

Editorial

The majority of the articles in the previous issue of *Sharsheret Hadorot* that appeared in February naturally focused on topics connected with the International Conference on Jewish Genealogy that will be held in July 2004 in Jerusalem. The current issue is the last that will appear before the Conference. It, too, has a number of articles on the Conference and we hope that the Conference attendees will find them helpful.

Attorney Shmuel Shamir in his article deals with recording the basics – births, marriages and deaths – in 19th century Eretz Yisrael. He discusses various types of records, Nafus Volumes, Montefiore Censuses and various doctors' lists and how to gain access to them.

Ms. Meriam Haringman gives a detailed account of the project she is working on to be ready for the Conference – the last census Sir Moses Montefiore arranged for in 1875.

Ms. Harriet Kasow writes about the importance of archives for genealogical research and points out a number of them that can be accessed on the Internet.

Three contributors write about researching their own families. Edward Gelles tells the story of R' Shmuel Hillman – the many branches, ancestors and descendants. Felix Jaffé deals with a Jewish family in the Austrian city of Hohenems (Vorarlberg), Austria, the Rosenthals. Ms. Ellen Stepak discusses her continuing family research and shares with us experiences from her visit to her ancestral city Rotenburg.

Among our regular monthly features, we point out Harriet Kasow's library column, a review of a most important volume that was just published and our survey of foreign Jewish genealogical publications. Our member Harold Lewin, with his usual exacting meticulousness reviews the English publications. Mention must be made of Ms. Mathilde Tagger's evaluation of the first International Research Conference on the Jews of Egypt in Modern Times that took place in January 2004 at Bar Ilan University.

Yehuda Klausner in a short item presents a segment of the genealogy of R' Yosef b' R' Yakov Koppel Lichtenstein who was a rabbi in Sighet, Romania, and tells an anecdote from his life. Through accounts such as these, we are given the opportunity to see the persons whose lives we are researching from a different angle and reveal a unique facet of their lives, and not just see them in a list as a name among many. I am sure that many of our readers have similar stories, each of which can shed interesting light on an individual whose life they are researching. We would be most grateful if you would forward to the Editorial Board short sketches such as this that combines genealogy with an interesting tale. The incident we present in this issue will be the first of many.

Yocheved Klausner



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

Issue 18-2 of Sharsheret Hadorot appears close to the opening of the 24th International Conference of Jewish Genealogy, 16 Tammuz 5764/July 4, 2004.

Registration for the Conference is proceeding very well; the program is undergoing finishing touches, while the sub-committees are closing open ends – everyone is looking forward to the future.

On the Conference's site

- www.orta.com/jgen2004 - one can find all current and last minute information, a registration form, a program and much more. At Jerusalem SIG 2004 previously asked questions and their answers can be checked.

Registration forms with Hebrew instructions (besides those that were mailed directly) are to be found at every branch and can be picked up at the monthly meetings. For further information, please contact me directly at my address, which appears at the end of my message.

Also, pay careful attention to the monthly bulletin for further details.

Participation in the International Conference is a once-in-a-lifetime experience where you will gain practical knowledge to advance your personal research while you meet

Jewish genealogical researchers from around the world.

**DON'T DELAY –
REGISTER NOW!!!!**

Our regular branch programs for 5764 (September 2003-August 2004) are in full swing with the fine lectures that form the core of our meetings. Our membership has increased and interest from the general public has grown.

We hope that the upcoming Conference will be a catalyst to an increase in genealogical research in Israel and as a result will increase our circle of membership.

The success of the Conference depends on each and every one of us. We will have to 'gird our loins' and be ready to be mobilized in every way. It is not too late to let us know where you can help. We urge our members not to hesitate and to let us know in which way they can lend a hand. You are requested to send your responses to Martha Lev Zion – Martha@bgumail.bgu.ac.il or to Billie Stein – billie@012.net.il Please note that these responses are to be in English. You can respond in Hebrew to my address – ehfurman@netvision.net.il or P.O. Box 86, Kiryat Gat 82100 or call me at 08-6880884.

We thank you for your cooperation!



Registration of Births, Marriages, Divorces and Deaths in the 19th Century in Eretz Yisrael

Shmuel Shamir

Nafus Books

There is a common belief that in the Ottoman Empire, which ruled Eretz Yisrael for four hundred years and whose territory stretched from Baghdad in the east to Morocco in the west and from the Persian Gulf in the south to the Crimean Peninsula and the Danube in the north, there was no central registration of births, marriages, divorces and deaths. A study of the Nafus Books (Nafus, an Arabic word, is equivalent to the Hebrew word Nefesh, meaning soul), contradicts this idea.

The Ottoman Nafus Volumes Contain:

10 Regional Census Volumes that deal with births

7 Volumes registering marriages

8 Volumes listings deaths and divorces

Mukhtar Volumes in Hebrew and Turkish

The Nafus volumes in the National Archives (465 books as well as the unofficial ledgers of the Mukhtars of the various ethnic communities) are described by Paul Alsberg, the head of the National Archives [Alsberg, p. 533-534]. They are arranged as required by the Civil Registration Law of 1884 that was enacted to provide a listing of residents and to establish the requirement of recording births, deaths, marriages and divorces. It was revised in 1905 and a French translation appears in the book by George Young [Young, p. 242-262]. The Nafus Volumes are not chronological, but entries are listed according to the date that the information was received by the provincial registration office. The births are recorded for the most part by family and not by personal name and according to the religious affiliation and by the city or village of residence.

The Nafus Books are not easy to read and require special skill and a good deal of expertise if one wishes to locate names of recorded Jews.

Following is a photograph of an Identity Card (Tazkara Otomania) from the Moslem year 1313 (1895) of Victoria Alluf, which in translation reads:

“Victoria daughter of Shmuel and Bulissa Alluf, born 1313 after the Hijra; 1312 tax year; member of the Faith of Moses [Jewish].

Province of Jerusalem

Locality – Jerusalem

House address: Rechov Hashalshelet

Number of the building – 308/1

Number of the location – building 1”



Identity Card (Tazkara Otomania) of
Victoria Alluf

The Nafus Books have been transferred onto microfilms and are listed in the National Archives according to these numbers:

GN 1212778, 25	Nafus Volumes	106 Births	1878- 1885
		106 Deaths	1878- 1885
		161 Births	1905- 1913
GN 1212778, 43	Nafus Volumes	165 Births	
GN 1212790, 35	Nafus Volumes	166 Deaths	1914- 1917
	Nafus Volumes	167 Marriages	1905- 1910

In the nineteenth century, Eretz Yisrael was a province of the Ottoman Empire. Heading the province were Pashas who alternated and ruled the province along with its inhabitants that came under their jurisdiction while remaining in their hometowns. Thus, the Pashas of Damascus, Acco (Acre), Shechem (Nablus) or Jerusalem ruled in Eretz Yisrael. The central government did not interfere in the autonomous rule of the various religious communities.

The country was underpopulated. In the western part, within the borders that were later established by the British Mandate, at the beginning of the 19th century the population numbered only some two hundred thousand persons but by the end of the century the number had grown tremendously (experts disagree over the end of the century estimates).

The position of Pasha was purchased from the Sultan in Constantinople, Istanbul of today. He was appointed for a specified number of years and at the conclusion of his term, someone else replaced him. The Pashas were not sticklers for careful recording. The listings of births, marriages, divorces and deaths were sometimes included in the court records of the various cities (*sigalat* [books] of the Sharia courts), in books of Jewish Kolelim or in the books of the Christian churches, even though there was no clear requirement to do so.

The Nafus books of Eretz Yisrael deal exclusively with Ottoman citizens. Those holding foreign citizenship were registered with the various consulates or in the courts

of their ethnic/religious affiliation. Cf. *Ottoman Censuses in Eretz Yisrael 1875-1918*, The National Archives, 5744, edited with introduction by Jonathan Pagis.

In addition to the Nafus Volumes, we have the books of the Mukhtars. These were not in official usage by the government but were used by the leaders of the ethnic community or heads of villages that is the Mukhtar. This local leader would from time to time prepare a list of the members of his community, for his personal use, but on occasion by order of the government.

Recording this information became obligatory under Mandatory regulations. With the conquest of Palestine by the British, the Order of Public Health 1918 (found in the Laws of Eretz Yisrael, Volume II, page 1260) required that all births be registered with the Department of Health within 15 days of its occurrence. Fulfilling this requirement was the obligation of the parents, the doctor and the midwife who participated in the birth and the Imam or mukhtar of the village or of the neighborhood. It was further established that the Ministry of Health, whose responsibility was later transferred to what became the Bureau of Immigration and Statistics, would maintain a registry of births and issue birth certificates according to the conditions established by law. Subsequent to this Order, registration of marriages, divorces and deaths was required.

The registration of marriages and divorces in the British, German, American and other consulates in the Ottoman period, was a result of the Capitulation Treaties signed with the "Sick Man of Europe," the Ottoman Sultan. These treaties granted consuls unique status as the representatives of major powers. They tried to increase their influence through various means including the recording of marriages, divorces and deaths of those under their protection.

Montefiore Censuses

The books containing the lists of the Montefiore censuses of the nineteenth century are an important tool for the genealogist researching the Jewish residents

of Eretz Yisrael. They contain information concerning the personal status of individuals, families, births, marriages and deaths. The details are recorded on forms that were prepared in advance for the purpose of the census. The lists were intended to serve as a means to improve the conditions of the Jews in Eretz Yisrael, but in reality, they were utilized to distribute charitable contributions.

The Jewish community, known then as *Milet al Yahud*, conducted five censuses under the direction of Sir Moses Montefiore in the years 1839, 1849, 1855, 1866 and 1875. A close study of these censuses gives a true picture of the structure of the Jewish community of Eretz Yisrael in the 19th century, its economic condition and where its members lived. In 1839, 6,408 Jews were counted in Jerusalem and at the end of the century, their number was estimated at 41,000. The original documents are located at the Jewish College at Ramsgate, near London. The Jewish National and University Library has a copy in its Department of Microfilms of Hebrew Manuscripts.

Medical Lists

Another helpful resource for the family researcher are the lists from hospitals, physicians, midwives and mohalim of Jerusalem.

Physicians and clinics functioned in Eretz Yisrael during the time of the Bible and Talmud. In later times, especially in the 16th, 17th and 18th centuries many doctors visited Eretz Yisrael as pilgrims. During their visits, they assisted the local population but did not leave a permanent mark on the health and hygiene of the country. Modern medicine begins when the first academically qualified physicians settled here with the intention of practicing their profession. From 1842 onwards, we have lists from hospitals and physicians as well as consular records.

Hospitals

The British Mission Hospital opened in Jerusalem in 1842. It was headed by Dr. Alex Gerstein and the pharmacist was Melville Bergheim. This hospital was

sponsored by the London Society for Promoting Christianity Among the Jews. It was intended exclusively for Jews and in order to attract them, the hospital's kitchen was strictly kosher.

The Rothschild Hospital was opened by Albert Cohen, the representative of the Rothschild Family, in 1854.

The Bikur Holim Hospital was opened by the Perushim (non-Hasidic East European Jews) in 1867.

The Misgav Ladakh Hospital opened in 1889, under the sponsorship of the leaders of the Saloniki Jewish community.

The Turkish Municipal Hospital opened in 1890-91.

Shaare Zedek Hospital opened by Dr. Wallach in 1897.

The Hadassah Hospital.

Physicians

Until the middle of the 19th century, the 'doctors' who practiced in Eretz Yisrael had no formal academic training and were not certified. They plied their trade out of personal pride or because they had no other skill. Some had served as medics in the army or as aides to army physicians. Many of these medics had a great deal of practical experience, through the use of various medicinal applications and even more so in the understanding of the minds of their clients. They did not see them in clinics but would circulate in the neighborhoods and the villages to bring succor to the ill [Avitzur, p. 159].

The hospitals were not open to every ill person or woman in labor. Most deliveries of babies took place at home, sometimes with the help of a midwife and sometimes with the women of the family assisting.

In 1888, a law was passed in Turkey prohibiting the practice of medicine, dispensing of drugs or operating a pharmacy or midwifery without a recognized diploma. Those holding foreign diplomas were required to send them to the capital, Constantinople for inspection. However, in day-to-day life, this order did not change anything. 'Doctors' without diplomas continued to practice but they were pushed

further and further to the fringes [Avitzur p. 160]. By the end of the 19th century, the relative number of doctors to the population in Jerusalem exceeded that in European cities because of the large number of hospitals that had been established by Christian religious orders and Jewish philanthropic institutions.

The opening of the missionary hospital in Jerusalem provoked great concern in the Jewish community, and within a year, Moses Montefiore sent a Jewish doctor to Jerusalem at his own expense. Along with him, he sent a pharmacy. His emissary, Dr. Simon Frankel (1809-1880) opened a clinic in Jerusalem in 1843. He received patients, distributed medicines and cared for them for fifteen years.

In the archives of the above mentioned hospitals we searched for additional records of births and deaths. Likewise, we also looked for ledgers of the Kolelim, lists of the mohalim and midwives and burial society books as well as those who make tombstones, like the Parnes family [Michael Parnes].

We discovered that these books were not found at a central location. The ledgers dealing with marriages and divorces and those dealing with burials and the production of tombstones survived to some extent and were located in the offices of the Sephardic and Ashkenazic communities, the General Committee of Keneset Israel, in Christian churches and even in the books of the Sharia Moslem Court. This material is not accessible to the general public and the family researcher will have to delve deeply and go to extraordinary lengths providing detailed information, before he will be able to get to the original listings.

