

שרשרת הדורות

SHARSHERET HADOROT

FAMILY ROOTS RESEARCH PERIODICAL

Jerusalem, October 1996

The Israel Genealogical Society

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THE SOCIETY AND ITS PUBLICATIONS

Previous Publications for Sale

			Regular Price	Members
“Sharsheret Hadorot”				
Each booklet	Vol. 1-2		8.- NIS	5.- NIS
Each booklet	Vol. 3-7		15.- NIS	12.- NIS
Each booklet	Vol. 8-10		20.- NIS	15.- NIS
Key to volumes	1-7		18.- NIS	15.- NIS
Booklet “Annals and Deeds”			10.- NIS	5.- NIS
Booklet “Their Fathers’ House”	3-4		20.- NIS	18.- NIS
Booklet “Their Fathers’ House”	5-6		30.- NIS	28.- NIS

Apply to the librarian during library hours, or directly to Reuven Naftali Tel. 04-345468.

Annual membership for 1996/7 130 NIS or \$40.
for those who pay by 1.12.96 110 NIS or \$37.

"Sharsheret Hadorot" is published three times a year by the Israel Genealogical Society, 50 Harav Uziel Str.
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Forthcoming Lectures

- Wednesday 16.10.96 **Dr. Paul Jacobi** - The Kalier Families.
Wednesday 20.11.96 **Mordechai Arbel** - Genealogical Research on the Portuguese Jews in the Caribbean and the Guianas.
Wednesday 18.12.96 **Dr. Hadassa Assoulin** - Archive News in general and the Central Archives for the History of the Jewish People in particular.
Wednesday 15.1.97 **Moshe Shaltiel** - The Shaltiel Family (from the 11th cent. in Spain).

Lectures begin at 19.30 and the library is open from 18.00 at "Mevakshei Derech", 22 Shai Agnon, San Simon Jerusalem.

Editorial

This is the last issue of the 10th year of "Sharsheret Hadorot", the year in which we were happy to celebrate Dr. Jacobi's 85th birthday and his nomination as the Honorary President of our Society.

You will find in this issue summaries of two lectures and a report on our visit to the State Archives. We are happy about the cooperation with this Institute which is so important for genealogical research in this country and we hope that at least part of the files will be opened for us earlier than 120 years after the birth of the "researched" person. There is also an additional report about the possibilities of working with Internet.

We have also recently received many requests from persons who learned about us via Internet. Welcome to these persons and to our new members!

We hope you will all read carefully the results of the Questionnaire on "Sharsheret Hadorot" and understand that -

We welcome articles suitable for any section of our periodical.

Extra help needed for editing, publishing and mailing.

We intend to publish a booklet in honour of Dr. Jacobi and would like to include further genealogical articles in it.

Our address is: 50 Harav Uziel Str. Jerusalem 96424 1

Please submit all articles and other material for publication in "Sharsheret Hadorot", on a diskette, entered on IBM (PC) Compatible program (preferably WORD-6) together with an identical printout.

Lucien Harris, Esther Ramon and Ruth Rigbi

Results of the Questionnaire on Sharsheret Hadorot

The questionnaire enclosed in the last issue of Sharsheret Hadorot was sent to more than a hundred members. It was completed and returned by only 16! The following is a summary of their responses, with comments.

All respondents express great satisfaction with the sections, with the improved layout and appearance and the better organization of the material. These improvements are largely due to the skill and devoted work of our late member of the editorial board, **Joachim Eilon**, whose efforts on behalf of the publication continued until the last days of his life. May his example inspire us to work toward ever higher standards!

Two members propose that the Lecture Summaries should be shortened and that a full reprint of each lecture should be sent to those interested. Unfortunately, we do not have the manpower to prepare two version of each lecture. The same limitation rules out the suggestion of another member that we issue two separate bulletins, **Hebrew and English**. We are proud to send the Hebrew versions abroad together with the English: it may encourage the study of Hebrew. We also remind readers that the Hebrew and English sections are not identical in content. We recommend that you read both.

One member suggests that we should do more to encourage all of you to contribute to the section, Our Members at Work. Please consider yourselves encouraged!

Two members would like more information on name changes and the meaning of names in the Name section. Please write to Sharsheret Hadorot on the subject!

In Sources of Information and Book Reviews, members request more information and more detail, and want to be kept up to date. Please give us your help with this!

There is universal satisfaction with the Selections from Jewish Genealogical Journals, and everyone values the connection with Jewish genealogical societies abroad.

Suggestions for additional improvement: To add sections on "Profile of a Community" and on the Holocaust. To give instructions on how to use the Internet. To publish members' addresses (We can print additional lists if needed).

We shall be glad if other members will kindly complete and return their questionnaires, and we look forward to your responses to the above suggestion.

Esther Ramon, for the Editorial Board.

Joachim Eilon - In Memoriam

In 1994 Joachim and Rina Eilon joined our Society and immediately fitted in, taking an active part in the International Seminar of Jewish Genealogy in May.

It was evident that the subject was close to their hearts, and Joachim was also ready to work on the organizational side to help our Society. In October 1994 he joined the Editorial Board of *Sharsheret Hadorot*. He initiated ways of advertising our Journal and our Society and suggested the explanatory subtitle "Family Roots Research Periodical". Joachim was responsible for the production of Vol. IX No. 3, and Vol. X No. 2 of *Sharsheret Hadorot*, and the readers all noticed and appreciated the pleasing appearance and layout of these issues - a testimony to Joachim's excellent taste and painstaking attention to detail. At every meeting of the Committee and Editorial Board his suggestions and advice were most helpful, and were clearly the fruit of mature experience. It was a pleasure to work with him and to get to know him personally. His sudden death was a great shock.

