



“Sharsheret Hadorot”

The Israel Genealogical Society Journal





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Society's website: www.isragen.org.il

E-Mail: info@isragen.org.il | anafa-e@zahav.net.il

Chief Editor: Dr. Leah Teicher

Editorial board: Ester Levinson, Meriam Heringman, Eli Melitz

Proofreading: Yael Hollander

Translation: Sonia Horowitz

Graphic design: Einat Bonshtein

Print production: D.C.P Haifa Ltd.

Desk address: anafa-e@zahav.net.il

Front Cover:

Photograph of the First Genealogist in the Land of Israel - Dr. Siegfried Ascher.

Background- a postcard commemorating the 80th birthday of the First Genealogist Dr. Siegfried Ascher, who was also the president of the Israeli Philately Society.

Back Cover:

Photograph of the First Genealogist in the Land of Israel - Dr. Siegfried Ascher with his great grandson.

Background- a postcard commemorating the 80th birthday of the First Genealogist Dr. Siegfried Ascher, who was also the president of the Israeli Philately Society.

(Photographs were donated by his granddaughter - Mrs. Michal Raudnitz Ascher)

This issue is the fruit of the most generous donation kindly made by the family of Prof. Albert Neuberger of London through Attorney Shmuel Shamir.

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Instructions for writing articles to be published in "Sharsheret Hadorot"

"Now these are the children of the province that went up out of the captivity of those that had been carried away...and that returned unto Jerusalem and Judah, every one unto his city."

(Ezra, 2, 1)



Dear Readers,

You are now reading the new issue "Sharshert Hadorot" Journal edited by me. It is with great honor that I enter my role as chief editor of The Israel Genealogical Society's Journal - "Sharsheret Hadorot". This is the only journal in Israel engaging in genealogy.

Over the generations, our people have cherished the lists of "the people of the nation": each person, each event and each place in terms of their place in chronological history.

Lists were kept by the Jewish communities and by Jewish families, privately. For each list there were reasons and goals.

In the new era, except for registration in the Jewish communities, the states where Jews lived also started performing a variety of censuses for the purpose of registering the population. Lists and family trees were also made by the Jews in the land of Israel. The Ottoman rulers of the land and the British Mandate in Palestine also made lists for political-economic needs.

In recent years there has been an increase in the number of family researchers. In Israel, many people are searching for the sources of their families, collecting pieces of information for family trees, engaging in the commemoration of lost communities. Others document family members, preserve photographs, documents and belongings - all from the family "Boydem".

The Internet has become one of the major research tools, constituting an important part of any search for roots. With the help of the Internet, one can research and find "lost" family members. The role of archives is also significant, and more than the internet, archives hold treasures as well as many issues and mysteries.

These facts have placed the "Sharshert Hadorot" Journal in the face of the challenges of genealogical research in Israel:

- The publication of articles which do not necessarily engage in the researcher's own family, but rather in the researcher's field of interest;
- Publication of articles engaging in research methods and methodology of genealogical research;
- Providing a stage for researchers and those interested in genealogy for presenting solutions to problems arising in the course of the research;
- Enriching knowledge of the researchers and those who are interested;
- Making certain research and submission of articles are done professionally, according to all article writing criteria.

The Bible engaged in genealogy and family trees of our people and of "all the generations". Great importance was placed on family trees and the registration of places of birth and noting the "tribe" from whence a person came.

In the current issue of "Sharsheret Hadorot" contains article with a common denominator - the beginnings of Genealogy in the Land of Israel.

The main article in this issue engages in the pioneer of genealogical research.

Dr. Arnon Hershkowitz engages in the roots of the first Genealogical Society in Israel, which was established in Jerusalem in the 1930s. Its founder, the pioneer genealogist in Israel, Dr. Siegfried Ascher, born in Berlin, immigrated to Israel before the Holocaust. He was an architect by training, as well as a stamp researcher and genealogist. The background is pre-Holocaust Germany, and Dr. Ascher's struggle to survive and safeguarding the "treasure" - the archive and his research of German Jews.

Attorney Shmuel Shamir, one of the founders of the Jewish Genealogical Society, has brought findings pertaining to Jews in Israel from Ottoman censuses performed during their regime. What were the goals of the censuses? What was done with the findings? What is the genealogical knowledge elicited from the censuses?

All these questions are discussed in this important article (The society's website includes databases banks of some of the Montefiore censuses accessible to the public, www.isragen.org.il).

Rabbinical notes engaging in rabbinical genealogy are of great significance to understanding the life of Jews in the Land of Israel in the 19th Century.

Benjamin Pantelatt has been engaging in the research of rabbinical dynasties for over a decade. His article is an example of genealogical research relying on rabbinical documents, correspondence and responsa. In his article he tracks the issue of the origins of the Rishon Le'Zion, Rabbi Elyashar. Can we really identify the dynasty?

"Sharsheret Ha'Dorot" also offers a review of genealogical journals from the world.

Editing this issue was a joint effort of editorial board with different research domains. Had it not been for their advice, opinions and cooperation, this issue would not have seen the light of day. I would like to offer my special thanks to my friends in The Israel Genealogical Society's board and in the "Family Roots" forum, who have encouraged, advised, offered insights as to desired contents and format.

To Dr. Lea Haber-Gedalia, chairperson of the society, for reaching out and having faith in me to take the journal to its worthy place - Thank you!

Dr. Rose Lehrer, the previous "Sharsheret Hadorot" editor and the former desk members have completed their service. The new sections and ideas coined into "Sharshert Hadorot" will prevail. From all of us - we wish you all the best in any way you choose to take.

This is the opportunity to wish all of our readers and their families a Happy New Year with a good deal of findings and health.

Yours,
Dr. Leah Teicher
anafa-e@zahav.net.il



Greetings to Dr. Leah Teicher on her appointment as the Chief Editor of "Sharsheret Hadorot" and the first issue edited by her.

Greetings to us all for the fact that this year we will return to four issues a year.

Greetings to all of our new management members, who have been working day and night in order to reach the goals, to promote the society and to deserve your support and trust.

Since I have been elected, we have set a number of goals:

- A. A significant increase in the number of registered members, so as to become the main arena for Genealogy researchers and those who are interested in it. In order to reach this goal we meet heads of associations who share interests with us and have hundreds or thousands of members. We present our society and explain its goals and activities so as to arouse their curiosity and expand their horizons. Further, we are offering courses for beginner genealogical researchers to each such person who will join the society.

It is my hope that this activity will add many new members in the coming year.

I will be most grateful to get your suggestions as for associations and organizations to contact.

- B. Preparing an annual work program and advertising it for the society and its advancement, so that in every general meeting, the chairperson can report the previous year's performance. Under such conditions of transparency, the elections of a chairperson and the board of directors will be carried out based on actions which are the outcome of the work program.
- C. Preparing an annual budget and publishing it in a way that will support and enable implementation of the work program.
- D. Making efforts to find donors, donations and new budgets for the society, which will enable us to promote our plans. Here, too, I would be most grateful for ideas and suggestions of possible new resources.
- E. Revising the society's regulations while considering the fact that it has been over a decade since these regulations were written, and over two decades since the establishment of the society. Revisions will allow for effective and well organized management of the society (for instance, the need for a work plan and a corresponding annual budget).

These revisions will be subject to all society members' approval by vote during the month of September.

Once approved, the revisions will be passed to Registrar of Associations for authorization.

At the same time, preparations are being made towards the seventh conference to be held on November 29th 2011 in "Beit Hatfutsot" (The Museum of the Jewish People) where we will focus on children's and youth's immigration to Israel. I am certain the conference will be as interesting as the previous one and will contribute to all of us as researchers, but also as a vivid community, and your contribution will be expressed by your massive attendance in the conference.

The International Conference of Jewish Genealogical Associations has been postponed to 2015. The conference will take place in Israel, and here, too, there will be some surprises, which we will expose when the time comes. The conference committee's goal is to make the conference an impressive presentation of family researchers in Israel.

I wish us all a year of fruitful activity, and A Happy New Year.

Always at your service,

Dr. Leah Haber-Gedalia

Chairperson

chairperson@isragen.org.il



In Ben-Yehuda Straße with Apfelstrudel: The Beginnings of Organized Jewish Genealogy in Germany and in Israel

By: Arnon Hershkovitz

This work deals with the history of organized Jewish Genealogy in the Land of Israel, and before that - in Germany. It is important to note that the history of Jewish Genealogical research in itself is rather ancient, as already in the book of Genesis, immediately following the story of creation and that of Adam and Eve's expulsion from the Garden of Eden - there are lists of detailed Genealogy in Chapter 4, and chapter 5 in its entirety is dedicated to the description of Adam and Eve's family tree, describing their descendents. It is well known and quite clear that over the generations many have researched, documented and published Jewish genealogies; with those we do not deal here now.

New York, 1977; Tel-Aviv, 1983

In 1977, the Jewish Genealogical Society was set up in New York (U.S.A) constituting the first Jewish genealogy society established after the Second World War¹. The society was simply named "Jewish Genealogical Society", to teach us that at that time there was no need to add geographical identification (this is much like the fact that many historic tombstones do not have family names on them, as all members of the community knew who "Moshe Ben-Pinchas" was). Some of the founders of the organization were well-known genealogists: Rabbi Malcolm Stern (Born 1916 in Philadelphia, Pennsylvania, U.S.A; Died in 1994 in New York, New York, U.S.A), who is considered to be the "Dean of American Jewish Genealogy" (among others, he documented the Jewish families arriving in America since Colonial times), and today, The Rabbi Malcolm Stern Grant awarded by the International Association of Jewish Genealogical Societies (IAJGS) honors his memory; Arthur Kurtzweil (born in 1951 in New York, New York, U.S.A) wrote one of the most popular Jewish genealogy books² and Dr. Neil Rosenstein (born 1944 in Cape Town, South Africa), known as a researcher and documenter of rabbi dynasties, and mostly for his book, "The Unbroken Chain" detailing all of the known descendents of Rabbi Saul Wahl born in the 16th Century³. This society has been publishing the "Dorot" quarterly since 1979.

About six years later, in 1983, the Israel Genealogical society was established in Jerusalem, headed by

1) M.A. Ehrlich (ed.), Sack-Pikus, S. "Evolution of Jewish Genealogic Studies", Encyclopedia of the Jewish Diaspora: Origins, Experiences and Culture (Santa Barbara, CA, 2008). ABC-CLIO, Vol. 3, pp. 292-294.