Jacob Joshua in his book on births in Jerusalem provides a list of physicians who practiced in Jerusalem including the following:

Dr. Mazariki, a Greek who spoke fluent Spanish.

Dr. Aaron Mazia, 1858-1930, who compiled the first medical dictionary.

Dr. Abraham Abushdid who was the father-in-law of Itamar Ben Avi, the son of

Eliezer ben Yehuda.

Dr. Aaron Yarmens, 1859-1925 who worked at Shaare Zedek Hospital.

Dr. Segal and Dr. Touro who were ophthalmologists.

Dr. Ashler (Eshler), an honorable German Christian.

Dr. Nahum Korkidi.

We sought out lists and ledgers from these doctors in the hope that we could complete our research on the 19th century, but to no avail, as we found nothing.

Midwives

Another source searched for were the lists kept by the Jewish midwives who practiced in Jerusalem, Safed, Tiberias and Hebron. They cared for all, regardless of ethnic or religious affiliation. Among them were, Etká Godel, the daughter of one of the founders of Meah Shearim; Haya Barr, who presented her documents from Vienna to all the Jerusalem physicians [Jacob Joshua]; Feigele, the attractive Ashkenazi midwife who headed the maternity department of Misgav Ladakh Hospital; Rachel de'Harosh; Bekhora de'Hefetz; Golda (Feige) the Deaf; Madam Yitzhaki; Rachel Bakala Alcalai who delivered the members of the author Jacob Joshua's family. [Jacob Joshua].

An Additional Source

Another place for us to find this type of information is in the listings found in family prayerbooks and Bibles. In the past, and even today in some circles, it was customary to record births, marriages or deaths on the inside covers of prayerbooks and Bibles. The author of these lines found the listings of the dates of marriages and births in his family in the prayerbook of his grandfather, Abraham Yitzhak Abadi, who inscribed them on the inside cover as follows:

I married on Sukkot 5648/1887

My oldest daughter Malka was born on 15 Kislev 1889 [5650]

My son Shlomo was born on 24 Heshvan 1891 [5652]

My son Moshe was born on 20 Tevet 1893 [5654]

My son Yitzhak was born on Friday 29 Tishrei 1898 [5659]

My daughter Mazal-Tov was born on Shabbat 15 Av 1900 [5660]

My son Yosef Nisim was born the first day of Hanukkah 25 Kislev 1902 [5603]

My daughter Rachel Sara was born on Monday 17 Elul 1904 [5604]

Bibliography

(Bibliography of material available in English; complete bibliography including Hebrew items is found at the end of the Hebrew article).

Alsberg, Paul Abraham. *The Israel State Archives as a source of information on the history of Palestine during the period of Ottoman rule*. In: International Seminar on the History of Palestine and Its Jewish

Settlement during the Ottoman Period, Jerusalem, 1970, ed. by Moshe Maoz. Jerusalem, Ben Zvi Institute, 1970.

Young, George. *Corps du Droit Ottoman*. Translated from Turkish. Oxford University Press, 1905. 2v.

Shmuel Shamir (Mizrahi) was born in Jerusalem (1923) and was a member of the first graduating class of the Hebrew University Law School; an active attorney with numerous hobbies among them genealogy; his numerous articles have appeared in Ha'aretz, Jerusalem Post, Davar, Haboker, Yediot Aharonot, Et-Mol, B'ma'arakha, Karka, L'veit Avotam and others. He has found the sources of his family in Jerusalem dating from 1643 to the present. He is married to Martha and the father of Irit, Yael and Zvi.



An old timer was sitting on his porch when a young man walked up with a pad and pencil in his hand.

"What are you selling, young man," he asked.

"I'm not selling anything, sir," the young man replied. "I'm the Census Taker."

"A what?" the old man asked.

"A Census Taker. We are trying to find out how many people are in the United States."

"Well," the old man answered. "You're wasting your time with me, I have no idea."

Were Your Forefathers in Eretz Yisrael in 1875?*

Meriam Haringman

Did you have ancestors in Eretz Yisrael in the 19th century? Perhaps the census of Montefiore can help you. The Israel Genealogical Society is in the midst of preparing original Hebrew documentary material in English translation in computerized form for the upcoming International Conference on Jewish Genealogy to be held in Jerusalem next summer, July 4 - 9th, 2004. I am working on the Montefiore Census of 1875, which should be available by then.

Background on Moses Montefiore

Moses Montefiore was a legend in his lifetime. Not only did he speak out for his fellow Jews in the Damascus Libel but he was a great philanthropist both in England and in Eretz Yisrael. He visited the Holy Land numerous times and his first visit was in 1827. He tried to make the local Jews more productive. He was instrumental in building the windmill in Jerusalem to help the Jews who settled outside the old city to grind the wheat into flour.

One of his most important contributions to the local scene was the organization and the execution of the census of the local Jews. This was done five times: 1839, 1849, 1855, 1866 and 1875. Knowing who was living in Eretz Yisrael enabled Jews the world over to know who and how many Jews there were. Most of the Jews were poor and needed the financial help from abroad. I do not want to repeat the contents of the article that Neil Rosenstein wrote for Avotaynu in the Summer of 1992, and which was later reprinted in the book "A Guide to Jewish Genealogical Research in Israel" by Sallyann Amdur Sack and the Israel Genealogical Society in 1995. Therefore, I will dwell on the background of the country in the 19th century and the kind of data that appears in the last census of 1875 which is the one I translated and computerized.

Jews in Eretz Yisrael in the 19th Century

At the beginning of the 19th century most of the Jews living in Eretz Yisrael were Sephardim. They spoke the local language, Arabic and were able to converse and interact with the local residents. At the start of the century the country was under the control of the Ottoman Empire, centered in Istanbul (Constantinople). The Jews were second-class citizens tolerated more than accepted. Between 1831-1839 Muhamed Ali of Egypt conquered Jerusalem and there was a limited liberalization, which enabled the Jews to repair the Sephardic synagogues and buy houses in the Old City. Even a new synagogue was built, "Menachem Zion" part of the "Hurva" synagogue. We cannot ignore the earthquake of 1837 nor the influx of Jews from Germany and Holland as well as Hasidim from abroad. After 1840 not only was there the return of the Turkish rule (till 1917) but the beginning of the Consulates and the increase of the Christian and missionary presence in the city. Many Jews preferred to be dependent on the European consulates (and their laws) rather than to the Ottoman one. Under the new rules the Jews could now have a chief rabbi, the "Haham Bashi." This of course, strengthened the position of the Sephardim. Now let us turn to the population of the Jews in Jerusalem.

Settlement of Jews in Jerusalem in the 19th Century

As mentioned above, at the beginning of the 19th century the Sephardim were the dominant group. They began arriving in the 16th century after wandering eastward from Spain after the expulsion in 1492. By the time the Jews began moving out of the Old City around 1870 the situation had changed and the numbers of Sephardim and Ashkenazim were about equal. At the

* Published in Avotaynu, Winter Issue.

beginning of the 19th century there were about 2,000 Sephardim living in Jerusalem. The number of Ashkenazim was no more than a handful. There were some ten "Prushim" families like R'Menachem Mendel from Sklov and R'Avraham Shlomo-Zalman Zoref. There were also some 20 souls from the followers of the Gaon of Vilna. The plague of 1812-1814 decimated many of the people living in the Galilee. Some of them fled to Jerusalem. The above mentioned people were among those who came to the city. In 1870 the estimate is of 11,000 Jews living in Jerusalem equally divided between the Ashkenazim and Sephardim. By 1875 the numbers had increased and there are estimates of between 12,000-15,000 Jews depending on the person making the assessment. There is also a growth in Jews living outside the Old City with the building of the new neighborhoods.

Economic Situation in Eretz Yisrael in the 19th Century

The economic situation of all the Jews was difficult. The Sephardim held the reigns of the community. There were four main groups. The first were the learned who lived off "haluka" or money from abroad. The second were those born in Jerusalem and worked as artisans or simple workers. The third were the merchants. Finally, there were the wealthy who brought their money from abroad and lived out their last days. There were many rich Sephardi widows who came with their servants to Jerusalem. They could afford to marry for a second time to a poor learned scholar.

The Sephardim were also the representatives of the Jews to the non-Jewish rulers. There were two main areas of income – internal and external. One of the sources of internal income came from legacies. If there were no living heirs in the city then the Jewish community was the beneficiary. There was also a wine tax. The emissaries also brought in money. Some went close by to Turkey while others journeyed to North Africa and Europe. Only after the renewed Ashkenazic

presence did Jews in Russia, Lithuania, Poland begin sending funds. How was the money divided? One third went to maintaining the Jewish community, another third to the scholars of the city, and finally one third for the general needs of all the members according to need. Once the "kolelim" had their own people on the local scene there was less need for the emissaries abroad or the local clerks.

The contents of the Montefiore Census of 1875 for the Sephardim

Let us now turn to the contents of the Montefiore Census of 1875. There are close to 200 pages of documentation of the various kolelim of Jerusalem. The Sephardim are listed as one community no matter where the members originated, be it Fez in Morocco or Monastir in Macedonia or Aleppo in Syria, Constantinople – Istanbul in Turkey, Georgia, or even from Iraq. Secondly, there are addresses for the Sephardim termed the "courts" with the name of the court and a number. For example, in Court No. 101 the address is "Widow of Shlomo Krispin Court." Six different families lived in this court. There are the total numbers for each family plus totals on each page. We learn where the person was born, his age in 1875, the time of his arrival in Eretz Yisrael, his financial situation, his occupation, his marital status, the number of children, their names (not always) and remarks. Not all the people have actual family names. Some have patronyms (son of so and so). We are often told if a person is a Kohen or a Levi. The widows are also listed on separate pages with their orphans. Sometimes, there are special pages for orphans, which might mean their parents died previously in Eretz Yisrael or perhaps abroad. There is a definite need to compare the census of 1875 with the previous censuses in order to see the similarity and difference of data. The data is hand written and often difficult to decipher. Sometimes the handwriting is in regular Hebrew letters and sometimes in Rashi script.

The Contents of the Montefiore Census of 1875 for the Ashkenazim (Habad Hasidim)

When we come to the Ashkenazic Jews the breakdown is very different. They belong to "kolelim" which belong to specific geographic areas or Hasidic groups. The "Habad" Hasidim have a list of some 24 leaders and learned people. Avraham Stacher, Aharon Lipkin and Yishayahu Orenstein appear on the front page. Orenstein is termed "sofer" which in Hebrew can be both the counter for the census but also a scribe. Only Orenstein is listed as born in the Holy Land and was 40 years old in 1875 meaning he was born in 1835. He is married to Zipa and has two daughters. He is listed as the scribe of the kolel. Statcher is listed as 70 years old, came to Eretz Yisrael in 5621 (1861) and married to Bracha. He is termed leader of the community and studies. Lipkin born in Telechany is 43 years old, came to Eretz Yisrael in 5607, is married to Rivka and has two daughters. He is also termed the leader of the community but also does negotiations, another way of saying business.

At the end of the kolel data there are extra pages which deal with the Batei Midrash – the Jewish schools. You can learn who the principal is as well as the course of study. In the various schools maintained by the kolel the name of the melamed (teacher) is given, with his salary, the number of pupils, the subjects of instruction, the method of instruction and the number of hours given to each subject. The three hevrot or charitable institutions listed are: the "Hevrat Gemach" (Free Loan Society), the "Hevra Kadisha" caring for the dead and the "Hevrat Bikur Holim" (Visiting the Sick Society). You can learn who was head of each, how it was run, the treasurer, the secretary, the beadle (caretaker or shamash), its rules and regulations and finally, its income and expenses.

Other Ashkenazic Kolelim

The other Ashkenazic kolelim are the Rasein-Perushim and finally those according

to geographic areas. They include: Austria-Galicia, Minsk, Volhyn, Suwalki, (Lithuania), HOD = Holland and Deutschland (Germany), Vilna, Warsaw, Zamusc-Kurland, and Karlin. Here too the basics of family name, first name, age, date of aliya, financial status, profession, children and notes are given. The Ashkenazim usually give the name of the wife while many lists of the Sephardi lists do not. On the lists of Zamusc-Kurland for widows you also learn the name of the deceased husband and for the orphans you can see if they are studying or are apprenticed. The total number of people in this kolel is small – 574 souls.

Summary

In summing up the work of the Montefiore Census for 1875, one can say that the data is there and ready to be used by those looking for ancestors in Jerusalem. What remains to be done is a similar listing for those living in other places such as Safed, Tiberias, Haifa, Hebron and Jaffa as well as a list of Gorgim or Jews who came from Georgia. All of this material should be available by the Conference in 2004.

Bibliography

Ben-Arieh, Yehoshua. *A City Reflected in Its Times – Jerusalem in the 19th Century*. Jerusalem, Ben Zvi Institute, 1977.

