

Editorial

As these lines are being written, word has reached us with the sad news of the death of the mother of our member Rose Feldman, the sudden death of the mother of our member Jean-Pierre Stroweis and the untimely death of Dr. Larry Sack, husband of the editor of Avotaynu, Sallyann Amdur Sack. We extend to them our sincerest condolences during this time of the seven Shabbatot of Consolation which come after Tisha B'Av. May it be God's will that the individuals in mourning find solace in the consolation of our people.

This issue is rather diverse. In the area of genealogical research of one's family, we have an article of Mr. Ilan Borovic, discussing his family during World War II, the item by Mr. Eli Samson telling of a combination of peculiar events and experiences during his research and the piece by Mr. Joseph Covo focusing on the origin of his family name and its metamorphosis.

In Mathilde Tagger's well-detailed and organized article, we are presented with another aspect in the study of names – the family names of the Jews of Bulgaria. Ms. Tagger skillfully leads us through the various types of family names according to their origins and shows us how they reflect the history of the Jews of the country.

Three essays deal with what we can call 'genealogical aids.' Ms. Carol Edan recommends that we record family trees on CDs and explains how to do it; Ms. Zippi Rosenne discusses the "Visual Documentation Center" at the Diaspora Museum and the many family photographs that are in its collection and Dr. Yehuda Klausner continues his series of short and concise chapters on ways to record genealogical data.

The area of history, the longstanding companion of genealogy, is represented in this issue by the comprehensive article by Dr. Martha Lev-Zion on Jewish life in central Europe in the 16th and 17th centuries. Dr. Lev-Zion spreads out a wide scope in which she covers the daily life including customs of marriage and brit mila, as well as the education of children and their study of Torah. She also discusses local customs – all of this on the background of frequent expulsions and the Thirty Years War.

Our member, Mathilde Tagger relates a short story on the names of two of her forbearers. I am sure that in every family, legends, anecdotes, humorous stories and proverbs, pass from generation to generation. We ask our members to share their stories with us. If we are successful, we would like to start a new division in Sharsheret Hadorot. If not, we will be happy to publish the most interesting stories that are submitted to the editor.

A new contributor to Sharsheret Hadorot is Mr. Shlomo David from our Haifa branch. He shows us, how according to Rashi's interpretation of a verse in the Book of Numbers, even in ancient times our ancestors maintained family trees and when the census was taken in the desert, they presented them before all of the people.

Our librarian, Harriet Kasow, continues her reports on new books, which have been added to our library, on the continuing activity of IGS and on conferences and meetings that have taken place in Israel over the past few months.

A summary of foreign journals has been provided, as always, by Ms. Mathilde Tagger (Hebrew) and Mr. Harold Lewin (English).

We are pleased to announce that beginning with next year, 2004, Sharsheret Hadorot will become a quarterly, appearing four times a year. In anticipation of this change, this copy is expanded and its issue number appears as 17/3-4, 2003.

The next edition, which will hopefully appear in February 2004, will be devoted to two genealogical conferences: the 23rd International Conference on Jewish Genealogy that took place in Washington, D.C. in July and articles along with announcements in anticipation of the 24th International that will take place in Jerusalem in July 2004.

When this publication reaches you, we will have already begun the new year of 5764. I wish to extend to all of our readers greetings for the new-year, with the hope that it be an interesting year with success in genealogical research.

Yocheved Klausner

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

Issue 17/3-4 appears at the beginning of our new year of activity, 5764.

The year 5763 was one of development and expansion, of widening the areas of activity in our branches and increasing our membership. We must continue in this direction in 5764 and beyond. The more we expand our ranks the greater will be the progress of our society. The Haifa branch, which began activity on the eve of last Pesah, conducts regular and ongoing activities thanks to our members who have worked to establish the branch. They are diligent in increasing membership and in choosing exciting topics for their meetings. With the beginning of the new-year 5764, we have added to the branch libraries the book *Sephardic Genealogy* by Dr. Jeffrey S. Malka. These copies were acquired through the contributions of our membership and dedicated to the memory of Professor Ahiezer Racov, the son-in-law of our member Mathilde Tagger.

Twenty of our members participated in the 23rd International Conference on Jewish Genealogy that took place in Washington, D.C., July 21-25, 2003. A number of them delivered papers. The central challenge to all of us is to spread awareness and information about the 24th Conference that will be held in the summer of 2004 in Jerusalem.

The first publicity leaflet was issued in preparation for the Washington Conference. It included essential information about the 2004 Conference, including its background and its close relationship with Jerusalem. The colorful and eye-catching brochure attracted the attention and interest of those in

attendance and it provided first answers regarding participation in the 2004 Conference. We brought stickers with the logo of the Conference with us, which we handed out and attached wherever we could. They saw and heard us in Washington and preparations for next year's Conference are now in high gear.

The Conference is scheduled to take place from 22-27 Tammuz 5764 – 11-16 July 2004 at the Ramada Renaissance Hotel in Jerusalem. The web page is already open: www.ortra.com/jgen2004

Further information and details are available from www.jewishgen.org/jerusalem2004

The operation and success of the Conference depends on each and every one of us. From what we have learned in Washington, our members will have to gird their loins and respond positively to every request for help. This kind of assistance can be in many areas, from the pre-Conference preparations that we are busily engaged in now to the manning of information/assistance stations on a rotating basis during the Conference itself. Our members are asked not to hesitate and to, even at this point, let us know in which area they can help.

You can write to me via e-mail (also in Hebrew) at: ehfurman@netvision.net.il or by regular mail at P.O.Box 86, Kiryat Gat 82100 or by telephone at 08-6880884.

We sincerely hope that by all of us working together we can organize and host a exceptionally successful Conference.

Sincere wishes for the New Year to all of our members and to all of the Jewish People.

On behalf of the IGS, we extend our sincere condolences to our member Rose Feldman and her family on the death of her mother.

On behalf of the IGS, we extend our sincere condolences to our member Jean-Pierre Stroweis and his family on the death of his mother.

On behalf of the IGS, we extend our sincere condolences to Sallyann Amdur-Sack, the editor of Avotaynu, and her family on the death of her husband.

The Jews of Bulgaria - Their Surnames as a Mirror of Their History *

Mathilde Tagger

Bulgaria is bordered in the North by Romania, the Danube being the natural border between the two countries, in the East, the Black Sea, in the South, Turkey and Greece, and in the West, Serbia and Macedonia. It is located in the central part of the Balkan Peninsula, south of the Lower Danube and its area is 111,000 km².

The First Bulgarian Kingdom existed from 681 until 1018. During this period, Bulgarians were converted to Christianity (865), and in the 10th century the Bulgarian Prince Simeon received a royal scepter from Constantinople. Bulgaria was recognized as a tsardom by the Pope and the Holy Roman Empire. In 1018 Emperor Basil II conquered Bulgaria and made it a province of the Byzantine Empire.

The Second Bulgarian Kingdom (1185-1396) came into existence after a successful uprising of the Bulgarian aristocracy. The Ottomans conquered Bulgaria in 1396 and it remained part of that Empire until 1878. Following the Russian-Turkish war of 1877-1878, and as a result of the Berlin Peace Treaty, Bulgaria became an independent state. With the outbreak of World War II, at first Bulgaria remained neutral, but in January 1941, she became an ally of Germany and allowed the Wehrmacht to pass through the country on its way to conquer Greece. On September 9, 1944, the Russian army liberated Bulgaria and from that moment to November 10, 1989, the country became the 'Socialist People's Republic of Bulgaria,' part of the communist bloc. Today Bulgaria is trying to restore her economy, hoping soon to become a member of the European Community.

During World War II Bulgaria occupied Macedonia and Thrace. In February 1943, the Bulgarian government agreed to deport to the death camps all the Jews living there, and in March 1943, nearly 11,400 of them were deported. However, the 50,000 Jews

living inside Bulgaria were saved from this fate thanks to the energetic and courageous pressure on King Boris III by Dimiter Peshev, vice-president of the Parliament and head of the governing party. Forty-two other Parliament members joined in his effort, fully supported by the heads of the Bulgarian Orthodox Church. The details of this remarkable rescue of the Bulgarian Jews were almost unknown until the fall of the communist regime in 1989. The communists, specialists in rewriting history, believed that the "People of Bulgaria" saved the Jews.

Not forgetting how the Macedonian and Thracian Jews were annihilated with the help of the Bulgarian troops, the saving of the 50,000 Jews of Bulgaria is indeed an extraordinary fact.

The Jewish Surnames in Bulgaria

The study of surnames of the Jews of a specific Diaspora, describing their occupations, physical characteristics, character traits and nicknames, offers a fascinating historical source for that Diaspora.

But onomastics is not an exact science and it depends on the researcher's knowledge of languages, the historical background of the community he deals with and the documents available to him. The following is the result of reading and research in archival material available in Jerusalem.

While the surnames of the North African Sephardic Jews have been the subject of some very high level research, like that of Chief Rabbi Maurice Eisenbeth, or Abraham Laredo or the more recent work by Prof. Paul Sebag, the Jewish surnames found in the ex-Ottoman Empire have not been the topic of any comprehensive published research. An exception is the booklet by Asher Moïssis on the names of the Jews of Greece, which is far from being complete. Names are mentioned only incidentally in

connection with the history of Jews in Turkey, Salonika and the Balkans, by Shlomo Rosanes, Moise Franco, Abraham Galante, Michael Molho, Abraham Tadjer, Saul Mezan, Benjamin Arditti, Joseph Covo and others. These authors deal only with some surnames without a systematic study on their etymology and meaning.

In 1967, Isaac Moskona published a long article in the Bulgarian Annual Publication of the Social Cultural and Educational Association of the Jews in the People's Republic of Bulgaria. This was the first attempt to cover all the Jewish surnames of this community that numbered about 50,000 people in 1939. Isaac Moskona has compiled a list of some 550 different surnames based on:

* The 1937 list of 25,000 Jewish tax-payers (family heads) in Sofia. It included 6,300 names.

* The 1914-1967 registers of the Sofia Jewish community cemetery with more than 9,000 names.

* The 1895-1910 Bulletins of the Alliance Israélite Universelle in Paris, including the names of the donors from Bulgaria and the members of the organization that supported the 14 Jewish schools for the period 1870-1910.

* The list of subscribers to the Jewish journal "Evreyski Vesti" (Jewish News) in 1967.

Moskona divided all these surnames into two main groups: those of Hebrew origin and those of non-Hebrew or foreign origin, each group divided into several sub-groups. This classification has been followed by other authors of Jewish onomastics like Eisenbeth, Laredo, Sebag etc.

Surnames of Hebrew Origin

This group includes:

1. **Surnames from the Bible** originally used (and some still used) as given names: **Aron, Betzalel, Daniel, Eliezer, Gamliel, Hananel Isaac, Kalev, Michael, Natan, Rafael, Saltiel, Tzion, Uziel, Yehiel, Zakharia**, etc. Many of these are theophoric names, including the prefixes and suffixes ya, yo, el that are part of the names of God

(**Yonatan, Berakhia, Yehiel, Eliezer** etc.).

2. Hebrew Surnames designating one of the following:

a. **Physical characteristics.** In this category, only three surnames have been found among the Bulgarian Jews: **Gadol**=big, **Katan**=small and **Lavan**=white.

b. **Abstract Concepts or moral qualities.** **Manoah**=rest, **Navon**=wise, **Shalom**=peace, **Rahamim**=compassion, **Maymon**=fortune, **Nahum**=consolation, **Simha**=joy, **Tsadik**=just or righteous etc..

c. **Names of Animals and Plants.** Not many names are part of this category – four for animals and one for plants: **Arie**=lion, **Kalev**=dog, **Safan**=rabbit, **Yona**=pigeon. The only name found in Bulgaria connected with plants is **Tsemah** which itself means plant.

d. **Professions.** The most ancient surnames in this category are of course: **Cohen** and **Levi**. With the establishment of organized Jewish communities, we find **Hazan**=cantor, **Melamed**=teacher, **Sofer**=scribe, **Tabah**=shohet, butcher, **Balan**=bath attendant **Gabai**=tax collector, generally of a synagogue, **Gozez**=one who shears sheep, etc. To this group belongs also **Halfon**=moneychanger.

e. **Names connected to Special Events.** Holidays and names of historical figures were chosen as names: A child born on Saturday was named **Sabbetay**. Born on Passover, he was called **Pesah** or **Moshe**, on Purim **Mordecai** (for a boy) and **Esther** (for a girl). Born during the ten days between Rosh Hashanah and Yom Kippur, his name would be **Rahamim** or **Yeruhim**. **Nahum** was given to a child born on the 9th of Av (day of the Temple destruction) or after a tragedy in the family, **Nisim**=miracle – when hoping for a better economical situation for the family etc. Some Biblical names like **Yosef** (one more child), **Reuven** (look at the boy – a boy born after several girls) etc. are in the same spirit.

f. **Foreign names translated to Hebrew.** One group in this category is surnames based on the translation to Hebrew of localities outside Eretz Israel: **Yarhi**=from the moon (past inhabitants of Lunel, France) and

Harari=from the mountain (past inhabitants of Montpellier, France).

A second group of names are surnames composed of the Hebrew preposition “mi” or “me” (from) and the name of the locality. This is how we get **Mitrani**=from Trani or **Mefano**=from Fano – two Italian cities. The two surnames **Trani** and **Fano** also existed in Bulgaria.

A third and last group in this category contains surnames composed of the locality name followed by “i” designing an inhabitant of this locality (according to the Hebrew adjective formation). This is how we get **Mizrahi** (Mizrah=East), **Yerushalmi** (Yerushalayim=Jerusalem), **Ashkenazi** (Ashkenaz=Germany) etc. This Hebrew formation principle has also been applied to foreign names of places such as Granada or Zaragoza, in Spain, obtaining **Agranati** or **Saragosti**, etc.

g. Surnames Composed of Ben or Bar and a Given Name. All around the Mediterranean Basin, many of the Jewish surnames are formed by adding the Hebrew prefix ‘ben’ or ‘bar’=son of (Hebrew and Aramaic, respectively) to a given name. In Bulgaria we find the following list: **Barisak**, **Barnatan**, **Bendavid**, **Beniossef**, **Bensussan**, **Bentsion**, **Benun**, **Benyakar** etc. This kind of surname originates in the Biblical times, as a direct patronym, for example David ben Yishay. Later on, such surnames were taken for honoring a respected member of the family.

h. Surnames Based on Hebrew Acronyms. Only three surnames belong to this category: the very common surname **Bekhar** (ben kvod Rabbi), **Bekhmoaram** (ben kvod morenu harav Menahem) and its parallel **Bekhmoaras** or **Behmoarash** (ben kvod morenu HaRav Shimon/Shlomo/Shmuel).

Surnames of Foreign Origin

Bulgarian Jewry was a mixture of Jews who settled there during the Roman and Byzantine era as well as groups of immigrants who came at different periods, from the 14th century to the beginning of the 20th century from various places like: Hungary, France, Germany, Spain, Portugal,

Italy, Rumania, Ukraine and Russia. The Jews who arrived from Spain formed the predominant majority. Jewish surnames were strongly influenced by the interaction with the nations where Jews lived before finally arriving in Bulgaria.

The Hellenic Influence. Archaeological excavations have confirmed a Jewish presence in Bulgaria from Roman times. Fragments of tombstone inscriptions date from the 2nd century. These first Jewish inhabitants are known as Romaniote (Byzantine) Jews. They lived not only in Bulgaria but also in the Southern Balkans, Asia Minor and the Greek Isles. They spoke Greek and those surnames that were not of Hebrew origin were of Greek origin. For Bulgaria, Isaac Moskona has found the following Greek surnames that have survived till the 20th century: **Assayas**, **Avdish**, **Dekalo**, **Ergas**, **Galiko**, **Kalo**, **Katsuni**, **Khara**, **Malakon**, **Moskona**, **Pando**, **Papo**, **Pilosof**, **Pizanti**, **Polikar**, **Politi**, **Shiprut**, **Veisid**.

The Hungarian Influence. In 1376, 20 years before the Ottoman Empire had conquered Bulgaria, King Ludwig I expelled Hungarian Jews from their country. Most of these refugees reached Poland but some of them arrived in Bulgaria via the Danube. Here they settled in Pleven, Nikopol, Vidin and Sofia. They did not mix with the local Jews and founded separate communities. They had no surnames and some got the Turkish nickname ‘Madjar’ meaning Hungarian, or ‘Budun’ meaning from the city of Buda. **Madjar** and **Budun** became surnames, the latter changing in time to **Botton**, in the opinion of Rosanes.

