

## *Editorial*

In this issue we are happy to bring to your attention the appearance of a new book that is in the category of "the first of its kind." This is the volume *Sephardic Genealogy – Discovering Your Sephardic Ancestors and Their World*, by Jeffrey S. Malka and published by Avotaynu. This book, written when the study of Sephardic genealogy has become more and more popular, comes to fill the gap, as it makes available for the first time a collection of genealogical sources with the addition of illustrations and maps. You can read a full review of the book by Scott Alfassa-Marks in the Book section of this issue. We add our praise on the appearance of this volume.

The tradition of descent from the House of David has always been part of the heritage of some prominent Jewish families and in developing their family trees, they attempted to reach someone known in tradition as a descendant of the Davidic dynasty, for example, Rashi. If someone could reach Rashi in his family, he could claim to be from the House of David, and if he could reach even further back from Rashi, how much the better.

For a number of reasons, among them the complete opening of research facilities around the world, the possibility of immediate communication with all the places in the world and the great increase in scholarship in this area, the number of families searching for Davidic roots has greatly increased. They have brought much interest and have had some manner of success. There are two items on this topic in our current issue.

The starting point of Andres Bonet in his article is his name and he presents the history of his family name in various countries – Bonet, Yom Tov, Kalonymos and Shem Tov. He has researched the source of these names from the end of the Geonic period among the Nesi'im [heads, "princes"] of the Jewish community in northern Spain and southern France (Septimania), who are descended from the House of David. He traces their wanderings in various European countries. In the second article on this topic, David Gelles, uses a more general approach in discussing the historical implications of the 'Descent from the House of David' myth.

In this issue, we have two items in the realm of individual family research: our member Ellen Stepak tells us of her progress in Germany and the details that she was able to garner about her father's side of the family and our member Yaacov Tal Toledano describes how he found two brothers from the Toledano family after ten years of truly intensive detective work.

Another article of Yaacov Tal Toledano is, to a certain extent, a supplement or an addendum to the piece by Israel Pickholtz that appeared in a previous issue of *Sharsheret Hadorot*, concerning the group of Jews who organized in the Skalat Forest in Poland and managed to survive the War there. It turns out that one of the members of the 'band,' is Jacobs "mehutan". Our world reveals itself as really being very small, for the who knows what number of time.

Shmuel Shamir, as usual, looks at genealogy from special vantage point. This time he provides us with interesting and important information on the fate of property that was transferred from country to country as a result of wars and about property and funds found in various places in the world that are waiting for their inheritors to claim them.

Our regular features are book reviews; report on the library; a digest of articles that have appeared in foreign bulletins and an additional installment on "Recording Genealogical Data" by Yehuda Klausner.

A new feature in this department is the summary provided by Harriet Kasow of the activities of the various branches of the Israel Genealogical Society and on interesting conferences taking place in Israel.

Finally, I wish to address all of our members and 'Call for Papers.' We would like to dedicate our next issue of *Sharsheret Hadorot* to research done by our members. Please, take the time to write an article for us about your personal study. I am sure that the number of possibilities matches the number of researchers – a summary of research to a certain point, unconventional sources that were discovered, events or interesting people met on the way, unique family stories, and more. I thank in advance all who will answer this call and I have no doubt that the time spent in this project will not be wasted.

Lastly, now that Pesah is behind us, I want to wish all of you a pleasant summer, a quiet time for pleasant and productive work.

*Yocheved Klausner*

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

Issue 17-2 appears after a period of extensive activity since the beginning of 5763.

First, we are happy to announce the opening of a new branch of our Society – Haifa and the North. It is the culmination of an idea expressed some time ago, and for some reason was not acted upon. Work on establishing the new branch continued for a year; beginning with organizing members, finding an appropriate meeting place, contacting interested people via e-mail, regular mail and no end of telephone calls. The painstaking work of gathering names, addresses and telephone numbers produced a list of 100 people to whom invitations were sent for its opening meeting. The list included the entire area of the Galil, the Krayot, Haifa and reaching to Hadera.

The Haifa Branch meets at the Matnas Hadar (formerly Betenu), Rechov Yerushalayim 29, Haifa. The festive opening meeting took place on Thursday, 8 Nisan 5763 (10 April 2003) with 40 men and women in attendance. The first part of the evening was spent getting to know each other, explaining who and what we are and getting input from those in attendance on the scope of their genealogical research. The main part of the evening included the interesting and learned lecture by our member Mathilde Tagger on "The Uncle from Brazil – the Unexpected in Genealogical Research." The evening concluded with our member Yosef Ruhm reading a poem that he composed for the event. After the formal part of the evening concluded and in light of Mrs. Tagger's speech discussion continued among those present.

I would like to use this platform to again thank our members who worked hard to

establish the Haifa branch and plan the successful evening: Edgar Erez, Chana Steinblatt, Yosef Ruhm and Reuven Naftali. Our thanks to Mathilde Tagger on her part in the idea and in assuring the successful evening.

Apart from a successful evening in all its aspects, the most interesting thing that we can learn is – many people are not aware of groups that deal with genealogical studies and never heard of the Israel Genealogical Society. Even more so, a great number of people in Israel are involved in genealogy, whether they call it that or some other name. I hope that the experience that we gain with the functioning of the Haifa and North branch will help us learn new vantage points to widen the circle.

The 23<sup>rd</sup> International Conference on Jewish genealogy will take place in Washington, D.C., between the dates of 21 and 25 July. We will be well represented by our members.

One of the challenges before us in Washington, will be to publicize and spread information about the 24<sup>th</sup> International Convention, that is scheduled to take place in Jerusalem between the dates of 22 and 27 Tammuz (11 to 16 July 2004).

Preparations for this conference are well under way. The further our plans progress, we repeat our appeal for members to help out. This can be in a multiple of ways. I again approach all members, please be in touch and let us know how you can help in the plans and assure that you will be a partner in the success of the Conference.

You can write to me at my email address: [ehfurman@netvison.net.il](mailto:ehfurman@netvison.net.il) (in Hebrew or in English) or to my postal address – P.O. Box 86, Kiryat Gat 82100 or by phone – 08-6880884.

**The Bonet-Kalonymos-Shem Tovs**  
**Direct Descendants of King David and the Princes of Septimania**  
*Andrés J. Bonet*

**1. The Beginnings of the ancient Royal Davidic lineage**

The Jews had arrived in Spain and France via the Mediterranean from Judaea long before the fatal years of 66-70, when the Roman Emperor Titus took the city of Jerusalem. The Jewish communities they established had a leader and a council of elders. The leader acted as administrator or head of the community with regard to the payment of taxes or tribute to Rome or to the kings and emperors, thus serving as a "de facto" prince, with full rights as to the naming of religious representatives, judges and other community officials.

In the West, of all the Jewish communities existing in Sepharad [the area where Sephardic traditions were predominant] in the first ten centuries of our era, Narbonne was the most important. It established itself as the spokesman and administrator for the rest of the communities in communications with the king or emperor. The Jewish leader of this major community was called Nasi (Prince), which was his acknowledgement as supreme ruler of all communities and Jews of those areas. The Spanish March or Spanish Buffer Zone, and the communities of Jaca, Girona, Barcelona and Tarragon, were ruled by the Nasi in the same way as any other king, in collaboration with and under the jurisdiction of the Carolingian kings Calvus (Charles Martel), Pépin the Short and Charlemagne (Charles the Great). The great expert of research into Sephardic subjects, Arthur J. Zuckerman, Professor of History of the City College of New York and disciple of Professor Yitzhak Baer of the Hebrew University of Jerusalem, aided by Salo W. Baron, Professor Emeritus of History of Columbia University, carried out the now classic study, on the Jewish princes in the south of France (Septimania) in his book *A Jewish Princedom in Feudal France*.

**2. The great princes, Geonim, rabbis, Jewish kings of France and Spain during the Carolingian period and the 10th to the 14th centuries**

During the Carolingian reigns of 717 to 900, an important Jewish community existed in the south of France in the independent kingdom called Septimania and in its city of Narbonne. The Jewish community of Narbonne was presided over by a Nasi or Gaon who was one of the "reges socii" (associated kings). These Geonim from the different periods claimed to be direct descendants of King David. Since they acted as true princes, their functions were passed down within the same family. The Nesi'im (plural of Nasi) of Septimania administered the most prosperous and influential Jewish community of their time. The records are especially abundant during the reigns of the Carolingian rulers Charles Martel (717-741), Pépin (741-768), and Charlemagne (768-814). The Jewish communities were so well known that a number of sources cite them as "terra Hebraeorum" in 842, 950, 994, 1004 and 1032, as "terra Israhelis" in documents from Cluny, or as the "Villa Iudaica" in the case of Gerona in 982.

The Carolingian Pépin the Short conquered Narbonne from the Arabs in 759, after a seven-year siege. Charlemagne later retook Narbonne from the Arabs. A delegation of ten Jews negotiated with Charlemagne for the privilege of maintaining, once again and permanently, their own king in Narbonne. For this he was offered 70 marks of silver. Charlemagne accepted and granted them a third of the city to live in, a fact also recounted in the "Gesta Karoli Magni ad Carcassonam et Narbonam." Charlemagne took the Jews under his jurisdiction and protection.

Abraham ibn Daud, author of the *Book of Tradition* or *Sefer Seder haKabbalah* (ShK), comments in his chronicle on Narbonne that the Frankish king Charles requested the king

of Babylon (the Caliph) to send him a Jewish prince. He was sent Makhir, a magnate and scholar, descendant of the House of David. The king endowed him with extensive property and authority over the Jews in recognition of his noble rank. The ShK, in its appendix, refers to Makhir-Natronai as "bahur" (young man), and Zuckerman makes the point that he must have been "bahur" well before 1165. Makhir married Auda Martel (daughter of Charles Martel and grandmother of Charlemagne), his daughter Bertrada married Pépin I, king of Italy, and later descendants were to marry Otto I, king of Germany, and Hugo Capet, Robert II and Louis VI, all kings of France. Other descendants are Sancho III 'el Mayor' (the Elder), King of Navarre, Ramiro I, King of Aragon and Ferdinand I, King of León and Castile. Thus this Davidic-Carolingian lineage blended with the whole of European royalty creating what the diplomat J. Javaloy has called the chosen lineage of Western Europe. He states that all of the royal houses of Europe, as well as the Spanish kings of the Reconquest and their successors down to the current king of Spain, Juan Carlos I, are descendants of Charlemagne and as such descendants of the Jewish king of France and Spain, Nasi Makhir David, Teodoric I (730-796), also called Thierry de Autun, king "sociis" of Septimania. All are members of the chosen lineage, the Davidic-Carolingian, direct descendants of King David.

Makhir David led the Jewish community under the Hebrew title 'Nasi,' comparable to the Carolingian 'rex.' Thus did grandsire, father and son of the Carolingian line find yet another way of legitimizing their own dynasty and acquiring the authority to rule "by divine right" over all the peoples of Christianity through their supposed links to the direct descendants of King David. This "sang real," or "royal blood," was mythicized in their romance language or 'langue d'Oc.' Capets, Valois, Plantagenets, Spanish kings of the Reconquest, Savoy, Habsburgs and Bourbons are some of the royal houses claiming to be descendants of this royal lineage of the House of David.

In the 12th century, in a letter from the Abbot of Cluny, Peter "the Venerable," to King Louis VII of France (before 1143), mention is made of another king of the Jews reigning outside of the Land of Israel in Narbonne. This fact is confirmed by Benjamin of Tudela, who writes that on his trip during the year 1165, on reaching Narbonne, he sees that prince R'Kalonymos, son of the great prince R'Todros who reigned in 1134, is the owner of extensive lands and is the Nasi or Davidic prince who rules aided by the savants R'Makhir, R'Judah and R'Abraham, director of the academy. R'Meir ben Simon also, in 1245 in his *Milhemet Mitzvah* warns that the privileges of the Jews of Narbonne granted by Charlemagne must be respected. Authors such as J. Régné, I. Lévi, J. Aronius and S. Katz, also refer to the Jewish king of Narbonne, as does the Jewish Encyclopedia.

### **3. From the Hebrew Shem Tov, to the Greek Kalonymos, to the Latin Bona and the Romance Bon into the diminutive Bonet. The other 'good' descendants, the branch of the Yom-Tov.**

According to family tradition, the **Shem-Tov** family is recognized from antiquity by the Jewish people as direct descendants of the House of David. This name, of Hebrew or even Aramaic origin, brought from Jerusalem to the Diaspora means 'good' or literally 'good name.' This line was also known as **Yom-Tov** or **Toviyah**. Yom-Tov is literally translated as "good day" or according to the opinion of Mathilde Tagger of Jerusalem as "holy" or "feast day" if interpreted from a rabbinical and literary viewpoint. Toviyah incorporates the meaning of "God is good." In all three cases the "good" represents the keynote of this line.

