctor. He didn't have to go to any school or university. He was one of the last and this would be in the early 1900s. He must have started working around 1916. He was one of the last people. At the university in Ireland, those who qualified as a dentist had a degree of B.D.S., Bachelor of Dental Surgery. My father put it on his plate, but he said 'Best Dentist of Southern Ireland.'

Interviewer: Before that, your grandfathers travelled to Cork, didn't they?

[REDACTED]: I told you that these eight men came from Lithuania, a place called Akmene, to Cork. You have heard of this, haven't you?

Interviewer: Yes.

[REDACTED]: It is actually in the Northwest of Lithuania. I saw it once, in the place.... Just up from here, Yad Vashem. They showed me where it had been on the map.

Interviewer: Had there been a Jewish community there right up to the time of the Holocaust?

█: I'm not sure of that. But I was told, my grandfather came to Ireland with seven other men. They settled in Cork and then sent for some women and my grandmother was one of them. I think my father was born in 1891 or 1892.

Interviewer: Was your mother from the same area in Lithuania?

█: No. My mother was a good bit younger. She was born in December in 1900. There was eight or nine years between them. My mother was from Riga in Latvia. Her father was a Goldsmith and I think why they came because he had a cousin in Dublin. After one year in Dublin, they moved over to Glasgow. I have a letter from a teacher for her new school, saying something like 'I wish all students were like Sophie Birkhahn.' After one year, she was very accomplished in English. Anyway, she and five brothers, the eldest brother did not come. He remained in Riga, he worked there. He came later. My mother wanted to study medicine as she had five brothers who studied medicine. This was about 1917. They wouldn't let her, they said, 'women don't become doctors.' I will tell you when I decided to become a doctor, my mother was so pleased. She didn't push me in anyway, the decision I made to become a doctor was at the age of nine. I was speaking to our dental mechanic and I said, 'I want to be a children's doctor.' I ended up being an old peoples' doctor.'

Interviewer: Just to go back for a moment, when your grandmother came to Cork, did she also come from the same shtetl in Lithuania?

█: I'm not sure, but I think they all came from Akmene too.

Interviewer: Can you remember where they lived when they came to Cork first?

█: No, but I remember as a little girl that they lived in a place called Aston Lawn. There is a place in Cork, you must know it, called Jew town, a place with lots of low buildings.

Well, I remember, we were the only Jewish family in Bantry. We came from a religious background. Can I kind of jump?

Interviewer: Yes of course.

Well, you know that religious Jews say prayers in the morning with the tfellin. My father put it on every single day. This was on a Sunday morning when the people used to come into Bantry to go to mass. They used to come in on a pony and trap. No one had cars then. Usually if it was urgent, my father saw them on Sunday, but it was usually after mass. his day, it was nine of clock in the morning. We had two residential maids, as we called them, who had gone to mass. There was a ring at the door; my father was in the middle of saying his prayers, but he still went down and opened the door. The man told him why he had come. 'Oh, I have got such a pain' and then he said, 'what's that?' So, my father said, 'Oh that is to measure my blood pressure.' My father had a very quick turn of mind. He was very popular, because he was a very jolly kind of person. The man said, 'Oh, Mr.

Birkhahn, I've got high blood pressure, maybe you would measure mine too?' My father replied 'I'm very sorry, it is only measures low blood pressure!'

Interviewer: Excellent.

█: I know, very funny!

Interviewer: So, your mother was in Glasgow and your father was in Cork?

█: Yes, it was a made match. They had other relatives from the two families, like and uncle or an aunt. And then, a lot of the marriages were made.

Interviewer: Do you remember, were you ever told what your grandfather, your father's father, did in Cork?

█: My father's father was a Herring agent. He was a Herring agent; he used to go away sometimes to Scotland to buy up the fresh Herrings. He had a brother in Stockholm and the brother in Stockholm used to put the Herrings into a barrel of course salt and pickle them, preserve them. Then, he sent that barrel to Russia, because one of the national foods was salted Herrings. It was not a Jewish food, most people think it was a Jewish food, but it was a Russian national food. That's what my grandfather did.

Interviewer: Did he do this in Cork?

█: No, in Dublin.

█: And then, he was shot in the leg. You know, there was a civil war in Ireland?

Interviewer: Yes.

█: This, I think was in the 1920s. He was travelling from Cork to Bantry with my uncle, the I.R.A. or whoever had guns, were shooting the people in the train. Just before this happened, there was a woman sitting, there were two seats and there was a woman sitting here (gesturing opposite) and she said to my grandfather, 'would you mind changing seats with me?' He said 'of course'. When they started shooting, she was shot dead. My grandfather put my uncle, my father's younger brother under the seat. My grandfather sat on top of him. His leg was up like this and they shot him in the leg. All my life, I remember, he used to go 'oh, my leg'. He was lame because of this leg that was shot by the Black and Tans.

Interviewer: Where was your grandfather living at that stage?

█: In Cork. They always lived in Cork. I think they lived in what was called Jew town. I think they lived there, but I'm not 100 percent sure. I remember them as a little girl of about two or three. They lived in a lovely big house, called Aston Lawn. It was a very big house, with a very big garden. On Sunday afternoons, my father made a tennis court

out of the big lawn they had. They used to entertain the Jewish community on a Sunday afternoon, who came, and they used to play tennis.

Interviewer: Do you remember this?

█: No, I don't remember this, but I do remember as a little girl, my grandfather rolling out a big, heavy roller on the grass lawn so that it would be suitable for playing tennis. That I do remember.

Interviewer: Would your grandfather have been observant at that time?

█: They were all observant.

Interviewer: So, he would have walked into the synagogue on a Saturday?

█: Yes.

Interviewer: Had your father siblings?

█: There were three sisters and a brother. The brother was younger and he was also a dentist. The difference between them was, I told you, my father learnt dentistry by being an apprentice to a recognised dentist. Whereas, his younger brother went to university in Cork, where he learned to be a dentist.

Interviewer: After your parents married, did your mother move to Cork?

█: It was a made match.

Interviewer: Did they live in Cork for any period of time, or did they move directly to Bantry?

█: They lived on St. Patrick's Street. It is not too far away from the Grand Parade. It was on the right hand side, if you were walking down to the Grand Parade. It was the right hand side of Patrick's street.

Interviewer: Did they move from Bantry to Cork for economic reasons?

█: That, you will have to ask my brother, Sandy, I don't know, but probably yes.

Interviewer: Do you have any idea of the year they moved to Bantry?

█: Well, look it must be before he had his leg shot, because they were travelling from Bantry to Cork on the train. It must have been before the 1920s.

Interviewer: Do you know the year your parents got married?

█: They got married in December 1925. My brother, Sandy was born in 1926 and the next brother in 1928 and me in 1930 and my sister in 1935, Shirley.

█: Will I tell you something?

Interviewer: Yes.

█: Between the first three of us, there is only thirty-nine months. Her family, I told you, she had brothers who were doctors, they wrote to her and said to her she was primitive like the Irish, having big families, because they never had more than two or three children themselves, they were older than her. Anyway, she went to London, I think, to get contraceptives. You couldn't get them in Ireland. I was with her in London in 1937, with my sister. I remember that and what I remember distinctly was the coronation in 1937. Anyway, my mother became pregnant again after the three of us and she went to Sir Arthur Nans who was a Protestant doctor.

Interviewer: In Ireland?

█: In Bantry. he wanted an abortion from him. Even though he was Protestant he said, 'you have three lovely children, go ahead with the pregnancy.' That's how my sister got born. Now I will tell you in relation to that, my sister developed at the age of twenty-nine multiple sclerosis, she is still alive at the age of eighty. My mother once said to me, 'God's punishment to me, was when she developed multiple sclerosis.' That's how she regarded it. It was her punishment for wanting to abort.

█: I don't know if this is relevant to you?

Interviewer: Yes, of course. So you were born in 1930 in Bantry?

█: No. All of us were born in Cork. I remember, I must have only been about three years of age, the big house my Grandparents lived in. We tried, even though we were only one family, to observe the Jewish religion as much as possible.

Interviewer: So even at a young age in Bantry, you knew you were Jewish?

█: Sure, absolutely. We kept kosher, now, you will say, 'how could you get Kosher meat in Bantry?' Well, Cork only had once a week a butcher. My grandfather used to go and buy meat for the family in Cork, but he would also have bought it for us in Bantry. They would wrap up the meat in newspaper, he would take it to the bus station. The bus left Cork at six o'clock and at quarter to nine on a Wednesday evening, myself and the two domestics living with us, would always go to meet the bus. The meat was up on top of the bus. The driver used to go up and throw down the meat. The maid, as we called her, would catch the parcel, which was a bit bloody at the time. All the meat was koshered on Thursday morning, half of it was wrapped up. The biggest grocery store in Bantry was called 'Biggs'. They had a big, big walk in freezer to keep their meat. It used to hang, all the pigs and cows and sheep, all the carcasses. They agreed every week we could bring our parcel of meat and they would put it in the freezer. We used to take it in on Thursday morning and fetch it on Monday morning. Sunday all the shops were closed. We didn't have a fridge, but we had a cupboard in the yard that never got sun. The back and sides

weren't solid so the wind circulated. We used to put the meat in there, that's how we kept it. That's how we managed with Kosher meat.

Interviewer: Obviously, you couldn't go to a synagogue on Friday being in Bantry, but your family still observed Shabbat in Bantry?

█: Well, yes to a degree because my father worked on a Saturday. But the interesting thing was, he didn't take money from the people. A lot of them were poor, so he would say 'you don't have to pay me.'

Interviewer: Where did you live in Bantry?

█: We lived on the square, in the centre of town. Every June, we had a Corpus Christi procession. As a little girl, I was very embarrassed, we were the only house on the square, where the procession took place, that we didn't have flags and flowers and all of those things. The Archbishop used to come for this event and one year, I think, I was about seven at the time, we went where it used to go, to the convent where the nuns had their lovely open fields and gardens. The archbishop used to stand there, and people would go to him to kiss his ring. That was for them something special. I went with my friends and of course, I kissed the archbishop's ring as well (laughing). I never told my parents.

One year a delegation of local people, there was never more than two and half thousand people in Bantry. Do you know, how many pubs were there? Fifty-two. If I'm talking about that, a lot of people used to get their salaries on a Friday evening and instead of going home, they would go into the pub and drink most of it. These were very large and poor families. This is what a lot of the men did. It was terrible. Anyway, a delegation once went to the archbishop and said to him, 'why do the nuns and the priests go to the Jew man, the dentist, when we have got two of our own?' The archbishop said, 'they know very well, how to look after their own.' They got no satisfaction from the archbishop.

Interviewer: Do you remember growing up, feeling different in Bantry because you were Jewish?

█: No. We were all very well accepted. All of us. My mother was palled up with the Protestant women. They were more from England and what she was used to. My mother was very European, and the Protestants were more reserved. She wasn't like my father who was a really jolly Irishman. He got on with everybody. My mother was much more like a reserved European, so her friends were mostly Protestant. My father was busy working all the time so my mother used to knit and make us clothes, knitted garments for all of us. That is how she used to spend her time.

Interviewer: I presume you went to the local National school?

█: No, she was very friendly with the teacher of the Protestant school, which was very small at the time. It only had about thirty-two pupils, who were all in different grades and

I think my father decided that I'd get a much better education going to the convent school. Me and my brothers all started in the local convent school, but then they left to go to Cork because they needed a Jewish education. They went to stay with my grandparents. It wasn't important in their eyes for girls, so my sister and I were educated by the nuns. I was with them until the age of fifteen.

Interviewer: Up until 1945 so?

█: Yes, 1945. My sister, because my mother moved over to Cork, she was only with them until she was eleven years of age. My brothers used to come home for all the vacations and they had lots of Bantry friends, all of us had. Nobody made us feel any different.

Interviewer: What happened when religious education was taking place?

█: Every day at school the catechism lesson was from twelve to twelve thirty and from twelve thirty to ten to one they could eat their lunch. It was usually just a sandwich. In the wintertime they used to bring a bottle of tea and the teachers used to put it in front of the fire. There was always a fireguard, because it was a peat fire, and we wouldn't fall in. They used to take the bottles of tea and put them in front of the fireguard, so they had hot tea with their sandwiches. I went home at twelve o'clock when they had religious instruction. In those days, your dinner was midday. I used to get dinner and run back as quick as possible, but not as quick as I'd like, because my mother smoked 'Craigande' but she didn't want to packet of twenty in case she smoked them all. Every day I had to go and buy a packet of ten, which was across the road, before I went to school. Then I ran back and played with the girls. It was quite acceptable.

The only time in all my years in Bantry, have I, one anti-Semitic event. Never anything. I had a load of good friends, we were all very accepted and it was a very happy time. The event was with a sister, her name was Aloysius. We used to have cookery lessons, they had a kitchen for teaching us. You know, they wanted the girls to be domesticated because they came from large poor families. They wanted them to know how to sow, bake, cook and run a house, that was from the fifth grade. We all had cookery books, there was like long rows of seats, we used to sit on these rows and get instructions about what we were going to cook today with our cookery books. The cookery books were always underneath the seats. We had permanent seats. On this day, there was no cookery book under my seat. This one nun, the only one, that I felt was antisemitic, I told my book was missing and she said, 'you stole it', in front of the whole class. I said, 'I didn't touch it.' So, she said to all the girls 'go in search all the drawers and see can you find another cookery book.' We all left the hall, went in and came back and we couldn't find it and she said '█, look under your seat' and the cookery book was there. All this was in front of the whole class and she said 'you stole it and put it back', she said to me in front of the class. It must have been about twelve and old enough.

I came home and the first thing I said to my father was, 'I don't want to go back to that school anymore.' 'Send me to Cork like my brothers and continue my education there.' I remember my father said, 'I'll have to think about it, give me until tomorrow.' I told you, there were another two dentists in town and my father was the most popular. My father said to me, 'I'm sorry, you will have to go back to school. I'll destroy my career if I insult the nuns.' So, I had to go back to school and stay there until I finished eighth grade.

For girls who were very bright, they used to help them get scholarships to go a teacher training school. That's how the bright girls from poorer homes got an education. Those from families with standing like we had, didn't send their girls or sons to the local Bantry schools, they sent them to boarding schools. They thought they would get a more sophisticated education. My next-door neighbour, one of my very good friends, she had an uncle, a priest, Fr. John. He came one day to my father, and he said, 'why don't you send ██████ to a boarding school? he is not getting the same kind of education here as she would in a boarding school.' My father said, 'I can't send her to a boarding school. We don't eat your food, we don't have like the same prayers.' So, I never went to boarding school but all my friends went to boarding school.

Interviewer: How was it when you went back to school the next day after the antisemitic incident?

██████: Everyone had just moved on, as if nothing had happened. But I'll tell you this same very nun, when the weather was wet, I used to run home to eat my lunch. My mother used to send one of the maids up with lunch so that I didn't get wet going or coming. So one day, the same nun came and said 'what did you get for lunch?' I showed her. Her reply was 'just like us'. It remained with me.

Interviewer: Do you think, it was linked to what was going on in Europe at that time? It was about 1942 or 1943.

██████: No, what was going on in Europe, I knew. My mother's mother lived in London with about four of her sons. When the war broke out in 1939, they sent my grandmother to live with us in Bantry. She died in 1943. I loved her more dearly than my mother. We had a very good relationship. She was the one who told me about the facts of life, not my mother. You know, how to behave, periods, babies. My mother didn't tell me anything, she was too prim.

Interviewer: Is your grandmother buried in Cork?

██████: Yes, she is the only one. My father's parents, when they couldn't run the house any longer in Cork, they were buried in Dublin. Inside in their home was my father's dental practice, which had a waiting room, a surgery and a workshop. You can imagine, how big the house was. It was a big house in McCurtain's Street. It was a big house, you walked up five stories. The two maids, we had, lived in the attic.

Interviewer: When did you move back to Cork?

█: When I was fifteen and I knew I wanted to go to university. I couldn't get/do the matriculation, so I went to Cork and I was sent to St. Angela's school on Patrick's Hill. It so happened that my teachers were not nuns, they were lay teachers. Anyway, after one year, I got my matriculation. I was only sixteen. I wasn't accepted into university, I was too young.

Interviewer: In U.C.C.?

█: Yes in U.C.C., that is where we all studied. My brother studied there with Freddie Rosehill. Anyway, did Freddie tell you he studied medicine for five years?

Interviewer: Yes, he did.

█: Did he tell you, he didn't qualify? He didn't get the exam in year five. It was such a shame.

Interviewer: Did your parents remain in Bantry, when you came to Cork to study?

█: Sure, just very quickly before I tell you when my mother moved over, I'll tell you, my father's itinerary for the week. He was really like a wandering Jew. On Monday morning, he left Bantry. On his way to Cork, he would stop in Dunmanway to see people, then, I think Drimolough, and some other place, about eighteen miles from Cork. What was it called?

Interviewer: Bandon?

█: Maybe. He used to see people, he had hired a room, one of the rooms was like a shop, which had a couple of rooms for rent. He used to see people. He would get off the morning bus with his two suitcases and that was his equipment, and he had a room. He would see people and, in the evening, he would head to Cork. That was Monday.

Tuesday and Wednesday, he worked in Cork in McCurtain Street where my grandparents lived. My father paid for their house and needs. My grandparents lived there, that was a way of helping, financially, my grandparents. On Monday evening, he would go to his parents. Tuesday and Wednesday, he worked on McCurtain Street, Wednesday night he came back to Bantry. Thursday morning, with a hired car, with John Callaghan from Canty's hotel, he used to go once a month to Schull and once a month to Castletownbere and come back on a Thursday night. He was in Bantry Friday, Saturday and Sunday, that was the only time, we had my father at home.

Interviewer: Would your brothers have come home at the weekends too?

█: Well, my brothers were six and seven when they went to the grandparents to go to school. There was a bit of a split in the Cork community about where they sent their

children to school. My brothers went to Presentation College, but there were others, who went to Christian Brothers.

Interviewer: You mentioned that you finished school at sixteen but you were too young for university. What did you do then?

█: For one year, I went to a tech and I did cookery there.

Interviewer: Do you remember, where in Cork?

█: I do, it was very near the River Lee. Do you know, where the synagogue is?

Interviewer: Yes, it's now called the College of Commerce on Morrisson's Island.

█: In the morning, I went there, where I learned cookery and, in the afternoon, I learned physics and chemistry, which I needed for medicine. That's what I did from two to five.

Interviewer: Where did you stay?

█: With my grandparents.

Interviewer: So, you started U.C.C. In 1947?

█: Yes.

Interviewer: Were there other girls in medicine at that time?

█: There was just less than one thousand students in U.C.C. at that time and there were seventeen Jewish students. I remember, because the Rabbi wanted to meet with us, to tell us how to behave and not.

Interviewer: Did you know other members of the Jewish community in Cork, aside from your family?

█: Oh yes, from a little girl going to the Schul, to the synagogue and my grandparents' friends. My grandparents were always central to the Jewish community, even when they lived in Blackrock with this lovely big house and gardens. They used to come on Sundays for afternoon tea and when they moved into McCurtain Street, they still came on a Saturday afternoon to have afternoon tea.

I will remember one terrible story. I had a Christian friend, who came to visit me. I was already at university on a Saturday morning. A non-Jewish friend from university, he did something in the house, to my grandfather's disapproval, something you didn't do in a Jewish house on a Saturday morning and my grandfather said, 'out'. I was so upset, but he wouldn't allow him to stay, because in my grandfathers' eyes he had desecrated the Shabbat.

Interviewer: What do you remember about going to U.C.C.?

█: I had a very happy time there. I always asked myself. My two best friends were honour students. Dorothy was first class honours and Anne was second-class honours. They were my friends for the whole six years and I was only a pass student. I used to say, I didn't have their standard of learning but they were very friendly, they came to the house and got to know my grandparents and my parents. I had a very nice relationship. There was another one as well called Sissy Moynihan.

Interviewer: You mentioned that there were only seventeen Jewish students in U.C.C. at that time. Would you have all known each other?

█: Yes, I knew them all. You knew them from going to the synagogue.

Interviewer: Why do you think there were so many Jewish students, relatively speaking at U.C.C.?

█: It is always known, even to this day, that the parents wanted them to get educated, to get specialised in something.

Interviewer: Why do you think so many of the Cork community became doctors or dentists?

█: Did you know that Ivor Scherr's father was Director of the Dental School?

Interviewer: Yes, he told me.

█: Well, that was saying something of the time to have a Jew as a Director.

Interviewer: Did you ever encounter antisemitic feeling in U.C.C.

█: No, I told you of the only incident. I was very happy. It was a very happy time. As a matter of fact, there were a lot of Polish students.

Interviewer: In U.C.C.?

█: In my year, in the university, Polish Catholic students. Well, I know, there was one a Nigerian, Tony Calliniati, we had one, we had a couple of Polish students. We just had the one Black and he was in my year. I used to find that there was one Polish student, we used to have on a Saturday or Sunday night a hop. Do you know what a hop is?

Interviewer: A dance?

█: Yes, a dance. We used to call it the hop.

Interviewer: Where was this?

█: At a hall in the university and I used to go. There was always one Pole, acting like a gentleman who used to ask me to dance. He was, there was like no friendship, but I always remember that. The people I danced with were always very friendly, they were

from my class, and we. If I hadn't been Jewish, I would have palled up with one or two of them.

Interviewer: Even then you knew you wanted to marry within the community?

█: Yes, yes.

Interviewer: When you finished in U.C.C. did you do your practice in a hospital in Cork?

█: No. I went straight to England, in 1953.

Interviewer: Why did you do straight to England?

█: My mother and father had families in England and the truth is, my mother did not want us to stay in Ireland in case we would intermarry, because her own brothers when they came from Riga married nurses. I have a lot of non-Jewish cousins.

Interviewer: Where are they now?

█: Mainly in Scotland.

Interviewer: It was important to your marry that you went to England.

█: Yes, my father's brother, was a dentist in London. He had one daughter and we were like sisters. We were very close.

Interviewer: So, you went to London?

█: I went to London, but I didn't work there. My first job was in Nottingham.

Interviewer: Did you find that a big change after Cork?

█: No. They were very nice. They were more used to in England even then, there were already coloured people, small numbers, people coming in from Europe, some Poles. No, I had no problem.

Interviewer: You must have been a bit unusual for some people, an Irish Jew. They probably didn't expect that, did they?

█: Well, I don't know, anyway, I had no problem.

Interviewer: So, you went to England in 1953?

█: Actually 1954.

Interviewer: After that, did you come back to Cork for visits?

█: Yes, just for visits.

Interviewer: When did you get married?

█: I got married in 1955. I met my late husband in my cousin's house. She had a party.

Interviewer: Was he English?

█: Until the age of six he lived in Dublin and then they went over and lived in Glasgow. He had a Scottish accent, not an Irish one.

Interviewer: Would he have considered himself Irish?

█: No, he was Scottish. He died very young. I just came across this, this is a write up about him after he died. He was very well trained. He was one of the ones who introduced modern anaesthesia to Israel.

Interviewer: Why did you decide to come back to Cork to get married?

█: First of all, my parents were there, and my parents lived in Cork.

Interviewer: Had they moved to Cork at this stage?

█: No, not yet. The Jacksons, first of all, we had a very good relationship with them. We were cousins, the grandmothers were sisters.

Interviewer: This is Rabbi Jackson's family?

█: Yes. We had always, and they offered, as far as I know. They had huge grounds. I don't know if Eddy ever told you? It was a big house, so that's why they offered and that's why we got married there.

Interviewer: When did you move to Israel with your husband?

█: In 1959.

Interviewer: What was your motivation to move to Israel?

█: We were always, did anyone ever tell you about the blue and white, they called it a Pushka in Yiddish?

Interviewer: No.

█: It was a moneybox like this. It was blue and white, on the box was a woman and a man, farmers, standing in a field. It was in peoples' homes.

Interviewer: Even in Ireland?

█: Yes. Whenever you wanted, you put money in? The money used to be collected and sent to Palestine. Did no one ever tell you? The blue and white, we called it in Yiddish,

Pushka; Pushka is a box. Every Saturday night, when Shabbat finished, we had a little ceremony and we used to have this little box. After the little service called Havdalah, my father would always put money into this Pushka. Then, once or twice a year, somebody called Nathan, who lived in Cork, used to open the box and send it to England.

Interviewer: This would have even been before the founding of the state of Israel, wouldn't it?

█: I can remember it, ever since I was a tiny girl, from the 1930s.

Interviewer: Before Israel was even founded.

█: Yes, sure. I grew up with this.

Interviewer: So, are you saying in the back of your mind, Israel was always present?

█: Yes. I didn't tell you on fair day in Bantry, the first Friday of every month, we had fair day. You know like you see the very religious Jews here with the big black hats and the long coats?

Interviewer: Yes

█: Well, there was one Jew from Cork who used to come to the fair and he brought along whatever he was selling.

Interviewer: At the fair in Bantry?

█: Yes. Say, if the article would cost two and six, he would get paid after five times, there was five six pennies to two and six. They would only pay six pence each time and it took him five visits; that would be five months to get the money. He used to come and eat lunch in our house and he was one of the first people that taught me the Hebrew alphabet.

Interviewer: You mentioned Yiddish in relation to the Pushka, did you speak Yiddish at home?

█: My grandparents spoke Yiddish in Cork, with their friends. The Yiddish went in but it never came out.

Interviewer: You never formally learnt Yiddish?

█: If I'm sitting in the company of people not speaking too fast, I can get about 80 percent of what they are saying.

Interviewer: And that is just from having heard it in Cork?

█: Yes.

Interviewer: So it was spoken quite widely?

█: Yes, as I told you, my grandparents were very central to the community and on Shabbes and Sunday, they would come to visit. They would sit and drink and speak Yiddish. On Sunday, they would come again, so I heard Yiddish.

Interviewer: Would your parents have spoken or understood Yiddish?

█: Yes, my father spoke Yiddish and my father spoke German.

Interviewer: So, they were able to understand themselves between the two.

█: Of course, and when I went here (Israel), with the big Aliyah in the 1990s of the Russians, because I worked in Geriatrics, the old people still knew Yiddish. Although in the 1920s the Russians suppressed it, but they still spoke it at home. So, when they came here, they could speak Yiddish. I could understand them and everything they were telling me, but I couldn't speak with them. The only way I managed was one of the social workers was Hungarian, from Budapest and so happened she knew Yiddish. I used to call her in after I had finished examining and tell her what to say to them. That's how I managed.

Interviewer: And this understanding of Yiddish was just from Cork?

█: Only from Cork.

Interviewer: Coming back to the Pushka box, so many of your generation, █, have emigrated to Israel. Do you think it was always in the back of their minds?

█: Yes.

Interviewer: Even before the establishment of the state?

█: Yes.

Interviewer: I saw some of the social club notes in Cork. Back in the 1960s, there was at least one talk on making Aliyah to Israel.

█: Do you know that the Dublin community was never very big. It was about 5000 at its height. Cork, I think, in the very early 1930s, there were 470.

Interviewer: Yes. It seems to have been at its height then.

█: Yes, and then it dwindled. In my time, there were only 280. And that was in the 1930s. I understand it was 470 when it was first established.

Interviewer: █, having moved to Israel and having lived here most of your life, have you travelled back to Cork much?

█: Oh yes. Quite frequently. We used to go with the children, but the last time I was there was for the fiftieth anniversary of the qualification. I qualified in 1953, so that would have been the beginning of 2003.

Interviewer: Did you notice a lot of changes in the city?