The French Influence. In 1394, it was the turn of the Jews of France to be expelled under the order of King Charles VI. Many of them moved to Germany while others found their way to Spain. But some used the Danube, like the Hungarian Jews, and reached Bulgaria where they soon merged into the Romaniote community. Only some of their surnames still prove their origin:

Galiko (the Greek word for French), **Sarfati** (the Hebrew word for French), **Harari** and **Yarhi** (from Montpellier and Lunel in France). **Crespin** derives from the locality Crespian, near Nîmes (south of France), **Kuzi** derives from Cuzy, north of Lyon and **Salinas** derives from Salin, the name of 4 localities in France.

The German Influence. In 1470, King Ludwig X expelled the Jews from Bavaria. Many of them arrived in Bulgaria, joined the Hungarian Jews and formed Ashkenazi communities. Most had no surnames, just like their Hungarian brothers. This is perhaps why so many got nicknames like **Ashkenazi** or **Eskenazi** (German in Hebrew), or **Tedeschi** (German in Italian). Other surnames of German origin are **Vormis** (from Worms, in Germany), also found under the form of **Gormis** and **Gormisano** (under Italian), **Garti** deriving from Gartach in the province of Wuerttemberg, **Rubissa** from the Yiddish Rebbitsen – the Rabbi's wife and, **Tadjar** deriving from "Taytsch" for German or from the Arabic Tajar-merchant.

The Arabic and the Spanish/Portuguese Influence. After the generous offer made by the Ottoman Sultan Bayazid II, Jews expelled from Spain in 1492 arrived in Bulgaria in 1494 and settled in the trading towns in which Jews were then living. These immigrants were characterized by a high degree of both secular and rabbinical knowledge and soon became the leaders of the whole Jewish community. Eventually the other Jewish communities accepted their spiritual and economic leadership. During the next 150-200 years, all Jewish communities, even the descendants of the Hungarian and German Jews, merged into the Sephardic community and Ladino became their common language.

The Arabic language was of great influence in the formation of surnames throughout the centuries of co-existence of Jews and Moors in early medieval Spain. 42 Bulgarian Jewish surnames originate in the Arabic language, for example Aboav, Alhalel,

Almaleh, Avdala, Balul, Danon, Frandji, Habib, Hakim, Molho, Nadjar, Sid/Sidi, Tarabulus etc., and my own surname Tagger, defined as deriving from the Arabic 'tajer' that means merchant. Four surnames are based on localities: Alfassi=from Fes, Morocco, Alhalel=from Hebron, Aladjem=from Persia and Tarabulus=from Tripoli, Libya. Other Arabic surnames design a position: Alsheikh, Alsaid, Sidi=chief or master; a profession: Alfandari=tax collector, Amar=builder, Hakim=physician, Nadjar=carpenter etc., or a nickname.

102 surnames found in Bulgaria were of Spanish origin. Half of them (55) are names of Spanish localities, sometimes of a big city like Cordoba, Granada, Leon or Toledo but more often of small places all over the Spanish provinces.

When dealing with names connected to geography, the question that comes to mind is: why immigrants from Spain, Portugal, Germany, and other places, when coming to new countries, did not keep their original Jewish names but instead adopted new surnames based on the names of the places where they were born. There are two possible explanations: (1) love and nostalgia for their birthplace were stronger than the memories of past miseries, (2) the surnames were given by the absorbing community. According to Moskona, this second explanation seems more convincing.

11 surnames of Spanish origin describe physical characteristics: **Amarillo**=yellow, blond, **Calvo**=bald, **Fresco**=fresh, **Ninio**=young etc., 26 surnames describe character traits like: **Amado**=beloved, **Angel**=angel, **Bueno**=good, **Kerido**=dear etc. Professions also became surnames: **Serrero**=one who handles wax for candles, **Trapero**=ragman and **Purgador**=shohet and one who cleans up the meat to make it kosher. Finally there are nicknames like **Calderon**=Cauldron, **Prezenti**=Gift, etc.

Rosanes lists only 7 Jewish surnames of Portuguese origin in the Ottoman Empire. The reason why there are so few is that the majority of the Portuguese Jews found their way northwards to Amsterdam, Hamburg

and London. Some settled in Salonika while others settled in various cities of Italy and later founded with much success the community of Livorno. Six of these surnames were found in Bulgaria: **Alvo, Belo, Gatenio, Oliver, Panijel and Perera.**

The Italian Influence. Jews from Sicily reached the territories of the Ottoman Empire together with the Spanish Jews after the expulsion in 1492. During the rule of Pope Pius V between 1566 and 1574, a new wave of immigrants, mostly from Calabria, reached Bulgaria via Ragusa (Dubrovnik) and Bosnia. The Sicilian and Calabrian Jews who settled in Bulgaria immediately merged into the Spanish community. Their religious rites were similar and the Ladino and Italian were very closely related languages. 32 surnames of Italian origin were found in Bulgaria: Adato, Akile, Baltano, Bassan, Benito, Boni, Calmi, Capon, Capua, Conto, Cosina, Covo, Diga, Fano, Farin, Finzi, Florentino, Graziani, Magriso, Maestro, Mefano, Meseres, Mezan, Mitrani, Modiano, Motola, Romano, Sonino, Taranto, Tedeschi, Trani, Ventura. Nearly half of the surnames are linked to Italian localities and the others describe character traits, positions and professions.

The Turkish Influence. As Bulgaria was part of the Ottoman Empire for 500 years, the Turkish language had a great influence on the whole population and on the Jewish community in it. Even the Ladino spoken there has been enriched with Turkish words. So it is no wonder that 66 surnames of Turkish origin were found in Bulgaria. They are based on physical properties, character traits, professions and nicknames. For example: Bakhshi=gift, Bakal=grocer, Kantardji=one who weighs, Pamuk=one who deals with cotton, Tchelebi=sir, etc. Many Jews without surnames, received nicknames, which, with time, became their surnames. This is how we find for instance Aji=bitter, Assis=nice, etc. Very few Turkish names are linked to geographical places. Besides **Madjar**, already mentioned, we have also

Gurdji=from Georgia (in Asia), **Kadas**=from Kudush (the holy city Jerusalem) **Shamli**=from Damascus (Sham is the ancient Turkish name for Damascus) and **Valadji**=from Wallachia, southern Romania. All these localities were part of the Ottoman Empire.

The Bulgarian influence. After centuries of living in the same place, neither the spoken language (Ladino) of the Jews nor their surnames were influenced by the Bulgarian language to the same degree as other languages in other countries. The main reason is that on their arrival on Bulgarian ground, the Sephardic Jews found an enslaved nation. The local written culture was poor and the Bulgarians themselves were called only by their given names. It is understandable that under these conditions the Bulgarian influence had no impact on the traditions or surnames of Bulgarian Jewry.

The rise of the Bulgarian national culture began only in the 18th century and the revolutionary struggle against the 500-year long Turkish occupation ended with the independence of Bulgaria in 1878. After gaining Independence a new era began. The feudal atmosphere completely changed with the new economical-social and cultural conditions and in time, the Bulgarian nation officially granted equal rights to its Jewish inhabitants. The Bulgarian language and culture became part of the everyday life and the Jews adopted it as their mother language. These facts strongly influenced the formation of surnames.

A first step in the 'Bulgarization' of the surnames occurred when in schools, in the army and in other official governmental institutions, the usual Bulgarian suffix -ov, -ev or -ski was formally introduced. The first surnames changed were those of Turkish origin like **Shekerdji, Kuyumdji**, etc., which became **Shekerdjiiski, Kuyumdjiiski, Kutchukov, Bakalov** etc. Some of the Jews were still called by their father's names, and **Nisim** became **Nisimov, Samuil – Samuilov**, etc. and surnames of women became **Davidova, Abramova**, etc. Some Jews added the locality names to their

first names. This is how we find **Samakovski** = from Samakov, **Kiustdendilski** = from Kiustendil, **Plevenski**=from Pleven etc.

It is interesting to point out that in the anti Semitic laws promulgated in 1941, a special paragraph prohibited the Jews from bearing foreign names. For women, the problem was more acute as Hebrew and Ladino given names became less fashionable and most women had French or German names. Those who had no Hebrew or Ladino given names had to change their names to Sara. As to surnames, Jews had to remove the Bulgarian suffixes -ev, -ov -ova and -ski, and even the Spanish name **Cordova** became **Cordo** – which is plainly absurd! After the liberation of Bulgaria in September 1944, the Jews got back their original names.

The Recent Ashkenazi Influence. Ashkenazi Jews who arrived in Bulgaria at the end of the 19th century and the beginning of the 20th century from the surrounding countries: Ukraine, Romania and Russia introduced surnames like Glikman, Rosenberg, Heisler, etc. All these names are explained in detail by Dr. Alexander Beider in his valuable books. These Ashkenazim formed 10% of the Bulgarian Jewish population.

The Israeli Influence. When in 1948-49, 90% of the Jewish population of Bulgaria immigrated to Israel, most of them kept their original surnames, but some hebraized them: Avdala became Oren, Bekhar (the Hebrew acronym) became Benhar, Kuyumdjiiski became Shemtov etc.

Unexplained (yet!) Surnames. In his analysis of the Jewish Bulgarian surnames, Moskona gave the origin and meaning for 200 root surnames out of 500 and a total of 550 names, including all the variants. Only 40%! The microfilmed group passports of the 45,000 Bulgarian immigrants to Israel are kept at the Central Archives for the History of the Jewish People in Jerusalem. This huge collection of documents and others have allowed me to add 50 names to Moskona's original list.

I am trying to complete the task with the help of various onomastic works, many dictionaries in various languages, the Bible, maps and ZIP Code from various countries (these directories are the only sources where one can find all the localities of any size) and to finally publish it.

Forty-eight surnames still need to be explained: **Adoar, Adrabi, Adroke, Agodilo, Akile, Anili, Arkovi, Avit, Balshetsh, Barsas, Gerzi, Kabolaj, Kadales, Kakumov, Kalio, Katarivas, Kauli, Kaumo, Khanoah, Kharano, Labes, Laron, Lobel, Matral, Mekish, Mosatsho, Mushanov, Pili, Pilov, Pimanov, Polastro, Prulo(v), Saali, Sadni, Saranga, Sarub, Seliktar, Semen, Shaban, Struti, Sturu, Shuva, Tshesano, Veissid.**

The continuous study of the Jewish Bulgarian surnames will be an important contribution to a future research of the Jewish Ottoman onomastics.

* This article is based on a lecture given at the 23rd International Conference on Jewish Genealogy, July 2003, Washington DC

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Appendix

Surname = more than one origin and meaning
Surname in italics- deriving from a locality name

102 Surnames of Spanish Origin

Abravaya	Argon	Catalan	Fayon	Mercida	Rodrig
Adato	Asseo	Cazes	Fernandes	Mezan	Ronco
<i>Afar</i>	<i>Avayu</i>	Confino	Franco	Moreno	Roza
<i>Aguzdish</i>	<i>Azikri</i>	Confortes	Frances	<i>Navru</i>	<i>Rozanes</i>
<i>Albala</i>	<i>Benaroya</i>	<i>Cordoba</i>	Fresco	Niego	Rozano
Abelda	Benmayor	Corona	Geron	Ninio	Santo
Albuhaire	Benrey	Covo	Kerido	Pardal	Saragosti
<i>Alenu</i>	<i>Bidjarano</i>	<i>Cuenca</i>	<i>Leon</i>	Pardo	<i>Sevilla</i>
Algieto	Bivas	Dassa	Lidji	Penso	Serero
Algranati	Bueno	<i>Delareya</i>	<i>Lilo</i>	Peso	Sid
<i>Alkalay</i>	<i>Calaora</i>	Demayo	Loya	Pilaro	Talvi
<i>Alkulumbre</i>	Calderon	<i>Diba</i>	<i>Luna</i>	<i>Pinto</i>	<i>Toledo</i>
Almosnino	Calvo	Djain	Mamad	Pipanov	Trapero
Amada	Caneti	Djusto	Maman	Pito	Vaeno
Amarillo	Cariyo	Duenias	Menda	Prezenti	Varon
Angel	Carmona	Dura	Mentesh	Primo	<i>Varsano</i>
<i>Arama</i>	<i>Castiel</i>	<i>Erera</i>	<i>Meranda</i>	Purgador	Vidas
<i>Arditi</i>	<i>Castro</i>	Farjon	Merkado	Razon	<i>Zamero</i>

42 Surnames of Arabic Origin

Abentsal	<i>Alfassa</i>	Altabev	Benzonana	Habib	Melika
Aboav	<i>Alhalel</i>	Altaras	Delbaz	Hakim	Molho
Abulafia	Alkabets	Amar	Faradji	Hayon	Nadjar
Adjubel	Almaleh	Atias	Farhi	Khulu	Sid
<i>Aladjem</i>	Almuli	Avdala	Farjon	Malki	Tadjer
Alaluf	Alsaid	Bassat	Frاندji	Mandil	Talvi
Alfandari	Alsheikh	Balul	Gurdji	Maymon	<i>Tarabulus</i>

66 Surnames of Turkish Origin

Adjiman	Butshuk	Karabiber	Nefusi	Satshi	Surujon
Aji	Djivan	Karakash	Kuzi	Selanukio	Tenekedjiiski
Aslan	Djivri	Kasabov	<i>Madjar</i>	Seliktar(ov)	Tshakarov
Asman	Gani	Kazak	Ogluev	Shamli(ev)	Tshelebon
Assis	<i>Gurdji</i>	Kemal	Pamukov	Shaptshiiski	Tshitshek.
Babain	Is	Khali	Parasko(v)	Shekerdji(iski)	<i>Valadji</i>
Bakalov	Hakim	Kherkov	Pashali	Shaki	Yamali
Barutshiiski	Hane	Khora	Patak	Shalganov	Yahni
Bekhtshet	<i>Kadas</i>	Kutshuk	Piade	<i>Shamli</i>	Yasharov
Beredjik	Kamo	Kuyumdjiiski	Refetov	Shishedji(ev)	Yeni
Burla	Kantardji	Mentesh	Refev(fov)	Sivil	Yulzari

6 Surnames of Bulgarian Origin

<i>Boshnak</i>	Kioso	<i>Kiustendilski</i>	<i>Pirofli</i>	<i>Samokovliiski</i>	Siromakhov
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and all the surnames, of any origin, with the Bulgarian endings *ev*, *ov* and *ski*, like Abramov, Bohorov, Davidov, Kantardjiev, Kuyumdjiiski, Leonov, Liyatchev, Moshonov, Pamukov, Rahamimov, Refetov, Saraski, Shaptshiiski, Tenekedjiiski, etc.

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www.sephardicstudies.org/entrance.html

Covo – The Origin of the Name and of the Family

Joseph Covo

Translated from the Hebrew

In contrast to Ashkenazi Jews who only began to assume family names after of the edict of Emperor Joseph II at the end of the 18th century (1787) and the beginning of the 19th century (Napoleonic Era), Sephardic Jews already bore family names many years predating the Expulsion from Spain. These names had various origins. Some were given according to occupation – Hayat [tailor], Melamed [teacher], Gabbai [synagogue official]; according to location of residence – Cordova, Toledo, Pisanti – from the city of Pisa, Alcalai – from the city of Alcalá; of a Biblical origin – Moshe, Naftali, Joseph; personal characteristics – Navon [sensible], Haham [wise, also rabbi]; according to the father's name – Ben Nun, Ben David, Ben Shimon, as well as other sources. From the standpoint of reviewing most of the relationship groupings of family names, it seems reasonable to study the name of Covo from two possible sources: as a description of a physical characteristic of the founding head of the family, or as an indication of the place of origin of the family's ancestors.

The Covo Name as a Descriptive Term

The only word close to covo has its source in the Latin word *cavus*. In Medieval Spanish, there was a word *couo*, meaning concave or hollow. In contemporary Spanish, we have *cueva* = cave; *coba* = dome; *cova* or *covacha* = grave, a hole in the ground – all words that indicate an excavation or something concave.

Also in Portuguese, the words closest to the name Covo are *cova*, meaning excavation, grave; *covao* – an open pit; *covil* – a corner, place of refuge. We have the word *covo* itself implying something hollow. The word combination, *prato covo*, means a soup bowl. On this basis, it is possible to draw the conclusion that in both languages, Spanish and Portuguese, the word covo has one and the same meaning – hollow, something that is concave as a result of digging, a bowl or a

concave lens. This term is used to describe someone who appears concave (hunchback) or someone who walks bent over.