Joachim was born in 1928 in Hannover, north Germany. He arrived in Eretz Yisrael (then Palestine, under the British Mandate) in 1933 with his parents Rudolf and Grete Eichenberg, and was educated in the framework of Youth Aliyah. In 1946 he volunteered for national service in the Palestine Police, and graduated from the Police College as the outstanding cadet. On the establishment of the State of Israel he served in the Israel Police, chiefly in the Signals Corps, where he was also an instructor. In the Six-Day War of 1967 he served in Signals in the Armored Corps in the battles in Sinai.

In 1957 he began to work in insurance, studying three years at the Insurance Institute, and became an instructor there. Later he directed the Jerusalem branch of three major companies.

Joachim was devoted to learning, and constantly sought to broaden his knowledge and widen his horizons. In 1957 he passed the Bagrut (matriculation) examinations, and at the age of 50, graduated from the Hebrew University with a BA in Art History, Archaeology, Folklore and Sociology. In 1989 he graduated from the Israel Museum's two-year course in Art, and he also studied for three years at the Adler Institute in order to become a moderator directing golden age discussion groups and workshops.

In order to go deeper into genealogical research and acquire more background, he studied Jewish subjects at Neve Schechter in Jerusalem, and began to investigate the wanderings of Jews in Germany from their first settlement there. The subject engaged his interest when he discovered that his ancestors had moved every few years from the town of Goettingen to neighboring places and then returned to the town.

He died on May 18, 1996.

We all mourn the death of Joachim Eilon and extend our sympathy to his wife Rina and his children Yoav and Dafna.

May his memory be a blessed.

Andrew Silberfeld- in Memoriam

Born in Hungary in 1917, Andrew held a doctorate in Philosophy and Philology and was also a graduate of the Rabbinical Seminary. After moving to Prague, he served there as Deputy Director of the Jewish Museum. In 1949 he came on aliyah with his wife and then took a doctorate in Librarianship. For many years he served as a librarian with the Ministry of Justice and for a time was seconded to the Knesset Library.

We all enjoyed the width of his knowledge, as revealed in discussion at our monthly meetings and appreciated the assistance he readily gave to all who approached him for guidance.

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We were amazed over and over again by his familiarity with so many genealogical subjects and especially those relating to the Austro-Hungarian Empire.

Andrew died on June 2nd, 1996. We mourn the loss of a dear member and extend sincere condolences to his widow. May his memory be blessed.

Recent Lectures

The Quest for my Rubinstein and Gruenberg Families Through Russia, Romania, Turkey and Egypt Shimon Rubinstein

My genealogical quest goes back to a sense of "original sin" that has accompanied me since the summer of 1950. I was nine years old and our family was making preparations to leave Bârlad in Romania for Israel when I discovered an old album of faded photographs printed on thick cardboard. The pictures were of elderly people, most of them bearded men wearing striped linen kaftans. Thus, I became aware of the ultra-orthodox origin of our family, somewhere in Russia in the second half of the nineteenth century. My parents explained to me that they must leave the album with my grandmother **Rebecca Gruenberg**, who had not yet received an exit permit to travel to Israel, because the Romanian government not only limited baggage to 40 kg per head, but also forbade people to take albums of picture out of the country. When grandmother received her exit permit a year later, she did not dare to take the album with her, and it remained in Romania, probably with her sister **Lutza Weissmann**.

The hardships of life in the Rosh Pinah maabarah (transit camp) and later in Safed made me forget the precious album for a time. But the memory returned and weighed on me when I began to study general history at the Hebrew University of Jerusalem. Hoping to find the album, I traveled to Romania in August 1968. To my regret I did not find it, but from relatives still living in Bucharest I learned about the family and most importantly about my grandfather **Simon Gruenberg**, who died 8 years before I was born and after whom I am named. Outside the personal concerns of my visit a larger event took place - the Soviet invasion of Prague. I witnessed the anxiety that gripped the Romanian people and their leaders in those August days of 1968.

Since then I have tried to learn the history of my family, mainly through oral testimony from older members and from pictures that I have managed to collect. I have found almost no written documents.

According to the information in my possession today, at least one of the grandfathers of my father **Nathan Rubinstein** and one of the grandfathers of my mother **Erna, nee Gruenberg**, were smuggled by their families out of Russia to Romania as they approached military age.

The Rubinstein Family

Leib Rubinstein told his 10-year-old grandson **Nathan**, the reason for his flight: the soldiers of the Czar used to invade Jewish townships, hunt down Jewish youths and haul them off to the nearest army camp, bound together. Leib fled to Romania and settled in the Moldavian town of Botoșani, most of whose inhabitants were Jews. He married, and he and his wife (name

unknown) had three daughters, **Mathilda, Rebecca and Sara**, and one son, **Moshe**, my paternal grandfather.

Moshe Rubinstein (1889-1935) married **Rachel**, daughter of **Jonah Chaimowitz** (1850-1940) and **Chaja-Sara**, both natives of Romania. Moshe and Rachel had two daughters, **Frederika** and **Toni**, and one son, **Nathan**, my father, born in Botoșani in 1913. Moshe and Rachel could barely scrape a living for their family from the little shop they kept in Botoșani. Father-in-law Jonah, a successful merchant in Bârlad, persuaded the young family to move to Bârlad, and in that town I was to be born. Jonah Chaimowitz in his youth had dealt in kerosene for oil lamps, before the invention of the electric light bulb. He and Chaja-Sara had four children, **Rachel** (my paternal grandmother), **Karol, Leib** and **Mathilda**.