Meriam Haringman-Goitein, born in NYC 1944, has lived in Jerusalem for more than 40 years. She is the national secretary of IGS and is on the Conference Committee of 2004. She also chairs the Archives Committee. She has been researching her and her husband's families since 1982 and has over 10,000 names in her database. The families include: Haringman, Waas, Slap, Furth, Kroonenberg, Verdoner, van Frank, Haring, Goitein, Hahn, Zweigbaum-Barnett, Hecht, Baneth, Walk. She has an MA in Contemporary Jewry from the Hebrew University and has developed genealogical projects in Israeli schools. She has four children and seven grandchildren

Genealogical Research and Archival Resources Online

Harriet Kasow

Genealogical research and historical research are essentially one and the same. The historian's aim is to document historical events. The family researcher's (genealogist) aim is to document the history of his particular family, which starts with one family and can spread over generations and include family branches of prior centuries. While the historian uses events and the history of personages to explain the course of events in a larger context than the genealogist does, none the less the data sought is similar. The pursuit of vital statistics (birth, death and marriage) and its authenticity, geographical information, and the social, political and economic frameworks is the goal of both. As the methodology has indicated, archives play a fundamental role in retrieving the data necessary to document both aims.

The readers of this publication know what defines an archive and its contents. Libraries can frequently contain archival materials but a library is not an archive. The differences lie in the arrangement and description. Libraries are arranged by subject/classification schemes and are described by library cataloging rules. Archival material is arranged by provenance that is from which office, department, and unit they originate and usually in a chronological order. Finding aids provide the cataloging. As Libraries are generally open and freely accessible, they are not bound by the legal constraints of archives. I want to indicate here what types of archives would be of use to genealogists and what is available online, on the Internet or the World Wide Web, whatever you wish to call the latest technique in unraveling family histories.

Archival practices do not necessarily change except for the element of access to the public. This is the technological advance most connected with access. It could not be more relevant or useful for archives, libraries and genealogy. The following quote

can be applied to any archival collection whether state public and private if ease of access is an objective. To quote from "The Archivist," "Digitization of cultural heritage records in analog form for the purpose of providing easy online access to the richness of our archival holdings is a goal of the Government of Canada and of the National Archives of Canada. As an access tool, digitization provides fantastic opportunities to navigate through history, as recorded in archival records, in the comfort of our own homes, schools and offices. As a preservation tool, digitization strives to satisfy huge demands for access without increasing the risk of damage or deterioration to originals through handling and use." (See "Digitizing Archival Records..." in the bibliography).

Following are examples of websites that have on their home pages information for guiding the genealogical researcher.

Central Zionist Archives (CZA). Jerusalem
<http://www.wzo.org.il/cza>

This is the official historical archival repository of the following organizations: The World Zionist Organization, the Jewish Agency, the Jewish National Fund, Keren Hayesod and the World Jewish Congress. It also holds papers of individuals involved with the establishment of the State.

Central Archives for the History of the Jewish People (CAHJP). Jerusalem
<http://sites.huji.ac.il/archives>

Sites on this website include Who Uses the Archives, The Archives in Figures, The Structure of the Archives, Genealogy, Publications, Selected Illustrations, A Selection of Holdings, Private Archives and Collections and Contact Information.

National Archives and Records Administration (NARA) Washington, D.C.
<http://www.archives.gov>

On the home page the description is given as being America's national record keeper. Online resources listed are the Archival Research Catalog (ARC), Electronic Records Archives, and Immigration and Naturalization Records.

Public Record Office (PRO). United Kingdom

<http://catalogue.pro.gov.uk>

The welcoming page makes the statement that it provides an online catalogue of archives of central government, courts of law and other national bodies. You can register in order to be able to order documents in advance or you can just use the online catalogue's various search engines. An adjunct website is <http://www.familyrecords.gov.uk> which is entirely geared to help you find the sources you need for family history research.

Other examples of archives that can be searched online include:

State Archives in Poland - <http://archiwa.gov.pl>

New York City Department of Records and Information Services (DORIS) - <http://nyc.gov>

Archives of Ukraine - <http://scarch.kiev.ua>
General Register Office for Scotland - <http://gro-scotland.gov.uk>

American Jewish Historical Society - <http://www.ajhs.org>

The following select bibliography consists of resources I consulted in writing this guide to genealogical research using resources available from online archives.

Bibliography

Alsberg, Pau. A. The Israel Archives Law-A Retrospect After 30 years. Brussels, Archives et Bibliothèques de Belgique, 2000.

Alsberg, Paul A., ed. The Israel State Archives. Jerusalem, 1991.

General International Standard Archival Description (ISAD). 2nd ed. Ottawa. International Council on Archives. 2000.

Israel State Archives. Prime Minister's Office. Archives Law. Jerusalem, 1997-1998. 2v. (Hebrew)

McCrank, Laurence J., ed. Archives and Library Administration: Divergent Traditions and Common Concerns. New, York, Hawart Press, 1986

Fredriksson, Berndt. The Changing Role of Archivists in The Contemporary Society. In: *Comma, International Journal of Archives*, 2000, No. 1/2: 37-43.

National Archives of Canada. Digitizing Archival Records: New Challenges for Preservation. In: *The Archivist*, 2000, No. 120: 17-19.

Schellenberg, T.R. Mangement of Archives. Washinton, Dc, National Archives and Records Administration, 1965.

Wilson, Ian E. Ordinary People and People Forgotten by History: their (Shortfall in) Representation in Written Archives. In: *Comma, International Journal of Archives*, 2002, No.1/2: 163-165.

Harriet Kasow is the Media Librarian for the Bloomfield Library of the Humanities and Social Sciences at the Hebrew University, Mt. Scopus. She is also the volunteer Librarian for the Israel Genealogical Society.



Rabbi Shmuel Hillman of Metz and his Family Connections

Edward Gelles

For centuries rabbis moved about Europe from one appointment to another, but few can have been more peripatetic than Shmuel Hillman of Metz and his family. References to him and to his distinguished rabbinical connections are scattered about in Hebrew, German, French and English texts. It is high time that this corpus of information is brought together, not only to direct the different branches of this widespread family to their source material, but also to throw light on a number of gaps and questionable links.

Shmuel Helman of Metz was a prominent rabbi in his time, whose first name was later adopted in the form of Hillman as a family name (Helman = seer or prophet, such as Samuel, hence the frequent association of these two names). He was born in Krotoschin in the province of Posen around 1670 and lived to be nearly a hundred years old. His extensive family provides a paradigm for the pan-European character of the 18th century Ashkenazi rabbinate. Helman is remembered for the great influence he acquired through his many years in important posts at Mannheim and Metz, for his learning, his initiative in matters of education including the setting up of a Hebrew printing press at Metz and for his part in the Eybeschütz controversy which rocked the mid 18th century rabbinical world. The emphasis of the present study is on the genealogy of his family, highlighting the continent wide links between the Jewish communities of his time.

A primary source for Helman's life is the contemporary manuscript by his friend and kinsman Phineas ben Moses Katzenellenbogen. Helman studied in Prague under Rabbi Abraham ben Saul Broda in the early years of the 18th century. His first wife came from Glogau in Silesia, not far from Krotoschin. When she died, her wealthy father supported Helman while he continued his studies at Prague until a

younger daughter came of age to take her place. That was not a particularly unusual custom at a time when so many young wives died in childbirth. Helman's wife Sarah, who outlived him by ten years, was his second or possibly third spouse. From Prague, Helman went on to become Rabbi of Kremsier in Moravia in 1720 and Chief Rabbi of Mannheim in 1727. This period is covered in the writings of Frankl-Gruen and Leopold Loewenstein. Gruen avers that the Kremsier town records give Helman as "son of Feivel of Krotoschin," although general opinion holds that he was the son of Israel Halpern of Krotoschin, the son-in-law of Nathan Neta Spiro of Krakow. In 1751 Helman moved to Metz in Lorraine where he held the post of Chief Rabbi until his death in 1764. French records are also limited in scope [A.Cahen, Nathan Netter]. They do not include any transcriptions of his and his wife Sara's lost tombstones at Metz, which should have given the names of their respective fathers.

Glogau was the Helman home base. Not only was at least one of his wives from that town but his son Uri Feivush was the son-in-law of the locally prominent Saul Parnes and his wife Henelle, daughter of Rabbi Naftali Cohen who had been AB"D of Glogau [R'Meir ben Isaac of Horochow].

Helman's grandson, Naftali Hirsch Katzenellenbogen, married Rachel, daughter of a Feivel of Glogau [Neil Rosenstein]. Helman's son Moshe, a leading member of the community, was always known as Moshe of Glogau. R'Eleazar Kallir refers to his son-in-law "the great luminary R'Moshe Halevi, AB"D of Libna, son of the famous Gaon R'Michel Halevi, AB"D of Eisenstadt, son of the late great Gaon R'Asher Lemel Halevi, AB"D and Head of the Yeshiva at Eisenstadt and Head of the Beth Din of Glogau, son-in-law of the late great sharp minded scholar R'Moshe of Glogau, son of the great Gaon, famous in his generation, R'Hillman, AB"D and Head of the Yeshiva

at Metz." Moshe of Glogau's daughter married Yechiel Michal Segal, son of Asher Lemel Halevi who succeeded his father as Chief Rabbi of Eisenstadt in the Burgenland. Bernard Wachstein's work on the tombstone inscriptions from the old Jewish cemetery at Eisenstadt contains much valuable information. Tombstones Nos 412, 426, 515, 594, 802, 933, 1013 and 1039 give details of Jached, the wife of Asher Lemel Halevi, of her father, of Ascher Lemel (described as a descendant of Joel Sirkes), of Chana, the daughter of Moshe Hillman of Glogau, of her husband and of several kinsfolk by the name of Gelles, including Jacob Gelles who died in 1858, of his son Moses Elias Gelles and of their respective wives. Chana Hillman appears to have died at a relatively young age in 1805 and her father is referred to as the great luminary Rabbi Moshe, son of the great Gaon Rabbi Shmuel Hillman, AB"D of Metz.

Moshe of Glogau was a forebear of my grandfather Rabbi Nahum Uri Gelles as several standard reference works on the Galician rabbinate testify [Shmuel Noach Gottlieb, Meir Wunder]. This Gelles rabbinical line flourished for a long time in Galicia, but there were Gelles family members elsewhere in Poland and Hungary and specifically in Eisenstadt and its associated villages of the so-called "Seven Communities." For example, Aharon Ber Gelles of Lorreto signed an Eisenstadt document in 1859 and his name appears in a list of the representatives of the Burgenland [B. Wachstein]. The Jewish Museum in Vienna has a Torah Mantle presented by Rabbi Aharon Ber Gelles and his wife Feila on the occasion of their son Mordecai's Bar Mitzvah in 1858.

Helman's son Uri Feivush, became Chief Rabbi of Hanau, Lissa, Bonn and Cologne. Louis Lewin's History of the Jews in Lissa and the Memorbücher of Hanau, Deutz and Metz should be consulted for details of his life. He died in his prime during a visit to his father's grave in Metz. Uri's wife was Chaya Jutlé, otherwise Chaya Ittel Parnes. The Memorbuch of Metz gives the dates of death for Samuel Helman as 30 December

1764, of his wife Sorle (Sarale) as 27 July 1774, and of his son Uri Schraga Feivush as 20 October 1771. Details of four of their children and later progeny are to be found in the records of Metz [Pierre-André Meyer]. The children's births are listed as Hendlé 1752, Fratié 1753, Jutiel 1755 and Salomon Léon 1757. A son of the latter married Vögele Emerich in 1780. Uri's daughter, Hinde, became the daughter-in-law of the distinguished Chief Rabbi of Prague, Yechezkiel Landau, who delivered a Memorial Address on 10th February 1765 following the death of Shmuel Helman [Ahavas Zion].

Helman's daughters included (i) Jached, wife of Eliezer Katzenellenbogen of Alsace, who was Rabbi of Bamberg and Hagenau, (ii) Beila, wife of Juda Leib Fraenkel of Dessau, son of David Mirels Fraenkel, the noted Chief Rabbi of Berlin, and (iii) Deborah, wife of Isaac Rapaport of Hanau. Deborah's tombstone inscription has been recorded at Nikolsburg in Moravia [D. Feuchtwang].

An interesting deed of provision for their daughter Jached drawn up by Shmuel Helman and his wife Sarah in 1749 shortly before they left Mannheim for Metz provides some confirmation of their wealth and Sarah's independent means [Gaster Coll. MS Or. 12333]. Jached Helman's son, Naphtali Hirsch Katzenellenbogen of Frankfurt-on-Oder and Winzenheim, became Chief Rabbi of the Palatinate (Pfalz). Also known to the French as Naphtalie Lazare Hirsch, Grand Rabbin Président du Consistoire Israélite, he was a member of the Grand Sanhedrin called together by the Emperor Napoleon in 1806. His grandson, Isidor Lazare, became Chief Rabbi of France in 1867.

Details of Beila Helman and of other marriages of the Fraenkel family are to be found in the two-volume work on Jewish Marriages in Berlin by Jacob Jacobson.

The Rapaports of Hanau and the marriage connection with Deborah Helman are treated by Leopold Loewenstein in his essay on the Rabbinate of Hanau and by others [Chaim Josef David Azulai, Neil Rosenstein].

