

שרשרת הדורות

Sharsheret Hadorot

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Editorial

Aviva Neeman

Mrs. Esther Ramon, the founding Editor of Sharsheret Hadorot and President of the Israel Genealogical Society, has retired from both of these posts. A new editorial board is in place and the newly elected President of the Israel Genealogical Society is Mr. Jean-Pierre Stroweiss. In my name and in the name of the entire editorial board we take this opportunity to thank Mrs. Ramon and wish her success in her future undertakings.

It is a great challenge to succeed one whose stamp has defined Israeli genealogy for so many years. We are indeed fortunate that over the years Mrs. Ramon developed an excellent editorial staff made up of active Society members who are both skilled and experienced and who volunteer endless hours in writing, translating, editing and proofreading our journal.

The Israel Genealogical Society now faces fresh challenges with our new Articles of Association that are in the process of being written. The Society is establishing various branches throughout the country, and we have functioning branches in Jerusalem, Tel Aviv and Beersheva/Negev. Sharsheret Hadorot, the journal uniting all the branches, is also changing its face. Some of these changes are evident in this issue, while others will be introduced gradually. In an interview, published in this issue, our new President discusses his credo on genealogy.

With the changes in the Society and our obligation to keep up with the times, Sharsheret Hadorot will report on what is taking place in the Society's central committee, our three branches and their committees and any new branch that will be constituted in the future. This widened activity places on me, as Editor, and on the entire editorial board, additional responsibilities. It obligates us to publish the journal punctually and on schedule. With this in mind we will make a

concerted effort to transform Sharsheret Hadorot into a quarterly publication.

The editorial board will initiate interviews, and commission articles, and will continue to review what is taking place in genealogy in both the Israeli and world scene. We will provide the reader with a preview of future articles and there will also be changes in the pagination.

Communication is two-sided; how much more so in this electronic age. Sharsheret Hadorot opens its pages to you, our readership. It is interested in getting your reactions and recommendations and in knowing what you are working on - in your computer, your ideas and your research.

We will be happy to receive questions on your own genealogical research. The editorial board is pleased to announce that two noted experts have volunteered their services to answer your questions - they are Mrs. Batya Unterschatz, the director of the Jewish Agency's Search Bureau for Missing Relatives and Rabbi Meir Wunder, the author of many works, among them the Encyclopedia of Galician Rabbis.

Sharsheret Hadorot turns to you, its Israeli and international readership. We will be more attentive to world Jewish genealogy, which is developing and changing at a rapid rate and we will attempt to adjust ourselves to this fast pace. I invite all of our readers to join with us in the fascinating adventure of 21st century genealogy.

The editors and all members share in the grief of their friend Rose Lerer Cohen and her family on the passing of her mother Talma (Tovah-Gitah) Lerer (nee Perlman), z"l.

The editors and all members share in the grief of their friend Ada Holzman and her family on the passing of her father Zelig Holzman (Gombin), z"l.

J.P. Stoweis, the new President of the IGS

Levana Dinerman.

With the retirement of the President, Mrs. Esther Ramon (President of IGS from its inception), Mr. Jean-Pierre Stoweis was elected President in May 1998. Through *Sharsheret Hadorot* we send Esther our heartfelt thanks and wish her continuation of her blessed work. At the same time we wish Jean-Pierre all success in his new responsibilities.

L.D. Do tell us a little about yourself, how you came to genealogy and to our Society.

J.P. I am 45, French-born, married with 3 daughters and work as a computer engineer. I came to live in Israel in 1981. In 1987-88, I was in USA but being remote from all my roots, I began to interest myself in the history of my family. I read books by Dan Rotenberg and Arthur Kurzweil on the subject. When I came back to Israel, I joined the Israel Genealogy Society (IGS) after hearing of its existence on a visit to the Hall of Names at Yad Vashem and have been active in the society ever since.

L.D. How do you view your new post as IGS President?

J.P. As a great challenge, since it carries with it much responsibility. I hope I shall be worthy of the trust the members have placed in me. I intend to carry on in Esther's tradition and hope to lead the society on to new achievements and large-scale development. It must become more dynamic, active and attractive. To that end, I propose to work in four directions:

- a. To build up a nationwide infrastructure by setting up branches in various parts of Israel and strengthening the existing Special Interest Groups (SIGs) and establishing new ones.
- b. By using effective public relations to create a permanent connection among the members and to cooperate with similar organizations.
- c. By arranging seminars and publishing instructional material.
- d. By initiating genealogy projects, e.g. identifying and cataloging data sources.

This program should be carried out stage by stage and its success will be based on mobilizing teams of volunteers for each topic. It will depend on them. Experience teaches me that "he who gives, receives back twofold".

L.D. In the light of all this, how should IGS branches function?

J.P. Branch functioning is a sine qua non for the IGS. We should arrange informal meetings between members in branches, as well as a variegated and attractive program of lectures.

Nationally, we should continue to operate as a non-profit body ("Amutah"). On the national scale, we should continue to produce *Sharsheret Hadorot* and other publications, expand our library, develop our internet site, maintain a members' Family Finder, organize special events, e.g. study days.

We should engage in outreach to the wider Jewish public in Israel and to a variety of age-groups and sections of the population. We must emphasize the importance of family research and the benefit to be gained from IGS membership. We may have to work out different methods of approaching different groups. Cataloging and identifying of data sources are longer-term projects. We must start by examining the various alternatives with interested members.