Covo as a Toponym

The word covo is also a place name and there is the possibility that the name originated from the description of the town's topographical appearance. It is most likely that the toponym names of locations such as a port or village called Covo or Cobo has its origin in the Latin *cavus*, describing something that appears hollowed out such as at the slopes of a mountain or the shape of a bay.

One can also find these toponym names in Portugal, Spain or Italy, and, indeed, we found towns in all three places with this name.

Isidoro Milan Gonzalles-Pardo from the town of Pontevedra in Galicia in Northern Spain, published a special booklet dedicated to those places bearing the name Covo. The name of the publication is "*Cobo*" *Toponimo Gallego*. He assumes that the origin of the name Cobo or Covo is the Latin word *cavus*, which appears in Portuguese as *cova*, *covum*, *covudo* and *covo*.

According to old Spanish phonetics, when the letter 'v' comes before the vowels 'o' or 'ou,' it becomes a 'b.' Even today, Spanish speakers in Spain and South America write the letter 'b' and pronounce it as 'v.' Therefore, Gonzalles-Pardo does not differentiate between the place names Cobo or Covo. He found no less than ten toponyms like these in the area of Galicia in Northern Spain.

The Covo Name in Portugal

There is a river in Portugal called Rio Covo and a fishing village on the west coast south of Lisbon known as Porto Covo. The carriage of the Baron, the Conde de Porto Covo, is on display at the Carriage Museum in Lisbon. However, consideration must be

given to the fact that among the hundreds of family names listed in the five volumes of the book on Jewish genealogy on Portugal and Gibraltar – *Genealogia Hebraica Portugal e Gibraltar*, by Jose Maria Abecassis, the name Covo does not appear at all. In a scholarly article by Mercado Joseph Covo (1870-1940) under the heading of *Spanish Exiles in Saloniki* as it appears in the book by David Recanati *Memories of Saloniki – the Greatness of the Jerusalem of the Balkans*, the name Covo does not appear among the names of Portuguese Jews who immigrated to Saloniki. In addition, it is known that the Portuguese Jews prayed in their own synagogue and not in the Shalom Synagogue, where Italian Jews, including members of the Covo family prayed. Hence, one must draw the conclusion that the likelihood that the Covo family that lived in Saloniki originated in Portugal, is very low.

The Covo Name in Spain

In Spain there are a number of places and towns bearing the name Covo. The family name Cobo and Cobos are also rather widespread, especially in the north. In the city of Navajeda, near Santander in northern Spain, there was a noble family named Cobo whose family coat of arms was in the shape of a shield containing five golden lions on a bright blue background (see illustration 1 in the Hebrew version of this article). In the quarterly journal *Sefarad*, published in Madrid by the “Institute for the Study of Spanish Jewry Arias Montano,” appears the article by Burgos F. Cantera on the Jewish neighborhoods of the city of Guadalajara. At the end of the article is a list of Jewish conversos, who were put on trial by the inquisitors. The name of Lopez Cobo appears on page 351 of the journal.

In the book, *Judios de Avila (Jews of Avila)* by Pilar Leon Tello of the National Historical Archive of Spain, there is a document (page 119) dated April 9, 1303. There it is recorded that in the Santa Cruz neighborhood there are houses belonging to the Jew Yusaf el Couo. According to the structure of this name it is certain that the reference is to Joseph “the bent over,” who was either a hunchback or walked bent over. Interestingly, the index of names in the same

book (page 171) calls the reader’s attention to the same page – 119, and there the name is recorded as Yusaf Covo.

The Italian City of Covo as the Source of the Name

According to the Encyclopedia Judaica, the source of the name is the city of Covo, not far from Milan. Since the Jews of the Covo family in Saloniki prayed in the Shalom Synagogue, where Italian Jews prayed, there is a strong case for believing that the family originated in Italy. However, it remains an open question as to whether families bearing the Covo name, arrived from Spain to Italy, and not necessarily to the city of Covo near Milan and from there to Saloniki, or whether these families got their name from the Italian city of Covo.

Five conclusions can be drawn from the above:

- 1) Covo, Cobo and Couo are the same name.
- 2) The source of the name is in the physical description of Yusaf el Couo – bowed over; someone who looks bent (couo).
- 3) If this family relocated to Italy, it need not be assumed that they settled in the city of Covo, near Milan.
- 4) There is a possibility that the Covo family came to the Ottoman Empire directly from Spain and not necessarily by way of Italy.
- 5) Considering all of the above, it is also possible that at least part of the Covo family that arrived in the Ottoman Empire can trace its origins to the Northern Italian city of Covo.

The Covo Family in Saloniki

In Saloniki, the family was known for its rabbis and wealthy people. According to the Encyclopedia Judaica and in a large number of books on Saloniki’s Jews, the family originated in the Italian city of Covo. I did not find mention of when the first members of the family arrived in Saloniki. Did they come directly from Spain, as there were families with the same name in Spain well

before the Expulsion in 1492, or were these Jews who, at the time of the Expulsion, settled in Italy and subsequently, relocated to Saloniki? As we know, the members of the Covo family prayed in the Shalom Synagogue of Italian Jews and since there are written records of the family for more than ten generations dating from the 17th to the 20th century, it seems very reasonable that the family's origin is, indeed, the city of Covo in Italy. In contrast, in the article *The Covo Family – Its Rabbis and Distinguished Citizens* by Isaac W. Emanuel published in the book by Recanati, *Memories of Saloniki*, the author determines that the family originated in the city Villar del Cobo in Northern Spain. He further states that “members of the Covo family arrived in Saloniki at the time of the Expulsion from Spain. They were members of the Shalom Synagogue community. The oldest tombstone of the family that I found in the Saloniki cemetery is that of ‘The distinguished philanthropist R’Abraham Covo who died on 21 Shevat 5293 (1533).’ Some one hundred years later, we find scholars and leaders from this family who dedicated themselves to serve the Saloniki community for the next three hundred years.” The author lists the names of no less than 49 rabbis bearing the Covo name. The list begins with R’Judah Covo, “the scholarly and exalted,” who was executed in 5397 (1636) and concludes with R’Hananiah Covo – “the accomplished scholar,” the son of Jacob Covo.

In most of the publications on the history of the Jews of Saloniki ample space is devoted to R’Judah Covo and the story of his tragic death. R’Judah was the rabbi of Saloniki. In exchange for the right to live in the city, the Jewish community assumed the obligation to pay a special tax to the Turkish sultan. Because of a lack of cash, the government agreed to accept clothing of equal value made by the Jews. Annually, a delegation of Saloniki Jews brought the clothing to Istanbul, sold it at auction and with the funds raised paid the taxes due.

In 1637, R’Judah Covo headed the delegation. The government found that neither the quantity nor the quality of clothing met their expectation. They arrested

and brutally tortured the members of the delegation and put them in jail. R’Judah himself was sentenced to death and executed that same year. He had two sons: Shemaiah and Elijah. The descendants of Shemaiah started a long dynasty of distinguished leaders and rabbis. I will make mention of only a few: R’Asher Covo, 1798-1875) a judge and Chief Rabbi (Haham Bashi) of Saloniki, who, during his entire lifetime, took no remuneration for the positions he filled. His son, Haim (Senior Haimachi) Covo was among the founders of the school of the Alliance in 1876. R’Jacob (Yacovachi) Covo (1824-1907) established the rabbinical seminary Beit Yosef, that trained rabbis not only for Saloniki, but for all of Greece. He is remembered as the person who came to the aid of the residents of Saloniki after the great fire of 1890 in which more than two thousand homes were destroyed. He contacted the Jews of London and Paris, who raised large sums which were used by the community to purchase two large plots of land on which one hundred and sixty homes were built. The last of the descendants described is R’Hanania Covo. In the fierce fire of 1917, he lost all of his possessions, which pained him greatly. He died in 1929.

The grandson of R’Judah Covo was R’Joseph Covo who was named after his maternal grandfather and who served as the Chief Rabbi of Saloniki for three years. He was the first of the line of rabbis named Joseph Covo from a list of forty nine rabbis whose surname was Covo. Also the name Isaac also appears a number of times in the list, and who knows if one of them is not an ancestor of our grandfather, Joseph Isaac Covo.

It is hard to appreciate the importance of the Covo family dynasty that continued for 300 years without acquainting oneself with the city of Saloniki itself. On the eve of World War II, it had some 60,000 Jews who made up 60% of the general population. It was, in reality, a Jewish city. Many streets bore the names of Jewish communities and rabbis. Jews were involved in every aspect of the city's community and commercial activity. There were some 100 Batei Midrash, 30 distinct communities and fourteen yeshivot.

Appropriately, David Recanati called his book on Saloniki *The Balkan Jerusalem* (see in the Hebrew version of this article: illustration 2 – a photograph of the monument bearing the names of some of the rabbis of the Covo family, in the new cemetery in Saloniki and illustration 3 – the Covo family tree in Saloniki).

The Covo Family in Bulgaria

Unfortunately, I do not have exact information as to when the Covo family arrived in Bulgaria. As Bulgaria was part of the Ottoman Empire for approximately 500 years, between 1396 and 1878, it is safe to assume that some of the descendants of the Saloniki Covo family drifted north within the Ottoman Empire. We know of two large concentrations of the Covo family in Bulgaria – in the south in the cities of Plovdiv (Philipopolus) and Pazardjik. Also in Russe (Ruschuk), in the north, on the banks of the Danube, there were families bearing the name Covo. It is logical to assume that members of the Covo family wandered north to these cities, located not far from Saloniki, close to the time of the Expulsion from Spain or at a later time because of a plague or fire – two rather common occurrences at that time. This theory, based on the connection of the Jews of Bulgaria with the Jews of Saloniki is reinforced by a case of litigation between Jews in the city of Kiustendil, Bulgaria. When they were unable to reach agreement on a specific item, in 1670, they approached Rabbi Elijah Covo in Saloniki (H. Keshales, *History of the Jews of Bulgaria*, Volume 1, page 169).

One can also assume that members of the Covo family made their way to Russe from Saloniki or even more plausible, they came directly from the cities Spalato (Split) and Ragusa (Dubrovnik) on the Dalmatian Coast in Italy, which were under the rule of Venice. They had important Jewish communities and we have historical evidence that some of the families that settled along the Danube River (Ventura, Finzi and others) left the Dalmatian Coast because of anti-Jewish legislation in the second half of the 18th century. In his history of the Jews of Ruschuk, the historian

Solomon Rosanes writes that the Covos were among the first forty-two families to settle in Ruschuk between 1788, the year the local community was founded, and 1910, the year that the first Kolel list of Ruschuk Jews was prepared.

Notable Members of the Covo Family in Bulgaria

In all the literature dealing with the Jews of Bulgaria, I did not find a single Jew with the last name of Covo who lived in Pazardjik or Plovdiv, who stood out in his communal and economic involvement other than Joseph Isaac Covo. He was born in Prazadjik and at an early age settled in Plovdiv where he became wealthy and influential. There were a number of other Covo family members among the Jews of Roschuk who were noted for their community activities. Among them were Moses Israel Covo, Moses Naftali Covo and Abraham Isaac Covo, founders of the charity fund *Hesed v'Emet*, which was active for over fifty years. In 1920, the local branch of B'nai Brith published a book edited by Abraham Isaac Covo, commemorating fifty years of activity of the *Hesed v'Emet Society*. Abraham Joseph Covo was also the president of B'nai Brith in Russe.

Summary

I have attempted to provide as wide as possible an explanation on the origin of the name Covo and the place where this family originated. From this study, it is possible to understand that there are two possible sources of the name. There are indications beyond any shadow of a doubt, that even before the Expulsion from Spain, there were people there who bore the family name of Cobo or Covo. The Spanish or Portuguese source is in the Latin word *covus*, meaning concave. Here there are three possibilities: either the names Couo, Cobo or Covus come from the description of a man who was bent over or the name is a toponym indicating that they lived in a place in Spain known by this name. If that is the case, there is a possibility that the name derived from its rounded or concave shape, such as a small bay or a place found between the down-slopes of a mountain. A third possibility is

that the family name originated in the city of Covo in Italy.

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Joseph Covo, is a native of Sofia, Bulgaria. He holds a B.A. in political science and journalism and an MA in international law from the Hebrew University of Jerusalem. He immigrated to Palestine in 1944 after spending two years in a forced labor camp during World War II. After the establishment of the State of Israel and service in the Israel Defense Forces, he was sent by the Jewish Agency to South America to promote the Aliya of young Jews. He devoted his career to the advancement of Israeli technological training systems in Spanish and Portuguese speaking countries. After retiring he studied library science and Ladino literature at Bar Ilan University. His book on the history of the Jews of Bulgaria appeared in 2002. Joseph Covo resides with his wife in Herzliya, Israel.



It's Time You Turn Your Computer Off, if ...

You name your first two children "Eudora" and "Dotcom."

You spend half of the plane trip with the laptop on your lap and your child in the overhead compartment.

You check your mail. It says "no new messages"; so you check it again.

The Life of Our Jewish Ancestors in Central Europe in the 16th and 17th Centuries

Martha Levinson Lev-Zion

We all know that our Jewish ancestors suffered constant expulsions, denigration and humiliations throughout the centuries. The century between 1470 and 1570, in particular, witnessed the near destruction of Jewish religion, learning and life in western and central Europe. The flame of learning and the open practice of Judaism were extinguished in Spain, Portugal, Italy, south of Rome, the Netherlands, and Provence outside the Papal territories of Avignon and the Comtat Venaissin. Though some remnants of Jewish life persisted in Germany and Italy, it was greatly constrained. The Jews were left with an altogether marginal role in western and central Europe and were reduced to petty money lending and trade in used goods and old clothes.

A key feature of the early expulsions from the mid-15th century to the expulsion from Regensburg in 1519 is that the impetus came from the towns and lower clergy. The upper clergy generally, including prince-bishops and secular authorities, held aloof. The post-1530 aspect of exodus from the west differed in that the impetus was princely and ecclesiastical, as well as popular. Even though this stage was less virulent than the expulsions, murders and burnings of the 15th century, it was economically devastating because it was a more systematic, total, and ideological assault than the previous century. It was not aimed just at getting rid of the Jews, but at getting rid of Judaism as well.

This enormous catastrophe had many paradoxical aspects. Incredibly, the painful process of uprooting resulted in the most fundamental restructuring of Jewish life in Europe until the 20th century, as well as an expansion and strengthening both of Jewish culture internally and, even more striking, of its role in Europe's economic life and politics.

Let me begin with the first aspect: internal Jewish culture and life. How did our ancestors conduct their every day lives even when Jews were uprooted from their homes and livelihoods? The fact that there was no physical continuity and no topographical continuity directly resulted in the constancy of religious tradition and "folk practice."

In the towns, the Jews usually lived in a Jewish neighborhood (*di gas*) in terrible congestion and in the least desirable part of town. In Hamburg, the Portuguese Jews lived close to the *dreckwall* (the wall over which they tossed junk and garbage) while the Jews of Frankfurt lived near the garbage dump. In a 1703 inventory, an average of 3 Jewish families lived in 3 rooms, compared to the general population of about 6 persons per house. In Hotenplotz, there were 16 Jews or more per house. Poorer households had fewer possessions, not because of a lack of funds to buy more, but rather because there was no place to put them! Some towns required Jews to put shields on their homes and wear noticeable badges or hats or cloaks, so that they could not be mistaken for Christians (see illustration in the Hebrew version of this article). In addition, their clothing was also regulated by the Jewish community through sumptuary laws or anti-luxury taxes, which were supposed to restrain ostentatiousness and to make Jews less conspicuous.

In the German communities, for instance, silk clothes were not to be worn on weekdays, unless they were in secondary usage. Women were permitted to wear clothes made of men's old garments, which they could beautify with expensive furs. On the other hand, scholars were identified by their clothing. A small collar indicated a scholar; a broad collar was reserved for Morenu. Marriages were arranged. Glückel of Hameln describes how parents planned the matches of their children. An engagement contract was drawn up

specifying that if either party violated it, a *knas*, a fine, would be paid. German Jewry held a *knas-mol* [meal] after the arrangement had been completed. It would take place at the groom's home and he was responsible for the expenses of the celebration. Milk and honey would be served as a separate dish at

the meal, and a plate would be broken in memory of the destruction of the Temple of Jerusalem, with the guests taking home the pieces. A *shadchen* might also be used to find a mate.

