

שרשרת הדורות

Sharsheret Hadorot

FAMILY ROOTS RESEARCH PERIODICAL

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Editorial Board:

Esther Ramon, Ruth Rigbi, Rose Cohen, Lucien Harris, Suzie Jacobson, Harold Lewin and Hagit Matras.

Forthcoming Lectures

Wednesday 19.2.97

Prof. Daniel Wagner

New Revelations about my Family during a visit to Poland

Wednesday 19.3.97

Prof. Dov Noy

Stories of Names in Jewish Folktales

Wednesday 9.4.97

The Pinchas Lavon Labour Movement Research Institute as a genealogy resource
We will meet at 19:00. in the Institute.

3 Naherde'a Street, Tel Aviv

Wednesday 21.5.97

Menashe Davidovitch

Lecture on his book Toledoth Afsey Aretz Annals of R. Israel Ephraim Fischel Sofer-Schreiber and his family

All lectures (apart from the April meeting) begin at 19:30 and the library is open from 18:00 at Mevakshei Derech, 22 Sderot Shai Agnon, San Simon, Jerusalem.

Editorial

With this issue Sharsheret Hadorot enters its eleventh volume. We hope readers will appreciate its improved appearance thanks to Suzie Jacobson who joined the Editorial Board.

We need a new Logo. Please help us design it.

The articles range this time from Bukhara to Latin America. it is natural that the Internet's

growing influence in genealogical research should be reflected in our journal so this issue makes some basic points. Books old and new are reviewed and we hope you will find interest in the review of Jewish genealogical publications from all over the world.

Please write to Sharsheret Hadorot about your research. We would like to hear from you.



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For previous publications of the Society, please apply to the librarian, Reuven Naftali by

telephone: 04-8345468 or in person during library hours at the monthly meetings.

All articles, translations and other material for publication in Sharsheret Hadorot should be submitted on diskette, if possible, typed on an IBM compatible word processor (Word 6 only) together with an identical printout.

The Jews of Bukhara

Menashe Harel (Babayoff)

Scholars wonder: what could have attracted Jews from Eretz-Israel or from the Babylonian and Persian Exiles to settle in Central Asia, in the lands of Bukhara? For those distant lands are bounded on one side by the rocky, snow-capped mountains of Tien Shan and Altai, which reach a height of more than 7000 meters above sea level, and on the other by the deserts of Kyzylkum and Kara-kum, with the waters of the Amu Darya and Sir Darya rivers flowing through. It seems that the Jews - like all the exiles who stuck to their traditional crafts - were weavers and dyers from early times. Hence they settled in the lands of Bukhara, founded at the hub and crossroads of the "Silk Road" which led from Kai-Fang Fu, capital of China, in the East through Central Asia, Persia and Babylonia to Tyre and Antiochia in the West. Silk from China was in demand as a luxury item in Persia, Greece and Rome in ancient times, and even served as currency. The price of dyed cloth was then forty times that of undyed. The Jews were skilled weavers and dyers in Eretz Israel and the kingdom of Tyre in those days, and the only dyers in recent centuries in Bukhara. There are grounds for the belief that the Jews of Bukhara were linen weavers in the past, then cotton weavers, and that they both dyed cloth and traded in it.

From this Bukharan hub, Jews originally from Eretz-Israel spread eastward to China, land of silk; southward to India, land of flax and cotton; northwest to the land of the Jewish Khazars who traded in furs and amber; westward to Persia and Babylonia and the lands of the Tyrian dyers; and south-west to the Jewish kingdom of Himyar in Arabia, land of spices (see map on p.4). In the Roman Empire at its height, Jewish communities numbered about seven million souls. These communities, spread out along the eastern borders of the Empire, made possible the establishment of Jewish professional and trade guilds. These guilds strengthened the religious and commercial ties between the Jews of the

scattered communities, who were skilled craftsmen and merchants, trusted by the non-Jews.

The fact that the Jews served as 'neutral' links between Jewish communities and were regarded as trustworthy by non-Jews had special importance, since the countries where they lived and through which they travelled had different religions and were often rivals or actual enemies with no trade relations between them. Thus the Jews served as intermediaries, trading in silk and dyed cloth between the Roman Empire in the West and China in the East, despite the presence of the Parthian state, hostile to Rome, in the middle. Similarly, the Jews were intermediaries between Christian states under Byzantine and Crusader rule and states ruled by Muslims and pagans.

It is clear that the Bukharan Jews survived as a tightly knit community through centuries of isolation and periodic persecution only thanks to their religious, national and moral values, their faith in the God of Israel and their inner tie to Zion, land of their fathers. This love of Zion, linked to Jerusalem and the coming of the Messiah was a dream. It began to come true in 1793, when an emissary from the Hida (Rabbi Haim Yosef David Azulai) arrived in Bukhara - the Moroccan Rabbi Yosef Maman of Safed. R. Yosef - father of Bukharan Zionism - kindled a spark of hope in the community that the vision might be realized. The subject of his first sermon in the synagogue of Bukhara was: **The Commandment to settle and hold on to Eretz Israel.** In the hearts of Bukharan Jewry the longing for Zion grew ever stronger under the spiritual guidance of R. Yosef Maman. In 1827 two of his disciples, both Hebrew speakers, left for Eretz Israel to settle there, and from that time onwards it became customary for prominent Bukharan Jews to make pilgrimages to the tombs of Zaddikim (righteous, holy men) in Eretz Israel.

When the Muslim Emirate of Bukhara was conquered by Russia in 1868, and the emigration laws were relaxed, the Bukharan "Lovers of Zion" movement to Eretz Israel began. Despite the perils of bandits, natural disasters and wild beasts on the way, travellers made their way to El. At first the Bukharan Jews went as pilgrims and made donations known as "thank-offerings" ("korban todah") when they arrived safely in Jerusalem. Their donations were meant to atone for the fact that the donors were not settling in Eretz Israel. The money donated was used to print a Jewish-Tajiky translation of the holy scriptures for distribution among the Bukharan Jews still in exile.

In 1871 (eleven years before the arrival of the Biluim) the Bukharan Jews arrived to settle in Eretz Israel.