L.D. In your view, what importance do you attach to the existence of a genealogical society in general and in Israel in particular?

J.P. A great importance. Take my own example. When I joined, I found a group of people who contributed a lot to me - and I also helped them. There was reciprocal feedback according to each one's genealogical experience. Via the IGS and the library, I found data sources which otherwise I would never have reached. In my opinion, dialogue with other devoted enthusiasts is irreplaceable, even in this internet era.

I feel a special attachment to IGS because of two traumatic events which occurred for Jewry in the 20th. century: the destruction of so many Jewish communities in the Holocaust on the one hand and the in gathering and integration of diaspora Jewry (although partial) in Israel on the other. So many communities were uprooted from the locations they had inhabited for generations. From the point of view of history and genealogy, we must record the evidence of the generations which preceded us, on life in Poland, Yemen, Morocco, etc., before those with personal experience pass away. This is made possible by

the heterogeneous composition of the population of Israel, although there is an obvious need to become absorbed in Israeli society and this tends to obscure and perhaps contradict? family traditions from the diaspora. Hence the significance of our "Amutah" which seeks to promote genealogical research in Israel.

L.D. How does the status of IGS compare with that of similar bodies around the world? What changes would you like to see in the next few years?

J.P. Though we make a contribution, we do not yet have the status and representation around the world which we deserve, and not in the IAJGS. Why?

a. We have not yet succeeded in attracting into our ranks tens of thousands of Israelis who are occupied with their family trees either individually or in family associations.

b. We have a potential of 5 million members. Not many Israelis know of our existence. I hope we shall be able to correct this situation gradually in the future. It depends on us. If we had thousands of members, we would be regarded differently.

c. Organizations which are important to us (e.g. Yad Vashem, the Central Zionist Archives, the Archives of the History of the Jewish People, Beth Hatfutsoth) do not make Jewish genealogy their prime target.

d. USA and Canada have strong, long-established societies of Jewish genealogy, which often do not regard distant Israel as the genealogical center of Jewry.

We have started here in Israel to prepare for the International Seminar on Jewish genealogy to be held in 2004, and I hope that by then things will take a turn for the better. I would like to see IGS as an important link in the preservation of Jewish genealogical data in Israel, independent, for example, of the Mormons who maintain in their archives extremely valuable data on Jewish history.

L.D. Two new branches are opening this year. Where? How would you like them to function within IGS?

J.P. Geography dictates this. Until now, most of our membership and activities were concentrated on Jerusalem. We now think that if the potential members cannot reach us from afar, we should

go to them. Thus, Tel Aviv and Beersheba branches have opened, and I hope we shall help them to add new members and provide them with instructional material. It is a pity this was not done before.

The new structure should have an influence on the entire society. It will remain a single body with a committee comprising representatives of all branches. All their meetings will be open to all members. Thus we should have much more activity each month, with "cross-fertilization" and active inter-branch cooperation. My best wishes go out to the new branches.

In Jerusalem too, we need to reorganize a little since we have in Jerusalem the largest concentration of genealogy in Israel, including national institutions with valuable holdings on world Jewry, the Yishuv, etc.

L.D. Does the IGS have a code of rules?

J.P. As we noted, IGS is a non-profit body which operates according to rules laid down by law. Changes now taking place must of course be reflected in our rules, which should always be kept flexible enough to enable us to reach our targets.

L.D. *Sharsheret Hadorot* - to whom is this journal directed? Are you satisfied with its design and contents?

J.P. It reflects IGS activities and the members' range of interest. It is directed to the membership, the wide Israeli public and IAJGS and is therefore bi-lingual. In my view, it is a good and original journal. May I take this opportunity to praise the dedication of its volunteer staff. Of course, there is always room for improvement (in design, addition of new sections, printing techniques) and it could become a quarterly. I hope that it will become an essential tool for all genealogical researchers and an important source of authoritative data.

L.D. Finally, what are your prime aims for the coming year?

J.P. I would like to reach out to a wider public and to recruit new members. I see the creation of new branches as an unusual opportunity to achieve this. Moreover, I would be happy to see the start of one or two new genealogical projects. My very best wishes to all the members and volunteers for a fruitful and successful year.

Crypto-Jews Around the World - Part III, The Deunme

Itzhak Kerem

Some 300 followers of Shabtai Zvi converted to Islam, while intending to retain as much of their Judaism as possible. Historians debate whether this conversion was forced or of free will. The followers who converted, included many front row activists and learned scholars such as Yaakov Philosofof and Shlomo Florentin. There is no doubt that inhibition and embarrassment in the presence of the authorities, after the arrest, conversion and exile of Shabtai Zvi to Albania, were factors in their conversion to Islam.

