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Contents

Editorial	III
The Aaronsohn Family.....	
<i>Ran Aaronshon</i>	IV
Pursuing the Genealogy of the Klausner Family	
<i>Yehuda Klausner</i>	VIII
Pre-Independence Estonian Birth Documents. What can we learn from them ?	
<i>Len Yoduiken</i>	IX
Genealogical Material in the Collection of the Central Zionist Archives	
<i>Yoram Mayorek</i>	XIII
Researching Jewish Warsaw	
<i>Daniel Wagner</i>	XIV
Verifying Oral Traditions: The Gaon of Vilna - Part II	
<i>Chaim Freedman</i>	XIX
Crypto-Jews in the United States Southwest - Part II	
<i>Yitzchak Kerem</i>	XXII
Some Sources for Pre-1837 Anglo-Jewish Genealogical Research	
<i>Anthony P. Joseph</i>	XXV
Girona: Centre for Research of Jewish History in the Iberian Peninsula	
<i>Avraham Tsefadya</i>	XXIX
Miscellaneous.....	XXXIII
New books	XXXV
English JGS Journal Selections	
<i>Harold Lewin</i>	XXXVIII

Editorial

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In this issue we are pleased to be able to publish studies on three prominent families of the Gaon of Vilna, the Aaronsohn and the Klausner families. These articles contain valuable information both on the history of our people and on methods of conducting genealogical research. Certainly, our readers will be interested to learn of the Anusim/Marrano families currently living in North America. Sources of genealogical information in England, Spain, Estonia, Poland (Warsaw) and at the Central Zionist Archives in Jerusalem, are also provided.

We thank Mathilde Tagger and Harold Lewin for their surveys of material of interest which appeared in publications of fellow Jewish genealogical organizations around the world. It is gratifying to report that our *Sharsheret Hadorot* is frequently cited in many other publications.

This forum will also be used to bring to the attention of our readers individual experiences in genealogical research.

The **Germany/Austria SIG** has already met twice. At the Leo Baeck Institute we perused books connected with genealogical research. Shlomo Mayer, the Institute's Director, described the work of the Institute and told us of the possibility of being aided in our research by the Leo Baeck library in New York. In the Central Archives for the History of the Jewish People at Givat Ram, we focused on its rich collection of Jewish material from Germany and Austria. The Director, Hadassah Asouline, updated us on new developments in our research area. The group's next meeting will be held at Yad Vashem in the department responsible for producing the *Pinkas Hakehillot* for the various parts of Germany. Notice of date and time will be gladly sent to those who indicate an interest in taking part.



A recent meeting of the Hungarian SIG

The Aaronsohn Family

Ran Aaronsohn

Summary: Yocheved Klausner. Translation: Lucien Harris

Dr. Aaronsohn is not a genealogist, but since his family is famous, he is inevitably involved, as are his relatives, in the family history and he is familiar with the stories - and legends - connected with the family.

Dr. Aaronsohn is occupied with the history of land settlement in Erez Israel within the framework of historical geography, and his specialization is in settlement processes.

The human activity of a group devoted to certain ideas and technology can alter the landscape in ways affecting settlement and economics, etc. and one can see this in his own family. The settlement process in Eretz Israel, especially that of the first Aliyah, is, he believes, faithfully reflected by his family.

Dr. Aaronsohn asserts that he is not "one of the family" in terms of being an expert on the family history. He just looked at family material in the Aaronsohn House Archives, but did not study it in depth. He had heard a little of family stories and wove part of them into his lecture. The general tendency in the stories is to emphasize quality and to give prominence to dramatic occasions - Sarah's suicide, the discovery of the wild wheat and the mysterious death of Aaron - but Dr. Aaronsohn seeks to compare representative situations with quality, to examine the family's basic structural features and to locate them within the Yishuv in general.

The family founders, Ephraim Fischel and his wife Malka, had six surviving descendants: Aaron, Zvi, Shmuel, Alexander, Sarah and Rivka. The four best-known of them left no offspring. Aaron, Alexander and Rivka never married, Sarah was married but had no children. Zvi and Shmuel established families, and at a gathering held in Zichron Yaakov to mark the centenary of the family's Aliyah, there were about a hundred present and it should be stated that not a single member of the family ever emigrated. Ran Aaronsohn himself is a

grandson of Shmuel and great-grandson of Ephraim and Malka Fischel.

Ephraim Fischel was a produce merchant in Bacau (Rumania) and was regarded as an agricultural expert. From his letters it can be seen that he had contact with farmers, was familiar with types of produce and also examined them closely during trading transactions.

Four convoys left Galetz (Rumania) simultaneously en route for Eretz Israel, all of them by boat. Ephraim Fischel and his wife and children were in the fourth convoy, but between the third and the fourth convoy, the Turks decided to forbid entrance into Eretz Israel to Jews who did not possess Ottoman citizenship. Hence the boat had to sail up and down along the coast, making the journey between Port Said and Beirut twice back and forth without the travellers being allowed to go ashore. This too is the source of stories about the family name. One story has it that the family name was originally Ephrati, which showed descent from King David, and that they adopted the name Aaronsohn because this facilitated their entry into the Land. In the end, some passengers of the convoy landed in Jaffa where they became mixed with Russian pilgrims, and a few of them entered via other ports.

The family reached Palestine in December 1882 and immediately went to live on the Zamarin lands, which had been previously bought. The village was dedicated on Hanukkah 1883 and the first Jewish house was built there. However, this was just "symbolic" Aliyah. In fact, the families took up residence in Haifa and ten men (in rotation) went up to Zichron to get the land ready. They were nicknamed "conquest groups" (referring to "conquest of the land").

It is possible to describe the land settlement in three concentric circles or rings and to regard the beginning of land settlement (i.e. the First Aliyah, 1882-1904) as the third or exterior

circle. But it is also possible to tackle the circles in small sections or by problems and to deal separately with each problem. One of them is the Aliyah of the family within the framework of the first Aliyah. For example, a Jew saw in the Bacau synagogue a notice inviting anyone interested in the "Hibat Zion" organization to stay in synagogue on Saturday night after the evening service to attend a discussion. In the village there was also at that time information about Eretz Israel brought back from time to time by Rabbinical emissaries. A society was set up, similar to the other 32 societies set up in Rumania, funds were collected and a group preparing for aliyah was organized. At the time of his aliyah, Ephraim Fischel was 32, his wife 29 and their children Aaron and Zvi were 6 and 4 respectively. Ephraim Fischel was joined by his elderly mother (Chava Rachel of the Rickman family), a brother older than himself (Kalman Moshe) and his wife Chaya Gittel, and a sister of 20 with her fiance Hayyim Baer Schwartz, who was later Shochet and Cantor in Shfeya. This was an extended, not a nuclear, family, typical of the First Aliyah. Each family came just as they were in the village. Other characteristics of this aliyah were that they came from the middle class, they were religious, they included teachers, shochtim and persons engaged in community affairs, and they came with a little money. This was all in contrast to the Biluim. There are those who identify the Biluim with the First Aliyah but in fact they were but a tiny fraction of the whole First Aliyah. The only village (moshava) which was set up (Gedera) had also been established by Odessa Hovevei Zion, from whom the Biluim obtained the lands and who employed paid workers. It was only several years later that the properties were handed over to them. The pioneers of the First Aliyah were similar to the Aaronsohn family.

During the first two years, the village founders lived in Haifa, with the men taking turns to work on the hilly lands. Later the Baron de Rothschild commenced supporting the village and he started to build houses for them. The village landscape was no different at that time from the village of Zamarin, which preceded the Jewish settlements there and the men who worked in rotation in fact resided in the small huts there.

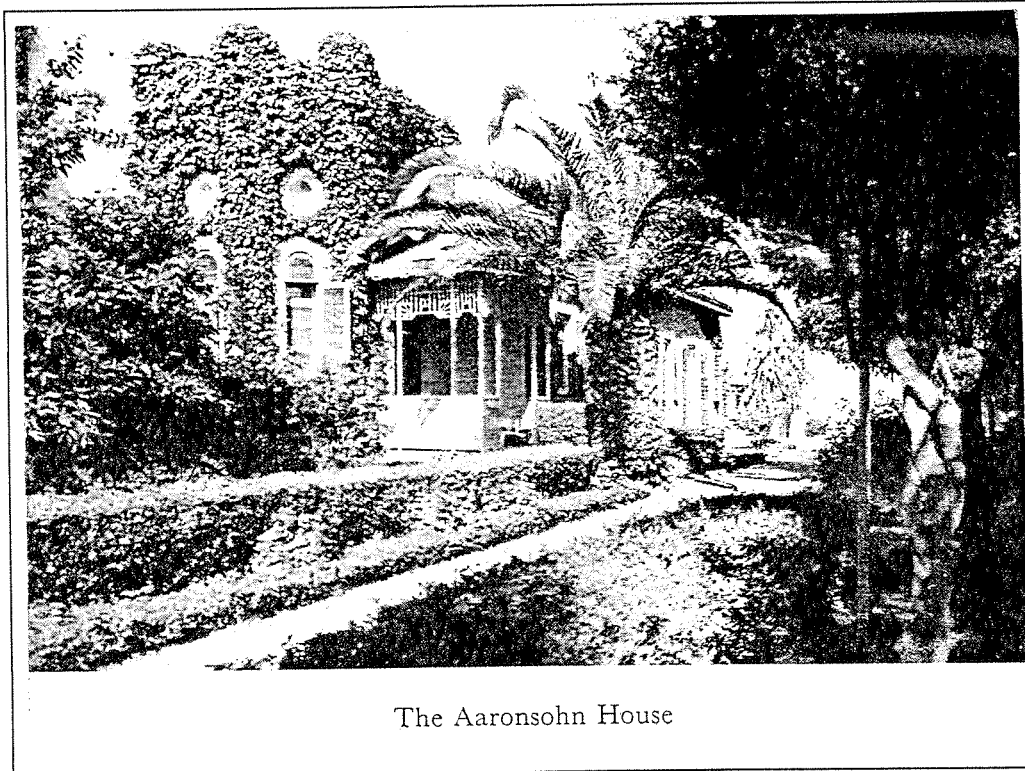
Ephraim Fischel and his brother Kalman Moshe took their share of the rotation duties, being joined occasionally by one or two women who cooked and helped out a little. There are stories of that period, such as that of the large pot full of "mamalige" (cornflour pudding) which always boiled on firewood collected by the women. Once a snake fell into the pot and the end of the story was kept a secret for years. How did the women solve their problem? Should they throw out all the contents of the pot and leave the menfolk hungry or should they get the snake out and not say a word to anyone about it?

Some months later a few of the families decided to settle on their properties. They had no wherewithal to build houses, so they decided to imitate the Arabs and put up huts made from local materials, and there is even evidence of their setting up then a tiny neighborhood of pit-like dwellings. The settlers then included Ephraim Fischel and Kalman Moshe and their families. Conditions were extremely difficult. Shmuel's wife became pregnant and when she was about to give birth, they had to take her to Haifa - an 8-hour journey if they did not sink in the winter mud or face attack by robbers (fellaheen who made some extra money from this) or meet other technical difficulties. According to the family story, Malka was about to give birth along the way and there were two versions: one that she had the child in a field and the other that they rushed her to Tantura, where there was a wayside inn and there she gave birth to her first son in Eretz Israel, Shmuel Aaronsohn, in December 1883. He was also the first Zichron child and one of the first in the First Aliyah. This story ties up with the general conditions in the country then, and also sheds light on Zichron's "infrastructure" - from poor roads to non-existent medical services!

Another topic is the draining of the swamps and malaria. Here, too, one can be sceptical and "post-Zionist", but the history of the family shows that the stories were not exaggerated. Children were especially vulnerable to fevers and the child mortality is proof thereof. There is a whole section of children's graves in the Zichron cemetery. At that time at least two girls were born in the family. They died in the same year (1888) and their graves are there in the children's section. All this is evidence of the enormous trauma which beset the family, of the

direct link of the family with general conditions in the land, and through the family one gets a picture of what was happening all around the country. It was only in the twenties that the Kabbara swamps at Zichron were completely drained. In the 1880s, Naftali Imber, the composer of "Hatikvah", visited Palestine and in his poem "Bar Cochba", he told about a Jewish father and son ploughing near the ruins of

Tantura, which he then called Betar (Athlit was identified with Betar in ancient times). It is commonly held that the ploughman was Ephraim Fischel with his son Aaron. This story also illustrates the symbolic link with Jewish history and the significance of individual commitment. They saw themselves as following in the footsteps of those who lived in far-off periods of redemption and independence.



Ephraim Fischel was the first to become free of the Baron's support. In practice, the support was more beneficial than is usually thought. Over and above general support for the "colonies", personal grants were also made to individuals and this can easily be compared to present-day government support given to development areas and also to individuals in the form of generous mortgages. However, they then regarded support as a blemish, since they wanted to set up independent settlements and not remain dependent on supporting grants as the "Old Yishuv" had done in the cities. It is

not known exactly when Ephraim Fischel freed himself from the support, but there is concrete evidence in Ben Yehuda's newspaper (1897) which mentioned that Ephraim Fischel "no longer gets support from the Baron". Here again a family situation reflects general conditions.

Finally a word about Aaron Aaronsohn. One cannot leave him out of the family story, even in this lecture, although much has been written about him. In his youth he was an employee of the Baron (with the slightly negative connotation that this had then). When he

finished elementary school, he worked as an assistant gardener on the Baron's staff and in due course went "up the ladder" as did doctors, teachers and others at the time. Finally, he was sent to Versailles to study agronomy, after which he came back to serve in charge of agriculture at Metulla (again on the Baron's staff). In contrast to the general view, 98% of the Baron's staff were ordinary Jews who had come on aliyah or been "caught up" by Rothschild in Europe (e.g. Dizengoff). In this sense, too, Aaronsohn was typical of the period.

Aaron's death, as is known, remains a mystery. He and Chaim Weizmann were the only Jews involved at the end of the First World War in the Versailles talks and on a flight over the English Channel in 1919, his plane disappeared completely. The general assumption was that there had been an accident.

Ephraim Fischel died at 90 and even in his last years he used to go out to work in the olive plantations and the vineyards. During the First World War he was imprisoned and tortured by the Turks who tried to extract information from him about Sarah and the Nili group that was secretly helping British military intelligence. Malka died in 1916 (comparatively young), before Sarah's own death.

Alexander served as a British officer in Egypt in the First World War. In Palestine he was active in journalism and one of the founders of "Ha'aretz" (first known as "Doar Hayom") and "The Palestine Post", together with Ben Ami and others. Much later he joined the Gideon Group. He died in his mid-forties, was known as a "playboy" and never married.

Rivka died about 16 years ago at the age of 90 and lived all her life in the Aaronsohn House in Zichron Yaakov.

Zvi also was active in Nili, was caught and tortured by the Turks and released because of his age. It was he who discovered Sarah's "last will". Captured and tortured by the Turks she wrote it on a slip of paper and threw it out of a toilet window before killing herself. Zvi was one of the founders of Givat Ada and also involved in setting up a number of settlements in Lower Galilee.