This was an aliyah with a religious and national character of its own, composed of Jews who came to kiss the stones and build up the dust of Zion. It was an aliyah of Jews who came to the country of their own free will, not under pressure of politics or pogroms. It was an aliyah of wealthy people who bought the land of "Rehovoth Ha-Bucharim" - founding the

Bukharian quarter on the northwest edge of Jerusalem in 1892. They built their houses there at their own expense, without institutional support. It was the finest Jewish quarter yet seen. In addition they built public, social and religious institutions for residents of other quarters. Up to the time of the First World War about 1500 Jews made aliyah from Bukhara, i.e. 9.4% of all Jews in Bukharan territories. Their desire was to bring all the Jews of Bukhara to Zion. This Bukharan aliyah also contributed to the population and prosperity of Jewish Jerusalem, since the Bukharan Jews then constituted 3.3% of the total Jewish population (which numbered about 45,000). They provided capital and work in book-printing for Jerusalem Jews. In the First World War the Bukharan Jews of Jerusalem suffered terribly; about 700 of them living in the Rehovoth Ha-Bucharim quarter (i.e. about 47%) died of hunger and disease. Their memory will live on, together with the memory of all those who fell to build our homeland.

Instead of a summary of his lecture to the Society, Prof. Harel permits us to reproduce here a passage from his book "Nahalat Yaakov" (privately printed, p. 235)

Genealogical Research on Portuguese Jews in the Caribbeans and the Guineas:

Facilities and Difficulties

Mordecai Arbel

I reached the island of Jamaica on business one Friday afternoon. My Jewish hosts told me that they had announced that I would be lecturing in the Synagogue on the origin of the Jews of Jamaica. That evening, between 300-350 Jews of all origins gathered in Synagogue.

In part of my lecture, I told them that families leaving Spain and Portugal had sought their Hebrew names before they became converted to Christianity, as for example:

Cardozo - Uziel
Delvalle - Shalom
Obediente - Gideon
de Lima - Avinun

Belifante - Cohen

Henriques - at least three groups: Cohen, Levi, Yeshurun

When Kiddush was over, long lines of people came up to me to find out their previous names. that is how I found out that the Jews in the Caribbean Region have a great interest in genealogy.

Brief history

After the expulsion in 1492, many Spanish Jews wandered into Portugal. When the expulsion of the Jews of Portugal was decreed six years later, most of them were forced to convert to

Christianity. The Inquisition was also set up in Portugal in the middle of the 16th century and they forbade the Marranos to leave the country. They could travel to Portuguese and Spanish colonies. Most of them settled in the Isles of Madeira, the Azores, Jamaica, Mexico and Brazil. From there they wandered to other places and some individuals also succeeded in travelling direct. That is how Portuguese Jews reached Amsterdam, Hamburg, Bayonne, Bordeaux, Copenhagen, Venice, Florence, Pisa, Livorno, Ismir...and USA (especially areas under Protestant Colonial rule).

Three periods in their settlement in America:

a. The Farms Period (mid. 17th - mid. 18th century)

The Jews became experts in the production and refining of sugar, the preparation of vanilla, cocoa, indigo and other tropical crops. They settled in Dutch Brazil, in Surinam (which was Dutch and later British), Ramir in the Cayenne Island (Dutch until the French conquest), Pomeroun (Dutch until the British conquest), Tobago (Latvian and Dutch), Barbados, Jamaica and Nevis (British), Curacao (Dutch) and three French colonies (Martinique, Guadeloupe and Haiti), from which they were expelled as Jews in 1685. (See map on p.6)

b. The Commercial Period (mid. 18th - mid. 19th century)

The Jews used their command of Spanish and the presence of relatives in the Spanish colonies in America to develop trade with these colonies in spite of the fact that this was then illegal. They bought agricultural produce and sold it in Europe and also developed trade between North and South America and from Europe to North and South America. This led to the setting up of huge trading centres managed by Jews in the Dutch islands of St. Justius and Curacao and in the Danish islands of St. Thomas and St. Croix. Some Jews became ship-owners and ship-captains.

c. Settlement in the Spanish colonies (from mid. 19th to mid. 20th century)

The liberation of the colonies from Spanish rule and the invitation to Jews to settle in the liberated colonies led to the establishment of Portuguese colonies in Barranaquilla and Riohacha in Colombia, Coro and Barcelona in Venezuela, Cartago in Costa Rica, Kolon and Panama City in Panama, San Salvador in El Salvador and St. Domingo and Puerto Plata in the Dominican Republic. Here the shift was made to farm industries, to industry in general, to seafaring, banking and international commerce. Their high status in those colonies (five Presidents were of Jewish origin), the renewal of contact with Spanish language and customs and the absence of discrimination brought about assimilation, so that most of these Jewish communities there (except for Panama) have disappeared.

The easier part of genealogical research

In Jewish community registers in Surinam, Curacao, and St. Thomas, there is a striking difference between Ashkenazi and Sephardi registration. For example: in Ashkenazi records, we find Abraham ben Yaakov married Leah bat Yitzchak, and alongside this a Sephardi record: Abraham de la Para Henriques, son of Yitzchak de la Para Cardozo and Avigail Henriquez Avilar, married Esther Yeshurun Lobo de Meza, daughter of Samuel Yesurun Lobo Fernandes and Zipporah de Mezar d'Aguilar. In this way, we know who were the father, mother and grandparents and with three or four records of this kind, we can acquire information about five or six generations.

The more difficult part of the research

a. The Inquisition. The Marranos had to be wary of the Inquisition since if they began to make arrests, they would arrest the entire family. At times they gave different names to each male in the family. The father might be called Gomez, but his first son Gonzalez and the second son Rodriguez

b. Return to Hebrew names. Many who knew their Hebrew names before they were converted adopted them afresh, while not giving up their Christian family name. Examples were Avinun de Lima, Nachmias de Castro, Yesurun Lobo. There was a case of two brothers De Castro who were famous physicians in Portugal. Research showed that one was Dr. Nachmias, physician to the King of Denmark and the other was Dr. Nachmias, a Jewish community leader in Hamburg. In Curacao they are known to this day as Nachmias de Castro. Also in the family of Gideon Obediente (Barbados) and Nabis Raoul, Gideon Obediente moved to England and became a British nobleman with the name Rowland Gideon. When I met the Prime Minister of Barbados, Errol Barrow, much to my surprise he told me as he was looking like a mulatto (offspring of white and black parents) that he was of Jewish origin and that his family had been Baruh. At the end of the century a nobleman named Lousada y Lousada died in Spain. His heirs were identified as members of the Jewish Baruh Lousada family in Barbados.

c. Sometimes, when there were only daughters in the family, a daughter who got married added her family's name to the name of her husband's family, so that the two names became the name of a single family. For example, family names were Alvares-Correa, Penha Lopez Mendez Chumaceiro. This was also done if the mother had a special status and her children wished to keep the family name for future generations.

d. Translation. If they did not know the previous Hebrew name, they sometimes translated the Spanish names into Hebrew. Thus we got the Lunel or de Lunel families which changed to Yarchi; a Del Medigo became Ha-rofeh; Frances, Franco or Francois became Tsofati.

e. Sometimes they translated the names into the local language in Italy. Gallico to Franco; Ashkenazi to Tedeschi. In England, Bienveniste was changed into Welcome. In France the Manzano (Apple) family become Pommie and Bienveniste became Bienvenue. In Barbados they changed Valdere into Green and in Haiti Espinosa became de l'Espinasse and in Holland Spinoza.