The Deunme called themselves the *Maaminim*, the believers, since the term *Deunme*, coined snidely by the Turks, with its connotation of turncoats, was seen by them as insulting. The Rabbis called them *minim*; meaning heretics or m/minim. In other places, they were labelled renegados - traitors or converts.(1)

After the big conversion, Shabtai followers arrived in Salonika from Izmir and other locations, and converted to Islam. At first, the *Deunme* consisted of two groups; 1) the *Izmirlis* (the followers from Izmir, and those who had converted to Islam with Shabtai), and 2) the *Yaakovis*, mainly clerks, middle level government officials, and intellectuals, who believed in Yaakov Kerido, formerly Philosofof. In the middle of the 18th c., a breakaway group from the *Izmirlis*, the *Choniosos* took as leader Osman Baba, (aka Baruchia Rousso, 1695-1740). They spoke with a nasal inflection (2) and worked as loaders, barbers and artisans. The young charismatic Rousso was declared by some Deunme as the new incarnation of Shabtai.(3) The *Deunme*, being formerly part of the active Salonikan Jewish wool, silk and hide industry, continued these activities and hired Jews as workers.(4)

According to Islamic law, the *Deunme*, after conversion, were Muslims like all others. However, they were really never accepted as equals either socially or within the religious establishment. Since they were known to practice some form of Judaism and other Sabbatean rituals, their devotion to Islam was doubted. Moreover, they always maintained close contact with the Jews, and Salonikan rabbis often

assisted them in matters of Jewish religious law. On two occasions in the 19th c. the Authorities questioned their Islamic practice, but the issue was never pursued.

In common with the Jews, the *Deunme* were active in the Young Turks movement and in the first government after the Young Turks' Revolution, there were three ministers and one deputy minister of *Deunme* origin, including Finance Minister Djavaid Bey aka Mehmet Djavaid, whose original name was David Russo (5) and Nuzhet Faik, Mustafa Arif and Muslihittin Adil. Later on, Deunme intellectuals were active in the Turkish Communist Party. (6)

The three sects lived totally apart, each having its own area of residence, as well as such communal institutions as a cemetery, religious court, philanthropic *Kupat Gemiluth Hassidim*, and even high school. No member of one group entered the domain of the others. Annually, each sect elected its executive committee with each individual paying taxes to the sect in accordance with the value of his property.(7)

The Sabbateans had a Turkish name for external use, and a Jewish name for internal purposes while indoors, they kept some Jewish customs. Most of their weddings took place on Mondays and Thursdays. Initially, circumcision of newborn males took place on the eighth day after birth according to Jewish law and was performed discreetly by a Jewish *mohel*. Later, they were arranged in the 5th or 6th year and were with the services of a Turkish circumciser. The women covered their heads and faces with a veil as did the Muslims.

Their native language was Turkish, but they all knew Judeo-Spanish. They read *Shir Hashirim* (Song of Songs) in Judeo-Spanish translation, and sang in Ladino. Their *Hahamim* (wise) studied the Zohar, since they saw it relating to Shabtai and his doctrine. In due course, the *Deunme* put aside many of their Jewish customs yet celebrated festivities on the 9th of *Av* and the 16th of *Kislev*.(8,9)

Until the mid 19th c., the *Deunme* observed strict endogamy and only married within their particular sect. According to the 17th article of the Ordinances that Shabtai formulated, they were ordered not to have any union with Muslims. Furthermore, polygamy was forbidden (10) just as it was in the Jewish tradition of that time. They married young and single adults were rare.

Salonika's population included 10,000 Sabbateans by mid-19th c., including 2,500 *Izmirlis*, 4,000 *Yaakovis* and 3,500 *Choniozos*. Most were descendants of Sephardic Jews, but a small minority were from Ashkenazic families, who migrated from Poland to Salonika (11) in order to join the Sabbatean community. The biggest group, the *Yaakovis*, lived in the center of Salonika near the Jews, with whom *Deunme* merchants and businessmen also enjoyed cordial relations.

After 1912, at the time of the Balkan Wars and the coming arrival of Greek rule, massive *Deunme* emigration from Salonika ensued. They came mainly to Constantinople, where they felt at home and could enter and find work. Those who stayed in Salonika in WWI, benefited financially from the presence of the Allied armies.

After the war, the *Deunme* exodus from Salonika to Constantinople intensified, and also to Angora, Smyrna, Broussa, Konya and to Anatolian villages. They learned to cultivate tobacco in Macedonia and Thrace, and in the famous tobacco center of Xanthi. Only in Constantinople could they pass unrecognised, and in the smaller places they lacked the means and the religiosity to maintain their customs, thus causing many traditions to be lost.

In general, after the Young Turks' Revolution, the more aggressive and motivated flocked to Constantinople, the political and economic center of the Empire. Those who were more timid, limited and sedate remained in Salonika until the 1922 population exchange. In Constantinople, they were grouped with their respective sects, into specific residence areas, and many were reunited with their families. In the population exchange between Greece and Turkey of 1922, Greece considered the *Deunme* as Turkish-speaking Muslims and not as Jews, so

they were forced to leave. They lived in absolute segregation in Salonika, but in Turkey they were forced to live amongst the Muslims and eventually assimilated into Muslim society. Many went to Sofia, where they controlled the tobacco industry and export in the Kirdjali. However, except for sharing the Turkish language of the Muslims, the *Deunme* had no real affinity with them. (12)

The Kemalist period marked the demise of the *Deunme*. They would no longer have to fight to justify their identity, since they could integrate into the life of Islam and the intellectual elite, and were partners in Turkish regeneration. The *Izmirlis* had been emancipated for the longest period of time, while the *Yaakovis* were highly Islamicized and, trying to resist change, they relinquished their internal identity. Only the followers of Rousso, the *Choniozos*, the most superstitious and the least adaptable to integration, have remained as a group. (13) Estimates of their current size are in the range 1000-3000. (14,15) Inbreeding took its toll, producing distinctive deformities such as large heads and puny bodies. (16)