Shmuel (Sam), Dr. Aaronsohn's grandfather, was a farmer and in later years a writer. Like the other members of the family, he loved adventure, went riding and created close connections with Beduin horse-owners, and became a horse-dealer. In this occupation he succeeded, and actually reached the Spanish Royal Court. He and his wife (Miriam-Marie) received Spanish passports and used them during WWI. In the second half of 1917, when there was grave danger in Palestine, Aaron sent a boat to Athlit, which Shmuel and his wife managed to board and on which they reached Egypt. At the end of 1917 the Nili chapter was revealed and they returned to Palestine. Shmuel died in 1956 comparatively young and his wife lived to the age of 90 and maintained the farm. It was the next generation that sold it. Dr. Ran Aaronsohn's own father, Aaron, was an agronomist and educator.

In conclusion, it should be stated that the family was not only involved in Zichron Yaakov, but also in setting up 17 other villages, ten of them in the period of the First Aliyah.

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Pursuing the Genealogy of the Klausner Family

Yehuda Klausner

In 1982 I discovered in *Seder Hadorot* by R. Halperin, the names of three Rabbis: R. Menachem Mendl Klausner, Chief Rabbi of Strasbourg, c. 1380, R. Avraham Klausner, Chief Rabbi of Vienna, c.1400 and R. Eliezer Klausner of Herdeke, c. 1460. This accidental find prompted me to begin the research of the Klausner family.

We started by taking a trip to Austria, expecting to find and record inscriptions in the old cemeteries on tombstones of Klausner family members. Unfortunately, old Jewish cemeteries are not common sights in Austria, and the search for Klausner tombstones proved futile. Instead, on this trip and again in 1983, we visited museums, churches, archives and *muensters* and had the opportunity to talk to interesting people - teachers, museum curators, priests and ordinary citizens, and learned much about the history of the Jews in Austria.

Since old cemeteries didn't help, I started searching the literature in general and specifically the Rabbinical literature, for information about Klausners in previous centuries. I found that Zecharia Klausner the Elder, of Posen, c. 1600, married the daughter of Bezalel Liwai of Prague, sister of Yehuda Liwai, the Maharal of Prague. His son Benyamin Binush of Posen had three sons and a daughter: Zecharia Mendl "the Prophet", of Lwow, David Teveli, Avraham, and Sara who married Moshe Katznellenbogen of Chelm. Zecharia Mendl in turn had three illustrious sons and two daughters: Arie Leib "The Tall One", of Krakow, father of Zecharia Mendl of Belz the *Baer Hetev*, Zvi Hirsh of Grodno, David Tevil of Brisk, Malka, the wife of Dov-Berish Poppers-Katz and Chaya, the wife of Yehuda Elkush of Kalusz. They are the ancestors of many other well known Rabbis and I believe that they are the forefathers of the Klausners and other families living today.

The information in the Rabbinical literature yielded around 300 Klausners, 5 to 12 generations, between 1440 and 1900, which I

call "past" generations. This information, however, doesn't go beyond 1850-1900. The recording of family histories stopped at about that time, owing to major events in the life of the Jews in Europe, like the emancipation, the reform and Haskala movements, followed later by the two World Wars and the Holocaust.

Simultaneously, I pursued two additional quests:

1. I contacted around 150 Klausners, a list compiled from the telephone books of Israel, sending them a circular explaining my work, and a questionnaire asking them to fill in names, dates and locations of their families. Several Klausner families in the US were approached similarly. The information supplied data for close to 1460 persons, who have been grouped into 25 branches of 7 to 310 persons each, 4 to 8 generations, which I call "present" generations. Some of these groups I have been able to connect. The data gathered from the past generations and the information from the present generations leave a gap of 2-8 generations between them, which I hope to fill in the future.
2. I searched for appropriate software to record the findings and, after trying out some, I settled for Brother's Keeper, which I find more than satisfactory.

I believe that future research may yield 300-600 additional entries from past generations, between the years 1400-1900, and 400-1000 entries of present generations, from between 1750 to 1900 and the present.

Some of the conclusions, pertaining mainly to the generations between 1450-1900, are:

- The literature has to be checked and rechecked for erroneous data.
- The Klausners, like many other families, intermarried with other renowned families like Katznellenbogen, Horowitz, Heshel,

Margaliot, Teumim, Katz, Ashkenazi, Halberstam, etc.

- The Klausners were never a dominating family like the families Horowitz, Katznellenbogen, Rappaport, Margaliot, etc., as the number of their offspring was never beyond 5 children (except for present generations) and they seldom married a second time.
- In the course of time, several Klausners changed their last name or added to their name the surname of their in-laws or teachers, or of the community they came from. So we find Klausners changing their names to Buschke, Gelehrnter, Ellenberg, Zeinwirt, Weissbrot, Bar-Yosef, Oz.
- The first names appear in a family periodically, every third or fourth generation, in remembrance of deceased elders of the family.
- Not many works have been published by the Klausners, in spite of the fact that many of them were ordained Rabbis, Yeshiva heads,

Dayanim, Heads of Jewish law courts, heads of the Four Lands Council, who gave their imprimatur to written works. Their Responsa were cited by others, mostly their pupils, who later became Rabbis in their own right and very often married into the Klausner families. To mention a few, Shmuel b'Uri Feivish, the *Beth Shmuel*, Yehoshua Yechezkel Teumim of *Panim Masbirot*, Chayim Yona Teumim of *Alei Yona*, Yehuda Elkish Kalish of *Beth Yehuda*, etc., all sons-in-law of Klausners.

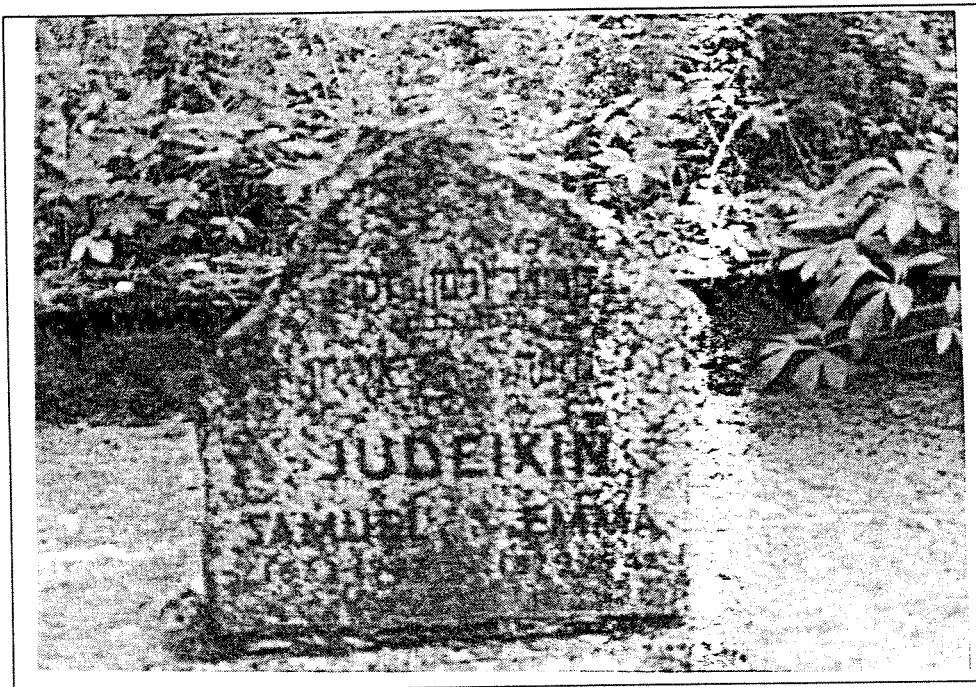
Dr. Yehuda Klausner is a Chartered Civil Engineer with a B.Sc. and an M.A. from the Technion, Haifa and a Ph.D. from Princeton University. He served as Professor of Civil Engineering at Wayne State University, Detroit and the Negev Institute of Arid Zone Research. He has been a practising Civil Engineer since 1970, specializing in industrial structures and foundation engineering. He has published many professional papers and a book on Continuum Mechanics of Soils. In 1982 he became interested in genealogical studies and now has a database comprising several families that he is researching.

Pre-Independence Estonian Birth Documents. What can we learn from them ?

Len Yodaiken

Estonia and Livonia were only opened to Jewish Settlement, in or around 1860. This was part of a policy designed by the Tzar Nicholas I with the purpose of separating the Jews from their relatively autonomous communities in the Pale of Settlement, thereby causing their assimilation into mainstream Russian society. The policy started with the 1825 enlistment scheme which kept eligible Jewish recruits in the army for 25 years. These unfortunates became known in the Jewish Community as the "Nickolae Soldaten" and all the stories we hear about young men maiming themselves in order to avoid military service come from that period. The Tsar's plan was that by removing these men from their communities for this extended period they would drift away from their Judaism

and eventually assimilate. This was followed soon after by the draconian scheme of tearing away from their families Jewish boys of eight or nine and establishing them in military academies or "cantons", where they were educated to be soldiers of the Tzar and good Russian Orthodox Christians. However, introducing children into the severe and cruel conditions of these institutions caused a very high mortality rate. Those who survived, whether as new Christians or Jews (many succeeded in holding on to their roots and the beliefs of their fathers despite the Russians), became known as Cantonists. The system was started at the beginning of the century in a sporadic manner to enlist soldiers of any creed but was institutionalized by Nicholas' government in 1827, specifically for Jews.



A Judeiken Grave in Voru

The Establishment eventually realized that there was not much value in removing these children from their towns in the Jewish Pale if they were only to return home to their old ways in the event of their surviving their service. It was therefore decided around 1860 to open up new territories outside the Pale of Settlement for the discharged soldiers. This would continue the process of distancing the men from their communities and further advance the desired process of assimilation. There was a more enlightened regime under Alexander II whereby both processes of 25 years mobilization had been cancelled, even though there were still many Jewish men in the ranks who had yet to finish their years of service.

The Estonian and Livonian Gubernias were amongst those areas opened up to the Jews. Up to this time there had been no permanent Jewish settlement there of any sort. These provinces had been under Swedish rule prior to the Russian takeover during the reign of Peter the Great, and as the Swedes did not allow Jews to settle in their domains and the Russians tried to prevent the Jews from settling in Russia proper, the area had remained free of Jews.

There are some fairly detailed vital records of the Jews who had settled in these areas from

around 1880 onwards. The Mormons have copies in their Archives, (see my note in Avotaynu, Vol. 12, No.2 p.43) and the originals are to be found in the main Estonian Archives in the Old City of Tallinn. They were maintained by the communities, with copies going to the appropriate ministry. There were probably a few earlier records from before the time the communities became established, but after the initial groups of Jewish soldiers were discharged, and these records would probably be found amongst those of the Lutheran Church.

I was lucky enough to receive a fairly large assortment of birth records for the towns of Tartu and Voru. Although the records are not exactly parallel, one can nevertheless learn a great deal from them. There are 89 records from Voru (Werro) covering a period from 1883 to 1919 and representing about 40% of the total Jewish births during that period. From Tartu or as it was called at that time, Yuriev, there are 106 records from around 1897 to 1904 and that appears to be the complete block of births for that period.

First, I will describe the form of the record itself which is one of great interest and gives the impression that, as Russian records go, it is reliable. The first and second column of the

record gives the chronological number of the birth, female and male in that order. The numbers can only be rationalized in that they were given on a provincial or county level for all births. In Voru the Jewish birthrate could only have been about half a dozen yearly in the early years, yet the chronological numbers reach into the two hundreds for 1883, 1884 and 1885. It is also apparent that the authorities began counting anew at the beginning of each new year, as the numbers began to repeat themselves. The third column gives the name of the Mohel (ritual circumcisor) in the event of a male child. The fourth column gives both the Julian date of birth and date of circumcision. The fifth, the Hebrew dates of birth and of the Brith (circumcision), the latter two are my basis for presuming their comparative accuracy. They surely would not have given a forged date of circumcision in an attempt at forgery. The sixth column gives the name of the town in which the birth occurred. The seventh column gives the family name, the father's name and patronymic, his town of origin and very often his trade. It also gives the mother's name and patronymic and in some cases her single name. The last column gives the name or names of the child.

At this point I must qualify some of this information further. In the case of the Tartu records, although there is space designated for them, there are no Hebrew dates entered, and they rarely give the father's profession. I cannot stress too much that the place of origin of the father is very significant for genealogists, for taking the research of these families further back, this is an invaluable piece of information which rarely appears on Russian or other records of this period known to me. Unfortunately, whether by deliberate design or by simple negligence, the information about the parents varies from one birth to the next in the same family. My assumption is that the parents were creating an opening for at least some of their children to be able to claim that they were only children from other families. I will give an example from the birth records of my late father and his six siblings:

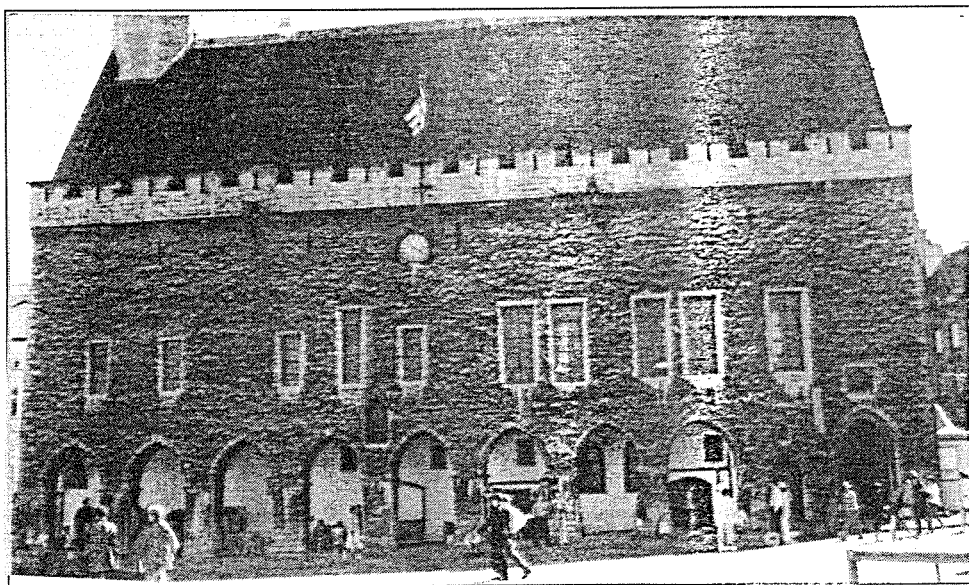
My grandfather's full set of names was Benjamin Mordechai, known civilly as Marcus Judeikin, and my grandmother was Baila or Bertha.

Child	Father	Family Name	Mother	Origin	Trade
Isaak Shmuel	Benjamin	Edeiken	Beila	Krakinov	
Israel Mayer	Mordukh Benjamin	Edeiken	Beila	Zhagor	
Zalman Markus	Benjamin	Yudeiken	Beila	Zhagor	
Rivka	Benjamin	Yudeiken	Beila	Sakenova	Merchant
Tzvi	Markul Shmuilovich	Yudeiken	Berta		Merchant of 2nd Guild
Abba	Marcus Shmuilovich	Edeiken	Berta Novazhagorsk		Householder
Abraham	Marcus Benjamin	Yudeiken	Beile	Zhagorsk	Householder

I should mention that these varied results may also be the product of different registrars recording their understanding of the names.