2) Arthur Kurtzweil, From Generation to Generation: How to Trace Your Jewish Genealogy and Family History, (New York, 1980).

3) The book was first published by Shengold Publishing house in New York.

Ms. Esther Ramon. Founders of the society other than Ramon (in alphabetical order): Shmuel Even-Or (Ornstein), Roda Cohen, the late Mazal Linenberg-Navon, Ruth Regbi, Esther Ramon and Shmuel Shamir - some of them are still active and well known to genealogist in Israel and world-wide.

In its first steps, the association's meetings took place in the "Mevakshei Derech" Hall, 22 Agnon St. in Jerusalem (the "Givat Oranim" neighborhood⁴).

"Sharsheret Hadorot", the society's bi-lingual journal (Hebrew and English) was first published in 1986, and has been published on a regular basis 3-4 times a year since then. Further, the association has published a number of collections of genealogical articles in the "Leveit Avotam" periodical.

Nevertheless, the roots of Jewish genealogy are not in New York of 1977, nor are the roots of Jewish genealogy in Israel in Jerusalem of 1983. These were preceded by the seeds sown in Berlin, 1924, which later grew in Jerusalem of the 1940s.

Berlin, 1924

In 1924, a Jewish Genealogical Society was set up in Berlin, Germany; the society was called "Gesellschaft für Jüdische Familienforschung" (Society for Research of the Jewish Family) and established by Arthur Paul Czellitzer (Born April 5th 1871 in Wroclaw, Poland⁵), an eye surgeon by training, who was rather active in the domain of genealogical research⁶. In 1934 Czellitzer published "Mein Stammbaum: Eine genealogische anleitung für deutsche jüden" (My Family Tree: A guide for the Genealogy of German Jews), a small 32 page booklet with guidelines for genealogical research of German Jewish families⁷. Timing of this publication may raise some eyebrows, as the Nazi party was already in power in Germany, and Adolf Hitler was the state leader. The Arian Race Theory was spreading, and in 1935 it developed into a rigid set of laws ("The Law for the Protection of German Blood and German Honor" and "The Reich Citizenship Law") discriminating against German Jews on the grounds of race, meaning their family history. In the introduction to his book, Czellitzer relates to the spirit of the times and writes the new regime strives for us to recognize the significance of family to the race and our fore-fathers⁸.

"New government strives to make us all conscious of the importance of the family's worth to the state, the significance of race, and an interest in one's ancestors."

From its very beginning, the German association has published a quarterly in German which was distributed all over Germany under the title of "Jüdische Familienforschung" (Research of the Jewish Family); until 1930, the quarterly was printed in Gothic-German type, and all together, 50 issues were published until 1938⁹. This journal, which was printed in some 1,000 copies per edition in the 1930s, included research of German Jewish families, but also of Jews outside Germany. The journal also served for discussions among subscribers (much like the electronic distribution list of our era), most

4) According to the publications of the meetings in the first "Sharsheret Hadorot", bilingual Journal of the Israel Genealogical Society.

5) Then Breslau, Germany.

6) According to Wikipedia in German: http://de.wikipedia.org/wiki/Arthur_Czellitzer March, 2011.

7) Philo Verlag und Buchhandlung Publishers, Berlin.

8) As cited in Hertz, D.S, How Jews Became Germans: the History of Conversion and Assimilation in Berlin, (New Haven, CT, Yale University Press, 2007).

9) "Rottenberg, D". (1977).

of whom had vast knowledge of family history, past customs, the origin of family names and more genealogical issues¹⁰. Among other things, the booklet included indices for family name change among Jews during the Prussian land reform of the early 19th Century, known as the Stein Hardenberg Reforms.

In addition to scheduled meetings and journal publication, the society set up an archive for the research of German Jewry, which included numerous documents recording the history of German Jews, family trees and Jewish records.

It was only a question of time until the Society for Research of the Jewish Family to stop its activities and halt publication of its journal. As mentioned earlier, publication stopped in 1938, and perhaps, we ought to be more accurate and say "only in 1938", as in its last years of activity, Dr. Czellitzer was persecuted by the Nazis and had to change printing houses frequently. A few copies of this journal are found in a few libraries around the world¹¹. Nazi persecution caused Dr. Czellitzer to flee with his family to Breda in Holland in the same year. He took with him the society's archive. Details of what happened during that time, and until her separation from him were provided in his wife, Margaret's testimony in 1964¹². The Germans invaded Breda in May, 1940, and Dr. Czellitzer and his family set out on their escape route to France. However, when they arrived in Belgium, French police officers arrested Dr. Czellitzer as he had a German passport and was considered "a suspect German". His wife and three daughters were allowed to continue on their way, managed to escape and reached the coast of Britain, but there, too, their German passport posed a problem, and they were arrested and placed in a women's prison for four months. Once the war ended, Dr. Czellitzer's wife and daughters emigrated to the U.S.

Dr. Czellitzer's imprisonment in Belgium lasted but six days, and he managed to return to his home in Breda, Holland, where he lived alone for three years. During those years, Dr. Czellitzer labored on the writing of his family's history, ending with 121 pages which survived the war and published after his death under the title "Geschichte Meiner Familie 1640-1942"¹³. In April 1943, Dr. Czellitzer was arrested in his home by soldiers and in July of that year he was sent to Westerbork, to be later transported to the death camp of Sobibor. A short while before his arrest, when he realized his end was near, he worried about the archive he had so carefully nurtured, and he deposited it with Dutch acquaintances, whom he asked to transfer the materials to the Hebrew University in Jerusalem when the war was over. Unfortunately, the archive in its entirety was destroyed during the war¹⁴. Dr. Czellitzer himself died in the Sobibor Death Camp on July 16th 1943, three days after arrival¹⁵. The main bank of Holocaust victims' names in "Yad Vashem" there are two witness pages about Dr. Czellitzer: one deposited by a relative, Franz Czellitzer in 1957 when the latter resided in Tel Aviv¹⁶, and the second was filled by Dr.

10) AS reported in the handbook of the Jewish Genealogical Society in San-Francisco, California

11) A full copy of all the issues is found in the Family History Department of the Mormon Church Library in Salt Lake city, Utah.

12) A copy of her testimony, "Story of Your Childhood 1938-1945" is found in the Leo Beck Institute Archive in New York, DOI:371877

13) A copy of this work is found in the Leo Beck Institute Library in New York

14) As published in august 1947 in the AJR Information Journal of the Association of Jewish Refugees in Great Britain Vol. 11 No. 8

15) His name and date of death are recorded in the book "In Memoriam - Nederlandse Oorlogsslachtoffes" based on the activity of the Dutch Authority of War Funds; Entry No. 4230183 in the central Holocaust Victims registry.

16) Entry No. 531245

Czellitzer's grandson, Thomas Stevens, from his home in the U.S. in 2007¹⁷.

Jerusalem, 1939

Dr. Czellitzer was a highly dominant figure in the activity of the Jewish Genealogical Society which operated in Berlin for 14 years. However, he was not the only member devoted to the association. The association's activity continued unofficially in Israel after the immigration of one of its members - Siegfried Ascher. Little is known about this activity, and now, when data banks are available on the Internet, it is possible to learn new details about the first organized activity in Israel engaging in Jewish genealogy.

In 2003, Dr. Chanan Rapaport published an article in "Sharsheret Hadorot"¹⁸, where he first mentions how he heard of the activity of "The Jewish Genealogical Research Society of Palestine" and of its president, Dr. Siegfried Ascher. Rapaport notes the document he has established the society's activity already in 1942 and asks the readers to provide information about Dr. Ascher's descendants. Later, Rapaport contacted Dr. Ascher's granddaughter, but she could not shed any light on his activities or those of the society¹⁹.

In an article by Dr. Sallyann Amdur Sack-Pikus dated 2008²⁰, she states "There are documents concerning the founders of a society for Jewish Genealogy in Palestine in 1937, but not much else is known about the activities of that society." The documents are not available today either²¹.

The summary of Dr. Ascher Siegfried's life can be found both in the "Encyclopedia of the Founders and Builders of Israel" edited by David Tidhar²², and in Ascher's 80th birthday edition of "Ma'ariv" newspaper²³. From these two sources we learn that Dr. Siegfried Ascher was born in Berlin in 1877 and immigrated to Israel in 1939. He first lived in Jerusalem and later moved to Haifa. His was an architect and land expert by training, but he gained his fame from being one of the world known experts in the field of stamp collecting and philately (stamp research). He served as the second president of the Berlin Stamp Collectors' Society. He compiled catalogues and was the editor of the philately journal published in Germany. After immigrating to the Land of Israel, he invested most of his energy in the establishment of the Philately Society and served as its honorary president. It is interesting to note that in both sources, written long after the beginning (and perhaps after the end) of Dr. Ascher's Israel Genealogy chapter, do not so much as mention his engagement in Genealogy.

In 1937 and 1938 the name "Ascher Siegfried Dr. Phil Archit" still appears in the Berlin official telephone directory²⁴. Nonetheless, a short while after arriving in the land of Israel, Ascher started engaging in genealogical research. So, on September 29th 1940, the "Palestine Post" publishes an article entitled "Jewish Genealogy: New Studies in Palestine"²⁵, where the paper reports a meeting with Dr. Ascher,

17) Entry No. 6868841

18) Rappaport, Ch. "Note to History" Premiere! Who has heard of? Who Knows?" *Sharsheret Hadorot*, 17 (1), 4. (2003).

19) As informed in correspondence with Dr. Rapaport, March 2011

20) See No. 1 above

21) As informed to the author in a correspondence with Dr. Sallyann Amdur Sack-Pikus, March 2011

22) Vol. 14, pp. 4537-4538

23) "Dr Siegfried Ascher is 80 Years Old", "Ma'ariv", June 14th 1957 p. 15

24) Amtliches Fernsprechbuch für den Bezirk der Reichspostdirektion Berlin.

25) "Jewish Genealogical Studies: New studies in Palestine", "Palestine Post", 29 September 1940, p. 4

JEWISH GENEEOLOGICAL RESEARCH

NEW STUDIES IN PALESTINE

By a *Palestine Post* Reporter

From musty old documents, scarcely legible, books, and card registries, I learned some interesting facts.

Dr. Asher, President of the Jewish Genealogical Society in Jerusalem, revealed to me some of the secrets of genealogical research, a useful source for the furtherance of Jewish and world history.