An affluent *Deunme*, Kenan Sheshbesh, was the honorary Consul of Norway in Istanbul and stood at the head of Imperial Chemical Industries there. Sheshbesh remembered, as a child, spending Passover and Shavuoth festivals in caves on the shores of the Bosphoros. (17)

According to Rabinovich, there are about 3,000 Karakash *Deunme* living today, mostly in Istanbul. (18) They inbreed, do not allow outsiders to enter their homes, live mostly in their own neighborhood, and exclude those who have married outside the group. They are said to have a wax statue of Baruchia Rousso, the last incarnation of Shabtai Zvi, in their synagogue. (19) It is also reported that women rabbis function in the synagogue, together with men.

After WWII, the *Yaakovis* disappeared as a united group, and the *Izmirlis* are currently on the brink of assimilation into Turkish society and no longer maintain a synagogue. Some who have moved abroad integrated into Jewish communities, but still retain folkloric memories of the past. Some also emigrated to Israel where they integrated into the general Jewish

community. Some *Yaakovis* were saved in France in WWII with the help of the Turkish consulate, and avoided Nazi deportation, returning to Turkey by train.(20) Noted *Yaakovis* like Ahmed Emin Yalman are prominent journalists. His editorials condemning Nazi propaganda and anti-Semitic books and articles of extreme right-wing Turkish political groups, led to the Turkish government closing the German Information Office in late 1939.(21)

The transfer of the *Deunme* to Turkey essentially saved them from eventual deportation to Auschwitz, the fate of 98% of Salonikan Jewry. Some 50 *Deunme*, who stayed behind in Salonika, were deported to Auschwitz and never returned. Their deaths are still mourned by their descendants and relatives in Istanbul.(22)

Ilan Karmi described their settlement in Istanbul in the following manner:

Re-establishing their accustomed lifestyle and religious ceremonies in the neighborhoods of Nisantás -Teskivye, the refined and highly educated Sabbatians soon became an integral part of Turkish society. Recognized neither by

the Chief Rabbinate as Jews nor by the more fundamental Islamic circles as fully-fledged Muslims, the Sabbatians lead a somewhat isolated life. There are certain temples and burial grounds known locally as the traditional preserves of the Sabbatians (see "Nisantás" and "Uskudar").

A veil of mystery enshrouds this sect. Estimates of their numbers vary anywhere from 20,000 to 50,000 people. Only in Istanbul does there exist a remnant of this religious movement, which once so dramatically changed the destiny of World Jewry. Even though all members of the sect bear typical Islamic names, many of them also secretly retain old Jewish names.(23) The Sabbatian mosque built in 1902 in Salonika was shortlived and when the *Deunme* immigrants arrived in Teskivye, they established another, which has been their major spiritual center ever since. Funeral ceremonies begin here, and the body is then taken for burial in Uskudar, a neighborhood on the Asian side of the Bosphorous. Karmi gave the following description of the *Deunme* schools and clinics:

Adjacent to the Teskivye mosque are two schools established by Sabbatian immigrants from Saloniki. The Sisli Terakki, and the Isik are schools that have an enrollment of many Sabbatian as well as Jewish children. First established in Salonika around 1882, the dates inscribed upon the school gates commemorate the year of their transfer to Istanbul. The existence of two separate schools reflects the split that characterizes the Sabbatian sect.(24,25)

A well-preserved cemetery is carefully allocated amongst the various denominations buried within. One plot is designated for people of mixed Sabbatian-Muslim parentage; another for adherents of the Muslim-Shi'ite sect of Istanbul, *Alavis*. The third plot, the largest and most impressive, serves two of the three Sabbatian groups of Istanbul: the *Kapancilar* and *Yakubiler*. The third group, *Karakaslar*, bury their dead elsewhere.

Several years ago I interviewed in San Diego, Miriam Arditti the wife of Adolpho Arditti, who was an Israeli diplomat, an active Zionist in Mexico, and a researcher of Judeo-Spanish. Miriam grew up in Salonika and went to the French Catholic Soeurs school with *Deunme* girls. Her best friend was Ikbál Muchlis, who was born in 1911. Miriam also learned with Ludfiye Edem, the daughter of the well-known Dr. Edem.

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23. Ilan Karni, *Jewish Sites in Istanbul, A Guide Book* (Istanbul: Isis Press, 1992) 30.
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25. Karni, 94.

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Inheritance, will or gift - which takes precedence?

Shmuel Shamir

Inheritance is the transfer of a deceased person's assets, or action taken by one who is legally entitled to inherit them. Pensioners, elderly or sick people, ask themselves which is preferable - to bequeath legally by a will, or to make a gift during their lifetime?

A will is an instruction given in writing or orally or in the presence of witnesses or a recognized authority (a Court or notary), or by a person dangerously ill to an individual or legal body, to act in pursuance of the testator's plan. A will goes into effect when the testator dies and the court authorizes the carrying-out of the will and its legality, after submission of evidence regarding the condition of the testator (physical and mental capacity; clear mind) and evidence that he was not subjected to any pressure, threats or blackmail. In this sense, the will is the testator's control over his property after his death. Sometimes, a will (in the form of a fund or endowment) has validity for generations; in other cases, its validity may be short-lived, since it refers only to the younger generation involved.

