

## *Editorial*

Jewish genealogy was recently enriched by the publication of an important and many paged study: four hefty volumes by our member Rose Lerer-Cohen of Jerusalem and her collaborator Saul Issroff of the Jewish Genealogical Society of Great Britain. The work, *The Holocaust in Lithuania 1941-1945 A Book of Remembrance* by Rose Lerer-Cohen & Saul Issroff, Gefen Publishers, Jerusalem & New York, 2002, contains a wealth of information, painstakingly gathered over more than five years. Its purpose is to record the names of the Jews of Lithuania who perished in the Holocaust and includes additional material on families, places and dates. Owing to the exceptional importance of this opus, a special place has been allocated for the detailed review that appears in this issue.

For many years our people, no matter where they lived, have struggled over the question on how to write about the Holocaust, how to commemorate, how to remember. In the first immediate years, while we were still numb, it was hard to write, just as it was hard to talk even in the family framework – we all know why. With the passage of time, the stories began to be told; the books were written – to be reminded, to remember and to keep alive their memory. Names began to be mentioned and it became clear that the primary and most profound way to remember someone is through their name. What until then was done only in the framework of the family on the Yahrzeit, little by little became part of the public consciousness, and among the ways it has found expression is in the custom that has been widespread for the past number of years – reading the names in a public forum on Yom Hashoah in the various memorial commemorations. The names were no longer limited to the immediate family unit; their anonymity was abandoned. They received communal recognition and importance in the complex of remembrance. I see in this book an additional expression, and one of utmost importance in this general tendency.

The articles directly dealing with genealogy or fields close to it are quite diverse. Edward Gelles brings us the second half of his research, on his father's family, after writing about his mother's side in our last issue. Naftali Wertheim and Yonatan Mamlock discuss their research – Mamlock via a detailed story about his family and its history and Wertheim by producing "A New Ancestor" on the family tree. Rose Feldman gives us a glimpse of her family through the window that she opened on the Internet. David Ferdinando recounts how the Jews received the right to live in London again in the time of Oliver Cromwell and Menasseh ben Israel. Professor Moshe Faraggi concludes the articles with a learned overview on the origin of his family name and on the variations found in diverse parts of the world at different times in history.

In the context of the articles connected with the Israel Genealogical Society, I want to call attention first and foremost to the article by Harriet Kasow on what is new in our library. Yehuda Klausner provides us with another installment on the subject of recording genealogical data and Jean-Pierre Stroweis reports on the new location of the Central Archives for the History of the Jewish People. Our regular features, book reviews and abstracts from foreign publications, appear as usual.

Last, but not least, the item *A Historic Footnote: Seniority – Who Knows? Who is Acquainted?* by Dr. Hanan Rapaport, contains a real scoop. Don't miss it.

*Yocheved Klausner*

All of us join in expressing our deepest sympathy to our devoted member  
Mathilde Tagger and her family on the untimely death of her son-in-law  
**Ahiezer Racov**, in London.

The Editorial Staff of Sharsheret Hadorot  
and the entire membership of the Israel Genealogical Society

**From the Desk of Chana Furman**  
*President of the Israel Genealogical Society*

Issue 17/1 appears while we are in the midst of a year brimming with activity. The General Meeting for the year 2002 is behind us. From this platform, I want to thank our members who have concluded their responsibilities in various positions: Harriet Kasow, Secretary, for her service and assistance. Harriet continues to serve above and beyond the call as our head librarian and as a member of the editorial board of *Sharsheret Hadorot*. Yossi Goldschmidt, treasurer for the past three years; we thank him for his diligent and meticulous services, that enabled us to overcome all the difficulties we encountered and for his complete and successful teamwork. To both we extend our wishes for health and happiness in the future.

Elected to new positions were Meriam Heringman, Secretary and Abraham Safdie, Treasurer. Our best wishes for success to all.

The required statement for the annual report detailing the financial activities of the Society was conveyed in a timely manner to the Office of Not for Profit Organizations, thus our activities are operating in an orderly context.

A copy of the minutes of the annual meeting for 2002 can be found at each branch for the perusal of our membership.

**The 2004 International Conference** – We are in the midst of the required preparations for the Conference. The various projects, under the supervision of our member Mathilde Tagger are well under way and are in various stages of completion.

A staff meeting for the Conference takes place on a regular monthly basis for discussion and to receive intermediate reports on the progress and action taken in each of the areas.

I again call on all of our members: we need volunteers in the various spheres. Each volunteer will help assure the success of the Conference.

In the report on *Sharsheret Hadorot*, presented at the meeting by our diligent chief-editor Yocheved Klausner, we were delighted to hear the following: RAVSIG (Rabbinic Genealogy Special Interest Group), which is part of JEWISHGEN, maintains an On-Line Journal. At the request of Shirley Flaum the editor, four *Sharsheret Hadorot* articles now appear: Giora Fuzailoff's article on the transferal of the Bukharian rabbinical heritage (17/1) and three articles by Yehuda Klausner on the Ashkenazi rabbinate in Europe and the Hasidism (15/3, 16/1 and 16/3). All of them appeared with the permission of the author and the editorial board of *Sharsheret Hadorot*.

Access to the articles is through <http://www.jewishgen.org/Rabbinic/journal/>

The members of the editorial staff of *Sharsheret Hadorot* continue to encourage our membership to increase their involvement with our journal. Please, write up your research, the "roots trips" that you have organized, books that have appeared, new discoveries and unique and interesting family stories. Articles may be submitted in either Hebrew or English.

I want to again mention the names of our editorial staff: Yocheved Klausner, Mathilde Tagger, Harriet Kasow, Shalom Bronstein and Harold Lewin all who volunteer with great dedication and professionalism. Well done!

**Participation of Members in Meetings:** As usual this is somewhat of a sore spot. It is only natural to hope that more members should attend our monthly meetings at our various branches. The common attitude that, 'the topic is not in my field of interest or the research I am doing,' or 'it will not be interesting,' results in members missing some important lectures. We hope that each and every one of us will look at the subject from a general genealogical standpoint and consider the opportunities to learn something new from each of the talks.

As usual, my standard request – PLEASE notify me of any change in address or telephone number. Do not hesitate to contact me with your comments on any topic that interests you.

[ehfurman@netvision.net.il](mailto:ehfurman@netvision.net.il) or at PO Box 86, Kiryat Gat 82100

**The Israel Genealogical Society extends a most sincere Mazal Tov to its long time member and one of the founders of our organization Mr. Shmuel Even-Or-Orenstein who was awarded the honorary title of Worthy Citizen of Jerusalem for the year 5763.**

# The Holocaust in Lithuania 1941-1945

## A Book of Remembrance

by Rose Lerer-Cohen & Saul Issroff, Gefen Publishers, Jerusalem & New York, 2002.

Reviewed by *Shalom Bronstein*

What would be our answer if someone were to ask us what would we like the archeologists 2,000 years from now to know about our culture or to discover about our society? This is not a remote question but is something that those of us who are interested in genealogical research face frequently. It is something that we face every day when we confront the Holocaust. In fact, we are the last generation of eyewitnesses and what remains unwritten now, may never be recorded in the future.

We also live in difficult times – there are the phenomena of Holocaust deniers joining with Islamic nationalists to distort, misrepresent and warp the history of the 20<sup>th</sup> century. Who would have thought that these diverse and mutually exclusive groups would unite to fight their common enemy – the Jews?

Rose Lerer-Cohen, a long time member of the IGS, and Saul Issroff of London have accomplished a remarkable feat with the publication of *The Holocaust in Lithuania 1941-1945 A Book of Remembrance*. Over five years ago, they set out to record as many names as possible of the Jews of Lithuania who perished in the Holocaust. Unlike the Western European countries of France, Belgium and the Netherlands where we have detailed lists of those deported, as one moves eastward, the situation worsens. Those murdered in pogroms, deported from the Umschlagplatz, killed by the Einsatzgruppen and the SS were not recorded. In some places, local individuals took it upon themselves to list the names of the Jews who were murdered. These lists are invaluable and have been tracked down and utilized by the authors.

This set is one of the most comprehensive works on the Holocaust that I have seen. In order to appreciate the extent of information presented, I would have to provide the reader the Table of Contents for each of the large

format volumes. Anything that had to do with the Jews of Lithuania is included. Material that until now has only been accessible to those with a good knowledge of Hebrew is now available to the English reader. Just one example is the list of the dates of the destruction of Lithuania's Jewish Communities. An added help in this section is that the dates according to both the Hebrew and secular calendar are provided.

For the person who wants to learn more of the glory that was Lithuanian Jewry, a wide-ranging reference list is provided with books in nine languages. Websites for various towns are provided and the list can go on and on. Unless one takes these books in hand, it is hard to even imagine how all-inclusive this work is. Especially helpful for anyone involved in the study of Lithuania's Jewish community is the section titled, "Lithuanian Town Variants." The current Lithuanian name is listed in bold face type with all the variations following. For some places, there is only one entry while other localities have entirely different names for the same place. The beginning researcher may not know that Memel and Klaipeda are the same place. Having the Lithuanian, Yiddish, Russian, Polish and German variations of the names will be of great benefit to those who never heard these towns mentioned in their parents' homes while growing up but are only coming to them after their genealogical research has led them to rediscover their Lithuanian roots.

The set consists of four large books that are listed as being three volumes. I found this confusing. Some other aspects of this work may present the reader with some difficulties in their own research. In volume one, my ancestral shtetl, Krekanava is spelled one way on page 49 and another way on page 55. This may create a problem for the beginner who does not know that how the name is pronounced is more important than how it is

spelled. That said these are certainly minor to the wealth of information contained. Since the authors include such a vast amount of data, I am certain that some material has been overlooked. In addition, shortly after being published, additional lists of Holocaust martyrs were discovered in Lithuania and sent to the authors. At some future date, a supplementary volume to add this material will have to be published.

As there is so much in these volumes, rather than discuss the contents of each, I will focus on one area. The Lithuania Names Project circulated a questionnaire throughout the world. The page had boxes for the Surname, First Name, Father's Name, Mother's Name, Maiden Name, Nickname, Occupation, Birthplace, Birth Date, Age, Residence Pre-World War II, Death Place and Date of Death. Those responding filled them out as best as they could and a tremendous amount of new information was gathered. The results appear in Volume I under the heading "Mail and e-mail Submissions of Family and Friends," spread over 131 large pages. The submitter's name is also included. Some people supplied dozens of names. At this point, if a researcher wishes to contact a submitter, they should contact Rose Lerer-Cohen. Each submitter was assigned a number to make it easier to follow up. A number of these people also sent in personal testimonies and a selection of these has been included. This material has never been seen previously and had it not been for the Names Project, it may never have been written. For the first time, these names of Lithuanian

Holocaust martyrs, many of whom had been known only to their close family members who marked their Yahrzeits each year, are gathered together in one place. One can only speculate on how many more names are not listed, as those who knew them and were related to them are no longer among the living. This then leads one to the realization of the great service and contribution that Rose Lerer-Cohen and Saul Issroff have made to the Jewish people as a whole and Lithuania's Jews in particular. Going through these volumes, one is reminded over and over of the vastness of the destruction of this great center of Jewish life. *The Holocaust in Lithuania 1941-1945 A Book of Remembrance*, is certainly one of the most important works on this topic to appear in the past few years. Its thoroughness and exactitude set a standard that one would expect of a study on Lithuania's Jews.

A set has been graciously donated to the IGS library by the authors. Special discounts are available to individuals in Israel who wish to purchase this remarkable accomplishment and tribute to the Jews of Lithuania, **ה' יגקוּם דמם** (May God Avenge Their Blood).

Ordering details: Gefen Publishing Company, Jerusalem & New York

[www.israelbooks.com](http://www.israelbooks.com)

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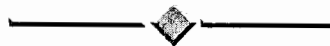
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**A Historic Footnote:**  
**Seniority – Who Knows? Who is Acquainted?**  
*Chanan Rapaport*  
Translated from the Hebrew

We thought in our naiveté, that in the new\* western world, the right of seniority in Jewish genealogy belonged to The Jewish Genealogical Society of America founded by Rabbi Malcolm Stern, Mr. Stanley Batkin and Dr. Neil Rosenstein. In the coming months, this organization will be celebrating the thirtieth year of its founding.

Regarding genealogy in Israel, we are aware of the activities of R'Shmu'el Gorr,\*\* who made Aliya from Australia to Israel in 1968, and researched Hasidic and other rabbinic family trees. He had a group of interested and dedicated devotees, the most dominant and closest to him being Mr. Chaim Freedman, our member who lives in Petah Tikvah.

Sometime later, a group that included our members Mrs. Rhoda Cohen, Mr. Shmuel Even-Or (Orenstein), Mrs. Esther Ramon, Mrs. Ruth Rigby and Mr. Shmuel Shamir, founded the Israel Genealogical Society in 1983. Led by Mrs. Esther Ramon, it began to publish, at a later date its journals *Sharsheret Hadorot* and *L'veit Avotam (Their Father's House – Studies and Sources in Family History)*.

From this it can be seen that the Israeli society is ten years younger than its American counterpart.

And now for the startling discovery! Our member Professor Israel Sack found among the papers of Dr. Paul Jacobi in the center that bears his name at the JNUL, a bibliographical register of genealogical articles that appeared in 1942. The author of that list thanks "Dr. Siegfried Asher, **president of the Society for the study of Jewish Genealogy in Palestine.**"

That is to say that more than sixty years ago, in Eretz Yisrael-Palestina there was already a functioning Jewish genealogical society. If that is so, we merit the "Seniority" title,

which most appropriately belongs to the Holy Land.

However, it is a mixed blessing and herein comes the rub.

We wanted to locate the descendants of our predecessor, Dr. Siegfried Asher (born in 1877), who according to a number of old-time Yekkes [German Jews who settled in Israel] was a public works engineer who lived in Jerusalem in the forties and even beyond in the last century.