The Gruenberg family

Daniel Gruenberg, maternal grandfather of my mother, **Erna** fled to Romania (then ruled by Russia) for the same "military" reasons mentioned above. He settled in Iasi and married **Fiege (Fanny)**, surname unknown. They had three daughters, **Karolina, Rebecca** (my grandmother) and **Sima Leah** known as **Lutza**, and two sons, **Sammy** and **Leon**. Daniel died in the First World War of typhus and his son Sammy died of typhus in the Second World War. That was the heavy price our family paid - like so many others - in the absence of disinfection and immunization. And that was the reason why we welcomed the disinfection with DDT when we arrived in Israel on August 28th, 1950.

Isaac Gruenberg was my mother's paternal grandfather. His life and the fate of his descendants have been the focus of my genealogical research in the past few decades. Although both my mother's grandfathers were surnamed Gruenberg, they were apparently unrelated. Isaac Gruenberg, known in the family as **Itzik**, was born in the fifties of the nineteenth century (birthplace unknown) and died in Bârlad in 1933. He was a cooper (barrel-maker) - a trade much in demand before the advent of the refrigerator, as both wine and provisions were stored in barrels in the cellars. Itzik was apparently a klezmer in his youth and played the trombone. Through his musical activities he made the acquaintance of his future wife **Mariem**. We see him in a different light through my mother's childhood memory of Itzik as the last ultra-orthodox member of the family. He continued to work as a cooper until the last days of his life, clad in a black kaftan. Every evening, after a hard day's work, he would go to his rebbe, as befitted a true Chassid. Itzik lived to see all his children abandon ultra-orthodoxy, but he did not try to force his will upon them.

Mariem was born in the ancient capital of Romania, **Târgovisté**, about 100 km from Bucharest, where there was a small Jewish community of a few dozen families. At a certain stage the family moved to the village of **Vudcani** near the Moldavian town of **Tecuci**. In honor of the first class to graduate from the local government school, the school principal organized a celebration and invited a troop of trombonists from the nearby military camp. Itzik, who was one of the players, fell in love with one of the pupils, a most beautiful girl name **Mariem**. The wedding soon followed, although **Mariem** was only about 15. Early marriage was customary for girls.

Shortly after the birth of their eldest son **Josef** in 1891, **Mariem** and **Itzik** decided, together with **Mariem's** elder sister and her husband, to go and seek their fortune in **Smyrna** (now **Izmir**) in Turkey, where relatives of **Mariem's** from **Târgovisté** had earlier settled. They left the baby in the care of their parents in Romania. Whether because they failed to make their fortune or because they missed their son **Josef**, **Itzik** and **Mariem** returned to Romania after three or four years, bringing with them another little son, **Simon** (my grandfather), born in **Smyrna** in 1892. They settled in **Bârlad**, where they produced two more sons, **Moshe** and **Tuli**, and a daughter, **Jetti**.

Their granddaughter, my mother **Erna**, born 1921, would marry my father **Nathan**, a native of Barlad. Simon and his wife Rebecca had another son, **Daniel**.

In contrast, Mariem's sister and her husband continued to wander and settled in Egypt. My mother, like my father, has an excellent memory, and she remembers how, when she was a child, her grandmother Mariem showed her a little picture of a woman with two lovely children and told her that these were her sister and her sister's children in Egypt. Wishing to trace that family, I wrote to the Chief Rabbi of Romania, Dr. David Moshe Rosen, asking him for details of the Jews of Vudcani in order to find the names of the couple. In his answer dated 2.9.86 the Chief Rabbi informed me that there was no chance of finding records of Jews in that village. For lack of other information I assumed that they too were called Gruenberg (in my mother's family there were several marriages between cousins with the same surname). In seeking this family I discovered by chance that near Tel Aviv lived an old Jew named Gruenberg, born in Egypt. I made a great effort to meet him, helped by my friend Yitzhak Kerem, but it turned out that there was no connection between his family and the one I was seeking. Nor was this the only disappointment. I learned that a couple named Gruenberg and their daughter lived in the 1970s in Tschernichowsky Street in Jerusalem, but they had moved and I was unable to trace them.

Reliable information exists on a Romanian Jew named Josef Gruenberg who founded a branch of the Zionist Movement in Port Said in 1899 and carried on an interesting correspondence with Theodor Herzl. (See his letters in the Central Zionist Archives in Jerusalem, Z1/298; Z1/320/1). At the end of 1900 Gruenberg settled in Cairo and set up a cigarette factory: J. Gruenberg and Co. - Egyptian Cigarette Manufactory. In further letters to Herzl he writes that he has decided to produce a new brand of cigarettes called Bar Kochba, bearing the Magen David emblem. He adds that all his workmen are Jews (ibid, supra).

In 1915 a report was printed in French in Cairo of the serious situation of the exiles from Palestine in Egypt. (On the Ottoman banishment of thousands of Jews from Palestine to Egypt, see Shimon Rubinstein, On the Exodus and the Destruction; Reflections on the Exodus to Egypt at the beginning of the First World War, Jerusalem, 1988).

Were these printers, the Gruenberg brothers, the sons of Mariem's sister? Unfortunately, I have no proof of a family connection. I can only say that the printer's trade is not foreign to my family. Josef Gruenberg, my grandfather's elder brother, had a printing press in Barlad where among other things he printed at the end of the 1920s a book written by himself: Macabe (The Maccabees).