The Bonet and Kalonymos families did not transcribe their name into other forms. These family names acquired the "yichus," the prestige of an illustrious lineage. This gave an additional incentive not to change it again or to Hebraize it.

Benzion Kaganoff states that the kinnui of Yom-Tov is both **Bonet** and **Bonjorn**. Both

surnames are thus a translation of the Hebrew names and expressions Shem-Tov and Yom-Tov. In order to understand all aspects of the translation, the expression "kinnui" must be analyzed. This term is not limited to a literally translated meaning, but should rather be understood as "name," "surname," "nickname," "pseudonym" and "form of address," keeping specially in mind the practice and custom of the Jews of Europe of using and holding simultaneously to a Hebrew name as well as a name in the vernacular tongues of the areas where they settled. For this reason the Shem Tov, on arriving in Europe, adopted other Greek, Roman and local names. Shem-Tov, Yom-Tov, Toviyah or simply Tov was the 'good' lineage, which the Hebrew family, on its arrival in Europe, translated first into Greek as **Kalonymos**.

Gerald Murray makes the same point when he says that the translation of Shem-Tov into Greek is Kalonymos, and that this name is etymologically of Greek origin: "kalon" signifying "nice" or "good," and "onymos" meaning "name." Catherine Garson agrees as well that the Greek Kalonymos is the transcription of Shem-Tov in Latin spelling. Benjamin Nahman referred me to the publication in Girona of *Per Una Historia de La Girona Jueva* (On the History of the Jewish Girona), by David Romano, which presents another example of the relationship between the Yom-Tov and the Bonets. During the 14th century there appears the Hebrew name 'Jacob ben David ben Yomtob,' utilizing the version of the name in the vernacular tongue, i.e. Catalan, 'Bonjorn Bonet,' where in this case Bonjorn is the first name and Bonet the surname. His son would be called Bonet Bonjorn, thus following the custom of the time and inverting the order upon naming a son.

The "good" line was translated into Latin as Bono, Bona, or Bonitus. Latin was blended with the vernacular languages of the Celtiberians, Visigoths and Franks who occupied the areas where the Bonets lived: the Kingdom of Aragon, Catalonia, and the South of France: Septimania, Occitania or the Spanish March, later called Rousillon

and Provence. The result of this blend would be Vulgar Latin. It appeared in each of the areas, giving rise to such romance languages as the 'langue d'Oc' or Provençal, Catalan, Aranese, etc. The Latin Bono, Bona, and Bonitus were reduced in these tongues to Bon. All of these languages shared the understanding of this surname, with the sense of "good," as Bon.

The diminutive of the romance Bon would finally become the name **Bonet**, a term or surname more frequent in local and everyday use, kept through the transformation of the romance languages into modern-day French, Catalan, Castilian, Valencian and Majorcan.

Centuries later, upon the Reconquest by the Aragonese King James I of Majorca, Valencia and Alicante, the Bonets took part, and would be among the first lineages to settle in these lands.

Upon their conversion to Christianity and blending into the rest of society, and even though they descended from the most ancient Sephardic families, they fail to appear centuries later among the "Xueta" (Chueta) Jewish community of Majorca. However, they are indeed recognized publicly as Jews for the last time at the date of their conversion and expulsion from the Kehillah, or community, of Majorca in 1391. From that time to the present, they have concealed themselves among and blended into the civil Christian society without being recognized as Jews but treasuring within their families the secret of their Sephardic descent.

Most commonly, the Hebrew name was used together with a translation to the local language, as for example in Hebrew and Latin or in Hebrew and Greek.

Catherine Garson also explains that there are different families descending from the Hebrew Yom-Tov. These are the Bonjournus (in Beaucaire in 1322), the Bonjorns (in Avignon in 1360) and the Boniorns (in Perpignan in 1337). Garson states that the translation of Yom-Tov would be transformed through other Latin languages into Bondia (in Narbonne in 1306), Boudia (in Marseille in 1350), Bonus

Dias (in Manosque in 1326) or Bondie (in Salon-de-Provence in 1391) and the form Bondie and its variants Bondi, Bondy, and Bonidy. The expression "bonne fête" would, in the same way, give birth to the patronymics Bonfed, Bonefad and Bunefad which appear in the south of France and in Spain in the 12th century. Following Silvia Planas, the Bondia were to be found in the Jewish quarters in the area around Girona (around the 14th century).

The translation into Greek of those of the 'good name,' the Shem-Tovs, as **Kalonymos**, would change as they moved from place to place, being transformed into German as Kalonymus, Kalman, Kelman, Kalma, or Kalm, into Polish as Kalmanowicz, Kalmanski, Kielminski, and Kielmanson, or into Russian Kalmanson, Kalmanov, Kalmanovich, Kalmanok and Kelmanskij.

A number of rabbis called "paytanim" [those who composed liturgical poetry some of which is still used in the synagogue service] belonged to the Kalonymos family (the Kalonymids). The best known settled in Lombardy and Tuscany, in the city of Lucca (Italy) in the 8th and 9th centuries. In the 9th century, they founded a Torah academy in Lucca, and they are still well remembered for their beautiful liturgical poetry. About the year 970, a descendant of this family was the great prince of Le Mans, a recognized descendant of the House of David called Rabbi Abún who directed the Yeshiva of the city of Narbona (Narbonne) in the south of France, according to Daniel E. Loeb. His son Kalonymos moved to the Jewish community of Magenza (Mainz am Main) and Speyer, both in Germany. According to tradition, the Kalonymos were invited to settle by Kaiser Charles The Large in 887, and they founded a Yeshiva for the study of the Talmud. Thus the Kalonymos are among the most ancient and important of the Jewish families of Mainz, where they were to remain until at least the year 1091. Mainz developed into one of the most important Jewish communities of Europe. Another son is the rabbi Moshe de Narbonne, and his son was the Rabbi Jacob.

Meshullam ben Kalonymos "the Great" lived at the end of the 10th century in Mainz, where his tombstone is preserved. He is known for his liturgical poetry in Ashkenaz, the "Piyutim," of which there are extant over 60 compositions written between 960 and 985. A collection of these was preserved and discovered in the Cairo Geniza (Fustat). Kalonymos of Mainz accompanied the King and Kaiser, Otto II, serving as his translator, and saving the king's life at the battle of Cotrone. He gave the king his own horse to use in fleeing from the Saracens at whose hands he himself died. Kaiser Otto II married a descendant of the Nesi'im of Narbonne, thus fulfilling one of the most fervent wishes of medieval rulers, that of introducing into their lineage a factor which would legitimize their reign in supernatural form in the eyes of conquered peoples by marrying those who were considered the direct descendants of King David. These relationships arose as well from the simple cooperation and collaboration, which the Jewish princes lent to Christian kings in carrying out directly with them the government of their communities or in facilitating financing for the military activities of the Christian rulers. Elisabeth Hollender identifies that Meshullam ben Kalonymos was one of the most important of Talmudic scholars as well as a liturgical poet of the first order. Some of his works remain part of the Ashkenazi ritual to this very day. He and Rabbi Moshe "the Elder" brought the poetic liturgical tradition of Eretz Yisrael and Italy to Germany and France. Meshullam ben Kalonymos was teacher to Simon ben Isaak ben Abun. Meshulam's son was the rabbi Kalonymos ben Meshullam who died a violent death in 1096 as Parnas (administrator) of the community of Mainz after it was attacked by French and German Crusaders on their way to Jerusalem. The protection offered by a letter from King Henry IV could not save him, but Kalonymos led the resistance to the end, dying a martyr. His successor at the Mainz school was Rabbi Gershom ben Jehuda.

In 1165, Rabbi Benjamin of Tudela started his journey and traveled to Narbonne where he spent the year 1166. In his chronicles, he relates that living there were scholars, magnates and princes, at the head of whom was the Rabbi Kalonymos, son of the great prince Rabbi Todros, of the seed of David, as certified by his genealogical tree. These Princes were de facto Jewish kings of this territory, called Septimania. But as this community was principal among all those in Frankish territory, they were considered princes of France (Nessiim). This distinction was accompanied by favors, and property was received from Carolingian kings and emperors, vast 'hereditaments' (palaces, homes and lands), under the direct protection of the Frankish king. The enjoyment of 'hereditates et honor' meant not only possession of lands and honor, but also carried the Carolingian sense of the word, a public post or office of State at the highest level granted by the king. Benjamin counts 300 Jews in this community.

#### **The Kalonymos**

Rabbi Moses "the Elder" Kalonimos, Jewish king of France (Nasi), 917-?

Kalonymos, son of Moses "the Elder"

Todros, about 1064

Kalonymos "the Great," end of 11th to beginnings of 12th centuries

Todros, about 1130-1150

Kalonymos, from before 1160 to after 1199

Todros, from before 1216 to before 1246

Kalonymos Bonmancip, from before 1246 to after 1252

Astruc-Tauros, from before 1256 to end of 13th century

Momet-Tauros, from the end of the 13th century to 1306

The descendants of the Makhiri and the Kalonymos intermarried on multiple occasions with the reigning dynasties of Europe, the genealogical trees presented by Joaquín Javaloy's being extremely clear and demonstrating the way in which this lineage blended with European royalty, bringing to it their wisdom and royal Davidic lineage.

#### **4. The transformations of 'Bon' and 'Bonet'**

With the passing of time, multiple variants appeared throughout a number of areas and territories, since the members of this lineage personalized their name or surname and adopted customs as to how they were to be called. The adaptations of 'Bon' appear in the following surnames, all used by Sephardim in Spain, which Harry Stein documents in several different sources. The closest to the lineage of the Bonet are:

Bon, Bona, Bonet, Bonet de Lunel, Boned, Boneti, Bonhom, Bonhome, Bonjorn, Bonnin, Bono, Bonom, Bonomo, Bonsenior, d'en Bonsenior, Bonsenior, and Bonus.

However, other surnames exist as well, deriving from the original **Bon** and all documented as Sephardic by Harry Stein:

De Bonaboya, Bonacosa, Bonafe, Bonafed, Bonafeu, Bonafill, Bonafilla, Bonafos, Bonafus, Bonafux, Bonagua, Bonan, Bonananch, Bonanasc, Bonanasch, Bonanat, Bonanet, Bonastre, Bonastruc, Bonastruch, Bonaventura, Bonavia, de Bonavida, Bondavin, Bondi, Bondia, d'en Bondieta, Bondoga, Bondogas, Bonfed, Bonfey, Bonfil, Bonfillet, Bonguha, Bonher, Bonhome, Bonhorn, Boni, Boniach, Boniel, Bonifant, Bonino, Bonirac, Bonisac, Bonisach, Bonist, Bonito, Bonitto, Bonjom, Bonjua, Bonjudio, Bonjuha, Bonmacib, Bonmacip, Bonnin, Bono, Bonom, Bonomo, Bononat, and Bonsuccesso.

Bonet and its variants are surnames found in the 11th century among the Jews of Provence, Rousillon and the kingdom of Aragon and Catalonia, and which later gradually moved into areas further to the north of France, modifying Bonet into Banet, Baneth, Panet or Paneth. In France, they also used the variant Bonnet and later Dubonnet appears on joining the French 'de' with 'Bonet.'

Bonete, Boned or Benet are the variants of Bonet used from antiquity in the kingdom of Aragon. The Italian surname Bennetton is also the Italian form of the Catalan-Aragonese Benet like d'Bonelli another Italian version of Bonet. Bennett would be the English version of Benet.

Beginning in 1306 and especially down to 1395, Jews were expelled from France and fled to Spain, Germany, Austria and later to Bohemia and the countries of the East where they again adapted their surname to the tongues of these countries.

In Germany the variant Bernet appears in the region of Bamberg in Bavaria. Michael Bernet states that the Yom-Tov names are prevalent in this family and traces their origin to the Bonets who fled there after the expulsion. They also coincide in being Levites, which was hereditary in the family as is also the case in the other families descending from the Yom-Tovs: the Jomtovs, Jondorfs, Jondephs, etc. This branch holds the appearance of Levites within it in common with the other two branches of Bonet and Bonjorn. As Levites, they are the guardians and protectors of Israel and defenders of the worship of the Torah, an eternal condition according to the tradition coming down from Jeremiah. A double condition thus exists, of being both of the house of Levi and of Judah.

### **Bibliography**

Baer, Yitzhak. A History of the Jews in Christian Spain, From the Age of Reconquest to the Fourteenth Century. Jewish Publication Society, 1993.

Bodian, Miriam. *Hebrews of the Portuguese Nation, Conversos and Community in Early Modern Amsterdam (The Modern Jewish Experience)*. Analise Social, XXXVI, no 158-159, 2001.

Bonnin, Pere. Sangre Judéa. Barcelona, Flor del Viento Ediciones, 1998.