█: I noticed a lot of changes in the university. It grew, in my time, there was a thousand and now when I went there, there were fifteen or sixteen thousand.

Interviewer: After all this time, would you still define yourself/see yourself as a Cork woman?

█: A Cork woman? No. If anything, a Bantry person. Bantry is a part of me. I was educated there, with the nuns, with my friends.

Interviewer: Have you been back to Bantry since you left?

█: Sure. I took all my children. I took all my children and grandchildren to see. There were still there. Gary O'Donovan, who was my next-door neighbour, his older sister was one of my best friends. We lived in his Guesthouse. He was very good to us. He kind of understood a bit about Kashrut.

Interviewer: Is he still alive?

█: That I don't know, but he would be in his early eighties, if he were alive.

Interviewer: Would your children and grandchildren identify with Cork?

█: Yes, the children and grandchildren I took. Yes, when I still talk about it, they remember.

Interviewer: Do you still have an Irish passport?

█: No. When I got married, I took an English passport. It was easier to have one. Terry was there and I was there, so it was easier to have just one. But my son who lives here has an Irish passport and his wife who was born in Romania has an Irish passport.

Interviewer: Because of you?

█: Yes.

Interviewer: Have any of your children or grandchildren gone back to Ireland independently of you?

█: No.

Interviewer: Do you still have contact today with the Cork community who live here?

█: No. I used to go to meetings, the Irish Israeli Friendship League. I used to go when my brother David was alive. He was a chairperson of that group. I used to go and drive him, but since he died I don't go anymore. But my brother Sandy goes.

Interviewer: I think that is about it. That has been brilliant. Thank you. Is there anything else you would like to add?

█: I don't know.

Interviewer: Do you remember any Irish?

█: (laughing) Conas tat u?

█: Go raibh mile maith agat. (laughing) But will I tell you something really interesting? It was my second language, I had a Fainne. I used to go to the Gaeltacht when I was a student. I used to cycle seventeen miles to Ballingeary from my Bantry, all on my own. You would meet someone on the road, 'Good day Mamm.' There were so friendly, the Irish. I don't know what they are like today, but anyway I had a Fainne. But what is interesting is, I haven't forgotten my bit of French and the German and Yiddish, but Irish is gone. I don't know why, it was my second language.

Interviewer: You obviously liked the language, the fact you had a Fainne.

█: Yeah, yeah.

Interviewer: You are the third person who told me you had a Fainne. Fred mentioned it. Alec Diamond also mentioned it. He was the same.

█: I remember where Alec's father had a shop on the Grand Parade.

Interviewer: It seems from what I have seen, the Jewish community took pride in learning Irish?

█: It annoys me that I have forgotten language.

Interviewer: If you hear Ireland or anything related to Ireland on the news, does it interest you?

█: Yes, yes.

Interviewer: Any plans to return?

█: I'm eighty-five, I wouldn't go alone, it would have to be with one of my kids or their kids. Maybe one of my sons. My daughter's family are not great at speaking English. In Hadassah where my husband worked, fired you after two years if you didn't master the language. My husband knew Hebrew well but I didn't. I spoke a mishmash. When my first child went to school, I was immediately called and told his Hebrew was atrocious. So on

the spot, my husband said 'I will only speak Hebrew to the children and you will only speak English to them.' That's how they became quite proficient in English.

Interviewer: Obviously when you first came to Israel, it was very early on in the state, 1955. The state was barely ten years old. It must have been very difficult.

█: We had so much family on both sides who used to come and visit. We used to tell them to bring this and bring that and the next thing that we felt we didn't have. We managed fine.

Interviewer: Were there any similarities between the young Israeli state and what you had left in Ireland?

█: No, it was quite different. First of all, I was used to being in a religious family. I came here and saw so many Jews, non-religious. We are in the middle, there are the extreme sect, Haridim. There are about ten different groups, they are not all homogenous. Some are anti-Israel, but most are not. I had to acclimatize; we didn't have that abroad. We had to acclimatize to the differences here. Because I grew up in a non-Jewish society I was able to fit in very well with non-observant Jews. I didn't disturb me in any way. My husband said, 'we are not going to live in an observant community. We are going to live in a mixed community so maybe some people will learn from us.'

Interviewer: Did it work that way?

█: I don't know, but there were people who respected us, who maybe would have liked to have been more religious. I do know a couple of people where the husband was religious and the wife not. It wasn't good for the children.

Interviewer: Thank you very much █. I hope it wasn't too long for you?

█: No not at all.

Interviewer: When I have transcribed the interview, I will send you a copy. You can check the spelling of names and places and clarify any content mistakes for me. Many thanks again.

Interview 13: 5 August 2015

Interviewer: Interview with [REDACTED] [REDACTED] in Cork. Thank you again [REDACTED] for agreeing to allow me to interview you. Can you tell me about one of your earliest memories of the community?

[REDACTED]: There were services on the High Holidays on those days. There was a lay cantor, an operatic singer, as it happened, Percy Diamond. He took the services and they were beautiful in the sense that you had a beautiful operatic singer singing them, in our terms a Hasid was the position he held. They were nice, but I had no friends there. There was no one really my age there. There were two very orthodox girls from Cork. They were very nice, but.... I was born in 1957. I left Cork in 1975 to study at Trinity, so we are talking about anywhere between 1957 and 1975, when I was in Cork.

Interviewer: So did you used to go to synagogue on a Friday night?

[REDACTED]: No. In the old tradition, it was just the men. It used to be a Saturday and I mean; I was just dreadful. I remember Mum opening the book and pointing to where the service was. I went and I am kind of laid back and I went a long with it, but I can't say that I was inspired by it. I never had the fever that the two other girls sort of my age had. I mean,

they stopped everything on a Saturday. I didn't. I snuck up to the bedroom and turned on and did whatever I wanted to do. I was a little bit of....

Interviewer: Where you living in Ovens at that stage?

█: No, we moved out when I was 15. It made no difference to my Jewish life. There was no real difference between Ovens or Wilton. There was nothing much there. I was sent to a Jewish summer camp in the UK when I was about 14 or 15 and went on to a Jewish tour of Israel when I was about 17 or 18.

Interviewer: Did you go to Scoil Mhuire Primary school as well?

█: No. I went to a Protestant Primary school, St. Finbarr's. Apparently, I went to St. Catherine's first for Junior or Senior Infants, which would have been a Catholic school. I think that the nuns called Mom and Dad and said that 'she is blessing herself' which is not a thing we do at all. And certainly not the sign of the cross. They did it in all best intentions to tell Mom and Dad. I don't think Mom or Dad ever said that there was any other motive than to tell Mom and Dad what was happening. So it was probably easier as there were none of those demonstrations of religion in a Protestant school.

Interviewer: Where was St. Finbarr's?

█: St. Finbarr's was up on Gilabbey Street, in around the back, near U.C.C. Again no Jewish life there. It was a small school, three rooms.

Interviewer: Would you have considered yourself Jewish there?

█: Oh, absolutely. There were things that used to go on and my parents never let me sit in the class, I always went out.

Interviewer: For religion?

█: Yes. I remember going out and that would always make you feel different.

Interviewer: Having to leave by yourself

█: Yes and there was virtually no one where as nowadays there is probably half the class would go.

Interviewer: Did you resent being sent out?

█: No, not really, but a feeling of uncomfortable. I can't honestly say, but I think looking back on it, no one would like it. I remember thinking, 'why do I have to go?' I went along with everything. I wouldn't say at that stage that I doubted religion. That has happened over time.

Interviewer: Did other children see you as being different or being Jewish?

█: I don't know. You would have to ask them, I suppose. Outwardly, there was nothing ever unpleasant to me or pleasant to me about my religion. I have no real memories of my religion there either way. The only thing that I did have was that we lived abroad and when Daniel and Deborah got to school age, Sean my husband was commuting and we were living abroad. He said 'would you like to come back to Cork?' and I instead of moving from De Hague, to Milan to Aberdeen, we had just arrived back somewhere and they were talking about moving us again. It is ok with you get three years, but when you get last than twelve months, it is hard. I thought about it and said I would come back to Cork and he would commute to Africa, which is what happened. I had to try and get the kids into Junior school. I didn't know where we were living and I had to get a house bought. So, we had no catchment area, so I tried St. Finbarr's which shows that I was happy there, but I was refused. That many several people go wow.

Interviewer: Were you ever given a reason?

█: No, but I was told unofficially that he said it was because we were Jewish. They didn't want a Jewish family. There had been an Israeli-Jewish family who were leaving. So I felt that there would be absolutely no problem. Whatever about the numbers, but they gave no reason.

Interviewer: Daniel mentioned to me that he ended up going to Education Together?

█: First, he went to Rockboro, which was a private school and it was dreadful. They didn't have any knowledge of religion. 'Get down on your knees.' I said, 'we don't get down on our knees.' 'Well, everybody does in this school.' 'I thought it was non-denominational?' And she said, 'no, no. It is, but that's what we do.' We ended up bringing them in late and I was trying to work here and stress levels went through the roof. The compromise was to come in a half another later, but I had to bring them for half nine and I couldn't get a parking space. So we moved to Educate Together, which I think, on face value, they were very happy. It was a terrific school. It was modern Ireland, just beginning.

Interviewer: You mentioned that you yourself went to Scoil Mhuire secondary school. It would have been predominantly Catholic school and how was that?

█: Again, I used to leave for religious education. I didn't mind it there, for some reason. I suppose, that I was older and more confident. I am what I am and these aren't my lessons. I go to Sunday school for Cheder, so that was that.

Interviewer: The Cheder was still there in your time?

█: Yes. There was. Again, Percy Diamond, the man who was the cantor, gave those lessons.

Interviewer: In the synagogue on South Terrace?

█ Yes. It used to be bigger and it had a little study room. When that closed, I even remember it in Wilton Gardens. He used to come up to Wilton Gardens, but I mean I was, linguistically a waste of time.

Interviewer: Was that to teach you Hebrew?

█ Yes. It was old Hebrew, which we were reading from a prayer book. He used to get me to read the same prayer, which I was reading from my head. I could have closed my eyes. He just took an easy option on me. I would not have been a brilliant student in languages.

Interviewer: You mentioned the two orthodox girls, would they have there as well?

█ No, I don't even remember them being there. I remember my cousin, my brother and me.

Interviewer: So it was a mixed class?

█ Yes. There wouldn't have been any girls. They didn't go. They were probably away ahead. They bowed and did all the things. Their mom had died at a very early age and they may have taken on religion as a crutch. I don't know. I was certainly in a different league. And when you don't feel confident to pray in another language. When I got older, it wasn't just the language. I can't pray, full stop.

Interviewer: When you were growing up as a teenager, would you have gone out with your friends on a Friday or Saturday night or would you have made a point not to go out on a Friday or Saturday night?

█ Don't recall. Friday night was not a big deal as it is worldwide now. I really don't recall that. Certainly, I don't, for the last ten years, make Friday night dinner, which Daniel loves. We started Mom and I, but we are on the wrong side of the city and I was working Saturday mornings, so Friday night became my shopping day. My only chance of having me time was to go out and do what needed to be done on Friday night.

Interviewer: Nevertheless, Daniel told me that it was still you, though you are not religious, who taught him all the prayers.

█ (laughing) I must have gone overboard, because where did I get him, but I felt the same. I was given the choice and felt I would do the same for him. Birthright was brilliant. It was a turning point for Daniel. He really felt that he belonged somewhere when he was 18.

Interviewer: So passing the prayers on to them, for you, was more about a sense of identity and culture rather than religion?

█ Yes, but I'd light Friday night candles and I did all the outward things. Although we ate chicken and meat out, we never ate pork or shellfish.

Interviewer: And you still wouldn't?

█ No. I still wouldn't. I am a wee bit.

Interviewer: So you keep the tradition?

█ Oh yes. I still wouldn't. I wouldn't dream of eating bread on Passover, but if I don't believe in it, I should, but I don't. I hold on to the traditional stuff. My daughter would be very like me. If it's ok with me, it's ok with her. She follows me. Daniel has taken a step closer to it, but I've taken a step away from it.

Interviewer: So Judaism is more about identity than religion for you?

█ More than. I used to build a Sukkah, an outside tent, with them, from when they were about 6 or 7. They always, the magic of sitting outside and having your dinner outside. All his friends would come up and when they got older, they smoked the Arabic thing, the Shisha pipes. It went to that stage in their childhood, but the kids knew that at some time of the year, there was a week when there was soft drinks, fruit and flowers outside in this little hut.

Interviewer: So you never hid your Jewish identity?

█ I think that Daniel had more issues with that. I don't know if he was as honest. I think that he had issues in his school.

Interviewer: So would all your friends and acquaintances all know that you are Jewish?

█ Oh yes. I am actually, I know that I shouldn't do it, I shouldn't mix business with pleasure, but in the last three weeks, I've mentioned this lady, her daughter lives in New York. I am going off to book a flight. I am starting to mention Israel. Daniel never did.

Interviewer: You went to TCD? Was that because you wanted to get away from Cork?

█ I went under the arch when I was 15 and I said I wanted to go here. I suppose my parents were hoping that I would meet someone Jewish. I would certainly have a better chance in Dublin than in Cork.

Interviewer: So they would have encouraged it

█ Yes and as it happened, I met a few Jewish people, but I never had a Jewish boyfriend in Dublin.

Interviewer: That wasn't your aim – to find a Jewish boyfriend in Dublin?

█ No. I just went under the arch and thought that this was beautiful. I never really know what I wanted to be and this particular faculty that I got into, allowed you to choose. By second year, I had a choice.

Interviewer: Not being religious meant that not being able to buy Kosher in Cork wouldn't have been a huge issue for you, but were there other things that you found difficult in Cork?

Deborah is driving to Dublin and is viewing accommodation very near Supervalue in Churchtown, which have Kosher. I said to her, 'ring me when you are near there and I'll tell you what to get.' That's partly looking after Dad as he will always want something. We'll get kosher sausages. I would eat non-Kosher chicken sausages. I wouldn't eat Pork sausages.

Interviewer: Living in Cork is hard?

Daniel was Kosher for a while. It is ultra-expensive. I had to go up and anyone coming over from Manchester. I have a cousin over there and he is very good. He used to bring over stuff and the same in Dublin. I used to go up with freezer bags and put everything in the freezer, but he gradually turned more and more vegetarian.

Interviewer: You, yourself, you don't find it any issue to be Jewish and live in Cork now?

There is no issue. It is gone. The big issue is the synagogue, as you are aware, but it is very difficult for dad. I would love to have enough funds to keep it going for his lifetime. I think that it is awful (crying). I don't want him to have to close the Shul. It will break its heart. It was a beautiful building, but it served its purpose, but practically speaking, it has to go. But for the sake of a year or two years, I think that a solution should be found. I think that it will really kill him. The last twenty years, I joined here about twenty years ago and Dad retired. It has become his life. I just think, we have the perfect buyer. It is not going to be turned into a disco or a bar. It was remain a house of worship, which is good, but it is just not the best thing to have to do. He doesn't want to do it on his watch, but anyhow, it has to be done. Unfortunately, it is not looking like there is any alternative. I would say that I think sometimes Dad, what I do find, it is more the newspapers where I find an antisemitism coming through. On the media, I really do think that it is there. I don't hear it, because I am openly Jewish. I don't hide it, but I think, the Southern Star, for example, they have a guy who writes, Arkon is his name. He writes literally, bothering on Nazi Germany. He was writing on the Boycott of Israel and he said, 'you really need to get these people where it really hurts, in their pockets.' To me, that is blatantly antisemitic. I mean, he is not saying it, 'Jews really like their money.' It is totally implied. Anyone who makes that association, I think editors and sub-editors of that newspaper want to provoke. This has been going on for years. The embassy in Dublin has been trying to counteract it. They do it very badly. They can't seem to handle PR globally.

When I see blatant antisemitism in rural Ireland. That's what West Cork. The Southern Star isn't bought here. It is bought weekly in Dunmanway and Enniskean. That's where he is writing. He writes quite well, but is totally antisemitic.

Interviewer: Have you ever written to him?

█ I never have. Dad's advice was to ignore them and I have. One day I got phone calls down in West Cork. I have a lovely wee house. About three or four years ago, I picked up the phone on a Friday night and it was, Jew, Jew, Jew. It sounded like an eastern European. It didn't sound Irish. Mom and Dad were getting them as well. They were getting on a Friday night and so was I. I went to the Police in Clonakilty. I was terrified. I was on my own. They really didn't give a damn. I was in the interview room and a Guard came in and said that there was another one, an 18 year old suicide. So I kind of said, 'oh well, you know.' That was the end of me. They said that they would get back to me, but they never did. I asked if they could tap the phone and they said that they could do certain things, but it stopped. It had a message on the phone that I was able to recognise so I stopped picking it up. It was always Friday night. I always thought that Friday night was pay night, they'd have a few drinks and decide to phone the Jew. I was an easy target. Dad was always very open, representing the community, the name was known, so I was an easy target.

Other than that, I do think that visually here we are on the route to the mosque, which is up on Shandon Street, so at the end of Ramadan, I didn't realise that it was the end of Ramadan. I thought, 'my goodness', there are so many Muslims here. They were all going up in full garb, and I only realised afterwards that it was the end of Ramadan. Certainly, there are a lot of Arabs here. I was coming in here yesterday and there were two guys outside. For a moment, they looked Arabic, I knew one to see, he could be Turkish, I don't know. One of them had something rolled up as he was waiting to come in. I opened up and he didn't come in. I said to myself, 'where is he gone?' It just makes you naturally suspicious, when there is only little old me and there is lots of Arabs. When you don't have the back up, however, small it is, you do feel a little, and I wouldn't be saying that my son lives in Israel to that particular group, you know.

Interviewer: You mentioned that you would consider moving to Israel? Is that because it is Jewish?

█ No. It's because of Daniel, but I couldn't stick the heat there. If money wasn't an object, I'd move to Florida. I'd be a snowbird, but I would always keep my little place in Ireland.

Interviewer: Would you have anything to do with the Dublin community?

█ No. Once after mom died, dad went to Israel with my brother, so I was left with Deborah so we went up. She was doing exams. We had a communal seder there. It is there, and it's not for the want of Rabbi Lent inviting me, he is. I don't really anyone there. My dad would know them.

Everything changes that is time. Families come first. The unit is getting smaller. You need new blood.

█: (phone ringing) I will have to answer that. Can we leave it?

Interviewer: Of course, thank you again for your time. I will be in touch again when I have finished typing the interview.

Interview 14: 17 June 2015

Interviewer: Interview with [REDACTED] [REDACTED]. Thank you again [REDACTED] for agreeing to be interviewing as part of my research on the Cork Jewish community. Can you begin by telling me about yourself?

[REDACTED]: The story that was told to me as a youngster as to how the Jews or most of them arrived in Cork, was that around twenty or thirty of them, men and women, decided, the men decided to avoid the draft. In the Tsar's army there was a draft that started at the age of eighteen and went on to age thirty-five. So, these youngsters went to a port on the Baltic, I think it was Stettin and they found a ship who the captain told them was going to New York. They did a deal with him, asked a price, but of course they wouldn't be able to eat the captain's food, so they went into town and loaded up with salted herring and potatoes and after the ship sailed and after two weeks, they arrived in Cork, for refueling etc.

Remember that none of them spoke English. None of them spoke, they had difficulty in communicating. I don't know what the nationality of the captain was, I would have presumed that he was German or Slavic of some sort, but anyway when they asked.

Interviewer: But they would have spoken Yiddish, wouldn't they?

█: Yes, but the captain wouldn't speak Yiddish.

Interviewer: But if he were German, they could have made themselves understood.

█: Yes, absolutely. But when they asked the captain: 'where are we?' He said 'Cork' and they understood it to be New York. And off they all got. They all thought that they were in New York. That's what I was told, you either believe it or you don't.

That would have been either the late eighteen seventies or as late as eighteen eighty. Amongst those passengers was Isaac Diamond, who was my grandfather. Isaac Diamond travelled amongst them and so was his cousin, Pesah Clein and my grandfather married Pesah Clein in Cork in 1892. The marriage certificate is available because I gave it to the Jewish Museum in Dublin.

My grandparents had two children: Harry Diamond who was born in 1893 and my father, Percy was born, he believes, in 1894. Harry became the first graduate dentist from U.C.C., I was told, because there were no qualifications for dentistry in the old days. They put a twine on to the door and pulled the door. He became Harry Diamond, LDS; he had a practice on Patrick's Street, Cork until 1939 when he closed up, went to London and became a flight lieutenant in the R.A.F. University graduates were automatic officers, it's like a first lieutenant.

Interviewer: Do you think █, that he decided to do this as a result of what was going in Germany to the Jews?

█: I don't know but you could say Hitler wasn't the most loved person. He decided that this was his place. He served the whole war in London.

Interviewer: Did he ever come back to Cork?

█: Never.

Interviewer: Did he remain in London after the war?

█: Yes. He was married and divorced before he left and he got married again. That's another story.

My father became a singer. He had a lovely, light tenor voice and he got a job with an operatic company which brought opera to the provinces, an English company. That was his job. He got paid, he was a light tenor in various operas.

Interviewer: So, he would have travelled around the country?

█: Yes, around the country and around England. When I say the provinces, it was an English company. I think that company is still around. He also took the lead in the lighter operas such as Gilbert and Sullivan. I think I have programmes, the Palace theatre in Cork. And of course, the Cork Opera House, I sang on that myself. I inherited his

voice. I sang at concerts in 1944/1945, charity concerts in aid of priests. It was in Fota House. My father was friendly with the head Prior there and he used to give his services every year for their charity concerts in the Opera House. One year, 1944 or 1945, the Prior rang him up and said, 'we are on again Percy on the twenty-eight of February' and my father said, 'look I've retired but I have a son and he has a beautiful boy soprano voice and if I ask him nicely he will fit the bill, if you are short of somebody.' I sang 'Rose of Killarney' or something like that. Where were we?

Interviewer: You mentioned your grandparents' marriage and the birth of their two sons.

█: Yes, that's right. My father married a girl called Gertrude Wolfson, from Leixlip. They got married on the sixth of January 1932.

Interviewer: Did they get married in the synagogue in Cork?

█: No, in Dublin; in the girl's home. They had two children. I was born on the 6th of August 1933 and my sister, Cynthia, who died two months ago was born in May 1938.

Interviewer: Sorry to hear that. It is very recent for you.

█: Thank you

I married Suzie, she was called Suzie Samuels as she was adopted by a family in Dublin from Belsen, called Samuels, but her original name was Molnor from Hungary. We married in June, nineteen sixty-four. We have two children: Bernard, born in August 1966 and Lynette, born in April 1968. Bernard is a banker with an Italian bank in Dublin, he is a financial controller and my daughter lives in London.

I am retired now. I qualified as a solicitor in 1954. I have paid my dues and I retired about ten years ago.

Interviewer: You were born in 1933 in Cork, and you were effectively there until you were 17 or 18. Is that correct?

█: That is correct. I was in Cork until 1950.

Interviewer: Until you were 17?

█: Yes, I have memories of the synagogue.

Interviewer: Where did you live in Cork?

█: Douglas road, Woodview, Douglas Road, Cork. It was a little village then.

Interviewer: It was nearly in the country then.

█: Yes, that's right. It was really rural.

Interviewer: So as early as 1933, the community had already started to spread out from the Albert Road area?

█: Exactly, from what they used to call 'Jew town'.

Interviewer: It is still referred to as 'Jew town'.

█: I'm not surprised. My father told me that the Blackrock tram, which went to 'Jew town', one or two of the conductors on the tram spoke Yiddish. There were so many Jewish people.

Interviewer: Unbelievable.

█: That's what he told me. They could nearly have a proper conversation with the conductors on the tram.

Interviewer: I assume that conductors weren't Jewish?

█: No, they were from Cork.

Interviewer: Did you ever speak Yiddish at home?

█: I can understand Yiddish slightly and I can say the odd word or two, but my father was fluent. He used to write to his father-in-law in Dublin who never learned English at all. They used to write to each other in Yiddish.

Interviewer: Did you speak Yiddish at home?

█: No, only English. My late mother never spoke Yiddish as far as I know, but the Pondick Jews understood Yiddish better than English.

It is actually an interesting story as to how they all became citizens. This was the United Kingdom and my father, where they lived; it was called Eastville. There was a mill across the road. My grandparents resided in number six, Eastville, which was the end of the block. There were six houses. There was a wide footpath outside those houses. It wasn't the normal three-foot footpath, it was eight feet. Every evening after supper, they had a custom, especially the men, would come out and walk up and down. So, my grandfather used to walk up and down for about half an hour after dinner with the gentleman who lived in number five, whose name I can't remember.

One day this gentleman said to my father, when I say one day, I mean in the year 1910, 'things are very bad in Europe and it looks as if there is going to be a war.' This was the war that broke out in 1914. 'It is very bad for us, us being the Jews', because he told my grandfather that, 'we will all be interned.' My grandfather said, 'what are you talking about?' 'I've been living here over twenty years.' He said, 'we will be interned, because we are enemy aliens.' So, he said, 'we should apply for citizenship immediately.'

Interviewer: Your grandfather hadn't already applied for citizenship?

█: No, they had been living there since approximately 1890, approximately twenty years, but they hadn't applied for citizenship. This prompted my grandfather, Isaac Diamond, to petition His Majesty's Home Secretary, as he was called in those days. It was necessary to send a petition on parchment to him, which they did. I have a copy of that petition and I have given a copy of it to the museum. At the bottom, on the second page, I think his name was Morrisson, His Majesty's Secretary for the Home Department do hereby grant the above petition upon the petitioner swearing an oath of fidelity to His Majesty, King Edward the Seventh, I suppose it was. By the time that got back to Cork, it must have been 1911, the King had died, George the Fifth. I think there is an amendment on it. 'I, Isaac Diamond do swear solemn allegiance to King George the Fifth.' But Isaac Diamond was not able to write his name. There is just an 'x' for his name. I think, it was witnessed by a commissioner of oaths. That gave the family citizenship. They were now British citizens like all the family here.

Interviewer: Did other Jews in Cork apply for this?

█: Yes, word got around that they would be considered enemy aliens. That's how they all survived the war; they weren't touched by anybody. They were loyal citizens.

The time I was growing up in Cork, in short pants, there were forty families. That was the population, around two hundred people, I suppose. We had all the facilities there. We had kosher meat, Jones the Butcher in the English Market, Oliver Plunkett Street. We had a minister, Minister Kahn, who was what we call in Hebrew, a shochet, knows how to cut animals. Mr. Jones, who was Irish, was the butcher. He served the meat under Mr. Kahn's supervision. We had our own meat. We did not have to send to Dublin or anything like that.

Interviewer: Would you have known all of the families in Cork?

█: Yes, you would have known whose who and what they did for living. For example, there were doctors, dentists; they were importers and exporters. When the people came from the boat, they had nothing. The peddled from door to door, selling holy pictures. But it is a big thing with the Jews that their children would be educated. And they sought to it, that all the children had a better standard of living. There was a family of dentists, quite a number of doctors. I think a lot of them were moneylenders originally.

They were moneylenders when they lived in Europe because the universities were closed. Even the most enlightened had quotas. There was only one country that had no quotas, and all Jews were welcome in the whole of Europe and that was Germany. The doctors in Poland were all graduates of Berlin.

Interviewer: Do you remember yourself as being distinctly Jewish, growing up in Cork?