Similarly, I wonder whether Harold J. Greenberg who wrote with Irving Sedar the book L'Egypte Entre Deux Mondes (published in Paris in 1956) has any connection with the Egyptian branch of my family. I have a subjective impression that the authors' immense knowledge and sympathy for their subject comes from long residence in Egypt.

Any information that readers can provide will be most welcome. The author's postal address is: P.O.Box 7360, Jerusalem, 91072.

Appendix: The joint tombstone of my grandfather Simon Gruenberg and his mother Mariem in the Bucharest Jewish Cemetery

My grandfather Simon died in 1933 and his mother Mariem died in 1949, i.e. 16 years later. Because of the cost of burial in this cemetery and the hardships of life in Romania during the Stalinist period, my grandmother Rebecca bowed to family pressure and agreed to have her mother-in-law Mariem buried in the grave of her husband Simon.

Presumably, a new tombstone was prepared for the 30th day after Mariem' death, copying the inscription on my grandfather Simon's old tombstone and adding the name, town and date of death of Mariem without unfortunately, giving full details about her. I thank my friend, Zvi Dovev for photographing the joint tombstone at my request in 1985. Through the tombstone inscription I learned more about my family. (See photo of tombstone on page 6).

NOTES: My mother and the rest of her family were unaware that my grandfather bore the additional personal names Alexander Eliyahyu. Presumably these Hebrew names were given him by his parents at his birth in Smyrna. On their return to Romania they preferred to write only the name Simon on official documents. My grandmother Rebecca died in 1969 but the wording on the tombstone only reached me in 1985. The continuation BR' ITZHAK (son of Isaac) made it certain that my grandfather Simon is buried here. Limitations of space led those responsible for the joint tombstone inscription to omit the surname of Mariem's father. I shall therefore have to continue my genealogical research in order to discover it.

Some Genealogical Aspects of a trip to the Baltic **Len Yodaiken**

When asked by my family to visit the Baltic States, with the purpose of revealing more of our family roots, my initial reaction was: "With none of the local language skills and taking into consideration the comparatively primitive and even violent conditions in those lands, what hope did I have of finding anything?" For all that I decided to make the trip.

In his recent address to the Washington Jewish Genealogical Seminar, Arthur Kurzweil made a statement which has left a lasting impression on me. Within the framework of his dissertation he said that "there is no such thing as a coincidence". And so, after a series of predestined events which ensured me continuous company and assistance during a period of two weeks, I covered all three States and uncovered a great deal of new information.

It so happened that some distant relatives, the Grays from Boston, had arranged to be in Riga the day after I arrived there. They employed as a guide a local researcher, Alexander Feigmanis, whom by chance we had both commissioned to do research for us. He presented us each with his respective reports, both of which were relevant to my research, the one to my paternal line and the other to my maternal line. Both contained a large number of answers to questions which had been hanging in the air for many years. He led us to my grandmother's Shtetl, Klykoliai, and straight to the upstanding headstone in the rundown cemetery. That headstone established beyond doubt the common ancestry and relationship of our two branches of the family, previously presumed, but never proven. I had found many branches of the Gavronski family, all descended from the generation of my great-grandfather. On examining all these trees I found that the name Israel was common to all branches in my grandfather's generation. From this I deduced that my great-great-grandfather or his father was called Israel, but how to prove it? The N.W. Lithuanian Special Interest Group, of which I am a member, distributed a number of Prenumeration lists. In one of them appeared an Eleazar Ben Yisrael in Klykoliai, who datewise conformed to my great-grandfather's generation, so this appeared to prove my case, but not quite conclusively enough. The great-grandfather of the Gray family was Moshe and on the *Matzeva* in Klykoliai we found the inscription of Moshe Ben Yisrael whose dates conformed to those of their forebear. This was the last piece of evidence I needed.

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Later on, in the town Zhagare, the last remaining Jew there, Isaac Mendelson, pointed out a house which had been home to one of my families. He related how another of my family, Marie Judeikin, had been the town midwife and how the Lithuanian women had begged the Fascists to spare her, to no avail. The fact that there are no family names on the tombstones of 19th century Lithuania can be very frustrating, so in Zhagare, when I saw one with the name of Chana, daughter of Benjamin, the Cohen, I decided to take a picture, maybe because my son is and my late grandfather was Benjamin, or maybe because it was pre-ordained. Well, Chana turned out to be a cousin of my late grandfather and a sister of a member of the family I had not known about, but who had been mentioned in the Feigmanis report. Later, after my return to Israel, out of the blue, I received information about three generations of this family buried in Philadelphia.

In the Tallin Archives I tried to find my grandmother, Baile Kadishov Judeikin's birth certificate, as a means of discovering her father's name, which I did not know. However, I was informed that they have no records prior to 1918. In the town where my father was born, I found that the Jewish cemetery had been encroached upon by the local Christian community and all that remained were a dozen Jewish *Matzevot* standing between the Christian graves. Some, including those of my father's uncle, his third wife, his son and daughter-in-law, were easy to read, whilst others were very blurred. I photographed them all and after returning home and developing the pictures, I found that one of them was indeed that of my grandmother's grave and showed that her father's name was Yitzchak. Later on I received a number of records from the Tartu Archives which showed that my grandmother's maiden name was not Kadishov, as I had thought, as her mother had been married twice and her family name was Illion Thus, I now had an essential piece of evidence in yet another of my family trees.

I visited the Archives in Vilna, where I was well received, but found that I would need a local researcher in order to reveal anything, as the staff was overloaded with work. Some weeks after my return home I received a batch of records from the Chief Archivist, Galina Baranova, whether because I had established good chemistry there or perhaps because of divine intervention. These records were Revision Lists to the Census from the years 1827, 1834 and 1858. They included information on my father's family from the time of my great-grandfather and going back four generations. They gave me the names of my ancestors, their wives, siblings, siblings' children and wives, all Judeikins. As well as their years of birth. they also gave the first names of the wives' fathers, but unfortunately, not their family names.