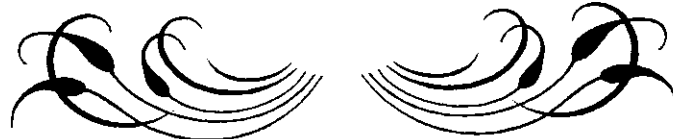
f. Sometimes an event was commemorated by a family name. A Jewish prisoner or slave who had been freed by ransom was called Mercado (bought). The same name was given to a patient who had recovered. Often during illness a patient's name was changed e.g. Conori became Conortado (exchanged).

g. Titles used as family names, e.g. de Sola (when the emblem was "sun") or Boca de Leon when it came from a "roaring lion".

h. Adoptions. In the Caribbeans there was a custom by which the husband of a widow would adopt her children and alter the family names. In such cases, a genealogist must rely on family hearsay. In Surinam, for example, the Widow Abarbanel married a Mr. Yeshurun Lobo and her children were given the new name. The new husband had no children, so they knew that in Surinam Yeshurun Lobo was Abarbanel.

Much importance is attached in the Caribbeans to family trees. Often you would find a bank or marine company manager with his family tree hanging behind him in his office.

People continued to leave Spain and Portugal in order to return to Judaism. For example in Curacao, 10-20 Marranos a year were circumcised in the 18th century. The last such ceremony took place in 1821.



Internet for Greenhorns[#]

Gary Mokotoff

Getting Information from Remote Computers

E-mail and its variants are only one set of applications of the internet. Possibly, the most remarkable application is the World Wide Web. In its simplest sense, the Web is nothing more than the ability to attach your computer to any computer in the world that is on the Web usually within seconds. By connecting to the Web through your internet provider, it is possible to get information as if you are actually at the site where the remote computer is located.

Getting Information from Commercial Firms

Because the Web provides access to any computer in the world, commercial firms are using it to advertise and sell their products. Avotaynu, Inc. has a Web site. Would you like information about how to subscribe to AVOTAYNU? A description of the books we sell? Our microfiche collection? Maps? Visit our Web site at <http://www.avotaynu.com>

In producing our recently published Sourcebook for Jewish Genealogies and Family Histories, by David Zubatsky, we needed to convert more than three million characters of information into computer-readable form with near-perfect accuracy. Using mechanisms on the Web that allow searching for Web sites, Avotaynu was able to locate a data entry company in New Delhi, India, that offered to do the job at the lowest possible price with guaranteed accuracy. The written material was shipped to them by a conventional international courier service, but the completed results were received by Avotaynu's computer in New Jersey from the New Delhi facility through the internet. Transmission of all the data took less than 30 minutes.

JewishGen

If commercial firms can provide information about their products, why can't all the Jewish genealogists in the world get together to share information of mutual interest on a not-for-profit basis? This is the purpose of the nonprofit corporation JewishGen, Inc., founded this year by Susan King of Houston, Texas. It is an outgrowth of all of King's previous efforts in this direction which started about ten years ago with a bulletin board that posted messages of interest to Jewish genealogists. At that time, a long distance telephone call was needed to retrieve messages.

Now JewishGen has such a vast presence on the internet through the JewishGen mailing list and newsgroup and the World Wide Web that King refers to her organization as The Official Home of Jewish Genealogy. More than 100 Jewish genealogists worldwide are participating in making JewishGen grow. They include computer software technicians, volunteers who extract data and compile them into databases, academicians who develop educational programs for Jewish genealogy, volunteer translators and many others. The JewishGen site on the Web is located at <http://www.jewishgen.org> The topics listed on its first page, or home page, illustrate the types of information available to anyone's personal computer when it connects to the JewishGen computer in Houston, Texas, through a local access internet provider:

- FAQ (Frequently Asked Questions). A basic beginner's guide to Jewish genealogical research.
- JewishGen Infofiles. A set of more than 100 information files on specific topics of interest to Jewish genealogists.

[#] Adapted from an article with permission of the author

- JewishGen Family Finder (JGFF). A database of more than 35,000 surnames and towns being researched by 2,500 Jewish genealogists throughout the world. With access through a personal computer, anyone can key in a given surname or a given town and immediately learn the names and addresses of other genealogists doing related research.
- ShtetLinks Project. Still in its infancy, it will provide all information given by volunteers about specific towns of ancestry.
- International Jewish Cemetery Project. A project of the Association of Jewish Genealogical Societies that provides on-line access to data about 13,000-plus cemeteries throughout the world. Another aspect of the project identifies more than 100,000 individual burials throughout the world.
- List of Jewish genealogical SIGs.
- JewishGen College. A set of instructional programs about specific aspects of Jewish genealogical research.
- JewishGen Family Home Pages. Individual family trees submitted by researchers.
- JewishGen Translator Project. Names of persons willing to translate documents without charge on a limited basis.

Surfing the Net

Tens of millions of Web sites exist throughout the world and new sites are being added every day. How does anyone locate sites of possible interest? Several companies have developed indexes, called search engines, which allow you to locate Web sites containing information on specific topics. These companies go to new Web sites (and reevaluate old ones which may change) and capture every single word on the Web page. You use these search facilities by specifying key words of interest to you. The search mechanism then identifies those Web sites that include the key words. Note that the information indexed is not the data files at the individual sites, but only the descriptive information. The process of searching for information on the World Wide Web is called surfing the Net. A major example of such a service is AltaVista, developed by Digital

Equipment Corporation. Its Web address is <http://www.altavista.digital.com>.

Assume that you want to know what information is available about the Pages of Testimony in the Hall of Names at Yad Vashem, the Holocaust memorial in Jerusalem. This is a manuscript collection of more than three million documents with information about Holocaust victims. If you search AltaVista using the key words pages of testimony, AltaVista returns Web sites about many items not related to Yad Vashem's Pages of Testimony items such as Environmental Expert Testimony, Wall of Testimonies, Border Testimonies and Critical Discourses. This is because the search request was not specific enough.

Searching again with the key words "pages of testimony holocaust", is not much better because the results include oral testimony from Holocaust survivors. Finally, using the key words "pages of testimony yad vashem", yields, among other Web sites, an entry that says Yad Vashem Page of Testimony forms request.

Surfing the Net is not an easy task. It may take many tries and some imagination to find a Web site of interest. Sometimes the description in the index is insufficient to determine if a Web site is useful, and you must visit the site to get further information.