The Expulsions from German Lands

Expulsion Year	City/Province	Instigated by
1421	Vienna	City
1424	Cologne	City
1430	Dresden	City
1440	Augsburg	City
1442	Upper Bavaria	Regional representative assembly
1450	Lower Bavaria	Regional representative assembly
1458	Erfurt	City
1470	Mainz	City
1478	Bamberg	City [Archbishopric]
1490	Heilbronn	City
1492	Duchy of Mecklenburg	Regional representative assembly
1493	Duchy of Pomerania	Regional representative assembly
1493	Magdeburg, Halle	City
1496	Styria, Carinthia, & Lower Austria	Regional representative assembly
1498	Württemberg & Archbishopric of Saltzburg	Archbishopric
1499	Imperial city of Nuremberg	City
1499	Imperial city of Ulm	City
1512	Colmar, Mulhouse, Obernai	
1519	Regensburg	City
1521	Württemberg	Regional representative assembly
1537	Electoral Saxony	Lutheran agitation
1553 & 1557	Duchies of Hanover, Brunswick, & Lüneburg	Duchies due to Lutheran agitation
1543	Zwickau	Lutheran agitation
1555	Schweinfurt	Lutheran agitation
1559	Nordhausen	Lutheran agitation
1561	Ansbach	Lutheran agitation - Margrave
1510 & 1571	Electorate of Brandenburg	Lutheran agitation
1572	Berlin	Riots leading to re-expulsion
1614	Baden	
1614-15	Frankfurt am Main	Riots & temporary expulsion.

Sometimes the bride did not have an adequate dowry and if that was the case, the wealthier relatives were required to assist their indigent relative. The *parnassim* and two of the wealthiest relatives would determine the amount the relatives would be required to provide. The group judgment was considered just as binding as a rabbinical court decision.

The Shabbat before the wedding, a community celebration known as *spinhols* was held, where the bride and groom were entertained in their respective homes on erev Shabbat. A group of men would sit around a table and drink toasts to the groom, then another group would come in and the first group would go out, and so forth until everyone in the community had come. Finally the young people in the community would come, and stay to party together into the night.

On Shabbat afternoon, the women entertained the bride in her home with songs and would then form a procession, led by jesters and musicians, to accompany the bride to the dance hall. Everyone would dance and sing, men and women separately, of course! This went on until *mincha* services when the bride and groom would be accompanied to their separate homes by a joyous cavalcade.

There was an interesting custom for the wedding that dates back at least to the middle ages, when it was first mentioned. The groom would be covered in a black mourner's hood. No, this had nothing to do with their outlook on marriage! The explanation given is that through recalling death at this time, the groom is made aware of man's mortality, and the fact that he has become the center of attention is put into perspective, thus preventing him from possibly feeling arrogant because of it.

In time, wedding festivities became characterized by frivolousness accompanied by overeating, overdrinking, raucous music, and song and dance. Evidently things got out of hand because many minutebooks and *musar* books mention how inappropriate conduct at them had grown. The purpose of the wedding was to honor the bride and

groom by making them happy, hence jesters, song and dance, along with lots of food and drink. But it would appear that guests over indulged in all of them. The more difficult the times, the more raucous was the event. In the wake of the period of decline following the 30 Years War, the entertainer at weddings took up comic themes, in contrast to the ethical content that complained about the evils of the world, which had characterized them previously.

All birth customs were concerned with safeguarding the mother before childbirth, alleviating the pain during delivery, protecting the child after birth, performing the rite of circumcision and naming the child. The pregnant mother was never to be left alone prior to delivery, for real as well as superstitious, or "folk" customs. About three or four days before the brit, the women made and lit candles - 12 in all. On the day of the brit, the wife of the Sandak brought the infant to synagogue. The Sandak was responsible for the wine and the *yidish-vindl*, or the circumcision band. Following the circumcision, the embroidered band was presented as the infant's gift to the synagogue for a *mappah* to bind the Torah (see illustrations in the Hebrew version of the article).

As for naming a child, according to various written sources (Kosman, who quotes other sources), there was no reason not to give a name after living grandparents. In Bavaria, there was an additional ceremony, usually held within the first month of the infant's birth, when the mother felt well enough to come to afternoon services. This local custom was called the *Holekreisch*, and that is when the everyday name of the infant was given, usually a Yiddish name. A 15th century explanation is that it is a combination of the Hebrew word *Hol* = common and the German word *kreischen* = scream, cry out.

Education was basic to the Jewish community from the close of the Middle Ages, so much so that the Kehillah, the community, was responsible for establishing schools and for providing poor families with a teacher. A child's schooling began as soon

as the child could speak, when the parents were then to teach him the aleph-bet. Education was a joint parental duty. As soon as possible, the child was to accompany the father to community functions in order to learn by example. They went together to weddings, to visit the sick, to funerals, and so forth.

Formal school began at the age of five, except for Hamburg and Hungary, where it started at age 3. The child's parents would escort him on the first day. On that day, the parents were advised to fast and pray and to have a festive meal in the evening to which they should invite the poor. They were also encouraged to give to charity, which was supposed to assure the child's well being. The school day ran from before dawn until evening, with several home meal breaks. At the end of school in the evening, the child would attend services and then go home. All children were required to attend school at least until the age of 13. Youths and adults were also expected to study together after their workday was finished. If the father could not afford to let his child study, the community would see that he received financial aid from the communal fund. Though a child might be destined to later become a porter, he was not to receive inferior training. Glückel of Hameln describes how her father gave each of his offspring, sons and daughters alike, both a religious and a secular education.

Even though a man had to earn a living, he still had the responsibility of arranging his schedule so that he could devote some time to study. Men living in small towns and rural areas, who were the great majority of Jewish males, or who were working as tradesmen and peddlers, lacked the opportunity or time for proper study. Therefore, they used Hebrew texts with Yiddish translations as their main source of knowledge. They were encouraged to study, even in the vernacular. Study groups were considered essential in small communities that could not afford a yeshiva.

Evidently kashrut was not observed as rigidly as many of the rabbis would have liked because we read of many lectures on

the subject. The rabbis themselves were more lenient with the community in times of difficulty and as these times persisted, it is possible that the people became accustomed to the laxity.

Just because the Jews lived in a Jew street or in a ghetto or a Jewish quarter, it would be a mistake to assume that they were isolated from the neighboring non-Jews. There was frequent business, if not social intercourse. Glückel describes how the wealthier Jews would invite their business associates to family celebrations. The Jews were heavily represented at trade fairs in Frankfurt and Leipzig. They would bring home stories, gossip and news as well as new products. The peddlers would go from town to town and these, too, would serve as a sort of town crier getting and giving all the latest news, Jewish and general. We have documented evidence of the great distances the Jews would cover in a month on the road. I read the detailed account of Manus of Steinhaus, a Jew from a village near Fulda. He married the daughter of another villager in Frankfurt am Main and then spent one summer month in 1571 on the road. Because he was giving a judicial deposition, we have his exact route and what he did in each place: In the end, Manus walked over 400 miles in 31 days.

The Jews were just as fashion conscious as their non-Jewish neighbors, according to literary sources. Many questions arose from the Jews' fascination with fashions. For example, in Fürth, there were some differences of opinion among the very strictly observant as to whether the heavy black cape, then at the height of fashion among the non-Jewish women in Nürnberg, was not too heavy for Shabbat and did not constitute work to wear it. They could not agree. Finally, the women in Fürth dressed a doll in the identical textile and sent it to a rabbi in Poland for an opinion. The rabbi concluded that it was, indeed, too heavy and could not be worn on Shabbat!

This incident should raise several important observations: There was an enduring communication between the various Jewish communities; poskim [those authorized to decide questions in Jewish law] in Germany

at the time depended upon the deeper knowledge of their brethren in Poland-Lithuania. This is understandable since the renewal of yeshivot in Germany had not yet taken place at that time. As German communal life was just recovering from the expulsions, it was important to a community not to abrogate the law, even in innocent error.

After the 30 Years War, and the Bogdan Chmielnicki massacres [1648-1657], the migration and settlement of east European Jews in German towns and villages significantly influenced the development of Jewish life. The newcomers brought with them unfamiliar minhagim (customs), and they themselves found the local Jewish customs strange. This different cultural impact came at a time when Jewish communal life was just being revived. As a result, east European lore spread in Germany and became part of the popular beliefs and customs of Jewish daily life. The strangeness of some of these customs required a decision as to whether or not the rituals accorded with traditional Jewish practice. This led to a concept called *Minhag hamakom* (local custom), which allowed Jews to consider, regulate and define the Jewish sense of new behaviors. This lack of rigidity might well have saved the Jews from total disorganization and loss of community. The 30 Years War was the watershed event of Central Europe in the 17th century. This event gave the Jews a firm foothold in German lands lasting until the modern era. The latter half of the 16th century was marked by the founding of many new Jewish communities. The only retrogression in this apparent change of heart was in Baden and in Frankfurt am Main. But in the latter case, the Jews were brought back into the city escorted under the imperial banner and the instigator of the riots and expulsion was himself executed.

The Jews found themselves in a remarkable position during the 30 Years War. This war was actually a series of free-for-alls, Christian against Christian, Protestant against Catholic, Lutheran against Calvinist, reform against conservative, Prince Bishop

against Prince Bishop, King against Margrave. The only thing that all the factions had in common was that their coffers were empty and they looked to the Jews for funding their battles. Since the battles moved back and forth between the winning and losing sides, the Jews had to walk a very narrow line between funding everyone and still remaining neutral. As the saying goes, they had to walk between the raindrops.

There was a proliferation of Jewish communities in Germany, the Czech lands and Alsace during the 30 Years War. We can account for this by the special relationship between German Jewry and the Emperor. Emperor Ferdinand II was short of cash and desperate. He had to confront both Protestant rebels and foreign challenges throughout his realm. The towns and assemblies that had not rebelled were not very enthusiastic about helping him. His only assets were his Jews, who provided cash, munitions, food and horses to his soldiers. The Jews had one great advantage. They were willing to offer cash in exchange for concessions and privileges, whereas Protestants and Catholics had no reason to provide cash except for the expectations of repayment at interest. Following the crushing defeat of the Bohemian Protestants at the battle of White Mountain in November of 1620, the Jews began to reap rewards for their cooperation. The Emperor's soldiers mercilessly plundered the city of Prague, but the *Judenstadt* remained untouched. Many localities with Jewish populations were overrun. In all known cases, Ferdinand's instruction that the Jews be protected was observed.

When the War turned in favor of the Swedes, those staunch Lutherans, one might have supposed that the Jews would now pay for their loyalty to the Catholic Emperor. Not so. Gustavus Adolphus and his allies were just as urgently in need of cash and supplies for their armies, which led to a pragmatic policy towards the Jews. This policy, born of necessity, gave the Jews a completely new level of involvement in German life, politics and trade. Although

suffering from great scarcity of cash, the Swedes were able to turn to the Jews and obtain supplies without paying money for them. The Jews received favors, concessions and protection in return.

In the towns that the Swedes occupied in the 1630s, the Jews were able to regain a foothold, against the wishes of the guilds and local burghers. Of course the Swedes soon left, but the Jews stayed, fanned out back into areas where they had lived before expulsion and penetrated economic sectors from which they had previously been wholly or largely excluded. Surprisingly, Jews also spread out into ruined and half-ruined villages, including villages where they had never lived before. In fact, it has been suggested that in some instances, they might have been the first to resettle many of these places (Israel, 1983).

The village – the dorf – had an advantage for the Jews, in that the guilds meant little in them, and the protection of the ruling sovereign was more effective. Jews were able to grab the opportunity of marketing the agricultural products of the villages, such as cattle, wine, grains and hides. Some even took to agriculture. In addition, they were able to provide loans to the peasants right before harvest time, when the peasant was most strapped for funds, or to help them purchase the parcels of land that they had previously only leased from the nobles.

Pressures of the 30 Years War expanded the role of Jews and crypto-Jews within the French Monarchy, Germany and Italy through provisioning and supplying horses. The crown in all states extended protection for what might be termed "raison d'État" politics and Mercantilism. The network of the closely-knit Sephardi-Ashkenazi finances was crucial because of its ability to quickly raise large sums, often on mere trust, and to remit the money swiftly from one part of Europe to another. In a Europe of empty treasuries and bankrupt armies, this amounted to a unique factor in international affairs. All of this led directly to the era of the Court Jews, which represents the pinnacle of Jewish influence in early modern

Europe, but that is beyond the scope of this particular study.

One last factor, one no less important, might here be mentioned regarding the restructuring of Jewish life in Europe, and that is the change in European *Weltanschauung* – world-view. Simply put, pre-1570 Western Europe was a Christian world; post 1570 Europe was a world that looked to the state for stability and the good of society. Natural law became separated from the teachings of the Church. Worldly action in the here and now - humanist philosophies, were featured in such key thinkers as Descartes and Jean Boudin; discoveries in science, which displaced Church-centered theories, filtered down through Copernicus and Kepler. Humanists and philosophers took to studying Torah, Mishnah, Kabbalah and Jewish thought, resulting in a shift in ideas and the way in which Jews were regarded. Now educated people were speaking out for them, were regarding them as possible sources of learning, even if the majority considered them as possible candidates for conversion. Eventually the Jews integrated into the majority society, and paradoxically, this led to a decline in the organization of the Jewish community, the more they became integrated.

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MURPHY WAS A GENEALOGIST

The town clerk you wrote to in desperation, and finally convinced to give you the information you need, can't write legibly, and doesn't have a copying machine.

You learned that Great aunt Matilda's executor just sold her life's collection of family genealogical materials to a flea market dealer "somewhere in New York City."

Ink fades and paper deteriorates at a rate inversley proportional to the value of the data recorded.

Anything that could have burned, did.

Your folks hated government and never filled out forms.

Your families never had attics, much less Bibles or boxes full of photos.

Your ancestor's will leaves his estate to his beloved wife and children but he doesn't name them.

The Borovic Family from the Town of Vinkovci *

Ilan (Ivan) Borovic

Translated from the Hebrew

With respect to the family of my late father, Armin Borowitz, I know that my grandfather David arrived in eastern Croatia from the town of Dunafoldvar in Hungary, as a youngster of 16 or 17 after the Revolution of 1848. He married my grandmother, Anna Deutsch, and their marriage produced five children: Joseph (Josip), Regina, Armin, Martin-Moritz and Max. Two of them passed away in the United States, two in Israel and their daughter died in Vinkovci in 1929.

The family of my late mother, Margit Schreiber, was from Bratislava, Slovakia on her father's side, Rudolph Rezzo, my maternal grandfather. His wife, my maternal grandmother, was Josephine Kohn. I do not recall the place of origin of my grandmother, although I do know that both families lived in Hungary. Their marriage produced seven children: Jenö, Siegfried, Irma, Julius, Mano, Margaret and Katinka. Some of them perished in the Holocaust along with their families while others endured unbelievable conditions during World War II but survived.

My parents were married in 1919. I was born in 1921 and my sister Jelka in 1925. The parents of my wife Branka Vasic-Weiss were Jews from Croatia. We had two children, Amir and Tamar. Amir, to our great sorrow, passed away at the age of 18 in 1979, from a severe, rare and short illness, while Tamar, may she be destined for a long life, is by profession an organizational psychologist.

My parents lived in Vinkovci located in eastern Croatia. My father was a well-known wine merchant and he had numerous business connections until the breakup of the Yugoslavian kingdom in 1941. At that time, the Jewish community in our town numbered 640 people, about 5% of the general population of 15,000. The city had a large and beautiful synagogue. The community's rabbi was Dr. Frankfurter,

whose name was recognized because of his son David who was a medical student in Germany and subsequently in Switzerland. In 1936, David assassinated W. Gustloff, a Nazi who lived in Davos and was politically active in Switzerland. David saw with his own eyes how the Nazis humiliated the rabbi and other Jews and this provoked him to commit murder. There is a street in Ramat Gan that bears his name.

In addition to the synagogue, the city boasted of a Jewish cultural center where religious instruction for Jewish children and youth took place as well as weddings and other events involving Jews. A Shomer Hatzair group as well as others also met there. The prayer format in the synagogue was Orthodox, even though the majority of the Jews of the town was secular and mostly celebrated Rosh Hashanah, Yom Kippur and the major holidays. This pattern continued until the German invasion of Yugoslavia in 1941.