My wife came home that day to find me dancing around the room with this treasure trove. There were many other findings to follow. After all that I have come to the conclusion that "there is no such thing as a Coincidence".

(Len Yodaiken is a member of Kibbutz Kfar Hanassi 12305. Useful addresses you'll find on page 8 in the Hebrew section. His former articles appeared in *Sharsheret Hadorot* 3/3 and 7/3. His family tree- *The Jodeikins: A Lithuanian Jewish Family in Exile*, is in our library).

VIII

Our Monthly Meeting Held at the State Archives. Hagit Matras

The State Archives welcomed the members of the Israel Genealogical Society on Wednesday, 17.7.96. Light refreshments were followed by brief greetings from our chairperson, Mrs. Esther Ramon, and Dr. Moshe Mosek, Director General of the Archives. We were then informed by the Chief Archivist, Prof. Evyatar Frizel, that the Supreme Archives Council had decided to co-opt the IGS and expressed the hope that there would be cordial cooperation between all concerned.

The Chief Archivist devoted most of his remarks to the current problem of archival material relating to individuals and deposited in the Archives when Israel was established. Since The Archives Law prescribes that 50 years must pass before material relating to individuals can be made available for scrutiny. This is likely to occur in the near future, but it is possible that various aspects of this action have not yet been properly weighed. These aspects include setting criteria for the examination of documents affecting the privacy of the individual but which are to be found in "general" files, and also providing technical arrangements for the classification of such documents before they are "opened". After a study of this problem and comparison with rules prevailing in other countries, it has been decided for the time being not to open "private" material until 120 years have passed since the birth of the persons involved, unless a declaration has been received from the person concerned or his/her entire family, consenting to the "opening" of the documents at an earlier date.

Dr. Mosek described this problem as a "ticking time-bomb" since the 50 year limit, once thought of as being remote, was now almost upon us. He spoke of dynamic steps taken by the Archives under the Archives Law of 1955 and pointed out that they contain also a great deal of material from pre-state days, the Mandate period and the period of Ottoman Rule in Palestine.

The Law deals with material originating in Government Ministries and other governmental archives connected with them, including those of local authorities and various public bodies. These include historical-administrative archives of large institutions and organization, e.g. the Central Zionist Archives, political party and Histadrut archives, kibbutz movements' archives, etc., as well as historical-documentary archives on special topics such as the Archives of the History of the Jewish people, Yad V'Shem Archives, "Genazim" (Archives of the Writers' Association), Film and Theater Archives, etc. They also transfer and destroy material, maintain regular contact with public bodies, engage in professional administration and are available to the public. Public archives do not generally enjoy government subsidies, although this is a matter which has already come up for discussion. Most archives existing in Israel are private and financed by institutions, foundations and gifts and are permitted to sell their collections.

Ms. A Budovsky estimated that material worth keeping permanently in the State Archives, from the research, historical and legal points of view, amounts to some 5% of all material originating in the Government Ministries. This includes material from the Ministry of the Interior, including Knesset voting registers and files of deceased persons, files of the Absorption Ministry containing registration of new immigrants who arrived in Israel after 1948, Ministry of Justice files of the trials of major criminals, Supreme Court files, Land Registry files, Rabbinical court files, Adoption files (not open to the public), and files on divorces, conversions, bequests and trusteeship.

Deposited with the State Archives are private files of well-known personalities in whom the public has a special interest. These have been extracted from a tremendous series of files consigned for destruction. These files are preserved for use by the ministries concerned and their

availability for inspection by the public depends on the overall decision, mentioned above, regarding the "opening" of archival material.

Ms. S. Yonai reported on personal archives held at the State Archives, which generally supplement existing material in a given institutional archive relating to the same person. This material is based on his administrative work, public activities and even personal correspondence. There are some 35 personal archives, including those of Prime Ministers, governors of the Bank of Israel, Rabbis, lawyers and others. This kind of material often reaches the State Archives quite accidentally. At the time of deposit, it is possible to lay down rules regarding the period that the material shall be stored and how it shall be classified. These files generally give a perspective on the periods in which these personalities were active, the members of their families and other activities in which these national leaders took part.

The final session of the evening was devoted to an absorbing lecture by Jonathan Pagis on District Registers maintained in the Ottoman Period. These censuses listing inhabitants were conducted by the Ottoman Empire and contain a great deal of information useful for historical and genealogical research. The authorities at the time attached great significance to these censuses and registers since they were vital sources for them in levying taxes and for army conscription. These volumes were written in Ottoman Turkish and only a few of them (since 1875) concerned our region and came into our possession. Lately, these volumes have been computerized. We look forward to hearing the rest of Jonathan Pagis' lecture at one of our monthly meetings.

The lecturers were interrupted a number of times by some of our members who showered questions on them. We are most grateful to our hosts for their patience and detailed replies and to our audience for its constant attention.

The address of the State Archives is: 25 Mekor Haim Street, Jerusalem (Tel: 02-680680).
Correspondence can be addressed to: The State Archives, Prime Minister's Office,
Kiryat Ben Gurion, Jerusalem 91919.

Our Members at Work

Research in India Yitzchak Sankar

I returned in June 1996 from a two months' visit to India where I carried out extensive genealogical research, which also included the B'nei Israel community. I was very moved to see familiar places and I located 65 tombstones of members of the Sankar family. 60% of these I have already marked on our family tree.