So, as it now stands, "Who was acquainted with and who has knowledge of Dr. Asher?" Who can help us solve this mystery – either by providing information about the man and his activities, or by supplying the addresses of the descendants of this fine gentleman?

Whoever helps in locating this man and his descendants will merit a special blessing, and as the traditional blessing states, "may God send blessing and prosper all the works of his/her endeavors," and in addition, an award of special appreciation from the Israel Genealogical Society.

Thank you from the depth of our hearts,  
Dr. Chanan Rapaport

\* The Jewish Genealogical Society of Berlin was founded in 1924.

\*\* With the death of R'Shmu'el Gorr, his collection of some 20,000 photographs of rabbis and rabbinic functionaries was purchased by the "Archives of the Sanctification of the Name," Rechov Meltzer 15, Bnei Brak, 51527. According to Mr. Chaim Freedman, the holdings of this collection are completely computerized and there is ready access to the photographs of the rabbinic personalities. The remainder of R'Gorr's writings and research was transferred to the manuscript department of the Jewish and National University Library in Jerusalem. There, it will form an integral part of the "*Dr. Paul Jacobi International Center for Jewish Genealogical Research.*"

*Dr. Chanan Rapaport serves as the literary executor for Dr. Paul Jacobi and was involved in the eventual transfer of his books and papers to the JNUL in Jerusalem.*

## The Mamlock Clan – It is only the Beginning \*

*Yonatan Mamlock*

Translated from the Hebrew

### The Family Tree

The Mamlock family tree contains 231 names, of which I personally know 72. Some of those listed have already gone to their eternal reward. On the other hand, in the near future 26 names will be added, people whose connection with our family will soon be confirmed.

At the beginning of my search for the meaning of and history behind the family name, I checked the telephone books. I found a Mamlock listed in the north of the country, in the city of Acre. It turned out that this Mamlock was an Arab, who did not have an organized family tree and knew nothing about the meaning of the name. When we parted, he declared that we were *ahwan*, "brothers," but he does not appear on our family tree.

During the time I worked with the absorption of new immigrants as a volunteer, I met a new *oleh* from Russia with the name of Mamlok, but also with him I found no familial connection.

The name Mamlock means slave. The term relates to former times when Arab rulers brought slaves from southern Russia to Egypt to serve in their army. In reality, they were mercenaries. Over time, the Mamlukes became the aristocracy that controlled the army. They conquered the entire area, ruling over Egypt, Eretz Yisrael, Syria, North Africa and Asia Minor from the 13<sup>th</sup> through the 16<sup>th</sup> centuries. Even after their defeat by the Ottomans up until the 19<sup>th</sup> century, they filled an important task in policy making and in regional administration.

### History of the Family

The family originated in the area of Poland that lies in close proximity to Prussia. Over the past few hundred years after the numerous wars, this area frequently passed between Poland and Germany. At the end of the 19<sup>th</sup> century, the family moved to Berlin.

My grandfather, Jacob Mamlock (1849-1939) was an active member of the Jewish community and of the synagogue in the Schoenberg district of Berlin, an area of small homes and cottages owned mostly by Jews. Many family members lived in this area. The house of my grandfather and grandmother, Johanna nee Itzig (1849-1938) no longer stands. The synagogue also no longer exists but there is a plaque on its former site. On the large street light poles are sizeable commemorative tablets that list the pre-World War II Nazi anti-Jewish regulations.

The old-age home where my grandparents lived at the end of their days still stands in the Schmargendorf section of Berlin. My grandfather was one of the last to die there of natural causes in December 1939. About a month later, all the residents were deported to death camps in Poland.

One of my aunts was Amanda Mamluk (1892-1930). The Nazis came to their house to take her husband, Simon Ploschitzki, but before they took him into custody, he took his own life with a gun. I have not yet found his grave.

Another one of my aunts, Martha Mamluk (1883-1941) lived with her husband Ison Jakobowitz (1887-1940) in Berlin. Her husband died in 1940 and she was sent to 'work' in the city of Lodz and remained for a time in the Ghetto. Her family sent her 50 marks every month to help her survive. At the end of 1941, the letters with the money were returned stamped "addressee unknown." She was deported to the Chelmno death camp in Poland. Thus, of my grandfather's ten children, five were murdered by the Nazis.

### My Father, Isaac Isidore Mamlock (1877-1970)

My late father completed his studies as a pharmacist and food chemist in 1903 and

returned to his religiously traditional, comfortable and well-established family in Berlin. He completed his required internship in various Berlin pharmacies as well as at one in Danzig.

My father bought a multi-storied building and pharmacy on Goerlitzer Street in Berlin. On one of the floors above the pharmacy, he along with his partner Mr. Danenberg set up a lab to test food products and especially those items containing flour. The lab was granted official recognition by the authorities and the organization of bakers utilized the services of my father to certify their products.

On my visit to Berlin, I came to the spot where the pharmacy once stood. The splendid six-story building was demolished by the authorities in 1964 as it was in danger of falling down. We contacted the engineering department of the city to get a photograph of the building. According to the law in Germany, a photograph must be taken of any building that is to be demolished. To my dismay, in the file with the building plans there was no picture. I did get copies of the blueprints along with the addresses of all of the owners the building ever had. In this way, I found the daughter of the pharmacist who was the proprietor in 1964 and she had a photograph of the building before its demolition. The Goerlitzer Pharmacy was well known because of its location – across from the large Goerlitzer train station, which in its day was one of the important stations for trains leaving and arriving in Berlin.

Before my father left Germany in 1907, he sold all of his property.

### **My Father's Zionist Involvement**

My late father's involvement with Zionism began at the time of his studies at the University of Strasbourg. He met Professor Chaim Weizmann and Theodor Herzl and at their request, he led the organization of Jewish students into the Zionist movement. He was chosen by them and the local Jewish community to be a delegate to the Sixth Zionist Congress in Basel in 1903; he served as a delegate to the Eighth Zionist Congress in the Hague in 1907 representing the Jewish

community of Bîrlad, Romania; at the Ninth Zionist Congress in Hamburg, Germany in 1909 he was chosen as the delegate from Chicago. His involvement continued until his *aliya* when he decided to make his permanent home in Eretz Yisrael.

### **My Father's Military Service**

My father, who first came on *aliya* in 1907 from Germany, explored the length and width of Eretz Yisrael and still did not decide where he wanted to settle. In the beginning of 1914 before World War I, he received a notice from the German army that as a German citizen he had to be prepared to be drafted into the army. Indeed, a few months later, he received an urgent call and he traveled to Germany to report to the General Staff of the Prussian army in Berlin, where he served until the end of the war in 1918. Eventually, I contacted the archives of the German army to get information about his service and activities during the four years of the war. I received replies from eight different archives that the files of the General Staff in Berlin were bombed by the Americans at the end of the war and everything was destroyed. I did not give up hope and approached other sources until the lists of the Prussian army that also related to my father were found in the Dresden Archives. My father served as the head pharmacist (with the rank of Senior Pharmacist) alongside the chief physician at the Prussian army headquarters.

### **The Christian Branch of the Mamlock Family**

Thanks to my brother Wolfgang who lived in New York until his death in 1998, the Christian branch of our family was discovered.

In 1985, my brother received a letter from an American woman who wanted to sell him a book on immigration from Europe to the United States with a special emphasis on the Mamlock family! My brother consulted with me and we agreed to buy two copies. The book, indeed, did deal with immigration of Jews from Europe to the United States and a

number of pages included lists of people living in the United States whose name was Mamlock.

With great patience, my brother searching for any family connection wrote to all those whose names appeared on the list. A few answered and it turned out that one of them, John Mamlock, was related. Wolfgang received a letter from John Mamlock's niece, Jean, a student at the University of Minnesota who took a course in family roots. Jean and my brother Wolfgang exchanged letters and pictures and discovered that both of them had copies of identical photographs of the same family!

It turns out that one of the ten siblings of my father, Albert, left the family house in Berlin at the age of 16 and went to Switzerland and from there to the United States. Contact with the family was cut off as he married a Catholic woman from Minnesota. He converted to Christianity and had four children, three girls and one boy whose name is John. Albert Mamlock lived as a Christian in Minneapolis and never renewed contact with the family, even though one of his brothers lived in New York.

One of his daughters relates that he used to take her on walks in their neighborhood and always would stop to rest on the bench across from a synagogue.

We now keep close contact with our new family in Minneapolis, United States of America.

### **The Mamlock Family**

About 1985 our family still had a number of people from earlier generations. At that time, a special event took place in the United States that was a turning point in my attitude to our family roots. At a gathering at the house of my cousin Charlotte Hirsch, the daughter of my aunt, in Pennsylvania, a friend of the family, a retired physician, offered his assistance in preparing our family tree. Genealogy was this friend's hobby and he had good connections with the Mormons in Salt Lake City. He prepared a family tree for us beginning with the year 1742 that went back nine generations! Receiving a copy of this tree was a turning point for me. I decided to "revive" the family and from that time on,

I spend every spare minute in trying to realize this dream.

In spite of my age, I still work full-time as a truck driver. Many of my plans evolve while I am on the road. With my family's help, step by step, I am accomplishing this goal. I make use of my friends throughout the world and of the various archives in Israel and Europe, taking into consideration the language barrier (as in Poland). It has been said that I am in reality working on a doctorate. However, I am doing this out of love and not with the aim of receiving any title.

### **Some of my Activities in Reviving the Family**

At one point, I remembered that when guests from abroad would visit our family and the conversation dealt with family matters the name of Kurt Mamlock of Berlin would come up. That name was engraved in my memory and four years ago, I attempted to find the address of this family member. Through the help of a friend in Germany, I was able to locate his address in Berlin. I wrote a letter seeking to determine if in fact there was some clear family connection between us. Many months later, I received a reply from Kurt's son, Michael who is 50 years old. He said that his father is indeed my cousin, but they are not sure of the exact relationship. I started to research this branch of the family to find the connection. I discovered that my grandmother and Kurt's grandmother, Rosalie Itzig, were sisters, both of whom were married to men from the Mamlock family. We still have not found the connection between my grandfather Jacob Mamlock and Kurt's grandfather, Hermann Mamlock. It is clear to both of us that we are connected as some of Kurt's relatives have come on *aliya*, live here and were in contact with my parents. As of this point, I have succeeded in locating 26 family members that have been added to my family tree once an indisputable connection has been found. I did not succeed in meeting Kurt during his lifetime. He and his wife endured the war in Berlin moving from one location to another and finding shelter in various hiding places. Although they remained alive, they were broken people. The fears they developed



during the war years remained with them and as a result, they would not agree to meet with Jewish family members. I maintained telephone contact with Kurt through the last year of his life but I did not succeed in visiting him before his death. It seems that he took a great deal of family information with him. His son Michael and I are now checking every piece of information in letters and in the many documents that he left behind as well as in archives in Jerusalem and in Poland. We even hope to visit Poland to trace the footsteps of the family.

### **Mamlock Family Buried in the Weissensee Jewish Cemetery in Berlin**

Once I had the family tree in my hands, I began to search for my relatives' burial places. I contacted the Jewish community in Berlin and I was directed to the Weissensee Jewish Cemetery. This cemetery, which was not damaged during World War II, is one of the largest Jewish cemeteries in all of Europe containing some 160,000 graves from the 19<sup>th</sup> century on.

I corresponded with Mr. Ron Kohl, the administrator of the cemetery. I received an exact map with five family graves indicated: my grandfather and grandmother – Jacob and Johanna Mamlock; my two aunts Amanda Ploschitzki and Ella Flatauer as well as my uncle Ison Jakobowitz.

In 2000, I traveled to Berlin with my family and met the younger generation of the family from Minnesota. Together, we set out to the cemetery to find the family burial places. First, we found two graves in poor condition – covered with underbrush and mud. With difficulty, we found the double headstone of my grandparents. Only after we raised tombstones that had toppled, we found theirs, enveloped in vegetation with the inscription impossible to read. The grave of Ison Jakobowitz, the husband of my aunt Martha Mamlock, was in better condition with a readable text on the stone. We noticed a tag on it stating that perpetual care had been provided. In the cemetery office, I got the address of the person responsible for the care of the grave, the daughter of Martha and Ison, Ruth Milatzo from Sicily, Italy. I decided to contact her and have her join the

project of restoring the graves and also add the name of her mother who perished in the Holocaust to her father's tombstone.

In my attempt to get her telephone number using the international operator, I was told that there was no such person as Ruth Milatzo. After a great deal of effort and with the help of Mr. Vergilio Milatzo who lives on the same street but is not related, we succeeded in finding the daughter of Ison and Martha Jakobowitz. She is listed as Ruth Jakobowitz. I found out that in Italy, after the death of one's husband, the widow goes back to using her maiden name. Her father's tombstone was restored and her mother and my aunt's name, Martha, was added.