Some 150,000 names have been dealt with by the Society founded as the Gesellschaft, fuer Juedische Familienforschung in Berlin 20 years ago. Lists of names, marriage certificates, citizenship papers and the entire archives of the Society are now in Jerusalem, where the work is being continued. Besides German, Austrian and Polish regions of Jewish history, the Sephardic communities, the Jews in Russia, France and England and the Scandinavian countries are being studied.

"KATZENELLENBOGEN"

The Jewish family name "Katzenellenbogen" occurs frequently in the Socie-

ty's records. It is the name of a small town in Southern Germany, and famous Jewish scholars such as Moses Mendelssohn and Gabriel Riesser, Karl Marx and Saul Wahl, king of Poland for a day, were members of the family. Other facts reveal that Jules Verne's original name was Julius Olszewitz, and that he was of Jewish birth. Some of his descendants now live in Tel Aviv.

A valuable service is rendered by the quarterly of the Society which publishes the whereabouts of many of the refugees from Germany and helps members of scattered families to get in touch with each other again.

Figure 1: Report in the "Palestine Post" about Jewish genealogy as a new study field in the Land of Israel (September 20th, 1940).

Reference to the Berlin society's archive is surprising considering the knowledge of its bitter end as mentioned earlier (in Dr. Cellitzer's testimony). It is possible that some of the Berlin Association archive made its way to the land of Israel, and another part - to Holland (where it was lost), with Dr. Czellitzer. In the end of the report, the "Palestine Post"

reporter mentions that "A valuable service is rendered by the quarterly of the society which publishes the whereabouts of many of the refugees from Germany and helps families to get in touch with each other again."

The Jerusalem Society's Quarterly was about to be published already in the first half of 1940, and we find evidence of that in another report in the same newspaper dated April 25th²⁶, where it reads,

26) News in the Gazette (Genealogy), "Palestine Post", 25 April 1940, p. 2.

News in the Gazette

GENEALOGY. — Dr. Hermann Mayer, residing at Jerusalem has been granted a permit to publish four times a year at the "Lychtenheim and Son" printing press, situated at the Valero Lane, Jerusalem, a newspaper in the English, French and German languages, entitled "The Jewish Genealogist", treating of the history of Jewish families, and under the editorship of Mr. Siegfried Ascher of Jerusalem.

Figure 2: Report in the "Palestine Post" about the Permission to publish the Quarterly of the Jewish Genealogical Society in Jerusalem (April 25, 1940).

From the mention of the quarterly in the report in Figure 1, it seems the paper was indeed published. Nonetheless, numerous searches in library catalogues, historic newspapers as well as Internet searches yielded no such journal²⁷.

However, the earliest testimony of the existence of the Jerusalem Jewish Genealogical society is dated December 24, 1939, in a report of a new exhibition in Jerusalem presenting "photographs and manuscripts of the German Jewish Philosopher Moses Mendelssohn"²⁸. The items for this exhibition, where 50 portraits of Mendelssohn were shown, were lent by no other than Dr. Hermann Meier. Previously mentioned with regards to the society's quarterly, and the exhibition, as reported by the "Palestine Post", was set up in cooperation with the Association of Genealogical Research in the "Carmel Oriental"²⁹ Building, on 9 Ben-Yehuda Street (see Figure 3. This mention of Dr. Meier, formerly mentioned who had loaned the portraits of Mendelssohn, allows for the identification of Meier, and not only that, but also - to thicken the ties between the Jerusalem society activity and the activity of the Berlin Society. The missing link in the puzzle is provided by a report in the "AJR Information"

27) Including consults with Hebrew Bibliography experts.

28) "Three exhibitions in Jerusalem", Palestine Post, 24 December 1939, p. 2.

29) The "Carmel Mizrachi" company.

newspaper, the journal of Jewish refugees in Britain under the title "Mendelssohn Archives in Berlin"³⁰. The report presents the story of the Mendelssohn family archive. When the report was published, some three quarters of the archive pertained to composer Felix Mendelssohn, and the additional quarter to Moses Mendelssohn. The archive was compiled, according to the report, by Former Berlin Attorney Hermann Meier. In 1933, the archive was transported to Jerusalem, and from there to Basle, Switzerland. In 1965 it returned to Berlin, and so the Berlin connection reappears in the activity of the Jewish genealogical society in Jerusalem.

THREE EXHIBITIONS IN JERUSALEM

Three exhibition were opened in Jerusalem yesterday, the two at the Bezalel Museum showing a collection of 40 pencil and pastel drawings by artists of the 16th, 17th, 18th and 19th centuries, and a collection of photographs and manuscripts of the German-Jewish philosopher Moses Mendelsohn, the latter lent by Dr. Hermann Meier.

The Mendelsohn exhibition was held in conjunction with the Genealogical Research Society, and includes 50 portraits of the famous philosopher

The third exhibition of drawings by Leopold Krakauer, is being held in the new premises of the Cabinet of Arts, 9 Ben Yehuda Street, Jerusalem (Carmel Oriental building). It is open from 10 to 1 o'clock and 3 to 7 in the afternoon daily, until January 6.

Figure 3: The earliest mention of the Jewish Genealogical society in Jerusalem ("Palestine Post", December 24, 1939).

30) AJR Information, (Association of Jewish Refugees in Great Britain), June 1985, Volume XX No. 6 p. 10.

The society's meetings took place in Ben-Yehuda Street, close to the "Carmel Oriental" building, in the innermost quarters of Café Tabor, which then resided in building No. 4³¹ (See Figure 4). So, for instance, the association informs of a meeting to take place on March 31st, 1940³², where Dr. Brillling would lecture about the history of Schlesien Jews, and Dr. Ascher would lecture about the genealogy of Schlesien Jews (figure 4). Dr. Bernhard Brillling (born 1906 in Trzemeszno, Poland; Died 1987 in Münster, Germany) was one of the leading genealogists in 20th Century Germany, and after World War II, he focused on the Jews of Westphalia (Historic region in Germany) and compiled a vast archive about them. Before the war, Dr. Brillling arrived in Israel where he lost most of the materials he had collected until then³³. Hence, when he visited Jerusalem, Dr. Brillling met the members of the Jerusalem Genealogical Society, and his name will be mentioned later on.

Today

Jerusalem:

**Lealel Museum: Visiting Hours
a.m. to 1 p.m. 3 to 6 p.m.**

**Labour Seminary: Mr. P. Carnelli:
"Statistics of Jewish Settlements" (Hebrew); 7.15 p.m.; Dr. Mehlman: "Realism
in Literature" (Hebrew); 8.15 p.m.; Histadruth Building.**

**Dr. Brillling: "The History of Silesian
Jews"; Dr. Ascher: "Pedigrees of Silesian
Families"; 8 p.m.; Cafe Tabor; Auspices:
Jewish Genealogical Society.**

Figure 4: Report in the "Palestine Post" about the meeting of the Jewish genealogical society in Jerusalem (March 31, 1940).

31) On February 8th 1938, Café Tabor celebrated the opening in the new building at this address, adjacent to its former building.

32) Report in "Palestine Post", March 31st, 1940.

33) According to the Introduction by Peter W. Lande to the "Westphalian Jews" website on the JewishGen.org site (March 2011) <http://www.jewishgen.org/databases/germany/westphalia.htm>

Early evidence of the activity of the Jewish Genealogical Society in Jerusalem, which operated in the late 1930s and the early 1940s, are now accessible via the "Historic Hebrew Journalism" project, the outcome of cooperation between Tel Aviv University (The Documentation Project- Islamic Countries) and the National Library in Jerusalem (Digital Library). The project website provides access to 20 newspapers in a variety of languages (mostly Hebrew), from different times (starting from the second half of the 19th Century and ending in the middle of the 20th Century), and from different areas in the world. The project website, <http://www.jpress.org.il> allows for a full textual search in all of the papers' pages, due to the scanning and character recognition (OCR) techniques. By using different key words, we have managed to trace the above detailed information about the activity of the first Jewish Genealogical Society in the Land of Israel. The later reference which could be traced was dated June 27, 1949, when it was published in the "Palestine Post" that "Dr. S. ascher moved from Jerusalem to 11 Rehov Hursha, Mt. Carmel, Haifa with the Jewish Genealogical Archives³⁴" (see Figure 5). Does Dr. Ascher's leaving Jerusalem, probably due to the death of his wife, Bettina (born 1878), in 1948³⁵ mark the end of the Society's activity? And the greater question is what has become of the Society's archive?

**Dr. S. Ascher has moved from
Jerusalem to 11 Rehov Hur-
sha, Mt. Carmel, Haifa, with
the Jewish Genealogical Ar-
chives.**

Figure 5: Report of Dr. Ascher leaving Jerusalem (June 27th, 1949).

The Secret of the Missing Archive

Dr. Siegfried Ascher died in Haifa on June 22nd, 1962³⁶. The few testimonies pertaining to his life do not even mention his genealogical activity, though it was there. The Jewish Genealogical Society in Jerusalem existed from the end of 1939, close to Dr. Ascher's immigration to Israel, and until the end of 1940 at least. Under the leadership of Dr. Siegfried Ascher, the society gathered for meeting which included lectures in Café Tabor on Ben-Yehuda Street, compiled an archive documenting the history of Jewish German families, helped its members trace family members, and also (probably) began publishing a quarterly for the research of Jewish genealogy in three languages (English, German and French).

In many ways, this activity was the natural continuation of the activity of the Berlin Jewish Genealogical Society under the leadership of Dr. Arthur Czellitzer from 1924 to 1938, when its activity was stopped by the Nazi regime. Perhaps some of Dr. Ascher's archive started its way with Dr. Czellitzer in Berlin. The fate of this archive is a mystery. According to one speculation, the society's archive reached the Museum of Jewish History in Frankfurt am Main, Germany. Nevertheless, correspondence with the

34) "Social & Personal", "Palestine Post", 27 June 1949, p. 2.

35) According to a profile of Bettina Ascher on the Geni.com website, uploaded by Thomas Joski.

36) As informed on the telephone by "Hevra Kadisha", Haifa, March 2011.

Museum³⁷ revealed that "Part of Dr. Ascher's collection, including family trees and notes, was handed to his late colleague, rabbi Bernhard Brillling, who later donated it to the museum. The documents which Rabbi Brillling received from Dr. Ascher do not include the society's archive. Further, this collection does not contain personal communications of Dr. Ascher, which pertain to the society's activity (the emphasis is in the original)".