City	Number of cemeteries in good condition	Cemeteries destroyed
Bombay Thana	Three One (in use)	Marine drive and Don-Taki Another was destroyed and between the huts on the site I found and photographed three tombstones. But the marble on which the names had been inscribed was stolen.
Panvel	one	Most of the tombstones were broken and strewn around.

X

In my view, everything there will disappear before long unless active preservation takes place.

Pen	One half remains, but is unprotected. The other half was destroyed to make way for the laying of a railway track.
Alibac	One: unprotected.
Nawkaw	The first cemetery arranged by the B'nei Israel in India has been preserved (with a memorial statue).
Vakrul	Half remains: unprotected. A road was built on the other half.
Sahan	Completely destroyed. A huge building was erected there. (Note: My name was derived from this place).
Revdana	One: unprotected.
Ambepur	ditto

Likewise there are cemeteries unprotected in 25 more villages in the same region: Cheul, Awas, Shriwaedhan, Murud, Nandgaw, Korle, Borle near Salav, Ashtami, Choerde, Jite, Apte, Ashte, Paliwali, Warsoli, Sogav, Zirad, Kokban. Mahasia, Jawali. I have prepared a map of this region.

Ahamdabad	One cemetery with a watchman.
Baroda	One cemetery with a watchman, but some tombstones have sunk. In a trench 40 cms. deep. I found a grave from 1840.
Surat	One old and neglected cemetery, which I could not enter. They say that Scrolls of the Law were also buried there. A list of persons buried there is held by the Sasson family (Bayt V'Gan) and I have photographs. There is one B'nei Israel cemetery, but most of the tombstones have been destroyed. A few isolated ones remain. A bazaar will be built on the site.
Delhi	One cemetery, with a watchman.
Calcutta	One cemetery with a watchman and a burial register, according to sections in the cemetery.

Synagogues

Those in active use are well-kept. Some disused synagogues have been handed over to the local authorities, which do with them as they wish, e.g. in Talekhar (near Chorde) a building has been erected almost adjoining the synagogue.

Searching For Relatives Via the Internet - Benefits and Dangers Yitzchak Oked

I liken my life in the Internet to the fulfilment of a childhood dream, which was to be locked up overnight in a candy shop. This is how I feel in the net, as though I am eating an unending supply of candy, non-stop.

The benefit and drawback of the Internet are that you can find in it nearly every subject you can think of, which means that you can practically be lost in cyberspace.

Before starting to surf on the net, you should be warned (those for whom English is not their mother tongue) that they must have a relatively good command of the English language, since this is the dominant language. Also, you must have a relatively new computer. I do not want to endorse any computer over the other, but it should include the latest features, including as much memory as possible. In order to surf the net, you need an instrument called a modem, which is

XI

actually a clever computer card, which enables you through your computer and telephone line to be connected to an Internet. As with computers, there is no end to the developments in this field. The faster the modem operates, the less money it will cost at the end of the month when you receive your phone bill.

Once you have a proper computer and modem you can get connected to the Internet. This is done through a company, a server that provides Internet services. The lucky amongst you who can get connected free of charge through their place of work, such as Universities, can save some money. The others must pay a monthly rate that differs with each and every server. The rule of good consumerism works here too and you must check the pros and cons of each company before deciding which to choose.

Once you have chosen a server, then you can start surfing. As I mentioned at the start, the Internet is so huge that you can be lost trying to find something. Because of this, one of the most efficient tools of the Internet is the *search engine*. Because of the variety of subjects on the net there is an unending number of *search engines*, available on the net that can make your life much easier. You can find new *search engines*, in the daily newspapers in the column that deals with computers, or in computer magazines. From personal experience, another good source are those youngsters who are eight years old or more.

After this long introduction I would like to emphasise that neither my wife nor I have succeeded in finding any long lost relatives via the Internet. But I know of many people who have been lucky. For example, in one of the monthly lectures of the Israel Genealogical Society, Prof. Daniel Wagner revealed how lucky he was and how some cyberspace friends he met through the Internet waited for him at an airport during one of his visits to the United States and whisked him off direct to a cemetery where his long lost grandfather was buried. He had managed to trace the whereabouts of this grandfather and the cemetery where he is buried through the Internet. (Sharsheret Hadorot 10/2).

Another example in which I was personally involved, dealt with a Jew from France, who requested help through a Jewish Genealogical discussion group (by the way, it has been chosen by different computer magazines as one of the best Internet "sites.") called JewishGen Digest, in helping him trace long lost relatives in Israel. He said that his great grandfather was born in Jerusalem. And afterwards went to live in Rishon le Zion and from there to Zichron Yaacov where he met the researcher's great grandmother. After getting married, they emigrated to France. As a Rishon Le Zion resident I went to our local museum. We were able to trace his relatives through the help of Museum workers and other veteran residents of Rishon Le Zion. In the wake of this discovery, the person came with his family from France and met with several of his long lost relatives, both in Rishon le Zion and Zichron Yaacov.

As an example of lack of success in the Internet, my wife Ita, tried to locate long lost relatives in the United States, who reached the "Goldene Medineh," at the end of the last century. One of the reasons for lack of success is that the families we tried to find had a very "unique," name, Goldman. We found in our home an old envelope sent by a Joseph Goldman in Brooklyn before Rosh Hashana about 35 years ago. I turned through the Internet and asked someone in Brooklyn to check the local phone book and see if our Joseph Goldman still lives in the same apartment in Brooklyn. A member of the JewishGen Digest who lives in Brooklyn and saw my message, went to the local library and checked different telephone books. He found that our Joseph Goldman appeared in the telephone book till about four years ago. After this I turned to another member of

this discussion group who has a special computer program that enables him to search for telephone numbers all over the United States Not only this! If you give it a specific address it will give you all the telephone numbers and names of persons listed at a certain specific address. In less than 24 hours I had a list of all the telephone numbers and names of all the people currently living in the same address as Joseph Goldman. Now I have to write to these 40 names and try to find out if any one of them has been living there for over four years and knows what happened to our Joseph Goldman.