Conclusion

The ability of the internet to allow instant access to information throughout the world has already started to reshape the way we communicate with people. It is making us truly a worldwide community. It is not unreasonable that within five years every written word will be accessible on the internet, fully indexed. Genealogy is benefiting from this new phenomenon.

Gary Mokotoff, publisher of AVOTAYNU, is the creator of numerous computer databases of use to Jewish genealogists including the JewishGen Family Finder, Jewish Genealogical People Finder and the Consolidated Jewish Surname Index. He was a pioneer in the computer software industry, developing systems software for IBM starting in the late 1950s. While in the software business, he was a Certified Data Processor and a Certified Systems Professional.

Jewish Genealogy By E-Mail And On The Internet:

A Guide For The Beginner[#]

Prof. H Daniel Wagner

This short guide is written as an attempt to help those who have never tried to research their ancestors on the net. There is a large number of genealogical sites on Internet, so here I will limit the discussion to the main Jewish genealogy tool, namely JewishGen.

I. Introduction

THE JEWISHGEN CONFERENCE (JewishGen) brings together Jewish genealogy researchers from all over the world as they read each day's messages. Over 2000 researchers gather to share information, ideas, research, search problems and family histories. Their passion is Jewish family history with particulars of their own families and their stories from the past up to the moment. They want to know more, and they are willing to help others along the way. From all corners of the world, they access JewishGen and one another through their computers. Excitedly they find relatives in common with you, or help you translate a mysterious document. They access the Jewish Genealogical Family Finder (JGFF) where thousands of people have registered the names and places they are searching and find a thread to their own families.

Once online, you will broaden the scope of your research after reading the exploratory paths of others, discuss general concepts of our Jewish heritage, and align with special interest groups (SIGS) to search in depth within specific Jewish ethnic areas of the world. Every day, new research tools are added: top quality searchable databases, Yiskor book information, catalogs and soon records, perhaps social security and Jewish cemetery indexes, Jewish libraries and new books, maps.

II. Basic instructions

JewishGen may be accessed from any Internet provider. The most common way is via a **mailing list** (listserv). A listserv is a program that maintains one or more mailing lists (i.e., a list server). It automatically distributes e-mail messages from one member of a list to all other members on that list. Listservs maintain thousands of lists in the form of digests, electronic journals, discussion groups and the like.

When you subscribe to a list, your name and e-mail address is automatically added to the list. You will receive a standard letter of welcome (via e-mail) telling you about the list. From that time on, you will receive all mail (postings) sent to the list by its members.

Some mail list subscribers may be burdened with large amounts of mail. To offset this, the DIGEST command turns on the DIGEST mode. DIGEST mode accommodates a bunch of messages and sends them in a large batch as one single (long) mail message. Most people like and use this option, and it is the default for new subscribers. If you prefer to receive each message individually you can turn off the digest mode at the same time as you subscribe or at any subsequent time.

How do you subscribe? Connect to your internet provider and send an e-mail message to **listserv@mail.eworld.com** with the **sub** command. The exact syntax is described in **Table 1**, in which other actions are also described:

[#] Adapted with permission from an extensive information file written by Susan King, the creator of JEWISHGEN.

Table I - Basic Commands

What you want to do:	Command
To subscribe	<i>sub jewishgen firstname lastname</i>
To turn off temporarily (when it is vacation time for example)	<i>set jewishgen nomail</i>
To turn off digest mode (receive individual messages one by one)	<i>set jewishgen mail=nodigest</i>
To turn on digest mode	<i>set jewishgen mail=digest</i>
To unsubscribe	<i>unsub jewishgen</i>
To get status report	<i>query jewishgen</i>

In all the above cases, you will get e-mail confirmation from the listserv that the command actually did something. The most common errors are misspelled words. If something doesn't work right, first check your spelling. Once you have subscribed, you will begin receiving daily digests.

If you want to be part of the discussion, to ask questions, to offer help, answer queries, etc, you do so by sending postings to jewishgen@mail.eworld.com or to

sgjewish@trace.cgsg.com

III. Obtaining information files

There is a large amount of useful information files (InfoFile) available on JewishGen. To obtain a specific InfoFile, send an e-mail (with no message) to the address filename@jewishgen.org where filename stands for the name of the InfoFile you want. The following is a list of some of the InfoFiles:

Table II - InfoFiles

Information File:	Address:
How To Begin Your Research (12 steps)	begin@jewishgen.org
Frequently Asked Questions (and answers)	faq@jewishgen.org
Index Of InfoFiles (over 125 available)	index@jewishgen.org
Introduction to JewishGen	intro@jewishgen.org
JewishGen Special Interest Groups & Projects	projects@jewishgen.org
JewishGen Rules	rules@jewishgen.org

For example, to request the file "Index of InfoFiles" (which is the current list of all InfoFiles), write to index@jewishgen.org

InfoFiles can also be found on the JewishGen World Wide Web (or WWW) site, where you can read (and download) them immediately instead of having to wait for your request to be

processed. The JewishGen WWW site is <http://www.jewishgen.org>.

Finally, I want to emphasize that this is just the tip of the iceberg, but it is enough to get you started with Jewish genealogy on the computer. Good luck to all.

Close Encounters with Foreign Kin

Ida C. Selavan (Schwartz)

My interest in genealogy probably began when, as a child, I heard my parents and their friends talk about "der alter heym". They were referring to my father's birthplace, Pyatigory, and the shtetl where he grew up, Lukashifke; my

mother's birthplace, Stavisht, and other small towns in the environs of the Province of Kiev. I grew to know the names of these shtetlach and felt familiar with their nicknames, Belaya Tserkov, "white church", for example, was

known among Jews as "Shvarts-tume", i.e. "black uncleanness".

My father, Tsvi Moshe Kitaigorodsky (from the shtetl Kitaigorod where his great-great grandfather had been the rabbi), known as Morris Cohen in America, and Moyshel to his friends in shul, Hershmoyshe to his family, was a raconteur par excellence. When he told a story, his listeners would be on tenterhooks, because he always took a sip of tea just before the exciting parts. Unfortunately, my brother and I did not listen too closely, not because we did not understand Yiddish (on the contrary, it is our mother tongue) but because, as children, all these stories of the Old Country did not involve us. However, many of the stories must have been absorbed, willy-nilly, because more than half a century later I have been able to draw on some hidden memories to find family connections.

During the sixties, when I lived in Western Pennsylvania with my family, we would come to visit the family in Brooklyn about twice a year. I had been involved in the research, writing, and editing of oral histories of the Jewish community of Pittsburgh, and I decided to apply some of what I had learned to my own family. I interviewed my parents and even recorded some family celebrations. However, the use of a microphone was somewhat repressive. I regret that cassette tape recorders with built-in microphones were not readily available at the time. The recordings I made, and the written notes I took, have helped me enormously in tracking down some of my foreign kin.