The Germans set up a 'new country' in Croatia and our city was included in it. It was a faithful satellite state of Nazi Germany enforcing the racial laws. The Germans confined the Jewish men in the Cultural Center in order to extort property and money. The new Croatian government limited the freedom of travel of Jews, forced them to live in crowded conditions, to wear the yellow star, subjected them to forced labor in the city and more. The Jews' condition steadily worsened. The good fortune of our family was that we did not yet have to abandon our spacious house and we could still entertain some of the people, non-Jews, whom we knew and had business relations with my father. These people, out of their deep friendship for us, suggested that we leave our house as soon as possible and move to Dalmatia. The Italian army was in charge there, even though the Croats controlled the civil government. The Italians

1 2 3 4 5 6 7 8 9 10 11 12 13 14

* Anna b'Unknown DEUTSCH b. -__-1847 d. -__-1926 m. Unknown HAHN
 . m. David BOROVIĆ b. -__-1844 d. -__-1896
 . * Gisella b'Unknown HAHN m. Unknown BRAUN
 . m. Unknown HAJNAL
 . * Ibolya b'Unknown HAJNAL () -d. -__-1947 aft
 . * Selma b'Unknown HAHN b. -__-1858-60 d. -__-1928 m. Heinrich Hinko MECHNER d. -__-1926
 . * Mizzi Maria b'Heinrich Hinko MECHNER b. -__-1888 d. -__-1965 m. David BAUER b. -__-1880 d. -__-1934
 . * Ivor b'David BAUER () -d. -__-1970 m. Unknown Van Der PORTEN b. -__-1911
 . * Unknown b'Ivor b'BAUER
 . * Emmy b'David BAUER b. -__-1906 d. -__-1967 m. Robert PLOHN Dr. b. -__-1905 d. -__-1988
 . m. Alfons FRANKFURTER Dr.
 . * Miryam b'Robert PLOHN b. -__-1935 m. Dov EITAN
 . * Carmel b'Dov EITAN b. -__-1959
 . * Rakefet b'Dov EITAN b. -__-1964
 . * Herta b'David BAUER b. -__-1909 d. -__-1999 m. Frank UNKNOWN
 . m. D. HOROVITZ Dr. b. -__-1899 d. -__-1984
 . * Fedja b'Frank UNKNOWN (*) () -d. -__-1943
 . * Lucie b'D. HOROVITZ b. -__-1939 m. Martin PETER b. -__-1936
 . * David b'D. HOROVITZ b. -__-1941 m. Unknown UNKNOWN
 . * Joshua b'David HOROVITZ
 . * Eitan b'David HOROVITZ
 . * Ilana b'David HOROVITZ
 . * Rut b'David BAUER b. -__-1917 d. -__-1982 m. Julius STERN b. -__-1904 d. -__-1994
 . * Barbara b'Julius STERN b. -__-1944 m. Boris KRASNY
 . * Anat b'Boris KRASNY
 . * Gay b'Boris KRASNY
 . * Daniela b'Julius STERN b. -__-1946 m. Unknown UNKNOWN
 . * Gabriela UNKNOWN
 . * Refael UNKNOWN
 . * Eva b'David BAUER b. -__-1919 m. Emerik ADLER
 . * Alexander b'Emerik ADLER b. -__-1950 m. Blandine BARRET-KRIEDEL
 . * Henriette b'Heinrich Hinko MECHNER b. -__-1889 d. -__-1976
 . * Elsa b'Heinrich Hinko MECHNER b. -__-1891 d. -__-1974 m. Yakov Imre HIRSCH b. -__-1884 d. -__-1915
 . m. Max b'David BOROVIĆ b. -__-1886 d. -__-1951
 . * Ena b'Yakov Imre HIRSCH b. -__-1915 m. Hugo FURST b. -__-1902 d. -__-1961
 . * Zvia b'Hugo FURST b. -__-1948 d. -__-1969
 . * Ester Nelly b'Max BOROVIĆ b. -__-1924 m. Reuven DANENBAUM b. -__-1920
 . * Boaz b'Reuven DANENBAUM b. -__-1947 m. Rachel HOMSKI b. -__-1949
 . * Efrat b'Boaz DANENBAUM b. -__-1979
 . * Eitan b'Boaz DANENBAUM b. -__-1982
 . * Ilana b'Reuven DANENBAUM b. -__-1951 m. Akiva BLUMBERG b. -__-1951
 . * Ohad b'Akiva BLUMBERG b. -__-1981
 . * Shiri b'Akiva BLUMBERG b. -__-1987
 . * Adi b'Akiva BLUMBERG b. -__-1992
 . * Tamar b'Reuven DANENBAUM b. -__-1956 m. Shmuel HALPERIN b. -__-1950
 . * Liat b'Shmuel HALPERIN b. -__-1982

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1 2 3 4 5 6 7 8 9 10 11 12 13 14

. * Lior b'Shmuel HALPERIN b. -__-1985
 . * Otto b'Heinrich Hinko MECHNER (*) b. -__-1898 d. -__-1941
 . * Edith b'Heinrich Hinko MECHNER b. -__-1902 d. -__-1992 m. Elias STROKE b. -__-1895 d. -__-1939
 . * George b'Elias STROKE b. -__-1924 m. Bruria WIENER
 . * Edgar b'George STROKE
 . * Henry b'Elias STROKE b. -__-1927 m. Norma BILCHEK b. -__-1928
 . * Ilana b'Henry STROKE b. -__-1958 m. Robert SWANSON
 . * Michelle b'Robert SWANSON b. -__-1990
 . * Yasmine b'Robert SWANSON b. -__-1993
 . * Maria b'Henry STROKE b. -__-1959 m. Bruce ADOLPHE
 . * Katya b'Bruce ADOLPHE b. -__-1998
 . * Yosef Josip b'David BOROVIĆ () -d. -__-1927
 . * Moritz Martin b'David BOROVIĆ b. -__-1875 d. -__-1953 m. Kaethe UNKNOWN d. -__-1963 ?
 . * David b'Moritz Martin BOROVIĆ
 . * Anne b'Moritz Martin BOROVIĆ m. Unknown SIEGRIST
 . * Sam b'Moritz Martin BOROVIĆ
 . * Alex b'Moritz Martin BOROVIĆ
 . * Richard b'Moritz Martin BOROVIĆ b. -__-1920
 . * Regina b'David BOROVIĆ b. -__-1877 d. -__-1928 m. Karl ROSENBERG b. -__-1866 d. -__-1902
 . * Richard b'Karl ROSENBERG b. -__-1895 d. -__-1915
 . * David Brato b'Karl ROSENBERG (*) b. -__-1896 d. -__-1942
 . * Armin b'David BOROVIĆ b. -__-1879 d. -__-1958 m. -__-1919 Margaret Margit b'RudolfRezs SCHREIBER
 . b. -__-1891 d. -__-1984
 . * Ilan Ivan b'Armin BOROVIĆ b. -__-1921 m. Branka b'Yakov VASIC WEISS b. -__-1927
 . * Amir b'Ilan Ivan BOROVIĆ b. -__-1961 d. -__-1979
 . * Tamar b'Ilan Ivan BOROVIĆ b. -__-1969 m. -__-2002 Avi LANIADO Dr.
 . * Jelka Elisabet b'Armin BOROVIĆ b. -__-1926 m. Yehuda Ben SHALOM b. -__-1924
 . * Daniela Ana b'Yehuda Ben SHALOM b. -__-1964
 . * Max b'David BOROVIĆ b. -__-1886 d. -__-1951 m. Elsa b'Heinrich Hinko MECHNER b. -__-1891 d. -__-1974
 . * Ester Nelly b'Max BOROVIĆ b. -__-1924 m. Reuven DANENBAUM b. -__-1920
 . * Boaz b'Reuven DANENBAUM b. -__-1947 m. Rachel HOMSKI b. -__-1949
 . * Efrat b'Boaz DANENBAUM b. -__-1979
 . * Eitan b'Boaz DANENBAUM b. -__-1982
 . * Ilana b'Reuven DANENBAUM b. -__-1951 m. Akiva BLUMBERG b. -__-1951
 . * Ohad b'Akiva BLUMBERG b. -__-1981
 . * Shiri b'Akiva BLUMBERG b. -__-1987
 . * Adi b'Akiva BLUMBERG b. -__-1992
 . * Tamar b'Reuven DANENBAUM b. -__-1956 m. Shmuel HALPERIN b. -__-1950
 . * Liat b'Shmuel HALPERIN b. -__-1982

1 2 3 4 5 6 7 8 9 10 11 12 13 14

* Shmuel b'Yosef KOHN b. - ___-1802 m. Unknown UNKNOWN
 m. Elisabet Betty WALDNER
 . * Miksa b'Shmuel KOHN m. Sali UNKNOWN
 . . * Fanny b'Miksa KOHN
 . . * Rosa b'Miksa KOHN
 . . * Mano b'Miksa KOHN m. Ilona UNKNOWN
 . . . * Miki b'Mano KOHN
 . . . * Yudit Jutka b'Mano KOHN (*)
 . . * Jenő b'Miksa KOHN m. *Unknown UNKNOWN
 . . . * *Unknown b'Jeno KOHN
 . . * Alexander Sandor b'Miksa KOHN
 . . * Terri b'Miksa KOHN
 . * Julia b'Shmuel KOHN m. Lipot KONIGSBERG
 . . * Fanny b'Lipot KONIGSBERG m. Ignatz BABOCSAI
 . . . * Theodor Tivadar b'Ignatz BABOCSAI
 . . . * Julius Gyula b'Ignatz BABOCSAI Dr.
 . . * Gisela b'Lipot KONIGSBERG m. Herman b'Yakov SCHREIBER d. - ___-1930
 . . . * Elisabet Liesel b'Herman SCHREIBER (*)
 . . * Victor b'Lipot KONIGSBERG m. Lili WEISS (*)
 . . . * Andrei Endre b'Victor KONIGSBERG Dr.
 . . . * Agota b'Victor KONIGSBERG (*)
 . . * Irma b'Lipot KONIGSBERG m. Shmuel LEVAI (*)
 . . . * Ludvig Laci b'Shmuel LEVAI (*)
 . . * Dezső b'Lipot KONIGSBERG m. Mariska WELTNER (*)
 . . . * Eva b'Dezso KONIGSBERG
 . . * Ilka b'Lipot KONIGSBERG m. Gyula UNKNOWN
 m. Max WEINER
 . . . * Mariana b'Max WEINER
 . * Therese b'Shmuel KOHN m. Alexander Sandor BOSKOVITZ
 . . * Fanny b'Alexander Sandor BOSKOVITZ m. Yosef SINGER
 . . . * Mariska b'Yosef SINGER m. Marcel NUSSBAUM
 . . . * Alexander Sandor b'Yosef SINGER m. Boske LANDLER
 . . . * Paul Pali b'Yosef SINGER* m. Unknown UNKNOWN
 * Children b'Paul Pali SINGER
 . . * Mari b'Alexander Sandor BOSKOVITZ m. Isidor b'Shmuel KOHN
 m. Adolf SOLT
 . . . * Ladislau Laci b'Adolf SOLT
 . . * Gizela b'Alexander Sandor BOSKOVITZ m. Wiliam Wilmos STREM (*)
 . . . * Kato b'Wiliam Wilmos STREM
 . . . * Alexander Sandor b'Wiliam STREM Dr. (*)
 . . . * Ella b'Wiliam Wilmos STREM
 . . . * Ilona b'Wiliam Wilmos STREM m. Unknown UNKNOWN
 . . * Dezső b'Alexander Sandor BOSKOVITZ Dr.
 . . * Jenő b'Alexander Sandor BOSKOVITZ
 . * Rosa b'Shmuel KOHN m. Armin SZEKELY
 . . * Miksa b'Armin SZEKELY
 . . * Antal b'Armin SZEKELY Dr.
 . . * Szelina b'Armin SZEKELY m. Dezső STREM
 . . . * Katinka b'Dezso STREM
 . . . * Bozsi b'Dezso STREM
 . . * Riza b'Armin SZEKELY (*) m. Ignatz FONYO Dr.
 . . . * 4 children b'Ignatz FONYO (*)
 . . * Alexander Sandor b'Armin SZEKELY m. Jenny UNKNOWN (*)
 . . . * Antal Anti b'AlexanderSand SZEKELY (*)
 . . * Morris Moricz b'Armin SZEKELY (*) m. Margaret SOLT (*)

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1 2 3 4 5 6 7 8 9 10 11 12 13 14

. . . * 2 children b'Morris Moricz SZEKELY (*)
 . . * Gizela b'Armin SZEKELY m. Unknown UNKNOWN
 . * Josefin Pepi b'Shmuel KOHN b. - ___-1856 m. - ___-1878 Rudolf Rezzo b'Yakov SCHREIBER b. - ___-1847 d. - ___-1922
 . . * Jenő b'Rudolf Rezzo SCHREIBER (*) b. - ___-1879 d. - ___-1944 m. - ___-1910 Anna Alma KREMZIR (*)
 b. - ___-1887 d. - ___-1944
 . . . * Elisabet Erzsi b'Jeno SCHREIBER Dr. (*) b. - ___-1911 d. - ___-1944 m. Imre VIASZ
 * Peter b'Imre VIASZ* b. - ___-1935 d. - ___-1944
 * Eva b'Imre VIASZ* b. - ___-1938 d. - ___-1944
 . . . * Magda Erzsi b'Jeno SCHREIBER b. - ___-1916 d. - ___-1990 m. Michael STERN
 * Shimon Mihaly STERN b. - ___-1936 m. Unknown UNKNOWN
 * Carol b'Shimon Mihaly STERN
 . . . * Anna Panna b'Jeno SCHREIBER (*) b. - ___-1918 d. - ___-1944 m. Gyorgy REVESZ b. - ___-1907
 * James Jancsi b'Gyorgy REVESZ* b. - ___-1940 d. - ___-1944
 * Julia Juliska b'Gyorgy REVESZ* b. - ___-1944 d. - ___-1944
 . . * Siegfried b'Rudolf Rezzo SCHREIBER b. - ___-1882 d. - ___-1960 m. Lea Lenke PATAKI (*) b. - ___-1892 d. - ___-1944
 . . . * Zsuzsi b'Siegfried SCHREIBER b. - ___-1920 m. Peter SOMLO
 * Janos b'Peter SOMLO b. - ___-1952 m. Lilian DICHY
 * Dvora Debora b'Janos SOMLO b. - ___-1982
 * Tamas b'Janos SOMLO b. - ___-1985
 * George b'Peter SOMLO b. - ___-1955 d. - ___-1990 m. Rosy UNKNOWN
 * Unknown b'George SOMLO
 . . . * Ladislau Rezzo b'Siegfried SCHREIBER Dr. b. - ___-1925 m. Eva CSAPO
 * Andrea b'Lazslo Rezzo SCHREIBER b. - ___-1956 m. John PORMORADI
 * Nicolas Nick b'John UNKNOWN b. - ___-1989
 * Celine b'John UNKNOWN b. - ___-1991
 . . * Irma b'Rudolf Rezzo SCHREIBER b. - ___-1883 d. - ___-1962 m. Frigyes VERMES (*) d. - ___-1944
 . . . * George Gyuri b'Frigyes VERMES b. - ___-1905 d. - ___-1973 m. Mira b'Yakov PICK d. - ___-1997
 . . * Julius Gyula b'RudolfRezzoSCHREIBER(*) b. - ___-1887 d. - ___-1944 m. Magda HEIDELBERG b. - ___-1906 d. - ___-1985
 . . . * Alexander San b'JuliusSCHREIBER Dr. (*) m. - ___-1929 Unknown UNKNOWN
 m. Zsuzsa UNKNOWN
 * Dorka SCHREIBER m. Unknown UNKNOWN
 * Judit UNKNOWN b. - ___-1981
 * Ildiko UNKNOWN b. - ___-1983
 * Peter b'Alexander Sanyi SCHREIBER
 . . * Mano b'Rudolf Rezzo SCHREIBER b. - ___-1890 d. - ___-1960 m. Terri Terez GRUNFELD b. - ___-1899 d. - ___-1983
 . . . * Julia Juci b'Mano SCHREIBER b. - ___-1920 m. Imre LAKATOS Dr.
 * Gyorgyi LAKATOS b. - ___-1947 m. Unknown UNKNOWN
 * Gabor UNKNOWN b. - ___-1970 m. Katalin UNKNOWN
 * Victoria b'Gabor UNKNOWN
 * Ferenc LAKATOS b. - ___-1949 m. Unknown UNKNOWN
 * Katalin LAKATOS b. - ___-1979
 . . . * Francis Ferenc b'Mano SCHREIBER (*) b. - ___-1922 d. - ___-1944
 . . * Margaret Margit b'RudolfRezs SCHREIBER b. - ___-1891 d. - ___-1984 m. - ___-1919 Armin b'David BOROVIC
 b. - ___-1879 d. - ___-1958
 . . . * Ilan Ivan b'Armin BOROVIC b. - ___-1921 m. Branka b'Yakov VASIC WEISS b. - ___-1927
 * Amir b'Ilan Ivan BOROVIC b. - ___-1961 d. - ___-1979
 * Tamar b'Ilan Ivan BOROVIC b. - ___-1969 m. - ___-2002 Avi LANIADO Dr.
 . . . * Jelka Elisabet b'Armin BOROVIC b. - ___-1926 m. Yehuda Ben SHALOM b. - ___-1924
 * Daniela Ana b'Yehuda Ben SHALOM b. - ___-1964
 . . . * Katinka b'Rudolf Rezzo SCHREIBER (*) b. - ___-1894 d. - ___-1944
 . * Gustav b'Shmuel KOHN
 . * Isidor b'Shmuel KOHN m. Mari b'Alexander Sandor BOSKOVITZ
 . * Bela b'Shmuel KOHN

did not persecute the Jews but protected them.