From what I just mentioned, you can see that most people on the Internet are very nice and cooperative and willing to help. But like everything in this world, you have to be careful while "surfing on the net", since there are also some dangers. The biggest dangers, which have received quite a lot of publicity, are things like viruses, sent over the Internet, that can ruin your computer, or people wanting to buy things through the Internet and give out willingly their credit card number, which is then copied by not so nice, persons who then go on a buying spree at your expense.

But it seems that even in our genealogical research we have to be on the alert for dangers.

One example, I discovered in the JewishGen discussion group, a person from Russia who was willing for payment, to conduct for me, in different Russian record offices, a search of documents pertaining to relatives of mine once or still living in Russia. After discussing this matter with several persons I was warned that maybe someone might try to "burn the candle at both ends." Meaning that if no real relatives are found, someone will suddenly "invent-adopt" for me a huge Russian family who with the aid of my genealogical research, will now be able to make Aliyah to Israel and come knocking at my door.

I will finish with a few of the topics that are discussed in this discussion group. I chose them in a random manner and from the Digest that I received on the day I wrote this article.

- Bob gave his list of the most popular books on Jewish Genealogy. The top of his list was the Passenger Lists from ships that arrived in the Port of New York between 1875-1882.
- Phil Korenstein is researching the Bruner (maybe Brauner) family that originated in Beltsy and Kishinov that are now part of Moldavia.
- There are unending discussions concerning the meaning or source of different personal or family names for example: Among men, Melech and Elimelech and Malca among women.
- Boris Feldbloom wants to know if any one is planning to travel to Lvov or Zetomir.
- Martin Hadis is trying to find someone that might have information on a shtetel called Klinosk. He is also looking for the volumes of the "Wise Men of Chelm." According to a relative of his who is helping him with his family research it seems that his grandmother greatly enjoyed these stories, specially one connected with eating spoons. He would like to get more information about this story in particular and if there is a possibility of purchasing a copy of these volumes.

Names

Where did the Olschwanger name originate? Anna Olswanger

Prior to the nineteenth century, the Jews of Lithuania had no surnames and were generally known by their Hebrew names.

On December 9, 1804 Czar Alexander I. issued Article 32 obliging every Jew to have or adopt an inherited last name, or nickname, which should be used in all official acts and records without any change.

The Jews considered the use of a surname a Gentile practice, but were bound by "dinay dimalchuta dina". One solution they found was to adopt the name of their town.

Perhaps the Olschwangers were among the Jews who hailed from the town of Alschwangen in the Courland region of Latvia, and who fled from there during one of the many expulsions of the eighteenth century.

(abbreviated from Olschwanger Journal, Issue 3. Copyright 1995 Anna Olswanger, 7117 Harps Mill Rd. Raleigh NC 27615)

Colours in Female Names Mathilde Tagger

In his book "Jewish Personal Names" Rabbi Shmuel Gorr lists five female names which relate to colours:

BREINA (from Latin) and its derivatives - Breindel, Broina, Broindel, Bruna and Brundil = BROWN. a lady with brown hair or eyes.

CZARNA (from Slavonic) and its derivatives - Czarni, Czarina = BLACK, a lady with blackish hair, skin or eyes.

GELLEH (from German\Yiddish) - Galya, Hella = YELLOW, a lady with yellowish or blonde hair.

GRUNA (from German\Yiddish) - Grunya, Grina = GREEN, a lady with green eyes.

ROZA (from Latin) - Royza, Reiza, Reizel, Roshka, Rosa = RED/PINK, a lady with red ("gingy") hair or pink cheeks like a rose flower.

In this section Rabbi Gorr should have added the name

RODA (RHODA) (from Greek RHODON meaning rose flower) -

Rodka, Redel. Thus, ROZA and RODA have exactly identical meaning. Possibly, this name was given with the reference to a flower and not to a colour.

In Jewish onomastic literature and various documents, it is possible to find other names delineating colour, which were in use in various Diaspora communities. These are generally direct

translations from one language to another. I am sure that the following list is not a complete one and I welcome comments from readers.

WHITE skin colour or BLONDE hair are described by the following names: ALBA (from Latin) = white, used by the Sephardi Jews.

BLANCA (in Spanish, but originally BLANK in Old German) = WHITE. According to various places of residences we find translations such as BLANCHE (French) and BIANCA (Italian).

YELLOW or GOLDEN is used to describe blonde hair. Two derivations from Latin are BLONDA and its parallel FLAVETTA from flavus = yellow. These names were used in English Jewry in the Middle Ages. I also know an Estonian-born Jewess called BLANDA (a slight distortion!) = BLONDE.

A Spanish word ORO (gold) described golden hair as well as yearning for wealth and gold. This name was widely used in Turkey and North Africa. It should be noted that ORO has parallels in Ashkenazi tradition, meaning either golden or yellowish hair or riches: GOLDA (golden in German/Yiddish) and ZLOTKE/ZLOTA, a Polish gold coin.

BLACK hair or eyes are also described by the following names:

BRUNE/BRUNETTE (black, swarthy in French). These names are found in Mediaeval Anglo-Jewry and also still in use in Alsace at the end of the 18th cen. BLAKA (black in old German) is used in Anglo-Jewry in the Middle Ages.