Ganshof, F.L. Benefice and Vassalage in the Age of Charlemagne. *Cambridge Historical Journal*, VI, no.2, 1939.

Garson, Catherine. Le bon nom des Kalman. *L'Arche*, no. 526, Decembre 2001.

Garson, Catherine. Racines: l'origine des noms juifs, D'un bon jour aux Bondy". *L'Arche*, no.493, Mars 1999.

Javaloy, Joaquin. El origen judío de las monarquías europeas, Madrid, Ed. EDAF, 2000.

Katz, Solomon. The Jews in the Visigothic and Frankish Kingdoms of Spain and Gaul.

Cambridge, Mass., The Medieval Academy of America, 1937. Reprint, New York 1970. Lévi, Israel. Le roi juif de Narbonne et le Philomène. *Revue des Etudes Juives* XLVIII (1904), 197-207.

Levi, Israel. L'origine davidique de Hillel, *Revue des Eudes Juives*, XXXI, 1895, & XXXIII, 1896,

Lot, Ferdinand. Les tributs aux Normands et l'église de France au IX siècle. *Bibliothèque de l'Ecole des Chartes*, LXXXV, 1924.

Planas, Silvia. The Jewish Communities of Catalonia: Girona and surrounding area In: *Jewish Catalonia*", catalogue of the exhibition at the Museu d'Historia de Catalunya. *Ambit*. Barcelona, 2002.

Regné, Jean. History of the Jews in Aragon, Regesta and Documents 1213-1327. Jerusalem, Magnes Press, 1978.

Régné, Jean. Juifs de Narbonne et étude sur la condition des Juifs de Narbonne du Ve au XIVE siècle. Narbonne, 1912.

Romano Ventura, David. Per una historia de la Girona Jueva. Girona, Ajuntament de Girona, 1988.

Shaltiel, Moshe. An analysis of some Judeo-Spanish families. *Newsletter of the Worldwide Congregation Charlap/Yahya*, 11-3, 2000.

Zuckerman, Arthur J. A Jewish Princedom in Feudal France 768-900. New York, Columbia University Press, 1972.

### **Internet sources**

<http://www.sephardim.com/index.html#names2>;

<http://home.earthlink.net/~bnahman>;

<http://www.torah.org/linkedlists/torahforum/vol3/0497.html>;

<http://www.weizmann.ac.il/home/comartin/israelinames.txt>;

<http://www.delanet.com/~loeb/abba.html>

Andrés J. Bonet is "Socio Colaborador" (Collaborating Member) of the "Real Academia Matritense de Heráldica y Genealogía," Madrid (Spain) and listmember of "Saudades-Sefarad" and "Sephardic-List."

© Copyright by Andrés J. Bonet.



## Davidic Descent Historical Impact of Ancient Myth *Edward Gelles*

There is a grey area between legend and documented fact which should be of concern not only to antiquarians but also to serious genealogists and historians, at least in so far as ancient legends have sometimes cast a long shadow over subsequent periods of history.

For a long time most Jews believed that God had assigned rule over their people to King David and that the Messiah would be his descendant. Early Christians were at pains to advance a convincing Davidic pedigree for Jesus. The Jewish idea of a divinely appointed and consecrated kingship, hereditary to the seed of David, provided an inspiring model for the Christian rulers of Europe and had far-reaching political consequences, involving questions such as the divine right of kings and the limitation of their royal power. The legacy of the first great king of Judah and Israel was of significance in the medieval power game. It led to arguments between rival religious factions. It has also had a deep and lasting impact on Western literature and art.

Britain has given hospitality to a complex of legends and romances about the lost ten tribes of Israel, Joseph of Arimathea and the Holy Grail, the origin of the stone of destiny, and so on. They are all part of the religious culture of this country. Claims of Davidic descent for Britain's Royal House go back to ancient Irish chronicles and were elaborated by genealogists in the 19th century. These stories relate that when Jerusalem was overwhelmed by the Babylonian king Nebuchadnezzar in 586 B.C.E., most of the Jews were carried off into captivity, but among the refugees were two daughters of Zedekiah, the last Jewish king, who managed to escape to Egypt with the prophet Jeremiah. After many wanderings, they reached Spain. Thence the princess Tamar or Tea Tephi, with the prophet and a small entourage, finally came to Ireland. They were said to have brought

with them Hebrew heirlooms including the breast plate of the high priest and the stone known as Jacob's pillow, the stone of destiny which was later called the stone of Scone after the coronation site of Scottish kings. Tea Tephi married Eochaide the Heremon, who became High King of Ireland. From this royal pair the line of kings of Ireland and then of Scotland continued to Kenneth MacAlpine, followed by a long line of succession to the House of Windsor.

Echoes of the distant past are heard at the coronation of the sovereign of Great Britain, when the performance of Handel's "Messiah" recalls Zadok, the priest of David, who anointed his son, Solomon. The anointment of kings at their enthronement was only a part of the complex ritual, which evolved in ancient times, and which has been discussed at length by scholars such as Raphael Patai. Conferment of divine authority by the hands of the consecrating priest became a millennial practice at coronations in Europe.

The power thus supposedly conferred was demonstrated by English and French monarchs in the practice of "touching for the king's evil" in order to heal illnesses. In England this royal ceremony persisted from the beginning of the second millennium into the 18th century. The Fitzwilliam Museum in Cambridge has a pierced gold "angel" from the time of Charles I, a coin which was presented to sufferers by the king, to be hung round their neck as an amulet. Dr. Samuel Johnson refers to one of the last of these occasions during the reign of Queen Anne.

It is no coincidence that the case for the divine right of kings came to the forefront of political discourse during the 17th century, which brought challenges to the absolutist pretensions of numerous rulers. King James I was an ardent supporter of the theory of divine right and wrote a book about it, while

Charles I lost his head in its defense. In the hands of Bossuet and Louis XIV theory and practice did better in France, at least for a while. The traditions of Davidic descent were an important part of such monarchical pretensions.

In earlier times, the Merovingian kings of France laid claim not just to Davidic descent, but harbored the idea of descent from Jesus himself or at least from one of his brothers, who was supposed to have reached France and married into a local ruling family. Several noble houses subsequently attempted to trace their lineage from this progeny. These assertions and rumors stirred up much religious antagonism and political rivalry during the early medieval period and are supposed to have contributed to the eventual downfall of the Merovingians and the rise of Charlemagne's house.

Claims made for a number of European royal houses include, for example, that of the descendants of William, Count of Toulouse, whose mother was a sister of Charlemagne's father, Pépin. She is supposed to have married an 8th century descendant of Babylonian Exilarchs, who were of the House of David.

Amongst many Jewish families, the subject of lineage continues to fascinate. During the millennia of dispersion and countless persecutions, vital documentary material has been lost. While there are many claimants to a Davidic connection, there are almost always gaps in the chain of descent. Jews have continually lived in Babylonia from before the time of the destruction of the First Temple to modern days. Some of the descendants of the exilarchs can be traced until the trail is lost in medieval Spain. Undoubtedly, some Sephardic families had respectable claims. But ancient tradition and partial pedigrees do not amount to proof.

Among the good cases that have been made, a noteworthy recent publication by Moshe Shaltiel-Gracian sets out to trace his family from Princes of the Babylonian Exile to Spain and later to the Ottoman Empire, North Africa, Italy, and England. His studies combine ancient and medieval documentation, artifacts such as tombstones,

seals and escutcheons, and a program of DNA testing.

The genealogical claims of Ashkenazi families face equal difficulties. This subject has naturally interested family historians and has even attracted some of the leading researchers of the day.

One linchpin in links to the ancient past is the 15th century Rabbi Jechiel Luria of Alsace. Many old rabbinical families are descended from him, including the Katzenellenbogens of Padua. A long lost pedigree scroll of the Luria family is supposed to have confirmed their descent from Salomon ben Isaac of Troyes, the great scholar and Bible commentator, who lived in the 11th century and was known as Rashi. This pedigree includes members of other ancient rabbinical clans. From Rashi the ascent is deemed to go back to Yohanan Hasandlar, who lived in the 2nd century of our era and came from the circle of Rabbi Akiba.

Yohanan Hasandlar was a fourth generation descendant of the Babylonian Talmudic sage Hillel. In the 12<sup>th</sup> century, Moses Maimonides expressed the belief that Hillel was of Davidic lineage, relying primarily on passages in the Babylonian Talmud. There are other sources supporting the pedigree of Hillel and the connection of the latter to Rashi.

Second only to Rashi as a key figure in the genealogical links with the ancient past is Judah Loew the Elder, the great-great-grandfather of the 16th century Rabbi Judah Loew of Prague. Rashi and Judah Loew have been venerated for their wisdom and scholarship, and both have become figures surrounded with potent legends, as indeed were Hillel, Rabbi Akiba, and the sages of their day.

Numerous miracles are associated with the story of Rashi's life. Among the legends about his prophetic gifts, the best known is that of his meeting with Godfrey of Bouillon before the latter set out on the first Crusade. Rashi is supposed to have foretold him the failure of his mission in circumstantial detail.

Rabbi Judah Loew of Prague, known as the Maharal, was a great scholar and a master of the Kabbala, alchemy, and all other branches

of arcane knowledge. He impressed not only the common people, who were prepared to credit him with supernatural powers such as the creation of the "Golem," his servant, reportedly fashioned out of clay and brought to life through magical invocation. At this time both Jewish secret lore and alchemy were at the height of their influence and captivated the highest in the land, including the Emperor Rudolf II. Three generations later, the great Sir Isaac Newton was still interested in alchemy. The beginnings of modern chemical science were still nearly two centuries in the future.

From ancient times, the authority of many kings, princes, prophets, and sages has been connected with the royal line of David. Some believe that legends that have had such an impact on people from the time of the Bible and Talmud and throughout European history belong to more than just the outer periphery of our cultural inheritance.

My father, in common with many others possessing rabbinical roots, can claim descent from Rashi. Our claim might be based on several lines, but most clearly through the early 17th century Chief Rabbi of Cracow, Nathan Neta Spiro, author of the cabbalistic work entitled *Megaleh Amukot*.

Incidentally, the name of this scholar and mystic is connected with some other legends. His tombstone in Cracow bears an inscription stating that he regularly conversed with the Prophet Elijah face to face. In his day, this may have been meant as more than just a figure of speech.

Nathan Neta's ancestors include Shapiro, Luria, and the medieval Treivish rabbis of France. It is this family nexus which also leads to the line of the Katzenellenbogen of Padua and Venice, whose scion Saul Wahl was, at least according to family tradition, an ancestor of my Wahl grandmother. It is well known that rabbinical lines intermarried for centuries thus creating multiple connections. Our links with the forebears of Judah Loew appear to be more remote. Ascent from these figures to biblical times and to King David is discussed in various articles that have appeared over the past decade or so, particularly in genealogical journals like

*Avotaynu* in America and *Sharsheret Hadorot* in Israel.

### Bibliography

- Einsiedler, D. Can We Prove Descent from King David ? *Avotaynu*, vol.viii, no.3, 1992.  
 Einsiedler, D. Descent from King David- Part II. *Avotaynu*, vol. ix, no.2, 1993.  
 Klausner, Y. Torah and Jewish Genealogy. *Sharsheret Hadorot*, vol.15, no.1, 2000.  
 Patai, R. The Messiah Tree; Jewish Legends of Three Thousand Years. Detroit, Wayne University Press, 1989.  
 Rosenstein, N. Rashi's Descent from King David. *Avotaynu*, vol.viii, no.3, 1992.  
 Rosenstein, N. A Response to Jacobi's Rashi Article. *Avotaynu*, vol.vi, no.2, 1990.  
 Rosenstein, N. A 17th Century Luria Manuscript. *Avotaynu*, vol.vii, no.2, 1991.  
 Shaltiel-Gracian, M. Tracing a Davidic Line from Babylon to the Modern World. *Sharsheret Hadorot*, vol 16, no.2, 2002.  
 Tauber, L.S. From the Seed of Rashi, *Avotaynu*, vol.viii, no.3, 1992.  
 Tauber, L.S. The (Maternal) Descent of Rashi, *Avotaynu*, vol.ix, no.2, 1993.

### Websites

Merovingian claims - Who Was Dagobert II?

