

Die Geschichte - The history

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The Return of Ahasuerus

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Willkommen - Welcome!

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Die Nachkommen /
descendants

Unsere Vorfahren / our
ancestors



Ron de Jaray (Vancouver) -
Urenkel von / great-grandson
of >

**Sigmund Jaray +
Mathilde Jaray** (geb.
Eckstein)



Christiane Grunert
(Düsseldorf) - Ururenkelin
von / great-great-
granddaughter of >

**Sándor Járay +
Therese Járay** (geb.
Ludwig)



Hansi Inderbitzin (Zürich) -
Enkelin von / granddaughter
of >

**Adolf Jaray +
Therese Jaray** (geb.
Schönberg)



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Dank eifriger Recherche ist es gelungen, nicht nur unsere Vorfahren zu eruieren, sondern vorallem die weltweit verstreute Familie wieder zusammenzubringen.

Thanks to intense investigations we didn't only locate our ancestors, but most of all were able to get together the family scattered all over the world.

Ursprünglich in Temesvar beheimatet, verwurzelt in Wien, leben die heutigen Nachkommen in Kanada, Australien, Neuseeland, Kalifornien, England, Österreich, Deutschland und der Schweiz.

Coming from Temesvar, rooted in Vienna, their descendants live now in Canada, Australia, New Zealand, California, United Kingdom, Austria, Germany and Switzerland.

Die ausführliche Geschichte finden Sie unter

www.jarayfamily.net

You find the full story under

www.jarayfamily.net

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Die Brüder - The brethren

Sigmund, Alexander (Sándor) und Adolf sind die Kinder von Marcus Jeitteles und seiner Frau Julie, geb. Steinbach.

Sigmund, Alexander (Sándor) and Adolf are the children of Marcus Jeitteles and his wife Julie, née Steinbach.

Ihr Geburtsort ist Temesvar, welches zur damaligen Zeit zu Ungarn gehörte. Als junge Männer gingen sie nach Wien und wechselten ihren Namen von Jeitteles zu Jaray.

Their place of birth is Temesvar, which at this time belonged to Hungary. As young men they went to Vienna and changed their name from Jeitteles to Jaray.

Es gab noch drei Schwestern, aber leider wissen wir nicht viel über sie.

There were also three sisters, unfortunately we don't know much about them.

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Sigmund Jaray

Sigmund Jaray (1838-1908)

verheiratet mit

Mathilde Jaray, geb. Eckstein (1845-1902)

Kinder:

Max (1868-1920)

Sandor (1870-1943)

Gisela (1872-1939)

Karl (1873-1920)

Alfred (1875-1915)



Sigmund und Mathilde, Max, Sandor, Gisela, Karl und Alfred

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Sándor Járay

Sándor Járay (1845-1916)

verheiratet mit

Therese Járay, geb. Ludwig (1846-1929)

Kinder:

Antonie (1869-1923)

Julie (1870-1940)

Karoline (1871-1913)

Karl (1872-1944)



Sándor und Therese, Antonie, Julie, Karoline und Karl

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Adolf Jaray

Adolf Jaray (1846-1939)

verheiratet mit

Therese Jaray, geb. Schönberg (1852-1934)

Kinder:

Rudolf (1874-1905)

Juliette (1877-1897)

Karl (1878-1947)

Felix (1880-1953)

Paul (1889-1974)



Adolf und Therese, Rudolf, Karl, Felix, Paul und Juliette

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The Return of Ahasuerus

A NOVEL BY S.W. JARAY

To the memory of my father.

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40 Lenthall St. Kensington, Sydney, N.S.W. – Australia.

PREFACE

"The return of the Wandering Jew"

This manuscript by my father Stephan Jaray 1944-1947 (it's dated on the last page) is dedicated to his father (my grandfather) Alexander "Sandor" Jaray, a renowned Viennese sculptor. Sandor died July 5th 1943, whereupon my father began this work.

It's written in novel form, allowing some fictional characters and events to be combined with biographically correct information. This was necessary because my father chronicles details of his nine month internment in Dachau (which he was forbidden to do), and my mother Molly's heroic efforts to rescue him.

My father Stephan was a lawyer in Vienna, interned in Dachau for admitting to having written a poem unflattering to the Reich. His eventual release was conditional upon his immediate leave to Australia which resulted in both, he and my mother Molly being displaced from family to an environment which was at the time unfriendly to European immigrants. This manuscript is written in English, a second language for my father, and it was typed manually by my mother Molly. What will be more of a challenge for you will be the English the book is written in. Stephan, at the time he wrote it spoke very good studied English, but it was only later that his English became more like a native speaker. You may find it hard to recognise some of the more subtle "not so correct" word orders and other not quite correct way of saying things. But then one may be to say that it's language is colourful and is that of the true ww2 refugee.