In light of advice given by the museum, the notion that the missing archive is to be found in the Central Archive of Jewish History in Jerusalem, but correspondence with Archive Manager, Ms. Hadassa Assoulin³⁸, revealed they have no materials filed under the society's name; Ms. Assoulin recommended the Frankfurt Museum of Jewish history as a possible place for locating the archive... Attempts to sort this issue with Dr. Ascher's granddaughter have yielded no results³⁹, and research in veterans of the Israel Society of Family history have yielded no results either.

Either way, it seems that the figure of Dr. Siegfried Ascher was dominant in the short period of the Jewish genealogical society in Jerusalem's activity from the end of 1939 for an unknown period. About 45 years after the establishment of the Jerusalem society, Genealogy returned to action in the capital city, and meetings of the Israel Genealogical Society have taken place only a short distance from Ben-Yehuda Street - where the first Jerusalem Society meetings took place.

In recent years genealogy has advanced and family research is essentially different from that accustomed seventy years ago. Numerous sources of information are accessible via the Internet, and are available for to anyone who is logged on, any time anywhere. Search via search engines in digital sources enables many of us to learn about our genealogy, and thanks to these sources we can also learn about those who brought Genealogy from Germany long before the beginnings of known organized Jewish genealogy.

37) Correspondence is found with the author, March 2011.

38) Details with the author, March 2011.

39) Details with the author, March 2011.

Civil Registry and Censuses from the Ottoman Empire to the beginning of the British Mandate

By: Shmuel Shamir - Attorney at Law

Civil registry and censuses constitute significant research tools in the hands of every regime. By using statistics, the researchers gather quantitative data, which are processed for presentation and drawing conclusions. This article engages in the civil registry and censuses held in different times during the Ottoman Empire in the Land of Israel and in the beginning of British Mandate.

A census is the procedure of counting the people who live in a certain place. Censuses are carried out for different purposes such as tax collection, recruiting people, making economic policy, making development programs, examining the influence of different variables (ethnic origin, religion, tradition and so forth) on the environment and society, on the population in general or on parts of it. Censuses have not been favored, due to the fear of fate or "the evil eye" of the regime or the census performer. Even nowadays, there are populations in Israel and world-wide, which avoid the census's watchful eye. An example that is familiar in Israel is that of "Neturei Karta" in Israel, a religious Jewish group, whose members prefer not to be included in a census, probably because of the Biblical story of the census performed by King David, which had disastrous results: a plague (2 Samuel, 24).

Censuses in their modern implementation started in America in 1790 and in England in 1801, and are usually performed once each decade. The first Israeli census was performed in 1961.

Soon after the land was conquered by the Turks in 1517, they held a number of censuses. We can definitely state that our knowledge of the population and its occupations in the early days of the Ottoman regime is far richer than that of the Mamluk period or even later ones. Records of the Ottoman regime reveal that the Ottoman Empire's Administration developed the cadastre - comprehensive land ownership registry.

In the years between 1525 (eight years after conquest) and 1573, five censuses were performed, and residents were registered for the purpose of tax collection. The results of the censuses have remained in the Kushta archives and in the records (Sijilat) of the Shariaa High Court in Jerusalem.

These books have been considered a mystery for Israeli researchers until Professor Michael Hed, Professor Bernard Lewis, Professor Amnon Cohen and others have drawn attention to this source. The records include population lists, settlements and names of residents. The books also include a list of the increases and decreases between the censuses.

These censuses performed during the 16th Century despite being somewhat primitive in form and content provide us with information as to the number of persons in the various cities, towns and villages. They provide names, name of the father and the number of sons. These records are handwritten in Ottoman Turkish (written in Arab script). Lack of diacritic marks makes it hard to understand what is written.

These records were kept for the purpose of taxation of various kinds: property tax, per-capita tax (Jizya), burial license tax and inheritance tax ("Kism") and more. The records are not very meticulous, due to the population's desire to avoid the eye of government then. In general, the records may be used for learning about the numbers of residents in towns and villages and finding information about types of population, distribution of residents according to ethnic origins, the number of Jewish, Moslem and Christian ethnic origins.

These censuses were not censuses as we know them today, as they recorded only the family (household-"Hamula") units, a fact which diminishes the accuracy of the data they provide. People were listed by their names and the names of their fathers. Having no family name listings makes it hard to figure the relationships and blood-relations. Nevertheless, the censuses include short descriptions of the person (tall, short, type of beard and age).

The 1525 - 1528 census was mentioned by Yitzhak Ben-Zvi in his book "The Land of Israel and Its Settlement during the Ottoman Empire" (1955). Ben-Zvi states the census was far from being accurate, and it seems not to reflect the situation in the land⁴⁰. Conversely, Amnon Cohen, in his book "Jewish under Islam" (1982) writes that not all residents responded to the census. There was a phenomenon of fleeing the city or avoiding the census, mostly and perhaps only by Moslem residents⁴¹. Perhaps that is the reason why Jews constituted some 20% of Jerusalem's population. The census counted 199 Jewish households and 712 other households.

A census performed in 1538-1539 counted 224 Jewish households and 19 bachelors. Altogether - 1,200 persons compared to 1,309 other residents.

The 1548-1549 seems to reflect an increase in the Jewish population. The count revealed 324 Jewish households (13 bachelors, 1 insane); altogether 1,600 people compared to 2,296 other residents.

There are no details about the 1555 - 1557 censuses.

According to Prof. Bernard Lewis, the numbers cited in the 16th Century censuses are not entirely accurate, and often deviate from the actual records⁴².

A count conducted in 1562 - 1563 revealed a decrease in the number of Jewish residents in Jerusalem. The count only yielded 237 Jewish families and 12 bachelors.

So far we have found no counts of residents conducted, if they were conducted in the 17th and 18th Centuries. This absence of data can be attributed to natural disasters, lack of continuity in central

40) Yitzhak Ben-Zvi, The Land of Israel and Its Settlement during the Ottoman Empire, (Jerusalem 1963), p. 93

41) Amnon Cohen, Jews under Islam: the Jerusalem Communities during Early Ottoman Empire, (Jerusalem, Yad Yitzhak Ben-Zvi, 1982).

42) Bernard Lewis, "The Ottoman Archives as a Source for the History-Ottoman. Archives, of the Arab Lands", JRAS, (October 1951).

government and the unstable security conditions in the land.

To study this period, we have to rely on the assessments of pilgrims, who were not professional researchers, and on notes taken by Franciscan, Catholic and Protestant pilgrims⁴³.

From the 19th Century, we find accumulating materials due to the interest of Christian travelers, following Napoleon's invasion of the land of Israel. In the beginning, these were reports and letters of western travelers (Europeans), who came to tour the land, as well as reports of surveyors and researchers, whose religious urge and curiosity regarding the research of the land's history, mostly in Biblical times, whose attention was drawn to the land's population. The gaps and inconsistencies we find in their notes cause significant difficulties when examining them in order to draw conclusions. Much of the information recorded by those travelers was the fruit of their vivid imaginations, and was influenced by their religious affiliation and the wish to increase the value of the religious community of which they were a part. A partial examination of some of these sources points to the fact that in most cases, researches drew general and inaccurate conclusions. Nevertheless, the notes of some travelers and researchers can be used, and we can make comparisons and even draw some conclusions.

This is stated in light of what is known - that in the 19th Century, Jewish censuses were performed upon the demand made by Moshe Montefiore. However, in 1851, a special person was appointed as a special official ("nasir en nephus"), whose role it was not only to count the residents, but also to issue travel permits, register the dead and so forth. From the end of the 19th Century to the beginning of the 20th Century, Ottoman Nephus records remained pertaining to the years 1884 - 1917 and containing rich and highly accurate information. As well, we can find the records of Shariaa High Court in Jerusalem.

The Ottoman Nephus records - 463 to be exact - include divorce lists, marriages, change of address and a list of military veterans. They contain information about the local residents and about foreigners and their overseas addresses, as well as their religious affiliations (denomination or institution). They are organized according to location, sub-districts, districts, towns, villages or the various suburbs of the various groups. In some of the records, mostly those pertaining to Jerusalem, we find not distribution into Ashkenazi and Sephardic Jews, and often a distinction between Ashkenazi, Hasidim and Pharisees.

Among these records we can find the 1883, 1905, 1911 and 1915 censuses. In 1883, the census was performed in Jerusalem, but only in the Old city including Mount Zion. The local Moslem residents who were counted were divided according to the city quarters, whereas the Jews and the Christians were divided by congregations. The 1915 census was performed in the new city and only among the Jews. The better census of the above is that performed in 1905, and it can be relied on, mostly due to the amounts of information it contains, the quality of the information and its accuracy. The Nephus records are particularly helpful regarding demographics and economics.

43) Nathan Schor, "The Jewish Settlement in the 17th and 18th Centuries according to Franciscan Chronicles and the Writings of Catholic and Protestant Pilgrims", Chapters in the History of Jerusalem in the early Ottoman Empire, (Yad Yitzhak Ben-Zvi, Jerusalem, 1979)

The records are divided as follows: 101 early records include residents' count. These records include the following information: the name of the town, city village or suburb and street, the name of the head of the family, his occupation, religious affiliation, year of birth and the details of the other members of the family. 225 basic records: these contain full lists of the census forms since 1905. Apparently, these books contained copies of forms that preceded the census. Recording was done on a broad page so as to add more details at a later stage. In the end of each record of a court or a building, space was left to add details of the children that were born or added to the family by birth or marriage, as well as space for adding yards or houses built after the census. 38 books contain records of births, deaths, marriages and divorce. These books are edited chronologically, by dates when the information was given to the registry office in the district, and not before the date of the actual event.

Information was provided by the Mukhtar (head of the village) who did not always report the events immediately after they had occurred. Therefore, the dates are inaccurate. The births records usually include the family name rather than the name of the newborn.

The Nephus books also include records of former military men, lists of foreigners and the "Books of Mukhtars", which were not recorded according to the commanders' lists.

We have mentioned the lists of explorers, European tourists and pilgrims. We will further mention some of the researchers who visited the Land of Israel in the 19th Century, and whose studies allow for making numerical estimates of the population in Jerusalem.

For instance, in his 1852 book, German explorer Seetzen Ulrich Jasper (1767-1811) provides information about the Moslem population in Jerusalem during his visit in the land in 1801. He reports that he obtained the following numbers from his investigations with the Turk Governor of Jerusalem, regarding the residents of Jerusalem:

Moslems	4,000
Jews	2,000
Greeks, Christians	1,400
Catholics	800
Armenians	500
Copts	50
Habesha People	13
Syrians	11
Total	8,774

Seetzen believed this was an underestimated number of residents, as he believed the correct number to be 12,000 (of which 3,000 were Jews).