█: Very definitely Jewish. We were different. There was no Antisemitism or anything like that. Ireland was a very tolerant country, even though they heard from the pulpits that the Jews had killed the Lord. You would expect more so, but there was nothing like the sort of pogroms they had. There was one isolated incident in Limerick, which has been blown out of all proportion. Ireland is the most tolerant, loving place and I'm very happy to be Irish and my children as well. We are the third generation. Ireland is very tolerant. We had lovely neighbours where we lived, we all played together. Nobody, I never had any religious bias or anything like that.

Presentation Brothers was a lovely school. There was never any victimization of any sort and they knew who I was. I wasn't the only Jew there, there were others, but we were a very small minority. There were five or six hundred students in Pres and we might have had five Jewish boys.

Interviewer: Why do you think there was a tradition among the Jews to go to Pres rather than other schools in Cork?

█: There was a well-known solicitor in Cork at the time called Gerald Goldberg. He had two or three sons and he sent them all to Christians, Christian Brother's school. Others went including girls to the Grammar school. There was a Grammar school in Bandon and one in Cork, Cork Grammar school. These were Protestant schools. We were very ecumenical. We didn't all go to the one school.

Interviewer: I saw the enrolment lists for the Model School, The Model Primary school and there were quite a few Jewish names on the enrolment lists.

█: That's right, it was a local primary school. I went to Christchurch National School, just off the Grand Parade, between Tuckey Street and Grand Parade there was an alleyway. Between the alleyway there was Christchurch National school.

Really small school, lovely. One teacher, Mrs. Redmond and a lovely gentleman for the seniors, ten, eleven and twelve years of age, Mr. Price. At twelve my parents took me away from there and I went to Pres until I was about sixteen or so.

Interviewer: So when you started primary school were you still living around Grand Parade?

█: No, my father's shop was just around the corner, but we were living in Douglas.

Interviewer: What type of shop was it?

█: When he started the shop when he first got married, it was gramophones and music. portable gramophones, you had to have a speaker with needles, the old-fashioned type. That dried up when the war started, so he had to diversify into toys. Even toys, there were no steel toys, as steel was used for bombing Hitler.

Interviewer: What was the shop called?

█: P. Diamond over the door; number sixty-six Grand Parade. A Jewish gentleman owned the building, Abraham Sless. My father paid rent to this Mr. Sless.

Interviewer: Do you know, there is a carpet shop on South Main Street still called Sless?

█: Yes, that's right, that was his brother, Harry. Harry Sless had a floor covering business, he did a lot of business with itinerants. They used to come in one day a week and buy lino for their caravans. They all knew to go to him, to nobody else.

His son became a doctor, Philip Sless. He became a very close friend of mine, but he is dead now. He died many years ago.

Interviewer: Do you remember celebrating the Jewish holidays when you were growing up in Cork?

█: Yes, of course. I went to what we call the Cheder, to learn Jewish prayers and I used to go regularly to the synagogue.

Interviewer: Was Cheder on a Saturday morning?

█: Yes, that's right; on a Saturday morning. I went there from an early age and I remember I joined The Boys' Brigade, and you had to do things every week to earn points. One of the things you had to do, was to go to church on Sundays. They had an exception for me. They used to go along and say 'Sunday, Sunday, Saturday' when he pointed to me. There were one or two of us in The Boys' Brigade. I got a point for going to synagogue. I always told the truth, if I didn't go, I told them. But a yes got me my points.

Interviewer: Did you walk to synagogue on a Friday night and to Cheder on a Saturday morning?

█: We did not walk on an ordinary Saturday but on the festivals we walked.

Interviewer: Used you take the tram?

█: We used to take the bus; there were no trams in my time. The trams had gone, but we would have got the bus. We are not supposed to get the bus, but if you don't get a bus, you are not going to go to synagogue. It was a bit of a walk.

Interviewer: Were there any other Jewish families living near you in Douglas?

█: There were a few of time on the way out: Ensleigh Park or Woolhara Park. Further out was Mr. Gerald Goldberg, out on the road where they had the races, Crosshaven, past the village, he had a lovely home. He was into classical music and he used to buy symphonies; in those days, a symphony could be twelve records. My father, that's where he bought them.

Interviewer: When did your father stop travelling around with the Opera?

█: It probably wasn't the thing to do when you got married. He stopped when he got married, that's what I believe. He gave it up when he got married. Carl Rosa was the name of the Opera Company. He was a tenor with them.

Interviewer: How do you remember the High Holidays in Cork?

█: The synagogue would be packed, crowded to the doors. We would walk home and walk there for the High Holidays, New Year and the Day of Atonement, especially. It was a very solemn day, there were no buses - not allowed, not allowed.

Interviewer: I know you were only born in 1933, but do you think the community was already in decline at that stage?

█: I think once the war was over, the decline would have set in. And I think Freddie Rosehill is the last of them. He tries to keep the beacon going down there, but it is a losing battle.

Interviewer: Do you think it is the nature of small Jewish communities, this decline?

█: I think so, and I think the same applies to Dublin. Dublin is declining, but there is a lot of visitors, there are a lot, in Leixlip, where there are these firms like Intel, they have a comparatively huge number of Jewish managers and employees, so they are here on two or three years; that keeps the thing going, but the Jewish schools in Dublin would have quite a few of these Israeli.

Interviewer: You would have been six or seven when the Second World War broke out. Can you remember it?

█: I do, The Second World War broke out, I have the newspaper, *The Echo*, dated the September first, 1939, and I remember between my father's shop and say four or five shops towards town was Collins Electrical. They sold radios and they had an electrical business; I remember going with my father, him taking me by the hand and going in there and 1940 or 1941 and we were crowded around, listening to the BBC because two huge battleships in Singapore were bombed and sunk by the Japs. It was like a day of mourning, it was very serious and very somber. It was a very black day; Singapore subsequently fell in 1941. They sent out battleships without any air cover, and I remember there being special prayers in the synagogue for those who were being slaughtered in concentration camps, Polish.

Interviewer: Even though Cork was very provincial and very much a backwater, people were aware of what was happening?

█: Yes. They were all aware.

Interviewer: Through extended families?

█: Yes, a lot of them had relatives, who were annihilated and gassed. It was a sad time. Our fortunes were with England. England could survive we would survive, if not Hitler had his list of the number of Jews in each country and Ireland was on the list, three thousand five hundred or four thousand. So, I was very happy that my uncle had joined the Air Force to do his bit.

Interviewer: It must have created a sense of pride in the community, did it?

█: There must have been, I suppose. It was the right thing to do. I don't know of anybody else who did this. You could join the Irish, ARP or whatever it was called; my uncle in Dublin was a member in Leixlip. My mother's brother was a member, he joined up.

Interviewer: Others have mentioned to me anti-Jewish sentiment during the war, more anti-English than Jewish. Do you remember this?

█: Oliver Flannagen, you have heard of him?

Interviewer: Yes.

█: Well, Oliver Flannagen was a TD for the midlands and he was an anti-Semite, on the side of Hitler. He made a speech in the Daíl in 1943, which is well quoted 'where there are Bees, there is honey, where there are Jews, there is money.' His son is today's minister for Foreign Affairs, now he is a gentleman. There is no taint of his father's excesses to be seen with him. He is a very fair-minded man. I'm proud to say that I look up to him as a gentleman. He is the son of a man, I'll say nothing about; we don't talk about the dead, but this man is an honest man.

Interviewer: I know you were very young during the war, but can you recollect, did the Cork community do anything to try and help the wider Jewish community?

█: I don't remember but they would have had no chance. Ireland wasn't taking any refugees. They were the times that were in it. I don't remember any of the politics, whether Fianna Gael were blue shirts or Fascists. I don't remember. I was worried, how many marbles I was wining or whatever kids were doing.

Interviewer: You mentioned earlier 'we were different'

█: Yes. We were always different, always different. You could see, the Irish people, as I've said before, were very tolerant. I became a partner here in this firm, my partner was a Catholic. We got on like brothers, we made a very good living out of our business. People knew that I was a partner and he was a partner. I had Jewish clients, but it ended up he had more Jewish clients than I had, and vice versa. Most of the clients represent the population, religion never came into it. You were either good at your job or you weren't.

Interviewer: You have referred to 'Irish people' twice. By that do you mean Christians?

█: Yes.

Interviewer: It is interesting that you are Irish yourself and you keep referring to Irish people.

█: When I refer to Irish people, you see times were very different to what they are today. If you lived in Cork in 1940, or 1950 and someone said to you that this country will bring in divorce, they would have said you are a lunatic, nuts. The church was all-powerful. You weren't allowed go to Trinity in Dublin unless you had permission from the Archbishop. It was a different world. To say that two of the same sex could get married in Ireland, 'are you mad!' So, it was a great credit to the people in those days that minorities were tolerated. In our homes, in Douglas, next door, a spinster, an elderly lady, and she was either a Jehovah's Witness or some other exotic branch of Christianity, a minority. She was as free as anybody else, no restrictions. As a matter of fact, this lady, her name was Ms. Washington, and when I was thirteen, I was bar mitzvah, and Ms. Washington called me into her home and gave me a present. The present was the New Testament in Hebrew, that's what she gave me as a present for my Bar Mitzvah.

Everybody tolerated everybody else. Even in those times, if you said that now 'everyone would say that's the way of the world.' Cork was like upstate Montana or something.

Interviewer: Do you think you or others had to make an extra effort to prove you were Irish because you weren't Catholic? You mentioned you went to Ring to the Gaeltacht to learn Irish. Fred Rosehill also mentioned that he spoke fluent Irish, he wore a Fainne.

█: I went to Ring College with the purpose of sitting my first exams to become a solicitor. To become a solicitor, you had a first Irish and a second Irish. I went to Ring College to do my first Irish exams and I was actually expelled. The Head man there was called 'An Fear Mhor'. He was the boss. It was a primary school. There were a lot of others there studying catering in Cathal Brugha street in Dublin. They had to have Irish. We are talking of a different world then. We each had our own bedroom and we slipped down, there was a wooden partition between the bedrooms.

One morning we came down. There was a girl from Dublin in the next bedroom to me. She knocked on the door, I don't know whether to call me or what, but I said 'Ok, ok, I'm getting up.' She said to me something like 'what did you think of the potatoes yesterday? We couldn't eat them, they were hard.' I went down for breakfast and I was told 'an fear mhor' wants to see you. 'Fear mor says, 'you are leaving today' and I said 'no, no Sir; I have actually just paid for an extra week.' 'We'll be giving you the money back. The bus will be up at half past three from Dungarvan to bring you back.' 'You are leaving today.' 'You were heard speaking English.' One of the teachers gave me a lift up to the main road and I came home with my case and everything else. My mother was utterly shocked. I have the honour of having been expelled, but it didn't affect my exams and I passed both the first and second law Irish exams, where the pass mark was 80 percent.

Interviewer: So Irish for you was just a means to an end?

█: Yes. I have to say, I practiced law here for more than fifty years and right up to this day, I have never met an Irish speaking client. I was never obliged to use Irish, it was just so much wasted. Academically speaking, it is nice to have another language, but I taught myself Spanish and at least, I use it when I go to Spain or anywhere else. I never used Irish for anything.

Interviewer: Growing up, would you or any of your peers have played sports? Would you have been on any GAA teams or any other teams?

█: I don't know about GAA. There was a chap in Cork, who played table tennis for Munster. I think his name was Shirling, the Shirling steel people. There was a man called Solomon who played on the Irish rugby team in 1910.

Interviewer: Was your father very involved in Jewish community?

█: In the synagogue for the prayers, we had a choir, a male choir which I sang. My father was the choirmaster. To that extent, he was involved. He wasn't the president, vice-president or even the secretary of the community, but because of his musical connection, he was able to teach us and to that extent, he was involved. Afterwards, when the community declined, he was the leader of the community religiously. He led the prayers, down to the time he retired and left Cork.

Interviewer: Did he leave Cork because you and your sister were in Dublin?

█: No, he stayed on in Cork. He was a Cork man true and true, like Jack Lynch and all that. He left Cork because he was no longer able to manage. He lived in an apartment, and he wasn't able to manage - old age. We had a Jewish home for the aged here in Dublin and that's where he was. He moved in for a few years before he died.

Interviewer: Growing up, when the Christian holidays such as Christmas were taking place, did you feel left out? Did you feel excluded?

█: Not really. We had the benefit of the Jewish holidays. And of course, Presentation College was open on a Saturday. A friend of mine, in my class, would come over to my home from where he lived, towards Blackrock, towards Well Road, and tell me what I had to do for Monday. I wasn't exempt, although I wasn't there on Saturday, I was still expected to know the work. His name was Edmond van Essbeck. He became a Sports journalist for *The Irish Times*. He became well known. His father was the general manager for British Rail, who had a shop in Patrick's Street Cork.

Interviewer: In winter, on a Friday, was there ever a problem at having to leave school early before sundown?

█: I don't remember ever having to leave early on a Friday. I just remember missing out on a Saturday. The first time I was asked something by the Latin teacher on the Monday and I said, 'I wasn't here', I got the rubber, three of the best. I arranged with Edmond that he would come to me.

Interviewer: You left Cork in 1950?

█: Yes, I left in 1950. I took the road back to the Dublin. I used to go back to visit my father occasionally but other than that, we actually went on holidays together in Tramore. Myself, my wife and the two children. I arranged for my father to come on the bus to Tramore. I met him at the station and he stayed in the hotel with us. Other than that, I had no reason to go back. It is a lovely city, a lot of hills.

Interviewer: Would you have any contact with anyone from the Cork community now?

█: No, not really. Life moves on. A lot of them, once their children moved on, they moved on. They are in London; a lot of my friends emigrated to California. I might meet them, go to see them. Nothing major.

Interviewer: Was it easy to become part of the community when you moved to Dublin?

█: It was gradual, one or two friends and from that it moves. You are still an outsider in Dublin. You are either a Dub or a culchie. You are one or the other. It takes a long time and in fifty years, I'm just about accepted! And there is no discrimination, either by the Jews or the non-Jews.

Interviewer: Did you find the community here different to that in Cork? Obviously, it was bigger.

█: Yes, in Dublin there was an English element. Some came from England to avoid the draft; I didn't have too much respect for them. I thought their place was on the front-line fighting Hitler. Quite a number did that, some settled, and some returned after the war. There was a large English element in Dublin, whereas we didn't have that in Cork. They were all from Eastern Europe, Yiddish speaking in Cork. Except for the old people, like my grandfather, few people spoke Yiddish in Dublin. It never surprised me when I was a child in the synagogue that two old people would be talking Yiddish together. It was just natural, they were more comfortable speaking Yiddish. In many homes, they spoke Yiddish when they didn't want the children to understand. The children were speaking English and Irish, some of them became very fluent in Irish. The children could speak Irish if they didn't want the parents to understand. It went both ways. I don't remember any local publications in Cork.

Interviewer: Is your father buried in Cork?

█: No like my mother, he is buried in Dublin. My Grandparents are buried in Cork. I have to confess; I don't know where it is.

Interviewer: Thank you [REDACTED] for taking the time to talk with me. Once I have transcribed the interview, I will send it to you. You will have the opportunity to correct any dates, spelling etc.

Interview 15: 21 July 2015

Interviewer: Interview with [REDACTED] and [REDACTED] [REDACTED], Haifa, July 21st, 2015. Thank you again for agreeing to be interviewed. Can I start by asking you what is your earliest memory of living in Cork.

[REDACTED] I don't remember a whole lot about the Cork Jewish community as I only lived in Cork to go to University, but my father was one of the first Jews born in Cork in 1892. He lived there all his life.

Interviewer: Do you remember where he lived?

[REDACTED] Everyone lived in Hibernian Terrace. By the time I grew up, of course, my grandfather had succeeded in moving to Blackrock Road. There are four houses there, three porch-doors and a tennis court. It was a bit like my Jackson cousins in Beachwood. I don't know how typical that was for Jews of that period.

Interviewer: What age were you when your parents moved to Bantry?

[REDACTED] My father moved there in 1914. He got married in 1925, and I was born in 1926.

Interviewer: So, you were born in Bantry?

█ Yes. I went to the primary school, the national school, until I was eight years of age.

Interviewer: The local school in Bantry?

█ Yes. I still remember, I used to go back for holidays. I have been back a few days for various circumstances, but my brother used to go back a lot more. I moved from the age of eight and my brother from the age of six to Cork to get more of a Jewish education.

Interviewer: So, you could go to Hebrew school?

█ Well yes, Pres and Hebrew school in the afternoon. My grandparents moved to Dublin. Well, my grandfather was born in 1868 and my parents moved up to Cork with my two younger sisters. At 17, then the usual thing, I went to U.C.C. I finished at the age of twenty-three and a half and moved to England to study. I came back to Cork, and I worked for a year in the South Infirmary.

(Interview interrupted – phone rings)

Interviewer: You mentioned that you went to secondary school in Pres. How was it? Was it different being Jewish?

█ No, it was normal. I did not experience any discrimination.

Interviewer: What happened during religion classes?

█ All Jewish students went outside. Then we had, as you know, Cheder, Jewish school, a couple of times in the afternoon.

Interviewer: Was there school on Saturdays? Others have mentioned to me that they couldn't go as a result of being Jewish.

█ I don't remember.

█ I didn't go. I went to the Grammar School, which was a Protestant school. The Grammar and High school, Wellington Rd. I don't know if it still exists. There was school on a Saturday, but I didn't go. It affected my learning as they had two hours of science. It wasn't like missing one class.

Interviewer: Did you find it a big change, moving from Bantry to Cork?

█ Well, I was only eight, and I lived with my grandparents, which was quite strange. They were quite old-fashioned. My parents were quite modern. My mother came from Glasgow. She had studied nutrition. █'s mother, although she was English, was a university graduate, which was quite unusual. █ is also an NUI graduate.

Interviewer: How did your mother come to Cork, █?

█ I don't know how she met my father, because a lot of the Jews who lived in Ireland came from eastern Europe. They were Lithuanian, which was part of Russia. Because of pogroms or poverty. They say, 'how did they land in Cork?'

█ They all have the same stories. It was also geography. The port of Riga, deep-sea port, you go from Riga to Hamburg on the Hamburg America Line and the last stop of Cork. So, I mean it was sort of natural.

█ It was Cobh, not Cork. It didn't actually come into Cork. Cork was too small.

█ Well, Cobh was the port of Cork.

Interviewer: Where did your parents live in Cork, █?

█ We lived way out. I was six when we came to Cork, I had started school in England. I was born in England and I had one year at school, then the war broke out.

My father was 11 when his family moved to Cork. So, he went to England to try business in England, opportunities were better in England. I don't know how he met my mother.

Interviewer: Where was your mother from?

█ Manchester. As soon as the war broke out, we packed our suitcases and came over to Ireland.

█ █ was an only child.

█ I remember the journey, stuffed ferryboat. There weren't even seats for everybody.

Interviewer: Why did your family move to Ireland? Was it motivated by the war?

█ I suppose.

█ All her father's family were in Cork, her father's siblings.

Interviewer: So, you came back in 1939?

█ Yes.

█ You always lived in Farranlee Park.

█ We lived in McCurtain Street, but it doesn't exist anymore.

█ I went to various schools. Someone on the street had a private one-room classroom and I remember that. Then I went to school in Sunday's Well, that was a national school. After that I moved to the High School.

Interviewer: What did you study in U.C.C.?

█ General subjects.

█ █ had finished her first degree and was doing a Law degree when we met.

Interviewer: You didn't know her before that?

█ No. She was 8 years younger than me.

█ I knew his sisters. They used to come to Cork to the Grandparents for the High Holidays. They would be brought over to my house to play with me.

Interviewer: Do you remember a sense of community growing up in Cork?

█ Well, I think █ was a little more protected in that she was an only child. I grew up with my grandparents. In latter years, I don't think my grandfather was very successful, maybe when he was younger. When I was growing up they had already had a nice house on Blackrock Road. He had a brother in Stockholm and another in Levo, the port. They were wholesale. My grandfather would go around the East coast of England and Scotland and buy herrings. He did that until he was sixty-five in 1933 when I moved to Cork. He never did much, he was sixty-five, to me he was very old.

█ Wasn't he hit by a bullet?

█ Do you know that famous story?

Interviewer: Claire had mentioned it to me.

█ Yes, it was an ambush and I suppose a question of luck – the woman asking him to change places.

Interviewer: He was going to Bantry?

█ Yes, with my father.

Interviewer: Do you remember why your father decided to settle in Bantry?

█ I presume he was following the opportunity.

Interviewer: Being religious, it must have been hard to live in Bantry?

█ Well, I am not religious. I am the least religious, I am a Jew and that's it. I don't go to synagogue. For appearance's sake, we don't eat pork and things like that. But my grandfather, when he was sixty-five, obviously he had had an open life with all that travelling every year. He used to take us to synagogue on a Friday night. My brother in Jerusalem is still quite religious, maybe not as quite as Claire, but I got completely turned off.

Interviewer: Once you left Cork?

██████ Yes.

Interviewer: Was it unusual at the time to be Jewish and in U.C.C? Can you remember?

██████ Well, there were quite a number at that time, and some poor Jews got Honan scholarships, two cousins of ██████'s.

██████ Yes. Two cousins, it really was quite unusual, for two brothers in the same family. In successive years, they got it.

██████ Abraham Marcus and there were one or two others – Sonny Medalie was a Honan scholarship. It was quite unusual to have so many Jewish scholarships, but as I said, my family was already quite established at that stage.

██████ But there were families older than you, who had been to University – the Newman brothers.

██████ They would have been about a decade older than me. I think from about the thirties to forties Jewish students began to go to U.C.C. I don't know if they went to other colleges.

Interviewer: Where there any Jewish societies established in U.C.C. while you were there?

██████ No.

Interviewer: Outside of U.C.C. were you involved in any Jewish clubs?

██████ Fred was more active than me, but I was reasonably active in the societies in U.C.C. I used to go to the Literary and Philosophical Society; I like that. All my friends were non-Jewish of course. I mean at our wedding in Cork in 1955, there were far more non-Jews than Jews at the wedding.

How times have changed. One or two told me afterwards that they had to get permission from the Bishop to come. Years later, we went over for Daniel's Bar Mitzvah and there were many non-Jews. I won't go into it, but all these changes. In fact, I am reading a book at the moment and it's an Ireland I don't know from 2008 – the greed and the banks. I don't really have contact with Jews in Ireland apart from Fred and Alec Diamond. I really don't know this Ireland. Lettie Becker in Bantry, she was mayor of Bantry at one time. She is one of the few non-Jewish Zionists in Ireland.

Interviewer: How do you know her?

██████ I was head of anaesthesiology and Professor at the Technion, one day my secretary came in and said, 'there is someone here by the name of Becker.' I said, 'I don't know anyone by that name.' I went out and spoke to her, naturally in Hebrew. That was the time when there were still a lot of European volunteers coming to the Kibbutzim. That was about thirty years ago. I've been to Bantry a few times, after Daniel's Bar Mitzvah.

I knew a few other people in the medical profession, non-Jews, of course, in Cork. I also took the family for a wedding anniversary. I also took two generations, my older son and grandson, the three of us. I also went with my younger son and his wife, but they wanted to go to the West of Ireland, which I was glad, because I had only been once. A very good friend of mine from medical school, Turlach de Roiste, also known as Terrence Roche in New Zealand, everyone else went to America. We were the only ones who came East; we came here, and he went to New Zealand, but I have another friend from Cork, he is an engineer, I think his son is his commentator on one of the shows.

Interviewer: You both got married in 1955. You had been back to Cork in 1954?

█ Yes. I had come back to Cork in 1954 and I had been working in the South Infirmary for a year.

Interviewer: How long did you stay in Cork after getting married?

█ We didn't.

Interviewer: A lot of people have told me they left Cork to find a husband and wife, but this wasn't the case for you. What were your motivations?

█ Economic reasons. At that time, I didn't go to America like most of my class, and the prospects in England weren't that good. Everything changes, but in those days, there was nothing in Cork.

█ Medicine in Cork was altogether nothing in Cork.

█ In those days we used to go to a pub on a Saturday night, what was it called?

█ Anglesea Street, near the City Hall.

█ It was like that, 'how are you going to keep them down on the farm after having seen Paris?'

Interviewer: Did you ever think of going to Dublin?

█ I had lived in England and London for four years. I wanted to go to Australia, but █ said that it was too far away. It had cousins, who had lived in Dublin after the war, also the Jackson cousins.

Another cousin of █'s father is from Cork, but she was born in Dublin. You may have come across her, Adrienne Sless. █ is also a Sless. Freddy's daughter-in-law is also a Sless.

Interviewer: The shop Sless is still there. They have kept the name.

█ They have cousins here. I can't think of any other people from Cork. Others might have better memories than us.

Interviewer: No, I appreciate talking to you to. It completes the picture. I am learning that not everyone in Cork was religious.

Interviewer: Claire mentioned to me that she picked up some Yiddish from listening to your parents in Cork. Was it the same for you?

█ Well, I had a better advantage in that I lived with my grandparents from the age of eight. Claire was fourteen or fifteen by the time she moved to Cork. Although the grandparents lived until they were ninety-six, things were different. The 60s were the 40s of today. My Grandfather walked with a stick and through the eyes of a child, he seemed very old to me.

Interviewer: Would you have spoken any Yiddish to them?

█ No, but as you know, distant memory is a funny thing. It comes back to me, although, I never learned it. In all these years, Gaelic and sometimes it comes back. I was in New York, and I was pointing up my poster for Cancer pains and there was a doctor, a nun, from Singapore. We started talking Gaelic and 'my God'. We have reasonable contact with the Irish Embassy.

Interviewer: Everyone I have interviewed has said that Antisemitism was not really an issue in Cork? Would you agree?

█ I think so. It's funny, I was looking back, and this fell out. It was written in 1906. Are you familiar with Dermot McKeogh?

Interviewer: Yes.

█ He doesn't say much about Cork.

Interviewer: While people have remarked that there was no Antisemitism in Cork, some people have commented on exclusion.

█ Well, when I was a student, I used to play golf at Muskerry. Then I heard afterwards that Jews weren't accepted. I don't know how true that was. I mean, I know the history of the golf club in Dublin. I used to go sailing in Cork, but I don't know of any other Jewish members there, but as I student, I can't really draw any conclusions.

Interviewer: So, you played golf in Muskerry and afterwards you found out that Jews weren't allowed?

█ Afterwards I went to England, so I had no time for golf.

Interviewer: When was the last time both of you were back in Cork? Was it for Daniel's Bar Mitzvah?

██████████ No, I've been back with my grandson and my son. We didn't go to Cork when we were back a few years ago with my younger son. They wanted to go to Connemara and I had only been once.

Interviewer: Are your parents buried in Cork?

██████████ No, no. My younger sister got married in England and at the age of thirty she developed multiple sclerosis'. In 1968 my father was seventy-six and he decided to give up the practice in Bantry in Cork and go to London to help her. She decided after six months to close her practice. My father never forgave her for that. They lived in London. It wasn't a very happy period. They didn't know anybody. They were used to a kind of insular life in Cork, in Bantry and then he and my mother got to old, over eighty, so they decided to come and live in Israel. We decided that Jerusalem was the best place. We got an apartment for them like this. They lived there for eight or nine years. My father was ninety-eight when he died. He was ninety when he came. Of course, they never adjusted. Where they lived was belonged to the Israel medical association. They were also retired academics for Jerusalem. They also spoke English, how they got on with the staff, I don't know.

Interviewer: ██████████, where are your parents buried?

██████████ (slight pause) Well, it is very sad. My mother was on the Aer Lingus flight that crashed.

Interviewer: Tuskar Rock, was it?

██████████ Yes. Her body was never discovered.