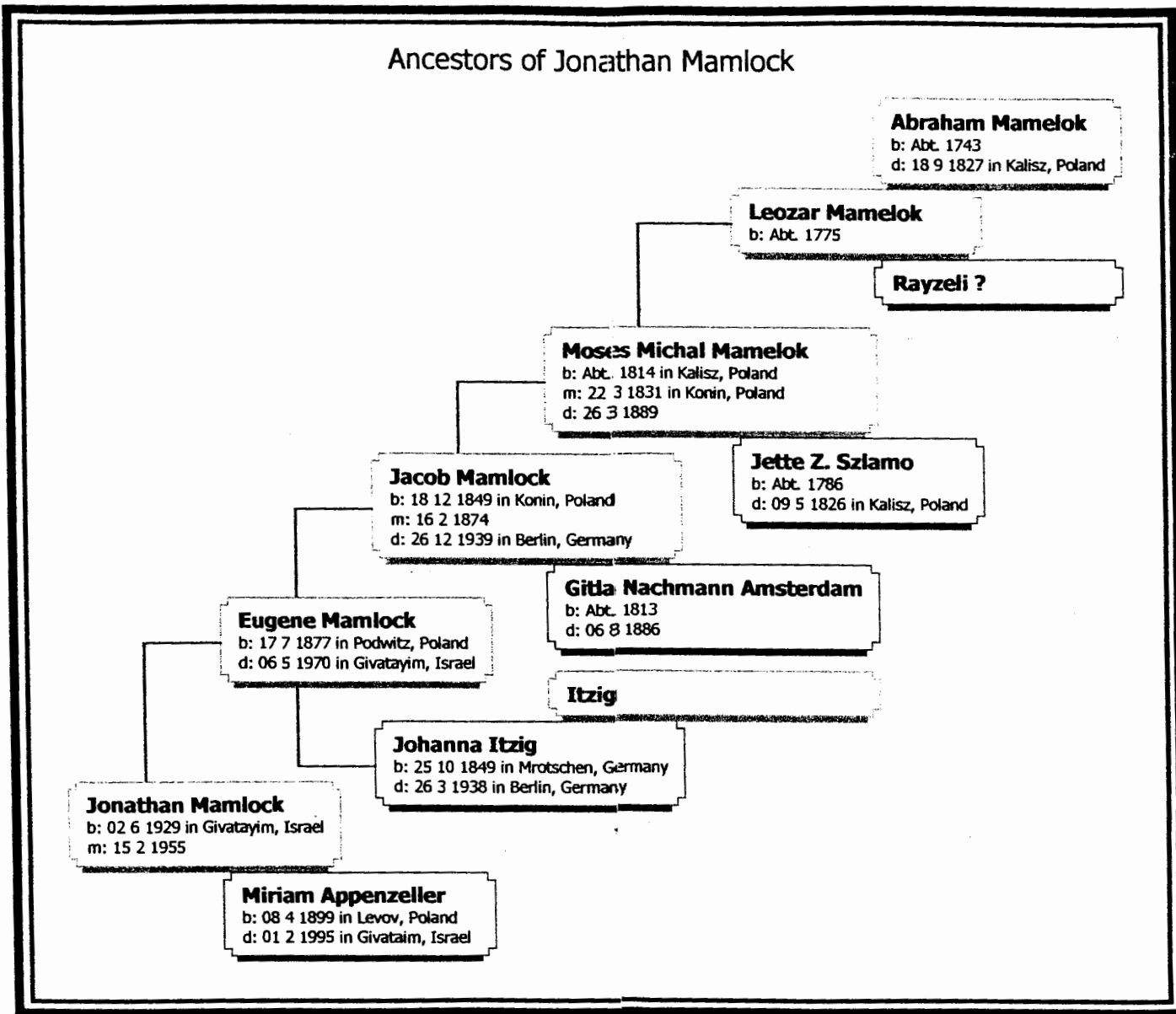
\* This is a summary of a lecture delivered at the Tel Aviv branch of the Israel Genealogical Society 19 February 2002.

*Jonathan Mamlock was born in 1929 in Israel to a Zionist family. He served in the IDF [Israel Defense Forces] during the War of Independence and subsequently in five wars as a reserve soldier. He has been a truck driver for 52 years. He was smitten by the genealogy bug when he began to research the origin of his family's name with the help of the Mormon archives. He still does not know of any connection with the Mamluk rulers but he is continuing his research.*



EX LIBRIS of Isaac Mamlok

## Ancestors of Jonathan Mamlock



## **My Father's People \***

*Edward Gelles*

I have ancient rabbinic roots on both sides of my family, but while my mother's people are a varied and colorful group, my paternal ancestors were mainly little known rabbis in small provincial towns who rendered millennial service to God and to their communities. The unraveling of their family connections presents a continuing genealogical challenge.

### **My Father's Background**

David Gelles (1883-1964) was born in a corner of the Austro-Hungarian Empire at a place coincident with the furthest eastward reach of Roman expansion. The Galician village of Kudrynce/Krudrintsy boasts of the ruins of a wall reputedly built during the reign of the Emperor Trajan. My father's birth is recorded in the nearby town of Melnitsa-Podolskaya. His parents were Rabbi Nahum Uri Gelles (1852-1934) and Esther (1861-1907), daughter of Rabbi Zvi Aryeh Weinstein. The couple had six children. The three eldest were born in Kudrynce and the others at Solotvina near Stanislau/Ivano Frankovsk.

Nahum Uri became Rabbi of Kudrynce in 1877 and succeeded his father-in-law at Solotvina on the latter's death in 1884. My grandfather was ordained by four prominent Rabbis and was highly respected for his learning and piety. There are numerous references to responsa addressed to him by leading East European scholars on questions of Jewish law. He died in Vienna where his tombstone confirms that the family came from Brody. He was in fact the last of a long rabbinical line. He was born at Narayow/Narayev to Rabbi David Isaac Gelis (ca.1800-1870) and his wife Sura. My great-grandfather was buried in Brody and his tombstone gives the name of his father as Rabbi Moshe Gelles. The latter is very probably a grandson of Rabbi Moses Gelles, an 18th century scholar of Brody.

### **Pedigree of Rabbi Nahum Uri Gelles**

Authoritative works on the Galician Rabbinate have entries on my grandfather Nahum Uri. They state that his father, the Gaon Rabbi David Isaac Gellis, was a brilliant Torah scholar who studied at Glina/Glinyany under Rabbi Meir Krasnipoler (ca.1740-1820), Av Beit Din of Glina and later of Brody. My grandfather was descended from Chief Rabbi Shmuel Hillman of Metz (died 1765) via his son Moshe of Glogau. Shmuel Hillman is given as the son of Rabbi Israel Halpern of Krotoszyn, who was son-in-law of the Chief Rabbi Nathan Nata Spiro of Cracow (1585-1633) and the grandson of Chief Rabbi Moses Ashkenazi Halpern of Lvov. Some sources have suggested that the Rabbi of Metz was the son of Rabbi Uri Feivush, and that the son of Israel Halpern was another Shmuel Helman, so a note of caution should be entered at this point.

Shmuel Hillman was the influential Rabbi of an important community. He was considered a great Talmud scholar in his time. His achievements included the setting up of a flourishing Hebrew printing press at Metz in the 1760s. His sons and daughters were connected through marriage to some prominent families. For example, a grandson of Hillman's was Naftali Hirsch Katzenellenbogen (ca.1745-1823), a prominent Rabbi in Frankfurt and in Alsace, who was summoned by Napoleon to participate in the Grand Sanhedrin in 1806.

### **Rabbi Moses Gelles**

An ancestor of my Gelles rabbinical line was Moses Levush who married a daughter of Rabbi S. Gelles of Brody in the early part of the 18th century. In a recent article published in Avotaynu I presented vital records from Vienna and from several Galician towns, details of a fragment of the Beth Din Records of Brody for the years 1808-1817, tombstone inscriptions from Vienna and Brody, and numerous references to Hebrew genealogical

texts. It emerged from this study that this Moses Levush may have been one and the same as the Moses Gelles who was a noted scholar of the famous Brody Klaus. His secular occupation was that of candle-maker and he appears to have enjoyed a license or monopoly for this business. He owned a chandlery, which passed to his heirs.

My analysis, which included cross referencing house numbers and residents in property and vital records, showed that from the late 18th to the mid 19th century many members of the Gelles family used several different names:

Gelles (with variant spellings such as Gellis, Gelis, Guelis, Gellies, Gollies, and even Gallas) is taken to be a matronymic derived from the medieval German girl's name of Gele (from yellow = fair-haired). Levush (with variants of Lewitz, Luvish, Levish) appears to be an epithet indicating descent from Rabbi Mordechai Yaffe of Prague (1535-1612), who was known as the Levush from the title of his magnum opus. Those connected with the family chandlery had trade sobriquets, such as Vaskivonie, Wax, Woskoboynik, and Knot (in the Yiddish, Russian, or Polish vernaculars).

Moses Levush or Gelles had several sons, including Michel Levush, Joseph Gelles Vaskievonie, and Mordechai Gelles. There were numerous progeny and the family was well respected, as appears from the records of their marriages that have survived and from some tombstone inscriptions referring to "a distinguished lineage." In the mid-18th century, Brody had one of the largest and most prosperous Jewish communities but its importance soon began to decline. The indications are that the chandlery gave the Gelles family a measure of modest affluence into the mid-19th century. Recorded marriage alliances include those of Rabbi Michel Levush with Feige (died ca.1808-1813), the daughter of Rabbi Yehoshua Heschel HaKohen, of their son Rabbi Mordechai Levush with Sarah Batya (died 1826), daughter of Rabbi Yehuda Zundel, of a daughter of Rabbi Joseph Vaskievonie with Rabbi Meir Fraenkel, and of a grandson of Rabbi Joseph, called Abraham Gelles, who

married in 1817 the daughter of Rabbi Joseph Kaliszer, son of Rabbi Berach Margoshes. The tombstone of Leah (1838-1894), a daughter of Rabbi Abraham, states that she was a "descendant of Moses Gelles of the Brody Klaus." Among innumerable other members of the family in Brody there remain records and tombstones of a Rabbi Chaim Naftali Gelles and of his sons.

### **Rabbi Shmuel Dov Gelles**

One of the most distinguished family connections was that of Rabbi Shmuel Dov (died 1830) who married Sarah Rachel Scheindel (born 1772), daughter of the great Hasidic Rabbi Pinchas Shapiro of Koretz (1726-1791), a direct descendant of Rabbi Nathan Nata Spiro of Cracow. Shmuel Dov is referred to in an important genealogical work as the son of Rabbi Mordechai of Brody, the son of Moses Gelles of the Klaus whose tombstone inscription read " --- Moses the servant of God."

Shmuel Dov became Rabbi of Kolibolet (or Kolnibloty later known as Ekaterinopol) and the surrounding area including Zvinorodka, Tolna, Shpola, and Kolerka. His letter of appointment in 1793 refers to him as "the son of Rabbi Mordechai and son-in-law of the royal wonder of our generation, the man of God, the holy flame, Rabbi Pinchas of Shepetivka/Shepetovka." Pinchas died in Shepetivka in 1791. The senior rabbinical position passed in direct succession for five generations, through Ahron, Eliyahu Pinchas who married Sima Wertheim, Menachem Nachum, and Abraham Isaac Polonski (1851-1900). Two of Shmuel Dov's daughters married Rabbi Israel Nachman Halpern of Brzezany and Rabbi Abraham Halpern of Sudilkov.

### **Gelles Connections**

My father's obituary in a Viennese newspaper asserts that the Gelles family was related to the Friedmans of Czortkow/Chortkov. My grandfather Nahum Uri was an adherent of Rabbi Israel Friedman who died in Vienna in 1933. Our cousins in the Podolian rabbinical line descending from Rabbi Shmuel Dov were distantly related by

marriage to that family. There is a common descent from Menachem Nahum Twersky of Chernobyl (1739-1797) and further back from Nathan Nata of Hildesheim (a grandson of Nathan Nata Spiro of Cracow) and Esther, a daughter of Abraham Joshua Heschel of Cracow.

In the course of the 19th century, the family, which was based in Brody, spread to many other Galician towns. The Gelles name with variant spellings is found throughout the province from Tarnopol in the east to Cracow in the west. In Mikulince, for example, one Osias Nathan Gelles (1854-91) and his wife Hinde Friedman produced a son Isaac (1890-1895). The names of Osias and Nathan also occur in the Gelles family tree in Brody. Osias and Chaim Srul Gelles are found at Podwoloczyska/Podvolochisk, where Yehuda Leib Gelles is listed as a patron for a book written by Rabbi Israel Friedman. This Gelles must also have been a follower of the Czortkower Rebbe and a man of some means.

Rabbis bearing the name of Gelles or Gellis were known in other parts of Poland, Lithuania, Germany, Austria, Hungary, and Moravia. It is quite possible that distant connections exist between some of these families. German Rabbis of that name, originating in Krotoszyn, found their way to England. There are Gelles Rabbis from Lithuania who settled in Israel many generations ago. Much work remains to be done, but it is at least clear that the Gelles Rabbis from Brody are firmly embedded in the great tapestry of the Ashkenazi Rabbinate.

#### **Family of Rabbi Nahum Uri Gelles**

My grandmother Esther had a sister who married Rabbi Dov Berel Brenner and moved to Czernowitz/Chernovtsy. Nahum Uri's eldest son Philip (Ephraim Fischel) who had trained as a Rabbi died at a young age, and his next son, my father David, abandoned his studies at the Yeshiva in Munkacz in order to carve out a secular career as a lawyer.

He went first to Czernowitz and then to Vienna, earning the degree of Doctor Juris from Vienna University in 1915 and qualifying as an advocate in the following year. His life was devoted to his profession and to the Zionist cause. In his later days, he was President of the Zionist Federation of Austria. His eldest sister Bertha (Feiga Rivka) immigrated to America in 1910 and married Nathan Resnick, a bookstore owner and Rosa, the next sister in line, was a victim of the Holocaust. Lotte and Max graduated from Vienna University. Lotte went to Palestine in the 1930's and married Dr. Curt Kallmann, a physician from Berlin. Max practiced as an advocate in Vienna and wrote a book on Austrian Company Law. The first edition of "Kommentar zum GmbH Gesetz" came out in 1960, and its third revised edition appeared in 1995. It is still considered an authoritative book on the subject. Max was an amateur chess champion whose games have been quoted in chess literature. Several great-grandchildren of my grandfather are successful in America and have growing families.

#### **Descent from Rabbi S.Gelles of Brody**

Daughter m. R'Moses Levush aka Moses Gelles

Their issue included R'Michel Levush, R'Joseph Gelles Vaskivonie, and R'Mordechai Gelles (who was the father of R'Shmuel Dov, died 1830).

R'Moshe Gelles, probably a grandson of R'Moses Gelles – Levush

His son, R'David Isaac Gelles (ca. 1800-1870) m. Sura

Their son, R'Nahum Uri Gelles (1852-1934) m. Esther Weinstein (1861-1907)

Their six children were:

Philip (Ephraim Fischel, b.1879)

Bertha (1881-1963)

David Isaac (1883-1964), Dr. Jur.