In contrast, Edward Robinson, who explored Palestine and Jerusalem in 1838 notes in a book written in 1841 that then number of residents in Jerusalem was 11,500.

Another explorer, Titus Tobler, explored Palestine in 1835 and determined the population of Jerusalem to be 12,000. In another visit in 1846 he claimed the number to be 17,173 as follows:

Civilians	4,500
Military	1,600
Greeks, Christians	2,000
Roman Catholic	900
German Catholics	50
Armenians	400
Copts	100
Protestants	50
Habesha People	38
Syrians	20
Sephardic Jews	6,000
Ashkenazi Jews	1,500

Five censuses were performed in the 19th Century, under the patronage of Moshe Montefiore: 1839, 1849, 1855, 1866, and 1875.

The results are on microfilm in the Institute of Microfilmed Manuscripts and Manuscripts Department of National Library of Israel in Jerusalem. They have recently been transferred to the Website of the Israel Genealogical Society.

The list of the Montefiore censuses sought to serve as grounds for programs for the improvement of the State of Jews in the Land of Israel, but in fact, they were used for charity distribution. The lists teach us about the structure of the local population in different locations in the land, Jerusalem in particular, and about the occupations of the Jews of the city.

The lists provide the name of the head of the family, place of birth, age, date of immigration to the holy land, their property and occupations, marital status (married/single), number and names of the children and comments.

Although their sources are reliable - the Ottoman government - these lists suggest that the data have to be treated cautiously, due to the people's fear of being enlisted to the army and their desire to avoid paying taxes.

An additional source is that of the consul's lists, including the lists of "Kollels", which are not too accurate, due to economic reasons and the consuls' desire to point to an increase in the number of people under their patronage.

The evaluation of the Jerusalem population in the 19th Century was made by Prof. Yehosua Ben-Aryeh, and pertains to the years 1800 - 1880.

The first population count during the British Mandate was conducted in 1922, and allows for an estimate of the number of residents in the previous century.

The Origins of the “Rishon Le’Zion” Rabbi Jacob Shaul Elyashar’s Family*



By: Benjamin Pantelatt

Rabbinic genealogy research, much like general genealogy, often provides contradicting versions of one Rabbi or another’s family tree. The present article attempts to follow the family tree of the “Rishon Le’Zion”⁴⁴, Rabbi Jacob Shaul Elyashar, known as “Yisa Bracha”⁴⁵, discusses the first versions and attempts to find out which is correct.

First we will briefly review the history of Rabbi Elyashar. Jacob Shaul Elyashar was born in Safed to his father, Rabbi Eliezer Jeroham Elyashar on 23 Sivan (June 1), 1817. When Rabbi Ya’akov Shaul was seven, he lost his father. His mother remarried in 1828 to Rabbi Benjamin Mordecai Navon⁴⁶, who served as the Head of the Court (“Av Bet Din”) and a Dean of a Talmudic Academy (“Rosh Yeshiva”) in Jerusalem.

In 1831/32 his stepfather married him to an orphan and supported the couple for 24 years. Elyashar was known as an outstanding Torah scholar, and upon to his respectful status, was sent to Jewish communities abroad to raise funds for the Jerusalem Sephardic community and its Yeshivas. Among others, he was in Izmir and Kushta.

In 1852/53 Rabbi Elyashar was appointed by the Rabbis of Jerusalem as a “Dayan” (rabbinical judge) in the Sephardic Bet Din of Jerusalem and a teacher, and as of 1868/69, he assumed the position of “Av Beit Din” (Head of the Rabbinical Court), where he served for many years. In 1879/80 he was invited to the position of Head Rabbi of Jerusalem - “Chacham Bashi” of the Ottoman Empire - but he deferred this position to his father in law, the Gaon Rabbi Rafael Meir

44) This was the title of the Chief Sephardic Rabbi. During the Ottoman Empire this was an honorary title of the Jerusalem Chief Rabbi, who was appointed as a “Chacham Bashi”. He represented the Jews in front of the Ottoman Empire (editor’s comment).

45) “Yisa” - In Hebrew is the acronym for “Ya’akov Shaul Alyashar” (יעקב שאול אלישר).

46) Rabbi Mordechai Benjamin Navon, Bene Binyamin Vekarev Ish, (Jerusalem, 1881).

Panigel. When his father in law passed away Rabbi Elyashar was appointed in his stead as the new "Chacham Bashi", and held the position until a very advanced age until 1904. He passed away on Tamuz 25, 1906.

The Rishon Le'Zion" Rabbi Jacob Shaul Elyashar was the author of numerous Halacha and Drash works; he first printed the book written by his stepfather, Rabbi Mordechai Benjamin Navon, "Bene Binyamin" and added his own title - "Vekarev Ish"⁴⁷. His first books, "Simla Le'ish", "Ma'aseh Ish", "Sho'el Ish" and "Ish Emunim" were printed in Jerusalem in 1888. During his lifetime, more books were published, and after his death his Q and A (questions and Answers) book came out: "Sheal Ha'Ish".

His offspring, his older son Rabbi Chaim Moshe Elyashar also served as the Rishon Le'zion after his father. He was the son of a Rishon Le'Zion and the son-in-law of a Rishon Le'Zion. Apart from him, Rabbi Elyashar had two sons: Eliezer-Yerucham and Nissim Benjamin, and one daughter, Ms. Bechora Sultana, wife of Rabbi Moshe Baruch. Their daughter, Ms. Rosa, married Rabbi Ben-Zion Meir Hai Uziel, who later became the Rishon Le'zon as well.

What Was Rabbi Elyashar's Origin? Who Were his Ancestors?

Being an orphan since early childhood, it is quite clear that Rabbi Elyashar had not managed to learn from his father about the roots of their family, and so he wrote, "My heart is full of agony for I have no remembrance of them of former times of my venerable Rabbis ". Some explained his statement as sorrow for not being familiar with his family tree.

Being an orphan and his success in climbing the rabbinical ladder, apparently aroused some gossip in Jerusalem, whereby the issue of his family's kinship constituted part of the gossip. And so Rabbi Elyashar wrote in the introduction to his book "Ish Emunim"⁴⁸:

".....is stored up with me, where the witness testified he had seen it as Our Master, Teacher and Rabbi Ashkenazi, May His Memory Live in the World to Come in the introduction of the "Bene Binyamin" book, and whereby he replied that in this generation, persona are common suspecting that it is my intention to brag, far being it from me, I have not presented it in print, and a day will come when it will be published for all that went in at the gate"

In his memoirs, Rabbi Elyashar writes:

"Since quite a few esteemed and honorable gentlemen have burdened me to announce all of my history and generations and the generations of my holy ancestors, I replied, here I am to make thee know the certainty of the words of truth, as what I have heard from my Mistress, my mother the Rabbanit, a woman of valor, well known in all the Holy Cities for her wisdom and knowledge, that I had been left a young orphan aged four months short of seven years...It is perhaps because of that I do not have with me any remembrance of my holy ancestors, may their virtue stand us in good stead, Amen, as do the "Bney HaEitanim"(Sons of the strong - literary) for glory and splendor, and there is no remembrance of them of old times, and I do not have any remembrance of them of former times, and the crown of old men etc."

As mentioned earlier, the Rishon Le'Zion Rabbi Abraham Ashkenazi was one of the endorsers of

47) Rabbi Mordechai Navon, Bene Binyamin Vekarev Ish, Jerusalem (1881).

48) Rabbi Jacob Shaul Elyashar, Ish Emunim, (Jerusalem, 1888).

Elyashar's book "Bene Binyamin Book VeKarev Ish" published by Rabbi Elyashar in his youth, and he writes: "And in him he will put light, "Yish" (acronym for Elyashar also means "man") that all is in him, these are the generations... our honorable teacher, Rabbi (as I have seen his pedigree, and an important man... the great, old rabbi..."Head of a Yeshiva in the Holy city of Hebron"... a blessing to his parents, may there be many more like him, how is a teacher like him, who spent the night in the profundities of the law".

There seems to be a contradiction here: Was Rabbi Elyashar an orphan who knew nothing about his pedigree, as his letters seem to claim in a few places, or did he have a "Ktav Yuhasin" (Family Tree) indicating that he was a descendent of "holy seed, Er'elim and Tharshishim" as written by the Rishon Le'Zion, Rabbi Abraham Ashkenazi.

The answer appears to be quite simple. Rabbi Elyashar was indeed orphaned before the age of seven, and did not have the opportunity to hear from his father any information about his family. He only knew he was a descendant to a family of Rabbis, and regretted having n memory reminiscence of his holy ancestors, no remembrance of them of old times, and I do not have any remembrance of them of former times, and the crown of old men. That is how he wrote in his memoirs, which he wrote at a young age about the years 1819 - 1834.

This feeling of being torn away from his ancestors' heritage and genealogy accompanied Rabbi Elyashar for most of his youth, until the age of 30. In the year 1854, when he was 28 of age, lived in Jerusalem, Elyashar met one of the Rabbis of Hebron, Rabbi Chaim Halevi Polako, who had known Elyashar's father and grandfather, who had been residents of Hebron, and could tell about them and their family. He wrote what he had known, and that is Rabbi Elyashar's "Ktav Yuhasin". Rabbi Ashkenazim only wrote and testified to seeing Rabbi Polako's writing.

In fact, almost every family researcher experiences the same feelings - first one feels detached and rootless compared to others who can show a well organized family tree. This feeling motivates the research process, after which, one can usually build an extended family tree or a respectable "Megilat Yuhasin" (Family Tree).

The Rishon LeZion's Ancestry lies in an Ashkenazi Family?

Rabbi Polako's letter regarding Rabbi Elyashar's genealogy has been saved to this day in the National Library of Israel's archive in Jerusalem. The following is a translation of the letter:⁴⁹

"As I was here in the holy city Jerusalem, May it speedily be rebuilt and reestablished, I was asked to confirm, I was asked and be a witness to the truth, this is as complete testimony, true and certain...the whole and great Chacham, Sinai and Uprooter of Mountains, Holy Seed, our honorable teacher, Rabbi Jacob Shaul, The Lord preserve him and keep him alive, and he is from the pedigree, son of The great Rabbi our honorable teacher, Rabbi Eliezer Yerucham of blessed memory, our honorable teacher, Rabbi the great... our honorable teacher, Rabbi Jacob of Vilna of blessed and righteous memory, in our honorable teacher Rabbi Yerucham of Vilna, son of Heschel the Great, the Gaon Rabbi whose name is known in the gates... our Rabbi Jacob of Vilna of blessed and righteous memory, so as to bear witness and evidenced Our Honorable Teacher Rabbi Jacob Shaul... I have signed here in the holy city Jerusalem, May it speedily be rebuilt and reestablished Bet of Sivan in the year 1845 ..."