<http://www.dagobertsrevenge.com/articles/dag.html>

The Holy Grail

<http://www.thedyinggod.com/holygrail.htm>

The King's Evil

<http://www.bbc.co.uk/education/medicine/nonint/renaiss/am/reamgs.shtml>

<http://www->

[cm.fitzmuseum.cam.ac.uk/coins/CoinOfTheMoment/angel/angel.html](http://www.fitzmuseum.cam.ac.uk/coins/CoinOfTheMoment/angel/angel.html)

Queen Elizabeth II's Descent from King David & the legend of Tamar, daughter of Zedekiah, King of Judah

<http://www.bibleprobe.com/lineage.htm>

<http://www.potts.net.au/tree/misc/adam.html>

*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.*

## Treasures Waiting for Their Owners

*Shmuel Shamir*

From time to time, on the one hand we hear of treasures that have disappeared or were hidden by previous generations, while on the other hand we have archeologists sifting through and studying antiquity in libraries as well as in ancient documents to reveal the concealed. We also hear of discoveries in the humanities, science, physics, astronomy and technology. When the researchers do find something, we are immediately bombarded by banner headlines in newspapers and in the media about the interesting discovery.

However, discoveries are not limited to the realm of archeology. Among the more noted are those found in the safe-deposit boxes and accounts in Swiss banks as well as in other European countries – England, France, Germany, Spain, in the United States of America as well as in Asia – China, Japan, Hong Kong, Singapore, Iran and Iraq. There are quite a few treasures that rulers and others deposited in banks with the hope that they would return and claim them after the danger facing them had passed. So, it is that kings, heads of state and large property owners, who acquired their wealth honestly or dishonestly or through extortion, left behind their land and valuables in various countries. When the governments in these countries changed by revolution, conquest or for some other reason and some were executed or were replaced by others and their possessions confiscated or seized, their heirs and family encounter great difficulties and legal opposition that thwarts their access to and taking possession of these treasures. Thus, a great deal of property awaits its disposition or a judicial decision on its ownership.

International legal transcripts contain numerous judgments on the struggle of the heirs of kings, emperors or other heads of state that were either executed or deposed, who claimed property rights. Many of these decisions dealing with the release of property provide fascinating chapters of

history written in the wake of wars, revolutions or changes of government.

In Mandatory Eretz Yisrael, the subject of assets owned by subjects or citizens of enemy countries was dealt with by special legislation dealing with enemy property. These possessions were transferred according to law to the Custodian of Enemy Property, according to a writ that was issued from time to time. These assets were then transferred to the Administrator-General who had unlimited control of them. He could sequester land, and sell or lease it, or forcibly confiscate moveable goods, bank accounts and safe-deposit boxes. The Mandatory legislation relating to enemy property was passed in 1939 following the pattern of the home country – England. The regulations, interpretation and ruling were as in Britain. The accumulated value of assets seized by the Administrator-General was placed at the disposal of the Treasury of the nation for the purposes of accounting at the conclusion of World War II.

With the establishment of the State of Israel, numerous assets, both moveable and fixed were still held by the government, which were designated “abandoned property,” after the Arab population, numbering between 600,000 and 760,000, left, fled or were expelled between the period from December 1947 until September 1949. This property was seized and there was a need to legally administer the land and property left behind. This was the impetus for the 5710/1950 Abandoned Property Law, Law of Development (Transfer of Assets) 5710/1950 and the Law of Land Acquisition (authorization of activity and compensation 5713/1953). The Abandoned Property Law was established to register land and to care for it. After the Development Authority was established, it was given authority to utilize the property for purposes of national renewal and development.

In the parts of Mandatory Eretz Yisrael that fell into the hands of Egypt and Jordan after

1948, those countries operated in a similar manner as the State of Israel, basing themselves on the Commerce with the Enemy Act of 1939. The wording of this order followed that of the one enacted in England and the United States concerning trade with the enemy (Custodian) 1939. It was passed in order to prevent financial payments to the enemy (Israel) and to safeguard enemy property until final arrangements would be decided on with the signing of a peace treaty. Therefore, a custodian was appointed to oversee enemy property and he was given authority over it accompanied by the most detailed instructions, to keep property and funds that were paid to him until the end of the war. After the war, he was to deal with these assets according to the instructions that he would receive.

Another reason for impounding enemy assets was to prevent the enemy from controlling and enjoying benefits from the property within the country and to guarantee that they would be safeguarded until the end of the war. Thus, when peace would be established, their fate would be mutually agreed upon by each of the adversarial nations.

More than fifty-three years have elapsed since the declaration of the State of Israel, and peace treaties between Israel and all of the Arab nations have still not been ratified. Therefore, the fate of the abandoned property, the property of Jews in the areas of Mandatory Eretz Yisrael under the rule of the Palestinian Authority (PA), as well as Jewish assets in Arab lands, has not been determined as there has not been a political solution, although both sides aim to find a solution of financial compensation for the property owners from each side.

A partial solution regarding the return of Jewish property to its original owners or the payment of financial restitution is found in the Law of Legal and Administrative Arrangements, 5728/1968, and in its subsequent adjustments. These determined that the residents of East Jerusalem would not be looked upon as enemies or as citizens of an enemy country according to Israeli

legal understanding. This enabled the freeing up of land purchased before 1948 and its return to its original owners or its exchange at their request. Correspondingly, this was fixed in the Law of Abandoned Property 5733/1973 to regulate the issue of the East Jerusalem property of absentee Arabs residents that was transferred by the Custodian for Abandoned Property. This law did not permit the blanket restoration of all property but only gave permission to appeal to receive compensation according to the value of the property in 1947 payable over 15 years. This law to all intents and purposes was never carried through because of political and other reasons, especially, the strong opposition of Arab leaders and their threats against those Arabs who wanted to receive compensation or some other substitute for their claims.

The Administrator-General of the State of Israel is in charge of the real property of those who are no longer present in the country as well as those assets that were transferred to him under the Mandatory regulations according to the Enemy Property Act of 1939. In Jerusalem, he has authority according to the Law of Arrangements and Administration (Combined) 5730/1970, over all the land in the area of Jerusalem that was under the administration of the Jordanian administrator of enemy property between 1948 and 1967. Likewise, he is responsible for abandoned property, the tracking down of inactive bank accounts as well as assets held by administrators of estates, guardians of protected property and trustees who received funds and ten years have elapsed since the assets came under their supervision.

In the framework of the responsibility of the Administrator-General to locate to owners of abandoned property, he published, among other things, in 1997 with an update in 2001, lists of all those who are missing who left property in Eretz Yisrael, and which he, as Administrator-General oversees. After this was published, requests to release property held under his administration increased.

As stated above, there are numerous decisions in international law dealing with

the legal struggles over the property that deposed heads of state deposited in banks or entrusted with those loyal to them that was seized when the new government was set up either by conquest or revolution. In the decisions in these matters, we find for the most part interesting historical facts and instructive genealogical details. These contemporary judgments cite the bequest of Napoleon, the court cases on the Tsar of Russia's estate, court cases on the Turkish Sultan's estate and well as the case over the inheritance of the Emperor Haile Selassie.

Here in Israel, we are most interested in the fate of the assets of our fellow Jews who perished in the Holocaust.

Between the years of 1953-1963, the government of West Germany paid what were known in Hebrew as *Shilumim*, a word devised as a euphemism for Reparations for Jewish property stolen or lost in Germany or countries occupied by the Nazis during World War II. According to the 1952 agreement, the West German government obligated itself to pay to the State of Israel over a period of twelve years the sum of three billion marks (about \$750,000,000) and to the Committee of Jewish Organizations a further three billion marks. In addition to the Restitution payments, the West German government obligated itself to pay personal compensation to Jews who were victims of the Nazis.

After the Holocaust in Europe, a new branch was opened that sought to locate the property of Jews and others that was destroyed or disappeared in concentration

camps and to return it to its rightful heirs. As a result of the worldwide pressure of governments and international organizations on banks and insurance companies, they were required to declare the assets or property or rights of those who perished that they held. This pressure led to the establishment of an international organization in Germany and in the United States, to centralize the claims for property, money, the location of moveable assets and art treasures that were not held by their rightful owners. This organization is known as the Conference on Jewish Material Claims Against Germany and deals with specific claims against Germany. Another agency of Jewish Claims in Austria, deals with funding the rehabilitation of refugees of the Holocaust to rebuild the Jewish communities and institutions that were destroyed by the Third Reich, as well as to document the Holocaust and its devastating effect on cultural life. Even with its activity in the countries and with banks, there have not yet been tangible results in the area of the insurance companies that operated before and after World War II.

Any person or body in Israel that has a claim on land or moveable property that belonged to a deceased or missing relative is able to find the assets waiting for them by approaching one of the following bodies:

The Administrator-General

The Administrator of Abandoned Property

The Claims Conference

The Jewish National Fund



## Progress on Researching My German Ancestry

*Ellen Stepak*

Since beginning researching my ancestry in 1995, I have learned a great deal, but it has been a lengthy process. There have been long periods of frustration. I have been particularly successful in researching my Lithuanian family, but that took a long time. For some years, I did not find my families on any lists from the town they had lived in before immigrating, Kupishok/Kupiskis. I should mention that my ancestors came from a variety of places: Germany; Kovno Guberniya in Lithuania; Lodz, Poland; Volhynia (Southern Ukraine near Kremenz); and Pinsk, Belarus. Since my ancestors from Germany arrived in the United States in the 1850s and 1860s, there has been a lot of material to research in the United States. One ancestor served in the Confederate Army. Another served in the Indian Wars. The first place my family resided for any length of time was Nashville, Tennessee, where my two families, Werthan and Gotthelf/Godhelp went into business together. We have some short passages mentioning our family. One, from a photocopied page of a manuscript by Fedora Frank, located in the Archives of the Jewish Federation of Nashville, says, "It is quite possible that the Werthan-Godhelp association had its beginning with the marriage of Meir's brother, Wolf, to Henrietta Godhelp on July 29, 1866." These were my great great-grandparents.

However, until recently, I had made no progress whatsoever on researching my German family before their arrival in the United States, because I did not know where they came from. The family only remembered "Hesse." Any records I came across, such as marriage records and United States census records, simply said Hesse or Prussia. In the series of books *Germans to America*, it was the same story, with one exception: next to my great great grandmother's name, Henriette, was a code for Hofgeismar. But I had read that these books are not always reliable, and wanted

more documentation before trying to research this town.

So, it became obvious that my next step should be to find microfilms of the original ship manifests, in the hope that the town names were registered there. However, here in Israel that was a problem. It was time to plan a trip to Salt Lake City, to break down the barriers to my making progress on my German families. On October 31, 2002, I joined the group organized by Avotaynu, to spend a week in Salt Lake City.

Our hotel was just a "skip and a jump" from the Family History Library (FHL), which is open most days from 7:30 a.m. to 10:00 p.m. So we had long hours to work on our family research. However, I wasted almost half a day getting orientated, and another day in bed with a virus. Finally, I looked up and found the microfilmed ship manifests of my Gotthelf ancestors, and on both my great great-grandmother Henriette's, and her brother Sigmund's manifests, the town name Hofgeismar appeared. Next, I looked at the Hamburg Lists to find the manifest for Meyer, brother of my great great-grandfather, Wolf Werthan. There I found Rothenburg, Kur Hesse, but it meant nothing to me. In an atlas there were twelve German Rotenburgs of various spellings, and I went to sleep that night wondering if I would ever find out the right town, even with the name. However, at the FHL there are people from Germany who are able to assist in finding these places, and the next morning, searching old mapbooks, they did find the right Rothenburg, on the Fulda. Looking at the maps, I could see that these two towns, Hofgeismar and Rothenburg, were not very far from each other.

Then I looked up microfilms for Hofgeismar. Luckily, there were just two separate microfilms for the Jewish community of Hofgeismar, containing marriage and death records. That entire day I spent on reading the old German records. I had approached this task with a sense of

trepidation: was I up to this task? Luckily, the Mormons have prepared some aids to understanding the old records. One of them helped to identify the old German handwriting. I was also helped by the fact that the name Gotthelf rather stood out on a page, because of the double "t" in the middle of it. Every time I found a Gotthelf record, I walked over to the photo machines to make myself a copy. There were quite a few of these records. Often I stopped by the main desk to get an explanation of the documents, and on the back of the photocopies, I made notes, so that I could straighten things out later. At the end of the day, I drew a family tree from what I had found. My earliest ancestors were my great great great great-grandparents, Jacob and Roschen (Heskel) Gotthelf. Jacob died in 1837 at age 81. So, that took me back to 1756. He also did me a favor: on a document he witnessed in 1809, he signed his name in Hebrew, "Jacob bar Itzig." Now I was back to around 1730! Imagine my excitement. There was only one problem: although there was only one Gotthelf family in these records, there was no clinching tie to the immigrants to America, who left as single people, and therefore did not appear in the marriage or death records at the FHL. The only Gotthelfs having children in the appropriate years were Itzig and Roschen (Werthan) Gotthelf, so I naturally assumed that they were the parents of Henriette. There was another surprise in these documents: Roschen Gotthelf wife of Itzig was the daughter of Sussmann Werthan of Rotenburg!

For various reasons, I did not find the correct records to research the Werthan family.