Rosa

Lotte (1895-1984), Dr. Jur.

Max (1897-1973), Dr. Jur.

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I am indebted to Yissochor Marmorstein for locating and translating Hebrew texts. I have previously thanked Rabbi Dov Weber of New York for making Brody material available to me and I should also like to repeat my thanks to Rabbi Meir Wunder of Jerusalem for a number of useful hints.

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Rabbi Dov Weber of New York. Photograph of the Brody tombstone and inscription marking the grave of my great-grandfather, Rabbi David Isaac Gellis.  
Rabbi Moshe Leib Kolesnik of Stanislaw, whose address is Pushkina Str. 75, apt.1, Ivano-Frankivsk, Ukraine 284000, supplied photographs of Solotvina tombstones.

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*Dr Edward Gelles was born in Vienna. He fled with his family to England in 1938 where he has lived ever since. He has a doctorate from Oxford University. He was a research scientist, art dealer, and is now devoting himself to writing about historical and genealogical matters. His father's family were Galician rabbis for hundreds of years while his mother's people were in the timber and oil businesses in Galicia and the descendants who survived are now mainly in America and Israel.*

## “Virtually” Discovering the Places where My Parents Were Born

*Rose Feldman*

When I began my family tree 17 years ago, I was lucky that my parents were alive and I had people I could ask. At first, I just gathered names, their relationship, when they were born and where. My father was able to give me the information all the way back to his paternal grandfather Yehezkel Gitner from Litin, Podolia, Ukraine and his maternal great grandfather Moshe Reznik from the area of Kalinovka, Vinnetsa, Ukraine. These names went back more than 150 years. On my mother's side I had names that went back almost the same amount of time: my mother's paternal grandfather was Yosef Yehuda Epstein who died around 1870 in Belarus (possibly in the Grodno province); and her maternal grandparents were Avraham Dov Boyarsky and Miriam Merle Kaplan also from the Grodno province (I think) in Belarus. My father enjoyed telling us stories about his youth in the Ukraine, but my mother having immigrated to Palestine at the age of 5, did not remember much, and was not the talkative type. Since I had a tree that went back 150 years, and I knew who all my cousins were, I felt no need to explore further.

When the interest arose to find out more, I had no one to ask. Between the Russian Revolution in the Ukraine and the Holocaust, which destroyed the towns and cemeteries and much of the documentation in the Belarus and the Ukraine, I did not expect to find much. When I found the JewishGen site <http://www.jewishgen.org>, I started exploring the family names and the places where they lived. Since I did not find any additions to my families, I decided to learn more about the places where the families lived, and build these sites so the places and people would not be forgotten.

When I first undertook building the shtetl pages for JewishGen, little did I expect to discover the goldmine that was waiting for me. I started by looking for people who registered for those places (Family Finder <http://www.jewishgen.org/jgff>), and tried contacting them through the E-mail. To my

great surprise I found Nancy Holden from California and Mario Jeifetz from Argentina who had been collecting materials about Mscibow and just seemed to be waiting for someone to build the Internet site with their materials. Mario gave me a list of families from Mscibow that immigrated to Argentina along with pictures. It seems that the families that left Mscibow went to Argentina under the auspices of the Baron Hirsch, while others immigrated to Palestine, England and America. There were families that became divided, with some siblings going to Argentina and others going to Palestine. An interesting sociological and historical aspect! Mario also knew of a book written by Noah Katzovits in which the first part of the book describes Mscibow. Nancy had materials she had collected over the last few years about the Kaller family from Mscibow. Some migrated to England, some to America, some to Palestine and yes, some to Argentina. She donated the manuscripts and materials about the rabbis, and connected me with Carrie Supple. Carrie had visited Mscibow in 1992 and graciously consented to let us put her pictures on the site as well as a published interview with her about her visit. Nancy gave me a translation of an article by Aron Kallir of Petach Tikvah that was published in a book by the Histadrut. From that book, I found Chaya Bar Daroma from Mscibow too, and managed to track down her daughter who lent me a picture from 1905, a document from 1914 and postcards that were High Holiday greeting cards. On a visit to the National Library, I decided to look up Mscibow in the catalogue. To my amazement, a book had been published in 1998 by Yehudit Golan about the stories her grandfather had told about Mscibow. After contacting her, I met her uncle who had a picture from 1918 from Mscibow, and found out about the Zemach (Kupernik) family from Mscibow. Leah Zemach, now 88 lives only two blocks from me, and had some pictures from Mscibow. She had left with her parents in 1936. I still have to follow up on a number of leads, but all this is from a place

that probably never had more than 400-450 Jewish residents.

Learning about where my father's family lived lead me to the Podolia region of the Ukraine. Litin, Ukraine is a city. Even 100 years ago, the Jewish population was 3,874 (41% of the total population). A large group of Jews from Litin immigrated to New York, and set up the Litin Podolier Aid Society and had a plot in the Mt. Hebron Cemetery, New York.

At this point, the only material I have about them is the name of the first president and pictures of the Holocaust Memorial that they put up in the Mt. Hebron Cemetery. On a trip to the Central Archives in Jerusalem, I found that they have a number of microfilms on Litin and Kalinovka, but I have not yet tackled that, as I do not read Russian. But one of the researchers there had pictures which he kindly lent me that he had taken of the area while doing research. From these pictures, I know how the houses looked, and what is left of the Jewish cemetery. Someone in the family remembered that in the 30s, stories about Litin were published in the Ha'aretz newspaper. I found out that the family of the author had published a selection of the stories, and they allowed me to translate two stories for the site. These stories give a feeling of the Hasidic life style in Litin – remember that Podolia was the birthplace of Hasidism. While looking up material about the pogroms in the Ukraine, I found a book published in 1920, containing interviews with people from Litin and Kalinovka and gave a description of what happened. My newest addition is a picture of a paper cut from a sukkah built in 1858. I am able to post it on the site, with the gracious permission of the Sir Issac & Lady Edith Wolfson Museum of Hechal Shlomo in Jerusalem. This paper cut gives us a rare

insight into decorations of the sukkah in Podolia 150 years ago. Though this site is not as rich in personal material as the previous one, I hope with time it will develop.

I have not found much material about the Jewish residents and their life in Kalinovka, Ukraine, which is 2-3 times larger than Mscibow. My most recent discovery is a three-page story of memories about Kalinovka written by Bryna Lictman published in *Jewish Farmers on Russian Fields* in 1965 in Israel.

In order to understand what influenced the way of life of the Jewish residents, I developed a timeline. Based on information from a number of history books, it shows whatever is known about the specific place and its relationship to events in both Jewish and world history. Such a project allows me to see and understand the growth and decline of the Jewish population in that specific locality. A sample of the timeline can be seen on the Litin site

<http://www.shtetlinks.jewishgen.org/Littin/time.html>

According to the *Encyclopedia of Jewish Life Before and During the Holocaust*, all of the Jewish residents were murdered. Since I was unaware of any Yizkor books for any of these shtetlach, I visited Yad Vashem in Jerusalem. While I was there, I prepared lists based on the testimonies of family members of the victims in Litin, Kalinovka and Mscibow in their computer database. These lists are temporary until the time when the Yad Vashem database will be available online.

One of the exciting things about building an Internet site is that it is never finished, and you can expand it forever. The URL sites are listed below. If you have any information on any of these localities, I would be glad to hear from you.

[rosef@post.tau.ac.il](mailto:rosef@post.tau.ac.il)

**The Websites:** Kalinovka, Ukraine <http://www.shtetlinks.jewishgen.org/Kalinovka>

Litin, Ukraine <http://www.shtetlinks.jewishgen.org/Littin>

Mscibow, Belarus <http://www.shtetlinks.jewishgen.org/Mscibow>

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## Mazal Tov – I now have a New Ancestor!

*Naftali Wertheim*

Translated from the Hebrew

I was born in Fulda, Germany and have been a member of Kibbutz Tirat Zvi for the past 50 years.

About a year and a half ago, a cousin of mine called me from Haifa. She asked, "What do you know about our grandmother?" I knew just what my cousin knew: Grandmother Selma Sarah SPANGENTHAL, whose maiden name was PLAUT, succeeded in leaving Germany in the spring of 1941 via the Soviet Union before the Nazi invasion. She was on a train-full of Jews that arrived in the Far East via Siberia. From the Pacific coast, she sailed to Japan from where she took an ocean liner to Buenos Aires where she had a son and a daughter. The daughter was the mother of my cousin who posed the question. The voyage from Japan was by way of Cape Horn as the Panama Canal was closed to Japanese boats after the attack on Pearl Harbor. A few weeks after reaching her children our grandmother died in Buenos Aires. She was worn out from the difficulty of the journey, a trip that lasted for a year. What I did not know was exactly when she was born, where she was born and other details about her family.

I remembered that my sister in Jerusalem once received a questionnaire from someone in America named Christopher Karl Ernst Kuehn who was researching the Plaut family. The questionnaire's author wanted to know everything about the family: the names of parents, grandparents, brothers, sisters, spouses, children, grandchildren, cousins, etc., dates of birth, marriage and death, places of birth and places of residence. Mr. Kuehn was not Jewish. His Jewish grandmother from the Spangenthal family married a German. He lived in New York State and was an enthusiastic researcher of the history of his family. I filled out the questionnaire and returned it to him. He was very happy to receive the information and sent me a copy of his work, which included 600 names from the Spangenthal family and 1,500 names from the Plaut family spread over a period of three to four hundred years.

It appears that the Plaut family is very large, and even though members of the Spangenthal family married into the Plaut family over the years, I was unable to find a connection between my grandmother who was born into the Plaut family and those whose names appeared on the list I received. My connection with the Plaut family was through my Spangenthal grandfather. By the way, all those bearing the name Spangenthal are Levites and originate in the town of Spangenberg in the Kassel region. In the beginning of the 19<sup>th</sup> century, when Jews were required to assume family names, these Levites decided to call themselves by the name of the town in which they lived. Since it was inappropriate for Jews to take the same name as the Lord von Spangenberg who lived in the castle dominating the area, they chose the name Spangenthal.

I now knew a great deal about my maternal grandfather's family, but not much about the family of his wife, Grandmother Selma. My search continued. My grandmother had a brother and a sister whom I remember very well who lived in our city, Fulda. They did not succeed in escaping and perished in the Holocaust. I got a list from the Fulda police documenting all those deported to the east and among them were her brother and her sister, Max and Minna Plaut, including the dates and place of their birth. My grandmother's brother was older than she was and her sister was younger. They were both born in Huenfeld, which is near Fulda and there is a great likelihood that my grandmother was also born there. I wrote to the Huenfeld Registry Department and I found out that the information I wanted was generally kept in the Registry Department of the cities of Hesse or in the Central Archives in Wiesbaden, the capital city of Hesse. The birth, marriage and death registers are kept there. Thus, I started getting answers to the information I was looking for.

Indeed, my grandmother was born in Huenfeld in 1879, to her parents, the baker Jacob PLAUT and his wife Gretchen nee OPPENHEIMER. Every time I received an

answer with new information, I had a basis for my next question focusing on the previous generation. The limitation was that orderly recording only began about 1820, meaning that using this method, it was impossible to get information on family members born before the middle of the 18<sup>th</sup> century. Notwithstanding that limitation, I succeeded in discovering the names of grandmother Selma's parents, the names of her four grandparents and an additional five great-grandparents. The best source of information was the marriage registers as they recorded the names of the bride and the groom's parents and where they were born. That is the way it was in the copy of the registration of the marriage of the grandparents of grandmother Selma, Heinemann PLAUT and Sara KOENING in 1832. The names of the bride's parents were clear and easy to read, however covering the names of the parents of the groom was a black stain that totally precluded the possibility of reading them. If there is no information, one adjusts to this reality but when the document is in your hands and you cannot decipher its contents, it is frustrating. I wrote to Germany again, perhaps the original document was clearer, but it turns out that they, too, only had the copy. This was in November 2000. In February 2001, I went to the city of my birth, Fulda and in the archives I found that the bride Sara Koenig died in 1864 and that the groom remarried. His parents' names, Jacob and Minna PLAUT appear in the marriage registry. What joy! I felt as though I was at the wedding . . .

At the same time, I also searched for ancestors from my father's side of the family about whom I knew a little more. Among the things I discovered was that, I am Naftali the son of Abraham (1902-1967) the son of Naftali (1865-1918) the son of Abraham (1836-1898) the son of Naftali (1807-1852) the son of Barukh WERTHEIM, for whom there are no dates and all were born in Fulda. I also discovered that among the Jewish families expelled from Fulda in 1671 were those of Meir, Samuel and Hirsch (Naftali) Wertheim but I had no direct proof of a familial link to them. I wrote to the Fulda

Archives and asked if it were possible for them to find a relationship. They responded that it would be feasible to search but it would be hard, exhausting and require a great deal of time. I requested permission to come to the archives, which was granted. I traveled, as I said, with my sister to Fulda and we spent two days in the archives with no results.

My grandfather, Hirsh Naftali Wertheim as well as three grandmothers are buried in the New Jewish Cemetery, which has been in use since 1905. I am positive that many of my earlier ancestors are buried in the old cemetery, but the Nazis destroyed all the tombstones and it has been converted into a public park. In the city's Cathedral Museum, there are still some old Jewish tombstones. With no difficulty, I read the date on one of them – 5335/1575. The registry books in the archives are in excellent condition. I asked the director the reason and he said that the old registry books are in better condition than the newer ones since until the mid 19<sup>th</sup> century paper was made from rags while subsequently, wood pulp was used. It is of a poorer quality. In contrast to paper made from rags, paper made from wood has a high acid content. Over time, the paper becomes brown and brittle as the acid slowly destroys it.