Ancestry of Shmuel Helman

In the absence of the Metz tombstones of Shmuel Helman and his wife Sarah or of any transcriptions some doubts must remain concerning the identity of their respective parents. The recurrence of the name of Uri Feivush or Feivel in both the Hillman and Gelles lines of descent lends some support to the theory that Shmuel Helman's father-in-law was an Uri Feivush who settled in Glogau. The questions concerning Helman's father might start with the previously mentioned History of the Jews of Kremsier, which quotes an entry from the town's *Pinkas* (Jewish records) reading "son of Feivel of Krotoschin," apparently referring to a Rabbi Samuel Helman. The ancestry of the Rabbi of Metz has for long been taken on the authority of *Da'at Kedoshim* and other reference works, which rely on various sources such as a memorandum written by a relative shortly before Helman's death. This letter by Eliezer Lipman Zak is the primary source for believing that Shmuel Helman was a member of the rabbinical Halpern clan and that he was the son of Israel Halpern, the descendant of Rabbi Moses Halpern of Lvov, author of *Ahavat Zion*, who was the son of Zebulon Ashkenazi Halpern. According to Meir Wunder's *Elef Margalioth* the latter traced his lineage back to Isaac of Dampierre in the 12th century. Rabbi Israel Halpern of Krotoschin was married to Lifsha, a daughter of Chief Rabbi Nathan Neta Shapiro of Krakow, author of the kabbalistic work *Megāleh Amukot*. The Spiro line goes back to Rashi of Troyes via the nexus of the Spiro, Luria and Treivish families.

Some scholars have interpreted the entry in the *Pinkas* of Kremsier as meaning that there were two rabbis of the name of Shmuel Helman from Krotoschin and that the one who became rabbi of Metz was not the son of Israel Halpern. This is the line taken by David Leib Zinz. The argument is discussed by Rabbi Dov Weber. There is a document from the Council of the Four Lands signed in 1692 by "Samuel Helman, son of Israel Halpern of Krotoszyn" that would make the Rabbi of Metz a very young man at the time

or suggest that his birth might be earlier than the accepted date of 1670. We do know that Shmuel Helman died in 1764/65 and that he reached a very advanced age. The evidence of the afore-mentioned contemporary Heilprin document, taken together with some biographical details as recorded by Helman's kinsman, friend and fellow student, Phineas Katzenellenbogen, is more persuasive than a possibly misleading entry in the Kremsier records and any problems with Helman's date of birth.

In accepting the traditional view that Helman's father was Rabbi Israel Halpern of Krotoschin, one should be mindful of the previous connections between the Halperns and Katzenellenbogens and the marriages that Helman's children contracted with prominent families. These are more compatible with Helman himself being of a distinguished Halpern parentage. Further backing comes from entries in *Ohalei Shem*, which are largely based on information supplied around the publication date of 1912 by the rabbis concerned. The entry for my grandfather has already been mentioned. Another instance is the pedigree given for Eliyahu Chaim Meisels of Lodz, whose mother was descended from Rabbi Eliezer Lipman of Chelm, a brother of Rabbi Shmuel Helman of Metz, stated to be the son of Rabbi Israel Halpern, called "Charnash," of Krotoschin (acronym for son-in-law of Rabbi Nathan Shapiro).

Shmuel Helman's Achievements

S. Helman was considered a great Talmud scholar in his time, but few of his writings were published. One of his novellae appeared in *Kol Yehuda* by Rabbi Yehuda ben Chanina Selig of Glogau. During his long sojourn in Mannheim he did much to further Torah education and to encourage literary activity. Other noteworthy achievements included the setting up of a flourishing Hebrew printing press in Metz in the 1760s [Edouard Privat]. He was involved in a long drawn out controversy centered on the prominent Rabbi Jonathan Eybeschutz whom he succeeded in the Metz Rabbinate in 1751. Suspicions had been aroused that

Eybeschütz was a secret follower of the false messiah Shabbtai Zvi and in 1752 Helman joined with the Rabbis of Frankfurt, Amsterdam and Hannover in pronouncing a ban on Eybeschütz. Incidentally, the latter was like Helman himself a descendant of Nathan Neta Shapiro of Krakow. A list of approbations from Helman's time in Mannheim and in Metz is to be found in Leopold Loewenstein's *Index Approbationum*.

Helman became the patriarch of an extended family spread over Lorraine and Alsace, Germany, Poland, Austria and Hungary. Many close relatives held senior rabbinical appointments and a few were rabbis of some consequence. As the respected leader of an important and wealthy community and at the center of continent wide Jewish affairs, Helman exerted considerable influence on doctrinal matters, rabbinical appointments and by arranging marriages with other prominent rabbinical families.

Rabbinical Connections

Shmuel Helman was the father-in-law of Eliezer of Alsace, who was a son of Moses Katzenellenbogen of Anspach (1670-1733). Eliezer's mother was a daughter of Eliezer Halpern (Heilprin) of Fuerth (1649-1700), a cousin of Helman's ancestral line.

Moses of Anspach (near Schwabach) was a direct descendant of Meir Katzenellenbogen, known as the Maharam of Padua, via Meir Wahl Katzenellenbogen of Brest. Rabbi Abraham Joshua Heschel of Krakow (1596-1663) was a grandson of the latter.

Abraham Joshua Heschel was a great-great-grandfather of the Chief Rabbi of Prague, Ezekiel Landau (1713-93). Helman's granddaughter Hinde married Ezekiel's son, Samuel Landau.

Ezekiel Landau was the grandson of Rabbi Zvi Hirsch Witeles Landau of Opatov (1643-1714), who according to David Tebele Efrati was the brother-in-law of Rabbi Gershon of Vilna. The latter was a grandfather of Rabbi David Tebele of Lissa who died in 1792. Rabbi Tebele was a Gelles cousin and also a cousin of Ezekiel Landau.

Some of Shmuel Helman's Descendants

Helman's two sons and three daughters, as shown on the accompanying chart, had a numerous progeny, which is still largely unexplored. We have French records relating to the Katzenellenbogen descendants of his daughter Jached and to the offspring of his son Uri Feivush. There are some German references to the family of his daughter Beila. The family of his daughter Deborah must be sought in Germany and Moravia.

Details of the life of Helman's son Moshe are very sparse indeed. Little assistance could be gained from works on the Jews of Silesia and of Glogau, but I have managed to gather a sufficient number of other references to show that Moshe was a leader of the Jewish community in Glogau and that he was a learned and well-respected figure. His only recorded daughter Chana married the Rabbi of Eisenstadt whose family came from Glogau. An outline of this rabbinical line in the Burgenland community is given in the chart.

The gaps in the available records make it well nigh impossible to discover Moshe of Glogau's other issue. Another as yet unidentified daughter may be the link with my family. The entry on my grandfather Rabbi Nahum Uri Gelles in *Ohalei Shem* states that Moshe Hillman was AB'D at Glina and *Otzar Harabbanim* has it that he was at Glina in 1780.

My great-grandfather Rabbi David Isaac Gelles, from the Brody rabbinical family of that name, studied at Glina under Rabbi Meir Krasnipoler (ca.1740-1820), who later became AB'D in Brody. There is also a reference to David Isaac Gelles in the Memorial Book of Glina. From David Isaac's weathered tombstone in Brody we infer that he died around 1870 and that his father was Rabbi Moshe. From the birth records of my grandfather at Narayow we know that his mother was called Sarah, but no records have as yet been found identifying the families of David Isaac's wife or mother. However, from the Eisenstadt records we know that Moshe of

Glogau's daughter Chana died in 1805 at a relatively young age. Moshe of Glogau might have been born in the period 1700-1720. We do not know when he died, although Stuart Steinberg has argued from the dates of his grandson, Moshe Halevi, that it must have been not later than the 1760s. The births of David Isaac Gelles and of his father Moses can be put in the 1790s and 1760s. The conjunction of Moshe of Glogau's supposed sojourn in Glina, my great-grandfather's study there under Meir Krasnipoler, the connection by marriage between the Krasnipoler and Kallir families of Brody and with Moshe of Glogau's Halevi in-laws in Eisenstadt and what we know about the Gelles family forms the background to the links of my Gelles line with Moshe of Glogau.

A brief word is in place here about the ancient connections between Glogau in Silesia, Brody and neighboring towns in Galicia and Eisenstadt in the Burgenland, which was for a long time in Hungary but later became part of Austria. In earlier centuries German and Austrian Jews sought refuge at various times in Silesia where Breslau was the principal center and in Krakow whence they would have found their way to eastern Galicia and elsewhere. Some Jews expelled from Vienna in 1670 went to Eisenstadt where they enjoyed the protection of the Esterhazys. Following the expulsion of the Turks from Hungary in 1686, Jews were forced to leave Ofen (Buda) and many joined those who had settled earlier in the so-called "Siebengemeinde." During the first half of the 18th century, there was an influx of Moravian and Galician Jews into Hungary. Eisenstadt grew at that time into a notable center of Jewish learning.

Other descendants of Moshe Helman were to be found in Poland, Lithuania and Russia as well as in Austria-Hungary before the First World War [Shmuel Noach Gottlieb].

Among those who joined the flow of emigration to America was Sidney Hillman (1887-1946), who received a rabbinical education in Lithuania, fell foul of the

Tsarist government when he became involved in the trade union movement, but rose to prominence in America as a leader of the Congress of Industrial Organizations (CIO), a member of Franklin Roosevelt's Labor Advisory Board and an influential figure in the Democratic Party. At the time of his death he was vice-president of the World Federation of Trade Unions [Encyclopedia Judaica, Internet sources, and numerous published books].

After two and a half centuries, descendants of Shmuel Hillman are flourishing in America, Israel, England and elsewhere. A few years ago more than a score attended a Hillman Reunion in America. Among descendants with an active interest in the history of this family are Harold Rhode in Washington, D.C. and Stuart Steinberg in California. Dr. Harold Hillman, who is resident in England, is the grandson of Samuel Isaac Hillman, who was born in Lithuania in 1868 and held appointments as Chief Rabbi of Glasgow in Scotland and judge of the Rabbinical Court in London before finally settling in Jerusalem, where he died in 1953. The latter's daughter Sarah married Yitzchak Halevi Herzog, Chief Rabbi of Dublin and subsequently Chief Rabbi of Israel. Their son Chaim Herzog (1918-1997) was a distinguished diplomat and politician who became the sixth President of Israel in 1983.

Harold Rhode has written much about Lithuanian Hillman descendants. He has noted the personal recollections of Sarah Hillman, embracing numerous kinsfolk and including the afore-mentioned Sidney Hillman who turned out to be her second cousin.

His extensive family web site is <http://familymaker.genealogy.com/users/r/h/o/Harold-Rhode-MD/> (he can also be easily accessed under his name).

This outline of ancient family connections offers numerous pointers towards further links spanning many centuries of rabbinical history.

Family of Chief Rabbi Shmuel Helman of Metz

Shmuel Helman, born Krotoschin ca. 1670 - died Metz 1764
m. (1) ? from Glogau (2) (her sister ?) Sarah, died Metz 1774

Moshe of Glogau [a] ABD of Hanau, Lissa, Bonn, Cologne m. Chaja Ittel Parnes	Uri Feivush, d. 1771 [b] m. Eliezer Katzenellenbogen ABD of Bamberg & Hagenau ca. 1700- 1771 son of Moses of Schwabach	Jached m. Juda Leib Fraenkel 1733- 1806 son of David Fraenkel of Berlin [c]	Beila, d. 1784 m. Isaac Rappoport [d] ca. 1706-1758 son of Israel Ashkenazi ABD of Offenbach & Hanau
Chana, d. 1805 m. Yechiel Michal Segal [e] ABD of Eisenstadt ca. 1740- 1819 son of Asher Lemel, 1705-89 ABD of Glogau & Eisenstadt	Hinde, 1752-1835, m. Shmuel Landau of Prague d. 1834 son of Ezekiel Landau ABD of Prague, 1713-93	Naftali Hirsch K., 1750-1823 [f] of Frankfurt-on-O. & Alsace Head of Consistory of Upper Rhine m. Rachel, daughter of Feivel of Glogau	Michael Fraenkel 1759-1840 m. Riekel Riess

Shmuel Helman had many other grandchildren whose progeny spread across Europe and is now worldwide

Helman was the teacher of his grandson Naftali Hirsch and of Benjamin Katzenellenbogen, later ABD of Krotoschin and Gelnhausen

- [a] Ancestor of a Gelles rabbinical line from Brody. Gelles were also found in Krotoschin, Eisenstadt, Vienna, and elsewhere
- [b] Uri Feivush's children whose births were recorded at Metz: Hinde (1752), Fratie (1753), Jutiel (1755), and Salomon Leon (1757)
- [c] David Fraenkel (1707-62) of Dessau. Chief Rabbi of Berlin. Author of *Korban HaEdah*, commentary on Jerusalem Talmud, and teacher of Moses Mendelssohn
- [d] Isaac followed his father as Rabbi of Hanau and was succeeded in 1758 by his brother-in-law Uri Feivush
- [e] Taught at Vienna before becoming Chief Rabbi of Eisenstadt. He wrote *Sha'ar Hamaim*. He had two sons, Rafael of Glogau, ABD of Eisenstadt in 1810, and Moshe Halevi who was Rabbi at Tzelem (Deutschkreuz) and Libna, wrote *Sh'ar Hakatan*, and married the daughter of Eleazar Kallir, author of *Or Chadash* and other works. Moshe died in 1837. His son, Helman Halevi, was Rabbi at Scheinling around 1870,
- [f] Naftali Hirsch Katzenellenbogen (aka Hirsch Lazare) was summoned by Napoleon to attend his Great Sanhedrin in 1806. He was the author of *Sha'ar Naftali* etc. and nephew of Phineas Katzenellenbogen (ca. 1691-1765) who wrote *Yesh Manhillin*. Naftali Hirsch was the grandfather of Lazare Isidore 1813-1888, Chief Rabbi of France

Bibliography

Azulai, Chaim Josef David. Diaries [Ma'agal Tov] Part I. Transl. Benjamin Cyerman. Jerusalem, The Bnei Issakhar Institute, 1997.
 Berndt, R. Geschichte der Juden in Gross-Glogau. Glogau, 1873.
 Bouvart-Martin, Jean-Claude. Memorbuch of Metz (1720-1849). Paris, Cercle de Généalogie Juive, CGJ 2001.
 Brann, M. Geschichte der Juden in

Schlesien. Berlin, 1917.