It is interesting to note the geographical make up of the communities based on the information supplied in the records. The origins of the Jews of Voru by percentage, based on the sample I have, were 50% from the Province of Kovno (Kovno Gubernia) of whom the vast majority came from the county of Siauliai (Shavel uezd), 25% from Kurland (a province of what was later

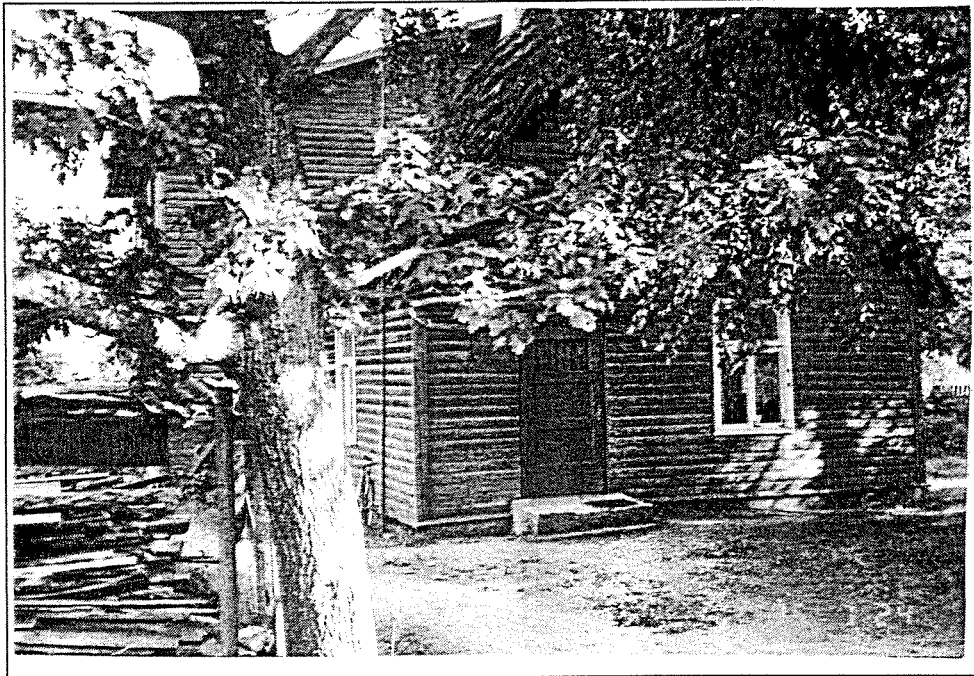
to become Latvia) and the remainder consisted of 4 families from the Ukraine, 2 from Belarus and one from Poland. There was a total of 27 different towns of origin represented. All in all, a community of fairly homogeneous background. It seems to have been orthodox in every way with a resident hereditary family of clergy, the Kadeshevs, fulfilling roles of Rabbi and Mohel. Occasionally there appeared a visiting mohel, in at least one instance a relative of the family of the child.



The Rathaus (Mediaeval Town Hall) in the old city of Tallinn near the building that houses the Estonian Archives

As I noted above, the records from Yuriev (Tartu) were one continuous block from 1897 to 1904. There were 106 records, originating from 48 towns, 33% were from Kovno Gubernia, 20% from Latvia 15% from Belarus and the remaining 32% dispersed over many European provinces of the Russian Empire. One can rationally presume that the spread would be over a much greater mix as time continued and more inhabitants came from outside. However, some of the other statistics are rather more surprising. There were four instances of the fathers being ex soldiers. This would conform to the concept that the community was founded by Nicolae Soldaten. In at least one instance, the soldier was recorded in such a manner as to give the impression that he was barely a Jew (possibly a Cantonist!). In a second instance the soldier was

registered with what might have been pride, as a veteran of the Riga Brigade. The Riga Brigade were an elite unit, which later became the corner stone of the White Army (Tzarist) in the civil war following the Revolution. In that period of five years four births were registered as being the children of students of the University of Yuriev (Tartu), one of the preeminent academies of the Empire. This would indicate that the percentage of Jewish students at the University was much higher than we have been given to believe. If more than 3 % of the community were students who had reached fatherhood, then how many actual single students were there? It is an accepted fact that there was a very severe *numerus clausus* for Jews studying in Russian Universities



A Judeiken home from the beginning of the century, still standing in Voru

Another interesting statistic is that there were four unmarried mothers (in a period of 6 - 7 years - a very high number for those times!) giving rise to the thought that Yuriev was a haven of tolerance from the strictures of the ultra-orthodox communities and that young women in trouble fled there. There was a happy ending for at least one of these families as the Registrar noted at the bottom of the certificate stating that the father of the child later married the mother. "And they all lived happily ever after - we hope". The overall picture that emerges, perhaps somewhat hazily, is that the Russians did have some measure of success in creating a process of mild assimilation in this community. Indeed, Estonian Jewry became to

be regarded by their Orthodox neighbours as "Mitbolelim" - Assimilationists. However, the community was never very large and reached only 4,500 at the outbreak of World War II.

Len Yodaiken, a member of Kfar Hanassi, made aliya from Ireland 41 years ago. Has been involved with genealogical research for the past 30 years and collected 10,000 names of his own families. Some of his trees go back to Rashi and also the Expulsion from Spain. Having become a pensioner he has now begun to research commercially and will take commissions. He specializes in Northern Europe - Baltic, Poland, Belarus.

Genealogical Material in the Collection of the Central Zionist Archives

Yoram Mayorek

Our archives have a great deal of material that can be of help in genealogical research.

Lists of legal immigrants during the Mandate from 1921-1948.

The lists are arranged according to the date of arrival of each ship. It is therefore important to know the date of arrival of the person for whom the researcher seeks information. The lists are in Hebrew and are not indexed.

Individual immigrant files.

This refers to those immigrants who had specific requests addressed to the Aliyah Department and for whom files were opened.

Illegal Immigrants.

There are lists of illegal immigrants captured by the British and incarcerated in their camps. The

lists relate to the date the immigrant was released.

Students of Aliyat HaNoar.

There are files for each participant and they are maintained at the Jewish Agency warehouse in Tzrifin.

The Search Bureau for Missing Relatives.

This agency was established in 1945 and has files on people who were searching for someone, or the name of the person being sought; lists that came to the Search Bureau from various organizations, such as the Joint; notices of the Bureau in Lakarov V'larahok that were published after World War II; material from the Ministry of the Interior.

Residents of Eretz Yisrael.

Files of residents of colonies aided by Baron Rothschild - ICA and PICA from the 1930's to 1957; lists of students and teachers in schools from the period of the Jewish Agency and the Va'ad Leumi; files of Jewish soldiers who

enlisted in the British army during World War II.

Material from the Diaspora.

Most of the material from Zionist institutions was lost. There is material collected by the Red Army that was opened to the public in the 1990's. Microfilms of the JNF in France contains lists of prospective contributors in various towns and villages. There is a complete list of Jews in Corsica in the 1930's. Material from Lwow is preserved in its entirety. Also files of Jews who attempted to recover property in the Diaspora through the help of the JNF. These files occasionally contain important original documents.

The Central Zionist Archives is located at Sederot Zalman Shazar 4 [next to Binyanei Haumah]; Jerusalem. Telephone 02-652-6155. It is suggested that researchers call ahead to arrange a meeting with Batya Leshem.

Yoram Mayorek is Director of the Central Zionist Archives.

Researching Jewish Warsaw

Daniel Wagner

The elaboration of a family tree may be quite challenging for those of us who have Jewish ancestors in Warsaw. The present article is intended to provide initial guidance for this purpose, and is based on the difficult but successful research of one of my ancestral branches, the Silberkasten/Zylberkasten family. When I started my work, about two years ago, I had no previous experience of researching Warsaw and my intention is to demonstrate that even if genealogy is not your primary activity, it is quite possible to achieve some degree of success. The approaches and methods presented here are by no means exhaustive, they only reflect my personal experiences, and it is certainly possible to do much more to research your families. The following is a brief description of the tools I have used.

Jewish Vital Statistics: 1826-1866

The main problem with researching Warsaw is that it had a huge Jewish population, since at least the beginning of the 19th century, up until World War II. Because of its size, Warsaw was

divided into a number of Cyrkuli (Districts). The vital statistics for Jewish Warsaw between the years 1826-1866 are included in 48 microfilm reels at the Mormon Family History Library (FHL). Dorot, the genealogical center of the Museum of the Diaspora on the Tel-Aviv University campus, has a copy of the set, which may be consulted by appointment (Tel: 03-646 2071). The microfilm set includes a huge amount of birth/marriage/death (or B/M/D) information which may deter even a professional genealogist. The Library Catalog (as of December 1997) is accurate, overall, but sometimes confusing. It also contains occasional errors, which is perhaps unavoidable in view of the complexity involved. Such mistakes may be found only by painstaking review of the microfilms content. For example, reel 689515 contains more than just births for 1835-1837 (part of 1838 births are included as well). Another example is reel 689537 (1854-1855), which I believe does not include data for Cyrkuli 4, as claimed.

Last century's Warsaw was divided into twelve Cyrkuli and the microfilms are thus organised into years, B/M/D listings, and Cyrkuli (which, most of the times are grouped somewhat arbitrarily). This makes research rather complicated, and researching a particular surname is in principle much easier if one knows in advance the exact address or Cyrkuli where the relevant family resided. Figure 1 is a schematic map of Warsaw, divided into Cyrkuli, as of 1840. It is adapted from G. Zalewska's recent book on Jewish Warsaw, and was kindly provided by Yale Reisner (The Ronald S. Lauder Foundation Genealogy Project at the Jewish Historical Institute of Poland). Most of the Jewish population at the time resided in Cyrkuli IV, VIII, and VII, in decreasing order, although other Cyrkuli contained a sizeable number of Jewish residents as well. In many cases, unfortunately, the original archival books (and thus the microfilms) were not indexed, which often forces the Warsaw researcher to scan the microfilmed documents one by one.

I have constructed a set of Tables which emphasizes the available and missing data for all Cyrkuli. The Tables are based on the FHL Catalog, and are available upon request. From those Tables, it becomes evident that, for the relevant time period (1826-1866):

1. Many fewer vital statistics are available for Cyrkuli I, III, IX, X, and XI than for the other Cyrkuli;
2. No data are available for Cyrkul XII, for unknown reasons.
3. Most of the data for Cyrkuli IV to VIII are available but with serious "holes" for certain groups of years;
4. Data for Cyrkuli VII and VIII (where the Jewish population was large) are sparse in the late 1850's and the 1860's.

I collected about 10 B/M/D certificates for my Zylberkasten family, half of these using the index listings. The hard part obviously was the slow scanning of the thousands of unindexed certificates. While scanning the data, a brief

look at the signatures at the bottom of each certificate enabled me to discover that one of my Zylberkasten ancestors served as a witness on a birth certificate of an unrelated family, which provided me with his signature and his age and profession. Thus it is sometimes possible to collect interesting information from certificates that are not directly related to your family (and which it would be impossible to find out about by simply scanning the indexes)!

Jewishgen (the Internet organization for Jewish genealogy) and Dorot are currently collaborating to extract the data from the Mormon microfilms and make indexes available on the net. This will take some time but a first set is now (February 1998) available. I am involved as a volunteer and unofficial reviewer in the project.

Jewish vital statistics beyond 1866

No Jewish data after 1866 were microfilmed by the Mormons. The Polish Archives, with which I had contacts regarding this issue, indicated that data for several Cyrkuli were indeed available and may be searched by them for a fee. Unfortunately they also indicated that for the period 1875-1895, no Jewish data for Cyrkuli VII and VIII could be found, for unknown reasons. This is rather unfortunate because the late 19th century often is a "missing link" between what we currently know about our family and the archival data we find in the Mormon microfilms. This is definitely so in my case, as my great-grandfather Mosze Zylberkasten was born around 1836-1892, and finding a birth certificate would enable me to establish the connection between my family and the several other Zylberkasten branches which I have constructed and for which I have descendants until this day.

All hope is not lost, however, as Yale Reisner, and his efficient aide Peter Rytka, at the Jewish Historical Institute of Poland, are involved in a project aimed at uncovering additional sources of information at the Polish Archives. More should become available regarding this in the future.

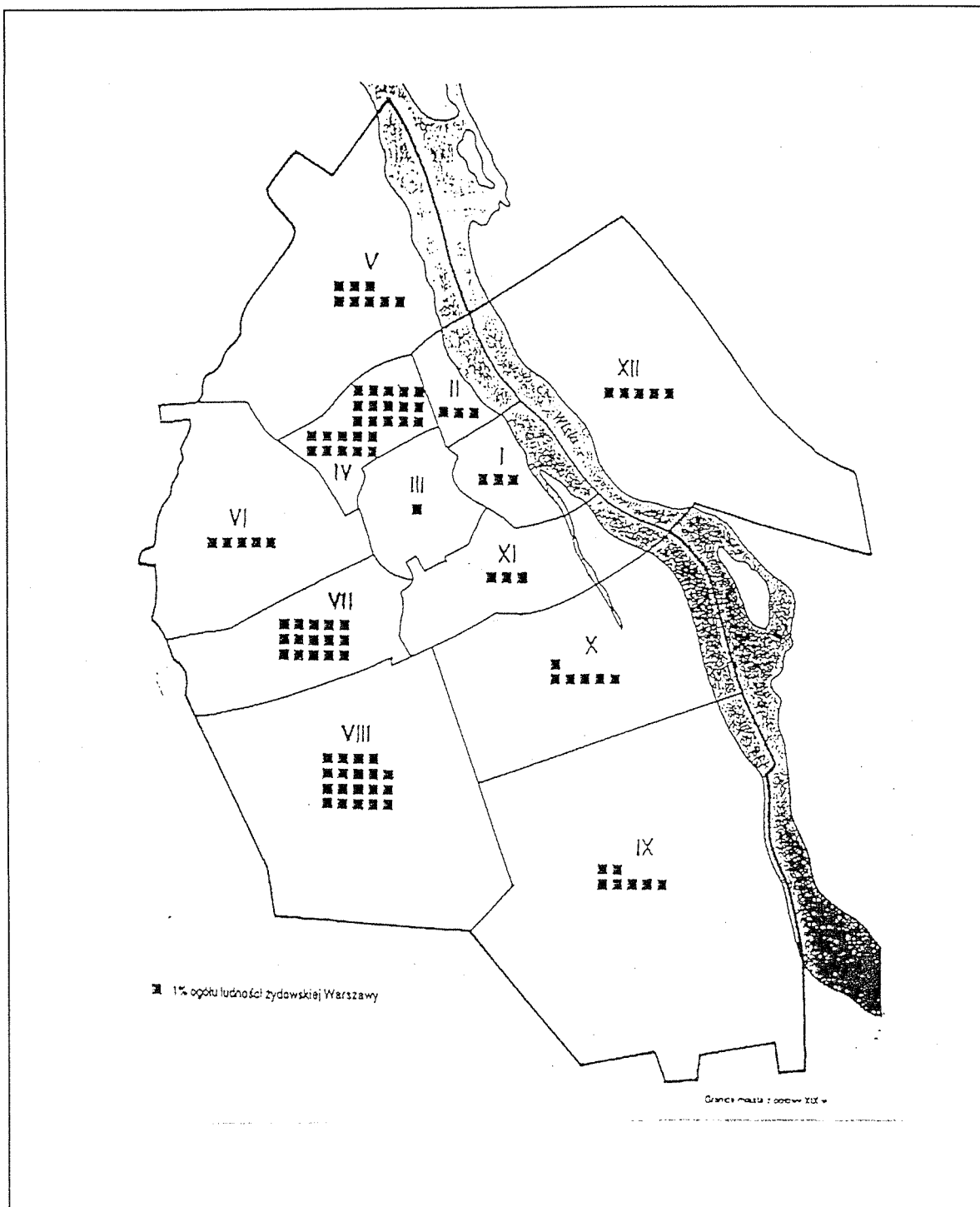


Figure 1 - The division of the city of Warsaw into Cyrkuli (adapted from G. Zalewska's recent book on Jewish Warsaw). Each black square symbol represents 1% of the Jewish population of the city. The map was kindly provided by Yale Reisner (The Ronald S. Lauder Foundation Genealogy Project at the Jewish Historical Institute of Poland).