Back in Israel, I joined GerSIG Discussion Group at JewishGen, and wrote them an introductory letter, detailing my German families, and where they had lived in Germany. There were a few responses, one of them particularly helpful, from someone who does research in Germany. He reminded me that there are German records in the Central Archives of the History of the Jewish People in Jerusalem. I had planned to go there, but as usual, it took me time to

actually go to the archives for the first time. Finally, I had plans to attend a meeting of the Israel Genealogical Society in Jerusalem, and decided to make this a "Jerusalem day." The archives are in new premises, on Jabotinsky Street across from the Van Leer Institute. At the archives, they explained to us first-timers (Chana Furman accompanied me) how things work, and brought us records. I requested all of the vital records they have for Rotenburg/Fulda and Hofgeismar. These came in the form of tiny books with photos of records as pages. The fine handwriting on most of them requires working with a magnifying glass, and even then, much of what it written is difficult or impossible to read. Moreover, it is not possible to make copies of these records. Nonetheless, I was able to read many of them, and luckily, the years I was most interested in were more legible than some. I spent most of the time with the book of births in Rotenburg (there were no other vital records for Rotenburg). I took notes, and reckoned that I would probably been able to go back to around 1800 on the Werthan family. Then I turned to the book of births in Hofgeismar. This was even more difficult to read, but I was determined. The three Gotthelf siblings who immigrated to the United States were there, but disguised. Jacob was Jacob, of course, but Henriette was Jette (Yetta), and Sigmund was Sussmann. All were children of Itzig and Roschen (Werthan) Gotthelf.

The following day I found time to record my findings on the Werthan family. And I looked again at the emails from the man in Germany. Slowly things unfolded. Suddenly I realized that Henriette Gotthelf and Wolf Werthan, my great great-grandparents, were first cousins: his father Geisel was the brother of her mother Roschen. And finally, I realized that regarding the Werthan family, like the Gotthelf family, I was able to go back to ca. 1730, to my great great great great-grandfather, Lucas Sussmann.

I hope this isn't the end of the road, and that there are other possibilities to continue researching these families in the early days; it appears, however, that the next steps will



require the services of a professional genealogist. Personally, however, it has been particularly satisfying accomplishing so much of the work on my own.

*Ellen Stepak, a member of the Tel-Aviv branch of IGS has lived in Israel over 30 years. She has been searching family roots for 5 years. She grew up in Huntington, Indiana in the United States and studied at*

*the University of Wisconsin. Her forefathers immigrated to the United States from the area of Hesse in Germany, Poland (Lodz, Vohlin - Kremenets region, Pinsk), and Kopishok in Lithuania. One of the highlights of her story is that her gggrandmother's brother who was from Tennessee served in the Confederate Army during the American Civil war.*

[estepak@zahav.net.il](mailto:estepak@zahav.net.il)



## Who Are the Brothers Abraham and Jonah Toledano from Sfax? *Yaacov Tal Toledano*

**T**his is the amazing story of two brothers, Abraham and Jonah Toledano whose tracks I have been trying to find for more than ten years. All I knew about them was that they lived in the port city of Sfax, Tunisia, around 1837. They were men of means and apparently, they helped Rabbi Habib Toledano of Meknes, Morocco finance and publish his book *Peh Yesharim*. These two brothers stood before me suspended alone in my tree and to this day, I have been unable to connect them to any of the forty-six Toledano family trees that I have been able to build.

I first learned about these two brothers from *Peh Yesharim*, Rabbi Habib Toledano's book that was printed in Livorno in 1837. There, in the first introduction, he writes the following: "... we dwelled in holiness [in the city of Tunis in Tunisia] for quite a while until 5597/1837, [the Hebrew original has the date spelled out in words - 'I have proclaimed **Your wondrous deeds**, Psalms 71:17. The numerical equivalent of the bold face words spell out the year.] when I decided to publish this book. I said that I would go to the city of Sfax, may God find it well. Two brothers lived there, the most honored Abraham and the most honored Jonah, may God protect and guard them and

their families. I left my family in their care [until his return from Livorno, where he went to publish the book] and I departed by sea."

In the second introduction to the same book he writes: "The author states, 'I saw that the Rabbi, the author of a family genealogy wrote in his will that it is fitting for everyone to write a family tree for his descendants, thus I saw that my holy ancestors were all notable people who were most careful to do this. I decided that now is the time to fulfill the wish of each of these two fine brothers the honored Abraham Toledano and his honored brother Jonah may God protect and bless them, that the time had come to compile a family tree for them. They also were a help to me in publishing this book and for this act of kindness, their names should be remembered . . .'"

Now, a few days later the puzzle is solved from an unexpected direction. A Ted Callaghan from California, USA, wrote the following: "I acquired a copy of your book *The Family Tree of Daniel Toledano* a few months ago. However, since I do not read Hebrew nor could I find anyone who could help me in this area, I turn to you and ask for your help in finding the connection to Giuseppe Toledano who was the head of our family."

Ted Callaghan was referring to a lengthy document that contains notations concerning members of the family and a detailed tree that his grandfather Amedeo Shimon Toledano prepared in 1940. That handwritten document is in Italian, the preferred language of Amedeo Shimon Toledano. The document has updates and annotations in the handwriting of Lina Ines Toledano, the oldest daughter of Amedeo. According to the document, Guiseppe was born in Tangier around 1765. In 1797, he moved to Livorno where he lived until his death in 1845. Guiseppe had at least two sons Abramo and Colombo Angelo, both of whom were born in Livorno. Abramo was born before 1798 and Colombo Angelo was born around 1799. Thus according to the document. It also states that Colombo Angelo was forced to flee from Italy in 1821 because of political persecution. Colombo Angelo was a member of the "Carbonero," a secret Italian society, established in the beginning of the 19<sup>th</sup> century to overthrow Italian royal rule and establish a republic. Colombo Angelo fled to the city of Sfax in Tunisia. His brother Guiseppe joined him and they still lived there in 1837. Their children were born in this city.

In the tree of Daniel Toledano, a branch migrated from Meknes to Tangier. Rabbi Aaron Toledano migrated at the end of his days with his family to Tangier. Aaron had two sons, Abraham and Moshe. The offspring of Rabbi Moshe are known and documented and their line continues to this day. The other son, Rabbi Abraham had only one son, Joseph, who was born in Tangier in 1765. The tracks of this Joseph, who is mentioned in the books *Ner Hama'arav* and *Malkhei Rabanan*, disappeared and to this day, we have no evidence of any descendants.

All the details up to now were known. Now, I had to search the lines of Guiseppe, Abramo and Colombo Angelo. First, I searched for the Hebrew names of each of these men. I checked the date and place of birth and head of the family. This was not difficult. It was clear to me that Guiseppe was Joseph the son of Abraham and the

grandson of Aaron. Also, the place of his birth, Tangier, and the date, 1765, matched. Now it was possible to add the descendants of Joseph to the tree of Daniel. Joseph's two sons, Abramo and Colombo Angelo are Abraham and Jonah (Colombo in Italian is Jonah/Dove in Hebrew). How many pairs of brothers with the name of Abraham and Jonah Toledano, with the older one's name as Abraham, could live in the city of Sfax in 1837? Therefore, I had no doubt that I found the lost sons for whom I had been searching for over ten years. I not only found the 'lost ones,' I also found the descendants of Joseph the son of Abraham the son of Aaron whose tracks had disappeared.

The reason for Joseph, who was the son of a rabbi, to move from Tangier to Livorno and the course he took are not known. However, we know that there was sea traffic between the ports of Tangier, Gibraltar, Tunis, Sfax, Livorno and Alexandria. Many Moroccan Jews sailed on these routes, especially those who were interested in having their, or the manuscripts of their families printed by the famous publishing house of Livorno.

Joseph's descendants, or Guiseppe's, as they appear on the documents, migrated from Sfax in Tunisia to Tripoli in Libya, to Cairo, Alexandria, Malta, Manchester, England, Sao Paulo, and Rio de Janeiro Brazil, the United States and Australia. They returned to Livorno, only to leave again. Apparently, wanderlust was in their blood.

For all this information, I am indebted to Ted Callaghan, the son of Stella Toledano who was born in Manchester. His diligence in his search for his family roots, contributed seven generations to the line of Daniel and he found through my family tree a further seven generations of the ancestors of Joseph, the father of the family.

The connection between Ted and me was made possible through the Internet homepage of the Toledano Family, created by my daughter Michal. There, the history of the Toledano Family is detailed in English, French and Spanish.

[http://members.tripod.com/~Yacov\\_Tal/](http://members.tripod.com/~Yacov_Tal/)

**Bibliography:**

Toledano, Habib. *Peh Yesharim*. Livorno, 1837.

Toledano, Jacob Moses. *Ner Hama'arav*. Jerusalem, 1911.

Benaïm, Joseph. *Malkhei Rabanan*. Jerusalem, 1931.

*Yaacov Tal Toledano, born in Jerusalem in 1932, married to Bridget (Tova) Rakowitz from Berlin, lives in Ramat Gan. Starting in*

*1982, he has been researching the Toledano Families (Jewish and non-Jewish) throughout the world. He is a member of the Israel Genealogical Society and of the Toledano Family Association. He published a book titled The Family Tree of Daniel Toledano in 1999. He has published the history of the Toledano Families on the Internet in English, French and Spanish. The Address is found in the article.*



## **Henek's Fight for Survival in the Forests of Skalat**

*Yaacov Tal Toledano*

### **Skalat**

Skalat, located in the Ukraine is situated southeast of Tarnopol/Ternopol and northwest of Husiatyn/Gusyatin. North of the city stretch the Skalat forests and next to them are the Niovoshulka quarries. To the east, lie the even larger Ostapie [Ostapovo] forests. The many Jews who lived in this town were on good terms with their Christian neighbors as well as with the farmers in the surrounding villages. This held true up to the beginning of July 1941. Until that time the area was under Soviet rule and with the invasion of the German army, the Ukrainian inhabitants accused the Jews of supporting the Soviet regime and began to oppress and persecute them.

### **The Weinberg Family of Skalat**

Dr. Hillel Weinberg is a retired veterinarian who is better known by the name Henek. Henek is my *Mechutan*. Although we recorded the story of his life before it was common practice, for the purposes of this article we arranged a special interview with him in Ramat Gan. We asked him to relate the events in his life during World War II and in particular his struggle for survival in the forests of Skalat.

Henek was born in Skalat in 1921 the son of Benjamin Buma Weinberg and Haya Clara the daughter of Moshe Goldstein. Haya Clara was born in Grimaylow in the area of Skalat. Henek had a twin sister, Genia Rivka Weinberg (born in 1921) and a younger brother Zelig Weinberg (born after 1922). Henek's mother, Haya Clara died of illness some three months before the German army entered Skalat. His father, Benjamin Buma Weinberg, was executed on the 6<sup>th</sup> of July 1941 by a Ukrainian mob supervised and instigated by the Nazis. His twin sister Genia Rivka Weinberg went to the big city Lvov (Lemberg) with forged documents as an Aryan and all traces of her were lost. The younger brother, Zelig Weinberg, was sent along with the last Jews of Skalat to the death camps on 9 June 1943.

### **The German Invasion**

On 22 June 1941, the German army in an audacious move that was beyond anyone's imagination invaded the Soviet Union. In this campaign, which was given the name 'Operation Barbarosa,' three million soldiers made up the German invading force, including armor, infantry, naval and air forces. Their purpose was to destroy the

Soviet forces stationed west of the Dnieper River.

The Soviet army withdrew from Skalat on the first of July 1941. Five days later, on a Sunday at about 11:00 AM, with the backing of Ukrainian police, bands of citizens organized. The armed police and the local citizens with clubs in hand went from house to house and ordered the Jewish men to report for forced labor. German soldiers stood at the sides of the street and watched with amusement the unfolding scene. Assembly places were established at the four towers in the center of town. The Ukrainian police and the German soldiers directed the groups of Jews of Skalat to climb up one of the towers and to jump. While they were on their way down, they were shot with fire from automatic weapons. One of those murdered in this fashion was Benjamin Buma Weinberg, Henek's father. At that time, Henek was a student at the University of Lvov, far from home, and still did not know anything about the tragedy. As mentioned, Henek's mother died of an illness three months before and the two-orphaned siblings were left alone in the house.

#### **Lvov (Lemberg) University**

On the day of the German invasion, Henek was a student of veterinary medicine in Lvov living in the student dormitories. After the German conquest, the Ukrainian students circulated a letter in which they informed all the Jewish students that they had to leave the University. Henek left the student dormitories and moved in with a Polish friend in the city who was also studying veterinary medicine. This friend was the son of a Skalat veterinarian and to this day, he is still Henek's friend.

Henek and his Polish friend decided to travel from Lvov to Skalat, covering the 150-kilometer distance by bicycle. Needless to say, Henek's studies were interrupted. After the war, he resumed and completed his education in Giessen, Germany. That is also where he married and from where he came on Aliya.