Cahen, Abraham. Le Rabbinat de Metz pendant la période française. *Revue des Etudes Juives*, 1886, XII 289-294.

Efrati, David Tebele. Toldot Anshei Shem. Warsaw, 1875.

Eisenstadt, I.T. Da'at Kedoshim. St: Petersburg, 1897-98.

Feuchtwang, D. Epitaphien des Gräberfeldes zu Nikolsburg. Mitteilungen zur Jüdischen Volkskunde, 1907, XXI:1.

Frankl-Gruen, Adolf. Geschichte der Juden in Kremsier. Schottländer, Breslau, 1896.

Friedman, Natan Zvi. Otzar Harabbanim. Bnei Brak, Israel 1973.

Gelles, Edward. Finding Rabbi Moses Gelles. *Avotaynu*, 2002,18:1.

Gelles, Edward. My Father's People. *Sharsheret Hadorot*, 2003, 17:1.

Gottlieb, Shmuel Noach. Ohalei Shem. Pinsk, 1912.

Halpern, H. (ed), Memorial Book of Glina. New York, Emergency Relief Committee for Glina, 1950.

Hillman, Sidney. In: Encyclopedia Judaica. Jerusalem, Keter, 1971.

Jakobson, Jakob. Jüdische Trauungen in Berlin 1759-1813. Berlin, Walter de Gruyter & Co., 1968.

Jellinek, Adolf. Märtyrer und Memorbuch. Including: Das alte Memorbuch der Deutzer Gemeinde von 1581 bis 1784. Vienna, Loewy & Alkalay, 1881.

Kallir, Elazar (R'). Havot Yair Hadash, Prague, 1792.

Katzenellenbogen, Phineas ben Moses. Yesh Manhilin. Jerusalem, 1984.

Landau, Ezekiel. Ahavat Tzion; A collection of sermons. Jerusalem, 1966.

Lewin, Louis. Die Geschichte der Juden in Lissa. Pinne, N. Gunderman, 1904.

Löwenstein, Leopold. Das Rabbinat in Hanau; Jahrbuch der Jüdisch-Literarischen Gesellschaft. Frankfurt a. M., 1921, Vol. XIV.

Löwenstein, Leopold. Geschichte der Juden in der Kurpfalz. Frankfurt, 1895.

Löwenstein, Leopold. Index Approbationum. Berlin 1923.

Lucas, Franz D. & Margret Heitmann. Stadt des Glaubens. Geschichte und Kultur der Juden in Glogau. Hildesheim, Zurich, New York, G. Olms, 1991.

Meir ben Isaac of Horochow, Kotnot Or. Frankfurt an der Oder, 1753.

Meyer, Pierre-André. Tables du Registre d'Etat Civil de la communauté juive de Metz 1717-1792. Paris, 1987.

Netter, Nathan. Metz et son grand passé; vingt siècles d'histoire d'une communauté

juive. Paris, 1938.

Privat, Edouard (ed). Histoire des Juifs de France. Paris, 1972.

Rhode, Harold. Jewish Culture, History, and Religion. *Avotaynu*, 1998, 14:1.

Rosenstein, Neil. The Unbroken Chain. New York, London, Jerusalem, CIS Publishers, 1990.

Wachstein, Bernhard/ Die Grabschriften des Alten Judenfriedhofs in Eisenstadt. Vienna, R. Loewit, 1922.

Wachstein, Bernhard. Urkunden und Akten zur Geschichte der Juden in Eisenstadt. Vienna, W. Braumüller, 1926.

Weber, Dov. Kol Todah. New York, 1998.

Wunder, Meir. Elef Margalioth. Jerusalem, Institute for the Preservation of the Galician Jewish Heritage and the Margulies family, 1993.

Wunder, Meir. Meorei Galicia. Jerusalem, 1978.

Yaakov ben Shmuel. Beth Yaakov [Book of Responsa]. Duerenfürth, 1696.

Zinz, David Leib. Gedulat Yehonatan. Pietrkow, 1930.

Archival Material

Deed executed by Rabbi Shmuel Hillman and his wife Sarale in 1749. MS Or.12333 [Gaster Collection at British Library], p.28.

Eliezer Lipman Zak , MS R.761 at Jewish Theological Seminary, New York.

I would like to thank all my correspondents. My special thanks are due to Yissochor Marmorstein for finding and translating Hebrew texts.

Dr Edward Gelles was born in Vienna. He fled with his family to England in 1938 where he has lived ever since. He has a doctorate from Oxford University. He was a research scientist and art dealer. He is now devoting himself to writing about historical and genealogical matters. A book on his family including Gelles, Griffel, Wahl, Chayes, Safier, Loew, and Taube is in preparation.

The Descendants of Philip Rosenthal (1807 - 1859) from Hohenems, Austria * *Felix Jaffé Brunner*

He took him outside and said, "Look toward heaven and count the stars, if you are able to count them." And He added, "So shall your offspring be."

Genesis, 15: 5 [NJPS translation]

In the 19th century, the well-known industrialists Philip and his brother Joseph Rosenthal (Gebrüder Rosenthal) founded and managed an important textile factory in Hohenems (Vorarlberg, Austria), as well as similar factories in nearby Dornbirn and Liechtenstein [Burmeister, 1988; Taenzer, 1905]. During their lifetime, and well after, the Hohenems factory at the outskirts of town, which at one time employed over 1000 workers, contributed significantly to the economic development of the town.

In the 20th century, its ownership changed several times, and finally going to the Otten family [Otten, 2001]. Unfortunately the factory closed in 2002, due to adverse economic conditions and the increasing competition in the textile industry from third world countries. The business continues however, handling specialty textile products. Philip Rosenthal (1807-1859) married Regina Bernheimer, (1808-1871), possibly not only by chance. They came from a similar background, as both were descendants of the small group of Jews – not more than 10 families – who moved from Hohenems to the nearby village of Sulz where they lived for over a century. These families returned to Hohenems after they had been expelled from Sulz in the 1745 pogrom [Purin, 1981].

The Bernheimer, Brunner, Rosenthal, Sulzer and Wohlgenannt families belong to this group. They can be traced back to their common ancestor Josele Levi (1610 – 1685) [Taenzer, 1905].

In the period of twenty-one years Philip and Regina had had fourteen children, four of whom died in childhood. They are buried in

the same grave in the quaint Jewish cemetery of Hohenems, overlooking the Rhine valley at a distance [Jüdisches Museum Hohenems, 1992 and 1999; Peter, 1988]. The grave was restored recently by a group of descendants.

In a period in which arranged marriages were the general rule, one may assume that consolidation of wealth and family assets were among the meaningful factors not to be easily overlooked. But in families of rather "bourgeois" and even conservative background, partners were also selected carefully and as much as possible in the same "milieu." In their generally long marriage – divorces were almost unheard of – they could share common traditions, religious beliefs and ideals, encouraging them to practice and perpetuate the way of life they had learned in their parents' homes. Such choices were often guided by considerations that are eloquently defined in the Italian proverb: "Moglie e buoi, paesi tuoi" (Look for wife and cattle in your own country) [Grabherr, 2001]. Finally, the "export" of daughters was frequently practiced, keeping not only in mind the importance of a similar background, but also the possibility of a larger international business expansion.

How were these general principles applied in Philip Rosenthal's family?

Three children, Mathilde, Ludwig and Anton, were married to Hohenems Rosenthal cousins, children of Joseph Rosenthal, Philip's brother and his wife, Klara Löwenberg.

Two other children, Karoline and Iwan, were married to the Brunner and Bretttauer Hohenems families.

* Reprinted by permission from: Jüdisches Museum Hohenems (Ed.), Rosenthals – Collage

Three were married to Viennese families: Julius and Julie married into the Trebitsch family and Henriette was married into the Moor family.

Finally, Sophie married David Bles in Manchester and Jeanette married Abraham Polak in Rotterdam.

Unfortunately, for the time being it is not possible to determine the exact number of Philip Rosenthal's descendants with a satisfactory degree of precision, as insufficient or in some instances no information is available.

For Julius Rosenthal, Julie Trebitsch, as well as Sophie Bles, the information available generally stops with frequently incomplete mention of their children in Taenzer's book. By now, such data are practically over 100 years old.

A further element in the approximation of the counting is due to the fact that in the case of descendants with well-compiled family trees, recent births and deaths could not be always verified.

A tentative total figure is being obtained using the information available for the descendants of the married children of Philip Rosenthal, listed according to their decreasing birth date.

Julie (born 1832) married Siegmund Trebitsch in Vienna. No information on descendants available.

Karoline (born 1833) married Karl Brunner in Hohenems, also a descendant from a Sulz family; forty-eight deceased, 160 living descendants.

Karl and Karoline Brunner immigrated to Trieste, at that time the only harbor in the Austro-Hungarian Empire. They had five children. No descendants live in Austria anymore, but they can be found in Australia, Belgium, England, France, Israel, Italy, Spain, Switzerland, and the United States (East Coast, Middle West, West Coast and

einer Familiengeschichte, Materialien zum Ausstellungsprojekt, Band 2, Hohenems, 2003.

Hawaii). The largest group of descendants lives in several Italian cities (Florence, Milan, Rome, Turin and Trieste).

Not only Karl, but also his two elder brothers, Jakob and Mark and a sister, Rosine, as well as some of their cousins immigrated to Trieste, where most of them established relatively large families. In the first half of the 20th century and at least until World War II, the largest concentration of Hohenems descendants could probably be found in this city, taking also into account the presence of the Menz and the Brettauer families.

Mathilde Rosenthal (born 1834) married Robert Rosenthal in Hohenems; six deceased, twelve living descendants, all in the United States. Two perished in the Holocaust.

Ludwig married Amalia Rosenthal in Hohenems; five deceased descendants, living descendants unknown. At least four of Ludwig's five children perished in the Holocaust, except Philip, married to Olga Weisz.

Julius married Cecilia Trebitsch in Vienna; seven deceased, living descendants unknown.

Anton Rosenthal married Charlotte Rosenthal in Hohenems; four deceased, eight living descendants, all in Belgium. One, Klara Heymann Rosenthal, perished in the Holocaust.

In 1864, Anton built a large villa, which later on he presented as a marriage gift to his only daughter Klara. In 1940, shortly after the Anschluss, Klara, by then an elderly widow, was deported from this villa to Theresienstadt and murdered there by the Nazis [Grabherr, 1996; Jüdisches Museum Hohenems, 2002].

Since its establishment in 1991, the villa houses the Jewish Museum.

Sophie married David Bles in Manchester; seven children deceased, living descendants unknown.

Ivan married Francisca Brettauer in Hohenems. There are no descendants and this branch is extinct.

Ivan lived with his wife in Hohenems in the beautiful villa Rosenthal, an extraordinary mansion (Jüdisches Museum Hohenems, 1997). The villa still stands with its original elegant fin-du-siècle furniture, but unfortunately, it is in a state of advanced decay.

Jeanette married Abraham Polak in Rotterdam; four deceased descendants: Richard Polak, "Uncle Rick," and his three sisters passed away childless. The Dutch branch is extinct.

Henriette (born 1854) married Salomon Moor in Vienna; the only daughter, Irma, passed away childless. The branch is extinct. Taking into account the lack of sufficient up-to-date information (no dates of the above marriages are available), an approximate preliminary figure of Philip Rosenthal's known descendants stretching over six generations, is 266, of which eighty-six are deceased and 180 are living.

At least seven descendants perished in the Holocaust.

This total figure could be arrived at mainly because the descendants of several families mentioned above are in possession of privately compiled, fairly accurate and up-to-date family trees [Shimer, 2002; Winter, 2003]. Thus the importance of the compiling of further family trees cannot be stressed sufficiently.

It can be noticed that the majority of the known descendants of Philip Rosenthal appear to belong to the Brunner family. The exact significance of this "statistical anomaly" is difficult to establish. Probably the picture would change significantly once all the descendants of the remaining three children can be found and counted.

Obviously this significant lack of information cannot be considered as satisfactory. It is believed that it could be improved significantly by more genealogical research, starting with the study of archives for at least the last 100 years in Vienna and Manchester.