The use of wills dates back to early history. We find examples of wills in the Bible (e.g. Deuteronomy, Chapter 27, verses 8-11) and in other books in the Book of Tribal Wills from the time of the Hasmoneans, i.e. from 137 B.C.E. The use of wills became widespread in every sector, religion and community. It was customary to regard a will as a mechanism for prolonging a man's control after his death or when he could no longer think clearly.

The basic question is : why make a will when there is a law which regulates matters of inheritance? Israel's Law of Inheritance (1965) provides for the orderly transfer of the property of a deceased person to those entitled to it after his death. The heirs are determined by law or according to instructions left by the testator in his will, and inheritance takes place according to the law, or the will. The law lays down rules for division amongst heirs and gives instructions regarding the will and the management of the estate after the testator's death. This law is an innovation. Previously, the custom in Palestine was to act according to the Inheritance Order of 1922, which had adopted the Ottoman law of 1913. The application of the Law of Inheritance of 1922 was determined according to the affiliation of the testator to a given community or place of residence prior to his death, or according to the location of real estate or other property. The main change in the Israeli law as compared with Ottoman law was in the increase in the role of the testator's spouse, the spouse's entitlement to alimony, the right of a child or parents to benefit from the estate, as well as recognition of a common law wife's status and right to inherit.

Israeli law has been amended several times to adjust it to Israeli reality. Most importantly, it has been amended in the case of certain war widows after the Six Day War, who faced problems of being "abandoned" wives. A further amendment came in the Law on Equal Rights for Women, a law on the distribution of chattels or a car left by the testator, as well as a wife's right to continue residing in the joint apartment. In the

absence of an heir legally entitled to receive the legacy, it is made over to the State treasury.

Israeli law lays down that the legal heirs are the testator's spouse, the children (including children born out of marriage or adopted), and the parents and descendants. The spouse acquires the chattels which were part of the joint household as well as the following: a quarter of the estate (if the heirs are children of the testator by a previous marriage); half the estate if the heirs are testator's children (not as previously stated) or descendants or parents of the heir; two-thirds if brothers or sisters of the testator, or their grandparents, are the heirs. The testator's children divide the property equally amongst themselves.

The behavior of the deceased towards his/her spouse is irrelevant to the right to inherit. Even the cruelest husband or one who was obliged to grant a divorce to his wife, inherits from his wife provided he had not granted her the divorce. The same goes for a couple who had lived separately for many years without contact. They each become heirs of the other. The only way to avoid this rule is to write a will which deprives the legal spouse of the right of inheritance.

In the Bible, rules of inheritance dealt only with the order of inheritance and the inheritance of the firstborn, thereby reflecting the tribal structure of the given period. Priority in inheritance went to the son, or in the absence of a son, to the daughter. In the absence of both, it went to the deceased brethren and family. Inheritance by the daughter was conditioned on her marriage to one of her father's relatives, so that the property should not descend "lower and lower" (Numbers, Chapter 7, verses 1-9; Deuteronomy, Chapter 25, verses 5-6). The Pentateuch does not recognize at all the institution known as "a will". According to Scripture, a person can remove the legal heir from an inheritance by making a gift.

In the Jewish legal system, inheritance instructions were extended as follows: in the absence of the son (the first heir), the property goes to his descendants. If there are none, the daughter is the heir and if she dies in her father's life, her descendants are the heirs. If there is no daughter, the heirs are the descendants of the mother, or the grandparents and the father's descendants, and so on upwards. "Child" and "Parent" are expressions which include a child born out of wedlock to an unmarried woman, as

well as a bastard, and no differentiation is made between them and the testator's other children.

As already stated, a will is a legal act, by which a man declares his final intentions, according to which he transfers his property to others after his death. The Court to which a will is brought for official approval examines its validity and content and whether the language used by the testator is legally acceptable. Thus, for example, it examines whether the doctor, nurse, hospital or lawyer who dealt with the man before he died, deviated at all from their duties. The Court also examines whether the instructions in the will were given under duress, unfair influence or trickery and if they were at all contradictory to the rules of law or ethics or were totally unfeasible. Examples could be the leaving of a bequest for the welfare of animals, or the setting-up of an immoral or illegal institution, or instructions to bury diamonds, jewelry or paintings with the deceased. All of these violate public standards and in such cases the will is regarded as invalid. The same applies to an instruction to destroy literature and works of art.

From many points of view, inheritance and wills are interesting aspects of law. In legal proceedings such as these, the deceased is revealed with all his life-story and aspirations. Sometimes, facts are revealed in the wills which had been kept secret, e.g. the existence of descendants whose existence had been hitherto ignored, concealing a partner or mistress, the existence of a hated or second wife or lover whose existence had been kept hidden, or property, the existence of which had been kept secret from family friends or relatives by the testator for his own personal reasons.

Persons engaged in historical and genealogical research often find great interest in wills and probate proceedings, as they throw light on the testator's life as well as on those close to him and the society and on the spiritual as well as physical worlds in which he lived. Sometimes, a common law spouse will be found or descendants, who had kept out of sight for fear of betrayal or accusations of adultery.