#### **The Ghetto and Forced Labor Camps of the Skalat Jews**

The Jews in Skalat were required to relocate and moved into a Ghetto that decreased in size as more and more Jews were sent to the death camps. These deportations did not take place on fixed days or set times, but for the most part were before dawn. Henek and his two siblings, for the time being survived by sneaking out of the Ghetto at night and staying at the storeroom of their house which was outside the Ghetto.

For about a year, Henek worked in the Niovoshulka quarries that supplied stone for constructing the road from Lvov to Kiev. In addition, in order to earn funds to sustain himself and his two siblings, he worked on the farm of the Skalat veterinarian, the father of his good friend. This non-Jewish Polish veterinarian risked being executed if it was discovered that he employed a Jew.

As mentioned above, Genia Rivka, Henek's twin sister, went to Lvov with forged documents attesting to her Aryan status. From that point, all traces of her were lost. It can be assumed that she was killed. His younger brother Zelig was one of the laborers in the Skalat work camp.

In March 1943, all the Jews that worked in the labor camps scattered about the region were ordered to return to the Skalat work camp. At that time, Henek worked in the distant Okno camp situated south of Skalat. The fate of those who would return to Skalat was known, and no one wanted to go back for it was a certain death warrant. The Herska Birnbaum and Pickholtz families lived in Okno for many years, and early on along with Henek, they prepared a bunker to serve as a hiding place for them. The group of Jews who resolved to live in the Okno Forest grew in numbers. Mates Goldstein, Leibke Seigel and David Schwartz joined them. David Schwartz was Henek's first cousin (their mothers were sisters). The number hiding in the forest reached 21, including four children between the ages of four and twelve. This group, known as "Herska's Band," terrified the entire area for more than a year. In order to survive, they had to obtain various needed supplies, which

they stole from the area farmers, especially from those who were suspected of having Jewish blood on their hands.

In May 1943, a group organized itself for armed resistance. The group's leader was Michael Glantz. He was joined by five others including Henek. Henek established connections with several Gentiles as a source to obtain weapons and approached a Pole known for his links with the forces resisting the Germans. With great effort, they obtained hand grenades. However, later on they discovered that the grenades they purchased lacked detonators and were of no value. They received no help from the Poles and thus, their attempt at resistance failed.

Later, we find Henek in the Skalat area again. On the night of 2 June 1943, a group of five men from Skalat escaped to the Hory forest located near Skalat. The group included Joseph Kopler, his wife Ida, Henek Weinberg, David Landsman and his sister. Once Henek established himself in the forest, he sought to bring his younger brother Zelig from Skalat but he was too late. He then found out that only on the previous night, before dawn on 9 June 1943, the last Jews of Skalat were sent to death camps. It appears that Zelig Weinberg was among them.

In July 1943, the Germans were hunting for two Russian partisans who were on their way from the Carpathian Mountains to join their base deep in Russia. The pursuit was carried out in the Ostra Mogila Forest. At that same time, Henek and his compatriots were in this forest and were involved in fighting the Germans along with partisans who had rifles. Full details of this chase are in the book *Death of A Shtetl* by Abraham Weissbrod according to the testimony provided by Henek a short time after the conclusion of World War II. By the end of 1943, Henek had a rifle along with bullets that he obtained from a Polish girl who he knew and with whom he was staying.

### **The Beginning of Liberation**

In February 1944, Henek returned to Skalat. He went to visit the parents of his Polish friend, the veterinary student, and was

received very warmly. There were notices posted in the city declaring the requirement to enlist in the Soviet army. According to their age, Henek and his friend had to report for military service. Only two weeks had passed since the Soviet army entered Skalat and the two were already drafted. They were assigned to the school for artillery officers in the town of Reizen near Moscow. In January 1945, they were sent to the front in the area of Warsaw and from there they were with the first forces that broke through to Berlin. The square in front of the Kaiser Wilhelm Museum in Berlin served as their stop to organize.

A few years ago, Henek returned to Skalat with two of his children. This was a "roots" trip. Another nostalgic trip took place two years ago when we went to Berlin together. There we went to the square in front of the Kaiser Wilhelm Museum, the place where Henek's Soviet artillery unit stopped and which Henek served with the rank equivalent to that of major.

### **The Construction of the Memorial to the Jews of Skalat**

A number of people who have a connection with this city organized and decided to construct a fitting memorial where the Jewish cemetery once stood. The cemetery no longer exists, however some remnants of tombstones have been found. Funds for the project were collected. On 8 July 2002, coinciding with the 61<sup>st</sup> anniversary of the beginning of the murders of Jews of Skalat, a group met in the town to dedicate the memorial.

Henek took his grandson, Asaf Tal (who is also my grandson) to the dedication. The ceremony was held in the afternoon hours on the stated day. In the center of town, some twenty former residents of Skalat or their children, along with the Rabbi of Tarnopol, a Ukrainian priest, a Polish priest, a representative of the Ukrainian government, a representative from television, the town's current and past mayor, and all the city employees gathered. The mayor delivered a speech, the Rabbi recited Kaddish and the

two priests eulogized in their own languages.

The monument, inscribed in Hebrew with a Ukrainian translation, does not mention the part that the local residents of Skalat played in the terrible massacres that occurred here. Perhaps it is possible to understand why.

The inscription reads as follows:

**The People of Israel Lives!  
To the Memory of  
The Thousands of Jews of Skalat and the  
vicinity,  
that were murdered by the Germans  
1941-1944.  
May Their Souls Be Bound in the Bonds  
of Life**



Photograph: Henek and Asaf next to the monument in memory of the Jews of Skalat and Vicinity.

This monument was erected in addition to the one constructed in Skalat six years ago. It is located in an open field, a distance of some three kilometers from the city. At this spot 760 Jews who were murdered in Skalat on 7 April 1943 are buried and it is known by the name "the crying graves."

### **Bibliography**

Pickholtz, Israel. A Family from Grimaylow in the Forests of Skalat, Sharsheret Hadorot, Volume 16, Number 2.

Weissbrod, Abraham. Death of a Shtetl. Munich, 1948.

*Yaacov Tal Toledano, born in Jerusalem in 1932, married to Brigitta (Tova) Rakowitz from Berlin, lives in Ramat Gan. Starting in 1982, he has been researching the Toledano Families (Jewish and non-Jewish) throughout the world. He is a member of the Israel Genealogical Society and of the Toledano Family Association. He published a book titled The Family Tree of Daniel Toledano in 1999. He has published the history of the Toledano Families on the Internet in English, French and Spanish. The URL is: [http://members.tripod.com/~Yacov\\_Tal/](http://members.tripod.com/~Yacov_Tal/)*



### **Growing Old**

You're getting old when you get the same sensation from a rocking chair that you once got from a roller coaster.

Every time I think about exercise, I lie down until the thought goes away.

Age doesn't always bring wisdom. Sometimes age comes alone.

## Notes from the Library

*Harriet Kasow*

The Library of the Israel Genealogical Society is organized broadly by the following subjects: General works, Places, Families and Periodicals. We also have videorecordings, audiotapes, maps, family trees and information files.

### From the Bookshelves

#### General Works

WHERE ONCE WE WALKED: A GUIDE TO THE JEWISH COMMUNITIES DESTROYED IN THE HOLOCAUST. Revised Edition. Edited by Gary Mokotoff, Sallyann Amdur Sack and Alexander Sharon. Bergenfield, New Jersey. Avotaynu. Avotaynu. 2002. 732pp.

This is a major revision of the well-worn and well-used first edition. It has incorporated the WOWW COMPANION and 800 towns have been added. Eleven new sources have been added as well. It is important that they be noted here because it is a time saver especially for the beginner. The additional sources include Miriam Weiner's JEWISH ROOTS IN POLAND and JEWISH ROOTS IN UKRAINE AND MOLDOVA, the new PINKAS HAKEHILLOT (Encyclopedia of Jewish Towns), FINDING YOUR JEWISH ROOTS IN GALICIA and others. It is highly recommended for every Jewish Genealogical Society that has a library and for University libraries that have Jewish Studies departments.

THE ISRAEL STATE ARCHIVES. VOL. I. Edited by P.A. Alsberg. Jerusalem. Israel Archives Association in cooperation with the Israel State Archives. 1991. 106p. Index. The State Archives was founded in 1949 to safeguard records of the previous governmental administration and to document the new state's activities. For the genealogical researcher, the book provides a finding aid to the records of the Turkish rule, the British Mandate and the State of Israel.

Included are non-governmental records, private papers and collections. Some examples include: collections of documents from German consulates, a collection of abandoned documents in Arabic, private papers, photographs, films, tapes, maps etc. Includes a thorough index.

#### Places

THE BUND MOVEMENT IN POLAND BETWEEN THE TWO WORLD WARS. By Zvi Barzilai. Jerusalem. Carmel. 1994. 251 pp. Notes. Indices. Illus.

Most of the text is in Hebrew but there is an extended abstract in English describing in a brief but edifying way the nature of the Bund Party – The General League of Jewish Workers in Lithuania, Russia and Poland, which was founded in Vilnius in 1897.

ZELVA MEMORIAL BOOK. Edited by Rachmil Moorstein. Israel. Zelva Committee in Israel. 1984. Hebrew with a brief description in English.

This is a town in the Grodno oblast Belarus. The Jewish community there was established in the late 16th century but Jews had been attending market day there from the 15th century. The families mentioned are Moorstein, Freidin, Rubinowitz, Pomerantz, Futritzky and Mednick. Not professionally produced but nonetheless a moving memorial to the town.

JEWS IN LIEPAJA, LATVIA 1941-45; A MEMORIAL BOOK. Edited by Edward Anders and Jurii Dubrovskis. Burlingame, Ca. Anders Press. 2001. 199pp.

In the author's note to Libraries, Mr. Anders describes the methodology used for recovering victims' names. He points out that in Eastern and Central European countries nearly all deportation and execution lists have vanished. To quote "The approach in the present study has been to search archival records such as census data,

residents lists, phone and business directories. The number of victims names from the town of Liepaja has been increased from 20% to 95% and for most victims accurate personal data has been obtained that can serve as a basis for social organizational studies." The complete database is available at <http://www.ej-anders.com>.

In addition to the data which is presented in tabular form, there are 2 articles on the fate of the city by Andrea Ezergaills and Solomon Feigerson. This is a beautifully produced book and is distributed free from Anders Press 525 Almer Rd. Suite 105 Burlingame, Ca. 94010-3945. U.S.A. E-mail [eanders1@concentric.net](mailto:eanders1@concentric.net).

THE JEWISH CEMETERY / ZYDOWSKI CMENTARZ . TOMASZOW-MAZOWIECKI. Edited by Benjamin Yaari-V. Israel. Israeli Organization of Remnants of Tomaszow-Mazowiecki. 1996. 178pp. Illus. Hebrew, Polish and English

JEWISH ARTISANS IN MOLDAVIA. by Eliyahu Feldman. Jerusalem. Magnes Press. Hebrew University. 1982. 252 pp. Illus. Map. Hebrew

This publication was produced under the auspices of the Center for Research in Roumanian Jewry. Ben Zion Dinur Institute for Research in Jewish History.

JUDEN IN BERLIN 1671-1945. Ein Lesebuch mit Beiträgen von Annegret Ehmann, Rachel Livne-Freudentahl, Monika Richerz, Julius H. Schoeps, und Raymond Wolff. Berlin. Nicolaisch Verlagsbuch Handlung Beuermann GmbH. 1988 350pp. Index. Bibliography. German.  
Gift of our member Yaacov Tal Toledano.

### Families

THE FUERTH-KATZENSTEIN FAMILY; BIOGRAPHIES AND GENEALOGICAL CHARTS. By Abraham Frank. Jerusalem. Summer, 2002. unpagged.

This spiral-bound booklet of a German Jewish family includes an introduction, a list

of Holocaust victims, family genealogical charts, biographies and photographs relating to these biographical notes. Some of the family names include Adleaar, Cahn, Laupheimer, Loeb and Mosbacher. The second volume is entirely written in Hebrew with many family pictures and is entitled "Grandmother's Stories". Included in this section is the history of the Rosenthal and Youne family.

NO KADISH FOR THEM... THE HOLOCAUST CHRONICLES OF THE ROSENTHAL AND WEINTRAUB FAMILIES (Originally from Lodz and Sulejow in Poland) 1939-45. 2 Vols. By E. Rosenthal. Jerusalem. 20 Gelber St. 96755. Israel 2001. E-mail [elirose@netvision.net.il](mailto:elirose@netvision.net.il). 125pp. Illus. Appendices.

This is a beautifully produced family history divided into two parts. The first part documents the family lost in the Holocaust and includes material in Hebrew, Polish and English. The second part contains the chronology and documentation for the families.