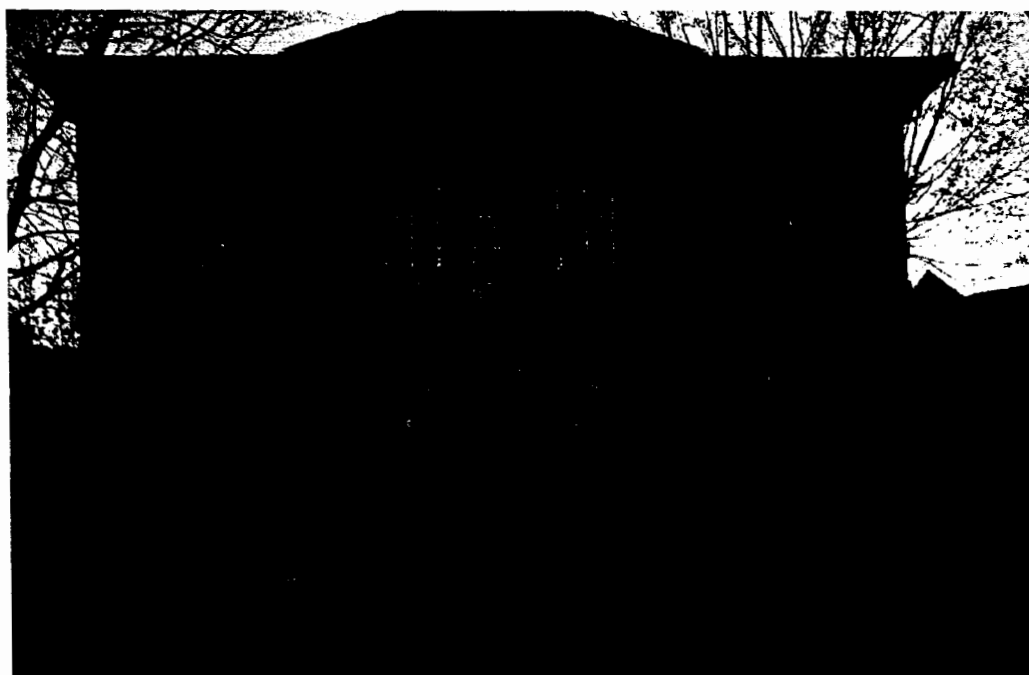


Figure 1. One of the three Rosenthal villas in Hohenems

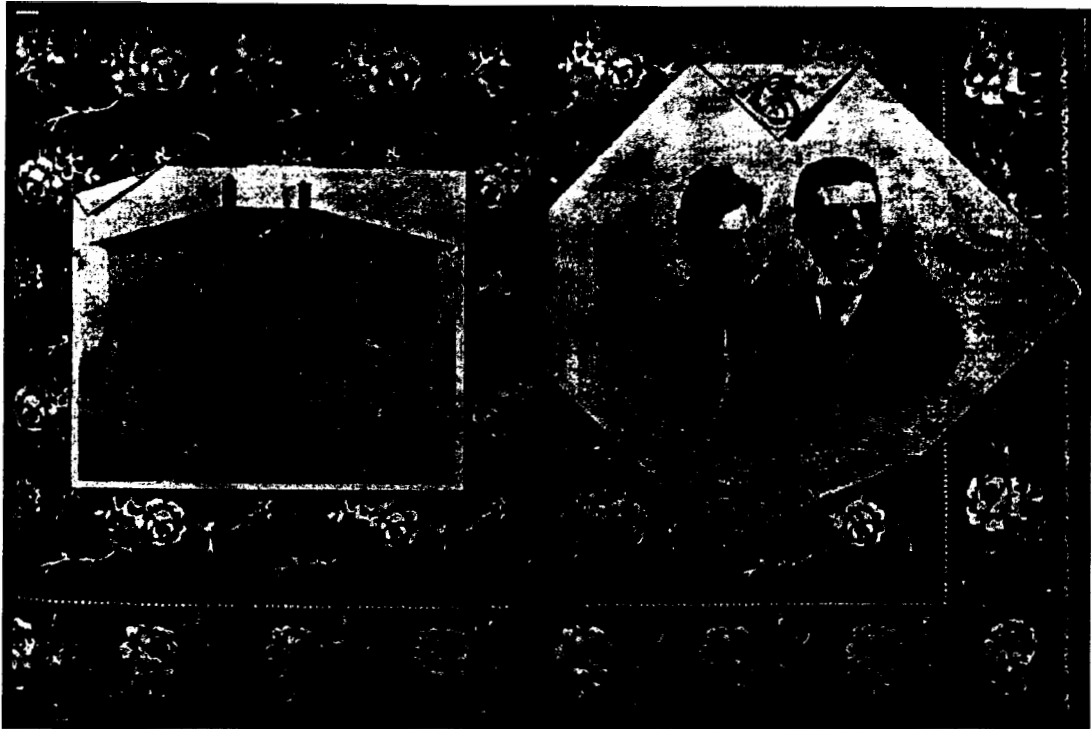


Figure 2. The silk pillow (*Hochzeitskissen*) for the wedding of Klara with Joseph Heymann. It was presumably prepared in the family's textile factory.

It has been suggested repeatedly to the Hohenems Jewish Museum to entrust as soon as possible such a project to a suitable group. Until now, this proposal has not borne fruit, because of lack of time and adequate funds.

For the time being it may thus be preferable to leave it to the reader to ponder whether any correlation could be established between Philip Rosenthal's numerous, albeit incomplete descendants and the divine promise quoted at the beginning of this article. However the reader is also invited to provide any information that could be used to trace the still missing descendants of Philip Rosenthal from the Bles, the Rosenthal-Trebitsch and the Trebitsch families.

Bibliography

Burmeister, K.H./Niederstätter, A.
Dokumente zur Geschichte der Juden in

Vorarlberg vom 17. bis 19. Jahrhundert, (Forschungen zur Geschichte Vorarlbergs 9). Dornbirn 1988.

Grabherr, E., ed. Juden in Hohenems. Katalog des Jüdischen Museums Hohenems. Hohemems, 1996.

Grabherr, E. Letters to Hohenems: A Microhistorical Study of Jewish Acculturation in the Early Decades of Emancipation. (Ph.D. Thesis) London University College. 2001, London.

Grabherr, E. and A. Gisinger, ed. Beit haChaim / Haus des Lebens: Der jüdische Friedhof in Hohenems: Katalog zur Ausstellung in Juedischen Museum Hohemems von 30. April bis 12.Juli 1992. Hohemems, 1992.

Jüdisches Museum Hohenems. Ein Viertel Stadt. Zur Frage des Umgangs mit dem ehemaligen jüdischen Viertel in Hohenems. Hohemems, 1997.

Jüdisches Museum Hohenems.

Begegnungen in Hohenems, Meeting of Descendants of Jewish Families from Hohenems. Treffen der Nachkommen jüdischer Familien aus Hohenems. Hohemens, 1999.
Jüdisches Museum Hohenems. Rosenthals - Collage einer Familiengeschichte. Materialien zum Ausstellungsprojekt, Band 1. Hohemens, 2002.
Otten, W. and J. Otten. Eine Familiengeschichte, von Gebrüder Rosenthal zu Josef Otten. Hohemens, 2001.
Peter, N Hohenems, Alte Bilder einer jungen Stadt. Hohemens, 1988.
Purin, B. Die Juden von Sulz, Eine jüdische Landesgemeinde in Vorarlberg. Studien zur Geschichte und Gesellschaft Vorarlberg 9. Hohemens, 1991.
Shimer, S. The Rosenthal family tree, deposited in the Jewish Museum Hohenems, Austria, 2002.
Tänzer, A. Die Geschichte der Juden in

Hohenems. Lingenhöhle, Bregenz, 1982 (first ed. 1905)
 Winter, D. The Brunner family tree, deposited in the Jewish Museum Hohenems, Austria, 2003.

Felix Jaffé is a Swiss geologist who was active worldwide in mineral exploration and related fields, for geological surveys, private industry and the United Nations. Subsequently he was full professor for over twenty years at the University of Geneva, Switzerland. Upon retirement, he settled in Jerusalem, where, among other activities, he is involved in the study of the families originating from the former Jewish community of Hohenems, Austria, from which he himself is a descendant through the maternal side of his family. He is an Honorary Fellow of the Jewish Museum in Hohenems.

Jaffe_nm@netvision.net.il



Sometimes It Is Written in Stone - And Ramblings on Rotenburg Ellen Stepak

In my wildest genealogical imaginings, I did not think I would find myself in a town of my ancestors that looks like a page from a fairy tale. After visiting in Kupishok, Lithuania, and in Pinsk and Possenitz, Belarus, in previous travels, I knew where my ancestors had lived: in little wooden, very basic homes. Upon arrival in the Markt Square of Rotenburg an der Fulda, Germany, I found myself being drawn into a story which was going to be different in many ways.

Looking around the square, as we were waiting to meet our host, Dr. Heinrich Nuhn, we were surrounded by pretty half-timbered homes dating from the 17th century. Only the old church and the city building broke this pattern, and they were old and beautiful as well. Later, I learned that some of my ancestors may have resided just off this very square.

In my previous article, "Progress in Researching my German Ancestry" [Sharsheret Hadorot Vol.17 No.2], I had no idea how much further along I would be

before the year ended. Meanwhile, in August 2003, I made the pilgrimage to my ancestors' homes in Hesse-Kassel. It has been an overwhelming experience in many ways. Though I cannot forget that this is Germany, my own close ancestors left between 140 and 150 years ago, well before Hitler was born.

My family, the Werthans, were the latest in my attempt to research my ancestors, but they soon became the most thoroughly researched of them all.

Part of the detective work of compiling a family tree leads to assumptions and therefore, at times, mistakes. Personally, I do not like making assumptions and try very hard to discover the facts and prove them. With regard to my main family in Hesse, the Werthans, I have long lived with the assumption that they were the only Jewish Werthan family in the world. Along with this supposition goes the premise that if this is so, then all of the Werthans are related. So I look for the facts that prove the premise. And when they appear, sometimes I feel like dancing.

In November 2002, in Salt Lake City, I was finally able to establish that Rotenburg is the town of my family's origin, as described in the aforementioned article. My serious Werthan research began with a list of Jewish residents of Rotenburg an der Fulda from 1808, received in response to my letter to GerSIG at Jewishgen. This is a surname adoption list. There are five separate family units on this list. Three of the heads of household were especially interesting to me: Sussman David, Judemann David and Eisermann (or Eisemann) David. Sussman David was my direct ancestor. I *wanted* to believe that they were all brothers and sons of David. Logic led me to believe that, until surnames were adopted in Germany, use of the father's name was a way of identifying people. But as I have said, nothing is to be taken for granted. When I found out their birth dates, it appeared that Eisermann was born 20 years later than the others; most likely he was probably not their brother. Later, working on the family tree, I came upon a marriage record, which stated that

Eisemann David was born in 1763, not 1783 and I "pounced" on that date as proof enough for me. As for the David part, we were lucky to find the graves of several important ancestors intact. On the gravestone of Judemann David, the name is inscribed in Hebrew, Yehuda son of David. Likewise, on the gravestone for Sussman David, who died in 1828, my 4th great grandfather, the name is Zussman son of David. So David was my 5th great grandfather!

A similar thing occurred in the Hofgeismar cemetery, which is about an hour and a half drive from Rotenburg an der Fulda. There was a grave for Reigen (Werthan) wife of Itzig Gotthelf and I was ecstatic on finding it. On her grave was inscribed, "Reigen daughter of Meshulam wife of Yitzhak Gotthelf." Everything matched by 3X great grandmother except: who is this Meshulam, her father? So, though once again, logic said this was my 3rd great grandmother's gravestone, I refused to put it in the definite category, until later that day, when Dr. Heinrich Nuhn, who so kindly guided me to the cemetery, showed me another epitaph, which said "Meshulam known as Sussman." Only then did I allow myself to truly rejoice at the find.

These finds remind me, if I needed reminding, that if the graves of our ancestors in other places had survived, genealogy would be much simpler.

It is admittedly especially true in tracing German ancestry that the packages can be tied so neatly with a bow, so to speak. In much of genealogy, we are obliged to make assumptions....

Ramblings in Rotenburg

Like most of us, it is not just the dry facts which intrigue me. I wish I could go back in time and "visit" for a while.

Nonetheless, some things we can learn from the family tree. My 3rd great grandfather, Geisel (Yosef) Werthan, lost two of his wives in childbirth. He did not "skip a beat," however, in remarrying and having more children with the next wife. I think the fact that he was left with small children to raise,

must have made this more acceptable. The third wedding was held in a neighboring town, though I do not know whether this is significant. Repeatedly, I found cases where a family which had ten children, typically ended up with five grown to a marriageable age and these were often the children of two different mothers.

We know that these things happened, but somehow, when you are entering the data into a database of your own ancestors, these facts seem more real. When you think about it, these were not ancient times, but just a blip ago in history. We, and especially women, have come a very long way....

Regarding how Jews found their marriage partners, on my family tree are partners from within the extended family, including first cousins. There are cases of sets of sisters marrying sets of brothers. There are cases of marriage connections between two families over a couple generations. There are also brides, especially, from many villages in the vicinity. It is possible that these marriages were arranged by the parents of the bride and groom, employing a shadchan, or marriage broker, who would have been entitled to approximately 10% of the dowry. To quote Dr. Nuhn, the shadchan "provided all sorts of information on the economic, social, religious, etc., background of the families and details about individual features and character traits of the candidates." Dr. Nuhn goes on to say that very often the fathers would arrange the weddings of their children, even those arranged without the services of a shadchan and that "the young people were expected to accept their fathers' choice. Pre-arranged marriages were as normal as anything up to the late 19th century."

Another general finding is the age at marriage. These people did not usually marry until well into their twenties, and occasionally even their early thirties, in contrast to the younger brides and grooms found in Lithuania.

Dr. Nuhn showed me advertisements from local papers, placed by members of the Werthan family and others, dating from the 1860s. Today we take this for granted. But

when Leopold Alexander, of Rotenburg, advertised, "bathe at home," with a drawing of a bathtub in the ad, the competition called this "unfair business practice." These people were just a bit ahead of their time, in more ways than one.