In all, since the beginning of this obsession, I have discovered 67 direct ancestors. The fact that they all lived in the area – West Hesse and North Bavaria – simplified the search. Most of my ancestors were born and lived in small and tiny Jewish communities, numbering between 50-300 souls in each place. The exception is the city of Fulda where a larger community lived with more developed institutions. The Jews did not live apart from the gentiles but in every village, the populations were mixed, strongly interconnected as part of the village panorama in this area. The Jews were cattle merchants, storekeepers and farmers. These Jews were religiously observant. Generally, their villages did not have a rabbi, but there was a synagogue with a teacher for the children who very frequently was also a mohel, shohet or cantor, or he may have

filled all of these functions. The language of the Jews was the same local dialect used by the gentile villagers, peppered with Jewish concepts, some of which were also adopted for use by the non-Jews because of the close contacts between them.

My father's grandmother, Leah ROSENBAUM, came from a family that was one of the pillars of German Orthodoxy. Her husband, Abraham WERTHEIMER, in his time the head of the Fulda community, had close contacts with Rabbi Samson Raphael Hirsch, the leader of neo-Orthodoxy in Germany. Leah Rosenbaum's grandfather, Rabbi Mendel ZELL ran a small yeshiva near Wurzburg and was an interceder (*shtadlan*) for the Jews of Bavaria with the Bavarian king. But, this is a separate story. My grandfather's grandmother, Dorothea STRAUSS, worked as a housekeeper for the family of Mayer Amschel Rothschild, the father of the famous rich family in Frankfurt am Main. In those days they used to ask, "Why do the Rothschilds marry among themselves?" The answer was "To keep the money in the family!" If that is so, "Why did the modest and righteous Rosenbaum family also marry within the family?" "In order that money not enter and spoil them."

My ancestors' family names reflect well the names that Jews chose following the Edict of 1808 in this area. The names Wertheim and Plaut already existed hundreds of years before this. There is a still unproven tradition as far as I know, that the Plauts were refugees from the Spanish Inquisition and that their original name was Plato. Following is a list of the Jewish families:

GEISSEL, DESSAUER, HEINEMANN, IFFRI, JOKEL, KATZ, KOENIG, KUNREUTHER, LOEBENBERG, MUELLER, NUSSBAUM, OPPENHEIMER, PFEISSEL, PLAUT, ROTHENBERG, ROTHSCHILD, ROSENBAUM, SPANGENTHAL, STERN, STRAUSS, WERTHEIM AND ZEITLOS.

As I have stated, the search for my ancestors became an obsession for me and I waited with bated breath for answers to my questions. Each time I received a positive response, I added the new names to the family tree, as I drew the diagram of the family's roots, I said to my wife, "MAZAL TOV - I NOW HAVE A NEW ----- ANCESTOR!"

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*Naftali Wertheim was born in Fulda, Germany in 1929. In 1939, he left for England with his older sister Margot in the framework of the Kindertransport. A few months later, his parents and younger sister managed to join them. In England, he studied art, was part of a pioneer training group of the Religious Kibbutz Movement and got married. They settled in Israel in 1952 and joined Kibbutz Tirat Zvi where they live today. Most of his time he spent in agriculture, especially growing dates. He was also involved in graphics. He has 4 children and 14 grandchildren.*

## Sephardic Jews in 17th Century London and the Readmission

*David J. Ferdinando*

It is a widely held view that the Jews were granted readmission to England by Oliver Cromwell in 1656 following a mission by Rabbi Manasseh ben Israel. However, it was not an Act of Parliament that secured the Readmission but rather a judgment in a case brought against one of the London based Sephardic merchants. He had been accused of being a Spaniard (a cloak used by many of the early Portuguese Jews to disguise themselves) and his goods were confiscated as England was then at war with Spain.

Records reveal that in early 17th Century London, there were occasional visits by Sephardic Jewish merchants and their agents. The general pardon of 1605, temporarily halting the Inquisition led to an increase in emigration from Portugal and a very small community of crypto Jews established themselves in London. In 1605, a small Passover service attended by seven people was held at the house of Jeronimo Lopes in the Aldgate Ward. In 1609, this small group was denounced as Jews and King James I ordered them to leave. Two stayed namely, Francisco Pinto de Britto and William Anes. During the reign of Charles I, in 1632, Diego Duarte of Antwerp came to London, encouraged by Charles I to become his Royal jeweler. He was given permission to reside as "Jacob Edwards," but soon left, as Charles was slow in paying his bills.

We now turn our attention to the mid 1630s when the man who holds my particular interest, Antonio Ferdinando Carvajal (or Fernandes Carvajal) settled in London. Antonio was a notable merchant of Portuguese or possibly Canary Island birth. His name begins to appear in many of the Admiralty Court records (now held at the Public Record Office) in the 1630s, as he was quick to use the process of litigation in support of his business dealings. From these records, we learn much about these dealings but alas, little about the man himself. It is possible that Antonio arrived directly from Rouen at the break up of that community in 1632 or perhaps he came via Amsterdam or elsewhere as the earliest records we see in London are circa 1635.

Antonio left us a trail of paper through his

business dealings but little for my fellow researchers or me to go on, apart from circumstantial dating evidence, that he may be the founder of our family in the United Kingdom. Casting aside the disappointment from the point of view of a family history enthusiast, we soon started to take an interest in the courage and tenacity of this small group of Sephardic merchants. They struggled to conceal their identities for fear of the Inquisition and then played a role in the readmission of Jews to England, a chapter of history of which I was wholly unaware of until I began researching the life and times of Antonio.

By the mid 17th Century, London held advantages for the Sephardic merchant. England, under Oliver Cromwell, needed trade and another valuable commodity that the Sephardic merchants had through their dispersed family connections – that of intelligence (spying) and information. Additionally, the Puritans were exceedingly interested in the writings of the Hebrew Bible and even studied the Hebrew to better understand them. Thus, conditions were then favorable to ease the readmission.

Manasseh ben Israel, a young Rabbi and printer, lived in Amsterdam at this time. He had been approached to come to England to petition for the readmission of the Jews, who were expelled from England in 1290.

After a number of "false starts" Rabbi Manasseh ben Israel arrived in London in 1655. A Petition was raised and Oliver Cromwell caused a Public Debate to be held at Whitehall Palace. Much of this is documented at the Public Records Office. However, the confusion of the past has set in, and as much as he may have wanted to, Oliver Cromwell did not agree to the readmission of the Jews to England. The Conference broke up without having reached any verdict of importance.

However, the conference and Rabbi Manasseh ben Israel's efforts revealed the names of the London Sephardic Jewish Community and raised the awareness that Sephardic Jews were living in London. England was at war with Spain at that time and anyone who was thought to be a Spaniard was at risk of having his property, goods and money seized. The

Sephardic Jews had always given the allusion of being Spanish Catholics and Francis Knevett, who knew the little community through business links, denounced one of them, Antonio Rodrigues Robles.

The goods and property Antonio Rodrigues Robles were seized. Initially he claimed to be Portuguese but eventually he and his Marrano colleagues were forced to provide the facts about their true identity. At the same time, the Petition of the Jewish Community was drawn up and delivered to Oliver Cromwell, on 24th March 1655/6. The major leaders of the community and Rabbi Manasseh ben Israel signed the petition, however Robles did not. The community, exposed by the Robles case now "humbly petitioned" for protection, granted in writing. They also asked for permission to meet in their own houses without molestation, to live peaceably under the authority of the Government and to establish a Jewish cemetery outside of the city limits. This petition was referred by Cromwell to the Council of State alongside the new petition of Robles (now claiming to be a Portuguese of the Hebrew Nation). The community's petition does not seem to have been activated further although we can imagine that Cromwell would be more amenable to this humble petition than to the previous one for full readmission. In May, the Commissioners, after hearing many depositions from the community, ordered Robles' goods to be returned to him. Thus, the Jews were readmitted to England.

The little community was now free to lease land for a cemetery at Mile End and to start work on a synagogue, which was built, just yards from the present day Bevis Marks at Creechurch Lane in London. The merchants went on to successfully trade and flourish in London, free to practice their religion and be buried according to their rites and customs. Over time, they became generally accepted into the community as a whole.

Rabbi Manasseh ben Israel's specific mission to London had failed and following the death of his son in London, he returned to Amsterdam a broken man. Little could he have known that the matter was actually settled but not, perhaps, in the way that he had envisaged. On the occasion of the 300th Anniversary of the opening of the Bevis Marks Synagogue, there was an exhibition at the Jewish Museum of London. As can be seen with that anniversary,

not only was the Jewish community readmitted, it has continued to have an unbroken presence in London ever since.

Antonio Ferdinando Carvajal died in November 1659 after an operation went wrong. He was buried at the Mile End Cemetery that he and Simon de Caceres leased. The local church of St. Katherine Cree, at the other end of Creechurch Lane, tolled the great bell, surely another example of the liberal attitude towards the little community. Finally, we find some words about Antonio's character in his epitaph. Miraculously, this inscription was found preserved in the Rathsbibliothek at Leipzig by the late Professor David Kaufmann. The original gravestone, except for a small fragment, had disappeared. However, a new gravestone must have been commissioned as on a recent trip, one of our researchers photographed the stone. The new stone has Antonio Ferdinando Carvajal carved on it. The old one used Hhizqiah, a name change, most probably following a Rogativa as a consequence of his unsuccessful operation.

*"The stone is witness, as also the heap  
To the honoured man who is buried here.  
The good qualities which he made his own  
Will speak for him before the Most High.  
An open house he kept by the way,  
For he was generous to the needy and the poor.  
His doings and his dealings with men were  
truth,  
Truth was familiar in his mouth, his words ever  
pure.  
Abraham Hhizqiah Carvajal,  
His memory is honoured, blessed with children.  
On Heshvan 26th he was mown down  
In a ripe old age, for his years were full.  
In the year 420 his eye was dim,  
But the eye of his soul rejoiced to see realms of  
bliss."*

I may never know whether Antonio was my ancestor but his story and those of the little community are so interesting. They were all such colorful characters and they ought to be recognized as the people who succeeded in making possible the readmission of the Jews to England through the English 'System' rather than by Act of Parliament.

I would like to add my thanks to Dr. Peter Ferdinando whose work originally unearthed

the potential connection to Antonio and the research undertaken by the Jewish Historical Society of England (JHSE) Transactions (JHSE) Transactions (Trans) where many of the articles cited in the bibliography are to be found.

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*David Ferdinando is a UK based IT (Information Technology) project manager and part time genealogist. Married with two children he divides his time between work, family and his hobbies of family history and music. In recent years, David has been developing his family history web site at [www.ferdinando.org.uk](http://www.ferdinando.org.uk). With the possibility of being descended from Sephardic stock, he continues to research the prospect of being connected to Antonio via one of his sons, Alonso Jorge or George, sometimes known as Isaac. While searching for this possible connection, he was further amazed to discover the circumstances surrounding the readmission of Jews to England. His interest has been augmented by reading the books & articles listed in the bibliography.*

## The Faraggi Families of the Balkans and their descendants Istanbul, Salonika, Volos, Tricala, Seres, Kastoria and Monastir, and Italy. *Moshe Elie Faraggi*

The origin of the FARAGGI surname is unclear. Written in Hebrew letters (פֶּרַגִּי) it can be pronounced in many ways. According to the Encyclopedia Judaica (EJ), the origin of the name could be either from Arabic Farag or from a town in Spain Fraga. Gugenheim believes that the origin of the name is in Arabic Farache, Faradj, Farag, and Faraj, which, depending where the family lived, took the form of Farachi, Farage, Faraggi, Faragi, Fraggi, Fragi Faragie, Farach, Farash, Faradchi, Faradji and Faraci. More recently, Mathilde Tagger found a village or small town named Farache (pronounced Faratche) in the Murcia province in Spain.

The name FARAG is found for the first time in the 9th century in Sicily (merchants). In the 13th century (1279) Charles I of Anjou, king of Sicily, ordered his personal physician, Moses (Moshe) ben Solomon Farachi (Farag) to translate the Al Razi (Rhazes) medical book *Kitab Al Hawi* from Arabic to Latin. This book, *Liber Contines* (medical encyclopedia), became the standard medical compendium of the Middle Ages. The king was so satisfied with the book that in the original manuscript we find the portrait of the king with Moses Farachi (From <http://Inst.santafe.cc.fl.us/~jbieber/HS/trans2.htm>) In the Spanish book by Bonnin "Sangre Judia" (Jewish Blood), which includes a list of names found at the Santo Officio of the Inquisition, for Jews or new-Christians (15<sup>th</sup> and 16<sup>th</sup> centuries), the names FARACH and FARACHE are listed.

Mathilde Tagger, who provided the above information, indicated that "both names, Farache and Faraggi, are transliterated in Ladino as פֶּרַגִּי, which proves that Farache and Faraggi are two variants of the same name. The original name was Farache since there is no sound for dji in Spanish and people in Italy or the ex-Ottoman Empire pronounced it as Faraggi".

Anne-Marie Rychner-Faraggi provided three new references to the families of Spanish origin.

1. In the book *The Last Jews on Iberian Soil. Navarrese Jewry 1479/1498*, the names FARAG and FARACH appear in pp. 30, 42, 55, 59, 60, 73, 126. It has been found in the Spanish archives of Tudela and concerns the same family but is written differently, depending on the document. For example, p.60: "The four leading Tudelan families were named Acassar, Falquera, Farag and Malach. Only the Farag family was represented on lists of regidores: Jaco in 1490 and Sento in 1494." Also, you find Abraham Farach in 1495 (p. 42). So, till 1495, at least, they were in Navarra.

2. In 1500, they are found in Lisbon. In *Sefardica, Essais sur l'histoire des Juifs, des marranes et des nouveaux-chrétiens d'origine hispano-portugaise*, we read the story of Isaac Ibn FARAJ. In 1500 his brother Meir fled to Turkey and after the pogrom of Lisbon in 1506 he took a boat and left for Salonika.

3. In an article by J.Hacker *Superbe et désespoir: l'existence sociale et spirituelle des Juifs ibériques dans l'Empire ottoman* (Presumption and despair: The social and spiritual existence of the Iberian Jews in the Ottoman Empire) we read that in 1507-1508 (5268) Isaac Ibn FARADJ, coming from Spain then Portugal, arrived in Salonika with two children, Clara and Jacob.