Leaving the city was a complicated operation. One acquaintance brought me a *laissez-passer* and for the period of four months, I stayed in a village with the family of friends. My mother, sister and father left Vinkovici a few months after I did with much more difficult circumstances and far harsher conditions prevailing. They all arrived in Dalmatia safely, but at different times. Saving us put our rescuers and their families in grave danger. Therefore, Yad Vashem in Jerusalem granted them recognition as "Righteous among the Gentiles."

For a number of months, we were guests of the Radonic family in the town of Jelsa. While we were there, the Italians transferred another seventy Jews to Jelsa. In February 1943, the Italians relocated all the Jews of the area to the city of Hvar on the island of the same name and dispersed us in the various hotels in the city. However, in the summer of the same year, the Italian authorities moved all the Jews from the coast and the islands of Dalmatia to a closed camp on Rab Island in the north Adriatic Sea. Some 4,000 Jewish refugees were there. Living conditions were difficult but there was no forced labor. Italy surrendered to the Allies in September 1943 and within a day or two representatives of the Partisans arrived at the island – they were the new rulers. They recommended that all of us move to the mainland to the area that was already liberated from the enemy, because they did not have the military ability to hold Rab Island. Along with the rest of the Jews, we moved to the mainland and we suddenly found ourselves in entirely new circumstances, that is, rural areas mostly destroyed that were burned and pillaged a number of times during the rebellion against

the Nazis and the Croatian Ustashi. Hunger was prevalent and clothing was scarce. Under these difficult circumstances, we lived for nearly two years. From time to time, enemy forces would invade the area and we would have to find shelter in the surrounding forests along with the local population until the danger passed. Our family spent the winter of 1943-1944 in the mountains in a remote village, without medical care, surrounded by deep snow and in danger of enemy attack. As a result of these sudden attacks, some two hundred Jews perished. The war ended on 8 May 1945 and we succeeded in returning to our home. The entire family came on Aliya in 1951.

* Based on a lecture delivered before the Negev Branch of the Israel Genealogical Society.

Ilan Borovic completed his studies in agricultural science at the University of Zagreb and settled in Israel in 1951. In his first years in the country, he worked in the Agriculture and Settlement Division of the Jewish Agency in Beersheva. From 1965, he has been connected with the Negev Institute for Arid Zone Research and the Ben Gurion University. In this framework, he engaged in the ecological study of natural plant life in the Negev and researched the possibility of using brackish water for watering to demonstrate that it is possible to produce commercially viable crops using this method. Since his retirement in 1986, he has worked on translating professional materials and is interested in contemporary history, especially concerning the destruction of Europe's Jews from an analytic standpoint.



Experiences of a Roots Researcher
Accounts of Interesting Facts, Strange Events and Incidents
that Occurred in My Search for My Family Roots

Eli Samson

Translated from the Hebrew

1. My Father's Family.

The book by Nachum Tim Gidal, *The Jews in Germany from the Roman Period to the Weimar Republic* was published a few years ago. In it, I saw a photograph of "The Graves of the Samson Family from Wolfenbuettel." From that day, I became interested in the genealogical study of my family. The German Embassy in Tel Aviv told me that Wolfenbuettel is a small town near Braunschweig in Saxony. In Braunschweig, I asked about the Samson family who lived and were buried in their city. They sent me twelve large pages from *The Samson Family Tree*, third edition published in 1912, an index with the names of 65 Samson family members as well as members of the Gumpel Family who were their relatives and hundreds of names of other family relations.

They also sent me a copy of the "Samson Trust Fund," established in 1786 by Phillipp Samson. The purposes of the trust were:

* To establish and maintain the Samson School for Jewish children.

* To support the needy and to aid poor brides from the Samson Family.

* To support the community's synagogue.

The fund's property had a value of 750,000 Marks in 1912. In addition, the land on which the building stood was valued at 380,000 Marks in 1896. From other documents I received, I learned that the Samson School had an excellent reputation and it was known far and wide. Unfortunately, since inflation totally wiped out the Fund's assets the school closed its doors in 1928 after functioning for 140 years.

This summer I participated in a group tour of Germany. By chance, I purchased a book to read on the long trips. The book, *Parachute Silk* [Fallschirmseide by Irene

Koruschnov, Verlag Knauer, Munich 1992] tells the story of a German youth who is rehabilitated after World War II, and arrives, of all places, in Wolfenbuettel. He describes the town and its residents, and says, "I studied in the building that formerly housed the Samson School, the famous Jewish boarding school . . . and it is very possible that I will suddenly stop in one of the long hallways, and almost hear the footsteps and voices of those who walked here on the threshold of life and ended up in the gas chambers." It was an amazing reminder of a world that was destroyed.

My late father, Eugen Samson, was born in Potsdam, which is near Berlin. I knew the names of his parents – Paul Samson and Ottilie nee Abramovski who are buried there. In 1994, after the reunification of Germany, I visited Potsdam and in the well-preserved Jewish cemetery, I found their double grave. From the inscription on my grandmother Ottilie's tombstone, I learned that she died exactly two weeks before I was born. One could only imagine the distress and sorrow of my parents such a short time before I was born. From the city of Potsdam, I received the death certificates of my grandmother who was born in a town that is now in Poland and my grandfather who was born in Bernburg, which is not far from Potsdam.

Bernburg has a Memorial site for the Victims of Nazi Euthanasia [Gedenkstaette fuer Opfer der NS Euthanasie]. From the directors of this organization, I received remarkable information about my grandfather's family, his parents, brothers and his grandparents. It starts with the founding father Lasar-Lazarus Samson and his wife Johanna Koppel nee Reichenbach, their sons Karl, Nathan-Lasar and Simon (my great-grandfather) and their wives as well as many others. I received copies of

announcements from various newspapers about the businesses of the family, the banking business Gumpel & Simon as well as copies of address books including the addresses of family members. I even got the congratulatory announcement where my great-grandfather Simon Samson announces with joy the birth of a healthy son on 27 February 1851 at 2:00 AM – my grandfather Paul Samson.

I was also told that some dozen members of the Samson family, including the father of Simon Samson and founder of the family Lasar-Lazarus Samson and his wife Johanna, who were mentioned above, were buried in the Jewish cemetery. A history of the town of Bernburg attests to a Jewish presence there since 1301, and includes information on the Samson & Gumpel Bank founded in 1896 and shut down by the Nazis in 1935. There is also an incredible story told about one of the owners of the bank from the Gumpel family who had an extramarital affair with one of the young non-Jewish clerks. She gave birth to an illegitimate son by the name of Gustav Schmidt who was given up for adoption. He was the father of Helmut Schmidt who served as Chancellor of Germany.

My other great-grandmother, Johanna Samson nee Michaelis is also buried in Bernburg. She was born in the near-by town of Sandersleben. From there, I received information on both the town's Jews who first settled there in 1693 and some members of the Michaelis and Samson families. I even found out the shameful story of Phillip Samson who served as the Shoet and Hazan of the community and was baptized in the Church of Mary on 28 May 1786. His new name was Gustav Sander. Baptized along with him were his wife Dorothea, their six daughters, their three sons and their grandson. The Church registry comments that the baptism of twelve souls to Christianity was indeed a very rare event. Years later in time, the clerk in the Church office reported on what took place with the rise of the Nazis to power: "Every soldier and SS officer had to bring proof of their pure Aryan ancestry dating back several

generations. Therefore, I dealt a great deal with researching the origins of families and their family trees. One day, a high-ranking SS officer by the name of Sander approached me and requested that I research his lineage. In checking the Church records, I found recorded that the Jew Samson was baptized into the Christian church and given the name Sander. When I told the officer that he was of Jewish origin, he refused to accept his family tree."

Fighting in the ranks of the German army in World War I, my late father was seriously wounded. He never spoke with us about his injury, the front on which he fought or what happened there. After the reunification of Germany, I contacted the German Military Archive and received the details of my father's service record:

"He volunteered to serve in the army at the age of eighteen and two months, only three weeks after Germany declared war. A year and a quarter later he was wounded in Poland and was confined in a hospital in Bialystok for two months. A year later, he was seriously wounded in Russia; his leg was amputated below the knee and for a year he was in various hospitals. In August 1917, he was discharged from the hospital and he returned to his parent's home in Potsdam."

Thus, after eighty years, I learned many details that I did not know concerning my father.

2. My Mother's Family

My mother, Anna Samson nee Salomon and her family came from western Germany, from Speicher, a small village in the Rhine region. On an old marriage certificate and on the back of an antique family photograph I discovered the maiden name of my great-grandmother, my grandfather's mother – Sara Dublon from the nearby town of Wittlich. I quickly became aware that the Dublon family from Wittlich was actually a large 'tribe,' spread throughout the region. Its members maintain close contact, conduct family gatherings, have an Internet web page and more. I purchased the thick volume, *The Jews in Wittlich 1808-1942* [Juden in

Wittlich 1808-1942 by Maria Wein-Mehs, Herausgegeben von der Stadt Wittlich, 1995] which contains all the details of the family history. To my delight and surprise, the book contains my mother's name and the year of her birth, 1900.

There were already houses in Wittlich that had *mezuzot* affixed to their doorposts in 1620. When Napoleon ruled the area in 1808, the Jews were required to take on family names. David Joseph and his wife Rachel Salomon chose the name Dublon for themselves, as that was the name of the Spanish coin that was in use until 1714 when Spain's rule of the area ended. The family name suggests the occupation of some of the family members – moneychangers. There is an oral tradition among some of the family that they are of Sephardic origin. Also found, were some sections of a Torah scroll written in Spain.

The families of the three sons of the line's founder, David Joseph Dublon – Joseph, Bernard and Salomon – grew and multiplied. Some remained in the area while others lived in all parts of Germany and spread throughout the world. There is a theory that all those who bear the name Dublon originated in Wittlich. The Internet Web Page contains a list of thousands of family members throughout the world. Since then, I have connected with many Dublons; I have met some of them here in Israel and some have visited us at our home. I discovered that the fine lady who sits at the information desk at the Philharmonic Orchestra at the Mann Auditorium in Tel Aviv is my relative: we share a great-great grandfather in common. The most interesting relationship was with a family in California – the husband is my fourth cousin on the Dublon side, my mother's family, while his wife is my fifth cousin on the Samson side, my father's family.

The above-mentioned great-grandmother, Sara Dublon, married Levi Salomon and moved to the nearby village of Speicher. There they dealt in haberdashery – first selling door to door in the surrounding villages and afterwards in a fine shop in the center of the village. The family grew – my

grandfather Siegmund Salomon who married Emma Baer was born and they in turn had children including my mother Anna Salomon.

The small Jewish cemetery where many family members are buried, is well preserved and protected today, as it was even in the Nazi period. My grandfather, who died in 1927, is buried there. My grandmother Emma came on Aliya to Eretz Yisrael in 1934 and lived to a ripe old age with my parents and me in Kiryat Bialik. As a child, the family stories and the nostalgia of the 'grownups,' did not interest me that much, but the names of my relatives, the places where they lived – the towns and villages where they studied or visited, are engraved in my memory to this day. One of the names I remember from then is that of my Uncle Elkan Baer from the city of Cannstadt.

From the time I became seriously involved with genealogy, I have tried to read every book that deals with German Jewry, their history, their legacy, their integration into Israeli life and the personalities that sprung from that culture. Not so long ago, in the book by Professor Fanny Ginor, *Stuttgart – Jerusalem, Life in the Shadow of Events*, I read the following: "The only son of our physician, Dr. Baer, married a non-Jew and committed suicide after she deserted him with Hitler's rise to power. Dr. Baer was not a member of the Jewish community and even on holidays he did not come to the synagogue. In spite of this, everyone in Cannstadt knew that the beloved doctor was a Jew." Was this Dr. Baer my grandmother's brother? The place and the dates match. I wrote to Mrs. Ginor that I have reason to believe that the Dr. Baer she mentions was my grandmother's brother. I included a blurred picture that I found among my mother's possessions and awaited her answer. At the same time, I sent a request for further information to GERSIG, the Internet site for the German Jewish Special Interest Group.

The next day, I received an emotional phone call from Mrs. Ginor, who told me that, indeed, the doctor was my grandmother's

brother and she told me additional facts about his life. On the Internet, I received immediate responses from Melbourne, Australia and from the state of Maryland. They contained information about Cannstadt, which is today a suburb of Stuttgart, the last address of Dr. Baer from a 1929 address book, the name of a member of Kibbutz Evron who is a native of Cannstadt and probably knew more facts (I contacted him but he did not know the doctor). I was also given the address of the Department of Culture in Stuttgart that could perhaps forward more details to me. A week later, I did receive a reply from them that contained the date of birth and of death of Elkan Baer, of his son and his daughter-in-law, a certification that the son was a dermatologist and the sad fact that they had no descendants. Thus, through the chance reading of a book, I was able to trace an additional family member.

My grandfather, Siegmund Salomon (1873-1943) had a brother who was also known by his pseudonym Siegbert Salter. In his day, he was a rather well known poet, author, editor and publisher. Over the years, I have collected some of his writings, all of them bursting with enthusiastic German patriotism and lovingly describing the scenery of his homeland. He lived his last years in Berlin and in 1943 he was deported to Terezin where he perished.

As I mentioned, I participated in a group tour of Germany this summer. One day we arrived at the monument commemorating the Jews of Berlin at the Grunewald railroad station. Next to the terminal, there is a memorial tablet inscribed with the story of the deportation of the Berlin's Jews. Alongside is a monument in the shape of a long wall that is inscribed with some symbolic representations of people. A path leads to the railroad tracks. Along the entire length of the wall, the dates of all of the deportations from Berlin, the number of Jews in each transport and the final destination from this train station are engraved. I stood there deeply moved,

searching and finding the date and the location of the death camp to which my grandfather's brother was deported. But this is not yet the end of the story. The group returned to the train station and one of the tour's participants was asked to translate for the group what was inscribed on the memorial tablet. In a choking and emotional voice she translated: ". . . A warning to all that in the face of contempt of human life and the honor of mankind, all must fight back with courage and without hesitation." Someone asked her where she was from in Germany. "From Breslau," she responded. I told her that "I am also from Breslau." Not much time elapsed before we discovered that we went to the same kindergarten, that our parents were friends and that we came on Aliya in the same year, 1933 – and from that time, 70 years ago, we had not met. It was very moving.

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Eli Samson was born in Breslau, Germany, in 1925 to Anna nee Salomon and Eugen Samson, who fortunately brought him to Eretz Yisrael in 1933. After spending his youth in Kiryat Bialik he devoted all of his adult life to raising dairy cows, first at Kibbutz Mizra and subsequently in the framework of the Ministry of Agriculture as an instructor and as a specialist both in Israel and in developing countries. After retiring, instead of concerning himself with the genetics of cattle, he focused on genealogy. He is a member of the Israel Genealogical Society. In addition, he has added to his family tree his wife, three sons and their spouses and eight grandchildren.
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Genealogical Charts as Recorded in the Torah – “Were Registered”

Shlomo David

Translated from the Hebrew

[All biblical quotations and spellings are according to the NJPS Translation, Philadelphia 1999/5759]

In the Torah portion Be-Midbar, (Numbers 1:2:) the lineage of the Patriarch Jacob is listed in detail, in the census of each tribe taken in the Sinai desert, on the first of the month in the second year after the exodus from Egypt: “Take a census of the whole Israelite community by the clans of its ancestral houses, listing the names, every male, head by head.”

A few verses later in the same portion (1:18) the following is recorded: “On the first day of the second month they [Moses and Aaron] convoked the whole community, who were registered by the clans of their ancestral houses – the names of those aged twenty years and over being listed head by head.”

The Rashi commentary on the words “Registered by their clans,” states – “they brought records of their family lineage and witnesses to verify their parents so that each one could establish his connection with regard to the particular clan [tribe].” That is to say that the descendants of Jacob who left Egypt, brought records of their family ancestry with them, placing them before the entire people, and thus family trees were compiled.