My father had often proudly mentioned his relationship to Moshe Dayan, and carried around a picture of him so that he could show people his "cousin". In the early fifties, when I was a student at Dropsie College, Shmuel Dayan came to speak to a landsmanshaft. After he spoke, I talked to him in Hebrew, introducing myself as Haya, the granddaughter of David Kitaygorodsky, the son of Leah Dayan, sister of Eliyahu Dayan, his great-grandfather. He reacted to the name Haya Kitaygorodsky, but I tried to explain that the relationship was actually through my great-grandmother Leah Dayan, and not through her Kitaygorodsky husband. Many years later I discovered that Shmuel's father

Avraham was married to a cousin, Haya Kitaygorodsky. Obviously, the name of his mother was better known to him than that of a great aunt. Thus I have figured out that my great-grandmother Leah was married to a cousin, Barukh Hirsh Kitaygorodsky. In recent years I have made contact with other members of the Dayan family and have shared genealogical information with Yoav Dayan of Kibbutz Ein Hashofet. I have still not been able to find the connecting link to Rabbi Pinhas of Korets, claimed by the Dayan and Kitaygorodsky families as an ancestor.

In 1949 my father, seriously injured, read in the Yiddish newspaper, "Der Amerikaner", the supplement to the "Morgen Dzurmel", a story about Israel's first ambassador to the United States, Eliyahu Elath. Elath's wife, Zahava was also mentioned as were her parents' names, Isaac and Hannah Zalel. My father almost fell off his bed. Hannah Zalel was his first cousin! When my parents were refugees from the Ukrainian pogroms of 1919 in Kishinev, Bessarabia, he wrote to his cousin and asked if they should come to Eretz Yisrael. Hannah advised him not to come at that time (the early twenties) because my parents had lost two children and had recently had a third child. Hannah felt that they needed to recuperate from the trauma of the pogroms. She advised them to go to the United States, make money, and then come to Eretz Yisrael. My parents followed her advice, but never made money. The little girl they brought to the United States became sick aboard ship, was hospitalized at Ellis Island and died a few weeks after their arrival. (As a side note, her death certificate lists her as Norman [sic!] Cohen, rather than Nehama Kitaygorodsky, as she appears on the ship manifest. When my parents were received at Ellis Island by my mother's cousin, Max Trachtman, he told them that they could not have a name like Kitaygorodsky in America. My father had an older sister in America married to a Mr. Cohen, so he chose that as his family name. He made no association between the way he pronounced Koyheyne and the name Cohen. He was not a Kohen.)

My parents lost touch with the Zalel family. Later, Zahava told us that when she left for

America, her mother told her to look up her cousin, Morris Cohen in Brooklyn. There were so many Morris Cohens in the telephone book, Zahava gave up. Incidentally, at that time, 1945, we did not even have a telephone. When we did get one, in 1949, after the shortages of the war were over, my father listed himself as Moshe Cohen. He wrote to Zahava and Eliyahu Elath, they responded, and the relationship was renewed. The Ambassador, his wife, and their chauffeur came to a big dinner my mother made for the whole family.

One of my father's cousins, with whom he had kept in tenuous touch, was Fruma Linderman Lempert of Kishinev. She and her daughter Olga had escaped to Palestine at the outbreak of the Second World War. Olga married a British officer, Dr. David Romney, and they returned to live in London. That was one of my scheduled stops on my way to Israel in 1953. I spent also another week in London, this time at the residence of Eliyahu and Zahava Elath. From London I flew to Zurich, to another branch of the family, the children of my father's mother's brother, who had settled in Switzerland. Baruch Eliezer Wolodarsky, named for my paternal grandfather, and his wife Reicha, and their children, were delighted to see me. There I met another cousin of my father's, Golda Molly Germanovski. I was also given the name and address of Baruch's sister, Molly Shenfeld, who then lived in Petah Tikvah. When my parents were refugees in Bessarabia, my father had written a letter to his mother's brother, addressing it to Tsvi Wolodarsky, Zurich. His uncle received the letter and sent money and packages which helped sustain my parents and my father's siblings.

When I left for Israel in 1953, my parents gave me lists of relatives to look up. I was often a guest at the home of Professor A.Y. Brawer, whose wife Sarah, was a second cousin of my mother's. I stayed at the home of M.K. Avraham Hartzfeld. He was a landsman of my mother's, from Stavisht. I found so many relatives that at my wedding there were more guests from my side than from my Israeli husband's. Fairly recently, I discovered that my now ex-husband and I are distantly related. His

father's cousins, named Kitaygorodsky, claimed descent from Rabbi Pinhas of Korets.

Whenever I met the various Israeli relatives I was often asked how we were related. Indeed, as my father's daughter, I was often able to explain to them how they were related to each other.

A book, *Stavisht*, was published in 1961, and includes a picture of my maternal grandfather, Levi Spector, and of the cover of his book *Mishpat Hakoreh*, published in Odessa in 1893. Unfortunately, I did not read the book in my parents' house. After their death in 1981 (mother) and 1984 (father) I inherited the book, but still did not read it.

In Cincinnati, where I moved in 1982, I attended a meeting a newly organized club, Ancestry. Morry Fogel, the organizer, gave a talk on his family tree. A woman sitting next to me said, "I come from such a small town, it's not even on the map." I asked her for the name of the town. "Stavisht" she said. I told her, "My mother was born in Stavisht and it is on the map". Rose Meyer came home with me and we went through the book. She recognized many names. Commissioned by Dr. Robert Barnes of California, whose father was a Stavishter, I have recently translated the book into English and hope to publish it.

Soon after starting my job as a librarian at Hebrew Union College Library in Cincinnati, a young man was introduced to me as "Alejandro Lilienthal of Montevideo, Uruguay." Almost without conscious thought I said, "My mother had a cousin named Gedalya Aharon Zincoff who moved to Uruguay." Alejandro knew the family, and before too many months passed, I was corresponding with my second cousins Szima and Judith Zincoff. (I found out later that the letters, in beautiful English, were written by their niece Beatriz Yavetz, daughter of their brother Misha. Szima and Judith know Russian, Spanish, French, Yiddish, and possibly a few other languages but no English.) It was from them that I discovered that my maternal great-grandmother's name was Judith and her husband's name was Hersh. A few years later, I arranged my Pesah visit to my son in Jerusalem to coincide with Szima and Judith's visit to

Judith's son, Aharon Naor, in Jerusalem. The families met. I spoke with Szima and Judith and Esther (Misha's wife) in Yiddish, and everyone else communicated in Hebrew, Spanish and English. My grandchildren and Judith's grandchildren had no communication difficulties at all. Some years after that Szima and Judith visited me in Cincinnati and I provided them with the names and addresses of various members of the Titievsky tribe. My maternal grandmother, Nehama Titievsky Spector, was the youngest sister of their grandmother, Leah Titievsky Zincoff. I interviewed the Zincoff sisters with a tape recorder and discovered that they, too, have a connection to the Dayan family, but they were not sure of how. Their father's name, Gedalya Aharon, is a family name in the Monastrishter Sokolifker rabbinic dynasty. One of my distant relatives, Shoshanah Geller, related to me through the Dayan connection, gave me a copy of her father's memoirs. Ben Tsiyon Spector was the son of Gedalya and before leaving for Eretz Yisrael he visited the Sokolifker rebbe. My mother's father, Levi Spector, was born in Sokolifke. These seem to be connecting links but the actual connections have yet to be made.