49) Pozailov Giora, Chachmeyhen shel Arba Arey Ha'Kodesh, (Jerusalem, 2000).

Signature and Seal.

Thus, according to this letter, Rabbi Jacob Shaul Elyashar, and his entire family were descendants of an Ashkenazi family from Vilna, Jerusalem of Lithuania. Rabbi Elyashar relied on this genealogy, and so did many of those who wrote his history in particular, and the history of the Jerusalem sages in general, among them Luntz, Grayevsky, Frumkin, Gaon, Freiman and others.

There are those who doubt the reliability of this genealogy. Details of the figures mentioned in it may help to understand it.

Rabbi Jacob Shaul Elyashar was born in Safed. His father, Rabbi Eliezer Yerucham Elyashar was born in Hebron, where Rabbi Chaim Polako knew him, but his main place of residence was in Safed, where his brother, Rabbi Chaim Elyashar lived. Rabbi Eliezer Yerucham Elyashar was arrested by the Turkish authorities in 1922, because of a slander of his brother, Chaim, and miraculously saved his own life by masquerading as an Arab. Nevertheless, a short while afterwards, he passed away in 1824.

The father of Eliezer Yerucham and Chaim was Rabbi Jacob Elyashar. In 1773, Rabbi Jacob Elyashar became Hebron Jews emissary to Arab countries. In 1775, when he was in Basra, the Persians besieged it for a whole year, until the town's deliverance. The Jews of Basra had suffered during the siege, and the emissary from Hebron, Rabbi Jacob Elyashar was one of them.

When he was released from his imprisonment, Rabbi Jacob composed a liturgical poem entitled "Megillat Paras" (The Scroll of Persia), where he unfolded the history of the siege of Basra by the Persians and the town's deliverance. When he was in Basra, he found out about the death of his wife in Hebron, and married another wife. Upon his return to the land of Israel, he settled in Safed. Over the years he was sent again to north Africa and to Italy, where he became acquainted with the "Chida", Rabbi Chaim Joseph David Azulai, and they became friends.

According to Rabbi Chaim Polako in the genealogical "Ktav Yuhasin", that Rabbi Jacob was called our honorable teacher Rabbi Jacob of Vilna, and he was the son of Rabbi Yerucham of Vilna.

Who, then, was Rabbi Yerucham of Vilna? And who was his father, ... the Rabbi Gaon Rabbi Jacob of Vilna?

Rabbi Jacob of Vilna, son of Benjamin wolf, was one of Jerusalem's prominent rabbis. He immigrated to the Land of Israel around 1700, at the time of Rabbi Judah he-Hasid's immigration. Rabbi Jacob of Vilna joined a Sephardic Yeshiva which was founded and financed by philanthropist Hachacham Israel Ya'akov Pereira. In the years 1714 - 1715 he had been to Europe a number of times as an emissary of the Ashkenazim in Jerusalem, and before that, in 1713 he was in Hamburg. His nickname among the Ashkenazim, and that is also how he signed his name, was "Yerushalmi".

Rabbi Jacob of Vilna composed, together with his friend, Rabbi Nathan Neta Manheim, a commentary entitled "Yair Nativ" about the book, "Meurat Nathan" (Interpretation of the book "Meorei Or" by Rabbi Meir Paprish⁵⁰, and so writes his friend in the introduction:

"I have found me a man after mine own heart, a lion, a Rabbi versed in the depth of the torah, no secrets evade him, Sinai and uprooter of mountains, the great Torah scholar, Jacob, a descendant of

⁵⁰ Rabbi Nathan Neta Manheim and Rabbi Jacob of Vilna. Rabbi Meir Paprish HaCohen, Meurat Nathan - Meorei Or with an interpretation of Yair Nativ, (Warsaw, 1867).

the men of the great assembly "Knesset HaGedolah", of the consummate beauty of Jacob (Shufreh De-Yaakov- one of its Shofars'of Jacob- intention to people of Israel), with whom I fixed times for the study of the Torah ("Itim LaTorah")... in the writings of the Gadol "The Ari" the godly Rabbi Isaac Luria and other books".

In the responsa Rabbi Eliezer replied to Rabbi Eliezer Lipshitz (1749 ,note A).

..."Response to the Holy city of Jerusalem, the Great Light, Rabbi Meir D'oraita (of the Tora) and from the Kabala lighters, who was versed in all the writings of the Rambam, the sharp, Gadol, Yankel Vilner/Willner of blessed and righteous memory".

Rabbi Jacob also printed "Tikkunei Zohar" with is proofreading according to HaAri, in Kushta, 1719, and all of the following prints were printed with his readings and were refined by them. It is mentioned that in the printer's introduction of the Shittah Mekubetzet, a commentary on Bava Metzia (Amsterdam, 1721).

Rabbi Jacob of Vilna is also mentioned in the books of "Pachad Yizchak" (Isaac Lampronti) and the books written by many of the Chachamim of Turkey, Italy and Amsterdam (For instance, "Peri Etz Chaim", of the Ari, Amsterdam, 1742, and innovations on the Megillah), and in the "Chida", Rabbi Chaim Joseph David Azulai writings. As well he is also mentioned in the writings of Abraham Ya'ari⁵¹ and Meir Bnayahu⁵².

Rabbi Jacob's son, **Rabbi Chaim Yerocham Vilna** was born in 1703 in Jerusalem. He, too, was an emissary of the Jerusalem Jews and toured Ashkenaz and Poland, and he took upon himself to pay his father's debts for the benefit of residents of Jerusalem. When in Vienna, in 1754, he wrote his testimony in the benefit of Rabbi Jonathan Eybeschütz, seeking to defend him from the dispute brought upon by Rabbi Yaakov Emden - "Yavetz". Towards his last days he would sign, Chaim Nissim Yerocham, and it appears the name "Nissim" was added when he was ill. After the earthquake of 1761, he moved to Peki'in, and in 1768 he was in Jerusalem again, as the head of the small Ashkenazi community. Due to poverty, he went to Damascus in 1773. He passed away in 1775, away from home, apparently in Damascus (he may have drowned in the Tigris River - Hiddel) and was mourned in Jerusalem by Rabbi Mansour Marzuk in his book "Ben Pedezur" (Son of Pedahzur), "Parashat Shelach Lecha".

Rabbi Chaim Yerocham was an endorser of Rabbi Arie Leib Epstein's "Sefer Hapardess" printed in Königsberg in 1759. The holy Rabbi Abraham Gershon of Kitov - the Baal Shem Tov's brother-in-law in his writing, he stated:

" The whole, full Chacham, Sinai, a Godly Mekubal..."

According to Rabbi Chaim Polako's "Ktav Yuhasin", the Elyashar family, of the Sephardic Elite of Jerusalem, actually originates in an Ashkenazi family in Vilna. Indeed a family of esteemed scholars, versed in the Visible and hidden (in the Tora- editor's comment).

It is known that Rabbi Yerocham of Vilna, being one of the leaders of the Ashkenazi community in Jerusalem, was also considered one of the Sephardic Chachamim, thus, for instance, he is one of the signatories of the "Ktav Shlichut" The Rabbi our teacher Rabbi Yom Tov Elgazi, with seven of the Sephardic Chachamim in Jerusalem, and also endorsed the "Sha'ar Hamayim" book with the other Sephardic Chachamim, Rabbi Yerocham of Vilna studied in the Yeshivot of Sephardi Rabbis, was

51) Abraham Ya'ari, Shluhei Eretz Israel - History of Shlichut from Israel to the Diaspora, (Jerusalem, 1951) pp. 337 - 340.

52) Meir Bnayahu, Rabbi Jacob Vilna and His son and their Attitude to Sabbateans, (Jerusalem, 1953).

influenced by their teachings and also received "Halukka" money from them.⁵³

Rosanis, the historian of the Jews of Turkey, wrote about Rabbi Yerucham that he was one of the Jerusalem Ashkenazim who had turned Sephardim in Jerusalem. Therefore, it is understandable how his offspring were already genuine Sephardim and reached the peak of "Rishon Le'Zion".

Arguments of those who Dispute the Genealogy

This tradition has been subject to a good deal of controversy and we will list some of those who dispute it: Abraham Ya'ari, Y. Rivlin, Abraham Elmaliach, Rabbi Jacob Moshe toledano, Meir Bnayahu and others. They had many arguments, and we will not list them all here.

One of the arguments presents the "Megillat Paras" mentioned above as evidence, written by Rabbi Jacob Elyashar, Grandfather of Rabbi Jacob Saul Elyashar, after he had been saved in the Persia-Basra War. The scroll was first printed at the head of the "Ish Emunim" book, and has been printed numerous times since then. Researchers believe the writer was Sephardic - the idioms, the ornamental language - they are all Sephardic, not the fruit of Ashkenazin writing. Indeed, this claim can be rejected, as Rabbi Yerocham was influenced by the Sephardic culture in Jerusalem, and it is not altogether unacceptable that he wrote like a Sephardic.

Another argument to which there is no response - according to the above, the first to carry the name "Elyashar" was Rabbi Jacob, son of Rabbi Chaim Yerocham, but the signature on the top of the rhymes of "Megillat Paras" carries Rabbi Jacob's name, and he mentions his fatehr's name, but writes Chaim Josef" and not "Chaim Yerocham".

Had it not been for the knowledge that there was a person named Chaim Elyashar, we could think there had been some mistake. However, Rabbi Chaim Josef Elyashar was also a famous historic figure. When he was young he lived in Jerusalem and left it for Hebron. He was in Amsterdam in 1712, and printed, from manuscripts, the book "Nagid Umizvah" by Rabbi Jacob Zemach, who was one of Hebron's most prominent figures. In 1730, Rabbi Chaim Josef Elyashar went on a documented "Shlichut" to Tripoli and passed away in about 1733 in Hebron.

Hence, he was not only a known historic figure, but also the descendant of the Elyashar family, who was an emissary of the congregation in different countries.