██████████ Everyone has their personal tragedies. We had a son, our middle son, who died at the age of ten of a brain tumour. ██████████'s mother came over to help us. It was spring of 1968.

██████████ Yes, around the time of Pesach.

Interviewer: It was going to Paris, wasn't it?

██████████ No. It was going to London.

██████████ She was going to London to pick up a flight to here (Israel).

██████████ (pausing) So then I went to Cork to meet with my father.

Interviewer: It must have been a huge shock.

Yes. He never recovered. He died ten months later. I had the feeling that the community in Cork was finished. I didn't want him to be buried in the cemetery there. I wanted to bring his body to be buried here. One of my cousins said, 'you want to do with your father, what he didn't agree to in his lifetime.' He was very disappointed in Israel. It wasn't what he had preconceived. He was a Zionist, and when he came here on his first visit, he was looking for a Kosher restaurant; in Jerusalem everything is Kosher, but in Haifa you can't find a Kosher restaurant. That finished his love for Israel. With all this tugging going on between me and my cousins, he was buried in Dublin.

My grandparents are buried in Dublin as well.

Interviewer: I know it has been a while since you left Cork, but would you still feel a sense of loss, now that the community is gone? Or would you be more pragmatic about it?

I always quote the English poet, 'the past is another country.' It is nice to talk about it, but... I would like to go back, but over the last couple of years, maybe it's physical or psychological, but I don't feel like travelling.

Interviewer: Do the two of you still have your Irish passports?

I have a British one.

(searching) Here it is (showing an Irish passport). I would like to get back to Ireland. My grandson has only been once, but he is very keen. He is a musician, and he likes a lot of Irish music. My grandson and granddaughter also have Irish passports even though they don't need it.

Interviewer: Would your children have a sense of Irish identity?

Well one of my sons is married to a Canadian and lives in Seattle. He would see himself as Israeli. The other is very leftist, you know the expression, 'tikkun alum?' Well, he is very critical of the current Israeli government. None of us are entirely happy with the current Israeli government. I always quote my father who took me to his club in Bantry. He said, 'we don't discuss three subjects here: sex, religion and politics.' I remember it as an eighteen-year-old.

Interviewer: It was a different Ireland then.

I can't get over the change, even pre-collapse, when we went with all the family. Everywhere we went, all the serving staff were foreign. A couple of years later it changed. When I went with my grandson, we had two nights in Dublin before we went to the west of Ireland. I used to stay in Jury's (hotel), so he booked us into a hotel just off O'Connell Street.

Day's. Day's Hotel.

██████████ It was the street running up from Amiens Street to O'Connell Street. What's it called? It's quite a main street. But, I remember, my goodness me, two Polish shops and upstairs was a mosque. Another time, we were staying in Day's Inn at the top of O'Connell's Street. I don't remember which Jury's it was.

Interviewer: Parnell Square?

██████████ Maybe. We were getting a lift back to the hotel and I said to the driver to drop us on O'Connell Street as it is all one way. He said, 'my father would kill me. You can't walk here.' It has all changed.

Interviewer: Thank you very much. I really appreciate it.

Interview 16: 18 August 2015

Interviewer: Interview with ██████████ ██████████ in Dublin. Where did you live in Cork, ██████████?

██████████: I was born and reared in the Mardyke. Do you know the Mardyke?

Interviewer: Yes, I do.

██████████: As you are leaving town, just as you come to the beginning of the Cricket Ground, there is a terrace of three houses on your left, Mardyke Villas. We were number one. It is a bit decrepit now. When my parents immigrated to London in 1964 to be with their children, my four older siblings had all left in the emigration of the 50s. They were in

London with the grandchildren; a woman bought it and turned it into bedsits for U.C.C. students, then she bought the house next door and did the same.

Interviewer: What year were you born?

█: 1936.

Interviewer: You were born in 1936 and you have four older siblings?

█: Well, yes but two of them are dead now. I have a brother who is ninety-six, I think, in London and my sister who is eighty something now.

Interviewer: Where did you go to school?

█: I went to, a lot of Jewish kids went to a Protestant national school, just above Sunday's Well, St. Mary's Shanakiel, which like many Protestant schools collapsed and ended up being sold and made into accountant's offices.

Interviewer: Did you follow the route like Fred Rosehill or Alec Diamond to Pres?

█: I got a ring from Freddie a few years ago to say that he had been at Pres and that he was the guest of honour at the Past Pupils Reunion Dinner. He knew I had been to Pres and asked had I any ideas. I said 'Freddie, I didn't go to Pres, my three older brothers all went to Pres, automatically, it was a few hundred yards up the Mardyke. But when my time came, they weren't taking Jews.

Interviewer: That was around 1948 or 1949?

█: Yes. He couldn't believe it. About a year ago there was a ceremony. David Goldberg lost his brother, John, in America. Freddie was there and talked about this. He wouldn't believe it. don't know if you know a Cork actor, Dan Donovan?

Interviewer: No, but I think the name rings a bell.

█: A very famous Cork name in theatre. Dan, there is a woman in Cork who does huge interviews with people in Cork and publishes their memories, and Dan's was published a few years ago. He was a student at Pres and then a teacher all his life in Pres. He mentions all the Jewish boys, and he bemoans the fact that one of the superiors at one stage put a ban on Jews. The reason why, one suggestion was that the Jews were winning a disproportionate number of the scholarships. According to Dan Donovan, a student in the North Mon had taken an action against a teacher and Gerald had defended or acted for the student, I don't know. Anyway, when I was barred, Gerald went about a year later to get his son, John, into Pres. I think Gerald had been there, but Pres said he can't go, so he sent him to Christian's, which is of course, the principal rugby rival of Pres. John turned out to be a natural, if he hadn't been injured, he would have played for Ireland. John was instrumental in beating Pres in the Munster Cup (laughing).

Interviewer: It came back to haunt Pres so?

█: Gerald was delighted, but then after me they accepted the son of Reverend Kirsch and I thought it was maybe the clergy sticking together, you know! But I think Ivar Vard and maybe, Sam Cohen also went and others too, so it wasn't a ban forever.

Interviewer: So, you attended Christians?

█: No, a brother of mine had become friendly in U.C.C. with a man called Sean Donnelly who got experience in England and came back and set up a lay Catholic secondary school in Glasheen Road. As I learned from him, later when I left school, it was a very courageous thing to do. There was another one in Bandon, Sean O'Humbultaigh was the Headmaster, Sean Hamilton.

Interviewer: Hamilton High school in Bandon?

█: Yes. The church was determined to destroy them. They went around from house to house to the parents to get them to take away their children, but it survived.

Interviewer: My father is from Glasheen. Where exactly was the school?

█: Shearville, where the brothers Shears lived. It is an eighteen-century farmhouse. It had a big orchard behind it. I think it has been taken away now. He died, unfortunately, in his fifties from cancer. His wife kept it up for a while, but it's gone a long time. It was a wonderful school, a liberal school, interested in the pupils. That was where in fact, I got my interest in films, trying to impress the lady French teacher. It was wonderful. One of the first things, I was there on the first opening day of the school, the first year of the school. I remember, it was always a difficult day for Jewish kids when the 'Merchant of Venice' was on the curriculum. Sean Donnelly walked into to us that day, he was the English teacher and he said, 'we are going to do this play by Shakespeare 'The Merchant of Venice.' 'I don't want you to have any embarrassment because if you examine it, it is actually a play for understanding.'

Interviewer: It was known that you were Jewish?

█: Oh yes. Well, I mean every morning, he did have to walk in and say, 'In ainm an athair.' He said to me, 'you don't have to stand up.' But I did because the bench used to come up (laughing)! I was also exempted from religious instruction.

Interviewer: Were there other Jews in the school when you were there?

█: At one stage, Edward Jackson. He was also at the school. He was the only other Jewish boy there for a while. Then there was a Protestant boy, Nicholas Cummins, his father was a leading doctor in Cork. That's all really.

Interviewer: Do you think the parents of the Catholic students who attended the school were a little more liberal?

█: I don't know. At the time, you didn't think anyone was liberal. They certainly resisted the efforts of the Church to destroy the school.

Interviewer: Was the school single sex or mixed?

█: Oh, single sex, boys. I don't think there were any mixed Catholic schools in those days, maybe Protestant, I don't know.

Interviewer: Would you have gone to the Cheder like other Jewish boys?

█: Oh yes. We used to go, I think, a few afternoons a week. We would walk home to the Mardyke and you would walk into the hall beside the Schul and then I think Sunday morning also. It was pretty regular.

Interviewer: Did you resent going or was it just part of life?

█: No, it was just part of life.

Interviewer: Did you ever feel different or excluded in primary or secondary school as a result of being Jewish?

█: Of course, you were. I mean you knew you were different. For example, in those days, we didn't go to school on Saturday. When you got to U.C.C. they used to have lectures till lunchtime on a Saturday. Somehow, our parents allowed us to go as that was important if you were doing medicine and the likes. Hardly anybody did Arts, which I did. If you were doing medicine or dentistry you couldn't afford to miss lectures.

Interviewer: In theory you should have had secondary school on a Saturday too?

█: We had; I didn't go and that was perfectly accepted as normal.

Interviewer: Did you feel disadvantaged at not going?

█: No, I was able to catch up.

Interviewer: Was the expectation that you would catch up yourself or were there any allowances made for your absences?

█: I don't remember any formal arrangements, but I know it wasn't a problem. There was only one little, there was a huge difference. When I was a kid, you would get the odd jibe, antisemitic stuff.

Interviewer: This was the late 40s?

█: No, during the war, during the war. But you must remember that most people were at least vaguely antisemitic in Ireland and England. I mean the English Intelligentsia was riddled in it, but it was never very serious. I remember when I had my tonsils out, my

mother brought me to a place to recuperate, the Hydro in Blarney. It's gone now. I must have been about ten.

Interviewer: That would have been around 1946?

█: No, during the war. I must have been younger. There was a croquet lawn and I played with some older people and I happened to hit a very lucky shot, which destroyed the chances of another guy, who looked to me to be in his thirties. 'God', he said, 'there is no doubt, Hitler is right.' Now he meant it as a joke. I knew it was a joke, hurtful but still I knew it was a joke and that was the kind of level you got. At school, I just remember one incident; I inadvertently got another fellow in my class into trouble. He was bawled off and as we were going out to break, he said something like 'you fucking Jew man' or something. When school was over, he came up to me and apologised and said, 'I shouldn't have said that.' Once the Holocaust was revealed, all that disappeared. People were shocked.

Interviewer: You did get antisemitic jibes during the war?

█: Just jibes, nothing very serious. There was one rather unpleasant episode, there must have been, I'll just check my notes. At my age, I can't always remember. There were myths also; I read also that there were some myths. Someone came into my father. My father ran a framing business.

Interviewer: On Adelaide Street?

█: Yes. Somebody came into my father and said, 'Come here Mr. Marcus is it true that the Jews are buried standing up with half a crown in each hand?' My father said, 'no, no, that's a thing of the past, in the old days yes, but nowadays with the increase in the cost of living, its five shillings (laughing)!

Interviewer: Very good, excellent (laughing).

Where were your parents born?

█: My mother was born in Limerick and my father was born in Dublin. She was one of the families, her father was one of the two men who was assaulted during the Limerick episode.

Interviewer: What was her name?

█: Her name was Goldberg. She was Gerald's sister. They left and went to Leeds and eventually came back to Cork. My father was born in Dublin and ended up in Cork, that's how they married. She retained a lifelong love for Limerick. Amazing the nostalgia, even though she had suffered a bit in school too, Antisemitism.

█: Has anyone mentioned Cecil Horowitz?

Interviewer: Fred mentioned him to me. He converted, didn't he?

█: He was going to convert; he came under the influence Canon Bastaville, who was the Catholic Dean of Resistance, a bastard, if I may say so. I had a run in later with him. He changed, he turned and took the name Paul. He died a few years ago. He wrote, he was kind of a devotional Catholic ever after. He set up a publishing company for religious work. You still find it on the web. There were jibes then all right. I remember, I used to walk across the Cricket field, I played Cricket a lot, and I remember somebody saying, 'Hah, I believe you are holding a wake for Cecil Horowitz? You know, because they were having shiva for him, you know. I forget who had a car, very few people had cars, but one of the leading officers of the schul came around to every house with Reverend Kirsch who said he had been spoken to by Canon Bastaville and told if anyone touched a hair of Cecil's head, he wouldn't be responsible for them. There was a little friction, especially in a house where there were three young men, but nothing happened after that.

Interviewer: Did Cecil stay in Cork afterwards?

█: He did. He lived all his life in Cork. I don't know did he continue to have any contact. Sheila Horowitz only died recently.

Interviewer: Was he completely ostracised from the community?

█: He would have been, I don't know about his family. Sheila is the mother of Sam Cohen.

Interviewer: When you were growing up, would your family have been considered observant?

█: We were traditional. In those days, we were traditional observant. You didn't tear paper or smoke on Shabbes, but on Saturday night even when it wasn't out yet, I'd go with my father for the third night of the week to the dogs.

Interviewer: Across the road from your house, on the Western Road?

█: Yes. We had the greyhounds and on Shabbes morning we would walk into schul. We would go to the shop first, as we called it, where he made the frames and then he would go the bank to get the money to pay the men and then we would go a place; he would leave me outside. In those days there was no coal, we used to burn turf and he would leave me outside, while he went into the turf accountant to place his bets, you see (laughing) Then we would go to schul. It was a very civilised tradition!

Interviewer: He would have done that on a Saturday as well?

█: Oh yeah, our family rituals.

Interviewer: Would your family have gone to the synagogue on Friday nights?

█: Sometimes. As the community got smaller, he would bring me along more on a Friday and sometimes a Saturday to make up the minyan, certainly every Shabbes morning and every Yom tov morning.

Interviewer: Would your mother have been aware that he was placing the bets?

█: Oh yeah. I mean, he was never a gambler, fortunately. He would bet his shilling and if he won it would be half a crown and he would go on until he lost.

Interviewer: He was betting on the dogs, yes?

█: At the dogs, yes. He and a few others owned a few greyhounds at one stage, including a champion called 'corner compact'.

Interviewer: He actually owned the greyhound?

█: Yes, him and few others owned four and one actually came good.

Interviewer: Were the other owners Jewish?

█: I don't know. They may have. I'm not sure, some were, not all.

Interviewer: Would you and your brother have had a lot of contact with people outside the Jewish community in Cork?

█: I got friendly eventually with a guy, Pat Dineen, in primary school. He became kind of mogul in Ireland, he went into insurance and became the chairman of Irish Steel Irish Gas and all that when Fianna Gail were in government. In fact, Pat rang me up one day and said that they were closing down the gasworks in Jew town and there was a little field and he wanted to commemorate the Jewish community and could he call it Jerusalem Park. His father, who I never knew anything about had been helped by Jewish people, apparently. I said, 'speak to Freddie Rosehill.' There was no problem, but by the time I was an adolescent in the 50s, there was just enough of us that we had a scratch soccer team. We played the Dublin Jews twice a year, for inter visits, you know. There wasn't a single Jewish girl to go around with.

I was already at school, at fifth year and as I say, I got obsessed with films and I joined the film society underage, I faked my age. At the discussion nights, when I used to speak, I began to become part of the Cork Film society. They used to meet several nights a week for a drink in a pub in McCurtain Street which would then become a Sibhin, I wasn't allowed drink alcohol until I went to college. That was a wonderful, an unbelievable group of people, from then on, all of my friends and acquaintances were non-Jewish. There was nobody I could mix with of my age or even older who would share my kind of artistic or intellectual interests.

Interviewer: You had mentioned that you wanted to impress a teacher through your knowledge of film?

█: Yes, I think I was going through puberty! It was the French teacher and actually there was only me and Edward doing French. She was teaching us and on a Monday she would tell us in French about the French film she had seen the day before at the film society. I joined to impress her and fell in love with films instead (laughing). That's how it happened.

█: Has anyone told you of Maria Duce and Fr. Fahy?

Interviewer: o.

█: Well, Maria Duce was set up in 1945 by Father Fahy, a holy ghost. This was in Dublin. How I came across it was, my sister was living in Dublin at that stage, prior to emigrating to London. I used to come up in secondary school holidays and spend time with her. I was walking at the top of Grafton Street, at the Stephen's Green end and there was this kind of handcart with pamphlets and booklets, and I see this magazine, Fiat something about Jews. I bought it and there was this big screaming headline 'The Jews are running Communist Russia' and 'Stalin's wife was a Jewess' and all this.

Interviewer: So, this would have been after the war?

█: Yes, early 50s. Then, you turned over the page 'Jews are running Wall Street'. It was founded in 1945. I read a few years ago in the National Library, one of Fahy's books. He wrote a few, it is all the usual shite and myths about Jews, except that he says of course, 'I'm not suggesting that you should ever attack these people.'

Interviewer: As a young teenager going back to Cork, how did this impact on you?

█: It didn't really, but I knew it was there I mean somebody like Oliver Flannagan, Charlie Flannagan's father, who was a vicious antisemite. Fahy was Holy Ghost and John Charles was Holy Ghost, but eventually John Charles turned against them. He got it stopped eventually.

Interviewer: Do you think organisations like this led to Jews emigrating?

█: No. I mean, I saw the Cork community die in the 1950s. It was all emigration. They were coming out of U.C.C. as doctors, dentists and engineers. There was no work for them or even for Catholics or Protestants. My three older siblings all left and then my older sister went too, first up to Dublin and then what happens, and it has happened in Dublin too in the 70s and 80s also, once the exodus begins, people who could stay say, 'well there is no future for our children here', so they go. Then the older people when they retire, their children and grandchildren are gone so they go. It becomes a gathering rush.

Interviewer: From your point of view was it more economic than social? You mentioned that lack of Jewish girls?

█: Well, that would have been part of the problem. That was there already at the end of the 1940s. They would all have gone, they knew all the fellows in Cork and knew they were never going to marry any of them, you see (laughing). So, they would be sent off somewhere. No Antisemitism had nothing to do with it at all.

Interviewer: You mentioned your parents at left in 1964? Was it?

█: Yes, my father and Freddie's father were very close friends. He took over my father's business.

Interviewer: Your parents followed your siblings to London, did they?

█: I have four siblings in London and only that things were beginning to pick up here and I got a job on Mise Eireann, I was training and I was able to stay in Ireland.

Interviewer: How did they feel about leaving Cork?

█: My father couldn't wait to get out because in his old age, he had never been a demonstrative man, but in his old age he got very soft about the family and especially the grandchildren. My mother who really never mixed in Cork, my father was very gregarious, but she never mixed. Yet, when she left, she pined for Cork (laughing). She did for Limerick too!

Interviewer: Did you study Irish in U.C.C.?

█: No but I got a pass in honours Leaving and couldn't speak a word. When I came up to Dublin, I was working with Gael Linn for thirteen years and all my friends were Gaeilgeoiri or even native speakers. I just got ashamed of everyone turning into English, when I came in, there was no pressure, I just decided I would have to start speaking. So, I started speaking.

Interviewer: You mentioned you did an Arts degree?

█: Yes, I did English. You had to do five in first year and I majored as they call it now in English and French. It was only a three-year course at that stage. I was a great reader. I never attended becoming a teacher, I didn't even want to finish the thing but my parents were horrified when I said this. They felt if you had a BA you had a job and pension for life.

Interviewer: What year did you start U.C.C.?

█: I went in 1956.

Interviewer: U.C.C. was obviously much smaller then.

█: It was an intellectual concentration camp, it was just after the regime of Alfie O'Reilly who became a Holy Ghost after he became widowed. He had already been friends of Denis Fahy in the early years. Bastaville was the Dean of Catholic residence.

The film society I was in, was effectively the Cork Underground Intelligensia. Sean Hendrick was a wonderful man and Seamus Murphy, the sculptor, who I was very close to. Sean told me something about Alfie Murphy at one stage and I didn't believe him. One night, I was in Seamus Murphy's house. He had huge bookcases of books and he said, 'hold on a minute.' He picked it out and showed me, 'The Cork Examiner.' Alfie had given a lecture in the Aula Maxima one autumn on 'liberalism'. He said, 'the thing we have to guard against is the infiltration of ideas into the university.' As Sean Hendrick said to me and he never used the swear word 'the one fucking place that should be seeding with ideas.'

Interviewer: Did these views impact on you?

█: Not on the students socially but I'll give you two examples. I took philosophy in first year as everyone said it was easy. It was in the rib of the Capuchins. Although I wasn't taking the subject, I continued to go the lectures in second year. I noticed that they were all clerical students. He gave me a funny look the first day, but he didn't say anything. I attended for a few weeks, he used to break off sometimes and go into a diversion, which could be marvellous. This day he was talking about Henri Bergson, the French philosopher who was a Jew. He finished about Bergson and he said "he became convinced in his last years of the truth of Protestantism, but as his people were being persecuted, he felt he could not accept baptism. Then he said in a lower but audible voice 'so much the worse for him'. I didn't go to any more lectures after that.

Anyway, there was a dramatic society, and I was involved with the group and I said I would write a play. We were going to do one of the miracle and morality plays as a one act and then I would write a one act. So, I wrote one act, a pretentious thing about an imaginary religion. One man who decides he would go to hell to see if his religion was true or not. In those days, everything had to be submitted to the President's office. You could not hold a meeting without permission. Frank O'Connor was barred for being an immoral man. Sean O'Faolain was banned and if you had a poster it had to be stamped by the President's office before it was put up in the Stone Corridor. Anyway, the play is banned, and the officers of the Dramatic Society are hauled before Canon Basterville and one of them the secretary, Jim Cronin, Basterville asked him where he had gone to school. It was a think a mixed Catholic school in Newmarket County Cork. Basterville said, 'ah that explains a lot.' He proceeded to tell him if I had been Catholic I would have been expelled. I decided why should the Catholic Dean have a say so we got in touch with the Jewish minister. Uncle Gerald got in touch with the Jewish minister Baddiel who wouldn't have known a play from a whole in the ground, who wrote a thing and we sent it in. I said I would like to be interviewed. So, I was called in by Harry Atkins and I must admit I was a bit nervous. Had I been expelled it would have destroyed my parents. He offered me a cigarette and told me he was very frightened for me, he spoke to me about

the dangers of liberalism and all that. That was the kind of atmosphere there. It wasn't just me, most of my friends, how should I put it, committed suicide afterwards. They were people who just reacted inside themselves to the tyranny of the church. Speaking to people who had been to U.C.D. and U.C.G. they didn't think it was like that at all.

Interviewer: They believed U.C.C. to be more conservative?

█: Far worse because of Alfie and his legacy. There is no native Gaelic tradition of Antisemitism, probably because there were no Jews here. You do get, one of my closest friends from the Aran islands knew phrases like 'mean as a Jew' and he had another beautiful one 'as fat as a synagogue cat'.

Interviewer: Were these in Irish?

█: No, no in English. I don't think there were any in Irish. I said what does that mean and he said, 'that is all the circumcisions being fed to the cats!' As I said the biggest influence here was the Anglo-Irish influence- upwardly mobile Irish aping English views that Jews couldn't get into golf clubs, tennis clubs.

Interviewer: Others have mentioned that to me too.

█: That's way they created a Jewish Golf Club in Dublin. I tell you, Lawrence Cypron, a Dubliner, in the 1950s or 1960s he won the Junior Irish Lawn Tennis Championships at Fitzwilliam and he couldn't enter the bar to entertain his friends afterwards as Jews weren't allowed into the bar.

Interviewer: Again, others would have mentioned to me that Antisemitism especially in the 1940s was more of anti-British feeling than anti-Jewish. It allowed them to align themselves with Germany as opposed to Britain.

█: Germany was regarded as a friend of Ireland from 1916, Casement and the guns and so on. Of course, England was the aul enemy. You have got to remember that when the war broke out, it was only twenty years after independence and also people were very impressed. Germany and Italy, the trains were running on time, this country was stagnating and what you need is a good strong leader. Of course, the Antisemitism of Hitler slotted into the kind of myths that people had assumed anyway. Nobody knew, at least not outside Jewish circles what we now call the Holocaust. Certainly, Kristallnacht had been in the papers and people knew Jews were being robbed of their citizenship and the rest, but nobody was bothered. In fact, they probably said they deserved it.

Interviewer: I knew you would have been very young, but do you ever remember your parents discussing it during the war or being afraid?

█: I tell you, I have it in my notes for you. My first awareness was, we had a wireless, my father used to fiddle around with it and one time we got Hitler making a ranking speech. I knew enough, a little smattering of Yiddish to know he would reach a climax

on 'Die Juden.' The crowd would cry out, I saw my parents exchange a look, without saying anything in front of me.

Interviewer: You mentioned Yiddish. Did your parents understand and speak Yiddish at home?

█: Yes, because their parents spoke Yiddish. It was their native language.

Interviewer: So, did your parents speak it at home?

█: Only when they didn't want us to understand, but we still managed to pick up a bit.

Interviewer: They never took it upon themselves to teach you or your siblings?

█: No, they would never have considered it a language worth learning. I do remember, being very young, it must have been around the beginning of the war. A man named Shain, I think, was travelling around the country meeting the Jewish communities trying to collect money for the Jews abroad. I remember so many people came to hear him that they had to use the social house and Schul. Men and women ended up having to sit together. I remember the holiest of the community were outraged but the minister said that this was too important. Uniquely, we all sat together.

I would have been about eight or nine. He made an impassioned speech, and all the women around were crying. It was quite frightening. Then there was an appeal in public. The appeals used to be in public so people would be shamed into giving, especially the wealthy. Astounding sums like thirty guineas were been given, sums you would never have heard of.

Interviewer: Do you know if many members of the Cork community still had had relations in Lithuania and Latvia?

█: I don't know but I remember asking my father and he said we had a distant relative there. He used to send food parcels to him, but after the war we heard no more. They all perished.

Interviewer: Do you have relatives buried in the Jewish cemetery in Cork?

█: Yes, some uncles. In fact, I remember going down to Cork for Freddie Rosehill's wife's funeral. I ambled around the cemetery, and I knew most of the people buried there. It was an extraordinary feeling.

Interviewer: I know you left Cork almost fifty-five years ago, but would you still think of yourself as being from Cork?

█: Yes, I suppose because it is because I wasn't raised here in the community that I have no real feeling for them. Cork was my home, there is nothing there now.

Interviewer: Do you have any feelings on the synagogue closing?

█: It is just a little pang of nostalgia but there was no way that that was ever going to remain open, not at all. You expect everything isn't going to last. Though, they didn't envisage the community dying when I was growing up.

Interviewer: Is that right?

█: Yes. It was very much a village, Cork was a village. All of your social and sporting needs were satisfied within the communal activities. This collapsed, however, once the community decided to dwindle.

Interviewer: Do you remember if there was ever a Mikveh in Cork?

█: I don't remember. It wasn't in the Schul complex and that is where it should have been. I really don't remember. In 1941, Noel O'Briain was the secretary at the Department of Telegraphs. He also wrote some very good history books, himself and Frank Duff, who had founded the Legion of Mary, founded the Pillar of Fire to dialogue with Jews. There was possibly a missionary interest behind it. I suspect it might also have been in reaction to Nazi Antisemitism. John Charles was opposed, and they say in some places he shut them down, but I remember giving them a lecture in the late sixties, there were certainly still there then.

Interviewer: Can I ask you; I know a lot of your siblings emigrated to Britain, but was there ever any interest among you or your siblings to emigrate to Israel?