Pseudonyms and the use of some fiction were necessary to protect family members left behind. In 1944, immigrants from Europe weren't well received by most countries and war crimes with their horrors were unpopular topics. Stephan uses the surname "Jarno" for Jaray, calling himself Edmund Jarno. My mother Molly is Gerda Jarno, my grandfather Sandor is Albin Jarno, and my grandmother Lea (née Bondi) is Else Jarno. Some friends, acquaintances, and family are easily identifiable, while others require research. Though it's



Ronald Jaray (son of Stephan Jaray, grandson of Sandor Jaray, great-grandson of Sigmund Jaray)

known Sandor had only one child, Stephan, from his first marriage to Karoline von Nagy-Buck, the character Helene Jarno is portrayed as Sandor's daughter. (Hansi Inderbitzin – Paul Jaray's daughter: "I remember that my cousin Mariedl crossed the boarder to Switzerland on a special ski, prepared by her uncle Felix, to bring some money out of Austria.")

The use of altered names and fictional events were a result of conditions surrounding my father's release from Dachau. In "Chapter Eleven – Farewell my country - 5." my father describes his release. In the same chapter he says, the prisoners to be released had to sign statements that they would not talk to anybody about happenings in the camp.

"I am warning you not to indulge in any sort of atrocity propaganda" said the SS-clerk. "Even after you have left the Reich, we can still swoop down on your next of kin".

After four years of writing, my father used some fictional events to bring the book to a conclusion. One fictional event is the death of Rudolf Jarno on the Arandora Star on his way to find fortune in America. We know this is fiction because Rudolf died in London, England, on the 4th of October 2001. Rudolf writes on January 8th, 1998: "Yes, I intended to immigrate to the USA. I had a guarantee voucher from Dr. Karl Arnstein, who came from Prague and was the husband of Ollie Jaray's sister. The boat I was to sail on was cancelled last minute because of the outbreak of World War II."

This book opens in 1938 with Sandor (Albin Jarno) in his 68th year. He is already a renowned sculptor. Sandor's wife Lea (Else Jarno) is depicted as having a book store, which is a slight variation from reality. In truth it was an art gallery with Sandor's studio of sculpture located on a floor above.

In the novel Sandor and Lea received approval for emigration to London, after my parents Stephan and Molly left for Australia. According to entries in the books at Vienna's town-hall, they left Vienna on April 7th, 1939.

"Chapter Twelve – Demi-Paradise – 5." includes an amusing anecdote of how the few pieces of art Sandor had hidden among their furniture, were eventually saved. The following chapters 6. and 7. introduces Rudolf Jaray, Sandor's cousin Karl's son and two of Lea's nieces, Ruth Heymann and Judith Wolf (Margarethe and Sophie). These are the two nieces I met in London.

In "Chapter Thirteen – Landslide – 3." Sandor is 70 years old. He died July 5th, 1943 without seeing my father again. At the conclusion of the book, Sandor's grandson Percy is born. I am Percy. In fact, my mother told me my name was originally planned to be Percy. Sandor is resting in Golder's Green cemetery London England.

Ronald Jaray

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Wandering Jew

Wandering Jew

in legend, a shoemaker of Jerusalem who taunted Jesus as He was bearing His cross to Calvary. The most popular version of the legend states that Jesus doomed the scoffer to endless wandering until His second coming with the words: "Go on forever till I return." This version first appeared in a pamphlet printed in Leyden in 1602, reporting a 1542 meeting between the Jew and the Bishop of Schleswig, although a somewhat similar story was given by Roger of Wendover in 1228. The story as told in the Leyden pamphlet spread rapidly throughout Europe, the Jew's name generally being given as Ahasuerus. Eagerly sought as an eyewitness to the crucifixion, he was reported in such places as Prague, Astrakhan, Munich and Newcastle throughout the 17th and 18th centuries. He allegedly met a Mormon named O'Grady in Salt Lake City in 1868. Dozens of poems and novels appeared on the theme of the Wandering Jew during the 18th and 19th centuries, the most famous being Eugène Sue's novel *Le Juif errant* (1844) which was illustrated by the lithographer Gustave Doré (1856).

(Collier's Encyclopedia, 1970)



"The Wandering Jew" After Gustave Doré

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Ahasver

[hebr. Ahasverosch 'Xerxes' im Buch Esther], im christlichen Volksglauben Symbolgestalt für den Ewigen Juden, der wegen der Verstoßung Jesu zu ruhelosem Wandern verurteilt worden sei; literarisch erstmals nachweisbar in dem dt. Volksbuch 'Kurtze Beschreibung und Erklärung von einem Juden mit Namen Ahasver' (1602); dieser habe den kreuztragenden Jesus, dere sich an der Wand seines Hauses habe ausruhen wollen, abgewiesen, worauf Jesus geantwortet habe: "Ich will sterben und ruhen, du aber sollst wandern." Die Legende wurde oft bearbeitet, u.a. von Goethe, Sue, Hamerling.
(Der Große Knaur, 1969, 1972)



The Wandering Jew Gustave Doré