In the Middle Ages, a branch of Hebrew literature developed called "Ethical Wills" - ethical and religious essays written in the style of wills. Close to this branch was the Book of Proverbs and sections of wills were also preserved in the Talmud, but these were rarely

the subject of the literature of ethical wills in the Middle Ages. In a passage in the Will of Rabbi Yehudah Ibn Tibbon (written about 1190) and addressed to his son, the testator writes:- "My son, make your books your friends and your (window) boxes your orchards and gardens. Spend time in those gardens and pick roses. And should you get tired, move from one garden or flower-bed to the next and from one sight to the next, and then you will renew your desire and your spirit will be uplifted".

Generally, the attitude in the world is to regard the family, as a social unit, as the basis of inheritance law. Traditionally, inheritance laws were intended to preserve the ancestral patrimony and to keep for legal heirs or certain family relatives a proportion of the bequests. For example, in Muslim law, two-thirds of the estate is so reserved. In France, it was between a half and three quarters of the estate, according to the number of children the testator had. Muslim law did not permit a testator to prefer one heir the next, so as not to change their relative positions or the legally equal status of the heirs, prescribed by law.

Newer systems of law generally tend to allow the testator to dispose freely of his property, while preserving the right of certain close relatives to enjoy sustenance from the bequest. So as to guarantee the right of relatives to a prescribed part or to alimony, there is generally an opportunity to cancel gifts made by the testator shortly before he died (two years in Israel; 10 years in Germany) and to return them or their value to the general estate. In the State of New York, there is a special arrangement whereby gifts or instructions by the testator in favor of charitable or cultural institutions may be canceled - if they exceeded half the estate and the deceased left a widow and children. Generally, the testator has the right to cancel his will or add to it, or replace it by another one. Then the later will completely cancels the earlier one.

In Halacha, there is no way to bequeath assets except by standard inheritance procedures, thus excluding gifts or undertakings. Thus one who wishes to do this must yield ownership of the assets during his lifetime and take his gifts out of the total estate "from now on and after his death", leaving for himself the right to enjoy proceeds in his lifetime. This is called "the gift of a healthy person". Thus, the beneficiary enjoys

his inheritance immediately and the testator cannot go back on his word or dispose by will of any assets no longer in his possession.

There is also provision for "the will of a dangerously-ill person" which can be expressed by a hint, a hand-written (unwitnessed) note, etc. and no formal acquisition procedure is needed. If the person recovers, this type of will may be regarded as automatically revoked. A will verbally given becomes invalid a month after the circumstances of its having been given have changed and the testator is still alive.

Wills are generally associated with emotion, appreciation, dislike, anger, love, hate and pity felt by the testator. He might, for example, remove the legal heir because of anger or reaction to his actions or because of love or pity for the beneficiary, or a special attitude towards the person or body acquiring the benefit. Sometimes, a will leads to conflict between brothers or a family quarrel. Therefore, it is desirable to avoid writing a will unless the testator desires to reveal secrets to those who come after him, or to show special regard for some of them.

The Inheritance Law in Israel and the spouse's joint ownership of assets (a procedure which developed when separation takes place) as well as the law governing spouses' joint ownership of money, entitles each spouse to half the family assets - much more than the second half of the assets if the testator left no will.

As stated earlier, the Inheritance Law in Israel has been amended several times in order to improve the position of the spouse. Thus, for example, the right of parents to inherit has been denied when there are first-level heirs available (i.e. the testator's children and their descendants) and a procedure has been laid down for the transfer of a car and household goods to the surviving spouse, prior to the distribution of the estate. Similarly, a spouse has been given the right to inherit the family home.

In conclusion, we should point out that the inheritance laws do not apply an insurance or Pension Fund contract, unless it has been specifically laid down that these are to be counted as part of the estate. A further example of by-passing inheritance law is by opening a joint bank account.

My family history and the Argentine Jewish Genealogical Society

This article is an edited version of an interview between Paul Armony and Roberto Lapid.

Paul Armony



Discoveries in my family history

In May 1992, I received a family tree from a cousin in Israel. It had been put together in Hebrew 6 years previously by an unknown first cousin of my father, Abraham Armony, who died this year at the age of 86. Since I didn't know any Hebrew, I asked a friend to translate it. Suddenly, the names of over one hundred new relations appeared and I had information on my great grandparents and their origins!

After sending the tree to my brother and my son, Victor, a Professor at Ottawa University, the information known to me previously was added to the tree, which was then framed and put on one side. My original Yiddish family name of Kestenbojm or Kestenbaum, had been changed to the Hebrew Armony in 1926 by my father, Jose, and by various uncles and cousins, and was registered with the British authorities of mandatory Palestine.

In February 1996, Victor discovered on the internet the name Mor Armony, a young lady who was studying at Stanford University. After various e-mail exchanges, Victor learned that Mor Armony was born in Kibbutz Malkyia in Israel, 27 years ago, and was his 3rd cousin. Thanks to her, I've met many new relations via the internet and currently exchange much family history information. It's fascinating to see the impersonal Hebrew names on my tree gradually assuming life!