If one wanted to become a citizen of Rotenburg, during the 19th century, he had to apply for it and this was expensive. Most families, if they were able to become citizens, were entitled to bestow this status only on the elder son. Citizenship brought privileges to the bearer, such as the right to communal wood for fuel and the right to be taken care of in old age. This was a kind of insurance policy for the well-to-do.

According to Dr. Nuhn, one of the first Jews to be allowed to reside in Rotenburg, after a break of fifty years, was David, who arrived in 1622; there is a document testifying to this event, which entitled two men and their families, Levi and David, to live in the town, providing they commit to the following: keep the municipal toilets clean, lend the mayor a horse, and pay double taxes. Since my family tree has many Davids on it and they were a prominent family, it was tempting to reach the conclusion that this was my family. But I must hold off, until and unless I am able to bridge the gap between 1622 and ca. 1735, when David father of Sussman, Eisemann and Judemann, was born.

It has been surprising to me to discover the stability of residence in Rotenburg - after researching another of my families, the Klotses of Lithuania, and finding them in one town in that year, but a few years later somewhere else and each sibling in my great grandparents' generation living in a different town. Assuming the family did arrive in Rotenburg in the year 1622, this means that, until family members left for America in the 1850s and 1860s, they lived in the same town, often in the same house, generation after generation.

One of the things our ancestors apparently lived by was "rules are meant to be broken." Although according to law, Jews were not

allowed to live within eyesight of a church, there was a Werthan home across the street from the municipality building, well within sight of the church in the market square. When the private synagogue, which was the only synagogue in Rotenburg, owned by someone named David, or son of David, became a cause of conflict in the community, the time had come to build a new (public) one. Construction was begun on this large synagogue in 1738, but without a building permit. A large fine was imposed upon the community, to be paid over 20 years, but somehow the community avoided paying for the last few years.

To sum up, this has been a fascinating and educational chapter in my family's

genealogy. I doubt it gets much better than this.

Ellen Stepak, a member of the Tel-Aviv branch of IGS has lived in Israel 34 years. She has been searching family roots for 8 years. She grew up in Huntington, Indiana in the United States and studied at the University of Wisconsin. Her forefathers immigrated to the United States from Hesse-Kassel in Germany, Poland (Lodz, Vohlin - Kremenets region, Pinsk) and Kupishok in Lithuania. One of the highlights of her story is that her gggrandmother's brother who was from Tennessee served in the Confederate Army during the American Civil war (and her great grandfather served in the Indian Wars).



The Zionist Rebbe *Yehuda Klausner*

R'Yakov Koppel b'Baruch Bendit LICHTENSTEIN 1826-1892, Rabbi in Vasarhely-Hungary and Beclean-Romania, had nine children, six sons and three daughters:

R'Benyamin 1850-1944 ADMOR in Bistrița, Cluj (Rom) Perished in the Holocaust

R'Yehuda 1855-1921 AB'D in Dej, Beclean (Rom)

R'Baruch Bendit 1857-1944 Rabbi in Crasna (Rom) Perished in the Holocaust

R'Asher Anshel 1864-1907 ADMOR in Kolomyja (Ukr), Cluj (Rom)

R'Yosef 1867-1938 ADMOR in Kolomyja (Ukr), Sighet (Rom)

R'Mordechay 1871-1944 Rabbi in Cirici Perished in the Holocaust

Unknown, married **R'Aharon Zvi b'Azriel KELLER**, 1928, Rabbi in Târgu-Mureș, Somcuța (Rom).

Unknown, married **R'Moshe Yitzchak LOWINGER**, 1922, Rabbi in Panticeu-Cluj (Rom)

Unknown, married **Pinchas b'Shlomo Zalman LICHTENSTEIN** 1873-1943 Rabbi in Mociu (Rom), Kfar-Gideon, Jerusalem

R'Yosef, a nice and friendly person and loved by his congregation in Sighet, operated a Yeshiva in his home that served as a Shtibl (prayer house) as well. In 1918, right after the Balfour declaration, on the night of Shavuot, he surprised his flock at the "Tikun Leil Shavuot" (Shavuot night vigil) with an ardent and enthusiastic drasha (sermon) that lasted for several hours, developing the Zionistic ideology and preaching about a Jewish State in Eretz

Yisrael and "aliya."

Since then, a tradition has been established, and every Shavuot night hundreds of people crowded his Shitl to attend and listen to the Zionist drasha of the ADMOR, something unique in those days and opposite to the Jewish spirit in this part of the country, where the Sztatmar ideology of R' Yoel TEITELBAUM prevailed.

As a result, all his brothers and the family of the Rebbe, known for their fanatic views, disavowed him and distanced themselves from him. The Rebbe was not impressed by it and carried on living by his convictions until his last days. When he died in Sighet, on 18 Heshvan 5699 (1938), except for his nephew R'Shlomo Zalman b'Yehuda (1880-1944, perished in the Holocaust), who also

eulogized him, none of his family members attended the funeral.

Adapted from: Yitzchak Yosef Cohen: Hachmei Transylvania, p. 146, Machon Yerushalayim Publ. 1989.

Dr. Yehuda Klausner is a Civil Engineer with BSc, CE, MA from the Technion IIT Haifa and PhD from Princeton Univ. He served as Professor of CE at Wayne State Univ. Detroit and The Negev Institute of Arid Zone Research, Beer-Sheva, and since 1970 is a practicing CE and consultant. He published many professional papers and a book. In 1982 he became interested in genealogical studies of his family and Rabbinic families.

E-mail: yklaus@netvision.net.il



The First International Conference on Jews in Egypt in Modern Times January 12-14, 2004 – Bar Ilan University, Ramat Gan

Reported on by Mathilde Tagger

After opening greetings by the Rector of the University and the Dean of the Faculty of Jewish Studies, Dr. Zvi Zohar delivered an overview on the history of the Jews of Egypt from ancient times to the present. Understandably, he stressed the Cairo Geniza and the great wealth of information obtained by deciphering the documents discovered there. He paused to focus on Maimonides in Egypt: on his extraordinary productivity and his important position in the service of the Egyptian king. He then covered the arrival of the Spanish exiles at the end of the 15th and beginning of the 16th centuries and how by a later date, the 17th century, Egypt became a center of Kabbalah. With the opening of the Suez Canal in 1869 and Egypt's conquest by the British, the

country experienced extraordinary economic development. As a result, it attracted Jews from all parts of the Ottoman Empire. At the end of the 19th and the beginning of the 20th centuries, Egypt absorbed refugees from the pogroms of Eastern Europe and later those fleeing the Russian Revolution. With the rise of Hitler and up to the beginning of World War II, a not insignificant number of Jews from all over occupied Europe arrived in Egypt. Just when things were going well for the Jews in Egypt, the State of Israel was declared and the War of Independence broke out in 1948. As a direct result of these developments, the Egyptian government as well as 'the man in the street' began to harass the local Jews and they began to leave the country. With the outbreak of the

Sinai Campaign in October 1956, the tangible Jewish presence in Egypt came to an end. These Jews are spread throughout Western Europe: Italy, France, England; North and South America and with a few in the Far East. Some found refuge in Zaire (former Belgian Congo), but they were forced to leave in 1960 in the wake of the unrest and chaos that followed when the Congo was granted independence.

The following speaker was Professor Shimon Shamir from the Faculty of Near Eastern Studies and who was the first Israeli ambassador to Egypt after the peace treaty between the two countries was signed. In his exceptionally brilliant talk, he mentioned how in his capacity as ambassador he was especially impressed by the remarkable number of reminders that the Jews left behind – the buildings, their elaborate homes and the many synagogues where they left thousands of books before their departure. In 1982, Professor Shamir opened the Israeli Academic Center in Cairo with an enormous library that preserves the volumes that had previously been scattered about in the cellars of the synagogues. The wide range of books genuinely reflects the diverse fields of interest of Egypt's former Jews.

Mr. Yves Fedida, a native of Alexandria, delivered a purely genealogical talk. He deciphered, translated into English and computerized the census that Montefiore ordered for Alexandria's Jews in 1840. It numbered 1109 Jews who comprised 240 families. Mr. Fedida evaluated the political conditions at the time of the census, analyzed the names, occupations and the makeup of the population according to gender and age. He mentioned that all the details of the 1840 Alexandria census are

available on the Internet at the site dedicated to the heritage of the Jews of Alexandria – www.nebidaniel.com

In the framework of the first two sessions of the Conference that were devoted to the communal makeup of Egypt's Jews, our IGS member Dr. Yitzhak Kerem discussed the presence of Greek Jews that was felt in Egypt from the 19th through the beginning of the 20th centuries.

Mr. Ephraim spoke on Yemenite Jews in Egypt who fled there because of its close geographic proximity to their native land.

Dr. Yaron Harel talked about Syrian natives in Egypt who were easily absorbed and did not need to establish a separate community.

The turn of North Africa's Jews – known as Ma'aravim (Moghrabim) and their community in Egypt was covered by Dr. Michal ben Ya'akov.

I was unable to be present at the other sessions that centered on the educational and cultural aspects of this unique community. It was a day overflowing with important information and I was happy to see members of the Israel Genealogical Society among those present.

Mathilde Tagger has an MA degree in Library & Information Sciences from the Hebrew University in Jerusalem, and is involved in genealogical research since 1986. She is specializing in the genealogy of the Sephardic Jews and is currently engaged in building research tools for the genealogy of the Sephardic community. Her work can be seen at:

www.sephardicstudies.org/entrance.html



Notes From the Library

Harriet Kasow

General Remarks

I would like to add the library database to the list of projects that will be completed for the International Conference taking place in Jerusalem this July. The IGS library, which is based in Jerusalem, has more than 600 items, which include monographs, pamphlets, family trees, newspaper clippings, articles and information files. In addition, we receive about 90 periodicals from Jewish genealogical societies around the world. We have CD-ROMs, video recordings, slides and audiotapes as well. The Library has until now been arranged by the following criteria: General genealogical works, Places, and Families. We plan on having a keyword access to the collection, which will make our library resources user friendly. The plan is to add it to our website at some future date. Conventioneers will be welcome to visit the Library of the Israel Genealogical Society in Jerusalem.

The Jewish National and University Library is hosting an exhibition on the Jewish book in Germany, co-sponsored by the Jewish National and University Library and the Goethe Institute. I attended a very interesting lecture given by Markus Kirchhoff entitled *from Mendel Mojcher Sforim to Restitution – Chapters on the History of Jewish Libraries in Europe*. Mr. Kirchhoff is a researcher at the Simon Dubnov Institute for Jewish Studies in Leipzig. The exhibition is called *Book Houses, Book People, Images of Jewish Libraries*. The relevance to Jewish genealogy of course is that where there are Jewish books there is an avenue to our forebears.

New Acquisitions

Thanks to the kindness of Ada Holtzman, we now have a complete bound set of **B'nai Gombin**.

Following are short descriptions of books and periodicals donated by Rabbi Jack and Rhoda Cohen. This will be just a sampling of the variety of genealogical items the Library has received from these veteran members.

Hebrew Titles

Historical-Geographical Studies in the Settlement of Eretz Israel. Edited by Y. Ben-Arieh, Y. Ben-Artzi and H.Goren. Jerusalem. Yad Izhak Ben Zvi. 1987. 220pp. illus. maps. For those interested in Israeli genealogy, the subjects offered here are the Jews in Palestine and how they settled the land from 1799-1917. This is important documentation of the Jews' continuing presence in Eretz Yisrael.

The Salt of the Earth; The Story of Leah and Moshe Naiman of Mazkeret-Batya. By Shimon Rubinstein and David Shapira. Jerusalem. Naiman Family. 1992. 175 pp. Illustrated with photos, letters and clippings.

Thirty Zionist Landmarks; Thirty Documents from the Central Zionist Archives. Hassifriya Hazonit. World Zionist Organization. Jerusalem 1978. 88 pp. Hebrew & English. This booklet was produced in honor of the 30th anniversary of the State of Israel. Samples of the documents include one entitled *The Second Wave of Immigration from the Yemen, 1909*. This is a letter of thanks from the Committee of the Yemenite Community in Jerusalem to Arthur Ruppin, Director of the "Palestine Office" at Jaffa 7 February 1909. Another is *The Fourth Aliya, 1924*. It is a letter written by Yitzhak Gruenbaum, Chairman of the Zionist Organization in Poland to Zionist Executive in London, 20 May 1924. This compilation represents the efforts of various immigrant groups to make aliya to Palestine before the State was declared.

Yalkut Moreshet. 57 May 1994. Moreshet. Mordehai Anilevich Study and Research Center. Tel Aviv. 410 pp. This special edition is devoted to Hungarian Jewry and is

guest edited by Arieh Yaari, Avihu Ronen, Zvi Erez, Eli Netzer, David Gur. The theme is on the Holocaust and contains information on estimated deaths, rescue operations, extracts from diaries and testimonies.

English Titles

Annals of Iraqi Jewry; A Collection of Articles and Reviews. Edited by Ora Melamed. Translated by Edward Levin. Jerusalem. Department for Torah Education and Culture in the Diaspora. Joint Authority for Jewish and Zionist Education. Department of Sephardi Communities of the World Zionist Organization. 1995. 437pp. photos.

This volume is part of the series *Communities of Israel*. The purpose of this series is to describe the life of Sephardi communities throughout the world during the last century. This is a beautifully produced book with chapter titles such as Childhood Memories, Folklore, Iraqi Jews in the Diaspora and Jews Left in Iraq. This is a wonderful resource for those genealogical researchers like myself who want to know how our ancestors lived in addition to who they were.