All of this indicates that the Mitzvah of recording ‘records of lineage,’ is an obligation for us to fulfill and to carry on in the future.

Following is the list found in Numbers 1:5-15 of the heads of the clans who assisted in carrying out the census:

From Reuben, Elizur son of Shedeur. From Simeon, Shelumiel son of Zuri-shaddai. From Judah, Nahshon son of Amminadab. From Issachar, Nethanel son of Zuar. From Zebulun, Eliab son of Helon. From the sons of Joseph: from Ephraim, Elishama son of Ammihud; from Manasseh, Gamaliel son of Pedahzur. From Benjamin, Abidan son of

Gideoni. From Dan, Ahiezer son of Ammishaddai. From Asher, Pagiel son of Ocran. From Gad, Eliasaph son of Deuel. From Naphtali, Ahira son of Enan.

We read in Numbers 1:47: “The Levites, however, were not recorded among them by their ancestral tribe.” And further, in 1:50: “You shall put the Levites in charge of the Tabernacle of the Pact, all its furnishings, and they shall tend it; and they shall camp around the Tabernacle.”

The status of the Levites was clear. They were charged with caring for the Tabernacle and all that it contained; however, they were not commanded to be registered. The Levites, as well as the Kohanim (members of the priestly caste) apparently had a different way of being counted and their names are recorded further on in Numbers 3:17: “These were the sons of Levi by name: Gershon, Kohath, and Merari.” Likewise, the names of their families were delineated – “the sons of Gershon by clan: Libni and Shimei; the sons of Kohath by clan: Amram and Izhar, Hebron and Uzziel: the sons of Merari by clan: Mahli and Mushi.”

In these past generations, we have returned to family names according to the Biblical pattern: Yardeni, Sharoni, Negbi and others. There are other Biblical family trees and many lists of lineages. It is incumbent on Jewish genealogy to rediscover its roots in the many examples that are found in the Bible.

Shlomo David has written five books on the city of his birth, Dorohoi, Romania. He is also about to complete a series of ten books on the topic of numerology (known in Hebrew as gematria). He is actively involved in various community organizations in the Haifa area.



Photos from Family Albums
in the Beth Hatefutsoth Visual Documentation Center *
Zippi Rosenne

The photo archive collection began when research started for the Permanent Exhibition of Beth Hatefutsoth. Our photo researchers collected images relating to Jewish history since the destruction of the Second Temple as well as documents and any visual item that would enhance the story of the Jewish people in the Diaspora to the day of the establishment of the State of Israel. The images include engravings, woodcuts, drawings and other graphic arts, bearing in mind that photography dates back only to the 19th century.

Most of the material came from external sources - other museums, archives, libraries etc. Artists, attempting to create a visual image that would help the visitor to grasp the spirit of the period and its history, created some of the scenes in the permanent exhibition.

All the material that has been collected for the permanent exhibition is kept in the photo archive. The same policy is in effect for any material utilized in the preparations for all other temporary exhibitions that have been displayed at Beth Hatefutsoth during its 25-year existence (about 116 temporary exhibitions). Beth Hatefutsoth staff prepared most of the exhibitions. Since the photo archive is computerized (since 1982) and the images are digitized (since 1995), these exhibitions, even after they have long been closed, are accessible to the public who comes to the Visual Documentation Center. The Visual Documentation Center of Beth Hatefutsoth, besides being the "last station" of the Museum's exhibitions, has set itself the important role of documenting Jewish life in all its aspects anywhere in the world where there is a manifestation of Jewish life. To achieve this goal, which really is a "never ending story" there is unending activity at the photo archive to collect more material. The sources are varied: International Photo contests initiated by the Museum - "Jewish Heritage in the Eye of

the Camera" - three competitions that yielded three exhibitions and a vast collection of photographs from all over the world. Several photography projects were initiated, where photographers of the Museum, or those hired by the Museum, were sent to photograph Jewish communities, such as Egypt (Micha Bar-Am in 1979, Shlomo Taitz in 1994), Ethiopia (Doron Bacher in 1984, before Operation Moses and in 1991, before Operation Shlomo).

Doron Bacher was sent to photograph the Jewish communities in Albania, Rumania, Russia, Bulgaria in the 1990s, after the collapse of the USSR and the great Jewish migration to Israel in those years, and others. These photography projects also resulted in exhibitions related to those communities. The most recent is "Jews in Arab Lands Today - Photographs" that was on display in 1996, showing Jewish life in Yemen, Syria, Egypt, Morocco and Iraqi Kurdistan between the years 1992-1995.

However, along with photographs taken by professional photographers, that have artistic and documentary value of their own, the photo archive is also interested in another very important source, which in reality shows us the small, everyday "corners" of Jewish life, namely those seen in photographs found in private family albums.

These albums show us a more intimate aspect of Jewish life, with more detail and sentiment. These albums contain photographs of the family and the individual - how they live, where they live, their faces, their occupations, how they celebrate the Jewish festivals and their private festivities - weddings, circumcisions, Bar / Bat Mitzvah and even their sad days of loss and bereavement.

From these photographs we can follow a single family's story. In a wider sense, we can see how people dressed, even for taking

a photograph, how they lived, what their homes looked like and their neighborhoods. We can learn a great deal about their education and the extent of their integration with the local population, their involvement in society - youth movements, sports activities and how they spent their vacations, honeymoons and leisure time.

For a number of years Beth Hatefutsoth had a special project of collecting photos from family albums. Volunteers gathered them from relatives and friends all coming from the same country, such as Italy, Germany, Morocco, Algeria, Georgia (Gruzia), Rumania, Dagestan, Uzbekistan etc. There were two instances where all families came from the same place in Lithuania - Vilkaviskis, and a selection of photos from these collections was turned into a photographic monograph on this community in three large albums.

At the present, we continue the collection of photos from family albums. We see many photographs every week. People come with their private photo albums, and share with us their family stories as background for the photos they show. We collect only photographs for which there is information. The most basic information is: when and where. Any additional information is important, welcome and appreciated. Sometimes, unfortunately not too often, we settle for "where;" one instance of such a photo was when we received an envelope with two photos inside, accompanied by a handwritten note saying they were found in an empty flat. The new resident did not have the heart to throw them away and decided to send them to us. We looked at the back of the photo and there was only one word - Bulgaria. But the photo told its own story - a young couple on its wedding day. The bride and groom dressed in dark clothes, the bride with a wedding veil, and each had in the buttonhole a small yellow Star of David. This fact "told" us that they were married during the 1940's, when Jews in Bulgaria had to display their "identity" in this way. It

goes without saying that we would like to know more about this couple and its history, but this anonymous small photograph achieved its role of showing us a wedding photo from a very dark period in Jewish history, manifesting at the same time a glimpse of love and hope.

We know and respect the importance of these family photographs to their holders, and greatly appreciate their willingness to lend them to us. The pictures are professionally processed in the Museum's photo laboratory; good negatives for backups are prepared which the photo archive personnel then scan. The information, together with the digital image is added to our computerized database. We have now some 60,000 items in this database. All are retrievable through our department's computer system.

To the bystander it might seem that we are collecting "more of the same," and when asked why we keep collecting such images although we might already have similar photos in our collection, we reply - creating a visual image of Jewish life is like putting together a vast jigsaw puzzle. All those photos that seem to repeat themselves are like tiny parts of a jigsaw puzzle that look all identical, but each fits into a certain place, and if it is missing, everyone will notice its absence...

If you have any photographs you wish to show us, please call us at 03-6409973. They might be just a part of the jigsaw puzzle we have been looking for.

*Based on a lecture given at the Tel Aviv Branch of IGS, 13 January 2003.

Zippi Rosenne, BA Tel Aviv University (1969) in Hebrew Linguistics and French Culture and Literature. Working at Beth Hatefutsoth since 1985. Since April 2001 - Director of the Bernard H. and Miriam Oster Visual Documentation Center.



Publishing Your Family Tree on a CD Disk

Carol Edan

On April 7, 2003, I presented the members of the Tel Aviv Branch of the IGS with the details of how I published two of my family trees on CD-ROM. Years ago when I began my genealogical research in earnest, I received family trees from two different sources, one in outline form from the internet and the other a photocopied document with poor quality photos. From that time on, I wondered how I would eventually present my own family stories, documents and pictures in a way that was more interesting than those I began with.

Some time ago I saw an article in Dick Eastman's Genealogy email newsletter, (see <http://www.RootsForum.com>), about programs that convert GEDCOM files to web pages. Since all my material had been entered into a popular genealogical software program that was easily converted to GEDCOM, and since I had had some training in making web pages, I immediately knew this would be the right format to use. The facts that computers are used by nearly everyone in my family; that family research and contacts are kept up through email and the web and that the price of CD disks and writers is reasonable, all contributed to my decision to investigate this option in more detail and to eventually go this route.

Rootsview Presentation View

Many programs can convert GEDCOM files to web pages. One of the best sites to find such a program is Cyndi's List:

<http://www.cyndislist.com/gedcom.htm#HTML> and

<http://www.cyndislist.com/gedcom.htm#Viewers>. They are both free and shareware (try, then buy) programs and after reviewing the various options that each of those programs offers, I decided on a program called *Rootsview*, found at

<http://home.earthlink.net/%7Enaturalsoft/rootsview.htm>. Although I could have continued to use this shareware for free, I

decided to pay for and register it. That afforded me the opportunity to get help from the developer, help that was invaluable in customizing the program to my needs.

Rootsview works in two different ways and both are good. The first is a dynamic presentation taken straight from the GEDCOM. I did not review this option in my presentation.

I chose the second *Rootsview* option. This option takes your GEDCOM information and converts it into a proper web site. Although the output looks very similar to the dynamic presentation, it can be manipulated in a way that the others cannot and is actually more interactive. Each name can be linked to documents and photos, ancestors and descendants, as you would expect from a web site. This option allows the addition of images and automatically includes the notes you have added to your GEDCOM. Using my own knowledge of HTML programming, I was able to make a lot of supplementary pages of documents, family photos, historical background, etc. In addition, I created a welcome page that serves as a table of contents to the rest of the site.

The Welcome Page

Rootsview comes with six different page styles to choose from. For those with knowledge of HTML (web page) programming, options can be added or changed and new styles altogether can be made using the guidelines provided. Although this program is not as user friendly as it might be, the result is well worth the effort.

For a more professional look, I had the labels I designed printed on a professional laser printer. At the same location, I was able to purchase thin plastic boxes. The name of the company is:

Espaguil
CD/DVD duplication & Replication
Head Office

40 Rambam St.
Rishon Letzion 75310
Israel
Tel 03 9600550
Fax 03 9600660

This past fall I went to the United States to visit family and brought each one a family tree CD. The price of producing the CDs was less than four Shekels apiece, far less expensive than printing hard copies and binding them, and far more impressive too!

Carol Monosson Edan was born in 1936 in Boston, third generation in the United States. Her maternal grandparents came from Russian Poland, Suwalki district, and arrived in the United States around 1900. Her paternal grandparents came from Belarus, also arrived in the early 1900s. Ms. Edan graduated from Rhode Island School of Design. She made aliya in 1957 and worked in the textile industry as a pattern maker. Since her retirement she has been active in genealogical research.
Carol.ed@012.net.il



Reflections on the Name of My Grandmother Laetitia Cohen née Abihasera

Mathilde Tagger

Translated from the Hebrew

My paternal grandmother was born in the city of Meknes, Morocco in 1865, descended from a famous rabbinic family – Abihasera, and not Abuhatzera as it is incorrectly known in Israel.

The name means “owner of the [grass] mat.” The ‘Abi’ part of the name is the Hebrew equivalent for ‘owner of,’ (while Abu is Arabic in the same sense) and ‘hasera’ is the Aramaic word meaning mat. I would like to emphasize that there is no instance where the combination of an Aramaic word and an Arabic word form the basis of a Jewish family name. The only combination that exists is Hebrew and Aramaic. Therefore, the term Abuhatzera given in Israel to this many-branched family in Israel is a linguistic error.

This designation was given over three hundred years ago to one of the family ancestors whose name was Rabbi Shmuel Elbaz, an authority in Kabbalah who lived between the years 1698-1749. He was a descendant of a family of exiles from the Iberian Peninsula who along with thousands

of others settled in Morocco.

There is a nice family legend that one night R’Shmuel Elbaz dreamed that the Holy One Praised Be He commanded him to immediately leave and settle in Eretz Yisrael. When R’Shmuel got up in the morning, his decision had been made and he began to feverishly get ready for his journey. In preparation for the trip, he outfitted himself with a mat that he could spread on the deck of the boat to sleep on. When he arrived at the port, he discovered that the ship had already raised its anchor, but it was still visible in the distance. R’Shmuel did not lose his wits; he opened the mat and rolled it over the water in order to use it like a raft. He sat on it and sailed to the boat until he caught up to it and boarded. What is true and what is fantasy in this story? That we cannot determine, but the name “Abihasera” has been passed down to us through very many years.

My grandmother’s given name also has a story but with a difference. Laetitia was a rare first name in Morocco. Many years before I became interested in genealogy and

in particular, research on names, my father explained to me that Laetitia was a Roman name meaning joy.

In my naiveté, I thought that this was a remnant dating from the Roman conquest of Morocco that survived for some 2000 years. Another view was that the name Laetitia became fashionable in the beginning of the 19th century, as Napoleon's mother's name was Laetitia Bonaparte.

It seems that I had made an incredible mistake. Neither solution would do. I was extremely surprised when I found the name Laetitia listed among those of the Jewish residents of Spain from the 13th and 14th

centuries. Granted, this is a Latin name, but it was given to my grandmother not because of Mrs. Bonaparte and not because it survived from the time of the Roman conquest. It was a remnant from the Expulsion from Spain.

It is interesting to note that the personal name equivalent to Simha is found in Morocco in a number of forms: Simha is the Hebrew, Allegria is Spanish, Freha is Arabic and Laetitia is Latin. Accordingly, we see the variety of ways that parents expressed their joy on the birth of their baby daughter.



Notes From the Library

Harriet Kasow

New Acquisitions

The Jewish National and University Library occasionally has sales of books and periodicals that are duplicates or triplicates. On one of my recent jaunts to see what I could find for the Society's Library, I came across a bound copy of an article from *Avotaynu* (Vol.6 no. 1,1990) written by Paul J. Jacobi. The article is entitled "The Historicity of the Rashi Descent." This nicely bound offprint was part of the Jacobi collection given to JNUL and there were duplicate copies of this article. Bound with the Jacobi article is a short one entitled "Are All Ashkenazim Descended from Rashi?" written by Eliyahu Beller.

HERKUNFT UND FAHRTEN ODER WO STAMMT IHR HER, MEINE ENKEL? By Naftali Kadmon. Jerusalem. 2001. 261pp. Name index. Photos. (German) [Origins and Journeys, or from Whom Do You Descend, My Grandson?]

Professor Kadmon lectured to the Jerusalem Branch on his Kaufman family and on the production of this family history that is

written in Hebrew. He kindly donated a copy to the library.

DER JUEDISCHE FRIEDHOF IN WEISSENSEE; EIN UEBERBLICK UEBER SEINE GESCHICHTE. By the Friends of the Jewish Cemetery Berlin. Weissensee. Michael Mamlock, Chairman. Berlin. 2002. 48pp. (German) [The Jewish Cemetery in Weissensee (Berlin); An Overlook on its History]. <http://www.jewishcemetery.weissensee.org>

The monograph consists of restored gravestones and their inscriptions. A plan is included. A preamble in English is provided to explain the work of the Friends. Some of the names listed as being buried there are the father of Billy Wilder, relatives of Max Reinhardt, Ernst Lubitsch all famous directors. It contains a relatively small sample of the 115,000 people buried there.

I happened to be in Berlin in 1991 and visited this cemetery. It was unbelievable neglected and the paths were impassable. It is the largest Jewish cemetery in Central Europe and at the time, an elderly Jewish

man was the only one in charge. From the photos in this beautifully produced booklet, there evidently has been much restoration. I will be visiting Berlin in August and will pay a visit to see the extent of this work. This was donated to the Library by Yonatan Mamlok.

CEMETERY REGISTRY BOOK OF THE JEWISH COMMUNITY OF KISVARDA 1875-1968. By Abraham Marmorstein. Petah Tikva, Israel. 2002. 136 pp.