A few years ago I entered into a conversation with a rabbinic student in the HUC library. When he told me his name, David Wilfond, I asked for its origins. He told me that his grandfather was born in Piatygora and his grandmother was born in Stavisht. I told him that my father was born in Piatygora and my mother was born in Stavisht. David and I have become very close and he has even visited Stavisht. We also discovered that my first cousin once removed, Marshall Spector, had a maternal grandmother named Wilfond. Through David, I met Bella Wilfond of Kibbutz Ein Hashofet, where, incidentally, my distant Dayan relatives are also members.

Although I have been listed in the "Family Finder" since its inception, I have not yet found any relatives. But I have not given up. Whenever I meet people, I always ask for their surnames, for people tend to introduce themselves by forenames only in Israel. If the name is interesting, I ask about its derivation. If I see some responsiveness to my questions, I also ask about places of origin. As you can see, close encounters with foreign kin can occur at any time, in any place.

Several Family Names - A Single Source

Mathilde Tagger

Throughout Jewish history, Jews wandered from country to country in search of a comfortable place in which to live, from both the political and economic points of view. Often Jews from European countries reached parts of the Diaspora where descendants of those driven out of Spain had found their home. When the newcomers settled down in these places, they were often nicknamed according to their countries of origin. At times, this nickname turned into the permanent and official name of their family. The giving of a nickname derived from two reasons: most European Jews did not have a family name or if they had, the local Jews found it hard to pronounce it.

Ashkenazi Jews who chose to live in areas belonging to the Ottoman Empire were dubbed Eskenazi /Askenazi, which became their

accepted and permanent family names. Ashkenazi Jews from Germany who reached places of residence in the Ottoman Empire were dubbed "Alaman/Allemano", a slight variation of the Spanish word "Aleman", which means "German".

In parallel in Italy they were nicknamed "Tedesco" (Italian for "German"). The Ladino form was "Tudesco". Further derivations were: "Tedeschi" and "Todesco".

Ashkenazi Jews also reached Morocco, where they were nicknamed "Ruimi/Arruimi", which is Arabic for "Roman" in the sense of "European".

It is worth emphasizing that in the course of time all the Ashkenazim who stayed permanently in the Sephardi Diaspora

communities were excellently absorbed there. With the generations, they adopted the local religious and traditional customs. With more and more marriages between the old-timers and the new arrivals, early differences were completely erased, so that today the descendants of those who were newly-arrived and those who "absorbed" them are now one and the same community.

Bibliography:

- Franco, M. L'histoire des Israelites de l'Empire Ottoman. Paris, 1897.
Laredo, A. Les noms des Juifs des Juifs du Maroc. Madrid, 1978.
Levy, P. Les noms des Israelites de France. Paris, 1960.
Schaerf, S. I cognomi degli Ebrei d'Italia. Firenze, 1925.

Letters Received by our Society - 1996

Mathilde Tagger

Last year I published for the first time a list of family names of persons who wrote to us, with the names of the families that they were researching. Since this information is of significance for many of our members, I decided once more to summarise the correspondence we received regarding search for families. As requested by those who showed interest in the first list, I have added the name of the city/district/state alongside the family name, whenever it was stated.

Herewith is the list of names of families being researched (marked *) and the names of the researchers (our correspondents). The foreign

language spelling of the family and geographical place names is given as stated in the letters.

Those interested in receiving more comprehensive information about the undermentioned families, are invited to write to me. Please quote the serial number printed next to each name. My name and address: Mathilde Tagger, 5/3 Alroy Street, Jerusalem 92108. Correspondents from within Israel are asked to attach two stamps to their letters. Those from abroad should enclose three international coupons. Sorry, we cannot handle replies to the inquiries unless the stamps are enclosed as requested. (For the list see p.14)

BOOKS

The Homburger Family from Karlsruhe

A Family Study 1674-1990, by Esther Ramon

Posner & Sons, Jerusalem 1992. 183 pp. including map, illustrations and indices of persons and places. The book is written in English.

Ruth Rigbi

Esther Ramon's book on her family history displays a high degree of professional skill in genealogical research. It sets a standard of excellence of which the Israel Genealogical Society may be proud, and from which we can learn much about research methodology and clear presentation of results.

The Homburger family descends from Loew Homburger, who moved from his village of Homburg am Main in southwestern Germany to the new city of Karlsruhe in 1721, only six years after that city was founded. (The *Schutzbrief*

from 1722 granted to "the Jew Loew Homburger" by the Margrave of Baden is shown on p. 43). The book describes eleven generations of the family from that time until the present day, against the historical background of Karlsruhe, where most Homburgers lived until the rise of the Nazis in Germany. Every member of the family is assigned a genealogical number, which helps to locate him or her in the book.

Part I is a fully documented history of the family, analysing the data and describing the

cultural, religious and economic developments within the family over the generations in the context of Southern German Jewry in general. There were butchers in two of the four branches of the Homburger family for six consecutive generations, then a switch to commerce, banking and other professions. This section is based on extensive research into the archives of Karlsruhe and other cities as well as Jewish communities archives (whose copies are in the Central Archives for the History of the Jewish People in Jerusalem) and **Familienblaetter** (genealogical lists) kept and preserved in the family. Many members also supplied oral and written material.

Part II is a collection of memoirs - vivid and often moving - by members of the family, past and present, about their family experience and the traditions they received. Eloquent of these

traditions is the noble Last Will and Testament of Babette Homburger (c.1904), addressed to her children (pp. 66-67). Many of the writers describe their departure from Germany to their new places of residence all over the world. Some, like the author's grandfather, did not make it. He died in the Gurs internment camp in January 1941, aged eighty one.

Part III comprises genealogical listings of over 1500 descendants in the various lines in the family and the affiliated families with detailed family trees of the four lines.

In Israel, the price is NIS 80. (NIS 70 for members). Available from the author, 50 Harav Uziel Street, Jerusalem 96424, Tel. 6424147.