More with regard to the colour PINK. ROSA was widely used by Separdim throughout the Dispersion and also refers to the rose flower. I have found this name used to describe red or "gingy" hair or rosy cheeks.

In modern Israel, original Hebrew names are used (translated or adapted) to describe colours:

BEHIRA (a translation of the Latin/Spanish name CLARA) is used to describe light or white-coloured skin.

VERED is the correct translation of the Latin ROSA, ROZA and the Greek RHODA as against the erroneous but widespread rendering SHOSHANA.

ZEHAVA - it is fair to assume that this name is a translation of the German/Yiddish GOLDA or ZLOTKE/ZLOTA, but not of the Spanish name ORO, which is not longer in use.

KHUMA - this name has its origin in the Talmud, but is rarely used today.

LEVANA is a translation of BLANCA, but not of LUNA (Latin/Spanish for moon) or of KAMER/KAMRA, which is Arabic for moon.

SIGAL/SIGLA/SIGALIT, these variations are often translations of VIOLETTE (the violet flower), often used by the Sephardim in the Balkans.

PAZA/PAZIT are further translations of GOLDA.

SHANI is a Hebrew name describing DEEP RED (SCARLET) colour.

Bibliography see on p. 13.

An Unusual Name Samuel Langer

My maternal grandfather was Benjamin **BLUMENKOPF**. He was born in **MEZRITSH**, currently part of **UKRAINE**.

I tried unsuccessfully to find someone of this family name. Some years ago my uncle **ABRAM SON OF BENJAMIN**) received a phone call from a lady, asking him if he was from **MEZRITSH**. His answer was no, since he was born in **WARSAW**. When he told me this I became desperate. Fortunately, he had the phone number of the lady (**ILEA YARDENI**).

I called **LEA** and she told me that she was the widow of **ISER BLUMENKOPF**. **ISER** had a brother in **CHICAGO** who saw in the phone directory the name of my uncle **ABRAM**. He asked her to investigate if there was a family connection.

I wrote to **JULIUS BOYON**, the American name for **YEHUDA BLUMENKOPF**) all the information. I had about this family. When I got his answer I had to agree with his conclusion that, if there was a connection, it was a few generations ago.

But something still appears strange, since according to his own words in **MEZRITSH** there was only one **BLUMENKOPF** family. A few months ago, it came to my knowledge that there were 3 villages with the name **MEZRITSH** in **POLAND** and in two of them lived two different **BLUMENKOPF** families.

Looking for Relatives

Looking for my Half Sister Moshe Goldwaser

My father, Benjamin Goldwaser, was born in the Polish town of Lomazy in 1911. Before they lost track of each other in 1940, my father escaped from Poland to Russia. It is my understanding (rumours within my father's family), that while in Russia, he lived with a woman and fathered her child.

My father returned from Russia to Lower Silesia (Legnica) in Poland in 1946. Recently, I came across some old records that list recipients of material and financial help from the American Joint Distribution Committee. Included are the recipients who originated from the town of Lomazy in Poland. There are town records. One is dated September 16, 1946 and the other November 25, 1947. The 1946 list has the following three entries numbered 44, 45 & 46:

44

Nazwisko I imie (last name and name):
Imia okca matki (name of father mother):
Imie dziadkow (grandfather's name):

Goldwaser Biniamin
Mosko Estera
Icek

XVI

Rok urodz (Year of birth):	1912
Miejacz urodzenia (place of birth)	Lomazy
Gdzie byl podczas okupafji (whereabouts during war)	ZSRR
Gdje mieszkal do 1939r (residence till 1939)	Lomazy
Obecnny adres (current address):	Legnica
45	
Nazwisko I imie (last name and name):	Goldwaser Sura (zona - wife)
Imia okca matki (name of father mother):	Icko
Imie dziadkow (grandfather's name):	
Rok urodz (Year of birth):	1910
Miejacz urodzenia (place of birth)	Czestochowa
Gdzie byl podczas okupafji (whereabouts during war)	ZSRR
Gdje mieszkal do 1939r (residence till 1939)	Lomazy
Obecnny adres (current address):	Legnica
45	
Nazwisko I imie (last name and name):	Goldwaser Maria (corka - daughter)
Imia okca matki (name of father mother):	Binjamin
Imie dziadkow (grandfather's name):	Moszko
Rok urodz (Year of birth):	1942
Miejacz urodzenia (place of birth)	ZSRR
Gdzie byl podczas okupafji (whereabouts during war)	ZSRR
Gdje mieszkal do 1939r (residence till 1939)	Lomazy
Obecnny adres (current address):	Legnica

The list from 1947 has the following two entries numbered as 46 & 47.

46	
Nazwisko I imie (last name and name):	Goldwaser Binjamin
Imiena okca matki (name of father mother):	Mojse-Cywia
Data I miejsce urodzenia (date and place of birth)	1911 Lomazy
Miejacz urodzenia (place of birth)	Lomazy
Gdzie byl podczas okupafji (whereabouts during war)	ZSRR
Zawod (occupation):	
Obecnny adres (current address):	Wroclaw
47	
Nazwisko I imie (last name and name):	Goldwaser Blima
Imiena okca matki (name of father mother):	Mojse-Ides
Data I miejsce urodzenia (date and place of birth)	1918
Gdzie byl podczas okupafji (whereabouts during war)	ZSRR
Zawod (occupation):	Zona (wife)
Obecnny adres (current address):	Wroclaw
Here is my theory:	