There are introductions in Hebrew, English and Hungarian. The names are listed in English and Hebrew. In the introduction, the author points out that the cemetery included people from the surrounding towns. Included are Satoraljaujhely, Budszentmihaly, Nyirmada, Ujfeherto and all the villages of the Kisvarda district.

HEARTY MEMORIES. By Avraham Bechar. Translated from the Hebrew **ZICHRONOT HARTUV** By Corina Shoef. Baltimore, Maryland. The Afikomen Company. 1989. 27pp. Photos.

This is the story of the founders of Hartuv, the first Jewish Agricultural Settlement in the Judean Hills. It was founded in 1895 by immigrants from Bulgaria and was destroyed in 1948 during the War of Independence. These 27 pages of text and photos contain an overwhelmingly moving story as well as the history and impact of the immigrant experience in Eretz Yisrael.

TREASURES OF THE ALEPPO COMMUNITY. Special Edition (2nd). The World Center for Aleppo Jews Traditional Culture. Jerusalem. Israel Museum. 2002. 50pp. Photos. English and Hebrew.

This is a wonderful introduction to a culture and history of a community as can only be produced by the Israel Museum.

RABBI YEHUDAH BRAVER: TORAH PIONEER IN AMERICA. Compiled and edited by Shoshana Dolgin-Be'er with David Geffen. Jerusalem. Rabbi Yehudah Braver Memorial Publication Fund. 1994. 152pp.

This is a memorial book to a Rabbi which includes a family tree for the Braver and Itzikovitz families. From his origins in Lithuania to his pulpits in Kansas City, Mexico City and Los Angeles, it provides a history of North American Jewry as well.

GENEALOGICAL RESOURCES IN NEW YORK. Revised and Edited by Estelle M. Guzik. New York. Jewish Genealogical Society, Inc. 2003. 418 pp. Appendices. Indexes. Maps.

This is a completely revised edition of what is in the Library. It is one of those books that is better to purchase instead of trying to obtain all this information from the Internet. I say this as a great exponent of genealogical research via the Internet. In addition to all the updated information on government offices in New York City, there are appendices that include forms and lists of interest as well as subject, name, and place, indexes. One example of an appendix title is *Cemeteries in the New York Metropolitan Area*. The subject index is a guide to the contents of "Descriptions of Resources" and "Finding Aids," i.e., Baron de Hirsch Fund or the Association for the Protection of Jewish Immigrants. The name index includes authors, editors names in collections and in titles of collections. The place names index includes places mentioned in the body of the text, which describes the resources. This is an excellent resource.

New Periodicals

MY BONE AND MY FLESH. Salt Lake City, Utah. This is the title of the newsletter put out by the Utah Jewish Genealogical Society. Vol. 1, 2003.

DARKHEI ERE"TZ. *Journal of the World Center for Aleppo Jews Traditional Culture.* Tel Aviv. No. 3, 1988.

This is a mostly Hebrew publication, well illustrated and beautifully produced.



Recording Genealogical Data IV *

Yehuda Klausner

5. Dates

a. Importance of Dates. Although dating and dates are one of the most important features of genealogy, much of the data we obtain from various sources are without dates.

The most important and frequently recorded dates are the dates of birth, marriage and death, which are received either from family recollections, from official documents that attest the event, or from tombstones.

Less important dates, nevertheless helpful, are dates that link the person to a specific event like the conferring of a title, position or degree on the person or the date of his ordination, which allow placing the person in a limited time span.

There are several ways to distinguish between persons with the same given names before surnames were bestowed on them and even after that. Those are the given name of the father, the surname, the location they lived and operated in, their trade, their writings and the dates. From all these characteristics, sometimes only the dates may distinguish between the persons. Take for instance the Ostroger Hassidic dynasty. The founder of that dynasty was R'Yacov Yosef 1 b'Yehuda Arye Leib d.1790. His son who succeeded him was R'Elyakim Getz 1 d.1824. R'Elyakim Getz 1 was succeeded by his nephew R'Yakov Yosef 2 b'Pinchas d.1849. His son was R'Elyakim Getz 2 d.1885. His first cousin was again R'Yakov Yosef 4 b'Moshe who's son R'Elyakim Getz 3 d.1895 followed. There was a R'Yakov Yosef 3 b'Avraham in between and the names Yakov Yosef and Elyakim Getz continued but then they already assumed surnames. If we would not have the dates of death we would not know which R'Elyakim Getz b'Yakov Yosef's daughter married R'David b'Yitzchak TWERSKI d.1919 or which R'Elyakim Getz is the father of R'Arye Leibush b'Elyakim Getz LIEBERSON, of R'Alter Mordechay b'Elyakim Getz or of R'Yakov Yosef 5

b'Elyakim Getz. This is not an exceptional case; there are many similar ones, but it is a well-documented case to refer to.

Not only are the dates themselves important, attention must be given even to small differences in the dates and one must not consider them to be inaccuracies. When I received once a list of children's names and dates of birth of a family, it matched almost exactly the names and the dates of a family that I already had in my database. The slight differences in the names lead me to believe that they are alternatives to the names I had and the differences in the dates a result of inaccuracies due to erroneous recollection and misrecording. It turned out that they were two separate families of cousins, the fathers being brothers who gave their children names after the same deceased uncles and other elders of the family.

b. Common Era Dates and Jewish Dates.

We are interested to record both the Common Era dates as well as the Jewish dates. With the Jewish dates of particular importance is the date of death. People tend to remember and cherish the date of death, the "Yahrzeit," of our loved ones and the "Yahrzeit" date is specified by the Jewish calendar. Any genealogical software can also accommodate Jewish dates either by replacing such fields as "christening date" by a Jewish date or by using the "free fields" for Jewish dates. The conversion of Common Era dates to Jewish dates and vice-versa is done in a very effective way by special softwares of date converters. One of such converters can be found in JewishGenTools

<http://www.jewishgen.org/jos/josdates.htm>

c. Marking of Dates. There are several Common Era date formats. There is the American format where the month is registered before the day and the Continental format where the day is registered before the month, Jul-11-2003 or 7-11-2003 and 11-Jul-2003 or 11-7-2003 respectively.

Variations of the two like: JUL.11.2003, Jul.11.2003, etc. are also acceptable.

Jewish dates may be recorded in Hebrew כ"ג תמוז תשס"ג or transcribed in Latin 23 Tamuz 5763.

It should be noted here that there is no direct correlation between the Common Era year and the Jewish calendar year since the New-Year dates do not coincide. For instance a date in July 2003 is in the year ג'תשפג, while a date in October 2003 is in the year ט"תשפג in the Jewish calendar.

An effort should always be made to obtain at least the year of the event if the complete date is not available.

*So far three installments of the series have been published:

Ch. 1. **General** and Ch. 2. **Notations** in Volume 16-4 2002.

Ch. 3. **Names** in Volume 17-1 2003.

Ch. 4. **Location names** in Volume 17-2 2003.



Meetings and Conferences

Compiled by Harriet Kasow

In May every year the Organization of People from Ivye in Israel, holds a memorial service to remember the Nazi destruction of the Jews of Ivye in May 1941. Those that survived mostly live in Israel and organize not only these services but also trips to Ivye. My husband's mother was born in Ivye (Belarus) and left there in 1920 for the United States. But we went on one of these trips and looked at the street where she had lived. In addition to being a moving experience in terms of family research, a memorial was dedicated in the town, which was just the apex of an 8-day visit in the area. The memorial service this year included testimonies of survivors and connections that were made during the year. Some school projects on genealogy were displayed and the hope is the younger generation will continue this tradition.

The Horowitz Families Association yearly meeting and conference was held on Monday, May 26. The subject of the study day was *The Horowitz Family in the Periods of the Rise and Decay in the History of Russian Jews*. Please see their website: <http://www.geocities.com/horowitzassociation>

The Sixth International Conference on Jewish Names was held at Bar Ilan University under the auspices of the Faculty of Jewish Studies Department of Jewish History the Project for the Study of Jewish Names. It took place in Ramat Gan on June 11, 2003. Some of our members attended this very interesting conference and hopefully we will have a fuller report of their experiences in a later issue.

From Samaria to Surinam was the name of a lecture given at the Israel Museum on June 26. It included a tour of the completely restored synagogues located in the Judaica wing, from Italy, Germany and India. The lecture started with a discussion on the First and Second Temples and how they influenced synagogue construction in later years. The degree of assimilation in the cultures is reflected in the synagogues. There was a model of the synagogue in Surinam and in the audience was a lady who had spent her childhood in Surinam and was able to comment on the authenticity and practices that took place there.

The Memorial Museum of Hungarian Speaking Jewry held an annual "Herzl Day" convention in Zefat on July 15. The subject was "Jews from Transcarpathian Ukraine."

Lectures/Activities at the IGS

April-August, 2003

Compiled by Harriet Kasow

April 2003

Jerusalem. The Hebrew Speakers' Section presented Mrs. Batya Leshem, Director of the Institutional Archives of the CZA who lectured on "Databases in the Central Zionist Archives-Their Use for Casual and Special Needs." The English Speakers' Section had an afternoon field trip to the CZA.

Tel Aviv. Carol Edan, a member of the Tel Aviv branch shared her experiences in preparing and publishing her family trees: "Publishing your Family Tree in a Web Format on a CD."

Haifa. The new branch celebrated its inauguration with a lecture by Mathilde Tagger on "About the Uncle from Brazil – the Accidental in Genealogical Research."

"Planning and Organizing a Family Reunion." The speaker was Mr. Max Weil.

Negev. "Researching the Genealogy of Greek Jewry" was the topic presented by Dr. Yitzchak Kerem, IGS member, Historian, Hebrew University of Jerusalem.

Netanya. "Archives in Germany-Researching for Information" presented by Mr. Denis Weiner. He will speak about the more than 1,100 names he found for his family tree.

Tel Aviv. "Tombstones as a Source of Genealogical Research" was the lecture by the IGS member-Jerusalem Branch, Mathilde Tagger.

Haifa. A lecture on the topic "The Use of Available Genealogical Sources" was given by our member Mr. Ruven Naftali.

May 2003

Jerusalem. Hebrew Speakers' Section: Professor Naftali Kadmon presented his family by way of a book he wrote: "Tale of a Pistol, a Family Archive and the Resulting Book." English Speakers' Section: A field Trip to the Jewish National and University Library at the Givat Ram Campus.

Netanya (English speaking group). Mr. Michael Honey, an IGS member, gave the lecture "The Jewish Historical Clock" accompanied by diagrams.

Tel Aviv. "150 Generations" a lecture illustrated with a large family tree by Lawyer David Yadid of Tel Aviv.

June 2003

Jerusalem. Hebrew Speakers' Section: "Valero: The Bank and the Family in Jerusalem" – A new book: Lecturer and author, Dr. Joseph Glass of the Department of Human Geography Hebrew University, Jerusalem gave us a thorough look at this veteran Jerusalem family. English Speakers' Section: A Lecture was presented on

July 2003

Jerusalem. A combined Hebrew and English Speakers workshop was given at the Hebrew University's Bloomfield Library's Media Department. "Jewish Genealogy Library Workshop: Searching Libraries, the Internet, CD-ROMs and Databases for our Ancestors." Harriet Kasow showed how to search the internet and databases and answered questions and showed two films "Routes to Roots" and the "Jews of Yemen: a Vanishing Culture."

Negev. Our President, Chana Furman lectured on "New Discoveries about My Mother's Family from Soklka, Poland."

Tel Aviv. "The Jewish Soldiers in the International Brigades-How to do Research" was the lecture by Dr. Rachel Sperber of the Institute of Jewish Studies, at the Hebrew University.

Haifa. "The Sephardic Community in Haifa-Cemetery and Community Institutions, 1918-1948" was the title of the lecture by Mr. Yitzhack Akiva, Former Head of the Sephardic Kehila in Haifa.

August 2003

Tel Aviv. "Alsace-Lorraine Region and Available Genealogical Resources." Lecture by Terry Zakine, IGS member in the Tel Aviv Branch.

Haifa. Dr. Gur Alroy from Haifa University

lectured on "The Mass Jewish Migration in the early 20th Century, According to the Records of the Information Bureau in the Pale of Settlement."



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. Our selection has therefore regrettably omitted many worthwhile descriptions of visits to ancestral towns and stories of individual family research. Please consider 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:** such a note as **3pp. (4)** ending an abstract, indicates an article length of about three pages, with its location in **Ref. No.4** (see **Key to Journal References**). Similarly, **1p** describes a one page or shorter item.

GERMANY

Jewish microfilms held in German Archives. John Levy gives details of three collections of microfilms of Jewish records in German archives. The records were microfilmed by the German authorities during the period 1938-1945. The article provides additional information on archival collections in Germany. **1p. (2)**

GREAT BRITAIN

Sephardic Jews and the Readmission. David Ferdinando gives a brief account of the history of re-admission of Jews to England almost 400 years after the Expulsion. One of the earliest records of

Jewish activity describes a small Passover service in London attended by seven crypto-Jews from Portugal in 1605. **2pp. (2)**

Jewish Chronicle (UK) Project 1900-1906. Miriam Pollak has transcribed more than 22,000 entries of family events covering the period 1900-1906. She may be contacted at miriampollak@hotmail.com **1p. (3)**

New Synagogue Records, London. Angela L. Shire has compiled on CD birth (1771-1838) and marriage (1791-1823) records of the New Synagogue, London, based on LDS microfilms Nos. 94668 and 94688. **1p. (3)**

ITALY

Rapa and Rapaport Families in Northern Italy in 15th & 16th Centuries. Daniele Nissim discusses the origins of the names Rapa and Rapaport and of the Porto suffix. In addition, Chanan Rapaport describes the aims of the Rapaport Family Center. **4pp. (1)**

LITHUANIA

Memel Archives Records Located. Howard Margol reports on the locating of useful archival documents relating to the Jewish community of Klaipeda (Memel) by Dr. Ruth Leiserowitz, a Berlin historian who has indexed the records. These indexes are included in the article. **2pp. (1)**

MOLDAVIA

Moldovan Ancestry Research by Lolita Nikolova and Sally Goodman, describes the current accessibility of Jewish genealogical research material in Moldova and primarily in Kishinev (now Chisivau) archives. **3pp. (1)**

POLAND

Polish Passport Policy 1830-1930: Permits, Restrictions and Archival Sources by Iwana Dakiniewicz. The article explains some of the measures taken by the authorities to restrict or prevent emigration and the various methods developed for circumventing such measure. **2pp. (1)**

SCOTLAND

Jewish Genealogical Research in Scotland. Harvey Kaplan provides a brief history of Jewish settlement in Scotland and gives details of access to vital records. Information is given on censuses, naturalization records, city directories, school records, passenger lists and other useful archives. **4pp. (1)**

UKRAINE

Ukrainian Archives in the 21st Century by Boris Feldblyum presents an overview of the chaotic system governing conditions under which researchers work in the various Ukraine archives and lack of definition of charges for access to and copying of archival records. **2pp. (1)**

JEWISH GENEALOGY

The Future of JewishGen: Jewish Gen's & The Museum's Perspective. In three

separate articles, by Susan E. King, founder of JewishGen, David G. Marwell, Director of The Museum of Jewish Heritage and Sallyann Amdur Sack, the reader is introduced to the marriage between JewishGen and The Museum of Jewish Heritage: A Living Memorial to the Holocaust. JewishGen is now a separate division of The Museum. Sallyann's article comprises an interview with the philanthropist Harvey Krueger, a primary financial supporter of the Dorot Genealogy Center at Beth Hatefutsoth and other causes relating to Jewish genealogy. **6pp. (1)**

Avotaynu Guide to Jewish Genealogy by Gary Mokotoff. This new book has been written by more than 50 people, each one of whom a specialist in his/her field. It is divided as follows: Part I: The Essentials of Jewish Genealogical Research, Part II: Topical Section, Part III: U.S. Research, Part IV: Researching Country of Ancestry, Part V: Appendices and Glossary. **2pp. (1)**

SEPHARDIC STUDIES

New Website for Sephardic Studies by Philip Abensur. Philip describes some of the information available on the website of The Foundation for the Advancement of Sephardic Studies and Culture. Mathilde Tagger, David Sheby, Joseph Covo, Scott Alfassa and many others contributed to this important website. The Foundation was created in 1965 in New York and is dedicated to preserving and promoting the Sephardic culture. **1p. (1)**

KEY TO JOURNAL REFERENCES

REF.	JOURNAL	GEOGRAPHICAL AREA	ISSUE	YEAR	VOL.	No.
1.	AVOTAYNU	International	Spring	2003	IX	1
2	SHEMOT	Great Britain	June	2003	11	2
3	KOSHER KOALA	Australia	March	2003	10	1