Moreover, Meir Bnayahu asks how is it possible to say that Rabbi Jacob was the first to carry the name "Elyashar", as on the first page of the "Nagid Umizvah" book, printed in Amsterdam in 1712, Rabbi Chaim Josef mentions his father's name - Rabbi Abraham Elyashar, who at that year was no longer among the living. In other words, the family had that name years before Rabbi Jacob Vilna's immigration to Israel, and Bnayahu adds, that already 200 years before that, in 1504, close to the Edict of Expulsion from Spain, a Chacham by the name of Rabbi Josef Elissar was mentioned among the exiles, which means this was a known name in the Land of Israel for many years.

Bnayahu sums and states, "And even if we had not known it, how could we have matched the history of Rabbi Jacob Elyashar with two families in Vilna, as there are contradictions every step of the way, and there are not even two Josef Ben-Shimon".

Therefore, the origin of Rabbi Elyashar's family was not Ashkenazi, but a veteran family that had

53) "Haluka" - funds collected from the Jews of the diaspora to support the residents of the Holy Land. Donations were collected by Meshulamim (emissaries from the Land of Israel, representing the various communities in the Holy Land. (Editor's Comment)

arrived in the Land of Israel already over 500 years ago, after the expulsion from Spain in 1492. The persons written in his genealogy ought to write the following:

"The Rishon Le'Zion, Rabbi Jacob Saul Elyashar, son of Rabbi Eliezer Yerucham of Safed, son of Rabbi Jacob Elyashar of Hebron, son of Rabbi Chaim Josef Elyashar of Chachamim of Hebron, son of Rabbi Abraham Elyashar who had died before 1712, a descendant of Rabbi Josef Elissar, exiled from Spain and who settled in Safed."

A Compromise Proposal

Is the "Ktav Yichus" written by Rabbi Chaim Halevy Polako, who was a known, serious and respectable figure, for Rabbi Elyashar is all a groundless figment of his imagination?

Jacob Gliss⁵⁴ has found a compromise between the two traditions. He wrote about Rabbi Chaim Josef Elyashar, who had married the daughter of Rabbi Jacob Vilna. If so, the Elyashar family is indeed an old Sephardic family, but on the other hand, the Rishon LeZion was indeed a descendant of Rabbi Jacob Vilna. I have no knowledge as to Gliss's sources for this compromise, and if he wrote it based on genuine information, or as his compromise between the two traditions.

In conclusion, it appears that Rabbi Shaul Elyashar's "Ktav Yuhasin" is inaccurate, and perhaps even wrong. We have learnt that genealogical research, often sources which are considered reliable, such as old "Megillat Yuhasin", have to be examined carefully so as to avoid contradictions between known facts.

Benjamin Pantelatt, 28, Petach Tikva. A Kolel Student, engaging in the study of Torah. For ten years now, he has been engaging in the research of rabbinical genealogy. His articles are published in the blog "Generations and Roots of the People of Israel and in different forums.

bpantelat@gmail.com

* Initials in Hebrew

אמוי"ץ - אמת ויציב true and stable

בכמורה"ר - בן כבוד מורינו הרב רבי son of the honorable rabbi

גו"ש - גמור ושלם / גמורה ושלמה finished and accomplished

דעיה"ק - ד'עיר הקודש (של עיר הקודש) in the Holy City

האר"י ז"ל - כינויו של רבי יצחק לוריא מצפת. acronym of the late Rabbi Yitzhak Luria "Ha-ari" of Safed.

החיד"א - כינויו של הרב חיים יוסף דוד אזולאי o acronym of Rabbi Haim Joseph Azulai "Ha-hida"

הי"ו - השם ישמרהו ויחיהו May G-d watch over him

היעב"ץ - כינויו של רבי יעקב עמדין, יעקב בן צבי "Ha- acronym of Rabbi Yaakov Emden, Yaakov son of Zvi

"yavitz

54) Jacob Gliss, Encyclopedia of the Sages of the Holy Land, (Jerusalem, 1977)

המאוה"ג - המאור הגדול (תואר כבוד לרב) The great light
המהרי"ט - הרב מורינו רבי יום טוב Our distinguished rabbi, Rabbi Yom Tov
הרה"ק - הרב הקדוש The Holy Rabbi
זיע"א - זכותו/ם יגן עלינו אמן His merit will protect us
זלה"ה - זכרוננו לחיי העולם הבא Of Blessed Memory in the World to Come
זצוק"ל - זכר צדיק וקדוש לברכה Of Blessed Memory, the Righteous and Holy person
זר"ק - זרע קודש ??Holy Descendants
ירושת"ו - ירושלים תבנה ותכונן May Jerusalem be built and re-established
כ"י אנשי"ם אחי"ם אנהנ"ו - המרכאות באות לסמן גימטריה - 605 - זו השנה תר"ה We People are Like Bretheren
 In gematria it is the year 605.
כמוהר"א - כבוד מורינו הרב אברהם In honor of our teacher Abraham
כמורי"ש - כבוד מורינו רבי יעקב שאול In honor of our teacher, Rabbi Yaakov Shaul
נר"ו - נרו יאיר ויזרח ??May he light and enhance
סוה"ר - סיני ועוקר הרים (תואר כבוד לרב) Bright in all subjects
לפ"ק - לפרט קטן (כינוי לחשבון של גימטריה המסמנת שנה) the gematrical term for a year
עה"ק - עיר / ערי הקודש Holy City or Cities
פעה"ק - פה עיר הקודש here is the Holy City
ק"ק - קהילת קודש Holy Community
ראב"ד - רב אב בית דין Chief Rabbi of a Rabbinical Court
ר"מ ור"מ - ריש מתיבתא ורב מתא (ראש ישיבה ורב העיר) Head of a yeshiva



“Like Wafers Made with Honey”

In Memory of Michael Honey 1929 - 2011

By: Channa Furman

I met the late Michael Honey sometime near his immigration to Israel in 2002. I cannot remember where we met, but I do remember that after a short conversation with him I found a new friend. It seems to me that making friends is a human property; one of Michael's most prominent. He bonded with those who agreed with him, and more intensely with those who did not.

Michael Honey (Honigwachs) was born in the Czechoslovakia in 1929, the youngest son of Shlomo (1885 - 1964) and Adela Tzila Engleberg (1888 - died in Auschwitz-Birkenau on April 10th or 11th 1944). The family had separated before World War II - his father, Shlomo and his brother Zvi-Hirsch (1914 - 1995) immigrated to England, Fritz-Shragga (1919 - 1994) and Mordechay (1921 - 1987) immigrated to Israel in 1939.

Apart from his mother, his older brother, Leo Leib David (1911 - perished 1945) and his brother Immanuel (1925 - perished 1945), Michael survived the German concentration camps and arrived in England in 1945.

Michael was an engineer - he built chemical and petro-chemical plants in many places in the world.

In Israel, we bonded due to our common interest in genealogy, and mostly due to the fact that Michael honey was one of the founders of the Jewish Genealogical Society of Great Britain, and served as its secretary for many years. He was the man who answered all the questions directed from the Israel society at the British Society.

When he immigrated to Israel, I served as the chairperson of the Israel Genealogical Society, so I had a great many topics of conversation with Michael and we exchanged ideas and advice.

In time, and as our ties enhanced, I had learnt about his life story, a bit about his family, and mostly about his genealogical occupation. In our conversations and correspondence, I heard and read stories embedded in ample and thorough knowledge, which conveyed enlightening information and helped me understand processes.

The summary of Michael's personal life, which he provided in the end of each article he wrote or in abstracts he submitted for lectures in each of the genealogical conferences he attended, he always wrote three sentences about himself: Michael Honey was born in Czechoslovakia, managed to survive the German concentration camps and arrived in England in 1945. An engineer, who built chemical and

petro-chemical plants in many places the world."

It seems to me that these words embrace Michael Honey's mental and spiritual world, and the factors which contributed the most to his life's work "the Jewish historic clock". In the framework of this work, Michael developed a method for constructing diagrams for parallel family trees, for 600 years - 24 generations of families intertwined via marriage.

Michael possessed the inner need to tell the story and provide all its details to the world, for the remembrance of the past for a clear present and an unexpected future. From his past memories and the secrets of his trade and occupation, Michael could approach the great and unexpected research work he has conducted⁵⁵.

In the beginning of summer 2007, an old family friend gave me a piece of paper with names on it. I immediately realized it was a family tree, and after reading the listed names, I realized this was a dynasty. I could identify and map some of the names by myself, but soon realized that Michael could do a better and more accurate decoding job.

Indeed, Michael took the task very seriously and started his holy work of decoding and listing the order of generations as stated on the page. To reach maximum accuracy, Michael approached Menashe Kaplan - Michael's friend and "research journey partner" - and together they unraveled the contents of the page. Following is a photocopy of the family tree given to me in the summer of 2007:

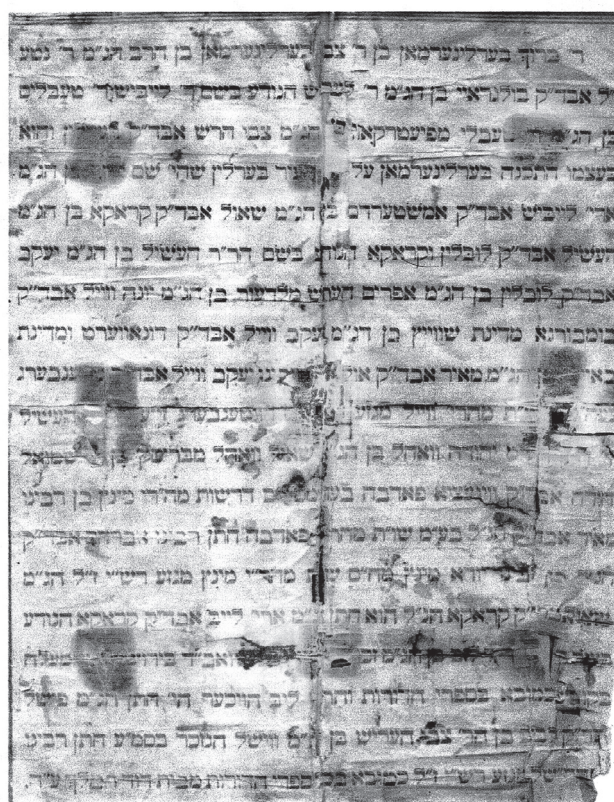


Figure 1: Family tree of Rabbi Baruch Berlinerman.