█: Not the others, in late 1963 I had spent four years in Dublin and I was pissed off frankly, I lived mostly in the pubs, I was single. I began to hear the same stories over and over and the conversation was never as fascinating as it had been in Cork. Also, I was fascinated after having spent four years in Avoca na nGaeilge at how they had managed to revive Hebrew. I went to Israel with the idea that I might indeed settle. I went to the Ulpan akiva full time in Netanya and I found Israel in 1963/1964 a lot of animosity against Western immigrants, on the basis that 'we have fought wars and worked hard for this country, why should you come here and get a job?' I felt fair enough (laughing), 'why the hell should I?' The Jewish Agency was saying, 'we are crying out for you' and the Israeli Film industry was, they made more films than we did then, but the standard was appalling, you couldn't talk to them. They knew it all. A film that Geal Linn had wanted me to make about the river Lee with Sean O'Riada's music, we failed to get the money, but they had succeeded in getting the money while I was in Israel and they said, 'would I come back and make it?' I came back and continued working until they lost the grants in 1973.

Interviewer: Did you have consider making a film on the Cork community?

█: Yes, I wanted to, a few years ago, I wanted to make a film on the last Jew in Cork.

Interviewer: On Freddie?

█: Yes. I got on to him and Freddie said he would have to talk to his ‘customers’, those who come for Passover and Seder. He came back to me and said that they wouldn’t want to be seen.

Interviewer: You have mentioned a few times the Republican movement and Free State. Where do you think the Jewish community in Cork stood in relation to Irish independence?

█: Very much on the side of ‘the lads’ as they were called. ‘The lads’ was the euphemism for the I.R.A. during the War of Independence. I’m sure there were some who would have preferred that the Crown was winning but they were, I think as a community, staunchly pro-Independence. My father’s father lived in a house in South Terrace opposite the Schul and the next to them was the Langfords, very big in the Gaelic League and their sons were in the I.R.A. and when the Tans would raid, they would raid the Langfords and there would be nobody there. They would then try the adjoining houses and they would knock on the Marcus’s and Mr. Marcus would open and speak in broken English and there is a picture of the King and the Queen on the hall, and they would say ‘Oh we are very sorry, we are looking for these ‘Shinners’. You have seen them? He would say ‘no’, but they were hiding in the back. (laughing)

I was told stories as a kid of how terrible the Black and Tans were, the lore you would have gotten.

Interviewer: Do you think your grandfather’s family was unique in this, helping the Republicans?

█: No, I don’t think so. I think there was a general sympathy for the people. There was a marvellous story here in Dublin, in little Jerusalem. Dick Mulcahy was on the run. He ended up, the cordon was closing around him, and he ended up, coming in through the back entrance of this Jewish house. It was a Jewish man and his wife from Eastern Europe. What did they do? The man was one of these peddlers, he had a horse and dray. They went out selling stuff on the weekly system. She took Mulcahy into bedroom and told the husband to get out the horse and dray. They put Mulcahy into the man’s clothes and off the two of them went. They came to the cordon, the house spoke in his broken English, and he said, ‘this is my brother from Lithuania, he can’t speak.’ They got through. Apparently Mulcahy sent a big present to Bar Mitzvah and all that stuff. There was general sympathy, I would say.

Interviewer: Why do you think so many were pro Independence? Was it due to their background?

█: I suspect, they probably would have preferred if the I.R.A. hadn’t existed and the Republicans had accepted the Treaty, I would imagine. I don’t know but they just had that kind of sympathy. Remember Briscoe was a big gunrunner for the I.R.A. Michael Noiek the solicitor here, Michael was the solicitor to the I.R.A. all those years, he defended them in the Courts. Strangely enough, despite Griffith’s Antisemitism, Noiek

was also a friend of his. The Jews were at least sympathetic and some active during the war of Independence. It wasn't the same in the civil war. The fight of the Irgun in Palestine in 1948 and Menachem Begin's nom de guerre was Michael Collins. They actually worked on the handbooks of the I.R.A. I have a book in Hebrew, 'The Irish fight for freedom' with photos of Collins and de Valera and all these people. Jews, certainly in Cork regarded the Irgun as 'our I.R.A.' We used to collect money for the 'our' I.R.A. I used to paint calendars for a couple of cents, for the Irgun. At social events, I would have sold calendars.

Jack Lynch was also a very close friend of our family, and he was useful when it came to the North, but a modest and sincere man. Anytime I had to meet him officially, he would always ask, 'how are your parents? How is David?' The Jews would have voted en masse Fiance Fail because of the Blue Shirts and the fear of this tradition of the Brown shirts. Then, in later years, it was amazing, that some Jews went into Fiance Gail. You had this amazing period that you had Ben Briscoe's son in the Dail for Fiance Fail, Alan Shatter for Fiance Gail and Mervin Taylor for Labour. There was no Jewish vote. There wasn't even enough people to muster a vote. So that's not very Antisemitic, is it?

Interviewer: Just to finish, you mentioned your dad's business. He was a picture framer, wasn't he?

█: Yes, most of his business was holy pictures, blessings. It was the totality of his business. Occasionally, you would get Shetland cattle, they would be called scenes. But you would get very little of those. When Freddie took over, that's when the change began to occur. People started buying and framing non-religious prints. My father was originally a glass cutter, his father was a glass cutter, that was the art, cutting these huge sheets of glass to size.

Interviewer: Your dad or grandfather were never peddlers?

█: No, our family wasn't. His father was a shopkeeper and my mother's father was a shopkeeper in Limerick. No, none of his were peddlers. They were the viklicknicks, which they say comes from the Yiddish pronunciation of weekly. It was hire purchase in order words. They had a vikla and if you retired you could sell it to somebody.

Interviewer: Again, the peddlers were selling a lot of religious pictures, weren't they?

█: Religious pictures, household goods. Nobody could get into town, and they would trudge from one house to another. It wasn't exclusively Jewish, there was a lovely book, I think it was called the 'Pack men of Mayo or Roscommon'. It was a very colourful community, for such a small community.

There was a professor of economics in U.C.C. Busted, I didn't do economics, so I didn't know him there, but I was in a pub one night, the High B and he was there. Unlike most of the lecturers, he would speak to you. He started to speak to me and said, 'I was very impressed with the story of old Mr. Shirling.' (The Shirling had been the scrap

merchants.) He told that Shirling told him he used to go around house to house around the countryside. He was coming home one night and he hadn't enough to pay for the next week. He said there was a stream and he took off his boots and put them into the stream and cried. That was what he rose from. Busteded was very impressed with that.

Interviewer: Thank you again for your time. I appreciate it. I will be in touch with you once I have typed the transcript of today's interview.

Interview 17: 1 July 2017

Interviewer: Interview with Rabbi Baddiel, January 1, 2017 in Manchester. Thank you again for agreeing to speak with me.

█ I can only tell you what I know and remember from the time, the seven years I spent there. Yes. The cemetery was quite interesting. What was it called?

Interviewer: Curraghkippane.

█ What was it called?

Interviewer: The cemetery was in Curraghkippane.

Was it? Right ok. Well, have you ever been there?

Interviewer: Yes. I have been there once.

Well, have you ever noticed that there are two sections? It is a very big cemetery; I think they gave half of it away or sold it. We used to drive in. There was a rose garden and everything; it was beautiful. I believe that there was a community before the one that was there when I was there. That is why the old cemetery is at the bottom. When we had a funeral, it wasn't as far back as that one. So, you know about the cemetery.

Interviewer: Before we start Rabbi, can I just say are you ok that I am recording this?

Yes, yes.

Interviewer: I just need to say the date and that you consent: The first of January 2017, Interview with Rabbi Mosche Baddiel. Rabbi, do you consent to this interview?

Pardon.

Interviewer: Do you give me consent to record this interview?

Sure, yes, yes.

And then I have written down that Mr. Goldberg was also the Mayor of Cork at one time, and I think that was just after I left. He was quite a character. He was criminal lawyer; he defended criminals. He once told me a story, how he got people off for difference reasons, and one person was brought up before the judge for being drunk, you know. So, he was cross-examined and then Mr. Goldberg sort of said to the Policeman, 'did you ask him to walk a straight line?', which you have to do, and 'did you look in his eyes to see was he clear and everything?' And he said, 'yes. I did all that.' So Mr. Goldberg said to the defendant, 'give me your glass eye.' So, he got him off by proving that he couldn't walk straight because he had a glass eye. That was one of the stories he told me.

You know the synagogue was in South Terrace, number ten, South Terrace, it was. I was there from 1957 to 1964.

Interviewer: So, you were the last Rabbi there?

I was the last permanent one. There is, the Rabbi from Dublin used to come down if there was a funeral or anything.

Interviewer: Can I ask you Rabbi, where were you before you came to Cork?

I was in Newcastle.

Interviewer: You came from Newcastle?

Yeah. I was born in Gateshead, which is a small town next to Newcastle. I was in a college in Gateshead, a Talmudic college. When I was about 18, I thought it was time to do something. Newcastle was a much bigger community than Gateshead at the time and they needed, they always needed teachers. In fact, there was a seminary for ladies in Gateshead who were practising to be teachers. We used a lot of them for teaching the children. So, I started teaching in Newcastle. Then there were several schools and clergy in Newcastle, so it happens, I was at the bottom of the list always. I started at the bottom just teaching, but I could also take services, which I had learnt before, teaching boys Bar Mitzvah and all that. So, when somebody left, they would say to me, 'could you take over by doing more than that like taking the services and so on?' Eventually I worked my way up. There were four synagogues and each week I had to go to a different synagogue. It was very hard going.

Interviewer: This was in the centre of Newcastle, was it?

No, that was the problem. There were four synagogues and the biggest one, what they called the Cathedral synagogue, Leazes Park Road, which I was the third man. There was a Rabbi, although he was called that then, today everybody becomes a Rabbi. You just do, you can do it by correspondence course. I didn't do until I was 40. I didn't do it until I came back from Cork and somewhere else, I had been.

I eventually worked myself up, and when they left, they didn't feel that the community should have so many synagogues. So eventually we closed them all and built a new one in the area people were living, otherwise I used to walk. When I was living in Gateshead, I wasn't married. I used to walk all the way to Gosforth which was a good four miles or more and the weather.

So, we built a new synagogue in Gosforth, in fact, there were two that we built. We built one while the others were still functioning, but people were living more in Gosforth, so they built a make do synagogue and they always said that someday I would be their minister.

Well, I left for Cork in 57, so that building there was completed just after I left, and they didn't have any money left. The minister from one of the other synagogues was the regional minister and every few weeks I would go there as well. So, but now the new synagogue is the one, because we closed the other ones. It is a beautiful synagogue; it cost a million pounds, I believe, and the architect said, 'I want no one to interfere with me. It is to be done my way. The community is going down, so I am building a synagogue for the future and not for now.' For example, the synagogue was there and the communal hall was behind it. We opened the partition so that the first year there was over a thousand people there. Now, they are talking about selling that in Gosforth. It's in Green Park Road, a beautiful synagogue.

Interviewer: And Rabbi, how did you get the job in Cork? How did you hear of it?

How did I decide about Cork? Right, I'll come to that now. All right, so previous ministers, there was Baron's father; he came to live here. I actually met him before he died. And before him was Reverend Kirsh. You know about that?

Interviewer: I have heard of the name, but I don't know anything about him.

Well Reverend Hirsh was an old Yeschiva, Talmudic student and you know, he also became a minister.

Interviewer: So, he was also from Gateshead?

He was originally from Sunderland originally. So, when there was a committee meeting of members of the Northeast, that's when I remember Reverend Kirsh. On one of these occasions, he said to me, 'you know, I was the minister there during the war, during the Second World War. They are finding it hard to get someone now. Why don't you consider taking on a job on your own without other ministers interfering?' So, several times he mentioned that to me. Cork didn't have a minister between Baron and me. I thought it was much larger because they offered a salary more than any community in England did to get somebody. So, it was in two ways a good salary and I must in all humility say I did not take the full salary, because I didn't think that.... I got a bit more than I was getting in Newcastle eventually.

Interviewer: Why do you think, Rabbi, they were giving a higher salary - to get someone?

That's right. The English communities were complaining that they were offering so much that they can't get, that the small communities, can't get, you know.

Anyhow that was besides the point. I think before Kirsh, before the war, one of the families there, the Elyons, well Mrs Jackson was a daughter of this Rabbi Elyon, but I didn't know him, but from what I understand, he probably came over from where he lived. You understand? So Elyon was mentioned to me many times. The children and everything. There was Max Elyon, Arthur Elyon, and Mrs. Goldberg.

And then you had Baron in the early 1950s. And then I came in 57.

Interviewer: Were you married at this stage?

I got married in 56. We decided to go and see. When I came there, they told me that there were 220 souls. I am sure that there were many more previously. The cemetery could tell you that. The President was G.Y. Goldberg at the time. I've got a letter from him, thanking me for coming. They were afraid that people would just take advantage of the big salary they were offering, you see. They had turned down a lot of people. When I said, 'I don't need that much, just a bit more than what I was getting would be very nice.' I had to set up house for the first time.

Interviewer: And the community didn't supply the house for you?

█ The community bought the house for me. It was their house, 37 Marina Park.

Interviewer: Was that in the area that was previously called Jew town?

█ Well, the house was about three quarters of an hour's walk to the synagogue. I couldn't have afforded at the time to have bought my own house. Then after Goldberg, the President was Freddie Rosehill. Have you met him?

Interviewer: Yes, I know him very well. He was very good to me.

█ Clive Sayers is a nephew of his.

Interviewer: Freddie Rosehill was President before I left which is nearly fifty years ago, and he was still President when he died. There was no one else. I think there is only one other person that I know there called Samuel Cohen. I don't know if you know, but he had two children. The son lives in London and the daughter went to Trinity College, because he didn't want her to mix, she shouldn't marry someone out of the faith. In Cork, there was nobody, so he sent her to Dublin. And what did she do? She married someone out of the faith. Freddie used to come over here occasionally when Clive had something on. He once said to me, 'you know I have a grandson who has to be bar mitzvah soon.' He said, 'I would love you to come back to address him, to conduct the service.' How many years ago would that be?

Interviewer: Daniel is about twenty-four or five.

█ So, it is at least ten years ago. So, he said, 'I'll pay your fares, put you up in hotel and all that.' So, I went back to do that. I was amazed, 'I said I must see him before the Shabbat. I want to see him on the Friday morning in the synagogue to see what he had learned, to show me what he was going to do.' So, I met him on the Friday morning. I said, 'just tell me what you are going to do, let me hear it.' He was perfect. I said to him, 'well, who taught you?' It was a CD you could get with any part of the service. Some Cantor in London had made it. He said his mother had got it on the Internet. He couldn't read Hebrew or anything, but he mouthed it. So, we went back there after forty years or so. It was very nice to be back there. Freddie and I and his wife and mine, we were all very close. That was that.

Do you know that there was an Irish Jewish yearbook? Whether it still exists, it existed in my time. Irish.

Interviewer: What was that for?

█ Well, it was done in Dublin. The Rabbi in Dublin was responsible for that. It was all local information, what they do and everything. You know what Kosher means?

Interviewer: Yes.

Well, we had to have Kosher stuff. A lot of things were not Kosher, for example meat. The book would tell you what was available which is not made by Jewish people. We have not made it, but it is supervised it, so it is all right. Biscuits. I don't know if you remember Boland's' biscuits?

Interviewer: Yes.

So, he would list in that book, what things were suitable or available that were Kosher. Now they used me; I used to go up to Dublin. I went up there every week. They were short of a minister, and I used to help out a bit as well.

Interviewer: This was when you were Rabbi in Cork?

Yes. I used to go up on a Sunday afternoon and come back Monday night. Towards the end, I had a car for the last year I was there.

Interviewer: This was to supervise that they were observing the dietary laws.

Yes. That is right. I knew all the clergy in Dublin, Reverend Glitteson, Revered Reut, and the Chief Rabbi. The Chief Rabbi was very kind. I have got it down there that when I came to Cork that hadn't had an induction since Reverend Kirsh, and you know, I don't think Baron had an induction and they wanted to have an induction. The Chief Rabbi came down. At that time, it was Rabbi Jakobovitz and he inducted me into office.

Interviewer: Can I ask you, when you moved to Cork, where was your wife from? Was she from Newcastle as well?

No. She wasn't from Newcastle; my wife was born in Plymouth. Her father was a minister in Plymouth. Her mother died when she was only nine. She moved to Sunderland to live with her sister. I met her somehow, at a function, and you know.

Interviewer: How did she feel about moving to Cork?

Well. Fine, I think, because we had been married for nearly a year in Newcastle and we didn't have a house. We were renting a flat, which was a terrible flat. The fellow who owned it was an Irishman, actually. We paid £2 and ten shillings a week, and because he was very pleased with me, when we left, he gave me a week's rent back. He said, 'you have looked after the flat so beautifully and decorated it and kept it nice and everything.'

So, the Irish Jewish Yearbook was for that purpose. I don't know if it still exists now. Dublin has also gone down a lot. Clanbrissal Street when I was in Dublin, had five shops – 3 butcher shops and Goldwater's and a grocery shop, I think. There was also a lot of synagogues around there.

You know, we thought we would go to Cork, yes. When I got there, after a while, we were very pleased. The people were very friendly. You know, I wasn't busy all my time. It was a small community. A lot of them had houses down near the sea. Their husbands

used to go off to work and they would go down to the sea, where they were staying. A lot of them did that. We used to be invited to come and stay with them there.

Interviewer: Where was this, Rabbi?

█ This would, there were several, Crosshaven, Garretstown, I think so. You know, I used to play a bit of golf. I learned to play there. There was a golf course called Little Island. It is only a golf course. There is nothing else there.

Interviewer: It is quite industrial now.

█ Yeah? Freddie used to play a bit, and once he asked me to come out. So, I got some clubs and I used to play a bit.

Interviewer: So, if some of the community, had summer houses and used to play a little golf, was the community relatively affluent at that stage?

█ What I mean, it was so empty, that you could swing a golf club on the seafront, you know, on the sands. The beautiful thing was, you always had people who were fishing, and they would sell it to people on the beach, for nothing probably. So, we used always get fresh fish. It was a nice life. We enjoyed Cork, very much, but I always knew, I would have to come back.

Interviewer: So, you knew it was for a fixed period?

█ They asked me if I would stay five years and I stayed seven years. So, they can't complain. I knew that I had to come back, and when the community got much smaller, it was time to move on. I mean, I had three children. My three children are Irish, actually (Laughing).

Interviewer: Were they all born in Cork?

█ They were all born in Cork. I have put down here that the maternity was almost private in Cork. You had to go into a nursing home and pay, but that year we came they were building the Bon Secours hospital, and Sharon my daughter was the first Jewish child born there. There weren't many born afterwards, but the three of them were born there.

Interviewer: Had Sharon started school before you left Cork?

█ Yes – a Protestant school, but it was compulsory to learn Irish and compulsory to say certain things in Irish. If you wanted to go to the toilet, you had to say it in Irish. I can't remember what it was, but she used to say it. And people here, before I came back to Newcastle, I went to another community for five years, Leicester, and people would say, 'hello Sharon. How are you?' And she would say, 'grand altogether.' (Laughing) The Irish accent.

Interviewer: Where was the Protestant school? Can you remember?

Blackrock. Blackrock was the end of where we were, at the Marina. You know the boat, the Innisfallen would come out every day and go across to Fishguard. You know, it was the bottom of our street, we used to watch her coming in. Because the river Lee wasn't very wide there, the boat could just about turn around, but they had to do it by someone pulling the rope on the other side, to make sure it didn't. It was quite an Irish story.

Interviewer: Rabbi, can I ask you when you left after seven years, was it a mutual thing, that you and the community agreed?

Well, they would have liked me to have stayed. Oh yes. They knew that they wouldn't get anyone anymore. It was too small for anyone to go there, but there was a Chief Rabbi in Dublin and there was also a Dion, a Dion is higher than a Rabbi and there was an assistant. He is from Manchester, and I think he is still there now.

So, just to. The Synagogue, South Terrace, is near the river. That river is called Sullivan's Quay. There were lots of quays there. There is a joke, it was before my time. You know when people who came to Cork, they were first generation from Lithuania or wherever and they couldn't speak English. The joke was, they asked them at the customs his name and he couldn't, he didn't know what he was talking about. All he was told was to say that the synagogue was near Sullivan's Quay. So, he kept saying, 'Sullivanenski, Sullivanenski'. So, they put down his name as Sullivanenski, but it was really Sullivan's Quay that he was told to ask for, which was near the synagogue, you know.

Interviewer: Rabbi, I'm sure you have heard, a lot of the community who I have interviewed, would say, 'when the first generation came, they thought when the ship docked that it was New York and that it was Cork, but they got out, and it was a mistake, and they ended up staying.' Have you heard that story?

Well, I understand that there was a community in Cork before the one I was with, the seventeenth century or something. That's way the cemetery has two parts. The old part is from the first generation who came over. And then there was a gap. I am not sure if there was ever another synagogue there. I have never heard of one.

Interviewer: But...

But I'll tell you, their habits, the way they prayed in the synagogue, were unusual. It was not like today. They used to walk around.

Interviewer: Unusual for Ashkenazi?

Yes, there were Ashkenazi from a place called Akmene.

Interviewer: Why do you say that the way they prayed was unusual?

Because they used to walk around. You know, they used to pray loud, you know. That was their way, they knew it off by heart, they were really religious Jews.

Interviewer: You hadn't seen this before?

No. It wouldn't have been allowed, really. Unless, there are synagogues, they are not called synagogues, they are called shtiebel. Shtiebel means a small group of people who decide to make their own synagogue in a house or something like that. In Manchester, here, it is amazing how many there are, and there are big synagogues here that are empty because so many people don't like a synagogue. And they are still building more. You got new people coming, a lot of people coming from London, because the property is cheaper. And the facilities are very very good – I mean butcher shops, bakeries, and grocery shops.

Interviewer: So, it is easier to be Jewish here?

SIMONE It is very, I mean Newcastle, it was getting so small that there wasn't even a grocery shop at all. The synagogue had to arrange to stock up in rooms and open at certain times, so that people could get things, but they did have Gateshead which is a very religious community, and they had butcher's and they had groceries.

Interviewer: Can I ask you again about the prayers? I hadn't heard this before. Do you think that the community in Cork prayed as if they were in Shtiebel?

SIMONE No, I think that is the way they prayed in Lithuania. I think in Jewish law, you shouldn't pray loud to disturb the person next to you, but if they were all doing it, you know.

Interviewer: I presume they still kept it orthodox – men and women prayed separately?

SIMONE Yes. They were a different type. You don't get that today – in some places maybe, but these people used to cry when they were praying. They knew what they were saying, I mean, I'm not ashamed to say that I can't translate everything, all services. You know the Psalms? I can't translate all of them, what King David thought of when he wrote these psalms was something else. You know, I often say some myself and I've got one which is in English as well. I often look at the one in English to see what it means. It is very difficult. Although I always say, 'to speak Hebrew, is easier than English.' I often took groups from schools and I often said to them, 'if you think English is easy, Hebrew is much easier.' I'd have a blackboard and show them a b and what happens by adding a vowel. In a short time, they would be speaking Hebrew.

Interviewer: Are you saying so that the community was very fromm?

SIMONE I would say the community knew much more. You see, I didn't go to a Jewish school, my father had an old man in the house; we used to look after him, and he taught me a bit. I should have gone. I missed out on a lot.

Interviewer: So, they were relatively knowledgeable?

SIMONE Oh, yes. I would definitely say they were.

Interviewer: Am I right in saying, that this would have been Freddie's parents and grandparents, not necessarily his generation?

SIMONE I knew his father. He was one of the people.

Interviewer: I read somewhere that the Cork community used to try to be more orthodox than the Gateshead community. It was almost in competition. Have you ever heard anything about that?

SIMONE They were orthodox. They used to, they had a group called bnei akviva that is well known. Every town has a bnei akviva; it is not fanatic Jewish, but moderate.

Interviewer: There was a family called Jackson there, Edward Jackson. Did you know of him?

SIMONE I've met him in Netanya. He would know much more than I would know. He had a brother called David, who is on a Kibbutz somewhere.

My granddaughter got married two years ago in Israel, from Manchester. I can't go now, so I said, 'go and see Edward Jackson. Tell him, I said, 'I want him to marry you.' And they did and he married them. It was fantastic.

Interviewer: So, the Cork connection?

SIMONE Yes. The Cork connection. In fact, his mother, Edward Jackson's mother lived next door to the Bon Secours hospital. When we came to Cork, we didn't have a house yet, for a month, we lived with the Jacksons. She was so marvelous. Every time, when of our children was born, at that time, they kept you in hospital for a week, she used to bring food into my wife every day. She waited until she had it and waited to bring the dishes back again. She also had a sister called Susan. She lives in Jerusalem. He has a brother, David, a very clever lad. He was a barrister. He decided to go and live in Israel, and he decided to hitchhike to Israel from Cork.

Interviewer: David Jackson?

SIMONE Yes. David Jackson. How he did that was, he wrote an article for the 'Cork Examiner' every week. There was an article from David every week, of experience hitchhiking. He was paid for that.

Interviewer: He stayed there then, didn't he?

SIMONE Yes. He stayed there, he went to the South, near Egypt, called em it will come to me. He has a big family. He came to Freddie's grandson's Bar Mitzvah. We stayed in the

Imperial Hotel on the Mall. Do you know, that outside the synagogue, the quay there, there is a bridge there called 'Goldberg's Quay.' You know that?

Interviewer: Yes. I had heard that.

SIMONE You know you couldn't get across. You had to walk right around. You realize, I'm only telling you what I know.

Interviewer: Yes. That is perfect. I'm learning a lot.

SIMONE You know, there is a building called Hibernian Building, which was the ghetto area. Mrs. Elyon, Mrs. Jackson's mother, I still knew her and she lived there. Hibernian Building was known as the ghetto. There is also a very important person there called Levin. There were two brothers, and one went to London and he became high up in Jewish affairs. S.S. Levin. I do not know what his profession was. His brother also lived with him. Also, there is a place called Jew town, you know that as well.

Interviewer: Rabbi, you are the first to mention Hibernian Buildings as being a ghetto. I have heard of Hibernian Buildings, but I have never heard it referred to as the ghetto.

SIMONE Is that right?

Interviewer: Did people refer to it as that?

SIMONE Well, I used to have to walk past Hibernian Buildings to get the synagogue everyday.

Interviewer: Did people in the community call it the ghetto?

SIMONE I think there were a group of people living in the one area and it was called Hibernian Buildings. It is a long time since I was there. It's off, how can I describe it, it was between my house and the shul.

Interviewer: I know it, but I have never heard of anyone calling it the ghetto. Jew town yes, but never the ghetto.

SIMONE Right, but I heard a lot of things after I left too, you know.

Of course, we needed Kosher stuff. We had to have a butcher, not a Jewish butcher, and the butcher was Donal Murphy in Oliver Plunkett Street. He lived down, I think, near the sea somewhere, and in Ireland when I was there, I don't know about now, you didn't need a license to drive a car. I couldn't drive then, but he used to let me drive his car to the farm, where he lived, but I couldn't drive really.

So, we had a butcher called Donal Murphy. I think the shop was his wife's before he married her. Her husband had died and then he married her, something like that. Then, grocers, there was a shop called Riordan. Now Riordan was, I think they were Wholesalers, but they especially purchased stuff for the Jewish community.

(Interview interrupted for approximately 5 minutes. R's son called in)

SIMONE Right, where were we? Oh yes, something very important: I don't know if you know, but I met President Kennedy.

Interviewer: Ok. I didn't know.