THE OLD COUNTRY AND THE NEW: A WASSERSTROM FAMILY HISTORY 1780-1930. By Randy Wasserstrom. Baltimore, Md. Gateway Press. 1997. 161 pp. Bibliography. Index.

This family history was published privately by the author through the Gateway Press Company. It is well-made, easy to follow and a good example to follow if you are interested in publishing your family history. The author became interested in his history while at Ohio State University where he studied Jewish Studies and received a Master's degree in social work. He spent his junior year at Hebrew University in Jerusalem. While in Israel he looked up his family name in the phone book. Out of the six names that he investigated, he found one that ended up being related. The head of the family's father and Randy's grandfather were first cousins. Randy traveled to Slovakia for further research. He is researching his family from Hungary and Poland and their



immigration and settlement in the United States.

MOHELBUCH LAZARUS LIEBER  
DREYFUS AUS ENDINGEN/KANTON  
AARGAU UND SEINE FAMILIE. 65

BESCHNEIDUNGEN. Endingen,  
Switzerland. Israelitische Kultusgemeinde.  
1999. 78pp. Illus. German Language.

*Harriet Kasow is the Chief Librarian of IGS,  
the Israel Genealogical Society.*



## Recording Genealogical Data

*Yehuda Klausner*

### Location Names

**a. Locations (b,m,d).** All genealogical software has fields for recording of birth, marriage and death of persons. It is desirable to find and record the respective locations available as well.

Persons were driven out of their locations or moved around from one location to another to provide for their family, to study or due to other circumstances, and lived sometimes in three or more locations. Some software provides a large field where all locations can be listed. If not, again a "free field" can be used for that purpose. The years that the person spent at each location can also be recorded.

It should be noted that before people acquired surnames in the late 18<sup>th</sup> century and even later the location was occasionally contained in the name of the person. They were known by their given name, related to the location they came from: R'Avigdor m'Bilgoraj, R'Avtalyon m'Modena, R'Avraham m'Prague, R'Avraham m'Leczna, etc., among others to distinguish between persons carrying identical given names.

**b. Spelling.** The recording of location names is most ticklish. Many locations have several names that have changed and rechanged in the course of history. Entire regions changed hands from Polish to Russian to German to Austro-Hungarian to Ukrainian, from German to French, from Hungarian to Slovakian or Romanian, etc. and consequently locations changed their name as

awarded by the sovereign country at that time. We find all of them in the literature as well as in everyday usage. Bratislava (Slovak), Pressburg (German), Pozsony (Hungarian) are names of one and the same location. So are Grosswardein (German), Nagyvárad (Hungarian), Oradea (Romanian) or Aix-la-Chapelle (French), Aachen (German). Moreover, the spellings found would vary widely while used by persons of different national background. Aleksandriya, Aleksandria, Aleksandriia, Aleksandrija, Aleksandrya, Ayzpute are the names for Aleksandrja in Wolyn, or Chenstchov, Chenstochov, Chenstokhov, Chestokhova, Tshenstokhov are the names for Chestochowa in the Kielce gubernia, or Daugapils, Daugava, Dinaburg, Dunaberg, Dunaburg, Dvinsk, Dwinsk are the names Daugavpils in Latvia, etc.

To this it should be added that in the literature as well as in the daily language the Jews used sometimes Jewish names for certain locations. Deutschkreuz (in German), Németeresztur (in Hungarian) was known as Zelem (Yiddish-Hebrew), Rzeszow (Polish) was known as Reisha (Yiddish), and others also in variety of spellings.

**c. Namesake locations.** There are also names, specifically in Poland, but also elsewhere, that are carried by two or more locations like Bereznica (Polesie gub.) and Bereznica (Wolyn gub.); Bielsk (Bialystok gub.) and Bielsk (Warsaw gub.); Janow (Kielce gub.), Janow (Lwow gub.) or Janow (Tarnopol gub.); Leszno (Poznan gub.) and

Leszno (Warsaw gub.); Nowe-Miasto (Lodz gub.), Nowe-Miasto (Poznan gub.): Nowe-Miasto (Lwow gub.) or Nowe-Miasto (Warsaw gub.) and many many others.

In addition to the aforementioned problems we have with location names and in addition to the variety of their spelling, location names are also unintentionally distorted by *phonetic spelling* both in printed and in spoken forms, as perceived by the people.

**d. Methods of recording.** To confront that maze of spellings our means are quite confined. Whatever lists are available, are either limited in extent relating to a limited region or extensive and confusing relaying many locations with similar names. Most of us do not even know what the correct spelling of the location we are looking for is. We are also limited in the sense that there is no one criterion to choose from the many spellings the locations assumed through history.

One of the criteria might be, spelling the localities as they are known today. Another criteria is that started by "Yad Vashem," where the spelling of localities used is the spelling used in 1939 before World War II.

Only a few lists that can be used, are known. Among them are "*The Black Book*" (Yad Vashem 1965) that contains names of localities whose Jewish population was exterminated by the Nazis, the more recent encyclopedia published by YIVO (Weiner 1994, 1997). A. Holzman published in her website <http://www.zchor.org> a list of locations (1578 locations) of Poland, "We Remember" edited by A. Klevan. There are other lists of locations limited in extent and

for a particular region or country like the recent work containing a list of locations in Lithuania (Lerer-Cohen and Issroff 2002) or the list of locations of the Austro-Hungarian empire (Cohen 1997) or locations in Transylvania (Cohen 1989) and others. On locations in Transylvania it is worthwhile to consult also the Hungarian Government website

<http://www.hungary.com/corvinus/lib/transy/transy26.htm>

**e. Consistency.** There is no way, at this stage, to require researchers, and certainly not to enforce, the use of any particular system or spelling but they are strongly advised to use one and the same system and spelling throughout their own database.

#### References.

Yad Vashem: Black Book of Localities Whose Jewish Population was Exterminated by the Nazis, 1965.

Weiner M.: Jewish Roots in Ukraine and Moldova. YIVO Institute for Jewish Records, 1994.

Weiner M.: Jewish Roots in Poland. YIVO Institute for Jewish Records, 1997.

Lerer-Cohen R. and S. Issroff: The Holocaust in Lithuania 1941-1945. A Book of Remembrance. Gefen Publishing Company, Jerusalem & New York, 2002.

Cohen Y.Y.: Hachmei Hungaria. (H) Mifal Moreshet Yahadut Hungaria, Machon Jerushalayim, 1997.

Cohen Y.Y.: Hachmei Transylvania. (H) Mifal Moreshet Yahadut Hungaria, Machon Jerushalayim, 1999.



## Books

**Sephardic Genealogy: Discovering Your Sephardic Ancestors and their world**, by Jeffrey S. Malka. Bergenfield, NJ: Avotaynu, 2003. 384pp.

*A review by Scott Alfassa-Marks*

This nice sized volume brings together in printed form for the first time a collection of sources for obtaining genealogical information, which may be of use to Sephardic Jews researching their family tree. It is a well-assembled work of some 360 pages with a very useful set of indexes divided by Sephardic surnames as well as general terms. Broken up into four core divisions, the book covers history of the Sephardim, fundamentals of genealogy, country resources divided by specific country, and Internet resources. There are multiple appendices which cover material such as forms parts and historical data. Under the country headings is a very useful recommended reading list for each specific country. Other than the United States, the author includes data on countries from where the Sephardim came from which include Algeria, the Balkans, Egypt, Italy, Iran, Iraq, Morocco, Netherlands, Spain, Sudan, Syria, Turkey (and the Ottoman Empire) as well as countries of the Caribbean and South America.

The reader will particularly appreciate the large amount of Sephardic surnames which have etymological origins, as well as their own index. It covers source material both in the modern era, as well as potential sources for genealogical information prior to the Iberian expulsion. An index of subjects printed in Jewish journals related to the Sephardim provides a handy reference. The utility of this work is found in the listing of specific addresses where one can send correspondence to seek information. Under each country are archival sources, listed with various points of contact. The fifteen page bibliography is itself a tool for those conducting Sephardic ancestral research.

Dr. Malka accurately explains the little known fact that "population trades" existed

between Spain and Morocco. This helps understand who is "Sephardic" when looking back at one's own history. He incorporates both Mizrahi (eastern Jews) with Jews whose descent is from Iberia in his definition of "Sephardic." Though many Judeo-Spanish Sephardim do not support this inclusion, he is correct in his grouping of Jewish people from countries which made up the former Ottoman Empire as being Sephardic. This includes such modern countries as Egypt, Syria and Iraq. Utilizing expert opinions such as those by the late Sephardic scholar Daniel Elazar, the author upholds a popular academic and religious point of view that Sephardim are those who follow the religious rite and laws which are outlined in the Babylonian Talmud and the Shuklan Arukh, the Code of Jewish Law.

The title of the book "Sephardic Genealogy: Discovering Your Sephardic Ancestry and Their World," is appropriate. The author has assembled a well written condensed section of Sephardic Jewish history, from the times of the Prophets to the modern day. The incorporation of Sephardic history in a book on genealogy gets my praise, as I feel one who researches their own family history, should also learn something about their people's history. Peppering the initial portion of the book with paragraphs on Jews in Babylon, the Gaonim and subjects as unusual as Jews in the Amazon, make this book more than just a simple list of sources.

There are 19 illustrations and maps which though are fundamental, can aid understanding of some key issues. In the sources for genealogical information sections under specific country headings, it is clear that the author has integrated up to date information. As one example, he notes that in Egypt, though it is difficult and may take years to obtain genealogical data, the elderly members of the Jewish community are currently seeking Hebrew readers from abroad to help them "organize their records." Sometimes gathering material from Sephardic lands, former or present,

may involve issues pertaining to politics, language barriers and indifference. Malka clearly states this, and occasionally provides tips on how to address some of these issues. While "Sephardic Genealogy: Discovering Your Sephardic Ancestry and Their World" documents the existing sources where one potentially may obtain data, the genealogical professional may be left looking for a slightly deeper examination of each of these sources. I would be remiss if I did not mention one of the most significant strong points of this publication, it is its existence. Until this was published, there were no books for the genealogist who is descendant from a Sephardic family. Malka's documentation of obscure sources is impressive.

Written at a time when Sephardic genealogy is quite popular, this book will fill a vacuum which has existed since the Internet helped develop the explosive growth of researching one's family tree. Unlike numerous recent Jewish genealogical books, usually by non-Sephardic Jews, Malka himself is Sephardic, and he is writing for the masses with an intrinsic interest to help lead his fellow Sephardi to obtain information. A large majority of the material which went into this work came from the author's own website, which he had previously researched and assembled. Given the "here today gone tomorrow" aspect of the Internet, the printing of this book allows the material to have a permanent record. "Sephardic Genealogy" is an embarkation into the new genre of Sephardic genealogical research. With this book, Malka has planted the seeds where I suspect new flowers will germinate.

The book is recommended to all persons interested in researching their Sephardic Jewish family roots.

**Editor's Note:**

"Sephardic Genealogy," the latest book published by Avotaynu, has won the Association of Jewish Libraries (AJL) "Best Judaica Reference Award" for 2002.

Since created in 1984 no other publisher has won this award more than once. This is the third book published by Avotaynu to receive the award. Previous winners are "Where Once We Walked" (1991) and "A Dictionary of Jewish Surnames from the Kingdom of Poland" (1996).

**Reference:** News About Jewish Genealogy from Avotaynu Vol. 4, No. 5 - April 6, 2003.

**Four Jewish Families from Philadelphia,**  
by Len Markowitz.

The following was received via E-mail in response to the review of the book *Four Jewish Families from Philadelphia* by Shalom Bronstein in the last issue of *Sharsheret Hadorot*.

Dear Shalom,

I just received the copy of *Sharsheret Hadorot* that you sent to me. Your kind assessment of my book is most appreciated.  
Len Markowitz

*Len Markowitz is the past-president of the Jewish Genealogical Society of Philadelphia.*



## Lectures/Activities at the IGS

December 2002-March 2003

Compiled by Harriet Kasow

We would like to report to our readers in a brief format, the titles or subjects of our monthly lectures. The Israel Genealogical Society consists of five branches that hold monthly lectures or activities of some kind. The branches are Jerusalem, Tel Aviv, Negev, Netanya, and Beit Shemesh. The Jerusalem branch has an English speaker's section in addition to the Hebrew one.

### December 2002

#### **Jerusalem**

The Hebrew speakers' section in cooperation with the Poland-SIG presented the lecture "Rabbi Shaul Wahl – An Orthodox Line of Descendants" by Dr. Chaim Gertner of the Hebrew University of Jerusalem.

The English Speakers' Section held a field trip to the Jewish National Library located at the Givat Ram campus of Hebrew University. There was a guided tour to the numerous genealogical resources available in English.