In December 1996, I traveled to Israel and spent a month looking up relations. Abraham

Armony's tree had provided me with names of my great-grandfather and his descendants but my great-great-grandparents were still unknown. A major step was provided by Eduard Dolinsky who traced the circumcisions register of Volhynia, in today's Ukraine. In it he discovered the *brit milah* of my great-grandfather, Isaac Kestenboim, on 27th August 1854, and with it, the name of my great-great-grandfather, Eliauh Kestenboim and his wife Bina, daughter of Gershom Sarver of Olyka village. Later, Eduard obtained the death certificate of Isaac Kestenboim, who died on 8th November 1934, together with his address, details of taxes paid and other useful domestic information.

While visiting a 2nd cousin in Haifa, she remembered a family tree drawn by her son as part of a school project 20 years earlier. This confirmed that Eliauh was the father of Isaac Kestenboim, and also revealed the family (maiden) name of my great-grandmother, Sara Zukerman, wife of Isaac. My cousin also found an old picture of Sara, her hair covered by a large shawl.

In January 1997, I discovered in Israel several people from Bessarabia having my maternal family name, Marinyansky, including an old lady of 86, very similar in appearance to my mother. Her grandfather had the same given name, Bension, as my maternal great-grandfather. Perhaps they were first cousins? And there were so many coincidences, such as a Fanny Marinyansky whose building contractor son was born on the same day as myself but two years later.

A family party in Israel

My 1st cousin from Holon made a big family reunion party in her home, and invited all the Armonys and other clan members to meet me. They came from Malkyia in the North and from Sde Boker in the South, from Jerusalem, Natanya and Haifa. It was a very successful reunion attended by about 40 family members. The (now late) Abraham Armony, who drew up the family tree, made a speech in a fine literary Hebrew.

The Jewish Genealogical Society of Argentina Formed in 1996, the Society now boasts over 100 members from within the country and from Canada, USA, Israel, Brazil, Chile, France, Colombia, Peru and Uruguay. It holds regular monthly meetings which are attended by at least 30 members. The objectives of the Society are:

1. To help all members trace their genealogical roots and their links with the Argentinian Jewish community.
2. To coordinate and cooperate with similar societies throughout the world, in exchanging information in order to help achieve the objectives.
3. To preserve all documents relevant to genealogical research.
4. To establish the relationship between historical and genealogical facts.
5. To provide incentives for young people that will encourage them to investigate their roots.

The following activities and projects are currently under way:

1. Processing data on several cemeteries, schools, lists of ship arrivals, a 1948 Jewish Directory and a home for elderly Jews during the period 1917-1947. In the cemetery project, a data base has been obtained with 70,000 names of persons buried in two Ashkenazic cemeteries in Buenos Aires.

2. Since March 1998, the Society (now Association recognized by the Government as Asociacion de Genealogia) has participated in a weekly, one-hour, radio program, called Toldot-Generations. This program includes presentations and provides answers to phoned-in questions.
3. The Association provided an introductory course in genealogy during 3 successive Mondays in May 1998 with the participation of over 30 persons.

Paul Armony was Professor in Mathematical Science until his retirement in 1992. Since then he has worked as an Israeli Tourist Representative and as Manager of the Argentine-Israel Chamber of Commerce and during this period has contributed greatly to the four-fold increase in trade between the two countries. In acknowledgment of his efforts to promote Argentine-Israel trade he was awarded the Medal of the Argentine Congress in 1998. In July 1996 he formed the Argentine Jewish Genealogical Society with a membership of only 7 persons. In May 1997, he decided to work full-time on his genealogical interests and on promoting the Society, a decision which became effective a year later.

Disillusion and Revelation in Family History Research

Miriam Levin

This is a story of a typical Jewish immigrant family and of how fresh discoveries have forced me to drastically modify my understanding of its history.

August 1996 wasn't really the starting point for my inquiries, since they really go back another 22 years, but until 2 years ago they produced, with a minimum of professional help, only haphazard discoveries. Due to the exigency of advancing years, I've forced myself to benefit from the efforts of two professional researchers, one in the United States and one in Israel. My grateful acknowledgements of these efforts appear at the end of this article, which describes some of these recent developments.

The Starting Point, August 1996. I knew the names of my mother's parents, and of their nine children, and also an address in Hackney, London, where most of the children grew up. I also knew that my maternal grandfather, Jacob Stern, who married Rachel Bershon, was a Foreign Banker and Passage Broker who came from Riga and died in London 12 years after my grandmother, in 1936. Although I had once met my aunt Jessie from St. Louis, the only one of my mother's siblings whom I knew well was the youngest, my Uncle Harold, who lived in London for most of his life.

However, I had heard many stories from my mother, Anita, of her siblings, of aunts Fanny and Cissie, who left England for South Africa and of aunts Jessie and Rose, and uncles Moss and Jerrold, who left England and settled in the United States. Most important of all, I had learned from my mother that she and all her siblings had been born in London. My Uncle Harold, my Aunt Lily and my mother had remained in England although Harold had lived in the U.S. for a few years. How many surprises were in store for me!