SIMONE Yes. When he came to Cork in 1963. Here is a letter. I have a book. When I heard I was going to be invited to meet him, I bought a book to ask him to autograph it. That's his autograph there. The letter here is inviting me to come to meet him. You can have a copy of this letter if you want. The letter invites me to sit in the front row. You see, I was number three. The Catholic Bishop was number one, the Protestant Bishop number two and then me.

Interviewer: Did you go and meet him in the end?

SIMONE Yes. Yes. I'll show you. That came out at the time. (showing a newspaper article and photo album) He was Irish, you know? When we were discussing things, the little reception. There was a group who approached him and said, 'why don't you use your second name? Why just Kennedy? What was it again? I think it was O'Sullivan, but I'm not sure. He was taken back a bit. There we are – there's Kennedy and there's me. (Showing picture) (Pointing) This was Gerald Goldberg and this was Chief Rabbi Cohen who came after Jacobwitz, and that was Mrs. Cohen, and that's me. This was for Cork, to visit the Lord Mayor.

This is Chief Rabbi Jacobwitz. I met him later, I didn't have a beard in Cork. That's when he inducted me into office, you know. See the difference? This was my classes in Newcastle. That was my synagogue in Newcastle, a very big synagogue.

Interviewer: A big difference to Cork.

SIMONE Oh yes.

Interviewer: Is that the synagogue that is closed now?

SIMONE It's a listed building so it can't be. It had to be sold to somebody. That was my colleague, and I was the second man. This was long before. This was Leicester. I was there for five years after Cork. There's Cork's synagogue; the whole building. Then they got rid of the building, I think.

Interviewer: Was that the Cheder?

SIMONE This was when I was leaving. That was Freddie Rosehill and that is Arthur Elyon. He had a chemist shop on the Mall. I was saying goodbye to the Lord Mayor at that time.

Interviewer: And that was 1964, was it?

SIMONE Yes. 1964. This was already the end. That's Clive (pointing at a picture with a group of children) That's Sammy next to him and Sharon and Jonathan who you have just seen.

Interviewer: So that was the youth of Cork Community then?

SIMONE Well yes, but Miriam is not on it yet. That was also Samuel's sister. I think she also left. This was my grandfather who came from Lithuania. That's Gateshead.

Interviewer: Did a lot of the Gateshead community come from Lithuania?

SIMONE Yes, oh yes. That was my mother's father. His name was Belskei. And Belski was a very important name. You know, they made a film about Belskei when they were hiding from the Germans in the forest. I think they are the same Belskeis.

Interviewer: Do you know where he was from in Lithuania?

SIMONE Yes. My mother came from, I do not know. I can't spell it, but he came from Leeds. Gateshead grabbed him from Leeds. He came to Leeds from Lithuania, and from what I understand from my mother, and Gateshead needed a teacher. He is buried in Newcastle.

Interviewer: Was he born in Lithuania?

SIMONE Yes. I'm sure. There was a very famous Rabbi from Lithuania called the Hovwitzheim. They knew him; they lived near him. He wasn't famous at the time. The place where he became famous was called Radim. He was the Rabbi of Radim or he had a Yeschiva.

(Pointing at picture) This is me dressed up at Purim. (Again, pointing at picture) This is my father entertaining a great Rabbi from Israel. We used to have an organization called 'the younger generation of Israel.' Every year, we used to have a big affair.

This photo is when I started in Newcastle. In Gosforth, they didn't have a synagogue. I had to walk from Gateshead to Gosforth, and I conducted the services there on Pesach.

My family, I've got a letter here from when my sister died last year in Israel, the college in Gateshead wrote me a nice letter saying, praising how much my family was involved with the Gateshead community. My father was involved in the founding of it.

This is a telegram from Cork from Bobbie Briscoe saying that he couldn't come. This is also one from my father to the Cork community for appointing me the minister.

This is a letter from Jacobwitz, following my appointment in Cork, inviting me to stay with him. Whenever we went to Dublin, we used to stay with him. He went to America after I had been about a year in Cork.

You see, I only became a Rabbi when I was forty years of age. When I came back to Newcastle, because, when I left Newcastle, there were no Rabbis. A minister, clergy were called

ministers. So, when I came back to Newcastle, there were two other Rabbis in two other synagogues, so my synagogue said, we would like to call you Rabbi as well. So, I had to go back to the college in Gateshead, to the Rabbi, who had taught me, and I said, 'my congregation wants to call me Rabbi,' and he said, 'why not?' But he said, 'you have been away from the college for so long, study more, although I had done it already. He said, 'come back in three years time.' 'Keep learning for three years.' It was very hard, because I had a job to do at this stage, so after about two and half years, I rang him up and said, 'Rabbi, I can't take it anymore. Do you think you could test me?' So, he said, 'come around.' He wrote me a very nice letter saying that I should be called Rabbi, and that was it. Really, there is no such thing as being a semikhah, being ordained into a Rabbi. When the Temple was destroyed, there stopped being Rabbis.

(Pointing at a photo) We used to have a big service every year, you know the Lord Mayor and the rest of them; the president, at the time, of the congregation wrote me a letter saying, 'thank you for doing a nice job.' I have got lots of nice letters like that, from people who appreciated.

(Pointing at a picture) This is Bishop Lucey. This was at the Kennedy reception. People often remark when they see this, 'you are drinking, and he is not.' So, I have got something down here about this. At Pesach, we had to have matzah, so the Cork Jewish community used to buy the matzah from Carlisle in England, where the bakers were. They were called Bonds. We had to book it six months in advance, so you get a license to import. It was a lot of work and we had to order lots, so that there would be enough for everyone. We would give it out in the synagogue and people would pay for it. I mentioned before that in the Jewish Irish Yearbook, some of the things they asked me to do. There was a guy there, who was responsible for putting down things that were all right. So we used to import cheese from Holland.

Interviewer: Into Cork?

SIMON: Yes. We used to import it into Cork for Passover. The government or council said at one time, 'why import it?' University Cork is a creamery. We are stopping you bringing it in. You will have to make it here yourself. So, the guy in Dublin said to me, 'you are in Cork, can you deal with this?' So, I used to go out and make cheese and butter.

Interviewer: Where used you go to make this?

SIMON: I went to the university in Cork, where there was two big vats, you know. When they empty of the butter, someone climbs in there to clean it out. And the cheese, I used to go to a place that made cheese; there were lots of them. I used to sit there all day. The farmers with a horse and cart would bring their churns; that took a long time. I remember I had to make half a ton of cheese for the Jewish community in Dublin too. How that worked, was that there was a tremendous vat which has got cavity walls, because the nicest cheese is if, it is made in the summer. The milk is better in the summer than the winter. When it is made in the winter, they have to put hot water in the vat cavity wall to give it more

heat. There is something that makes it into cheese called rennet; a very strong, from the stomachs of animals. This congeals the milk going hard into a cream cheese. Then they cut it up, so I used to have to supervise that and put a note on it, saying that it was Kosher.

Interviewer: Did you do that for Dublin as well?

SIMONE Yes. I did.

Interviewer: All of the time you were in Cork?

SIMONE It eventually became all of the time – every year. Did you know that Edward Jackson was the only Rabbi to come out of Cork?

Interviewer: Yes.

SIMONE There was also a very important person who came out of Cork, in Haifa, called Sandy Birkhahn.

Interviewer: I have met too.

SIMONE He also came over for the Bar mitzvah of Freddie's grandson. I just wanted to list one or two people that I think that might be worth noting. You know, people there were known by their initials, GY, PD, JT Clein. JT Clein, he was a dentist. He was a quack dentist and Birkhahn's father was also a quack dentist. They let them just die out without being qualified.

There was another person there who I was very fond of. He was called Percy Diamond. He's got a son in Dublin. Percy Diamond was an opera singer in the First World War. He was very musical. You know, our services are musical as well and I used to say, 'Percy, write me a piece of music for this particular part of the service. I had a whole lot. The night before I left Cork, I had Percy around. We used to have him around. He was divorced, he had a wife and daughter in Dublin. I said, 'Percy, let's go through all the songs you have made for me', and I taped them all. Some beautiful stuff. I introduced them to certain synagogues. In Leicester, they took to it very quickly. You know, there were people in Israel, who knew those tunes.

Interviewer: Do you still have that tape?

SIMONE No, but I still know them. I have taught other cantors. You have written down that I was the last full-time minister?

Interviewer: Yes.

SIMONE While I was there, I used to publish little booklets. Did you know about that?

Interviewer: No.

SIMONE It was called Koleinun. Koleinun means in Hebrew 'our voice'. At that time, there was no such thing as the internet, I used to type this myself. I only brought it two or three times a year. It was all local stuff, people used to write articles. In one of the streets in Cork there was a Gestetner shop; they had Gestetner machines and everything. I used to do this on a stencil, and they would run it off for me. I would have to pay them for the paper and work.

When I went back for the bar mitzvah, the wardrobe in the synagogue still had a lot of my stuff. I used to take the children on a Saturday morning as a group after the services and teach them something from the weekly portion. They were still there after forty years.

I don't know if you know, but there was also a Jewish community in Limerick. There was also a pogrom there in 1905. The bishop or the one of the priests preached against the Jewish community, so there is a cemetery there. We were responsible for the Limerick cemetery. I think I was there once. There was one gentleman still living there: a Mr. Faye. He used to come to Cork for the High festivals.

I don't know if you know, but what does the Irish word for Cork mean?

Interviewer: Marsh, isn't it?

SIMONE Ah you know. So, Cork was built on a marsh. When it was high tide, the place was flooded. If the high tide, didn't come until after they had left the shops, everything was destroyed in the shops. The synagogue also used to get flooded. I think they used to get compensation from the corporation, so that they could decorate again. Murphy's butcher shop, where I had to supervise, I used to have sit on the counter until it went down. Well, that is all I have got.

Interviewer: That is excellent. Thank you very much. I just wanted to ask you a couple of questions.

SIMONE Please do.

Interviewer: I wanted to ask you, Rabbi, why do you think that the Jewish community ultimately left Cork?

SIMONE Some went to Dublin. A lot of Dublin people were originally from Cork. I mean even here, I met someone in the synagogue yesterday and I told him that I was going to meet you and he said, 'ask Baron. He might know some things too.' Some went to Dublin, and they still have relations in Cork. They come down for the High Festivals. A lot went to Israel and some went to London.

Interviewer: Why do you think they left?

SIMONE Because the community was getting smaller. I think the community was too small to survive, even in my seven years, I saw it get smaller.

Interviewer: Do you think that Cork was unique in that respect, or does it reflect the way other communities have gone?

SIMONE In England, all the provincial communities have closed down. They are all closing down. Newcastle, which at one time at 3000 Jews, is selling the New Synagogue that was only built in 1988.

Interviewer: So, do you think that Cork is reflective of other communities?

SIMONE Oh yes, I think so. Well, that's what happens. There were a few people there, who hung on, I think. Percy Diamond stayed on. When I was in Leicester, before I came back to Newcastle, I asked him to come over. So, he flew from Cork to Birmingham, where I picked him up.

Interviewer: So, you kept your ties with Cork even when you left?

SIMONE Yes, even though we never went back until Freddie's grandson's Bar Mitzvah.

Interviewer: But you kept contact with some people like Percy and Fred?

SIMONE Oh yes. Well, GY Goldberg had relations in Newcastle. He came over for one of the Bar Mitzvahs. Of course, we entertained him and his wife. They stayed for the weekend.

Interviewer: How had he relations in Newcastle?

SIMONE How? I don't know. It was on his mother's side, I think. I think she was a Marcus. There was a big family.

You know the Schers?

Interviewer: Yes.

SIMONE Well, I wrote down here that the family was a prominent family in Cork. The father was a dentist, and the four sons were dentists and doctors. Leslie Scher left Cork for Bournemouth. He was married to Eva Jackson. Edward's father was called Gar Jackson and he had a brother who lived in London. He was already living there when I came to Cork; he manufactured tights. I think, he was Adrian Jackson. I think his daughter married Lesley Scher. When they died, they used to inherit some antique furniture. What they would do, was occasionally sell a nice piece. One weekend they went to London with something to sell and they rang back to the family to say that they had got a nice price for it, and they were going to go out to celebrate. They were in taxi and the taxi crashed and she got killed. Lesley got married again in Liverpool and I came over from Cork to marry them with a minister in Liverpool. We flew from Cork to Liverpool.

Interviewer: Rabbi, can I ask you, when you were in Cork, were there ever any problems with Antisemitism?

SIMONE No. The Irish, I understood, were anti-British and pro-German. They encouraged foreign industry to come. I had a Grundig machine. It was manufactured in Cork. Say it like this, the Catholic community is 96 percent Catholic and the Protestants are six percent and the Jewish people are not even counted.

Interviewer: So, in your time, there were never any issues?

SIMONE No, as I say in Limerick, there was the carry on in 1905.

Interviewer: Do you think that the community was quite Zionist?

SIMONE Zionist? Yes. As I say it was akiva. It was that kind of times. It was not the ultra orthodox.

Interviewer: Quite a few have gone to Israel and a number have mentioned the 'blue box' to me.

SIMONE Yes. Yes.

Interviewer: Do you think the Jews who lived in Cork considered themselves Nationalists?

SIMONE First Irish then Jewish. Yes. I think so. I'm British and Jewish. My father wasn't born here, he was only two and half when he came over. My mother was a bit older.

Interviewer: Obviously, we have discussed Gateshead a lot, but have you ever heard of any connections between Cork and any other communities in Britain? I have come across a link with Cardiff.

SIMONE Cardiff?

Interviewer: Yes.

SIMONE My father was Welsh. He was two and a half when he came. His father died young, and he had to get nationalization papers.

Interviewer: You mentioned that your children were all born in Cork. Do they all have Irish passports?

SIMONE I believe they do. An Irish passport is much better than a British one anyway.

Interviewer: Finally, have you an opinion on why Ireland can be quite negative towards Israel? Have you an opinion on this?

SIMONE I think we have been chosen to be an example. Because we have to do certain things, it stands out a mile. It's hard to say. I don't know will it ever be different.

Interviewer: I think that is it, Rabbi. Many thanks again for your time. It was very interesting to talk to you. I will be in touch once I have finished transcribing the interview.

Interview 18: 13 August 2018

Interviewer: Interview with [REDACTED] [REDACTED] on August 13, 2018 in Dublin. What's your earliest memory of growing up in Cork?

[REDACTED] We had a big garden and a big house. We played a lot in the garden with neighbours and friends. It was a Kosher house. My mother came from Belfast, my father came from Cork. His father came from Lithuania, one of Akmenians.

Interviewer: What was your mother's name?

[REDACTED] Sheila Smith.

Interviewer: What year was she born?

[REDACTED] 1916

Interviewer: Where was her family originally from?

[REDACTED] Her father was Alex Smith. He had a twin brother Abe. I think that they came from Palanga, on the Poland/Latvian border.

Interviewer: Your dad's family were originally from Limerick?

[REDACTED] They started in Limerick and moved to Cork in 1904. My grandfather was an interesting guy. I never met him. He was dead long before I was born, but he was one of the people who started the community in Limerick. Fascinating correspondence in the Limerick Leader, if you can get hold of it. I have it somewhere, but I can't find it. There was a spat in that community, a nasty spat, between members of the community which was fought out on the letter pages of the Limerick Leader. A man called Des Ryan wrote it up. My grandfather said that you should have a cemetery first according to Hachala and another member said that you should have a Shul first. That was what it was about. I think strictly speaking my grandfather was correct. But for that Reverend Levin issued my Grandfather with a Pinkust, an excommunication. Apparently, it was an excommunication.

Interviewer: What was your grandfather's name?

[REDACTED] Louis. And all the Louis in the family are named after him – Louis Marcus, Louis Lentin. Leben was his name, Leben the red, he was called because he had red hair.

Interviewer: What happened after this spat?

█ I actually don't know. They built the cemetery in Kilmurray and they built the synagogue in 64 Kilooney Street.

Interviewer: I presume that there is nothing left of that now?

█ No. There is not much left of Kilooney Street. All the rotten boroughs are gone. So then the family came to Cork after the 'events'.

Interviewer: After the boycott?

█ Yes, after the boycott and after Father Craig. I have heard that speech read in Limerick. It must have been the 1960s. There was an attack on the Jewish community by Steve Coughlan who is mayor of Limerick. The irony is that Steve Coughlan's son, Steve Junior and I were best friends at the Bar. We worked together in Limerick and never mentioned it. We never ever talked about it. As a consequence of that attack, the Limerick Historical Society invited my father to come down to Limerick to give a talk about the pogrom. He went down. I was with him. I was probably, I was very young, about 13 or 14. We went down with Sean Collins who was a Fianna Gail TD from West Cork, who was a very good friend of the family, and that time Sean was a huge guy, 23 stone. My father lectured in Limerick on that whole episode. He had the audience in the palm of his hand. It was an extraordinary speech. It was really moving. John Gillan was the man who chaired it. He was a son of the politician.

So anyway, the family came to Cork after the 1904 episode and settled in Rockfield, I think. Rockfield is directly opposite South Terrace. Rockfield Garage is around there. I have a funny feeling that my father might have been born there, but I am not sure. They moved very soon after that to number 10 Parnell Place. That is where my father grew up with his brothers and sisters.

Interviewer: Were they there all their lives?

█ Yes, but I think that my grandfather went to England for two years, to Leeds.

Interviewer: Did you know your grandparents?

█ I knew by grandmother a little, but not my grandfather, Louis. He died around 1938 or 1939. My grandmother lived on for quite a while, but I don't remember. I remember what she looked like. I remember visits to the house, but I don't remember anything much about her.

Interviewer: You mentioned that your home was a Kosher home. Did you know from an early age that you were Jewish?

█ Oh yes.

Interviewer: Different from a lot of the other children who would have been in school with you?

Oh yes. Sure. I mean, it was kosher for a while, but then there was no minister, no shocket. Meat was sent down from Dublin. They used to send any scrag down that they felt like. And then my mother just put a stop to it and said, 'I'm not doing this anymore.'

Interviewer: So this is probably the late 1960s, is it?

Early sixties.

Interviewer: The last Rabbi left after Kennedy's visit, 1963.

That ties in with my memory.

Interviewer: Where did you go to Primary school?

Christian Brothers

Interviewer: On Sydney Place?

Yes. I don't think that we went to any other school.

Interviewer: How was being Jewish and going to Primary school in CBC?

Wonderful! I learned all the Catholic liturgy!

Interviewer: You didn't stand out for religion?

No, but we did eventually. I remember Brother Fahy teaching me the Hail Mary and the Our Father, the whole lot.

Interviewer: This was when you were in primary school?

Yes. I went home and told my father. It was like red rag to a bull. He went up there like a shot.

Interviewer: Were you withdrawn then

Yes.

Interviewer: Do you think that it had been deliberate on their parts?

I wouldn't be surprised. I can't confirm it, but I can speculate.

Interviewer: Did it bother you when you were withdrawn from religion?

I used to go home at about 12.15. I used to go home then. It was great getting out of school early, but (slight pause) you were always different. My brother was an extremely good rugby player. He played on Christian's Junior and Senior. He played on the Munster schools'. He could have gone on to have been possibly a Munster player, if not an

international, but he didn't continue. They played a lot of games on Saturday. They regularly said, 'we didn't pick you, because we thought that you couldn't play on a Saturday.' That kind of difference.

Interviewer: I know you said that your mother decided not to keep a kosher home due to the problems associated with living in Cork, but looking back, would you have considered yourself observant, religious?

Me?

Interviewer: Yes. Your family? Would you have gone to synagogue every week?

When I was a child, yes. I mean, we were ordered.

Interviewer: What do you remember about being in Shul when you were a kid?

Interviewer: I wrote this article in Nachlet. I describe that. I remember a lot of singing, a lot of singing. Women didn't come a lot on Saturday. They came on Yom Kippur and things. The gallery would have been full. Saturday, there wouldn't have been a huge number in, thirteen, twenty regulars. It was a lot of banter.

Interviewer: At that stage for High Holidays, would the synagogue still have been full or were numbers dwindling?

No. It would have been reasonably full. The synagogue started to dwindle, the community was at its highest just before I was born. I was born in 1945. I would say between 1940 and 1948 the community was probably at its zenith. The guy who was there for quite a while was Kirsch. I was born, probably just at the tipping point. I remember as a kid, it must have been 48,50,51,52, Kirsch coming to the house to say goodbye. And after that, not long after that, a couple of more people came to say goodbye. It started to dwindle. A couple of people went to Israel, and then there was quite an exodus.

Interviewer: Looking back, why do you think that it dwindled?

It was very small and wasn't viable. These kinds of communities, these Diaspora communities, their life span is about one hundred years and then they fold.

Interviewer: Do you think that the creation of the state of Israel played a part?

Well a number of families emigrated there. The Birkhahns for example, some of the Jacksons, the Nathans.

Interviewer: You mentioned that you knew that you were different growing up. Did you ever come across any Antisemitism growing up?

I think that there was a bit. (Pause) Nothing major.

Interviewer: Did you go to Cheder?

█ You see when I was young, after Kirsch left, there was no one for a while. There was a lacuna. Eventually my father took it up, but he couldn't teach anyone anything. He had no feeling for teaching. He had all the knowledge, but he expected everyone to be like him. Then there was a guy called Baron who came. He wasn't great and didn't last long. Then there was another lacuna. Then Baddiel and he didn't last long. So, I never really went to Cheder. My Hebrew is very poor.

Interviewer: Growing up, when you were in secondary school in Christians', what happened during religion class?

█ We went home.

Interviewer: Were there any other Jewish boys in your year?

█ I don't think so.

Interviewer: Obviously, Christians' was much smaller then than now. Do you think that you were known as the Jewish boy?

█ Oh yeah.

Interviewer: Something neutral, or were there negative connotations?

█: You were different. I would have thought, sort of, between neutral and bias, nothing extensive.

Interviewer: I know that you did not know any difference then, but do you think that it was hard growing up as a member of a minority religion in the Ireland of the time?

█ I think that it was. The community was dwindling. Whilst there were social activities in the synagogue, when I was very small, we played cards and I don't know what else they did, fancy dress parties, but there wasn't a lot of young people.

Interviewer: Did you take part in the social events?

█ Yeah, we took part in fancy dress things. My father played poker. He might have played poker in the rooms, I don't know. He played poker in the house and other houses.

Interviewer: Growing up, were your friends predominantly Jewish or did you have non-Jewish friends as well?

█ There wasn't anybody who was actually my age, that I can remember. So I didn't. I didn't have Jewish friends. There weren't much inter-connections between the Jewish kids in Cork that I can recall. I remember when we would go to synagogue, my eldest brother John, and Ivor Vard. He is here in Dublin. He is retired now. My brother John

and Ivor were friends. They played rugby together. They played a bit of soccer together. So when they were in synagogue, my brother would have gone over and sat with him. Ivor had a brother Jess who went to Israel. My other brother would have talked to Jessel, but there was no one my age that I could have gone and talked to.

Interviewer: Socially, would you have mingled with non-Jewish children of your age?

██████████ Yes. We would have played in the neighbourhood. We had friends in the neighbourhood.

Interviewer: Where were you living at this stage?

██████████ In Douglas. My parents never moved. They lived opposite the Rochestown Park Hotel. They lived there from 1937 until we sold the house.

Interviewer: Did you go to university in Cork?

██████████ No. I went to Kings' Inn and Trinity.

Interviewer: By choice?

██████████ Not quite, not quite. I finished school in Dublin, because Christian Brothers' was lacking in a lack of departments. There were no languages for example. My mother was keen that we should be taught a language. We weren't doing very well in Christians. There was a finishing school in Dublin that my brother went to and then they sent me. It was great fun, but we didn't learn much there either.

Interviewer: What year was this?

██████████ 1966. 1967, I went to Kings' Inn.

Interviewer: So from then on, you never went back to Cork?

██████████ No. From then on, I never went back to Cork.

Interviewer: Obviously, your parents are dead and your family have moved on, but do you still have any connections to Cork?

██████████ No. None.

Interviewer: Would you define yourself as being from Cork or are you from Dublin now?

██████████ It depends on who I talk to.

Interviewer: I suppose what I am trying to say, is would you consider Cork as part of your identity or are you gone too long?

█ If someone asks me where I am born, I say that I was born in Cork. If Cork are in hurling, I cheer for Cork. If Munster are playing rugby, I cheer for them. I've had no connection with Cork for fifty, sixty years.

Interviewer: Did you go down for the de consecration of the Shul?

█ I was there.

Interviewer: So you still felt that it was important to be there?

█ Oh yes.

Interviewer: How did it feel being back?

█ Very sad. Very sad. I went down for the weekend. Dublin and Cork never got on very well.

Interviewer: Would you feel part of the community here now in Dublin?

█ Not really, no. I belong to the Liberal Synagogue.

Interviewer: Can I ask you about this arrival myth –‘we thought it was New York.’ Why or how do you think that this developed?

█ It's one of those popular mythic stories. I remember my father telling me the story, when I was very small, how they bought passage from Riga to the United States and the captain was a rogue captain and he put them off in Cork. Took the fares, put them off in Cork and said that this is the next parish to America. And they were trading, sending over wood and bringing back meat. I don't know if there is any truth to any of that. I don't even know if you looked up Shipping Almanacs would you find out, did ships trade between Riga and Cork.

Interviewer: Not as far as I know between Riga and Cork. There was direct line from Riga to Hull, just outside Riga, there is another port Lipeda. It was all year round port. You had two direct lines to Hull in the late nineteenth century. From Hull, it was easy to get to Liverpool. You could buy your journey in stages. The journey was also cheaper if you did it like that. From Liverpool, the next stop would have been Cork.

█ That doesn't find it with any of the stories.

Interviewer: The vast majority of people I have interviewed, despite being intelligent and often having been to university, still retell and even cling to the story. Why do you think this is so?

█ It is an attractive story. It has a certain ring to it. It catches your eye and your ear. You can construct that story and you can see it. You can see the guys in Cork, the two scenarios. The one where the guy is leaning over the ship in Cork saying, (Cork accent)

‘New York? No. You’re in Cork now boy.’ ‘New York’, ‘Cork.’ I mean it’s a load of shite. Or the other scenario, where the captain just puts them off the boat, saying the next parish is New York. You can see it. You can hear it. It has an aura of credibility to it. It sounds like it might have happened.

Interviewer: It may have been the case for one family, but we’ll never know.

█ No. We will never know. In my experience of emigration, I spent ten years working in emigration law and I spent ten years working as chairman of it doing the quays, 99% of emigrants are economic immigrants. I cannot see how the Jews would not have been economic immigrants either. They would, someone have made the voyage and then said, ‘this isn’t a bad place. Come on over, Rifka.’ Then they would have sent for the kids, for the husband. They would bring them over, then more would come. Then they would send for more.

Interviewer: Another aspect of the story is that they were fleeing the pogroms, but again if you look at the history of Russia, there was definitely a fear of the pogroms, but the area from which the Jewish community of Cork originated, was relatively untouched by the pogroms. The nexus of the pogroms was further south, in and around Odessa. So again, why do you think that they stuck to this story that they were fleeing the pogroms?

█ Do you read Nathalie’s thesis?

Interviewer: Yes.

█ She deals with it a bit. Her conclusion is that they were economic migrants.

Interviewer: That would be my conclusion too.

█ So why did they perpetuate the myth? You know that there is another thing in the psychology of the brain – is this thing called memory trace. It could be a memory trace from something that happened elsewhere, that has been transposed.

Interviewer: Do you think that it might also be a coping mechanism? A way to explain how they ended up in Cork? ‘I didn’t set out to come here. I ended up by accident.’

█ Always possible, but we have no evidence of it.