In an article by I.S. Emmanuel *Toldot Yehudei Saloniki* it is said that in the 16th century in Salonika four branches of the Faraggi family belonged to the following synagogues: "Old Sicily or Sicilia Yashan," "Aragon," "Portugal" and "Etz HaHaim." In the last synagogue it is stated that they were "visitors" which means, according to the author, that they previously belonged to another synagogue (or were Marranos) and joined the Etz HaHaim synagogue later. The term Marranos was given to Jews who were

forced to convert to Christianity (Spain, Italy, Sicily), but kept secretly their Jewish faith. When they immigrated to the Ottoman Empire, they returned to their old faith.

In the two books on the Jewish cemetery in Salonika, Michael Molho: *Tombstones of the Jewish Cemetery of Salonika*. and I.S. Emanuel: *Tombstones of Outstanding Jews in Salonika*, the first FARAGGI mentioned is Joseph who died in 1544. Also, in the book of M. Franco *Essai sur l'Histoire des Israélites de l'Empire Ottoman* there is a story on a Marrano, Juda Faraggi, who was sent in 1566 by the Jewish community in Pesaro to the Ottoman empire: Salonika, Istanbul, Edirne (Adrianople), Bursa and Morea to persuade them to stop their commerce with the city of Ancona. This action was taken at the request of the duke of Pesaro-Urbino, Guido Ubaldo, after the auto-da-fe of Ancona, where Marranos were burned alive. This duke saved some Marranos from persecution by the Inquisition because of his interests to take over the commerce between Jews of the Ottoman Empire from Ancona to Pesaro.

A review article in *Moment* magazine (11/1988), tells the story of Isaac FARAJI (this is how the magazine spelled the surname), a Jewish scholar and manuscript collector who was the owner of a 15th-century medical text written in Hebrew, Latin and Arabic. All three languages were written in Hebrew letters. The book was written by a Jewish physician (Joseph ben Isaac) and was first bound in the 17th century by its owner. It was later bought by an English bookseller and collector of manuscripts (George Tomason) and brought to England. Parliament purchased the manuscript and presented it to Cambridge University in 1648. It is now in the Cambridge University Library (Taylor-Schechter Genizah Research, Stefan C. Reif, director).

More information on the Isaac Faraji manuscripts collection (26 items on Medicine, Halacha, and Kabbalah) can be found in Stefan C. Reif's book "Hebrew Manuscripts at the Cambridge University Library". All the books are in Hebrew,

including the first name and the surname, except one, which is in Persian. In his book, Stefan C. Reif tells us the story of the spelling of the surname. First and until 1914, it was spelled as PRAGI. Later, Israel Abrahams adopted Steinschneider's conclusion (M. Steinschneider, *An Introduction to the Arabic Literature of Jews*) about the Arabic nature of the surname (but there is another alternative, see above), and concluded that the spelling should be FARAGI. However, maybe Abrahams was unaware that the person lived in Italy where 'ג is spelled there as ggi.

In June 2001, I visited Cambridge and saw some of the medical books. These books were bound by Isaac Faraggi in the 17<sup>th</sup> century, red calf with gold ornamentation, and stamped יצחק פראגי יצ"ו. The same Hebrew spelling is also found on the sides of the books. This surname can be spelled in Italian only as FRAGGI or FARAGGI. This is why the Judeo-Spanish spellings (Hebrew characters) were פ'ראג'י = FRAGGI and פ'אראג'י = FARAGGI. The fact that the owner's surname is found on the sides of the books indicates that Isaac Faraggi, supporting his description by the *Commons' Journal* as "learned Rabbi," did, in fact, read them. In contemporary Italy, there are many Faraggi (in the northern part) and Fraggi (in the southern part and Sicily) families, and most of them are Christians. The information collected from the Ellis Island database corroborates this conclusion. Maybe they are descendants of the 16<sup>th</sup> century Marranos who kept their new religion. More recently, we learned that in 1780 a Simon Faraggi appeared in the French consulate documents as Simon Farach (Farache) and some of the Faraggi and Fraggi families' previous name was Farache.

From 1860 on, the Faraggi/Fraggi families were very active in the creation and development of the Alliance Israelite Universelle (AIU) branches and schools in Salonika, Volos, Seres, Larissa and later in Monastir. According to Aron Rodrigue "French Jews, Turkish Jews" the initiative was taken primarily by Jews from Salonika of Italian origin, which may also indicate the



Italian origin of the Faraggi/Fraggi families. By the end of the 19<sup>th</sup> century, most of the Fraggi/Fragi families in the Ottoman Empire adopted the Faraggi surname. Also, we suspect that because of the American pronunciation, all the Faragi families (Italian immigration to the US) spelled their surname in Italy as Faraggi. The Faraci families in today Turkey are also members of the Faraggi family ('ci' in Turkish is pronounced dji or gi).

I have prepared a list of all the Faraggi/Fraggi members. It contains about 600 people and can be found at <http://www.ph.utexas.edu/~faraggi/faraggi.html> The list is based on several unconnected trees of the Faraggi Family prepared by Anne-Marie Rychner Faraggi and myself. Inter-marriages between persons of different trees can be found.

It seems that all the family branches had lived in the 18<sup>th</sup> century in the Ottoman Empire and Italy. By the middle of the 19<sup>th</sup> century and during the 20<sup>th</sup> century, a major part of the family immigrated to France, Italy and Israel, some to the USA, Canada, Chile, Argentina and Brazil. The trees were defined according to the first person in the tree:

The Simon tree started with Simon Faraggi who was in 1778 a dragoman (translator) at the French consulate in Salonika; the Ovadia tree; the Raphael tree from Volos, Thessalia and later in Monastir (Bitola) Macedonia; the Moise-Abraham tree from Salonika and later in Istanbul Turkey; the Italian tree which started with a Faraggi who immigrated to North Italy, probably at the beginning of the 19<sup>th</sup> century, from the southern part of Yugoslavia (Monastir?) via Trieste to La Spezia.

Later information was obtained from the Bulletins of the Alliance Israelite Universelle (started in 1864), found in its library in Paris (BAIU) and from Raphael Frezis' (Volos, Greece) book "The History of the Jewish Community in Volos, Thessalia, Greece" (in Greek), as well as from letters and trees from Moises Hasson - Santiago Chile, Ray and Gloria Fraggi, -

California, USA, Jack Faraggi - Montreal Canada, Raphael and Regina Faraggi - Tel Aviv, Israel, Haim Crispin - France, Bob and Felice Bedford - USA, Olivier Kaiser - Belgium, Ani Mari Faraggi (Faraçi) - Istanbul, Turkey, Benson Hattem - Belvedere, California, USA and Mathilde Tagger - Jerusalem, Israel. In 1998 Yad Vashem published the books "*Pinkas Kehilot Yavan*" (Greece Communities Records) and "*Pinkas Kehilot Yugoslavia*" (in Hebrew). In 2001 information of the Faraggi families immigration to the USA has been provided by the Ellis Island Database.

To summarize: According to our present knowledge, since we do not have (yet) direct access to information before 1780, the Faraggi family is composed of several unconnected groups:

1. The Simon tree. These families came from Salonika, Serres and Istanbul.
2. The Raffael tree. These families came from Volos, Larissa and Tricala (Thessalia, Greece), Monastir (Macedonia), Istanbul and Salonika.
3. The other Monastir Families.
4. The Italian tree. These families arrived to Italy at the beginning of the 19<sup>th</sup> century from the South of Yugoslavia (Macedonia). They settled in Toscana and became Catholic.

Acknowledgement: This research could not be achieved without the help and support of Anne-Marie Rychner-Faraggi. Also, I wish to thank Mathilde Tagger, Raphael Frezis, Moises Hasson, Ray and Gloria Fraggi, Jack Faraggi, Bob and Felice Bedford, Raphael and Regina Faraggi, Haim Crispin, Olivier Kaiser, Ani Mari Farci, Benson Hattem, Judy Freedman, Tamara Mayer, Daniel Sasson, Dean Farish and Ken Burling for valuable information they have provided. Special thanks are to Moshe David Faraggi originally from Volos, Greece and now in Tel Aviv, Israel, for the translation of parts of Raphael Frezis book.

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- Moshe Faraggi was born in Israel in 1932. He earned his M.Sc in Chemistry in 1957 at the Hebrew University, Jerusalem and his Ph.D in 1961 at the University of Paris. From 1961 to 1996, he was Senior Scientist at the Nuclear research Center – Negev, and since 1996 he is Adjunct Professor, Department of Biomedical Engineering, Ben Gurion University of the Negev.*



## Library and Other Notes

Harriet Kasow

This column will feature short reviews of the new books that have been received in the IGS Library. It will mention new periodicals, both printed and online, review Web sites, and include comments on conferences, lectures and courses related to genealogical research. We would like to develop a queries and responses section that will relate to the use of sources offline or online. The inspiration for this comes from the recent dedication at the Jerusalem branch of our new meeting room and library shelves for the collection of books, periodicals, information files, audiotapes, videotapes, family trees and newspaper clippings.

We are further inspired by the creation of a library database at the hands of Eitan Shilo, President, Tel Aviv Branch. We are starting to put the collection's holdings on the database with the ultimate goal of putting it on the web site: [www.isragen.org.il](http://www.isragen.org.il). This will enable our visitors to check out what is available in genealogical research at a specialized library. This database will be accessible by title, author and subject.

### From the Bookshelves

The two titles below are a gift from Mrs. Sophie Caplan, President of the Jewish Genealogical Society of Australia.

***Jewish Sydney. The First Hundred Years 1788-1888.*** By Helen Bersten, Hon. Archivist, Australian Jewish Historical Society. Sydney. Australian Historical Society, Inc. 1995. 48p.

The purpose of this pamphlet is expressed by the author "...it is a gathering of information, from the sources listed in the bibliography... and presented in such a way as to give historical information about synagogues, schools, cemeteries, philanthropic institutions and community personalities in an easy to find format." This book is presented as a model of its type, heavily illustrated, including maps, a bibliography and an index. It is an extension of previous works entitled *The Forefathers* and *Australian Genesis*. It is a chronicle of Sydney before the mass immigration changed the nature of the Jewish population.

***Safe Haven; Records of the Jewish Experience in Australia.*** By Malcolm J. Turnbull. Canberra. National Archives of Australia. 1999. 169 p.

Mr. Turnbull received his PhD in History from Deakin University writing on the subject "Judaism in Melbourne, 1870-1970." This publication is part of a series of Research Guides published by the National Archives. It is an excellent guide on how to use the Archives as it also provides sections on naturalization records, immigration case files, migrant selection documents and other aspects of Jewish life in Australia. In this section, you have the correspondence files of prominent Australian Jews. Included as well are sections on the Armed forces, Zionist activities and in a section entitled Palestine and the State of Israel are records that contain official correspondence between Britain and Australia regarding Palestine under the British mandate. Some of the items reveal the problems faced by Jews in entering Palestine during the final years of the Mandate. This is another model of its kind for research guides in national archives.

***We Remember: The Baum-Chrohn-Webster Family 1842-2000; The Saga of an American Jewish Family.*** Researched and Compiled by Edward (Eliezer) Kroll. Israel. 2002. 174 pp. Index of Names.

This is a well illustrated, effectively laid out, organized family history. Family tree charts accompany the text as needed. The table of contents can almost serve as an abstract of the text that follows. In the acknowledgments, we learn that this is an updated edition of the edition that first appeared in 1964. Covering places as disparate as Prussia, Poland, Texas and New York, you not only have a saga but an odyssey. Thanks to the Kroll family for this inspiring example of a family history that uses all the modern techniques in genealogical research. The author provides an E-mail address to those wishing to contact him. [Kirole@netvision.net.il](mailto:Kirole@netvision.net.il)

### New Titles

***A Dictionary of Ashkenazic Given Names: Their Origins, Structure, Pronunciation, and***

*Migrations*. By Alexander Beider. New Jersey. Avotaynu, Inc. 2001. 728p.

The Library bought 2 copies of this book because of the tendency of the Beider books to wear out. One could write that this is the third book in the trilogy that includes *Jewish Surnames in the Russian Empire* and *A Dictionary of Jewish Surnames from the Kingdom of Poland*. The data provided identifies more than 15,000 given names derived from 735 root names. Each root name is provided with an etymology, variants and derivative names. Some of the information provided dates back to the 11th century and an index to the variations is provided.

### From the Periodicals Shelf

There have been several changes in disseminating periodical literature by the Jewish Genealogical Societies around the world. The ones that have come to our attention are listed below for your information.

*Chronicles*, from the JGS of Philadelphia from vol. 21, 2002

*Family Finding*, from the Jewish Genealogical Society of Wisconsin in Milwaukee is now online from Volume 11, 2000.

*Family Legacies*, from the JGS of Oregon, is also available online from Vol. 5, 2002.

*The Gatherers*, a newsletter from the JGS of Bergen County, New Jersey is now available online from the fall 2001 issue.

*Generations*. JGS of Michigan. Vol. 17, 2002.

*Kosher Koala*, the newsletter of the Australian Jewish Genealogical Society, Sydney is available from Vol. 9, 2002.

The Library is printing hard copies of these periodicals for use in the Library.

### Meetings and Conferences

#### International Conference on Jewish Genealogy

The 22<sup>nd</sup> IAJGS International Conference on Jewish Genealogy was held in Toronto, August 4-9, 2002. The Library has the Syllabus. It contains more than 400 pages including the Jewish Genealogy Yearbook and the Family Finder. A great number of the periodicals coming into the library provide reports on the conference. For more information:

<http://www.jgstoronto2002.ca>

#### International Conference on Sephardi/Mizrachi Jewry

Ben Gurion University of the Negev held a conference entitled "Orientalism" and Education: Sephardi/Mizrachi Jewry in Israel and the Diaspora, May 5-7. The organizers were Dr. Shalva Weil, Education Dept, Ben Gurion University of the Negev and Yitzchak Kerem, editor "Sefarad, The Sephardic Newsletter" and Department of Modern Greek History, Aristotle University, Thessaloniki, Greece.