Between today and 100 years ago, the vital data are possibly available at the various *urzad stany cywilnego* (USC, the civil registration offices) of Warsaw, but I have not explored this avenue, mainly because the process is very slow and has to transit via the Polish Embassy in Tel-Aviv, which may be a Kafkaesque (and expensive!) experience.

Jewish vital statistics before 1826

Prior to 1826, the Jewish data are included in civil registration listings and are thus mixed with data for the rest of the population. Data are available for 1808 to 1825 and are included in 144 (!) microfilm reels at the Mormon Family History Library (FHL). However, the data for that period are divided into 8 *Cyrkuli* rather than 12 for the later years. Why this is so is not clear to me at this point, and I have not investigated the reasons for the change. *Cyrkuli* I to VIII prior to 1826 may or may not correspond to *Cyrkuli* I to VIII following that date. Indeed, most of the *Zylberkasten* documents I found prior to 1826 were located in *Cyrkul* V, whereas the later documents are all in *Cyrkuli* IV, VII and VIII.

This time period is very interesting because surnames are available between about 1820-1822 and 1826. Prior to 1820, patronymics are in use. However, the listings are well organized and clear, and indexes are often available. For birth and marriage documents, the correct individuals may, however, be identified by means of the mother and spouse name. From the patronymic it is also possible to extrapolate at least one generation back in time. During a recent visit to Salt Lake City, I first spent many hours examining the "wrong" pre-1826 *Cyrkuli*, but once I found out that *Cyrkul* V was the one where the *Zylberkasten* family resided, I was able to find five documents within an evening of work.

Finally, there are two microfilm reels [689336 and 689337] which lists births, marriages and deaths of the Reformed Church in Warsaw and included are baptisms of Jewish converts.

The Polish Archives

Rather than visiting a Mormon Family History Library in the US, it is of course possible to

research vital statistics directly at the Archives in Warsaw. There, patience is the key, however, according to my experience. Ordering a photocopy is an experience that may be entertaining if you are used to Western standards. Do expect high fees, and do not expect on-site copies. It is worth mentioning that in addition to the birth/marriage/death material included in the Warsaw Archives, the 1909 Book of Addresses, as well as the 1912, 1915, and 1920 phone books are immediately available (they are located on a bookshelf and you can look them up while waiting for other archival material), and are a wonderful source of information. The name, address, telephone number, profession, and *Cyrkuli* (district) are listed.

The Jewish Cemetery in Warsaw

The Jewish cemetery on Okopowa Street is administered by Boleslaw Szenicer. I had excellent contact with Boleslaw, who was very kind and helpful. About 50,000 names are included in his (partly computerized) database, which constitutes one-third of the graves in the cemetery. I had contacted him by fax prior to my visit and he was prepared with 6 or 7 tombstone locations. During a weekday he is relatively free and can spend some time directing you in the huge cemetery. Visiting on Sunday is not recommended if you want him to help, as this is the busiest day of the week. Some of the plots are in good condition and may be researched without help. Many plots, however, are in bad shape and in such case only Boleslaw is able to locate a tombstone. A map of the cemetery is enclosed (Figure 2).

Daniel Wagner is a Professor of Materials Science at the Weizmann Institute of Science, in Rehovot. His scientific interests focus on the micromechanics of composite materials, carbon nanotubes, and biological composites. He has been intensively researching his family history since 1995. He is married to Linda Jankilevich and they have three children.

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PLAN SYTUACYJNY CMENTARZA ŻYDOWSKIEGO W WARSZAWIE

Skala 1:500

LEGENDA:

- A – Mauzoleum rabinów
- B – Dom przedpogrzebowy
- 28 – Numer kwatery

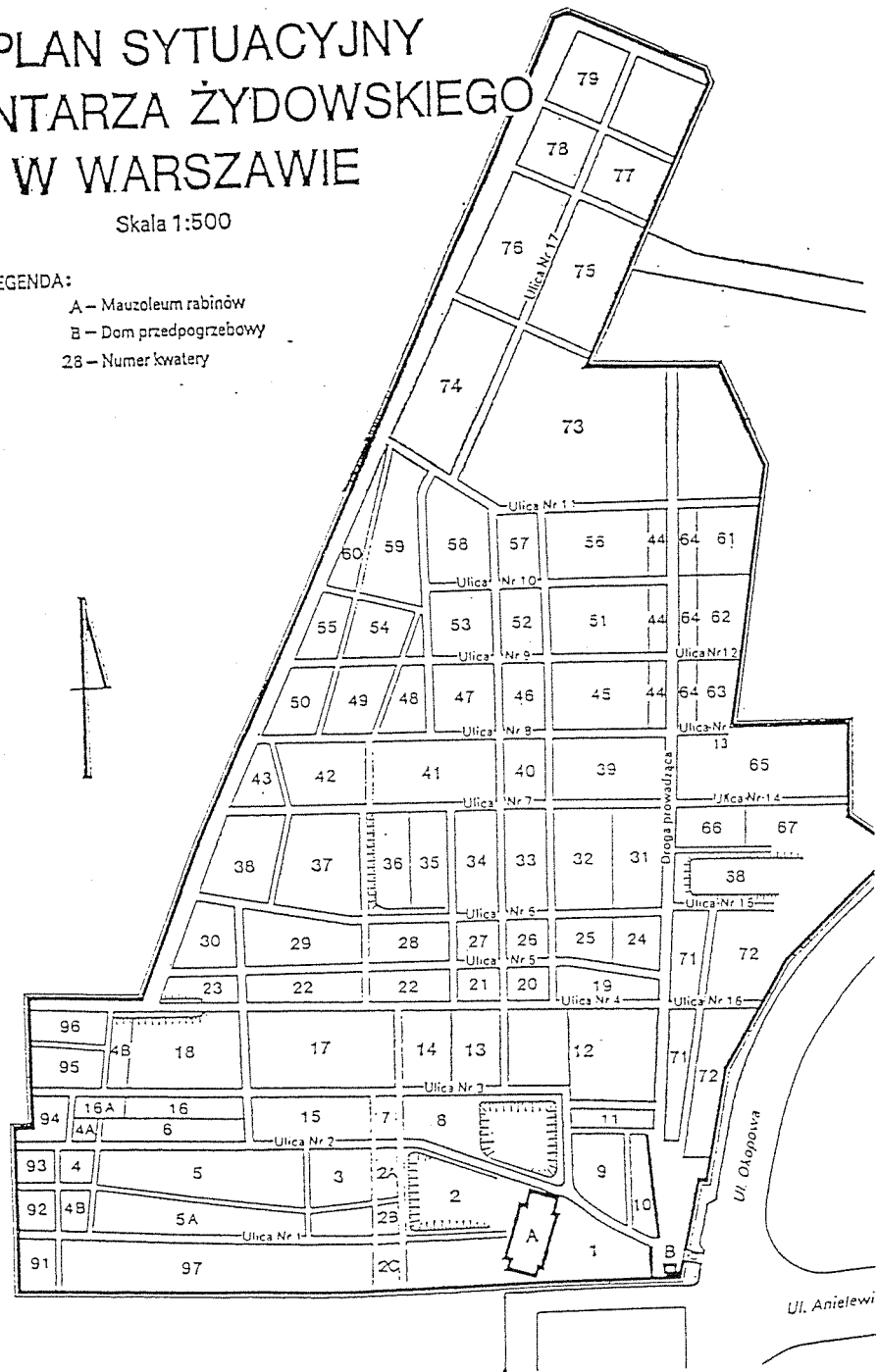


Figure 2 – Map of the Jewish cemetery of Warsaw.

Verifying Oral Traditions: The Gaon of Vilna - Part II

Chaim Freedman

Research Difficulties

The difficulties encountered over the years in tracing the descendants of the Gaon are surprising, considering that only 200 years have elapsed since his death in 1797. Only about eight generations have been born since that time. At the time I started my research in the early 1960s, there were people alive who had heard stories about their descent from the Gaon from their grandparents (born in 1830s) who were grandchildren of the Gaon's grandchildren (born in the 1780s). Such a chain of oral tradition was not so extended as to preclude the preservation of far more oral traditions than were in fact discovered.

There are several reasons for the difficulties encountered in researching the Gaon's family.

- Official records of births, marriages and deaths were kept in accordance with a law instituted in the Russian Empire in 1804. Since all of the Gaon's children and most of his grandchildren were born before that date, there were no official records which could confirm their identity.
- It is characteristic of orthodox Lithuanian families to play down their *yichus* (pedigree). One example of this phenomenon was encountered when I contacted an elderly rabbi living in Jerusalem. He was reluctant to discuss the issue, but grudgingly related what his mother had heard from her mother about their descent from the Gaon. But he soon cut the conversation short retorting, "What does it matter? Such research is *bitul Torah*" (detracting from Torah studies). He was expressing the sentiment of which the Gaon himself was a renowned proponent. The Gaon stated that one is obliged to spend as much time as possible in the study of the religious texts. The only time which justifiably can be used for other purposes is that needed to earn a minimal livelihood. Even time required to attend to family affairs is begrudged. There are several stories related about the Gaon's disinterest in his children's everyday activities,

despite his love for them. In the light of this attitude it is understandable that orthodox Jewish Lithuanian families spent little time telling their children about their family history. Thus, much information was forgotten with the passage of time.

One oral tradition related that an elderly relative in Vilna had possessed a book in which the Gaon himself had recorded his genealogy. Bearing in mind the Gaon's personality and relationship with his family, this story was obviously fictitious or, at best, an embellishment of some other book in the family's possession.

- Because the Gaon of Vilna was such a prominent figure in Jewish scholarship, descent from him was considered to be particularly honorable. Some people may have been embarrassed to publicize stories told by their parents about their descent lest they be thought to be boasting. Descent from the Gaon also carried with it a responsibility to live up to his standards of behavior, particularly in religious matters. Perhaps people who no longer were religiously observant considered descent from the Gaon an onerous burden. Yet, ironically, many non-observant people take great pride in their descent from the Gaon and preserve the oral traditions conveyed to them.
- The term Gaon was used quite sparingly during the time of the Gaon of Vilna. Over ensuing generations, it has been more liberally ascribed to rabbinic scholars as a term of honor. This may result in a person being told that he was descended from the Gaon, yet the term may refer to another rabbi who was known by that title. Certain families held a tradition of descent from the "Gaon Eliyahu" and believed therefore, that their ancestor was the Gaon of Vilna. Two factors led to the confusion. The families were in fact descended from a famous rabbi who was often referred to as a "Gaon." He was Rabbi Eliyahu Luntz (or Rabbinowitz) of Krozhe. Furthermore, this

Eliyahu was a brother-in-law of the Gaon of Vilna, whose second wife was Luntz's sister. The coincidence of these two factors led the above families to believe that they were descended from Eliyahu, the Gaon of Vilna. An extreme example of confusion between rabbinic personalities arose when I was informed by a certain family of its descent from the Gaon of Vilna. Unable to discover the link, the author's problem was solved when his contact apologized profusely. The ancestor was actually Rabbi Shneur Zalman of Liadi, ironically the Gaon's rival!

- Genealogies of rabbinic families often omitted sons or sons-in-law who were not scholars. Similarly, daughters often were not recorded in such families. The Gaon's son, Rabbi Yehudah Leib of Serhei, Lithuania, is recorded in Rivlin's work as the father of only two daughters. This author has discovered that Yehudah Leib had at least six daughters.
- Certain families, known to be descended from the Gaon, simply refuse to publish their family trees, for a number of personal reasons. This is regrettable, since their omission from my book may lead to the impression, in the future, that such people are really not descended from the Gaon. A prominent rabbinic family in Israel is known to have about 500 living descendants, yet the family refuses to record their names.
- Siblings born to the same father often used surnames different from each other and from that borne by their parents. This practice was prevalent in the Czarist Empire and was a ploy used to confuse the military authorities. The notoriously anti-Semitic practices of the Czarist army caused male Jews to change their surname as a means of evading conscription. Variations in surnames within the one family lead to confusion in genealogical research.

For example, one of the Gaon's daughters, Khiena, the wife of Rabbi Moshe of Pinsk, bore eight sons who used the surname Chinitz and one whose surname is unclear, but whose descendants used the name Lipshitz and Neches. Certain families claim that one of Khiena's sons used the surname Penchuk and yet another, Landau. Each of these claims has to be carefully analyzed, and some remain unverified.

- Some historians and genealogists who are not fluent in Hebrew have used, as the basis of their research, sources translated from Hebrew into English. These second-hand sources are prone to error. Similarly, members of families which claim descent from the Gaon of Vilna at times have been assisted in their research by incompetent translators who are unfamiliar with the genealogical nuances of sources.

One researcher went to the trouble of having Rivlin's work translated into English. This led to confusion between a descendant of the Gaon's brother who lived in the town of Eiragola, Lithuania, or Ragoler to the Jews, with a certain person who lived in a place called Raguva. The researcher conveniently merged the two personalities and added to his family tree hundreds of people who had no place on it.

Wives, Siblings and Students of the Gaon of Vilna

The Gaon was married twice. The first wife was Khana, daughter of Yehudah Leib of Keidan. After Khana's death in 1782, the Gaon married a widow Gittel, daughter of Rabbi Meir Luntz (born 1709) of Krozhe, Lithuania. The fact that the Gaon was married twice has caused considerable confusion. There are families that held a tradition of descent from the Gaon's second wife Gittel. Since the sources on her family clearly establish that Gittel bore no children to the Gaon, the families descended from Gittel are descended from her first husband, not from the Gaon.

A major error made by a certain researcher arose from the Gaon's second marriage. Knowing that the Gaon was a brother-in-law to rabbi Yekhezkel Luntz of Shavli, the researcher assumed that the connection was through Luntz's wife, Malka. The researcher drew up a family tree of the Gaon's family and included all of the descendants of Yekhezkel Luntz as descendants of the Gaon's hypothetical sister, Malka. If the researcher had been conversant with Hebrew sources, he would have been able to read a book written by a grandson of Luntz, the contents of which make it clear that there was no such descent. The Gaon was a brother-in-law of Luntz, not through a hypothetical sister, but due to the fact that Luntz's sister Gittel was the Gaon's second wife.