#### **Tel Aviv**

Rose Lerer Cohen gave a lecture entitled "The Utilization of Jewish Labor during the Holocaust and its Effect on Genealogical Research."

#### **Negev**

Martha Lev Zion lectured in English on "The Origins of the Jews of Courland."

#### **Beit Shemesh**

Professor Yitzchak Kerem from the Hebrew University of Jerusalem lectured on "The Jews of Saloniki" in English.

### January 2003

#### **Jerusalem**

Michael Honey lectured on "The Historical Clock" accompanied by diagrams and a history of his family.

The English Speakers' section hosted an evening with Batya Unterschatz, Director of the Jewish Agency's Search Bureau for Missing Relatives from 1972-2002.

#### **Tel Aviv**

Ms. Zippi Rosenne, Head of the Visual Documentation center of Beit Hatfuzot (Diaspora Museum) spoke on "What Do Our Family Albums Reveal to Us?"

#### **Negev**

Shirley Rosen, a member of the Negev branch spoke of her recent trip to her ancestral towns in Germany and the new information discovered about her Sachs family.

#### **Netanya**

The group visited Beth Hatefutsoth where we were given a lecture on the new Nachum Goldman exhibition. After this there was a visit to the Dorot Genealogy Center for research where the available facilities were explained and members had an opportunity to research the archive.

### February 2003

#### **Jerusalem**

Two lectures were given. Dr. Bracha Rivlin, Editor of Pinkasei Kehilot at Yad Vashem presented the lecture "An Introduction to the Jews of Italy During the Shoah." Architect David Cassuto and his sister Mrs. Shoshana Cassuto-Evron spoke on "The History of the Cassuto Family from Florence, Italy."

English Speakers' Section: Jean-Pierre Stroweis, President of the Jerusalem Branch, and Rose Feldman, Secretary of the Tel Aviv branch presented "An Introduction to and Overview of the Jewish Records Indexing-Poland (JRI-Poland)."

#### **Tel Aviv**

Basil Sendler of the Netanya branch spoke about "Max, A Well Kept Secret – How I Found a Brother I Never Knew Existed."

#### **Negev**

Mr. Michael Honey talked about "The Jewish Historical Clock" a lecture accompanied by diagrams.

#### **Netanya**

A video was shown of the documentary "Quest for the Lost Tribes." By Simcha

Jacobovici. This is the story about the search for the 10 lost tribes who are to be found in Asia and the Middle East.

### March 2003

#### **Jerusalem**

Dr. Gur Alroy from Haifa University lectured on "The Mass Jewish Migration in the early 20<sup>th</sup> Century, According to the Records of the Information Bureau in the Pale of Settlement."

English Speakers' Section: Seth Jacobson spoke about "The Software designed Especially for Jewish Genealogists: A Discussion and Explanation of 'Dorotree'."

#### **Tel Aviv**

Mr. Chaim Sidor, Coordinator of the Safed Foundation's Safed Online Information Resource lectured on "Sources in Safed and the Geography of the Ancient Cemetery."

#### **Negev**

Dr. Motti Zalkin of the Ben Gurion University lectured on "From the Armchair to the Archive: 19<sup>th</sup> Century East European Jewish Demography in the Light of Recent Archival Research."

#### **Netanya**

Mr. Haim Shapiro of the Jerusalem Post spoke on the topic "The Accidental Genealogist." (In English).



## **Meetings and Conferences**

*Harriet Kasow*

**Information Obtained from Inscription on Tombstones.** Sponsored by Haifa University, the Israel Archives Association and Yad Ben Zvi. Held on December 26, 2002 at Haifa University.

The purpose of this one-day conference was to hear how information is gleaned from gravestone inscriptions. This information can confirm the vital statistics, and provide some history and genealogical information of the individual. This information in conjunction with archival sources leads to accuracy in the documentation of family history. The day encompassed 5 lectures and a tour of the old cemeteries in Haifa.

The lectures included one on research in establishing the burial place of a volunteer pilot from South Africa who served in the War of Independence in 1948. Another lecturer described Arabic gravestones that have the history of the family written on them. We heard about Jewish tombstones in Germany and the variety of information including humorous anecdotes and misinformation documented by the researcher. He illustrated the importance of

archives in confirming the information contained on the tombstones. The fourth lecturer described the British War Cemetery, how it was established and what information is provided. The last lecture was about the old Jewish Cemetery (Haskoy 16th Century) in Istanbul. The title of this lecture could sum up the whole conference, "Stones Speak."

The tour, which included extensive histories of the cemeteries, included the British Military Cemetery, The Templars, and the Protestant and old Jewish cemeteries. We were not able to visit the 2nd Temple Gravesite due to rain. These cemeteries are all within walking distance of each other.

**Israel State Archives Visit.** November 26, 2002. Jerusalem

The head of the Archives, Dr. Moshe Muzik gave us the background of the founding of the archives and what collections they comprised. The book, *The Israel State Archives. Vol.1*, expands on this with more detail. According to the Archives Law of 1955 there are two types of archives: state

and private. Under the state archives' supervision are the local authorities' archives and the Israel Defense Forces archives. There are 20 archives mandated by law to be under government control. In addition to the state archives there are the Central Zionist Archives, Yad Vashem, Jabotinsky, Ben Gurion and government ministries etc. The ministries of Justice and Interior maintain their current archives at their locations. Examples of private archives are the Histadrut and Kibbutzim. Staff who work in these archives are members of the Israel Archives Association. The local authorities' archives exist in the various cities, i.e., Jerusalem, Tel Aviv, Haifa etc. Publications are produced based on the papers of Prime Ministers and Presidents of

Israel. Thus far, there are publications about David Ben Gurion, Chaim Weizmann, Levi Eshkol and Moshe Sharett.

We were given a tour of the reading room and the archivist, Yehudit Saft explained how to use the resources such as ordering material in advance so they will be available during the hours the Archive is open to the public. She showed us the finding aids and explained that computerization is underway but gave no indication when it would be online. The requests made to the State archive are from students doing historical research, lawyers searching wills and property documents and genealogical researchers. The latter group is becoming the biggest user.



## **JGS Journal Abstracts** *Compiled by Harold Lewin*

The articles selected herein are mainly those containing information of more direct benefit to the wider circle of family history researchers. Following this principle, our selection has had to leave out many worthwhile descriptions of visits to ancestral towns and stories of individual family research. Bear in mind the importance of reading the original article, for abstracts only hint at content. Finally, forgiveness is requested for any changes of title and missing credits. **Explanation:** a note such as **3pp. (4)** ending an abstract, indicates an article length of about three pages with location in **Ref. No.4** (see **Key to Journal References**). Similarly, **1p** indicates a one page or even a one-column item.

### **CHINA**

**Shanghai HIAS Lists** by Peter Nash describes a collection of files held by the Central Archives in Jerusalem (CAHJP). These list all Jewish refugees registered with

HIAS Shanghai, during WWII and also those who left Shanghai in the period 1946-1949. The writer estimates that the five lists contain 16,000-18,000 names of refugees and dependents. **3pp. (10)**

### **GERMANY**

**Pre-1930 Research in Germany.** Jeanette Rosenberg has compiled a useful resources list of books websites and research facilities for carrying out pre-1930 German research. **2pp. (3)**

**Navigating Berlin Resources to Solve a Family Puzzle.** Peter Nash, in the 2<sup>nd</sup> part of a 3-part article, writes about some of the Berlin genealogical resources he employed in his research. They include PROGENEA, a Berlin-based professional research firm accessible via email on [progenea@aol.com](mailto:progenea@aol.com) and the *Centrum Judaicum* that holds a film of all burials at Weissensee Cemetery. **2pp. (4)**

## **GREAT BRITAIN**

**Historical & Genealogical Records of UK Jewish Communities Project.** Laurence Harris describes a project aimed at recording in electronic format, genealogical and other historical information about the UK Jewish Communities from mid-1600s to the present day. **1p. (4)**

**Jewish Soldiers in World War I.** Harold Pollins writes an informative account of some of the battles of WWI in which so many British and Commonwealth Jewish soldiers fell. **4pp. (3)**

## **POLAND**

**The Persistence of Schneidemuhl (Pila).** Peter S. Cullman writes about a visit to Pila, previously known as Schneidemuhl, once a provincial town in Prussia's province of Posen, and now an industrial city in Western Poland. The municipal archives (a sub-archive of the Poznan archives) are at: Archiwum Panstwowe w Poznaniu, Oddzial w Pile, 64-920 Pila, ul. Sniadeckich 31, and the Head Archivist is Stefan Oziembiewski. **6pp. (10)**

## **RUSSIA & FORMER USSR**

**Levanda Index: A Review.** Joel L. Spector details some of the legal restrictions placed on Jews during the 300 years of dominion by the Romanov czars. **2pp. (1)**

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

**HIAS Boston Individual Arrival Cards, 1882-1929.** Howard Margol describes the safeguarding of immigrant information contained on 24,000 HIAS cards by LDS Family History Library filming. The resulting microfilm may be viewed at the American Jewish Historical Society in New York or at the FH Library in Salt Lake City. **1p. (1)**

**U.S. National Archives II Highlights.** Roberta Solit and Rita K. Margolis report on the U.S. National Archives and Records Administration building of Archives II, a facility in College Park, Maryland, housing many documents of Jewish genealogical

interest such as Military Archives: Captured German and Related Records including concentration camp records. **5pp. (1)**

**1910 Census Index for New York City.** Debbi Korman informs us about the 1910 NY census index for the five boroughs of New York. Although she describes books held by the FHL in Los Angeles, the user hints are applicable world-wide. **2pp. (2)**

**Research Hints: Getting Ready for the 1930 (U.S.) Census.** C. Edwin Murray provides a list of the entire 1930 Federal Census set by state with numbers of films and rolls. **1p. (9)**

## **JEWISH GENEALOGY (GENERAL)**

**Gravestone Cleaning – Do's and Don'ts.** These are useful guidelines written by Andi MacDonald and originally posted on rootsweb.com. **2pp. (2)**

**Publishing a Family Story.** Judith Diamond's account of the publishing of a story, (including family trees and a 1,242-name index), originally written in Swedish, provides some useful hints for those of us with similar ambitions. **2pp. (3)**

**Writing Your Family History.** Noeline Kyle provides some useful hints on beginning the project, writing one's own life story and editing. **2pp. (4)**

**Given Names Databases Accessible Online.** (Prof.) Gerry Esterson announces the posting of new on-line searchable Given Names databases for 15 European countries. **2pp. (5)**

**Soundex Coding Correction.** Renee Steinig draws attention to a December 2001 issue of the National Genealogical Society quarterly in which Tony Burroughs explains an error in the original rules followed in the 1930s by Works Project Administration indexers. Renee gives the correct rules concerning "consonant separators." **1p. (6)**



**Safe Storage Guidelines.** Karen Zukor suggests optimal methods of storing documents and other artifacts of genealogical importance. **2pp. (7)**

**Useful Websites for Genealogical Research.** Ron Arons has compiled a list of very useful websites many of them relevant to Jewish family history research. **2pp. (8)**

**RABBINIC GENEALOGY**

**Genealogical Information in Rabbinic Texts II.** Laurence Tauber provides an informative account of *Ktav Sofer*, a

rabbinic text comprising a rich repository of Jewish genealogical information, written by Rabbi Abraham Samuel Benjamin Sofer (1815-1872). **5pp. (1)**

**HOLOCAUST STUDIES**

**Remembering Holocaust Victims: The Challenge for Jewish Genealogists.** Seth Jacobson writes about some of the aspects of recording the names of Holocaust victims at Yad Vashem and explains how to create a Page of Testimony, either manually or using the software of DoroTree or Ancestral Quest. **4pp. (1)**

**KEY TO JOURNAL REFERENCES**

REF.	JOURNAL	GEOGRAPHICAL AREA	ISSUE	YEAR	VOL.	No.
1	AVOTAYNU	International	Winter	2002	XVIII	4
2	ROOTS-KEY	Los Angeles	Summer	2002	22	2
3	SHEMOT	Great Britain	March	2003	11	1
4	THE KOSHER KOALA	Australia	September	2002	9	3
5	ZICHRON NOTE	San Francisco	February	2002	XXII	1
6	ZICHRON NOTE	San Francisco	May	2002	XXII	2
7	ZICHRON NOTE	San Francisco	August	2002	XXII	3
8	JGSLI LINEAGE	Long Island	Summer	2002	XIV	1-3
9	GENERATIONS	St. Louis	March	2002	8	3
10	STAMMBAUM	Germany	Summer	2002	21	-



It's hard to believe that someday I'll be an ancestor.

Only a genealogist regards a step backwards as progress.

Blessed are the Elderly for they remember what we never knew.

May you ask the right question of the right person at the right time.

When you search for ancestors, you find great friends!