It was held in Jerusalem and Beersheva, The first session took place at Yad Ben Zvi in Jerusalem. Papers presented included a variety of subjects and style. From the academic sphere there were titles like "Marginalization or Integration: The case of North African Jewish Immigrants in Canada" and "From Orientalism to a de-orientalization: the case of the Jews of Morocco." Others were practical in nature such as the discussion on the missing Yemenite babies at the establishment of the state and a presentation of the work of Casa Shalom: Institute for Marrano-Anusim Studies – "Memories of an Indian Upbringing," and the Sassoon Family's contribution to the Jews in Shanghai. The variety and extent of the offerings provided at least for this attendee an eye-opening introduction to this neglected area of study.

A one-day Conference on the "Golden Age of Romanian Jewry" was held in June 2002 in Tel Aviv under the auspices of the Horowitz Families Association. A representative of the Romanian Embassy was present as well as our President of our society, Chana Furman. Three very interesting lectures were given: "The Origins of Hasidism in Romania" by Dr. Shlomo Laish-Leibovitch, Chairman, the World Confederation for the Culture of Romanian Jews; "The Origins of Zionism in Romania" by Dr. Efraim Ofir, Historian of Romanian Jewry; "Famous Horowitzes in Romania" by Dr. Chaim Horowitz, Historian of Romanian Jewry. A short film was screened that was produced by Israel Television – "Chernowitz and its Jews."

For more information you can refer to the discussion group recently created at

<http://groups.yahoo.com/group/horowitzassociation>

*Harriet Kasow is the chief librarian of the Israel Genealogical Society (IGS).*

## The Central Archives Moves to its New Location - A Boost for Genealogical Research in Israel

*Jean Pierre Stroweis*

The Central Archives for the History of the Jewish People (CAHJP) has just moved to its new home at Rehov Jabotinsky 46, Jerusalem. The new facility, in the residential and quiet neighborhood of Talbieh and across the street from the President's House, is a dramatic shift from their previous location in a narrow basement in a building on the Givat Ram campus of the Hebrew University. The move will allow the Central Archives to expand its activities and enhance its services. The facilities in the new building are a vast improvement - the reading room is larger with more space for general reference books and encyclopedias for immediate reference. CAHJP's mission is the preservation of an unbroken chain of historical documentation, reflecting the collective past of the Jewish people, and aiding in research.

The Central Archives has rescued and preserved the archival remnants of hundreds of Jewish communities, organizations and public figures from all over the world. It constantly adds to its collection by locating documents worldwide and either microfilming them or by bringing the originals to Jerusalem.

In contrast to Jerusalem's other two main archives, Yad Vashem and the Central Zionist Archives, the Central Archives historical and geographical scope is very broad: it spans centuries, with documents dating back to the 12th century, with material from Western, Eastern and Central Europe, the Islamic countries, North and South America, South Africa and Eastern Asia.

Unfortunately, due to the lack of funding the CAHJP catalog is not yet computerized. Searching through the card catalog may be tricky, as the cards are written in the same language as the archival item, they describe: Hebrew documents are catalogued in Hebrew, Russian documents are catalogued in Cyrillic, and so on.

A subset of the entire catalog relevant to the study of Polish Jewry was published years ago and an updated version with many new entries is under way. Hadassah Assouline, the CAHJP director, hopes that, by 2004, the entire catalog will be on-line.

Although it is not their original primary purpose, the collections at the Central Archives are now used by a large number of individuals to trace their personal links to the Jewish past through genealogical research. Community records are often the only available source to trace genealogy for the period that preceded the establishment of metrical records. In recent years, the Central Archives has sensed the urge to address the needs of genealogists. CAHJP is to become a repository of the inter-loan network of LDS Family History Centers thus giving Israeli genealogists access to the vast collection of LDS microfilms.

The complete LDS catalog is on-line at [www.familysearch.org](http://www.familysearch.org)

A CD-ROM holding the sub-set of the LDS catalog with items of Jewish interest has been produced by the LDS and can be found at the Israel Genealogical Society.

Finally, Israelis will be able to trace their genealogy like their Jewish peers living in the Western countries, without the need to travel abroad.

We are confident that this major event will boost Jewish genealogy in Israel. Hopefully, some of the more commonly used microfilms will be available here on a permanent basis.

The Central Archives' board of directors consists of representatives of the Government of Israel, the Jewish Agency for Israel, the Historical Society of Israel, the Israel Academy of Sciences and Humanities, the Hebrew University of Jerusalem, Tel-Aviv University and Bar-Ilan University. The Central Archives is a non-profit, tax exempt, public institution.

The Central Archives for the History of the Jewish People Rehov Jabotinsky 46, Jerusalem. Postal address: CAHJP, P O B 1149, Jerusalem 91010, Israel

Telephone: (02) 563 57 16, Fax: (02) 566 76 86

Web: <http://sites.huji.ac.il/archives> E-mail: [archives@vms.huji.ac.il](mailto:archives@vms.huji.ac.il)

Hours: Sunday to Thursday, 8:30 to 15:30. Closed on Friday and Shabbat.

Bus: #13 from the Egged Central Station - South, in the direction of City Center and Talbieh.

## Recording Genealogical Data

*Yehuda Klausner*

(See also Sharsheret Hadorot Vol.16 No.4)

### 3. Names

The recording of names is the critical point of genealogical record keeping, particularly if your database is a large one, say over 500 entries (persons). The accessibility of your data depends on the logical recording of names. We encounter several problems with names.

**a. Surnames.** Take the name KLAUSNER. What would be its equivalent Hebrew spelling? I spell my name, together with many others, קלוזנר, my brother spells his name, also with many others, קלויזנר, my cousin and many others spells his name קלאוזנר. These are the common spellings. However, there are other spellings. My late father used the Yiddish spelling קלאוזנער. But קלוסנר and קלאוסנר can also be found today.

The opposite case is similar. How would you spell in English the Hebrew name קלוזנר if you saw it? KLAUSNER, KLOISNER, KLOSNER, KLAUZNER, CLOISNER, KLAUSSNER, etc.?

It is believed that the name SCHWARZ, originally "black" in German, may be spelled in 28 different ways. I think that the combinations of its spellings are even more.

On the other hand, when you work with genealogical software you want to have the possibility to reach, say, all KLAUSNERS when prompting only one name in your software and not having to prompt several variations of the name. **In general, it is wise to use the "easiest to remember" variation of the name.** For instance, if the name is originally German, I use the German version i.e. SCHWARZ, WEISS (not WEIS, WEISZ, WAIS, etc.), BAUM (not BOIM, etc.). However, the anglicized version of WEISS, which is WHITE, I record as WHITE although its origin is the German WEISS.

Always use your common sense and best judgment.

Consequently, the rule should be: use

minimum spelling variations throughout.

If we want to preserve the original spelling of the person the way he himself used to spell it or the way we found it in the source, there is always the possibility to record it in the "free fields."

Women should always be listed by their maiden surname.

Each genealogical software has its own rules on how to record surnames. These rules should be followed. Some software requires recording them between brackets, or between slashes, or as upper case, etc.: [Klausner], /Klausner/, KLAUSNER, etc.

If the surname is not known, it should be recorded as the rules of the specific software requires. [Unknown], /Unknown/, UNKNOWN, etc.

**b. Given names.** The problem in given names is somewhat similar. To illustrate it: Isaak, Icek, Icchak, Isik, Eisik, Ajzek, Icyk, Itzik, Itsig, Izsak, Isik, Yitzchak, Itzchak, etc. are all various spellings of the name יצחק in Hebrew. So are Chane, Chanzie, Chana, Hanna, Hanah, Hanche, Chantse, Annie, Ann (occasionally), etc. various spellings of the Hebrew name חנה. See the problem raised by Pickholtz (Pickholtz 2002)

In all these instances, and many others, use **one** most familiar or easy to remember name for all the variations, say, Isaak or Yitzchak, Hanah or Chana or any other variation. Here again, here you have the option to record in a "free field" the found name or the one actually used by the person.

If the given name of a person is not known the word Unknown or Unidentified should be recorded.

Some persons were given two names that usually go together like Yehuda Arye, Yisachar Dov, Yechiel Mechl, Benyamin Zev, etc. Others were given pairs of names in memory of grandparents from both sides or in honor of one's revered Tzadik or for other

reasons: Yakov Chayim, Meshulam Zushia, Chaya Sara, Rivka Rachel, Yakov Yosef, Zvi Elimelech, etc., or still other pairs where the second name is the Yiddish equivalent of the first or some "kinui" derived from the first name: Arye Leib, Zvi Hirsh, Efraim Fishl, Shmuel Shmelke, Shlomo Zalman, etc.

In the case of pairs of names or multiple given names, it is a custom not to invert them or change their order.

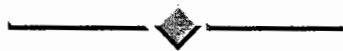
c. "Tribe." In Jewish genealogy we recognize three "tribes": Kohen, Levi, and Israel. The affiliation to any of these tribes is passed by birth through the male line, from father to son. The tribe affiliation, if known, can be recorded after the name as: Kohen, Hakohen, Levi, Halevi, Israel, or identified like [K], K\*, [L], L\*, [I] and I\* respectively: Simcha RAPPAPORT Kohen, Pinchas HOROVITZ Halevi, etc. If the tribe affiliation is not known, the identification mark should be omitted.

There are certain families that are known to belong to a specific tribe. The RAPPAPORTs, SHAPIRAs, KATZs RABINOVITZs, etc. are known to be Kohanim. The HOROVITZs, HELLERs, RUBINs, etc. are known as Leviim and the ENGLMANs, for example, as most of the Jewish people, are Israel. However, it is to be remembered **that the name alone is by no means an indication of the tribal affiliation.**

### Bibliography

Pickholtz Israel: Given Name Analysis-A Tool for Single Surname Research and very Large Families. Sharsheret Hadorot Vol.16 No.4, 2002.

Spector Shmuel: The Community Registers Project of Yad Vashem. Sharsheret Hadorot Vol.14 No.3, 2000.



## Book Reviews

**Sebag, Paul.** *Les noms des Juifs de Tunisie; origines et significations.* Paris, L'Harmattan, 2002. 170p..

### *Mathilde Tagger*

This recently published book is not the first to deal with the names of North Africa's Jews. The first attempt in the 20<sup>th</sup> century to gather and explain Jewish names from this area was by Rabbi Maurice Eisenbeth, in his book *Les Juifs d'Afrique du Nord; démographie et onomastique*, which appeared in Algeria in 1936. This was followed by the brilliant and most insightful volume by Abraham Laredo, *Les noms des Juifs du Maroc*, printed in Madrid in 1978. Exceptional in this book is that for each name, the author cites its origin and appends biographies of noted personalities who bore each name. He based his information on numerous documents that

he discovered in various archives in Spain. For each name, Laredo adds the source where he found it thus including all possible data. However, Laredo only deals with Moroccan Jewish names, which still represented the largest of the North African communities.

In 1999, Joseph Toledano published *Une histoire de familles; les noms de famille juifs d'Afrique du Nord*. Toledano relies on

Laredo's book but expands it to all of North Africa, including Morocco, Algeria and Tunisia. Occasionally, Toledano disagrees with Laredo's conclusions and brings new explanations of his own. However, he does not always mention his sources. Unique to this book is that in addition to the biographies of the leaders of the past, Toledano also acquaints us with the biographies of many

individuals who lived or who were still living in the second half of the 20<sup>th</sup> century.

The new book by Professor Paul Sebag on the names of Tunisia's Jews was written with exacting detail. The author made every effort to cite the source of each name presented including its grammatical form on those required occasions. The geographically derived family names were carefully analyzed with the source cited. Occasionally, Sebag adds biographies found in the sources he consulted. Without a doubt, even though Professor Sebag's book approaches the rank of Laredo's book, he does not reach it completely, in that he relies for the most part on documents and studies of the 19<sup>th</sup> century and a few from the 18<sup>th</sup> century, excluding his use of the Bible and Talmud.

In conclusion, this is a good book that will be of great help to genealogists searching roots in Tunisia and the extensive bibliography included adds to its value.

#### **Four Jewish Families in Philadelphia.**

Leonard Markowitz. Baltimore. Gateway Press. 2000. 490 pages. Index. Bibliography.

Reviewed by *Shalom Bronstein*

Leonard Markowitz, the current president of the Jewish Genealogical Society of Greater Philadelphia has presented his family with a remarkable treasure of over four hundred pages. The four families he covers are those of his parents and his wife's parents. However, he does not limit himself to them and also mentions the siblings of those who married into these four families. He presents a short introduction to the various shetlach along with selected photographs of the 'old country.' I was especially excited to see a picture of the boat on which my paternal grandfather, his mother and sister arrived in Philadelphia from Europe in 1910. Relatives of the author also came on this same ship a

year earlier. Markowitz gives the addresses of the earlier generations and for a Philadelphia native - this is particularly interesting. One recognizes the streets and can visualize the houses of the former thriving Jewish neighborhoods that have been devoid of Jews for decades. Some of his relatives lived nearby where I grew up. The author provides little descriptive paragraphs for some of the listings of his relations. Thus, we learn that one relative on a trip to Poland in the 1920s purchased a winter's supply of coal for his family, while another one enjoys scuba diving. One was a buyer in the millinery department of Gimbel's and another enjoyed playing golf. In this way, people who are only names come alive. The Holocaust is never far away in the early descriptions as Markowitz tells what happened to the family that remained in Europe. He states in his introduction that the major reason that this book came into being involved the belief that "our children and our children's children should understand and appreciate our heritage." Like all American Jewish families when we read the surnames of the later generations, we see the toll that intermarriage has taken, while at the same time we also see young rabbis along with Jewish educators listed. Markowitz in a period of only eight years gathered an incredible amount of information on his family. This book is meant for his family and it is obvious that it would, in all likelihood, only have limited appeal. I found it disappointing that he did not include an index of names to make it easier to find those listed in this book. The four main families discussed in this book are indeed fortunate that Len Markowitz took it upon himself to record their history and in so doing provide them with a genealogical masterpiece.