Certain families have believed that they were descended from the Gaon, but after investigation, it becomes clear that they were descended either from the brothers of the Gaon or from one of his students. Terminology used to refer to relationships is misleading. "Of the family of the Gaon of Vilna" may mean actual descent, but more often the term refers to the descendants of the Gaon's siblings or may refer to further removed connections by marriage without an actual blood relationship.

A prominent family that settled in Jerusalem 140 years ago maintained steadfastly that it was descended from a daughter of the Gaon. This author failed to identify the relevant daughters, despite considerable research by members of the family. Recently, new material came to light. A letter written about 1855 by a Lithuanian rabbi records a match arranged between his son and a daughter of the above family in Jerusalem. Of immense genealogical value was a statement by the writer of the letter giving details of the descent of the bridegroom from a sister of the Gaon. At last the puzzle was solved.

One of the Gaon's ancestors, Rabbi Moshe Kremer, who was chief rabbi of Vilna in the 17th century, was known as "Kremer," meaning shopkeeper, since his wife operated a stall in the market. The appellation "Kremer" was not a surname. Indeed, most Jews in the Russian Empire acquired surnames only at the beginning of the 19th century. Yet many families bearing the name Kramer or Kremer erroneously believe that they are descended from the Gaon of Vilna. (Some are descended from a brother of the Gaon whose descendants did adopt the name Kremer.)

Likewise a widely ramified Galician family believe that they are descended from the Gaon, simply because they bear the name Wilner.

Adding to all these considerations, are the problems of researching any Jewish family:

- Wars and pogroms which plagued Europe over the last 200 years destroyed many records. Jewish cemeteries have been severely damaged or obliterated in many towns in which the Jewish population was decimated by the Holocaust. The loss of six million Jews during the Holocaust severed what might have been a continuation of the passage of oral traditions.

- Mass emigration of Jews from the age-old cradles of their family origins in Europe severed the natural contact between the generations. A new generation grew up cut off from contact with its grandparents. Immigrant parents were all too anxious to forget about the Diaspora and its often sad and harsh history. It is no wonder that genealogical information was not passed on.

Doubtful Oral Traditions

An important means of disproving certain oral traditions is often a simple arithmetic calculation.

Members of a certain Kossowsky family, while probably genuinely descended from the Gaon, instilled doubt when they claimed that an ancestor who, it was claimed, was her grandfather, recalled sitting on the knee of the Gaon. Since the Gaon died in 1797, and the ancestor was born in 1826, this incident could not possibly have occurred. On rechecking the source of the story, it was found that the incident occurred a generation earlier, which brought the event within a feasible time frame.

The Kantorovitch family of Jerusalem, whose claims to descent from the Gaon are most likely valid for other reasons, recorded certain events which cannot have occurred in the way they were stated. It was claimed that the Gaon's youngest son, Avraham, wrote a letter to a grandson Yaakov Koppel Kantorovitch, congratulating Kantorovitch on the completion of his studies and on obtaining *semikha* (rabbinic ordination). Since Avraham died in 1808 at the age of 44, it is not likely that he had a grandson of a suitable age to have obtained *semikha* during his lifetime.

It is claimed that the Gaon's daughter Khiena had a son named Haskell Landau, whose daughter married a Remigolsky. Research identified the relevant Remigolsky. Yet details of Remigolsky's son in a rabbinic encyclopedia, while recording his eminent rabbinic ancestors, fail to record descent from the Gaon of Vilna. This omission renders the family tradition highly suspect.

A common source of confusion in oral traditions is the assumption that if one's cousin is descended from the Gaon of Vilna, so one also

must be. This author attended a family reunion at which various sides of his family were represented. He had to repeatedly correct the impression held by one side of his family that they were descendants of the Gaon, like the majority of their cousins attending the reunion.

Valid Oral Traditions

It has been my fortunate experience that I was able to verify many valid oral traditions of descent from the Gaon of Vilna. One example was discovered in Australia where a family which had settled in 1854 still maintained an oral tradition of descent from the Gaon. Much effort was expended in researching this family which resulted in the discovery of a photograph of the tombstone of the original member of the family who settled in Australia. Although the tombstone was no longer standing, a photograph preserved by the Australian Jewish Historical Society revealed that the person in question was actually a grandson of the Gaon. Details of the

inscription correlated with oral traditions held by another family living in England. Thus, it was possible to solve the links between several families, hitherto unknown to each other, yet each holding the same tradition.

There were many such success stories, and the author continues to hope that other missing links which have been recorded in his book, will one day be found.

Chaim Freedman is a professional genealogical researcher living in Israel. A ninth-generation descendant of the Vilna Gaon, he recently published his efforts of the past 30 years researching the descendants of this famous Jewish scholar in a book published by Avotaynu entitled Eliyahu's Branches: The Descendants of the Vilna Gaon and His Family. He gave a lecture to our society on this subject, published in Avotaynu, Vol. XIII. No. 3, Fall 1997.

Crypto-Jews in the United States Southwest - Part II.

Yitzchak Kerem

The Crypto-Jews of the southwest U.S. are also a topic of great interest. Following Mexican migration patterns, they are also found in Chicago in great numbers. In the southwest U.S., they are mostly found in villages of northern New Mexico, but also in Arizona, southern Colorado, and more specifically in Pueblo, and in Texas.

Estimates of their number in New Mexico in the upper Rio Grande Valley are as high as 1,500 families. Some maintain traditional communities in remote villages, and others practice customs, faint traces of Jewish traditions, on an individual basis in the midst of their Catholic Hispanic surroundings. The fear of the Inquisition forced these New Christians underground. The threat of the Inquisition did not disappear in Mexico and "New Spain", (areas which later became part of the state of Mexico) until 1821. In these areas New Christians were accused of judaizing. The Inquisitional tribunal in Mexico City was alerted by any observed reluctance to eat pork or shellfish; the rumor of a secret room, especially interior or underground, that might be used for

proscribed prayers; an evident concern for the burial of deceased relatives in shrouds of new linen without using coffins, the discovered possession of copies of the Bible, especially the Old Testament; or a noticed avoidance of lighting fires for cooking on Saturday, even in the chilly mountains of New Mexico.

Sometimes conversos displayed an exaggerated piety among their Christian neighbors; others evaded contact with the church whenever possible, submitting to confession only when required.¹

Everyone was a potential suspect of judaizing. Even Bernardo Lopez de Mendizabel, the Spanish governor of New Mexico from 1659 to 1661, and his wife were charged with judaizing. Lopez died before his trial, which was deemed to prove that there was no evidence of the charge, and was exonerated postmortem.

In the previous century, in 1596, in the auto-de-fe, Luis de Carvajal was tortured and burned alive because of his open devotion to the Jewish faith. In New Spain, as governor he was a

fervent judaizer and "something of a mystic in the classic Spanish tradition." ⁱⁱ He had been the successor of his uncle Luis de Carvajal y de la Cueva, who sought his fortune in New Spain as a merchant and then as cattle rancher in Panuco in 1567. Regarding the latter, he earned such a reputation as an Indian fighter and skillful colonizer that he won an appointment from the crown as governor of a vast territory in northern New Spain, to be called the New Kingdom of Nuevo Leon. He also received the unusual dispensation to bring a boatload of relatives and employees with him without any documents attesting their Catholic orthodoxy'. ⁱⁱⁱ

Most of the judaizers arrived after the Onate expedition, seeking refuge in New Mexico in the 17th century. The first arrivals struggled up the Rio Grande to the Espanola Valley, where they took over a pueblo called Okeh, near present-day San Juan Pueblo, renaming it San Juan de los Caballeros. Some moved into another Indian town Yuquegunque, on the other side of the river where the Chama joins it. This was the first Spanish capital - San Gabriel.

In the absence of many priests, it was ideal for the secret Jews to settle in these areas. The few missionaries around concentrated on the Pueblo Indians, and ignored the Spaniards.

No one was around to inquire about strange-sounding prayers, comment on overfrequent bathing in a land where there was usually a water shortage, or observe a suspicious repugnance for pork in communities where any kind of meat was rare'. ^{iv}

The Crypto-Jews have been identified since the early 1980s after they made contacts with reform and conservative synagogues in New Mexico and Arizona and sought to convert or return to Judaism. Stories have emerged about lighting candles on Friday nights, sometimes in the bottom of deep jars; not eating pork or bread during Passover; the singing of Ladino hymns and prayers, marriage confined to a few known and often related groups; sport discouraged on Saturday; and practices of active regular bathing; even in cold weather; and pride in reading and general educational attainments'. ^v

Often the oldest son would be trained to be a priest. This was to deflect suspicion of judaizing, and enable access to copies of the Old Testament and other Jewish books. According to Shulamit Halevy, there was an incredibly comprehensive ban in the New World on virtually all books. Even being scholarly was considered an indication of Jewishness worthy of the tribunal's investigation'. ^{vi} In New Mexico the influence of the Catholic Church is a powerful force and Crypto-Jews had to give the strong impression of practicing Catholicism while retaining Jewish thoughts and customs.

Jona Betran has two given names. She was baptized with an official Spanish name and has a secret Hebrew name. Her great-great-grandfather in Mora, New Mexico, had his own chapel and his own priest whom he brought from Italy. 'This was seen as an exhibition of pietism, but Baltran is now convinced the private chapel was to enable him to follow his own practices, and that the Italian priest was more compliant than his local colleagues'. ^{vii}

There are numerous last names of the Crypto-Jews in northern New Mexico in Taos, San Juan, Rio Arriba, Bernalillo, San Miguel, and Mora counties. Some of those that have a Sephardic connection include Abeyta, Alarid, Alire, Aragon, Archuleta, Armijo, Atencio, Baca, Barreiro (one of the few clearly Portuguese names), Benavides, Chaves and Chavez), Cordova, Corrales, Enriquez, Espinosa, Gallegos, Garcia, Giron (also spelled Jiron), Gomez, Gonzalez, Griego, Gutierrez, Hernandez, Herrera, Leon, Lopez, Lucero, Maez (Maes), Maestas, Manzanares, Martin (which became Martinez in the 18th century and now belongs to 20% of the population), Medina, Miranda, Montoya, Muniz, Olivares, Ortega, Ortiz, Pacheco, Perez, Pino, Quintana, Rivas, Rodriguez, Romero, Saes (apparently lost in the current generation), Salazar, Sanchez, Sandoval, Serna, Serrano, Silva, Suazo (Jewish in Portugal), Tafoya, Telles, Torres, Trujillo, Ulibarri (almost the only Basque surname in the region), Valdez, Velarde, Velasquez, Vigil, and Zamora'. ^{viii}

Loggie Carrasco of Albuquerque claimed that her family name has a Hebrew root, meaning "oak tree", and that the surnames Pino,

Jaramillo, Ramirez, and Duran are similarly derived.

Some names note national origin: Griego means "Greek", Fresquez is Flemish, and Gallegos refers to Galicia, the Spanish province in northwest Spain. Two French surnames are Archebeque which comes from L'Archeveque, and Gurule from Grollet. The name Rael is known to have been derived from Israel (spelled Ysrael) in past centuries and Cobos was Jacobo at one time.

Lucila Benaviez, a native of Tierra Amarilla near the Colorado border, as an orphan was raised in a Catholic orphanage in California. In 1989, when she walked into a crafts shop in Los Angeles, she discovered from the shopkeeper that she was a Sephardic Jew and that her name was originally Ben David. Since then, in researching her family tree of five generations, she has found the names Sanchez, Valesques, Chavez, Manzanares, Delgado, Martinez, and Lopez on the Benavidez side.

The Cocas of Taos and Las Vegas, New Mexico, have a Jewish Portuguese name. Most of the surnames are spelled with the es, instead of the ez, ending, which in both cases means "son of". Cecilia Concha of El Paso had a great-aunt, Emilia Rivera y Sefardita, who was also the aunt of the famous Mexican painter Diego Rivera. Emilia had emigrated in the 19th century from Galicia in Spain to Guanajuato, Mexico.

Many first names of Crypto-Jewish girls in New Mexico are Sara, Ester, Judit, Raquel, Rebeca, Susana, Josefina, Betsabe, and Rosa.

Names for men include the Old Testament names Aron, Abran, Adam, Benjamin, David, Daniel, Efran, Emanuel or Manuel, Eliu, Eliseo, Esequias, Ezequael, Gedeon, Isac, Isidro, Jacobo, Jose, Jeramias, Jons, Josias, Joue, Moises, Natan, Noe, Ruben, Salomon, Sanson, Zacarias or Zecarias. Names for boys were sometimes chosen by the rezador, or prayer leader, of the community, a sort of circuit-riding rabbi among the isolated settlements who consulted his prayer book or Bible for suitable selections. The customs of naming children after dead relatives can be observed, or newborns

carried forward the given name from a departed great-uncle or grandmother.^x

Many are buried in Crypto-Jewish cemeteries. Others are buried in local denominational cemeteries.

When Abraham Daniel Gonzalez died in Pueblo, Colorado in October 1990 at the age of 94, his sons included Levi, Daniel, and Benjamin. He was not a member of a church, but was buried with a graveside service at the Old Fort Garland Cemetery, under the direction of the Romero Funeral Home.

A dentist in Denver, Dr. Efren Martinez, remembered Sabbath candles and Hebrew prayers in his home. Even though his mother was married to a Catholic, she continued Jewish practices.

Space limits mention of much of the culture of the Crypto-Jews of the southwest of the United States. Some observed Purim, dia de Ester, as a celebration for the whole community of anusim in many northern New Mexico communities and in such now-urban enclaves as Atrisco. However, Clemente Carmona remembers that it was primarily a women's festival, during which mothers explained domestic tasks to their girls. They fried empanadas, small pastries filled with beef, pumpkin, or whatever dried, spiced vegetables were left from the winter hoard. Sometimes the triangular pies were referred to as hamantashin ("Haman's hat"). These pies were consumed with much drinking and singing by neighbors dressed up in their new spring clothes. Women lit candles to Saint Esther and other favorite persone, always including the Gran Santo-Moses. The oldest person present for the occasion - man or woman - was asked to say the blessing over the wine.^x Rosh Hashanah, el Dia Grande, was also known to be celebrated, as well as Kol Nidre, the Feast of Tabernacles, and Chanukah.

Enough is known to write cookbooks of the anusim of the U.S. southwest. Noteworthy is "pan de semita" or "Semitic bread", baked in sun ovens. The usual grain was wheat northward into the Rio Grande Valley rather than corn; the flour tortillas, flat, round, and as unleavened as matzos, were fried on grills or hot stones.

They have their own romansas, alabados (hymns of praise) and bendishimos (parallel to Sephardic Ladino bendicimos) and often used Ladino and Hebrew in their prayers. They also have a grace after meals, similar to the Sephardic bendigamos. One scriptural scroll, "the Little Torah" was found containing some 16th century Spanish comments inscribed in an ark. It now rests at Temple Albert in Albuquerque found near Los Lunas, a community south of Albuquerque on the Rio Grande that was colonized by New Christians.

While many of the younger anusim have been accepted by Reform and Conservative synagogues in New Mexico and Arizona, they are not well understood. There are no Sephardic synagogues in the cities where they relocated. Dennis Duran of Santa Rosa, New Mexico, a former president-elect of the New Mexico Jewish Historical Society attended a Santa Fe synagogue. A woman there suggested that he should pray at his own synagogue.