The Boys; Triumph over Adversity. By Martin Gilbert. London. Weidenfeld & Nicolson. 1996. 511pp. Index. maps. photos. This is the amazing story of 732 young concentration camp survivors, including girls as well. The astonishing fact, that Britain in 1945 offered to take one thousand young survivors and only 732 were found in Europe, is the basis for this well researched book. They are survivors from Poland, Hungary and Czechoslovakia who survived ghettos, concentration camps, slave labor camps and death marches. As is typical of Gilbert's works this is a detailed volume including many names and places of interest to the Jewish genealogist.

Britain and The Holy Land 1838-1914; Selected Documents from the British Consulate in Jerusalem. By Mordechai Eliav. Jerusalem. Yad Izhak Ben-Zvi Press. Magnes Press. The Hebrew University, Jerusalem. 1997. 430pp. Bibliography. Index. Appendices.

All you wanted to know about the Jewish Colonies in Palestine from the British diplomatic point of view is presented in this compilation of documents. The book is divided into two parts: "The British Consulate in Jerusalem, 1838-1914", followed by the documents. In the list of documents, those of special interest include the following: "Purchase of Property by Jews" May 1910, "Arab Opposition to Zionism" April 1914. Appendix 2 is entitled "British Subjects and Protegés in Palestine (Heads of Families)." The protegés are Jews under British protection and they list the names, population and/or references to the documents. This is a population survey of Jews in Palestine during this period of time.

Juedisches Emigrantenlos 1938/39 und Die Schweiz; Eine Fallstudie. (*The Fate of Jewish Immigrants 1938/39 and Switzerland; a Case Study*). Series Exil Dokumente; Bd. 1 By Marthi Pritzker-Ehrlich. Bern. Peter Lang. 1998. 324 pp. Bibliography. Family charts. The book is based on family papers representing the following families: Pritzker, Ehrlich, Schidorsky, Mittler, Hoevel. They settled in Zurich and they originated in East Prussia, Rhineland and Prague. They emigrated in 1938. This book was a donation from Irene Newhouse of the Belarus SIG of JewishGen. **Remembering Libivne; The Jewish Community of Luboml - Exhibition Plan.** New York. Luboml Exhibition Project. 1996. 32 pp. of text and another 32 pages of photos.

This booklet is an outline of an exhibition about Jewish life in Luboml, Poland in the period between the two world wars and through the Holocaust. Libivne is the Yiddish name of the town. This is a work of love done by the survivors who now live in Israel, the United States, the former Soviet Union, Argentina and Canada. In 1975, they published the Yizkor book of Luboml.

Online Resources

It is also appropriate to mention the following sites, which can be found on the Internet:

Located at the Library for the City of Berlin are Jewish City directories from the beginning of the 20th Century. On my visit to this library last August, the Director, Peter Borchardt described these directories and the plans to put them online. Apparently, there have been numerous requests for the Jewish City directories, probably due to claims on confiscated properties. These directories contain information on who lived where etc. I do not think that the Jewish directories are online yet but the project can be seen at <http://www.zlb.dilib.de>

Immigration to the United Kingdom is explored in the *Moving Here* project of the Public Record Office located at <http://www.movinghere.org.uk>

The *Jewish Encyclopedia* published between 1901 and 1906 is online and is a fabulous fount of information.
www.jewishencyclopedia.com

Two online journals with wonderful articles written on subjects as varied as recent visits to ancestral villages, cemeteries, personal stories, population sources, and of course the Holocaust experience are the *LitvakSig Online Journal* at www.jewishgen.org/litvak/journal.htm and the *Belarus Online Newsletter* at http://www.jewishgen.org/Belarus/newsletter/bnl_index.htm.

Another interesting source of information online is the *YIVO News* the newsletter of the YIVO Institute for Jewish Research at <http://www.yivo.org>. It is published in English and Yiddish.

Harriet Kasow is the Media Librarian for the Bloomfield Library of the Humanities and Social Sciences at the Hebrew University, Mt. Scopus. She is also the volunteer Librarian for the Israel Genealogical Society.



Book Review

Dictionary of Sephardic Surnames by
Guilherme Faiguenboim, Paulo
Valadares and Anna Rosa Campagnano.
Sao Paulo, SP, Frahia, 2003.
Review by Mathilde Tagger

When holding this book in your hands, it is impossible not to be impressed by its beauty. It is splendidly bound, the extensive introduction is printed on glossy paper and the dictionary itself appears in two colors along with charming illustrations of portraits and family shields. It looks like an art book. It is a bilingual (Portuguese/English) dictionary and the lengthy introduction is divided in two – the left side is in English while the right side is in Portuguese. It includes a wide-ranging survey of the

history of the Jews of Spain and their dispersion throughout the world as well as an exacting analysis of names. The authors took Alexander Beider's first book *Jewish Surnames in the Russian Empire* as an example. However, the methodology he used for the Russian Empire is not applicable here for two main reasons: Sephardic Jews had family names from the beginning of the Middle Ages and in their Diaspora many different languages were spoken which led to a great variance existing in the spelling of the names.

Dr. Faiguenboim and his colleagues divided the names into categories: Biblical, ritual (Cohen, Levi – although in my opinion, these should have been included with either the Biblical or professional names); geographic; professional designation;

patronyms (including 'ben' or 'bar') and artificial names (according to Beider's classification) that include names of plants, animals and nicknames, etc.

We now come to the second part, the dictionary itself that contains 16,000 names from Spain and Portugal, the countries of the Mediterranean basin, the Balkan states and the Middle East up to Afghanistan, as well as Central and South America.

For each name the reader finds:

1. The variations used in spelling the name. For example, there are 18 different spellings of the name Ashkenazi.
2. An indication of where the name was used. Taking Ashkenazi again as our example, we find a long list of locations in Greece, Turkey, Egypt, Italy and all the Latin American countries.
3. The meaning of the name in Portuguese and English, but the language of origin is not listed. I brought this to the attention of Dr. Faigenboim and he acknowledges the lack of this bit of information, but explained that it is a very difficult problem in that for 40% of the Sephardic names it is impossible to determine with certainty whether the language of origin is Spanish, Portuguese or Italian. The difficulty originates in that the same word is written exactly the same in the three languages.
4. The sources that were used to locate and explain the name.
5. For some names, the authors added mini-biographies, portraits or the shield of people who bore the name.

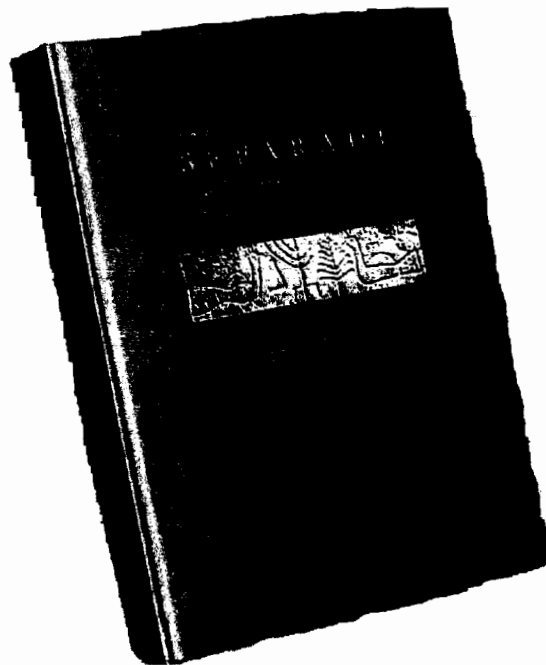
At the end of the dictionary, there is a long listing of the primary sources as well as the

secondary sources used. There are more than 330 included.

A key listing all the names makes finding them very easy, especially when dealing with a unique spelling of a family name.

When I delivered my lecture at the July 2003 Conference in Washington, and when I wrote my article on family names of the Jews of Bulgaria (Sharsheret Hadorot, Vol. 17, No.3-4) I pointed out how much the lack of a Sephardic name dictionary was felt. It is hard to believe how quickly my wish was answered.

In conclusion, I want to thank the Brazilian staff on their initiative and the successful conclusion of the project – with a great deal of gratitude and sincerity we say to them – TODAH!



Dictionary of Sephardic Surnames



JGS Journal Abstracts

Compiled by *Harold Lewin*

These abstracts are from articles having more interest and relevance for the majority of family history researchers, since they mainly comprise information sources and research techniques. Accounts of visits to ancestral shtetls and of individual family research, though excellent and informative, have reluctantly been omitted.

NOTE: An abstract suffix such as **3pp. (4)**, indicates an article length of about 3 pages, located in **Ref. No.4** (see **Key to Journal References**). The suffix **1p** indicates a one page or shorter item.

AUSTRO-HUNGARIAN EMPIRE

Austro-Hungarian Military Records. **Henry Wellisch** informs that over 300,000 Jews served in the combined Austro-Hungarian armed forces during WWI and thousands served as officers at all levels. Microfilm copies of many of the military records (particularly of officers) are held by the LDS Family History Library. **2pp. (1)**

Jewish Life in Eastern Hungary during the 18th Century. **George Arnstein** has translated an article written in German in 1928. It relates to a specific estate in Eastern Hungary and provides valuable insight on Jewish life in that area during the 18th century. **5pp. (1)**

BALTIC STATES

18th Century Records from the Duchy of Lithuania and the Kingdom of Poland. **David B and Sonia R. Hoffman** describe various inventories, revision lists and tax lists of the Grand Duchy of Lithuania and the Kingdom of Poland. **4pp (1)**

ISRAEL

Jewish Cemeteries in Jerusalem. **Mathilde A. Tagger** provides a short description of each of the cemeteries of Jerusalem and explains the Helkat Mehokek Project. This project, undertaken by Mathilde, has involved the translation of 8,000 tombstone

inscriptions contained in the original four volumes of Rabbi Asher Leib Brisk. The inscriptions cover interments in the Mount of Olives Cemetery over the period 1760-1906. **3pp. (1)**

ITALY

Portuguese Jews of Italy. **Lionel Levy** provides useful information on the various and distinctive pre-WWII Jewish communities that lived in Italy. **6pp. (1)**

POLAND

18th Century Records from the Duchy of Lithuania and the Kingdom of Poland. **David B and Sonia R. Hoffman** describe various inventories, revision lists and tax lists of the Grand Duchy of Lithuania and the Kingdom of Poland. **4pp (1)**

Using Polish Magnate Records. **Edward D. Luft** opines that a possible method of overcoming the problem of lack of hereditary surnames prior to end of the 18th century is to find the private archives of Polish noble families. For this purpose it is necessary to determine which magnate owned the town in which one's ancestors lived at a specific time and to locate the relevant archive. **3pp. (1)**

Jewish Surnames in Russia, Poland, Galicia and Prussia. **Alexander Beider** states that before the three partitions in 1772, 1793 and 1795, almost no Jews in the Kingdom of Poland possessed hereditary family names. The post-partition period during which the adoption of surnames became mandatory in the several annexed areas was 1805-1833, the last area for surname adoption being Posen. Beider connects the different categories of names (based on patronymics, metronymics, toponymics, etc., with specific post-partition areas. **4pp. (1)**

ROMANIA

Historical & Demographic Background of Jewish Family Research in Romania. Ladislau Gyemant provides an informative account of the history of Jewish settlement in Romania including Moldova, Transylvania and Wallachia. The article contains little information of research resources in the country. **7pp. (1)**

RUSSIA AND FORMER U.S.S.R. (Excepting Ukraine)

Europe to America Via the Trans-Siberian Railroad. Gladys F. Paulin describes the arduous journey made by many Jews fleeing Russia and Eastern Europe for the U.S.A. during both WWI and WWII. NARA has several microfilm publications covering arrivals in San Francisco and Seattle. **3pp. (1)**

UNITED STATES

Europe to America Via the Trans-Siberian Railroad. Gladys F. Paulin describes the arduous journey made by many Jews fleeing Russia and Eastern Europe for the U.S.A. during both WWI and WWII. NARA has several microfilm publications covering arrivals in San Francisco and Seattle. **3pp. (1)**

New Index – HIAS Boston Arrival Cards. David Rosen has undertaken a project to provide a computerized index of HIAS

KEY TO JOURNAL REFERENCES

REF.	JOURNAL	GEOGRAPHICAL AREA	ISSUE	YEAR	VOL.	No.
1	AVOTAYNU	International	Fall	2003	XIX	3
2	SHEM TOV	Toronto	December	2003	XIX	4
3	MASS-POCHA	Greater Boston	Nov/Dec	2003	XII	3

Boston arrival cards. There are circa 24,000 cards occupying nine reels of microfilm. Period covered is 1858-1956. **1p. (3)**

GENEALOGY (GENERAL)

Genealogical Resources at Yad Vashem by Alexander Avraham. This article, by the Director of the Hall of Names, is excerpted from a talk given in Washington in July 2003. It comprises a survey of the research resources now available at Yad Vashem. **4pp. (1)**

30 Genealogy Websites. David Price has compiled a useful list of genealogical websites of which an appreciable number relate to Canadian research resources. **1p. (2)**

RABBINIC GENEALOGY

Descent from Rashi. Three articles are presented on the same subject. In the first, Jona Schellekens casts doubts on the link between rabbinical Luria and Treves families and attempts to show that the late Paul Jacobi's reconstruction of the descent of Treves families from Rashi lacks evidence. Neil Rosenstein in another erudite article, provides a counter-argument, while in a third, Schellekens counters the Counter argument. **7pp. (1)**