# JGS Journal Abstracts

*Compiled by Harold Lewin*

The articles here selected are mainly those with information that is of more direct benefit to the wider circle of family history researchers. Following this guideline, the selection usually has to omit accounts of visits to ancestral regions and stories of individual family research. Please do appreciate the need to read the original article, since these abstracts will only hint at the content. Finally, we request forgiveness from the authors for changes of title and missing credits. **Explanation:** a note such as **3pp. (4)** coming at the end of an abstract, indicates an article length of about three pages with location in **Ref. No.4** (see **Key to Journal References**). Similarly, **1p** indicates an item of one page or less.

## BALTIC STATES

**21<sup>st</sup>-Century DNA Confirms 18<sup>th</sup>-Century Relationship.** Using DNA analysis, **Len Yodaiken** decides with 99.9% probability, that two families from neighboring villages in Russia are related, with descendants from a common ancestor born around 1680. **4pp. (1)**

**A Synopsis of 18<sup>th</sup>-Century Lithuanian-Jewish History.** A useful summary by **Len Yodaiken** of the political development of the Baltic States from the end of the 14<sup>th</sup> c. to the end of the 19<sup>th</sup> c., with particular reference to the tribulations of the Jewish population. **3pp. (1)**

## CANADA

**Canada's Census: A Thing of the Past?** **Donna J. Dinberg** expresses concern that Statistics Canada, the agency charged with the responsibility of collecting the census of Canada every 5 years, threatens that no public access will be allowed to individual census records taken after 1901. **3pp. (1)**

**Indexing the Jewish Vital Records of Quebec 1841-1942.** **Ruth & Stanley Diamond** explain that 1994 changes to the Quebec Civil Code privacy laws made it very difficult to access official records. Records micro-photographed by the Drouin Genealogical Institute in 1942 therefore became very important for all family history researchers, and were the major source

for the 4-year indexing project completed by the JGS of Montreal in 2002. **6pp. (2)**

**The 1915-1932 Canadian Naturalization Index.** **Stanley Diamond, Donna Dinberg & Alan Greenberg** write that genealogists soon will be the beneficiaries of a new research tool created from data on Canadian federal government lists of Naturalization records for 1915-1932. This data, hidden for many years, was discovered at McGill University library in Montreal. **5pp. (3)**

## CHINA

**Yiddishkeit on the Yellow River.** **Ze'ev Glicenstein** describes a 340-year-old parchment that records the lineages of the eight Jewish clans who lived in Kaifeng, China. **1p. (1)**

## EASTERN EUROPE

**Tracking Family Documents Across Eastern-European Borders.** **Miriam Weiner** describes an online book with a searchable database enabling one to obtain details of all known relevant documentation associated with a specific town or district. The database has been developed by the Routes to Roots Foundation. There is no charge for access to the website. **1p. (1)**

## GERMANY

**Navigating Berlin Resources to Solve a Family Puzzle.** Although this article by **Peter Nash** (initially published in *Kosher Koala*) is essentially a search for family roots, and would therefore normally be excluded for this reason from these abstracts, Peter's expert use of German and other resources justifies the inclusion. The research was centered mainly on Berlin, Lessen in Graudenz, West Prussia and Schneidemuhl, West Prussia, now Pila, Poland. **4pp. (2)**

## ISRAEL

**Genealogical Sources in Israel.** **Sallyann Amdur Sack**, in her article **Israel, Spring 2002**, reviews seven of the more important places for genealogical research in Israel and

includes a list of Rabbinic Genealogies prepared by the late **Paul Jacobi**. **4pp. (2)**

**Safed Cemetery Data Now Online.** **Haim Sidor**, coordinator of the Safed Foundation Genealogical Project, reports on the 3000 names in the Safed Old Cemetery survey list that may now be searched online on the Safed Foundation website. **1p. (2)**

#### **ITALY**

**The Jews of Livorno, Italy: Archival Sources.** **Nardo Bonomi** provides addresses for various archives relevant to the Jewish history of Livorno (formerly Leghorn). **1p. (2)**

#### **HUNGARY**

**18<sup>th</sup>-Century Jewish Censuses in Hungary.** **Henry Wellisch** states that of the several Jewish censuses conducted by the Royal Hungarian administration during the 18<sup>th</sup> century, eight still exist and seven (detailed in the article) are available at the Hungarian Jewish Archive. **3pp. (2)**

#### **POLAND**

**Researching Pre-1826 Vital Records in Congress Poland.** From **Fay Bussgang** we learn that when Napoleon conquered Poland in 1808 he instituted a requirement for civil registration of births, marriages and deaths. Since the Catholic Church had already been keeping metrical records, the priests in the Duchy of Warsaw were appointed to record these life events. Thus, Jewish as well as Protestant events were included in the parish records of the Catholic Church from 1808/1810. In 1826, a new law required that separate books be kept for different religious groups. Fay observes that for various reasons, many of our ancestors avoided registering their life events. Although much of the article deals with Brzeziny region research, her methods could probably apply to several other Polish regions. **3pp. (2)**

#### **RUSSIA & FORMER USSR (except the Baltic States and Ukraine)**

**Documentation of Byelorussian Jewish History at the Central Archives (CAHJP).** The Director of the Central Archives for the History of the Jewish People, **Hadassah Assouline**, describes an ambitious project of undertaking systematic surveys in the various

archives of the former Soviet states, with the goal of locating and microfilming archival material relating to Jewish communities. Byelorussia was one of the first states of the Commonwealth of Independent States in which the CAHJP began to work and the earliest sources there date from the 14<sup>th</sup> century. In addition to other valuable genealogical material not generally available to the average researcher, the CAHJP possesses three items of purely genealogical interest from Minsk comprising registers of marriages and divorces. **2pp. (2)**

**The 1897 All-Empire Russian Census.** **Howard Margol & Peggy Freedman** describe the 1897 census. It collected data on age, gender, literacy, nationality, place of birth and other information for all residents of the entire Russian Empire, irrespective of social, estate or tax status. Re. Lithuania, only about 10% of the original census still exists. Listed are six Lithuanian areas for which there are census returns. **2pp. (3)**

#### **SOUTH AFRICA**

**South African Center for Jewish Migration & Genealogy Studies.** The authors, **Saul Issroff, Shea Albert** and **Milton Shain** define the two primary goals of the study project as a) mapping the entire history of Jewish migration to South Africa and b) integrating the genealogical data into multi-disciplinary research initiatives. **2pp. (1)**

#### **SOUTH AMERICA**

**Venezuelan Jewry: A Brief History.** **Ignacio Sternberg** reviews the Jewish histories of Coro, in Falcon, Barcelona in northeastern Venezuela and Caracas. He provides information on the influx of Ashkenazic Jewry to Venezuela in the 1920s and on Jewish education and cemeteries. **4pp. (3)**

#### **UKRAINE**

**Bukovina Cemeteries, Archives and Oral History.** **Alti Rodal** describes a 6-week exploration of Chernivtsi, formerly known as Czernowitz in southwestern Ukraine. 20,000 monuments were photographed during this period and another 30,000 by a follow-on team. A database recording the names of all Jews buried in the cemetery was made. Some useful

hints are provided for photographing gravestones. **7pp. (3)**

**Records From Northern Bukovina.** David M. Fox writes about his search for records of the small shtetls not far from Zablotov and about LDS plans to film Jewish records in the Chernivtsi (Czernowitz) Oblast Archives. A list of mainly birth records and census records for 1883, 1886 and 1888 is included. **2pp. (3)**

#### **UNITED KINGDOM (GREAT BRITAIN)**

**1901 British Census Released.** Dr. Anthony Joseph provides an account of the digitizing and website release of the 1901 Census of England and Wales and of the underestimate of demand that led to the system crashing. He speculates on the possibility that access to the 1911 Census may be permitted before another decade has passed. **2pp. (1)**

**Genealogical Resources in the British Library Hebrew Collection.** Ilana Tahan has made the first attempt to survey the principal categories of genealogical material found in the Hebrew collection of the British Library. She also pinpoints a variety of unexplored sources relating to Anglo-Jewry and the Jews of India. **6pp. 1**

**Exploring 1901 Census Online – 1.** In the first part of a 2-part article, Laurence Harris sets out the procedure for accessing and using the 1901 census of England and Wales and provides valuable advice for reducing search costs. **5pp. (4)**

#### **U.S.A.**

**World War II U.S. “Old Mens” Draft Registration.** Lucille Gudis explains that the U.S. draft registration of men aged 45 to 64 has excellent potential for obtaining genealogical information. After Pearl Harbor, the Selective Service Act required all men between 18 and 65 to register, and up to 1947, more than 10 million men were inducted in the U.S.A. **2pp. (1)**

**Searching for the Descendants of Zelig Akermann.** Although these Abstracts do not usually include individual success stories, this article by Gary Mokotoff has earned the distinction of being an exemption. Following a request by the Hamburg City Archives for Gary

to locate the descendants of the one-millionth emigrant on the passenger lists currently being processed by the City Archives, the challenge was taken up and successfully concluded, with Gary winning a trip to Hamburg. Gary's account of the search comprises a fascinating detective story containing much of value for the family history researcher. **6pp. (1)**

#### **Using the New York Times Online Backfile.**

Elias Savada describes this online database as a 3.4 million page genealogical treasure trove, available at an increasing number of reading room terminals in the Library of Congress (currently more than 200 library systems throughout the United States). The Library of Congress allows access within the Library's environs but not through the Internet. The article makes some suggestions about using the facility. **3pp. (2)**

**The 1930 U.S. Census.** John Celardo suggests methods for using an unindexed census and gives examples of gross errors in recording names including a Narcisi Bailoni listed as Cheese Bologna. Surprisingly, census takers were ordered not to ask for name spellings. Numbers of National Archives microfilms are provided. **2pp. (6)**

**Subtleties in Using the One-Step 1930 Census Website.** Stephen P. Morse, who developed the user-friendly One-Step Ellis Island Website, has developed a site that helps a researcher find the enumeration district needed to locate a person. More than 200 of the most populous (over 45,000 in 1930) cities are at present covered. **4pp. (3)**

#### **Wills & Probate Estates in the United States.**

Charles B. Bernstein explains such terms as Estates of Minors, Incompetents, Decedents, Petition for Probate, Affidavit of Heirship and Anti-Genealogical Factors. He opines that a check of the local probate court should be a mandatory step in every genealogical search. Frequently, information is uncovered that can be found nowhere else. **6pp. (3)**

#### **COMPUTER-AIDED GENEALOGY**

**Using the One-Step Ellis Island Website.** Stephen P. Morse has developed a search form in which every parameter of the person sought can be sent simultaneously to the Ellis Island

search engine. He explains the subtleties of using this one-step method of searching. **5pp.** (2)

**Internet Subscription Databases for Genealogical Research.** The article, by **Edward D. Luft** addresses some of the lesser-known subscription-based databases similar to the New York Times database. Several free databases are also listed. **3pp.** (3)

#### JEWISH GENEALOGY

**Exotic Jewish Holdings of the Mormon Library System.** **Sallyann Amdur Sack** describes "Jewish Records in the Family History Library Catalog" a searchable database on CD prepared by Mormon volunteer Nancy Goodstein-Hilton. The database includes every citation of a Jewish record found in the LDS Family History Library catalog. **1p.** (2)

#### RABBINIC GENEALOGY

**Rabbinic Genealogies Prepared by Paul Jacobi.** **Sallyann Amdur Sack**, in her article **Israel, Spring 2002**, reviews seven of the more important places for genealogical research in Israel and includes a list of Rabbinic Genealogies prepared by the late **Paul Jacobi**. The current whereabouts of some of the listed pedigrees are unknown. **4pp.** (2)

**Genealogical Information in Rabbinical Texts.** The sub-title in this article by **Lawrence Tauber** is **An Examination of Ohr Olam**. The author writes of the wealth of genealogical information found in the 17<sup>th</sup> c. treatise on Jewish law, **Ohr Olam**. Some LDS microfilms from the Grodno Archives are listed. **3pp.** (2)

#### KEY TO JOURNAL REFERENCES

REF.	JOURNAL	GEOGRAPHICAL AREA	ISSUE	YEAR	VOL.	No.
1	AVOTAYNU	International	Spring	2002	XVIII	1
2	AVOTAYNU	International	Summer	2002	XVIII	2
3	AVOTAYNU	International	Fall	2002	XVIII	3
4	SHEMOT	Great Britain	December	2001	9	4
5	SHEMOT	Great Britain	September	2002	10	3
6	DOROT	New York	Winter	2001/2	23	2

#### HOLOCAUST STUDIES

**Holocaust Records – "New" Information.** **Peter W. Lande** reports on material seized by the U.S. army in Germany at the end of WWII and returned in the 1950s. There are 189 reels of film, each recording 1,000 pages. A basic catalogue is now available on JewishGen. **1p.** (4)

**The Dachau Indexing Project.** **Nolan Altman** describes a database of names of 120,000 prisoners of Dachau including both Jewish and non-Jewish prisoners incarcerated between 1933-1945. The lists were digitized and 40 volunteers from 10 countries are creating an online searchable database of all available info. **2pp.** (5)

**Sources of Information on Holocaust Victims & Survivors.** **The U.S. Holocaust Memorial Museum** gives overview of available Holocaust archives on country by country basis. **5pp.** (6)

**Using the Red Cross to Learn about Holocaust Victims.** **Arline Sachs** writes that a faster response time results when search requests are sent through American or other National Red Cross offices rather than the International Tracing Service in Arolsen, Germany. All U.S. requests are passed to Linda Klein, Director of the American Red Cross Tracing Service, who processes them for international search. Answers are usually received from Arolsen within 6 months. **1p.** (3)