Interviewer: Do you have an opinion on how or why the story of arrival has endured for so long? You know have Simon Lewis’s poetry anthology, which is loosely based around it, and then Ruth Gilligan’s book.

█ I know Simon very well, I have read Ruth’s book, but I didn’t enjoy it.

Interviewer: For want of a word, this is popular culture. What do you think of reoccurrence of the story in newer pieces?

Interviewer: Well Simon invented a lot of that. I suppose that it is a good story. My father tried to write. I have a lot of short stories that he wrote about his grandmother Baba Elke. They weren't very good. He just couldn't write. He couldn't tell a story on paper. He was too much of a lawyer. So there are not very good. Even my cousin is an editor tried to edit them for him, but they were boring. The characters he creates, he talks about the women in Monerea Terrace and the shawlies. He tries to describe his grandmother and the locals eying up his grandmother.

Interviewer: As someone originally from the Cork community, does it bother you, these stories? Does it bother you that the origins of the community are being reduced to that myth?

█ That's not really origins of the community. That is sort of a story of how they came to Cork.

Interviewer: It is often the only introduction or information the non-historian gets on the Cork community. Does it bother you?

█ It is a good yarn. Did Brahie have any views on this?

Interviewer: He acknowledged that it was probably an invented myth or a story that had been stretched, but he still retold it. Everyone I have interviewed has mentioned it. I have come across it in the Times of Israel, when I was in Manchester I came across an article in the Jewish Telegraph about it. It seems to run and run.

█ There are loads of articles. There are articles in America too.

Interviewer: Yes. I have come across it in Atlanta.

█ I've seen articles about it the New York Times.

Interviewer: I know that it is a long time ago, but can you remember when you came to Dublin, how was the community different to Cork? It was bigger obviously, but how or was it different? You mentioned earlier that the two communities always saw themselves as rivals.

█ I didn't really get involved in the Dublin community that much when I came up here. Anytime I did, I didn't really gel with them.

Interviewer: It's funny. A few other people that I have interviewed have all said the same thing.

█ It wasn't that easy to make friends with them. We had a large South African family, but they are now all dead. Apparently, a lot of the Limerick community went to South Africa. Sandy Hotz knew a lot of South Africa.

Interviewer: Have you visited the exhibition on the Jewish community in Cork?

█ Yes. I have. I thought it was very good. My poem is there.

Interviewer: You don't think that it is a little schmalzy?

█ No, I don't. I mean, I could take issue with some of the stories or legends around the Goldbergs, Marcuss or Roshhills, but I think that it is important that there is something there now that the community has gone.

Interviewer: What were you feeling on the synagogue being sold? Would you have preferred that it hadn't been?

█ Yes, obviously, but don't forget that that synagogue should have closed at the end of the sixties, early seventies. There was no community there for the last six years, but Freddie kept that open by himself with no help from anyone. He stubbornly kept it open. He kept the High Holidays services going and when there was literally just him and Sammy Cohen left, he couldn't. He was 89, he just couldn't keep it going. I mean, it did its job, it served its purpose, its life. Like all these Diaspora communities, they die. They usually die a bit quicker than that.

Interviewer: In an ideal world, what would you have liked to have happened to the Shul?

█ It could have come a Jewish museum. I mean apart from keeping it open as a Shul which was just not on. There is a small community in West Cork and Munster.

Interviewer: Yes Rabbi Julia Neuberger is there.

█ Yes. She has a house there for over thirty-five years. There is also a guy from Boston who has a house there too. They have one service a year. Last year, I went down for a service in Ballydehob. There was two Rabbis. It was great fun.

Interviewer: Despite being gone for years, it is still part of your identity.

█ (smiling) It is part of my blood. There are certain occasion – Rugby, Hurling. Apart from that, I have no real connection with Cork. It is sad that the community died, but it was inevitable. People were dying and emigrating. There were a very small number of children when I was growing up. I can't remember many.

Interviewer: Thank you for your time today. I will be in touch with you again when I have finished typing the manuscript.

Interview 19: 18 August 2016

Interviewer: Thank you again for taking the time to talk to me. Can I start by asking you how did your mother end up working there?

█: Well. I suppose they must have been looking for a cleaner. She was there with them twenty-five years.

Interviewer: When you were growing up?

█: Yes. Sure, she was seventy by the time she retired, and we nearly beat her into it! She always found them very nice. She would say, 'the boss.' They adored the boss, but Mrs. Goldberg was a different kettle of fish. I suppose every household has to have that. She was no fool. A lovely cook. She cooked herself because it had to be Kosher.

Interviewer: You mom just did the housework so? She didn't cook.

█: No. Now, I don't know how Kosher they were. It is hard to know.

Interviewer: Where were they living at this stage?

█: They were down the Rochestown Road.

Interviewer: It wasn't Glounthane?

█: No. The house Ben Thruda was before the Rochestown Park Hotel on the other side of the road. There are some lovely houses there. A very nice man, he didn't drink or smoke. And when he, at one stage, he had a bypass. You had to go to Dublin for them and isn't everyone who got one. He got pains in his chest, and they brought him to Dublin. The doctors said that he was the cleanest man that he had ever operated on. He told him that he would make a full recovery, sure he didn't drink nor smoke.

Interviewer: Was this when your mom was working for him?

█: Yes. They were worried about him. He did what he was told. What impressed me too, was when he died, he was buried up in Currakippane and all the councillors who were there, wore the little Kippas. They had their robes and they wore the little hats.

Interviewer: Was your mom at that funeral?

█: Oh, she was. She would have gone to that, but she would have been retired at that stage.

Interviewer: His wife had already died, hadn't she?

█: She had. She had Alzheimer's. She was very bad, sure god love her. She was a woman who had a brain. She could have done anything. She did fierce work for what we would have called 'The Cork Spastic Clinic,' I suppose Enable Ireland nowadays. There was a place down by St. Michael's cemetery, I forget what it was called. She did fierce fundraising there. I remember, she said it to me one day.

Interviewer: You had met them so as well?

█: Oh god, yes. I would have been collecting mammy. She was mad about my Dan. She used to say, 'bring the curly haired fellow with you.' They had beautiful grand piano and he would be beating at it and she smiling at him, 'saying what a great boy, you are.' Oh, for feck's sake (smiling). They were very nice, very approachable and gentle.

█'s husband: Very upper class, very English accent.

█: She told me herself that they were going to borrow no money for building The Spastic Clinic as it was called at the time. She told me that they went around all the banks and Bank of Ireland gave them money. She didn't say what Bank of Ireland gave her, but she was, it wasn't more that £10,000 but it was close enough to it. She went in with the cheque and asked to speak to the manager and said, 'how dare he insult her and the children of Cork.' She handed him back the cheque. Whatever he gave her afterwards, it was multiples of whatever he had offered. She would have been a tough lady.

Interviewer: She was from Belfast originally.

█: Yes, and he was originally from Limerick. I do remember when he decided to go for the city council, he was amazed that he got elected, but I don't think in fairness, it was up the Northside, where he was. I don't think that they would have seen him as a Jew. He was Mr. Goldberg. And if you were in trouble, you went to Mr. Goldberg. I think that about it.

█'s husband: I worked in Pfizer's for thirty-five years and there was a guy down there, there were some who were accident prone, who slipped one night on the ground. He was a bit dazed alright, he slipped. The boys were all gathered around, 'look, bring him in and give him a cup of water.' He said, 'I won't go in there, bring me to Goldberg!' 'Bring him to the messroom lads.' 'No. Bring me to Goldberg.'

█: He was well known for it. He would have taken on anything. Like, you know, I suppose we have no idea what it was like. I suppose for my mother and father to open an account in AIB, they had to be introduced by an account holder. So, the woman my mother was working for at the time would have had to go into the bank with the two of

them and say, 'this is whoever.' That is the only way that they would have been allowed have a bank account. I suppose they wouldn't have gone down to the big solicitors on the Mall, but Mr. Goldberg had the name. He was adored. I always remember him saying that he couldn't believe that they he elected him. When they elected him Lord Mayor of Cork that was amazing.

Interviewer: Was your mother working for him when he was Lord Mayor?

█: She was, yes. She was thrilled. Mrs Larry, as my mother would call her, they adored him. As I said, if she told you to move that to that, you'd move that to that, but he was a very gravar man.

Interviewer: Were there ever any negative repercussions for your mother, working for the Goldbergs?

█: No. She was just working for the Goldbergs, that was it.

Interviewer: Was it a big deal to her that she was working for Jews?

█: No. No. I mean my mother and father were, I suppose, an unusual strain of Catholics in so far as they wouldn't have ever followed the party line. As long as they were nice to her, it wouldn't have mattered what they were. My mother was always that. He paid my father to go around a canvass for him, you know. They would have been delighted that he won.

I know over the years, there would have been, particularly when the Arab/Israeli war was on, now as I say to you, I have this thing in my head that something happened, but I don't know. I think that there was something in The Echo about it. He would say that they used to get a lot of hang ups.

Interviewer: What do you mean?

█: He'd answer the phone and whoever it was would put the phone down. Remember when they had the Six Day War and anytime the Arab/Israeli conflict acted up or hit the headlines, he would start getting phone calls. I'm not saying that it was just the Six Day War, anytime that it would have acted up, that Israel was the aggressor, he would have got a fair bit and would have got hate mail and that. I can see whatever happened, but you'd have to go through the archives. Mammy and daddy used to mind the dogs. I mean my mother would have never have been afraid down there, but she would have been very upset that that kind of thing went on. She knew that that kind of thing wasn't right.

Interviewer: Do you think that your parents were more aware of what was going on in the Middle East and Israel as she was working for them?

█: Ah yes, she would have been. She would have taken more notice. Ordinarily, it would have gone over her head, but because it would have affected them, it affected her. It

would have also upset her. Now, the Goldbergs' children were gone by the time my mother was there. They would have been adults.

Interviewer: You said that she worked there for twenty-five years until she was seventy. So, she started in 1967 until 1992.

Interviewer: How used she get down there?

█: (laughing) In the beginning she had a bike and then as she got older, if Michael was there, he put the bike in the car, or my father would collect her and bring her home.

Interviewer: Was it 9 to 12 she worked?

█: She worked for longer at some stage.

█'s husband: I only remember her working mornings. She finished at 12 or 1.

█: She kind of cut down as time went on.

█'s husband: But Mrs. Larry was still working there too.

█: Oh, she was. It was a big enough house. I don't know when Mrs. Larry stopped working there. They were very involved in the lunchtime concerts. She was more than him. She used to bake for them too.

Interviewer: Would your mom have known any others in the community as a result of having worked for them?

█: Oh, she would have. Relatives would have come, and Mrs. Goldberg's would have come. Again, all very nice people. Very respectful, no bowing down, but 'yes Mrs. Murphy or no Mrs. Murphy.' She would never have said that they treated her badly. She wouldn't have stayed anyway.

Interviewer: Did your mother always work?

█: She did. She was a smart woman, but that was the only job that she could get. My mother would have, she was very smart. In those days, what chances did they have. She would have done her Primary Cert and at that stage you had two choices: You could go to the Mill or do housework. She had two aunts. Her two aunts discussed it and they decided that they would send her out to do housework, because she would learn something. She learned to recognise Chopin and to lay a table. I mean you didn't come to my mother's house and be thrown an old mug. You sat down. You got the tablecloth, the china cup. It would be laid perfectly. She learned all that. She was like a magpie. We were sorry that we didn't ask my mother things too, because she had an amazing life. They were brave people. You know.

Interviewer: Why did she stop in the end? Old age?

█: Yes. She was 70. We had to beat her into stopping! She left one Christmas and I remember my father saying coming up to April, 'we made a fierce bad mistake. We should never have made her retire.' Then the end of April, beginning of May came and it was like the light of heaven.

Interviewer: Would she have been aware of the events such as the Jewish holidays, Jewish New Year, which is coming up in September?

█: Oh yes, she would have been. Like all the housewives, no matter what religion you are, you would be cleaning. Everything would be scoured, and all the stuff would be taken down, the books would be taken down and cleaned. Anything that needed to be done, would all be done. She would literally scour the house, the same as we would really. They would have done all of that.

█'s husband: I'd say though that Mrs. Goldberg would have been out a lot with her charity work anyway.

█: Oh yes, but she would have left her orders!

█'s husband: Oh, I know that she wouldn't have left them sitting around.

Interviewer: Were there always two of them working?

█: Yes, but Mrs. Larry, as Mammy called her, retired before her.

Interviewer: Had Mrs. Goldberg died by the time your mother retired?

█: No. A few years afterwards, my mother met Mrs. Larry and she was, Mrs. Goldberg was driving the car and when she got on to the roundabout by the Fingerpost, she couldn't get off it. She was going around and around. Eventually the Guards managed to get her off of it. That was one of the first signs that she had Alzheimer's. I remember my mother saying, 'Thanks be to god that I am gone. I couldn't have left her with him.' It was very sad. I mean, she died curled up in a ball.

Interviewer: Was your mom at her funeral as well?

█: Oh, she was, yes. I wasn't at that, because my father was still alive. Daddy brought her. I took her to Mr. Goldberg's and she was delighted. When she saw the councillors and they had the little caps, she said, 'Isn't great, if he could have seen it. He would have been thrilled.'

I mean, it is very hard to know. I worked in a solicitor's office, and I suppose he was probably not as on top of the game as he had been. And he, you don't know, I never knew whether it was because he had been a Jew or whether it had been because of professional jealousy. I would feel personally it was more professional jealousy, because he probably had shafted a whole lot of them. He did his work, and he did it well and he went in for the kill.

█'s husband: Who was he in partnership?

█: He had his own business and then he trained up Peter Flemming. I think he was the son of a friend of his. Peter then left him, and he set up his own business. I think that he thought that was a bit of a betrayal. Two ladies came in with him then and then they left. They started their own business. When that happened, you know your business is. He would never have been short of money; he would have felt it.

Interviewer: What did you mean when you said you don't know whether it was because he was a Jew or whether it was professional jealousy?

█: He was a very good solicitor. He fought hard and I suppose over the years he would have shafted a lot of them, quite legally, but I would, that is only my opinion of him.

Interviewer: Would you have met him through work independently of your mother?

█: No, not much no. The odd time I would have been on to him. He had two women who worked with him until they were decrepit. They were probably the same age as I am now! But again, those people don't stay. You know he would have taken guys from the Northside, Togher or Ballypheane, you know the small guy. I suppose other solicitors wouldn't have taken them on. They were looking for a good clientele, but he didn't mind.

Interviewer: Would your mom and dad have ever been invited to services in the synagogue or events in the house?

█: No, no. I don't think that they would have gone anyway. I don't think so and, in a way, it was a class in a sense. You wouldn't have brought your housekeeper or cleaner to this. I don't know would Mrs. Larry ever have gone either. I suppose that we would have known that they were Jews all right but (hesitating, reflecting) they would have kept a low profile too to a certain extent. Their religion was practiced, but it wouldn't have been overt. I mean, I didn't know there was a synagogue in Cork until I was passing. I know my mother would have talked about it already, but I was passing one day and thought, 'flipping hell, there's the synagogue.' It was always very discrete. The Holy Trinity, when you'd pass it, you know that it was a church, however, the synagogue was a very small. There was the Star of David on the door. I knew that they used to go to services, but I didn't know where they went. I was too stupid to ask. I'd say only about twenty years.

Interviewer: You would have been quite young when she started working for them. I presume that it didn't mean anything to you?

█: No, not at all. I didn't mean anything to them either. All the neighbours would have known the Goldbergs.

Interviewer: Even then would he have been a big fish in Cork?

█: Yes. I mean everybody knew Mr. Goldberg. No matter what part of Cork you were from, you know Mr. Goldberg. I suppose as a solicitor first and then as a Jew second. I don't know how, what happened in Limerick, I presume over the years, he would have suffered snubs or a bit of racial abuse, but em, he was a gentleman.

Interviewer: When your mother left, did they give her anything to mark it?

█: They did. He gave her a very nice metal; a cast iron sculpture and they gave her money. I mean my mother just loved it. He wrote her a very nice letter.

Interviewer: You don't still have the letter

█: No. Not at all.

█'s husband: It was all, 'Oh, Mrs. Murphy, Oh Mrs. Murphy that.'

Interviewer: Was it always Mrs. Murphy?

█: Oh yes.

█'s husband: He would strike you as an English man with the accent.

█: The money would have been lovely, but she loved the sculpture, she would have loved that. That house was full of paintings, books, music. My mother would have loved that. He would say to her that's a painting by.' She would have said, 'Oh My God' When they were away sometimes, or if we were minding the dogs and em my mother would say, 'that's a very famous painting.' It was a lovely household for her from that point of view. She would have liked all that.

I don't know did her father buy that house for them, but maybe I am dreaming that too. Some of her brothers and sisters were into art too. Isn't Lennie Abrahamson a relative of theirs too?

Interviewer: I don't know him, to be honest with you.

█: I don't think that I have much more to say. I hope that it was helpful.

Interviewer: Thank you. It was. I appreciate your time. I will be in touch again when I have finished typing the transcript.

Interview 20: 1 January 2017

Interview with [REDACTED] [REDACTED].

Interviewer: Interview on January 1st 2017. [REDACTED], do you consent to this interview?

[REDACTED]: Yes I do.

Interviewer: Can you tell how your father ended up in Cork? Did he originally come from Gateshead?

[REDACTED]: No. I believe that was Revered Hirsh. My father had been in Stockport, in South Manchester. He came to Cork because Cork was a much much better position, especially financially, as compared to the British communities.

Interviewer: I assumed that it would have been the opposite. Cork being such a peripheral community?

[REDACTED]: Yes, but they paid well, comparative to their British counterparts.

Interviewer: What time was this? When was this?

[REDACTED]: My father was minister there for close on five years. Approximately 1951/1952 to 1956/1957.

Interviewer: So even at that stage as the community was in decline, it was still a better paying job?

[REDACTED]: Yes. It wasn't too seriously in decline then, I am on relatively weak ground there. But I think that in the 1950s it was still a relatively strong community. Also people don't fully realise, peoples' ideas of what a community is, is what it was ten or fifteen years ago. There are not always necessarily up to date.

Interviewer: Do you remember moving to Cork?

[REDACTED]: No. Not at all. I left Cork when I was approximately seven, so I would have only have been two.

Interviewer: Where did you live in Cork

[REDACTED]: I can give you the exact address: Villa Antoine, Douglas Rd., Cork, very near Knockrea Park.

Interviewer: So you could have walked to Shul from there?

█: Yes. I remember that my father did not have a car when we moved to Cork first, but he then acquired one. I remember that he had a bicycle. I remember my dad walking and pushing me on the bicycle.

Interviewer: You said that your dad was in Cork for approximately five years. Was it his decision to move on?

█: Em (pause) it was partially so, but it was, but I think relations between my father and certain members of the community and there of had gone somewhat sour. And it may well have been influenced by the fact that my father left Cork and went to South Africa and conditions for Jewish clergy in South Africa were considerably better.

Interviewer: How did he end up going to South Africa? A position came up or had you connections there?

█: No. Most of our family were in England, but we did have some family in Dublin. We never had family in Cork. I think that it was just the talk among my father and his colleagues that this was a good place to go to.

Interviewer: Had you siblings in Cork?

█: Yes. I had an older brother and older sister. My brother lives in Manchester and my sister lives in London.

Interviewer: Would they still remember Cork?

█: Probably, if not better.

Interviewer: What do you remember about Cork

█: I remember that it was a considerably better position than Stockport and its equivalent. My sister says that our standard of living rose considerably when we moved from Stockport to Cork, in terms of housing, appliances, transport, telephone, whatever. I remember I started but not for long in a Protestant school just off the Grand Parade. As far as I am aware, most of the Jewish people sent their children to Protestant and not Catholic schools, because the Catholic schools were seen to push the religion more than the Protestant schools. And as far as the Jews were concerned, the less the Christian heat was turned up, the better it would have been for a Jewish person.

Interviewer: Were your brother and sister also in that school

█: My brother yes and my sister, I don't know. She might even have been going into secondary school. How we got to school, I don't remember. I remember going to synagogue, in South Terrace. I have been there as an adult, so my memory is slightly befuddled. I remember some of the more prominent people such as Gerald Goldberg and

Tomas Clein, Schless and Sherling clan. There were strong characters. My father was preceded by Reverend Kirsh, who later went to Middleborough. He was succeeded by Rabbi Baddiel. Rabbi Baddiel was there from 1957 to 1964. There was a gap between my father and Rabbi Baddiel. I don't know how long the gap, perhaps, close to a year. Between Reverend Kirsh and my father, I don't know.

Interviewer: Would the community have supplied your dad with a house? Or was it up to your dad to find the house

█: A very good question. I must be honest that I don't know the answer. I know that the housing was, as far as I remember, very comfortable.

Interviewer: The area where the house was situated would be considered a very nice area and even then, it would have been a more affluent area than say Jew town or anywhere around South Terrace.

█: Yes. As to whether my father found it, we certainly did not own it. Whether my father founded it and rented it or whether it was all done by the community, I have no idea. If the community owned the house, then Rabbi Baddiel would have also been in it. I do remember going to Hebrew classes there and falling asleep.

Interviewer: In the building adjacent to the Shul?

█ I don't know. I always assumed that it was on the same premises. I didn't know that there was a building next door.

Interviewer: And you fell asleep

█ Yes. I used to fall asleep. I used to go along and I was often present in classes with children who were older than me. Miraculously, I seemed to wake up and know the answers! Miracles happened! I don't remember much about the cemetery and all that. I presume, given my age, they never took me along. I do remember that there was a very famous, prominent Rabbi from Switzerland who passed away in Cork.

Interviewer: I hadn't heard that.

█ A Rabbi Botchko. Rabbi Botchko passed away in 1956. He was on a boat, heading perhaps to America. He got sick and they stopped off and dropped him off. He was being treated in one of the hospitals, perhaps the Bons Secours. I am not sure which one. He passed away there. This was towards the very end of when we were leaving Cork. Everyone was coming from all over, relatives and so forth. I do remember when he passed away, my father and various others went down to Shannon airport to accompany the coffin etc.

Interviewer: He wasn't buried in Cork, so?

█ No. It's direct relevant to Cork, but not great I am afraid.

Interviewer: When your dad left and in later years, would he have spoken much about Cork?

█ A fair amount. It cropped up every so often in conversation. To a greater extent, when we moved to Dublin. The Dubliners had relatives in Cork or connections in Cork, whatever the case maybe.

Interviewer: When did you end up moving to Dublin?

█ Dublin was 1985 to 1996.

Interviewer: It was almost thirty years later, so?

█ Yes. 1985 to 1996. I went down to Cork a fair bit during that period, but by then the community was a shadow of itself. I don't think by 1985 that they could even establish their own minyan. In fact, I brought some Yearbooks to check on Cork, which will give you some population figures. There were and still are some Jewish people in the surrounding area. They aren't affiliated to the community or else they are only there on a temporary basis. They possibly have some academic contract or a contract with a firm. Actual long term Jewish resident of Cork, by 1985, I don't think that they could assemble a minyan.

I went down for a few funerals. Mr. Livingstone, I went down for one or two others. Even people travelled down from Dublin to make sure we had a minyan.

Interviewer: Was your father the Rabbi in Dublin then?

█ My father was semi-retired then.

INTERVIEWER: So he wasn't in Dublin with you then?

█ Yes he was, but whilst I went down to Cork a few times, my father didn't. My sister did. She came on holiday and went down a few times.

INTERVIEWER: And your dad, had he a reason for not going down?

█ Eh. I suppose a combination. Firstly, he wasn't as young as he used to be. He was not a great traveller. I suppose that there might have been a little residual, not the happiest memory related to his departure. I would imagine. I don't think that he held anything against anybody. In fact on the contrary, it worked out for the best. Thank God, he did very well in South Africa. It was probably the best thing that had happened to him. As I mentioned to Clive, it was par for the course. This was two generations ago. These were rough and ready immigrant people. Life had been hard to them. They were fighters, if I can use that expression. It was par for the course; it wasn't anything particularly abnormal. It was the same. The same happened in umpteen communities here. The clergy were, for better or worse, not treated particularly well. It was part of the world. That's way a tremendous amount of the clergy here in this part of the world moved out, South Africa, Australia or Canada, Rhodesia. And Ireland was better than England!!

INTERVIEWER: That is news to me. I hadn't heard that before. I assumed that it would be the opposite that Cork would have very much an outpost.

██████████ No. They paid, they were poor, but in some cases, some of the communities were poor financially and some of them were, even if they got wealthy, they mentally felt that they were poor. It is very difficult for someone with a very deprived upbringing to suddenly realise that he isn't deprived anymore. It was just par for the course.

INTERVIEWER: Why do you think that the community declined so rapidly in Cork?

██████████ Nothing to with Cork. It's a worldwide problem, in particular the countries I know of – South Africa, Ireland and England. Jewish people want to live where there is a big Jewish community and lots of facilities. In the days that they couldn't move around, they didn't. But as soon as they were able to move around, they did. Wherever a Jewish family was, they moved to a bigger community. And the children would move to an even bigger community.

So for example in England, the Jewish community, the Jewish Yearbook shows, there were communities all over England, overwhelming majority of them have closed. The same is true of Ireland by the way. There was a community in Limerick, in Waterford, some communities in Northern Ireland. Absolutely nothing to do with Cork. On the contrary, as far as I am aware the Jews got on very well in Cork. I don't think that they suffered any Antisemitism. Financially, they did ok and as far as I can make out, they made quite a good living. Possibly even better than their British counterparts. But the next generation moved on to an even bigger community. So you have in England, the overwhelming majority of the community is centralised in London and Manchester. There is an ultra-orthodox outpost in Gateshead. Beyond that, all the communities, for example Reverend Kirsh who I have spoken about, was the Minister in Middleborough. There is no community there now and so on and so forth.

Interviewer: So when he left Cork, he went to Middleborough?

██████████ As far as I know, yes. Due to the demands of the Jewish religion, due to the practices of the Jewish religion, it is much easier to be in a bigger community. And even within the town or city, they will mainly congregate together. So for example in North Manchester, the overwhelming majority of the community are in Preswich or Broughton Park, an area of two to three square kilometres or Whitefield. The same is true of South Africa and Ireland. The Cork community is gone, the same is true of Northern Ireland, those who were minded to stay in Ireland have congregated in Dublin as the one centre.

Interviewer: When you were in Cork, you mentioned a souring of relations and strong personalities, however, do you think that your dad would have looked at the position as a short term thing? Or is it hard to say?

██████████ It is a very good question.

Interviewer: At that time, did clergy like your dad, did they move on frequently?

It is a very difficult question. In England, yes. In Ireland, but I suppose eventually my father would have moved on, but it would have been some years later. I can't really answer that question. I am not sure. There were some good positions but in the bigger cities – Birmingham, London, but those positions in the smaller communities, the first thing one did on arrival, was to look at the next bigger place to get themselves to.

Interviewer: Why was it that salaries were better in Ireland for the clergy at that stage?

I think because it was on the inverted commas the edge of the known Jewish universe. They had some difficulty getting incumbents, so they had to pay more. It may well be that they hadn't fully caught any English communal disease, shall I say, in regard to the payment and treatment of their clerics or perhaps not fully caught it. Perhaps they didn't know any better. Perhaps on average, they were doing better than their British counterparts.

Interviewer: Which is again interesting, because the perception I would get is that Ireland was quite poor and that consequently the Jewish communities in Ireland were quite poor as well.