55) An article by Michael Honey about his vast research, including information about his older brother in the Sharsheret Hadorot, Volume 19 No.2 May 2005

קיצורים:

- הג"מ - הגאון מורנו; אבד"ק - אב בית דין קהילה; זי"ע - זכותו יגן עלינו;
 שו"ת - שאלות ותשובות; בעהמח"ס - בעל הספר/ מחבר הספר
1. ר' ברוך בערלינערמאן בן ר' צבי בערלינערמאן בן הרב הג"מ ר' נטע
 2. ז"ל אבד"ק בולגראי בן הג"מ ר' לעביש הנודע בשם ר' לעביש ר' טעבליס
 3. בן הג"מ ר' טעבלי מפיעטרקאו בן הג"מ צבי הרש אבד"ק בערלין והוא
 4. בעצמו התכנה בערלינערמאן על שם העיר בערלין שהי'
 5. ארי' לייביש אבד"ק אמשטערדם בן הג"מ שאול אבד"ק קראקא בן הג"מ
 6. העשיל אבד"ק לובלין וקראקא הנודע בשם הר"ר (אברהם) העשיל בן הג"מ יעקב
 7. אבד"ק לובלין בן הג"מ אפרים הערש מלדעור בן הג"מ יונה ווייל(+) אבד"ק
 8. בומבורגא מדינת שווייץ בן הג"מ יעקב ווייל אבד"ק דונאווערט ומדינת
 9. באירין בן הג"מ מאיר אבד"ק אולם בן רבינו יעקב ווייל אבד"ק נירענבערג
 10. בעה"מח"ס שו"ת מהרי' ווייל מגזע המהר"ם(+) (+) רויטענבערג זי"ע ה"ר ר' (יהושע)העשיל*
 11. הי' חתן הג"מ יהודה וואהל** בן הג"מ שאול וואהל מבריסק בן ה"ר הג"מ שמואל
 12. יהודה קצנעלענבוגן אבד"ק ווינעציא פאדבה בעה"מח"ס שתיים עשרה דרשות מה"רי מינץ בן רבינו
 13. מאיר אבד"ק הנ"ל*** בע"מ שו"ת מהר"מ פאדובה חתן רבינו אברהם (מינץ) אבד"ק
 14. הנ"ל בן רבינו יודא מינץ מח"ס שו"ת מהר"י מינץ מגזע רש"י ז"ל הג"מ
 15. שאול אבד"ק קראקא הנ"ל הוא חתן הג"מ ארי' לייב אבד"ק קראקא הנודע
 16. בשם הר"ר מנדלוב בן הג"מ זכריה מנדל (קלויזנר) ואב"ד בירושלים ולמעלה
 17. בקודש כמובא בספרי הדורות והר"ר (אריה) ליב הויכער הי' חתן הג"מ (אפרים) פישל
 18. אבד"ק לביב בן הר' צבי העריש בן הג"מ ווישל הנזכר בסמ"ע חתן רבינו
 19. המהרש"ל מגזע רש"י ז"ל כמובא בכל ספרי הדורות מבית דוד המלך ע"ה.

In his explanations, Michael Honey writes that he had found, in 15 out of the 19 lines in the document, parallel details to lists he made from the book "Megale Amukot", one of the fundamental books in his research. The copy of this family tree was the only "property" given to the mother of our old friend on the eve of her immigration to Israel (in 1935) by her father, son of Rabbi Baruch Berlinmann. According to the story repeated by the mother, her father had told her, "this is the only dowry I can give you."

Our friend, who owns the document, has given his consent for publishing the family tree in this article and anywhere else I would deem fit. Nevertheless, this document may not be used without permission.

I have found it right to provide this example so that we will all remember that the torch carried by Michael Honey before the genealogical camp.

His activities and research have been like "wafers made with honey". His personality, devotion and attitude to people wherever they are have proved he was a "Mensch".

May He Rest in Peace.

Channa Furman (nee Friedman) was born in Israel.

Since 1989 she has been searching her family roots and the story of the families: Markewitz- Benchewsky- Friedman (her parents) and also Plotnik - Furman of her husband Immanuel.

Hanna lives in Kiryat Gat in the Lachish area. She has been a member of the IGS (Israel Genealogical Society) since 1997. Hanna is married to Emmanuel, mother of three sons and daughters in law, grandmother of 9 grandsons.

Hanna Furman - ehfurman@netvision.net.il

Keeping up with the Foreign Journals — Some Abstracts

Maajan - The Jewish Genealogical Society of Switzerland and Hamburg (June 2011, no. 99)

Society of Switzerland

1. **Raymond M. Jung** writes about the Jewish Cemetery of Carouge, part of Geneva, Switzerland. The first Jewish tombstone is of Josef Abraham who was buried there on 1788.
2. **Georges M. Teitler** - Many descendants of Jews who lived in Bavaria do not have any knowledge about their ancestors. Together with a small team Georges M. Teitler has developed a project to find information.

Society of Hamburg

Jurgen Sielemann- Two articles of the author

1. Additions on Rabbis' Biographies and a data about **Rabbi Josef Simon Kohn** (1866 - 1925) born in Pressburg, served as a Rabbi and died in Hamburg.
2. Writes about the 33rd chapter of series about "Sources for Jewish Family Research in the State Archive of Hamburg".

Revue du Cercle de Genealogie Juive, (2011), no. 106

(Bulletin of the French Jewish Genealogical Federations)

Pascal Faustini invites the reader to the journey of a precious manuscript belonging to a Jewish family expelled from Alsace at the end of the 16th century. Tow centuries later they came back bringing the Durckheim manuscript which was transmitted from generation to generation

Denis Ingold "Traces vagaries of Ulm and Gunzburg families". When expelled from Ulm in 1500 to settle in Gunzburg their descendants took alternatively the names Ulmo, Ulman and Gunzburger or derivatives.

Jacques Taieb has studied the epitaphs of ancient Jewish cemetery in Tunis from which he derived the anthroponymy of the Jews in the city with emphasis on the Twansa community.

A small dictionary of rare and frequent names is presented.

Shemot-Volume 18, No.2, July 2010

Lydia Collins, "The Sephardim of Manchester".

Barry Needoff, "From Livorno to Lancashire, a merchant family's roots". The Silvera family moved from Livorno to Aleppo coming to Manchester in the 19th century.

Other articles deal with the Shammah family from Aleppo, the Naculmul family from Egypt and the Conquy family of Gibraltar.

Martin Sugarman, "A Jewish hero now recognized", tells the tale of a British pilot Sub-Lieutenant Herman Hirsch Becker, DFC.

Shemot-Volume 19, No.1, March, 2011

150TH Anniversary of Leeds—a number of articles on Jews from the city of Leeds:

Doreen Berger, "Footsteps in the past", tells about **Michael Marks** of Marks and Spencer department stores.

Caroline Bertyn, "Ashkenazi Jews from Holland".

Shemot Volume 19, No.2, July 2011

Bernard Valman "Salt Beef and Stuffed Monkeys" by writes down his mother's story of their café in Mile End Road.

Philanthropist of good standing, by Marie Baker. The author discovers her Jewish roots that take her to Isaac Davis, who was a generous benefactor to Jews' Hospital and Orphan Asylum.

The architecture of the Jewish East End by Clive Bettington.

Philip Walker "Walking the Streets of the Jewish East End of London".

Dorot Volume 32, No.3 Spring, 2011

The New JDC Archives Database: A Glimpse inside a Vast International Archive by **Naomi Barth**. See website www.jdc.org/sharedlegacy

Online News notes websites with information on: Stammbaum articles from 1922 to present; the World Memory Project of the USHMM together with Ancestry.com and Toledot, a Jewish family history center in Prague.

Instructions for writing articles to be published in "Sharsheret Hadorot"

Articles in English will be accepted based on the following criteria:

- Articles have to engage in research methods and methodology of genealogical research.
- History of Genealogy.
- A unique investigation of an event / photograph / document.
- The article must be original and composed by the researchers.
- The article has not been published elsewhere.
- Articles and their translations will not be published elsewhere without the expressed consent of the "Sharsheret Hadorot" editor.
- The editor has the right to determine if and when an article is published, based on professional editorial considerations.
- Articles should be submitted in Word for windows documents as an attached file.
- **Spaces between lines** - 1.5 lines.
- **Spacing between paragraphs** - 1.5 lines.
- **Word combinations** - the writer has to use full words without short forms (such as U.S. or U.K.).
- Writers should not add diacritic marks.
- **Photographs** should be sent as jpg or gif files. The editor reserves the right to publish photographs according to need.
- **Tables** - should be added into the body of the article.
- **Length** - the article should be 6 - 12 pages long. The editor will consider splitting a long article into two parts, if the article is of special interest, all in coordination with the writers.
- **Foreign family names** should be written in Hebrew and in their foreign language spelling (e.g. גורנשטיין Gorenshtein/Gorenstejn).
- **Names of places** should be written in Hebrew and in their foreign language spelling (e.g. רובנה Rowno/Rivne).
- **Names of Places (geographical/political)** should be written according to the state to which they belonged in the discussed period and today (e.g. Rowno, then Poland, now Ukraine).
- **Font:** "David" in Hebrew and "Times New Roman" in English.
- Quotes from books/articles will be written in inverted commas from the beginning of the quote to its end. The quoted part will appear in a new paragraph, but the first words will be written after three spaces.
- References should be written as follows (examples):
- Attention has to be given to the components of the reference, spaces between words, commas, full stops, inverted commas, underline, brackets and capital letters in English when writing names, places and so forth.
- **References** - should be written at the bottom of the page and will carry a numerical identification on the same page where the item to be explained appears;
- **Book:** Anita Shapira, Yigal Alon: Native Son, (University of Pennsylvania Press, 2008) pp. 52-80, "Shapira"

- **A number of writers:** Anita Shapira (Editor), Moti Golani, "The Haifa Turning Point" - Britain and the Civil War in Israel December 1947 - May 1948 in A State Evolving (Jerusalem, 2001) pp. 7 - 13.
- **Article** - Daphna Zimhoni, "The Mandate Government and the Status of Religious Groups in Israel", Cathedra, 80, (Jerusalem, 1996) pp. 150-175, "Zimhoni".
- **A newspaper article:** Neta Peleg, "Karmiel: A Jewish-Arab-American encounter", "Yediot Karmiel", p. 46.
- **Repeating References** at the bottom of the page with the identical mark on the page "Shapira"/"Zimhoni", pp. 28 - 59.
- **Interviews:** Name of the interview, date of the interview and its place: Interview with Rabbi Yust Meir, Haifa 21.4.2008.
- **Archives** - the name of the archive, its location, the number of the document as it is listed on the document or in the archive.
- **Internet sites** - full URL

Writers are invited to present their questions and discuss any issue.

anafa-e@zahav.net.il