In the USA, the price is \$39 plus handling. Available from John Beer, 308 Apple Road Neward DE 19711, Tel. 302-368-1041.

A new book by a member presented to our library

Toledoth Afsey Aretz

**Annals of R. Israel Ephraim Fischel Sofer-Schreiber, Av Beth Din
of Nanas in Hungary, and his Family**

Researched, written and published by his great-great-grandson
Menashe Simcha ben Shmuel Yaakov Davidowicz of Ramat Hasharon (1996)

This book is the fruit of genealogical research on R. Israel Ephraim Fischel Sofer-Schreiber (1822-1899), author of "Afsey Aretz" (a volume of biblical commentaries and interpretations), and on his two sons, four sons-in-law and descendants. It spans a period of 175 years, from 1822 to 1996, and names more than 2700 people. The descent of R. Israel Ephraim from Rashi is traced along three lines (in the elucidation of which the author acknowledges the expert help of Dr. Paul Jacobi). Figure 1 shows one of the lines of descent from Rashi through the author of "Megale Amukot" down to the author and his family today. The other two lines of descent are through the Ramah (R. Moses Isserlis) and through the Maharam of Padua (R. Meir Katznelbogen).

Genealogical researchers will be interested in the detailed information provided on related members of the Sussman, Oesterreicher, Sofer-Schreiber, Friedman and Halpert families. Throughout the book, when a name is listed, the

author records the given name and surname, father's name, family identification number, place of residence, dates of birth and death. A number of photographs show ancestral tombs in Hungary.

The drawing of 'family circles' is a very helpful graphic feature of the book, making it possible for the reader to see 70-80 families clearly arranged in circles on the page.

A list of books written by family members over the generation is given on page 28, and there is a general index of names at the end.

In conclusion, the author invites corrections and additions from members of the families and other interested readers, for inclusion in the second edition. His address is: **Shmuel Davidowicz, Harimon Street 34, Ramat Hasharon 47251, tel: 03-5495661.** (A more extensive and detailed review by Ephraim Levi, and the charts appear on pages 16,17 & 18 of the Hebrew section of this issue.)

The Eger Family Association

An English edition, up-dated and expanded as far as autumn 1996, has just appeared. It contains 45 family trees, a bibliography in three languages, an article on the pupils of the late Rabbi Akiva Eger and the Society's regulations. Price: NIS 45 (\$25), inclusive of forwarding costs.

The 1993 Hebrew edition also includes a scholarly bibliography relating to Rabbi Akiva Eger. Price: NIS60 (\$20).

A medallion bearing the likeness of Rabbi Akiva Eger, designed by the famous artist Hermann Struck and issued by the Berlin Jewish community to mark the centenary of the Rabbi's death, is available for purchase (cost: NIS 60) from Kibbutz Netzer Sereni (Akiva Eger), P.O.B. Beer Yaakov 70395.

Please send the orders with the cheque in the name of Akiva Eger.

English JGS Journal Selections

Compiled by Harold Lewin

Please view this selection merely as a convenient guide to some of the more important JGS literature in English. If you do find something of interest, make an effort to read the original article. Please accept our apologies for errors and missing credits. Note that at the end of each summary the article's approximate number of pages is given.

AUSTRO-HUNGARY

Research in Vienna: Ada Greenblatt

Excellent review of vital records and documents available to the researcher in Vienna and at Family History Library local centres. Useful information provided on Vienna Jewish cemeteries. 2pp. (3)

BALTIC STATES

Genealogical Research in Lithuania - Summer 1996: Howard Margol

The author describes a June 1996 group visit to the Lithuanian State Archives in Vilnius and the City Archives in

Panevezys and Kaunas. Prior notification of names of villages and towns of interest resulted in original records being ready on his arrival. 2pp. (1)00

Lithuanian Research: Julie D. Balzekas

Originally published in Ancestry, Nov/Dec 1995, the article recommends that any approach to the Lithuanian State Archives be made through the Lithuanian American Genealogy Society (LAGS), associated with the Balzekas Museum of Lithuanian Culture in Chicago. 1pp. (5)

BELARUS

Jewish Records from Belarus at Family History Library: Editorial

A listing (originally published in Mass-Pocha, Fall 1995), is given of all Belarus

Jewish records at the Family History Library. The list (Feb.95 update) provides name of town, type of record, applicable years and microfilm No. 1pp. (8)

CZECHOSLOVAKIA

On-Site Genealogical Research in Czech & Slovak Republics: E.D.Luft

Information from two previous Avotaynu articles (1988 and 1990) is corrected and updated. No microfilming by the LDS Family History Library in the **Czech Republic** has been done or is foreseen. However, most Jewish vital records from **Slovakia** held in regional archives have been acquired and microfilmed. 2pp. (1)

Archives in Bohemia and Moravia: Claire Bruell

The author provides a list (contributed by Jarmila Bartosikova, an archivist in Holesove, Moravia) of public archives in Bohemia and Moravia. The list is of Regional, City and State District Archives and includes address, phone No. and name of the Director. 3pp. (1)

Slovakian State Archives: Edward D. Luft

The list comprises State Archives, Provincial Archives and City Archives and provides address, phone No. and name of the Archives Director. 2pp. (1)

C.I.S.

Jewish Agricultural Colonies in New Russia: Vladislav Soshnikov

Jewish resettlement from the Pale to Novorossia, the territory along the Black Sea northern shore, from the Dneister River in west to beyond Crimea in east, began late 18th c. To encourage agricultural colonization, Jews were allowed lands for cultivation in Kherson and Elizavetgrad guberniyas. Dnepropetrovsk (formerly Ekaterinoslav) regional archives are described. 2pp. (1)

Russian Archival and Historical Terminology: Kahlile Mehr

The cataloging philosophy of the 19th c. Russian archivist is explored by Mehr, who is responsible for identifying sources in Eastern Europe to be microfilmed for the Family History Library. An LDS list of Crimean Jewish records is included. 3pp. (1)

Russian Gubernia at the Turn of the Century: Hal Bookbinder

This is a useful geographic history of the Pale of Jewish Settlement with 1870 population data, and the Kingdom of Poland (1897 population) Names of major communities are included. 3pp. (6)

FRANCE

To Paris and Beyond: July 1997: Sallyann Amdur Sack

A brief history of French Jewry is followed by info on the Fifth International Jewish Genealogical Conference. Plans include one week post-Conference mini-seminars in several Eastern European cities. Lists all Avotaynu articles relating to French-Jewish genealogy. 2pp. (1)

Jewish Community of Alsace, Part II: Dan Leeson

A listing of 7,000 Jewish marriage contracts of Bas Rhin (with much personal info therein) deposited in Strasbourg archives and held up for years following the death of author, may now be published. 1pp. (5)