Interviewer: I know you were quite young, but listening and talking to your Dad, do you think that there was always a feeling that the community was transient and were going to move on somewhere better? Or even the establishment of the state of Israel was always going to have an effect on Cork?

In those days, possible not to such a great extent. Though they would have perhaps realised that the Cork community was declining. I mean, they couldn't have helped but notice. But the speed at which it declined they would not have realised. Remember the majority of Jews in the British Isles came from Tsarist Russia where they were told that they couldn't go here or go there. When they came to Western Europe, they believed that they could settle in a place and stay there forever. However, it was not the case. Slowly, people began to move on.

Interviewer: A lot of Cork would repeat the story that they ended up in Cork because they thought it was New York. They ended up in Cork by accident. Have you heard this story?

Oh yes. A lot of Jewish people were heading to America and unscrupulous boat captains, 'you are in America, off you go' and they ended up wherever.

Interviewer: Do you think that there is some truth on it? Or is it just a myth that has developed overtime?

Oh yes. There is some truth to it definitely. Certainly it is true of Liverpool.

Interviewer: Are there similar stories related to Liverpool?

██████ Yes. The boat would dock at Liverpool and there were no sat navs, no phones, no faxes. They said, 'here you are and off they got.' They didn't speak English. They couldn't necessarily read English. They got off and had no idea where they were. Immigration was very slack and off they went. They might only have discovered that they were not in the country concerned when they came across another Jewish person who could understand Yiddish.

Interviewer: So you would think that there is definitely some truth in it?

██████ Yes. Where they would have landed up in Ireland, I don't know, but yes. At various stages, I would say yes. Maybe, well before the 1950s obviously. I can't vouch for any firsthand knowledge. I have never spoken to anyone who said that their grandfather had been pushed off a boat. Yes, I would give reasonable credence to that.

Interviewer: Have you any contact with people from Cork? Did you come across people in South Africa, for example?

██████ There were one or two but very few. The only one that I can definitely put my finger on is Mr. Jackson who was in the Jewish old age home in Johannesburg. He would have been a man of 80 something in about 1970, but aside from that nothing else in South Africa. You should maybe talk to Stuart Rosenblatt.

Interviewer: You went back to Cork for a couple of funerals when you were living in Dublin?

██████ Yes that is right. I went back for Clive Sayers' mother's funeral, for Clare's son's Bar Mitzvah. I actually taught him.

Interviewer: Did he come over here to Manchester?

██████ No. We did a bit over the phone, but he learned from cd. We met up in Dublin, then I went down to Cork for a few days beforehand to practice.

Interviewer: I presume that you knew Freddie too?

██████ I used to see Freddie quite often. Will we have a look at the Jewish Yearbooks before we finish?

Interviewer: Yes, but beforehand I would like to thank you for meeting with me today. I will be in touch again once I have typed the manuscript.

Interview 21: 21 April 2014

Interviewer: Interview with [REDACTED]. Thank you again for agreeing to be interviewed.

What was your original address?

[REDACTED] I lived originally in Number 21, Geraldine Place, Albert Road and then in the mid 1940s moved to number 14 Geraldine Place, Albert Road after the departure of my grandmother.

Interviewer: So, your grandparents lived in Albert Road too?

[REDACTED] Yes, in number 14 and we lived in number 21.

Interviewer: Your maternal grandparents?

[REDACTED] Yes, maternal.

Interviewer: Where did you go to school?

[REDACTED] I went to school initially in the Model School in Anglesea Street and from there on to Sullivan's Quay.

Interviewer: What is your date of birth?

[REDACTED] the twenty-eighth of the sixth, 1932.

Interviewer: Can you briefly tell me about your family growing up, what you remember?

[REDACTED] My father worked in the Great Southern and Western Railway in the Bandon West Cork Line, but he died when I was three. I had a brother and sister who were older than me and twins. I had one sister younger than me.

Interviewer: What do you remember about the area, Albert Road, when you were growing up?

[REDACTED] I remember those days that you didn't move very far from where you were. You played around the area generally, as we grew older, we began to spread our wings a little bit, that's how I began to know people around Hibernian Buildings and various places like that.

We used to play handball up against the ESB wall, there was an old power station there and that's where we played. That is what brought me even closer to Monora Terrace.

Interviewer: How would you describe the area in the thirties and forties looking back on it now?

It was like all parts of Ireland at that stage. The electricity hadn't come; it was gas lighting and cooking. From what I could, most of the people had work.

Interviewer: Now Albert Road is more or less the centre of the city. It wasn't like that when you were growing up, I'd imagine?

It was very much the edge of the city then. Just at the end of the road where the present roundabout is now, was the beginning of the old railway line to Crosshaven. There was nothing built on the land on what is now the Centre Park Road and the boggy and Victoria Roads. There were all fields and used to be our playgrounds as we grew older.

The South Link Road used to be the West Cork Railway line.

Interviewer: The area was surrounded by fields so.

More or less. Except the Blackrock Road, houses were always there.

Interviewer: Do you remember it as a nice area to grow up in?

Well, we didn't know anything different, but I enjoyed it. (laughing)

Interviewer: What kind of businesses were in the area?

There was a shop at the end of the road and there was another shop opened sometime later on Elisabeth Terrace and then there was the Post Office at the end of Geraldine Place. It was all small shops. The shopping would have been done there, but we also went to town for fish or things like that.

Interviewer: What do you remember about your neighbours? Were they all families?

No, there were all mixed; families and single people.

Interviewer: Do you know if most people owned their houses?

No, to my recollection most people rented. A lot of those houses were owned by Sir John Fitzgerald, who was Lord Mayor of Cork. He was Lord Mayor when Queen Victoria or whoever she was came to Cork and was made a Sir.

Interviewer: You mentioned that there was no electricity at the time. Did electricity come before you left?

I remember electricity coming, it came sometime in the 1940s. Memory is a funny thing, but I think it came sometime then.

Interviewer: So, things like street lighting –

Street lighting in the war years, it was all dimmed, nothing like what we had now.

Interviewer: Earlier you mentioned that your neighbours in the area were quite mixed. Do you remember them being of different religions?

Around Geraldine Place, I'd say they were all Catholic. I didn't know any non-Catholics in that area. I know of a Protestant family on the street, and I knew the Rabbi up on Monarae.

Interviewer: Was it when you moved to your second house that you got to know these people?

Yes, I would have been older.

Interviewer: Did you know what the term Rabbi meant?

I hadn't a clue. It meant nothing to us.

Interviewer: You mentioned you become friendly with the Rabbi's son?

Yes, I used to go to school with a guy, Gerald Edwards, who knew him. So, Kam used to come down and we would play football up there.

Interviewer: He was the Rabbi's son?

Yes, the Rabbi's son living in Monarae House.

Interviewer: Did it make any difference to you and your friends that he was Jewish?

We knew he was different because he used to wear the skullcap now and again. But what Jews, Protestants or Catholics meant to us as youngsters (laughing) we knew we were Catholic and that was about it. It didn't bother us, it didn't matter.

Interviewer: You mentioned sometimes he used to wear his skullcap.

Yes, but very occasionally.

Interviewer: Do you remember a particular time you became more aware that he or others around the area were Jewish?

Well, I knew that we were needed as we used to give them some help Friday evenings. Not the Rabbi's son, just across the way in Marina View.

Interviewer: This was another family so, was it?

Well, there were no children there as I knew. They were old people!

Interviewer: How did you end up going over to help them?

█ I think my mother sent me; she must have known them.

Interviewer: I used to light the gas light for them and light the fire and turn on the gas cooker.

Interviewer: Was this every Friday night?

█ No, not every Friday night as other people used to do it too.

Interviewer: Did they give you something for this?

█ (laughing) Just a little piece of Matzah.

Interviewer: Every Friday night?

█ Yes, I'd wait for a matzah.

Interviewer: When you were growing up was there houses of worship for both Catholics and Jews in the area? Where used people go to pray?

█ The Catholic Church that I used to go to was Holy Trinity; the parish church was the other side of the river.

Interviewer: Do you remember anything about the synagogue?

█ I don't remember anything about the synagogue at that time. Only later did I become aware of a synagogue on South Terrace. When we were going to school, we used to pass it.

Interviewer: The Rabbi's son, who you were friendly with, he didn't go to your school?

█ No, I think he went to Christian's but I'm not sure of that.

Interviewer: You mentioned earlier on, the lights being dimmed during the war years. Do you remember anything else about the war years growing up?

█ (laughing) I certainly do. The old song says 'brown bread and half an ounce of tea per week.' Everything was scarce, but we used to catch rabbits down in the fields, skin them and cook them. My brother was the best at that. He was older and in the Scouts; he learned all those tricks there.

Interviewer: Do you remember was there a sense of fear in the community when war broke out?

█ As a child, I don't remember much about that. We used to read the papers to find out what was going on and the progress of the war. It really meant nothing to us.

Interviewer: As you said as you grew up you became more aware of Jewish people in the area.

Well, we couldn't really avoid them. When we were living in number 21, we backed on to a house in Eastville. A Jewish family, the Siffs, lived there. We knew they were Jewish. My memory of Mrs. Siff was that she was a kindly old lady and used to chase me off the back wall on a Sunday to make sure I was clean going to mass. She was that kind.

Interviewer: Do you think that there was a sense of community in the area among both the Roman Catholics and the Jews?

I don't think there was any community among the neighbours as we know communities today, community associations and so on. Everybody went on with their own lives as far as I could see. But of course, anyone in trouble and people would have helped.

Later on, when I came back to Cork and working, several of the neighbours would come in and sit with my mother in the evening.

Interviewer: Would this have included some Jewish neighbours too?

Oh God no.

Interviewer: You left Cork to go to Dublin in the late forties?

I left Cork in 1948 and came back in 1951.

Interviewer: Did you go back to the Albert Road area?

Yes, I went back to 14 Geraldine Place.

Interviewer: Did you notice any changes in the area since you had left?

I did yes, all my friends had grown up and done other things. There were few left.

Interviewer: Did you notice any change in the number of Jewish residents in the area?

I wouldn't have noticed any change because at that stage we were adults, and we wouldn't have had any interaction with the Jewish community.

Interviewer: So, contact was lost once you grew up?

That was a clean break for me. Three years is a fair stretch when you are that age.

Interviewer: Nowadays, although there are no Jews living in the area, it would still often be referred to as Jew town. Growing up, do you remember it being called Jew town?

█ I wouldn't have known that name until I was well in my teens, and you would have learnt in from somebody who didn't live in the area.

Interviewer: Do you think it was used as a kind of insult or was it just matter of fact?

█ It was used, (hesitating), in a kind of derogatory sense but it was also used in a descriptive sense. It was also the place that become known as Jew town, I am reading a book at the moment and the writer referring to coming down to the railway near Jew town.

Interviewer: Do you remember any particular shops or businesses in the area that were uniquely Jewish?

█ No, as far as I remember they had no businesses in the area. It was only as I become older and was in business myself that I learned of the businesses they were in. I used to have to work for them, like Max Elion, the furniture manufacturer in Adelaide Street. I knew he was Jewish, also what's his name? He had the Picture framing place there too, also a Jew. He was openly boastful about it (laughing).

Interviewer: You don't think there was antisemitic feeling so in Cork?

█ There was no antisemitic feeling anywhere in my circle other than, there used to be some people playing tip the can? and Ernest Kahn? used to be walking by and looking for some people in the area to play with and some of them used to use the corner of their jackets as an ear and shout 'pigsy wawah at them'. That was antisemitic in a way. I do remember that growing up. My family taught us differently, you wouldn't behave like that to people.

Interviewer: Would you have noticed incidents like that on more than one occasion?

█ Oh yes.

Interviewer: How as the area changed now to what it was then?

█ Well, I haven't lived there for a long time, but the gas works is gone. There are all sorts of new houses built in places like Marina Park.

Interviewer: There are no more Jewish inhabitants in the area now.

█ Yes, I don't think, there are. Most of them emigrated to Manchester or Birmingham or the North of England.

Interviewer: Would you have noticed this decline over the years?

█ Well, everything was different when I came home. I was totally isolated from it, whether the Jews were still there at that stage or not, I don't know.

Interviewer: Did you ever hear, maybe through your family how they had all come to live in Cork and in one particular area?

██████████ I wouldn't have known anything about that. It was reading subsequently that you would learned about that. At that stage, as a child, it wouldn't have mattered.

Interviewer: Is there anything else that you remember that we haven't touched on?

██████████ No, I don't think so, except for maybe Mr. Zeider and his huge horse tumbling up the road.

Interviewer: Who was he?

██████████ He lived in Eastville behind our houses.

Interviewer: Do you know why he would have had a horse?

██████████ I don't know but I suppose he was some kind of business that used a horse.

Interviewer: Was there anything about his clothes or that of others members of the Jewish community that would have made them stand out?

██████████ No, nothing at all, except for the Rabbi with his clothes and hat and Soffi? with his little cap.

Interviewer: You weren't aware if they spoke any other languages such as Russian or Yiddish at home?

██████████ No, I wouldn't have been aware of anything like that.

Interviewer: Thank you again for your time. I will be in touch again when I have completed the transcript.

Interview 22: 22 August 2016

Conversation starts with [REDACTED] telling the interviewer about Audrey Sless.

[REDACTED]: Tanya's second sister is married and living in Israel. Her name is Adrienne, and Tanya's third sister is Suzanne, and she is not married and she lives with her mother in Dublin – 38 Cherry Garden, Mountmerrion.

Interviewer: That's brilliant. I didn't realise that they were even in Dublin.

[REDACTED]: Yes, Audrey's birthday is the first of September, and I take her out every year. Whether she is 88 or 90- I've lost the count.

Interviewer: Did you originally know her in Cork, or was it only when you came to Dublin?

[REDACTED]: I only knew her in Dublin. As a matter of fact, her father was a very good friend of mine and a client here. It was only really after I came to Dublin and settled her that I got to know her. I lived in 33 Cherry Garden. He was 38. He was a great client, there were always things happening with him. I used to go out to dinner with him; that's how I got to know the kids. He died a young man, he died in 1976. A young man.

Interviewer: Did Audrey grow up in Cork?

[REDACTED]: No, the Rosenthal family grew up in Dublin. He had a chemist's shop in Dublin.

Interviewer: Her husband, Philip, grew up in Cork?

[REDACTED]: Yes, he graduated as a doctor from U.C.C.

Interviewer: I was reading your transcript, and I just wanted to ask you a couple of things, if you don't mind.

[REDACTED]: Please.

Interviewer: You mentioned to me that when your parents got married, that your Mom was from Leixlip. Were they living in Leixlip or in Dublin?

[REDACTED]: Leixlip. There was a firm, dating from the 1880s, called Wookey and Sons Ltd. They were flock manufacturers, the stuff that went into mattresses. Today it would be synthetic or rubber, but in those days, they used to shred rags, and it stuff them. Their biggest customers would be someone like 'Oh Dearest' mattresses manufacturers. Now, something happened. I was always told that Mr. and Mrs. Frederick Wookey got medals

for cleanliness and other stuff. I was always told that they went down on the Titanic, but it appears not to be so. He died, Mr. Frederick Wookey, and his wife went down in the Mail boat leaving Dublin. Lynn's husband has done the research. He has that whole story. He went to one of the archivists in County Kildare, and they gave him a copy of it. He also gave me a copy of it. Amongst those who died on that ship, the Mail ship foundered going to Holyhead, was Fanny Wookey. So, the reason I'm mentioning it, these were not Jewish people; my grandfather and his brother bought Wookey and Son Ltd.

Interviewer: Your mother's parents.

█: Yes. They moved into Weston Lodge, Leixlip, Co. Kildare when they bought the place in the 1920s or 30s. That's how they came to be living there. My grandmother had a farm with chickens and ducks. I used to go to stay there during the summer holidays. They were the owners of Wookey and Sons.

Interviewer: Were your mother's family originally living in Dublin?

█: My grandfather would have originally come from Lithuania. My grandmother was born in Desmond Street on South Circular Road. They moved out there and had five daughters and two sons. The Woolfsons. She was Gerti Woolfson. My grandfather was Bernard Woolfson and her mother was Rebecca, known as Becky. There was history involved there. My mother was the eldest. I can give you the names if you want them. The boys were Sonny and Ruben. Ruben was born in 1936, no 1930. I have a photograph of him, and in 1936 he was playing in the house with a gun with his brother Sonny, and Sonny shot him dead. That was the family tragedy. It was in the newspapers at the time. Ruben didn't survive, but all the others did. Do you want their names?

Interviewer: Yes.

█: We will start with Gerti, she was the eldest, then my first aunt was Tillie, that's Mathilde. The third was Pearly. Her name was Pearl. The fourth aunt was Esther, Lynn's mother.

Interviewer: Oh, ok.

█: And the fifth girl was Rae. And the two boys – Sonny and Ruben. They were flock manufacturers in Leixlip. As a young fellow, I used to get 6 pence a week for working in the factory in the summer.

Interviewer: So, you would go up there on your holidays?

█: That's right. The other grandchildren as well. But what happened to the factory was: In 1950, it was compulsory acquired by the government; the government being the ESB, and it is today under 150 feet of water. The Leixlip dam was built on his land. He was compensated, of course.

Interviewer: It is like Inniscarra in Cork.

█: This was the old salmon leap. My people used to own it. Not only did the salmon leap, but the Woolfsons of Wookey and Sons had their own turbines. They never bought from the ESB, because the power of the water made their own electricity. Part of the compensation package was, from then on, they had to be customers of the ESB. They had never been customers. The pub is called the Salmon Leap on what used to be the main road to Sligo to Maynooth. In Leixlip, it is on the bridge.

Interviewer: When she moved, did she mind moving to Cork? It would have been fairly provisional.

█: Yes, she did. She didn't like it all until a friend of their's Sherlings, Sherlings' Steel, one of the Sherlings, Joe, the eldest, married a girl from Dublin, who came to Cork. They were like that. Two emigrants.

Interviewer: Kindred spirits.

█: Exactly.

Interviewer: Would he be anything to Alan Sherling?

█: Yes. He would be a nephew. Alan's father was John Sherling. This man's name was Joe, Joseph, the eldest of the family. He married a girl from Dublin, a name I can't tell you. I can only tell you her first name – Rita. I don't know her second name. My mother and herself were very close. They ultimately emigrated to San Diego, where they died.

Interviewer: Did they have children?

█: Yes, they had one daughter, who lives today, and we correspond to her. They moved to San Diego and the parents went with. The daughter was Sandra Sherling, who married a chap called Richard Watson.

Interviewer: And she moved to San Diego?

█: Yes. They lived for 15 or 18 years in San Diego, but what happened was: they had three children, and the three children married what they would call Easterners, as San Diego is in the West. So, here you have three married children living in New York, New Jersey and they are on their own out there. So, they sold up, and now they live in Teaneck, New Jersey.

Interviewer: I think you mentioned that you go over to them?

█: Yes, my wife goes over regularly – Richard and Sandra Watson.

Interviewer: Would Sandra have grown up in Cork so?

█: Well, they had left. Sandra went to school in Dublin with my wife. I think they went to Alexandra (College).

Interviewer: So, she left Cork at an early age?

█: Yes, when I left Cork, she was still in a pram, and I left Cork in 1950. That's the connection there. They're good friends of mine. Richard Watson was a property developer here, and he was a client. We did a lot of business together, and we were very sorry to see him go.

Interviewer: I can imagine.

█: That's the way life is. They wanted to be with their children, who now have their own children, and that's why they moved.

Interviewer: I know I'm jumping a little now, █, but I don't want to delay you too long.

█: No problem.

Interviewer: I wanted to ask you about the story you told me, of how the community originally had come to Cork – thought it was New York etc. What do you think of that?

█: Whether it's a probable story?

Interviewer: Yes, because if you look at research, you could argue you it.

█: As to its truth, I'm going to tell you a strange story since I saw you last. I cruise, I like cruising.

Interviewer: Lynn told me.

█: That's the badge of the ship – 'The Silver Seas.' I was on 'Silver Seas' this year, January\February or March, January\February, and one night I got up from the table for dinner, and I'm passing a table of Americans, and 'goodnight', 'goodnight'. You know just, and the woman said, 'you are █ Diamond?' And I said 'yes'. She says 'I want to talk to you. Sit down for a moment.' And she tell me that her name is Clein, C-L-E-I-N. She says, 'have you heard of that name from Cork?' I says, 'what are you talking about! My grandmother is from Cork.' My grandfather, Isaac Diamond married his cousin, Pesah, P-E-S-A-H Clein. She said, 'that's my family.' 'Did you know that more than one Clein went to Cork? Did you not know that, did you not know Louis, Hyme?' I said, 'no, no I'm a different generation to this people.' We are talking about my grandfather, who married my grandmother in Cork in 1892. So, she says to me, 'we are cousins, you and me.' And she says 'This is my husband, this is my husband's brother.' They were all at the table with them. And I said, 'where do you live?' and she said 'Atlanta, Georgia.'

The point, why I'm telling you this is very simple: She said, 'Do you know how they got to Cork? They thought they were in New York. The bloody Captain, they couldn't speak English. That's the same story that I told you. That lends a little authenticity to the story. I said, 'I've heard it too.' Then she went on, 'Hyme, he went to New Jersey, they all went.' She said that one of them became a gynaecologist and went to London. I don't know any of them.

Interviewer: So, she was talking about your mother's family?

█: No, my father's people. My father's mother was a Clein. These people, she introduced me, each one of them was called Clein. She said, 'you know we are cousins.'

But I'll tell you how she let me down: Coming towards the end I said to her 'we must have lunch one day.' There were four of them. My friend that I cruise with, had a hip replacement, so I was on my own. She took a photo of me, which she may have sent to me or not. But, she said, 'what's your email address?' Now, I know nothing about email, but I have an email address, because my son lives in the house with a computer. I gave it to her. She said, 'when I get home, I'll email you my family tree.' You know Americans for family trees. 'And you are mentioned in it.' I said, 'I'm so delighted.' She gave me a kiss. Now, this woman is about 80 years of age. And her husband looks to be the same. They are a bit dithery, but ok. She said, 'I'll send you the whole thing.'

Now, there is a lady I met here in Dublin. She is coming up to 100. She is also from Cork. The first thing I did, was meet her and tell her. She is related to these Cleins too, she was a cousin of my late father. I said, 'have I got news for you? I met this family, and she is sending me the whole archive, the whole history.' She said, 'will you send me a copy?' I said, 'I promise.' She never sent it. I never asked her for her address, as she said she would send it.

Interviewer: And what was her name, █?

█: Clein. Sorry, sorry, she wasn't Mrs. Clein, her maiden name was Clein. Her husband was Altman or something. What a coincidence. The reason that I'm telling you this at all is that she said, 'You know, they thought that they were in New York.'

Interviewer: So, she is saying that there was a group of them on the boat, and your father's people got off.

█: Yes, thirty or forty on the boat, and they all landed and settled in Cork, thinking they were in New York. They couldn't speak a word of English; they spoke Yiddish.

Interviewer: And their siblings continued on the same boat or on a different boat or?

█: No, no. There is no question or mention of that. They all, according to this, got off. They all got off. I said, "I thought Pesah Clein was on her own." I remember, I have photos of her. I thought she, that's my grandmother. 'I thought she was on her own.' 'Not

at all', she said. 'The whole family, you don't know Hyme, you didn't know Louis. They were all there. They all came on the same boat.'

Interviewer: She maintains that they all got off in Cork, yes?

█: They all got off in Cork, but none of them stayed, except Pesah, who married my grandfather, Diamond.

Interviewer: Pesah stayed and the rest continued at some stage?

█: Correct, but they were there – she says, 'it's not as if they went away the next day.'

Interviewer: They were there for a few years.

█: They were there for a few years. I don't know did he become a gynaecologist in Cork, in U.C.C. I don't know any of that, but she said

Interviewer: What time period was she talking about?

█: She was talking about around the 1900s.

Interviewer: It would be interesting to check the date your grandmother arrived.

█: Yes. As I say, they were married in 1892 in Cork in the synagogue. I think, it was sometime in the late 1880s, and as a matter of fact, in those days, there was a Jewish community in Waterford.

Interviewer: Ok.

█: I saw in the museum or somewhere a wedding certificate of a marriage that took place in Waterford, and who were the witnesses? Isaac Diamond and whatever her name were witnesses.

So, there were Jews in Limerick, of course. There were all around of the place. And in West Cork today, there must be 60, and they are starting up a new community. They had a Rabbi, who visited them last week, and addressed them. I saw a photograph. If you want any more details, people came to hear this Rabbi from West Cork and Tipperary.

Interviewer: That's unbelievable, isn't it? Do you know if they are retired people, or people of all ages?

█: I don't know, I've no idea, but my own guess is that they are retired people. And, then there are Israelis – no one is native to their own country anymore!

Interviewer: That's right; the demographic is changing. And █, can I ask you? The woman from Cork, who is nearly one hundred, and living in Dublin, what's her name?

█: Her name is Lilly Hardy, H-A-R-D-Y. Her people were called Clein.

Interviewer: But nothing to do with your family?

█: Yes, my father looked on her as a cousin. Yes, the same family – the original Cleins from Cork. Her name is Lilly Hardy – Lynn would know her very well.

Interviewer: That's very interesting.

I wanted to just ask you one more question, if you don't mind? You mentioned to me the first time I interviewed you that there were so many people living in Jew town that the conductors on the trams spoke Yiddish.

█: Yes, that's right.

Interviewer: Do you think that that is exaggeration or do you think people said it to show..

█: I've heard various stories: that he picked it up as that was the language they were speaking. He would say, "Gutn Morgn Herr," Yiddish is like German. And 'vi geyt es?' means 'how are you?' And apparently, he would say that, and you would say 'not bad dada'. They were pedlars; they had both no education or no trade or anything. They didn't come over like the Romanians today who are all carpenters and tillers – of the highest quality. They have done my house. They are absolutely – they were, I don't know how they are trading as well – they are as good as the Irish. But these people had nothing. My grandfather, I don't remember too much my grandfather in Cork, but my grandfather in Dublin, Bernard Wolfsson, told me, 'when we came over first, we couldn't speak the language. How do we make a living? How do we get bread?' He says, what he did was: he bought holy pictures. They were holy Catholic pictures, and he sold them for a halfpenny each. He called on the houses in Rathmines, up redbrick houses. 'They have these houses,' he says, 'with steps going up to the door,' he says. 'I never went up those steps, that's for the Lords and Ladies,' he says. 'We went downstairs and knocked. I didn't want to see the Lords and Ladies, I wanted to see the maids. We went downstairs and the scullery maid answered – a halfpenny each, Mary, you know answered. Holy pictures.' That's how they made, and that's how on some on the Census forms he is described as a pedlar. It's the nearest thing to an itinerant.

Interviewer: Yes, yes. In the Census for Cork in 1901 and 1911, there are several listed as pedlars, and lodgers.

█: Exactly. So, there you are.

Interviewer: █, if you don't mind, I have typed up your transcript from the last time.

█: Oh my goodness.

Interviewer: Could I ask you, there is no rush – just to read it. If I have made mistakes with names or dates, you might correct them. You can write on.

█: Oh, ok.

Interviewer: You don't have to worry about punctuation or grammar.

█: How will I get it back to you?

Interviewer: I'm going to give you an envelope with my name and address, and you just pop it in that, whenever you are ready.

█: With pleasure.

Interviewer: I have left in over in my bag, I forgotten to bring a copy of the consent form. I'll drop that over to you later, and if you don't mind signing it. That way, I can use it as a primary source. It just says you give me permission to use it in my thesis.

█: Absolutely. I'll do it this week for you. I'm off on holidays at the end of the week.