ⁱ Frances Hernandez, "The Secret Jews of the Southwest", in Martin A. Cohen and Abraham J. Peck, eds., Sephardim in the Americas, Studies In Culture and History (Tuscaloosa and

London: The University of Alabama Press in Cooperation with The American Jewish Archives, 1994) 411-454.)

ⁱⁱ Ibid., 413.

ⁱⁱⁱ Ibid., 412-43.

^{iv} Ibid., 414.

^v Ibid., 417.

^{vi} See Schulamith C. Halevy, "Anusim in North America: The Ingathering", *Tradition* 30.1, *The Jerusalem Post*, August 19, 1994, and Schulamith C. Halevy's homepage at:

<http://sal.cs.uiuc.edu/~nachum/sch/newspapers.txt>.

^{vii} Haim Shapiro, "Lies My Ancestors Told Me", *The Jerusalem Post*, August 19, 1994, 12.

^{viii} Hernandez, 420.

^{ix} Hernandez, 422.

^x Hernandez, 426.

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Some Sources for Pre-1837 Anglo-Jewish Genealogical Research

Dr. Anthony P. Joseph

In 1836 an Act of Parliament received the Royal Assent from King William IV to regulate the registration and recording of births, marriages and deaths in England and Wales. It was to take effect from 1st July 1837 and was to apply universally to all the citizenry of those countries. This has created a genealogical watershed, which is why it is convenient to think of researching English sources as separate entities before and after that date. Of course, some sources are relevant for researchers on both sides of that historical divide, but whereas after 1837 the chances of locating primary registration material are high, for the earlier period this is by no means the case.

For Jewish researchers the most immediate and important sources are synagogal, if only because the details discovered therein are of definite relevance to the Jewish Community! There are some most important secular sources to be

examined but identification of the Jewish material therein is often problematic.

The most important synagogue archival material is London-based, since the earlier synagogues of London have the longest history and the most complete records within the Anglo-Jewish Community. The most senior synagogue of all, Bevis Marks, has records going back to the late 17th century, and over the past sixty years or so the Council of the Spanish and Portuguese Jews' Congregation has pursued an admirable policy of sifting their primary source material, annotating and publishing it. The series of Bevis Marks records covering births, circumcisions, marriages and deaths is continuing to the present day, and the next volume (of burials) is scheduled for publication quite shortly.

The position within the Ashkenazi Community is not quite so favourable from the research point-of-view, but there is a wealth of material available via the Archives Office of the Chief Rabbi. With the creation of the United Synagogue in 1870, the six earlier synagogues (in some cases dating back to the early 18th century) were all welded into one unit and the archive covers material from all the different units. However, only a small quantity has been published, partly through the offices of the Mormon Organisation and, as a result of the work being done by Harold Lewin in Jerusalem. Harold has indexed material from the Hambro, Great and New Synagogues and this material has been partly published with more in the pipeline.

The position with regards to other synagogues in the United Kingdom is really dependent upon the antiquity of the religious institution. Some London-based and provincial communities have details of their membership, burial records and similar material, back to the 18th century but many others have either lost such data or were founded well after 1837. Each individual synagogue has to be approached and it is a matter of luck as to how much may be discovered.

Some secondary, specifically Jewish, sources that are always worth consideration, include the Jewish Museum printed works and pedigrees of well known Anglo-Jewish families, and publications of the Jewish Historical Society of England. Many of these sources are available in well-stocked public libraries round the world.

Considering now the secular genealogical sources, which are available for the whole community, and in which the Jewish involvement varies considerably, the Naturalisation and denization Calendars in the Public Record Office at Kew provide lists of people who have taken up British Citizenship over the centuries. The Estate Duty Office and Deaths Duty Registers contain grants of probates and administrations well back into the 18th century and many Jewish people used the services of these administrative units. Where rate books have survived, lists of householders, whether Jewish or not, are often useful and other secular institutions such as newspapers may

have items of particular Jewish interest therein. One interesting newspaper source of this nature is the Gentleman's Magazine which frequently carried accounts of interesting ceremonies or colourful personalities and it seems that Jews were often of fascination to the chronicler of its columns. A selection of important Jewish material in this context appears in the Miscellanies of the Jewish Historical Society of England. Similarly, an important index by the late Arthur Arnold, of those known cases of Jews who used the probate system, has also appeared in the Miscellanies. A very useful secondary source for visitors to the U.K. is the London Society of Genealogists, which houses numerous important Anglo-Jewish pedigree and similar data collections. For example, the Colyer-Fergusson, Hyamson, D'Arcy Hart and Mordy Papers are all deposited with the Society.

There are some intriguing quirks of the English administrative systems that sometimes throw up Jewish material. For example, the church parish registers, occasionally list Jewish births at the special request of the parents that there should be some notification of the event, since there was no other recording system available at the time. Such cases are few and far between and, unless known about, would take much searching to discover. However, the task has been partially simplified as a result of the International Genealogical Index (I.G.I.) which is a computer-based births listing from various synagogues and English parish registers, and is produced by the Mormons.

How much success can somebody expect if he or she thinks that a Jewish ancestor was living in the U.K. prior to 1837? This is, of course, the most important question that the readership will be asking, and the purpose of this article is to indicate how the matter may be researchable. The answer is frequently not very clear-cut and certainly, discovering information may pose formidable problems. Nevertheless, the task should not be automatically abandoned as too difficult without, at least, checking some of the sources that have been given here.

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Name of Deceased	Place of Residence	Day of Death	Day of Burial	Name of Deceased
Joseph Solomon	23 Great Brunswick	20th July 1853	22nd July 1853	Joseph Solomon
Joseph Street	White Horse Alley	20th July 1853	22nd July 1853	Joseph Street
Joseph Street	George Street	20th July 1853	22nd July 1853	Joseph Street
Joseph Street	White Horse Alley	20th July 1853	22nd July 1853	Joseph Street
Joseph Street	White Horse Alley	20th July 1853	22nd July 1853	Joseph Street
Joseph Street	White Horse Alley	20th July 1853	22nd July 1853	Joseph Street
Joseph Street	White Horse Alley	20th July 1853	22nd July 1853	Joseph Street
Joseph Street	White Horse Alley	20th July 1853	22nd July 1853	Joseph Street
Joseph Street	White Horse Alley	20th July 1853	22nd July 1853	Joseph Street
Joseph Street	White Horse Alley	20th July 1853	22nd July 1853	Joseph Street

A typical page from the Burial Registers of the Hambro Synagogue, London

The undermentioned houses are situate within the Boundaries of the

Number of the House	Name and Surname of the Head of Family	Sex and Age of the Head of Family	Occupation of the Head of Family	Urban Sanitary District of the House	Urban Sanitary District of the House
1	John Pearce	Male 33	Public dealer	Manchester	Manchester
2	Ann do	Female 33	Wife		
3	Ann do	Female 44	Wife		
4	James Burton	Male 40	do		
5	Henry Robinson	Male 40	do		
6	Maria do	Female 42	Wife		
7	Mary Alice do	Female 10	do		
8	John Henry do	Male 5	do		
9	Frederick do	Male 3	do		
10	Samuel do	Male 14	do		
11	Melville Burton	Male 44	do		
12	Willie do	Female 11	do		
13	Hyacinth do	Female 5	do		
14	Brook do	Female 2	do		
15	Edwina do	Female 2	do		
16	Joseph Brown	Male 38	do		
17	Elizabeth do	Female 38	do		
18	William do	Male 15	do		
19	Robert do	Male 15	do		
20	William do	Male 11	do		
21	William do	Male 12	do		
22	John do	Male 11	do		
23	John do	Male 11	do		
24	John do	Male 11	do		
25	John do	Male 11	do		
26	John do	Male 11	do		
27	John do	Male 11	do		
28	John do	Male 11	do		
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49	John do	Male 11	do		
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51	John do	Male 11	do		
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93	John do	Male 11	do		
94	John do	Male 11	do		
95	John do	Male 11	do		
96	John do	Male 11	do		
97	John do	Male 11	do		
98	John do	Male 11	do		
99	John do	Male 11	do		
100	John do	Male 11	do		

A Census Return on a Manchester Residence, 1881 Lancashire Census (Piece 4004/Folio 106/Page 43).

Girona: Centre for Research of Jewish History in the Iberian Peninsula

Avraham Tsefadya

1992 was celebrated as the 500th anniversary of the discovery of America by Columbus and it was also declared in Spain as a year of great pardon and forgiveness as regards the Jewish people. This pardon recognized the terrible injustice involved in the expulsion of Spanish Jewry 500 years before, when compared with the cultural and spiritual contribution to the inhabitants of the Iberian Peninsula for a period of over 1400 years.

Girona, which had Jewish inhabitants, including the Ramban, from the 10th to the 15th century, has decided to set up a non-profit municipal body called "Call de Girona" with the aim of promoting and developing the Institute of Jewish Studies named after Nachmanides (The Ramban, an acronym for the name Rabbi Moses, son of Nachman). The word "call" derives from the Hebrew term "kahal" and in Catalonia it was the name given to the Jewish Quarter (Juderia in Andalusia).

The Institute's aim will be to concentrate information and research and to serve as a resource for researchers wishing to investigate subjects of Jewish life and culture from the Middle Ages to the expulsion, especially in Catalonia, Girona and the Iberian Peninsula in general. It will serve as an important Spanish centre for all kinds of information relating to worldwide Jewish Studies, thus enabling students and researchers to obtain information on Jewish studies through courses, conferences, exhibitions and libraries.

Why is this Centre of such importance to Jewish genealogists?

1. There is no other place in the world where Jews lived uninterruptedly for so long (over 1400 years from about the period of the Mishnah).
2. Except for evidence being very gradually exposed through archaeological digs, authentic registration (almost the only information on day-to-day life) is to be found in the archives of various churches throughout Spain.

3. Nowadays, the trend is to open these archives to researchers attracted to Spain.
4. The concentrated results of research into Judaism will be available to interested parties for study and/or acquisition. N.B. The Shealtiel family research was helped along a great deal by original data from this Institute.

The Nachmanides Institute today offers the following services:

1. A special Judaica library;
2. A documentation service which can offer basic data on Jewish names from Girona, documents written in Hebrew, bibliography, etc., as well as information on courses and seminars dealing with Jews and Judaism throughout the West, including data on Jewish study centres in Europe, USA and Israel;
3. Study groups on various Jewish aspects of Girona and Catalonia in the Middle ages;
4. Programs of conferences, courses and seminars on Jewish topics due to take place in 1998-99.

Judaica library

This contains some 900 volumes dealing mostly with Jewish history, culture and philosophy. It was created in 1990 when the Girona City Council took steps to preserve and "clear" the Jewish past in the city and in 1992 when the council set up an independent organ for this purpose. The volumes cover various kabbalistic works, Jewish thought in the Middle ages, literature, philosophy, religion, study of the Bible and Jewish history, as concentrated in Catalonia and Spain. The library has been enriched by collections of important Jewish books. Now, through financing by a bank fund, a large number of new books will be added and the library also intends to collate information, current publications and books published by various firms. The library is now serviced by a CDU catalogue and will be computerised later. Its main aim is to enable easy access from all over the world as well as to be in contact with collections and bibliographical funds operating

worldwide. It will undoubtedly be linked to various libraries in Catalonia, including that of the University of Spain.

Origin of the name Tsefadya

As was explained in *Sharsheret HaDorot* (Vol. 4, No.3, 1990), this was the name given to Safed Jews who emigrated from Safed to Aleppo (Syria) at the beginning of the 16th century, and also to other destinations such as Egypt. The non-Hebrew appellations (Safdie in Aleppo and Sfadia in Palestine) were, as indicated, given to Jewish families which emigrated from Safed. Hence it is clear that there need not necessarily be a family connection between all bearers of this family name, any more than (as we recently heard) that not all persons known as Klausner have family links.

Most Jewish families who emigrated from Safed at the time were counted as expellees from Spain and some of them continued to use their Spanish family name (as did part of my family). This explains why some of my direct family relatives have an extra name which they continued to use out of respect for family tradition, such as 'Bawabe', 'Bahuae', 'Abuhabe'. In this context I asked the Jewish Research Centre in Girona if they have any traces of the above family names. The answer given me was that the names sound like Andalusian families and should be checked up in their library. They sent me various pages from a dictionary mentioned below, which would indicate that we have now come across a possible new line of research.

Diccionario de Autores Judios (Sefarad, Siglos x-xv), written by Prof. Angel Saenz-Badillos (University of Madrid) and Judit Tagarona Borrás. (see figure 1). This dictionary contains the names of Spanish-Jewish authors from the 10th to 15th centuries. It is based on an extensive bibliography of various researchers, relating to accidental connections between Jewish poets, writers and rabbis of the given period. e.g. Moshe Ibn Ezra, R. Shlomo Ibn Gvirol, R. Yehuda Halevi, the Kabbalist R. Abraham Ben Shlomo (Montreal), etc.

It is also possible to write to the Institute by e-mail: callgirona@grn.es. Its postal address is:

"Call de Girona", carrer sant llorens s/n, apartat de correus, 450 Girona 17004 Spain.

Herewith are examples of names:-

Avraham ben Shlomo de Zmora, Abu Amar ibn El Dayan, Abu Amar (Avraham) ben Yakwe, Ibn Yitzhak Ibn Pakuda, Abn El Rabi Ben Baruch, Abu Said Fami Ibn Hasdai, Abu Suleiman Ibn Dashla, Ab. el Walid ben Hasdai, Abu Yusuf Ibn El-Mara, Yosef ben Zadik, Yosef (Abu Amar) ben Yaakov, Ibn Sheal, Yosef Ibn el Shami, Yosef ben Ephraim ben Hasarkasti, Yosef Ibn Shemtov ben Shemtov, Yosef ben Shesh, etc.

Publications by the City Hall of Girona about the Catalan Jews and the Jews of Girona (1987-1997)

Different authors, Jornades d'història dels Jueus de Catalunya, Book of minutes of the 1987 Colloquim. Girona, Ajuntament, 1987 (*Catalan. Abstracts in Spanish, French and English*). PVP: 1,700 Pts.

Romano, David: Per a una història de la Girona jueva. Ajuntament de Girona, 1988, 2 v. (*Catalan, Spanish and French*). PVP: 3,000 Pts.

Escriba, G. & P. Frago: Girona, Ajuntament de Girona, 1992. (*Catalan, with abstracts in Spanish, French and English*). PVP: 2,000 Pts.

Nadal, J.: Girona: història i herència jueva, Girona, Patronat, Municipal del Call de Girona & Ajuntament de Girona, 1992. (*Catalan, Spanish, English, French and Hebrew*).

Mosse ben Nahman. El llibre de la redempció i altres escrits. Transl. and ed. by Eduard Felilu, Girona, Ajuntament de Girona & Universitat de Barcelona, 1993. (*Catalan and Hebrew*). PVP: 1,500 Pts.

Alberch, R. & N. J. Arago: The Jews in Girona. Quaderns de la Revista de Girona, 1994. (*English*). PVP: 1,300 Pts.

Red de JudeRias de Espana/Routes of Sepharad: Caceres, Cordoba, Girona, Hervas, Ribadavia, Segovia, Toledo, Tudela and Ribadavia, 1995. (*English*). PVP: 750 Pts.