GERMANY

On-Site Research in Germany: Peter Lande

Constitutes indispensable guide for those intending to conduct research in

Germany. Records of collateral relatives, ie., cousins, etc., are inaccessible, access allowed only to those of direct ancestors. Since Germany does not collect vital records on a country-wide basis, research should be conducted at local or regional levels. 3pp. (1)

HUNGARY

The Jews of Hungary: History, Culture, Psychology: Raphael Patai

This book (Wayne State University Press, \$39.95) reviewed by Bill Gladstone. Sources include 18-volume series of Hungarian Jewish Archives also censuses, circumcision lists, tax records etc.. 2pp. (1)

ISRAEL

Yad Vashem's Web Site Changes: Editorial

The old Web address for Yad Vashem will soon close and be replaced by separate addresses for Hall of Names, Archive, Library, School for Holocaust and Education. Web site now has automated e-mail form for making Names enquiries (\$2 per enquiry). For Jewishgen research, the Library offers one hour research and 10 photocopies for \$15. 1pp. (2)

POLAND

Specializing in Polish Jewish Archives: Mark Ber

Mark Ber advertises ability to conduct searches in Polish Jewish Archives and to research Mormon Jewish records. Will provide family group sheets with translation of documents and copies of birth, marriage and death records. Address: Mark Ber, 4-15 Bellair Avenue, Fair Lawn, NJ 07410. Phone: 201-797-2172. 1pp. (1)

Russian Era Indexing of Poland Project: Steven Zedeck, Michael Tobias

This Russian Era Indexing of Poland Project (REIPP) puts Jewish gen research into modern-age of searchable databases via Internet. Index, with related microfilms, facilitates searching Polish roots. 1pp. (2)

Warsaw University Archives: Leah J.Bisel

Many documents received from Warsaw University archives, relating to person who attended the University. 1pp. (3)

Jews in Prussia in 1858: David Stern

The author will provide copies of pages from Jahrbuch für die jüdischen Gemeinden Preussens auf das Jahr 5618 (Yearbook for the Jewish Congregations of Prussia, 1858) if the Provinz, Regierungsbezirk and Kreis or Gemeinde are cited. 1pp. (4)

Russian Gubernia at the Turn of the Century: Hal Bookbinder

This is a useful geographic history of the Pale of Jewish Settlement with 1870 population data, and the Kingdom of Poland (1897 population) Names of major communities are included. 3pp. (6)

ROMANIA

Sources for Jewish Genealogical Research in Romania: Ladislau Gyemant

Professor Gyemant describes the criteria for record-keeping during discrete periods of Romanian history. Pre-1848 records are almost non-existent, but in that year the Austrian monarchy imposed compliance with laws of population registration. Locations of County Branches of Romanian State Archives are given. 4pp. (1)

The Mania in Romania: Paul Pascal

Description of a visit to Jewish community archives and State Archives of Iasi. Constitutes a very useful guide to records which could greatly aid the family history researcher. 5pp. (6)

SLAVIC RESEARCH

What's New in Slavic Resources: Alex E.Friedlander

Edward Kasinec, Chief of Slavic & Baltic Division, New York Public Library, spoke about new developments in Slavic and Eastern European area and new resources available to Jewish genealogists. 2pp. (3)

UNITED STATES

Report on Boston Seminar: Editorial

Highlights of Boston Seminar described. Association of Jewish Genealogical Societies (AJGS) has agreed on ambitious series of goals and elected a "working board". Each member responsible for specific activity. Task force to provide long-range plans for AJGS. 1pp. (1)

Research On-line at the Library of Congress: Edward D.Luft

Article explains how to use Library of Congress Information System and others, such as New York Public Library computer system. 5pp. (1)

Unlocking the Files of the FBI: Gerald K.Haines

The article, excerpted from Mr.Haines' lecture notes, looks at FBI records-keeping practices and at what types of information one might expect to find in these records, if allowed access. 3pp. (3)

New York Resources: An Update: Estelle Guzik

This updating applies to the New York Public Library, the Science, Industry & Business Library and many other research venues. 2pp. (3)

GENEALOGY & COMPUTERS

Internet for Greenhorns: Gary Mokotoff

The title explains all. Gary provides succinct and informative introduction to Internet and its potential for family history researcher. 4pp. (1)

Avotaynu Puts Database on Web: Gary Mokotoff

The Consolidated Jewish Surname Index (CJSI) identifies more than 200,000 Jewish surnames in more than 23 different databases. CJSI can now be accessed through the Avotaynu home page on the World Wide Web at <http://www.avotaynu.com>. thereby enabling identification of the specific database containing the surname. 1pp. (1)

New Software Developments: Editorial

Comm-soft produces new genealogical software "Family Gathering" with many unique features including a dedicated website. Steven M.Cannon Software announces new release of Family Records Utilities, working with PAF Family Records data to create WordPerfect documents, which edits data that PAF GEDCOM cannot handle. 1pp. (3)

Useful Internet Addresses

E-mail addresses, World Wide Web addresses, good starting points for genealogy browsing and WWW Search Mechanisms are listed. 1pp. (4)

Jewish Genealogy on the World Wide Web: Ted Gostin

Excellent introduction to use of the Web for Jewish genealogical research including Top Ten List of genealogy web sites and eight recommended "search engines". 4pp. (5)

JEWISH GENEALOGY - GENERAL

Jewish Genealogical Family Finder: Editorial

JewishGen Family Finder (JGFF) now under auspices of JewishGen, a non-profit, online Jewish genealogical service.

Updating via Internet soon possible. Update by writing: Susan E.King, President, JewishGen, Inc. 12 Greenway Plaza, Suite 1100, Houston, TX 77046. 1pp. (3)

RABBINIC GENEALOGY

Rappaport Family: Response to Paul Jacobi: Neil Rosenstein & Dov Weber

Another recondite episode in the Jacobi/Rosenstein Saga which, like its erudite predecessors, is largely unintelligible to the non-cognoscente. 5pp. (1)

KEY TO JOURNAL REFERENCES

Ref. No.	Journal	Region	Issue			
1	Avotanyu	International	Fall	1996	Vol. XII	No. 3
2	Shemot	Great Britian	October	1996	Vol. 4	No. 3
3	Dorot	New York City	Spring	1996	Vol. 17	No. 3
4	Dorot	New York City	Summer	1996	Vol. 17	No. 4
5	Roots-Key	Los Angeles	Spring	1996	Vol. 16	No. 1
6	Roots-Key	Los Angeles	Summer	1996	Vol. 16	No. 2
7	Shem Tov	Canada	December	1994	Vol. X	No. 4
8	Shem Tov	Canada	March	1996	Vol. XII	No. 1