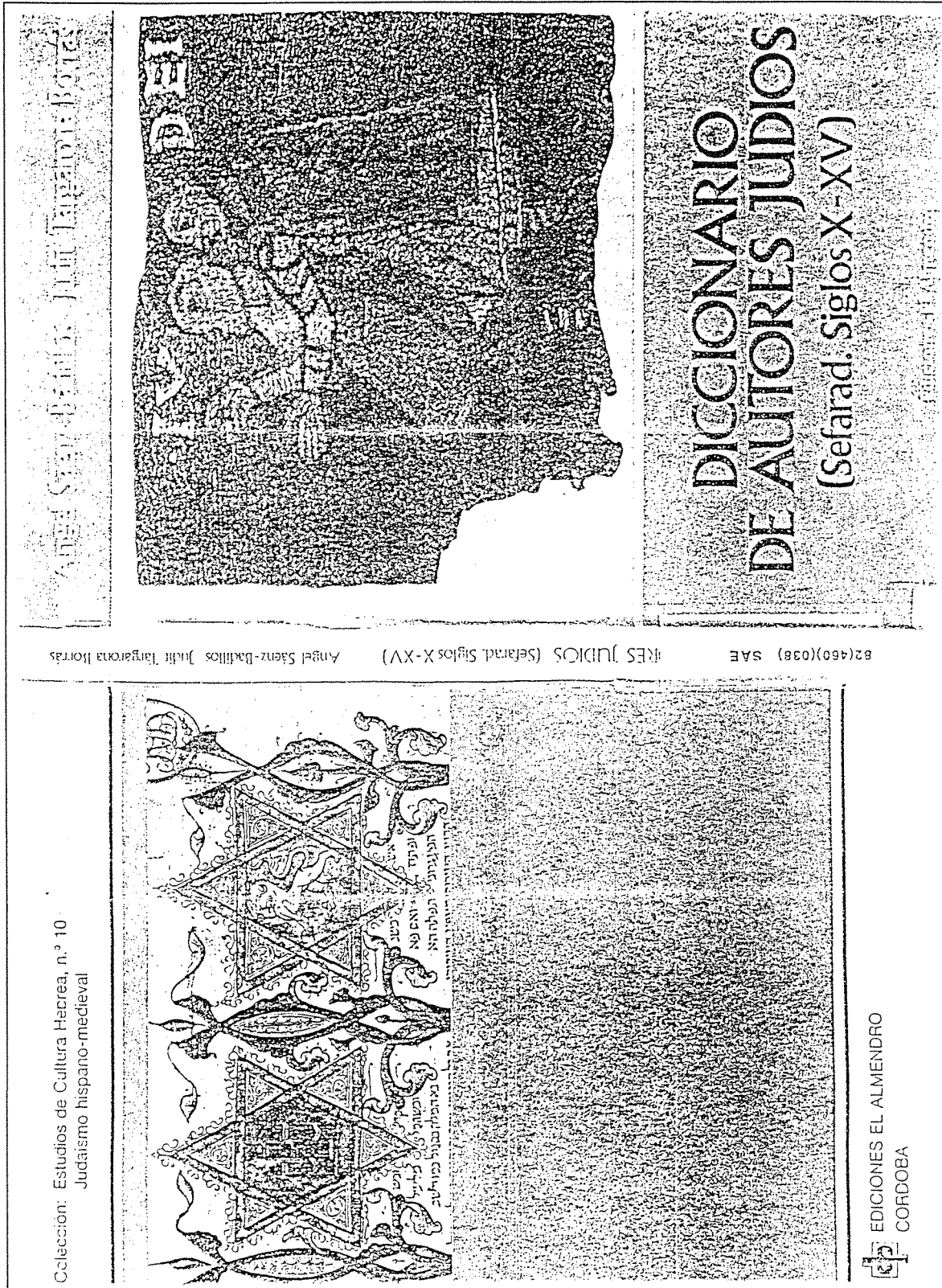


Figure 1: Sample of dictionary pages compiled by Spanish Jews in the 15th-16th centuries (compiled by Prof. A. Saenz-Badillos, University of Madrid).

Abū-l-Farāy Yošiyah ibn Bazzāz (ss. XI-XII)

*Mošeh ibn 'Ezra' le dedica un poema (*Dīcārī*, n. 120) en el que elogia sus versos.

Cf. H. Schirmann, *YMHSI*, 6, 1945, 263.

Abū-l-Ḥasan, ver David, 'Ezra', Me'ir (Abū-l-Ḥasan)

Abū Ibrahim, ver Yišḥaq (Abū Ibrahim)

Abū Ishāq ibn Paqudah (s. XI)

Con ese nombre lo menciona *Mošeh ibn 'Ezra' en el *Kiṭāb* (41r), sin aludir siquiera a la actividad concreta a la que como escritor se dedicara, ni a su lugar de nacimiento. Diversos autores le identifican con *Bahya ibn Paqudah, aunque no tenemos pruebas concluyentes de que se trate de la misma persona y no de otro miembro de esa familia.

Cf. H. Schirmann, *YMHSI*, 2, 1936, 147; E. Ashtor, *The Jews*, III, 51-58.

Abū Ishāq, ver Abraham (Abū Ishāq)

Abū-l-Rabi' ben Barak (s. XI)

Le menciona *Mošeh ibn 'Ezra' en el *Kiṭāb* (36r) como poeta de Lucena. Se ha intentado identificarlo con *Yišḥaq ben Baruk ibn al-Balāh, pero eso no parece muy probable, ya que poco más adelante (39v) se menciona a este último con su propio nombre, «Yišḥaq ben Baruk». También se ha sugerido la hipótesis de que su nombre hebreo fuera «Šelomoh», pero no tenemos garantía alguna, ya que no nos ha llegado ninguna otra noticia sobre este autor.

Cf. E. Ashtor, *The Jews*, II, 144.

Abū Sa'id Farāy ibn Ḥasday (s. XII)

Dice de él *Mošeh ibn 'Ezra' en el *Kiṭāb* (43r) que es «de los de abundante producción, que renovaron los conceptos y tradujeron las obras hebreas a la lengua árabe», y añade «que era esclavo por su origen, pero libre por sus cualidades». Nada más se sabe sobre él.

Cf. H. Schirmann, *YMHSI*, 4, 1938, 277.

Cf. F. Camero, *El juicio salvantino Abraham Zacut*. (Siglo XV). *Notas para la historia de la Astronomía en la España medieval*, 1931, C. Roth, *Sefarad*, 9, 1949, 445-54; J. Vernet, *Sefarad*, 10, 1950, 115-33.

Abraham ben Šelomoh de Zamora (s. XIII)

Apenas se tienen noticias sobre él, si bien en el cod. 47,7d de la Staatsbibl. de München se conservan tres folios que llevan su nombre, y aún no publicados. Una de sus principales preocupaciones parece haber sido el fin de los tiempos. L. Zunz conjeturaba que una de las obras de *Abraham bar Ḥiyya estaba dedicada a este personaje. En todo caso, se llama de la misma manera el escriba de un códice perteneciente a la Colección Saraval terminado en 1299. Su nombre se ha prestado a bastantes confusiones en las referencias bibliográficas.

Cf. M. Steinschneider, *Cat. Bodl.* cols. 2270, 2354; en *HB*, IV, 109; *Leyden Cat.* 162; *Munich Cat.* 22, 465; L. Zunz, *Ad. to Leuzig Catal.*, 323; *JE* 1, 121.

Abū 'Amr ibn al-Dayyan (s. XI-XII)

Dice de él *Mošeh ibn 'Ezra' en el *Kiṭāb* (41r): «En el Levante de al-Andalus en esta misma fecha [la de la vida de su hermano mayor, *Yišḥaq] aparece Abū 'Amr ibn al-Dayyan, columna de la religión, collado de magnanimidad y nobleza, que fue muy destacado en las composiciones ascéticas, tanto en verso como en prosa, y además poscía grandes conocimientos». Pudo ser de su misma familia *David (Abū-l-Ḥasan) ben al-Dayyan, destinatario de al menos tres poemas de *Yehudah ha-Levi.

Cf. H. Schirmann, *YMHSI*, 2, 1936, 147; J. M. Millás, *Literatura*, 79.

Abū 'Amr (Abraham ?) ben Yaḡwa' (s. X-XI)

Aunque no conservamos nada de su obra, lo menciona *Mošeh ibn 'Ezra' en el *Kiṭāb* (31r) entre los autores cordobeses de fines del s. X, junto a *Yehudah (Abū Zakariyya) ben Hamigā. Fue al parecer poeta y gramático. Le cita asimismo *Yona ibn Yanāh, en su *Sefer ba-šorašim*, raíz 3d.

Cf. J. M. Millás, *Literatura*, 38; E. Ashtor, *The Jews*, I, 299; M. Steinschneider, *Arab. Lit.*, 122; *JQR* 11, 1899, 122; *Jued. Zeitsh.* W. L., 1, 1862, 238.

Abū 'Amr, ver Yosef (Abū 'Amr)

Canal, J., and others: Els jueus I la ciutat de Girona. Girona, Ajuntament de Girona, 1995. (*Catalan. abstracts in Spanish, French and English*). PVP: 1,000 Pts.

Ferrater, Josefina, transl. & ed.: Ritual de pregaries jueves, Seder d'Amram Gao.. Ajuntament de Girona & Universitat de Barcelona, 1995. (*Catalan and Hebrew*). PVP: 1,500 Pts.

Actes del Simposi commemoratiu 800 aniversari Mosse ben Nahman, (Book of minutes of the Symposium held in Girona in November 1994 to commemorate the 800 anniversary of the birth of Mosse ben Nahman). Girona, Ajuntament de Girona, 1995.

Alberch, R.: A Guide to the Girona Jewry. Girona, Ajuntament de Girona, 1996. (*English*). PVP: 1,750 Pts.

Del valle, Carlos: Los terremotos de Girona de 1427 en la fuente hebrea. Girona, Aben Ezra ed. & Ajuntament de Girona, 1996. (*Spanish and Hebrew*). PVP: 2,300 Pts.

Miro, M.I.: Historia de l'educacio jueva a la Catalunya de l'edat mitjana. Tarragona, Medol, 1996. (*Catalan*). PVP: 1,500 Pts.

Avraham Safadia is a retiree of the Israeli Air-Force. He has been investigating his family roots since 1977. Today, he is a Tour Leader and puts into practise his interest in genealogy as he visits sites. This article is an example.

Miscellaneous

IGS - Beer-Sheva

Reported by Martha Levinson Lev-Zion

The second meeting of IGS - Beer-Sheva Regional Branch took place on Sunday, June 7, 1998. Melody Amsel Gross presented the topic Peretz Amsel: Logic, Luck and Intuition in Holocaust Research. With the help of the International Tracing Service of the Red Cross, the Auschwitz Museum and materials available at Yad Vashem, Melody traced Peretz from his shtetl Stropkov, Slovakia, in March 1942 until his death in Auschwitz five months later.

She compiled a portrait of Peretz, through interviews with members of his family and with his former neighbors from Stopkov. By chance, in reading Rudolf Vrba's memoir, I Cannot Forgive, she realised that the author and Peretz

were together in their transport to Auschwitz. Vrba verified this and was able to fulfill their mutual promise made then: he passed on the greetings from those who perished to those who live. It was a very touching talk and there was hardly a dry eye in the group.

Our next meeting will be on Sunday, 5 July, 1998 at 19:30 at Shirley Rosen's house. The speaker will be Hana Furman whose topic will be How I built the story of my mother's family, Leah Banchevski-Friedman.

We will also have a presentation by Martha Levinson Lev-Zion on the genealogical research sources available in the greater Beer Sheva area.



Special collections dealing with children during the time of the Holocaust **From Information Bulletin No. 5 of Beit Lohamei Hagetaot**

In the framework of the Year of the Archives at Beit Lohamei Hagetaot, collections dealing with the Jewish child during the Holocaust have been retrieved.

Their discovery will make possible the search for relatives, the providing of evidence of incarceration in concentration camps and the revelation of unique testimony of children.

Among the collections are the following:

- A unique collection that contains hundreds of documents on the children hidden by the OSE organization in France in July 1943. These documents include details regarding the children, their finger prints and photographs. Some of the documents contain details about the assumed identities provided for them while in hiding, as well as information on their rescuers.
- Hundreds of documents from the OSE organization in Romania and the TOZ organization in Poland and other countries in Europe, which aided Jewish children immediately after the end of the war, have been translated. These documents contain details about the children's families, their experiences in the camps and in the ghettos, and also about the help given to the children who returned from concentration camps.
- Memoirs by children, written immediately at the war's end. These documents have been reviewed, translated and condensed. The collection consists of 47 testimonies from 1945 by children who were in the displaced persons camp established in Bergen-Belsen, whose school was run by Ilana Warobel. This collection also contains a list of 163 children that were students in the camp's school. An additional collection contains hundreds of testimonies of children written in 1946 in orphanages, most of them in Poland and some in displaced persons camps in Germany. These testimonies were transferred for preservation along with the collection transferred to Yitzhak Zuckerman and Tzvi Shenar by Benjamin Tene (Tanenbaum) a former member of Kibbutz Eilon. Tene

carried out a sacred task at the time; he visited the orphanages and encouraged the children to write, and he dispatched Marion Kalinowski (a Warsaw native) to the displaced persons camps in Germany to accomplish the same task.

- As a result of the conference on *Jewish Children Hidden in Convents* which was held here last year in September, a great deal of material will be coming to us from Poland on the rescue of these children in monasteries there, to be included in the collections of the archives.

Also in the Archives

Dozens of postcards, that were sent from or received in various ghettos, were restored and are now available for use by the public. This collection includes postcards and letters written by Jewish soldiers serving in various armies who were held as Prisoners of War by the Germans. This collection will soon be available through the Internet.

The Computer Project

The computer system at Beit Lohamei Hagetaot was dedicated on January 1; it makes the educational, archival and other collections accessible to the student, teacher, researcher and interested person. In the first months of its operation through the site, many contacts have been made with the Jewish and non-Jewish worlds, both here and abroad.

At the heart of the system is a high quality infrastructure that consists of 20 computers distributed in the various units, connected to each other by one of the best available rapid interconnecting networks, with a central monitor which will soon be expanded to three monitors. The use of the house unit enables the recovery of information, documents and photographs with high resolution, along with appropriate guidance in the areas of specialization of Beit Lohamei Hagetaot. The site is connected to the Internet through Israserv.

Ilanot

The Douglas E. Goldman Jewish Genealogy Center is pleased to announce the release of a new Jewish genealogy software program called Ilanot. Ilanot keeps track of your family tree. It's easy to use, very flexible, you can store an almost unlimited number of people in the database and have any number of databases.

With Ilanot you can register your family tree in the Douglas E. Goldman Jewish Genealogy Center free of charge. After entering your family information into Ilanot, just create a GedCom file (see instructions in the manual) and send the file to the Douglas E. Goldman Jewish Genealogy Center (see address below) either by e-mail as an attachment or by regular mail.

Special price for members of a Jewish Genealogical Society: US\$20; special price: Personal Dorot / Hamishpaha owners NIS71,

US\$20; shipping / handling: Israel NIS10, Abroad - US\$10. To order send credit card information or check to the Douglas E. Goldman Jewish Genealogy Center (see address below).

You can order the program through our secure website. Enter our website at www.bh.org.il and click on genealogy. Then click on "On-Line Search Order" and under family #1 write that you want to order Ilanot. Just add all your mailing information and credit card information and we will send the program to you.

For more information or to order, write or call: Diana Sommer, Director, The Douglas E. Goldman Jewish Genealogy Center, Beth Hatefutsoth, P.O.Box 39359, Tel Aviv 61392, Israel. Tel: +972 3 646 2062; Fax: +972 3 646 2134; e-mail: bhgnlgy@ccsg.tau.ac.il, Website: www.bh.org.il.

New books

Memorial Book for the Jews of Feurth Murdered by the Nazis 1933-1945

Review: Esther Ramon

Editors: Committee to Memorialize the Holocaust Victims of Feurth; Raphael Helmann, Frank Harris, Moshe Heinmann, Eliezer Hoehster, Uri Oppenheimer. Book available from - The Feurth City Archive, Schlosshof 12, Feurth 90768 or Uri Oppenheimer, P.O. Box 6582, Tel Aviv 61064.

This book contains extensive information on all who perished - family name, personal names, place of birth, names of father and of mother,

name of spouse, address in Feurth, date and destination of deportation, the date of death and date of jahrzeit, a biography, sources for biography, and, in many instances a photograph of the deceased. A portion of the above information also appears in Hebrew. This is a very fitting memorial to the Jews of Feurth. The Committee has also placed a memorial plaque listing the names of all who perished in the new funeral home of Feurth.

Zelva Yizkor Book

Review: Reuven Naftali

Yerachmiel Morstein, editor. Published by the Association of Zelva Residents in Israel, 5744/1984; 193 pages in Hebrew and Yiddish, 12 pages in English.

This book was written by the few surviving residents of this town who survived the Holocaust. Zelva is located on the Warsaw-Moscow road. Today part of Byelorussia (White

Russia), it was in Poland until 1793 and again between the world wars. This book is divided into sections; among them the history of the town as recorded by survivors, reminiscences, Zelva natives in Israel, Zelva 100 years ago as recorded in newspapers, lists of those who perished and lists of survivors. The Hebrew section includes a small number of memorial articles and reminiscences in Yiddish. The English section is not a translation of the

Hebrew articles. It contains information on the Freiden family including sections on the various branches of the family tree.

Most of the book is dedicated to survivors recalling their families and life in the town as it was before the Holocaust. As in other communities at this time, some of the Jews were murdered both in the town and its vicinity, others in Treblinka and others fell as partisans or as soldiers serving in the Red Army. The lists include some of the following data: names and details on families and individuals who settled

in Eretz Yisrael before the Holocaust; lists of those who perished (it does not detail the names of all members of the family, but this can be found in the personal reminiscences); lists of those who died in Israel. As in other memorial books, it contains a town map indicating the location of the Jewish institutions. Most of the photographs are of groups of members of the various organizations, both before and after the Holocaust. There are also family photographs of the authors of the reminiscences. The book was donated to the Society's library.

And these are the Names: Studies in the Treasure House of Jewish Names

Review: Mathilde Tagger

This is the name of a new volume published by Bar Ilan University of Ramat Gan, edited by Aaron Demsky and others. It is a compilation of articles based on the lectures delivered in June 1993 in the framework of the Conference on the Jewish Name initiated and sponsored by Bar Ilan University in July 1993.

Some of the articles appear in Hebrew and others are in English. As is seen from the Table of Contents, the range of topics is very wide. It deals with ancient names, names used in the past and present in Diaspora communities such as Morocco, Yemen, Istanbul and the Balearic Islands. Most impressive is the wide ranging annotated bibliography prepared by Edwin D. Lawson. Arranged according to 47 topics mentioned in the beginning, the nearly 300 books and articles described deal with names in ancient times, in Israel and in Diaspora communities of Europe, Africa and the Far East.

It is difficult to judge a collection of subheadings, but in a quick perusal I noticed the absence of two important books on this topic: (1)

Paul Levy's volume on Jewish names in France published in 1964; (2) Asher Moïssis' work on Jewish names in Greece. This is an unfortunate omission.

The remaining articles are interesting and deal with some original combinations of subjects; e.g. "The Connection between Dreams on the Visits of Holy Men and the Choice of Names of Moroccan Jews in Israel," or "Names in their Social Context - from an Anthropological Standpoint."

For the convenience of the reader, the editors provide summaries of the articles and an index of the names recorded in the book. Reading this book will certainly expand the horizons of the Jewish genealogist.

Professor Aaron Demsky, one of the editors and a member of the Israel Genealogical Society, was kind enough to donate this volume to our library. We extend to him our sincere thanks.



Hartum - History of the Family from the Jewish Community of Asti from the 16th to the 20th Century. Leah Artom - Beit Ha'adumim (Rossi)

Review: Esther Ramon

Published by Silvio Zamorani, Turin; 266 pages with a 30 page family tree; the book is in Italian.

Leah Artom, a member of the Israel Genealogical Society since 1992, delivered a most informative presentation on the history of the Hartum family at our March 1993 meeting. She has been an active member these years and we have learned a great deal from her. She has also consulted with our members on her research, and especially with the late Dr. Paul Jacoby. We now see the results of her many years of research carried out with deep admiration of her late husband Rabbi Dr. Menachem Emmanuel Artom.

In the book's first part she describes the life, institutions and the rabbis of the Artom family in the Asti ghetto. In the second part sixteen generations of the family with biographical

information and an index are detailed. The third part contains, in alphabetical order, the names of all the Jewish families whose names appear in the official records of the Asti city archives. All the sources are supplied. The fourth part contains a graphic family tree.

This book will serve as an exemplary model for every genealogist thanks to her concern to meticulously detail all the sources. It will be especially useful for those doing historical and genealogical research in Italy. We extend our best wishes to our member Leah Hartum on the publication of this important book.

The book can be ordered through Silvio Zamorani, Editore, Corso S. Maurizio, 25, 10124, Torino, Italy. Fax: (39)(11)8126144; Tel: (39)(11)8125700.

A Selection from Lexicom Ltd.

Documents of Our Ancestors: A Selection of Reproducible Genealogy Forms and Tips for Using Them - Michael J. Meshenberg. 148 pp. Softcover in English \$19.95

אוסף טפסים ומסמכים שבאמצעותם ניתן לחפש קרובי משפחה שהיגרו לארה"ב אחרי 1880 או שנשארו באירופה בזמן השואה. האוסף כולל מסמכים אמריקאים, גרמנים, ליטאים ופולנים. כמו-כן, נכללים בו דפי עדות מהיכל השמות שביד ושם.

Are you searching for information about post-1880 American immigrant ancestors? Are you trying to locate records of family members caught up in the Holocaust? This reference book can save you countless hours of searching for the documents you need. It includes the actual forms needed to request documents from various archives and organizations and record the results.

Among the dozens of search and record forms are U.S. government census records, passenger

records (1883-1920), World War I draft registrations, naturalization petitions and Declarations of Intention (1906-41), alien registrations, requests for veterans' records and Social Security forms. For New York State, forms to request and record census and vital records; for New York City, vital record request and recording forms are provided for pre-1900 through the present. The final chapter covers forms for the International Red Cross, International Tracing Service, Hamburg Emigration Lists, Polish Vital records, the Family History Library, Pages of Testimony from Yad Vashem's Hall of Names, Hebrew Immigrant Aid Society, and the Jewish Agency's Search Bureau for Missing Relatives.

The German Minority Census of 1939: An Introduction and Register - Thomas Kent Edlund. 64 pp. Softcover in English \$9.50

עזר חיפוש חשוב ביותר לחוקרים המעוניינים להשתמש באוסף מיקרופילם של מפקד אוכלוסין מתקופת השואה אשר בספריה

המורמונית לתולדות המשפחה. הספר מציין את מספרי המיקרופילם לפי הערים הגרמניות שבאוסף, הספר מאורגן לפי אזורי המפקד וכולל מפתח שמות ערים גרמניות. מידע המפקד כולל שמות, פרטים אישיים, מי מבין ארבעת הסבים היה יהודי ודרגת השכלה.

A valuable finding aid for persons who want to use the LDS (Mormon) Family History Library microfilm collection of this important Holocaust-era census. It identifies the microfilm numbers for each of the German towns in the collection. Organized by census district, the book includes an index of town names. Information in the actual census records includes name, birth date, place of birth, which of the person's four grandparents were Jewish, as well as whether the person completed higher education.

Jewish Vital Records, Revision Lists and Other Jewish Holdings in the Lithuanian Archives - Harold Rhode and Sallyann Amdur Sack. 149 pp. Softcover in English \$35.00

ספר זה הוא מפתח של כל המסמכים היהודיים שנמצאים בארכיונים ליטאים החל מ-1808, כולל מפקדי אוכלוסין החל מ-1795. כולל 12,000 רשומות מיותר מ-220 ערים. כל

רשומה מזוהה על ידי ציטוט/תיק/יצירה איפה ניתן למצוא אותה במערך ארכיוני ליטא.

This important compilation is an index to all Jewish vital records in the Lithuanian archives, some as early as 1808, and all revision lists (censuses), some as early as 1795. There are 12,000 entries for more than 220 towns. Each entry includes the exact fond/file/opus where the records are located making it easy to order searches through the Lithuanian Archives or independent search services.

היהודים בגרמניה מתקופת הרומאים עד לרפובליקת ויימאר - נחום ט' גידל ש"ח 150.00
448 pp.

ספר היסטוריה מרשים של היהודים בגרמניה מתאר את הקהילות המגוונות מתקופת הרומאים ועד לרפובליקת ויימאר. הספר מתעד בתמונות ובטקסט מי היו יהודי גרמניה, כיצד חיו, כיצד שרדו, כיצד התבוללו או ניסו להתבולל, וכיצד חיו לבסוף, לפחות מבחינה רשמית, לאזרחים שווי זכויות עד להשמדתם והשמדת רוב יהודי אירופה על ידי היטלר ועוזריו. הספר כולל מפתח עניינים ושמות.

English JGS Journal Selections

Harold Lewin

This selection is merely a handy guide to some of the more useful JGS literature. Those finding something interesting are urged to read the original article, for our summary can never do it justice. Note: **3pp (1)** defines the relevant article as about 3 pages long and located in Journal No.1 (see **Key to Journal References**). Apologies for missing credits and unavoidable title modifications.

BALTIC STATES

More on Revision Lists: Len Yodaiken

Lists created in 1827, 1834 and 1858 and discovered following a visit to the Vilnius State Historical Archives in 1995, revealed several more Yodaiken ancestor generations. Various cases of anomalies and missing names are described. 3pp (1)

C.I.S. (FORMERLY RUSSIAN EMPIRE) Vols.3 & 4 of Migration from the Russian Empire: Les Amer

The above work, edited by Ira Glazier, comprises lists of passengers arriving at the Port of New York, with Vol.3 covering May 1886-Dec. 1887 and Vol.4 covering Jan. 1888-May 1889. 1p. (2)

GERMANY

**Genealogical Research in Wurttemberg,
Germany: Nancy T.Polevoy**

The article describes successful applications for family history records maintained on a family basis by the Stuttgart Jewish community and for photographs of memorial stones of ancestors in the Remseck-Hochberg Cemetery. 2pp (1)

HUNGARY

Jewish Genealogical Research in Hungary: George Eotvos

Describing availability of documentary information on events of genealogical interest over last 300 years. 3pp (1)

Reclamation of 200-Year-Old Uzhorod Death Register: Louis Schonfeld

Description of a rare Chevra Kadisha pinkas (in possession of Eliyahu Reisman of Ramat Gan) of Uzhorod, once a Hungarian town and now a large city in S-E corner of Ukraine. 2pp (1)

POLAND

Locations of Polish Directories: Gayle E.Riley

Provides the (United States) locations of directories relating to various Galician or Polish cities and also Vilna. 1 p. (1)

Polish Business, Street & Telephone Directories: Jeffrey K.Cymbler

Article comprises descriptions of several Polish directories donated by the Jewish Genealogical Society to the New York Public Library. 2pp (3)

PORTUGAL

History of the Jews Who Stayed in Portugal: Paulo Valadares

Interesting, informative article on Conversos and particularly those who continued to practise a form of Judaism in secret. 4pp (1)

UKRAINE

Reclamation of 200-Year-Old Uzhorod Death Register: Louis Schonfeld

Description of a rare Chevra Kadisha pinkas (held by Eliyahu Reisman of Ramat Gan) of Uzhorod, once a Hungarian town and now a large city in S-E corner of Ukraine. 2pp (1)

Mogilev Guberniya & the Ukrainian Archives: Vladislav Sochnikov

RAGAS report on pre-1918 vital records of various Jewish communities in Mogilev guberniya and on visit to Ukrainian archives. Documents relating to Jews cover period 1816-

1943 and include revision lists of the Jewish colonies of Alexandrovsk district for 1854-1859. The Belarus National Historical Archives, Minsk, also have many Jewish records from Minsk guberniya. 2pp (1)

Ukrainian Research Trips: S.Juni, H.Lazerow, B.Shanas, B.Solomowitz

Four discrete articles dealing with Ukrainian family history research are recommended reading for information, experience descriptions and practical advice. Titles: **Ukrainian Research & Ancestral Travels** (Susannah Juni), **A Research Trip to Ukraine** (Herbert Lazerow), **Finding My Ukrainian Family** (Bert Shanas) and **Some Discoveries in Galician Records** (Benjamin Solomowitz). 13pp (1)

Ukrainian Research & Ancestral Travels: Susannah R.Juni

Article includes information on newly discovered records relating to Stanislau, Galicia, now Ivano-Frankivsk, Ukraine and on Kalush birth records. 5pp (1)

UNITED KINGDOM OF GREAT BRITAIN & NORTHERN IRELAND

The (London) Family Records Centre: Rosemary Wenzel

The article describes facilities, not only at the Family Records Centre (vital records and census returns) but also Somerset House (probates & wills) and the Public Records Office at Kew (other archive categories including shipping lists). 2pp (4)

UNITED STATES OF AMERICA

Vols.3 & 4 of Migration from the Russian Empire: Les Amer

The above work, edited by Ira Glazier, comprises lists of passengers arriving at the Port of New York, with Vol.3 covering May 1886-Dec. 1887 and Vol.4 covering Jan. 1888-May 1889. 1p. (2)

JEWISH GENEALOGY - GENERAL**Plans for a Family Tree of the Jewish People:****Gary Mokotoff**

The Association of Jewish Genealogical Societies announces plans to create a Family Tree of the Jewish People as an outgrowth of the AJGS Jewish Genealogical People Finder. It will

be distributed on CD-ROM at the 18th annual seminar in Los Angeles in July 1998. 1p. (1)

What Happened to Shmuel & Rebeka During the Holocaust? Peter Lande

Suggested sources of information on deportations and on concentration camp victims' records in various European countries. 5pp (1)

Key to Journal References

Ref. No.	Journal	Area	Issue
1.	Avotaynu	International	Winter 1997, Vol. 13, No. 4.
2.	Roots-Key	Los Angeles	Winter 1998, Vol. 17, No. 4.
3.	Dorot	New York	Spring 1997, Vol. 18, No. 2/3.
4.	Shemot	Great Britain	March 1998, Vol. 6, No. 1.