Revelation 1. In October 1996 I obtained permission from the Office of National Statistics of the U.K. to be shown limited information from the Census of 1901, to which access is denied for 100 years, i.e., until January 2002. Although these census returns are still closed to

the public, current legislation allows release of information on ages and places of birth on condition that specific names are provided by the applicant. Because some of the names of my uncles and aunts (and even of my mother) were not as I had understood them, there were several exchanges of letters before I was able to view all the names of Stern family members living in London in 1901. This was the information received:

1901 Census Return on 6 Darnley Road, Hackney, London.

Name	Age	Place of Birth
Stern Jacob	40	Russia (Foreign Subject)
Stern Rachel	38	Russia (Foreign Subject)
Stern Fanny	21	New York, USA
Stern Leah	19	New York, USA
Stern Sarah	18	New York, USA
Stern Moss	17	New York, USA
Stern Anne	15	New York, USA
Stern Rose	11	London, Whitechapel
Stern Jessie	09	London, Whitechapel
Stern Joel	07	London, Whitechapel
Stern Harry	04	London, Whitechapel

After seeing this census return I knew that my mother Anita was born as Anne, that aunts Lily and Cissie were born Leah and Sarah, and uncles Jerrold and Harold were born Joel and Harry. And most astounding of all, five siblings, including my mother, were born in the U.S.A.!

Revelation 2. Searches for the birth registration of the four Stern children who were born in London yielded only the births of Joel and Harry. Joel Alec Stern was born on 3rd April 1894 at 26 Stafford Houses, Wentworth St., Spitalfields, son of Jacob Stern, General Dealer, and Rachel Stern, formerly Bershon (sic), while Harry Stern was born on 15th September 1897 at Little Holloway St, Mile End, son of Jacob Stern, who was by then a Shipping Agent, and Rachel Stern, formerly Bershon. **Revelation 3.** On 2nd June 1997, researcher Renee* in the U.S.A. sent three registration certificates of births of females born to Stern couples in New York. Of these, the one which fitted most closely

the birth of my mother was for a unnamed female 5th child born to Jacob Stern and Rachel Stern, formerly Bernson (sic), on 10th April 1885. Jacob and Rachel had given their ages as 28 and 26, declaring that their birthplace was Russia. Their 1885 address of 16 Forsyth St. was on New York's lower East Side. The certificate is made even more enigmatic by the description boy having been crossed out and replaced by girl! However, the baby's birth date agreed with the age of Anne given in the 1901 Darnley Road census return i.e., 15 on 31st March 1901, 10 days before her 16th birthday.

Revelation 4. In February 1998 Renée reported that: In Indexes to NYC Births 1878, 1887-

No.	Names	Age (years)	Age (months)	Sex	Occupation	Country of origin	Intended residence?
906	Jacob Stern	26	-	male	working	Russia	US
907	Rachel	24	-	female			
908	Vogel	7	-	male?	Children		
909	Blume	5	-	male?	"		
910	Scherze	-	11	male?	Baby		

Passenger manifest of SS Bohemia, Hamburg-New York, June 1882

According to Beider's A Dictionary of Jewish Surnames from the Russian Empire and Gor's Jewish Personal Names, Vogel/Fogel = Feige or Fanny; Blume = Lily and Scherze = Sarah. In spite of the sex confusion in the manifest, all three names are female. Vogel/Fanny and Blume/Lily have birth dates 5 years earlier than stated on the 1901 census while Scherze/Sarah has a birth date 2 years earlier than in the 1901 census. Perhaps the girls' ages were reduced in the 1901 census return to avoid prejudicing their matrimonial opportunities?

Incidentally, Lily's son, Gerald Banarto, remembered his mother being called Blume, while her grandson, Mike, recalled having seen a British passport in her name with birthplace and year of birth entered as Riga, 1884.

Revelation 5. In February 1998 I received documentation from Elizabeth Sroka of the Hamburg Historic Emigration Office confirming the passenger manifest of SS Bohemia sailing 4th June 1882 from Hamburg with Jacob Stern aged 26, wife Rachel 24, Fogel 7, Blume 5 and Sherze 11 months. Fogel

1889, there were no additional births to any couples named Jacob and Rachel Stern.

In Indexes to NYC Marriages, 1878-1885, there was no listing for Jacob or Rachel Stern in grooms' or brides' indexes.

In Migration from the Russian Empire: Lists of Passengers Arriving at U.S. Ports, Vols. I-IV. vol. included a Jacob and Rachel Stern and family. Based on this listing the passenger manifest from the SS Bohemia was located. The ship had arrived in New York from Hamburg on 22 June 1882, and the passenger manifest showed the following:

was described as male while Blume and Sherze were female. The town of origin, although misspelled, is clearly Panevezys.

Revelation 6. In March 1998, Renee reported that: The Social Security Death Index states that Moss Stern was born on 25th March 1887 and died in September 1972 in St. Louis, MO 63107. Ref. No. SSN: 497-01-0858..

Since there were no other suitable Sterns in Migration from the Russian Empire, and no suitable Stern births or Stern marriages had been found, the conclusion reached by Renée was that the Sterns sailing on the SS Bohemia are my family.

Revelation 7. In July 1998, researcher Len* sent me a certificate declaring the birth of a son to Rachel Stern, and another certificate registering the death of her father. The source: the Panevezys Jewish Community Records in the Vilna Archives.

The birth record of Aharon/Aron, son of Panevezys citizen Yankel Stern son of Sanel and Rachel Leah Stern, formerly Berson (who

was the daughter of Yoel/Yovel), on 20th December 1881. Aharon/Aron is a hitherto unknown sibling of my mother, and since his name doesn't reappear, I assume that he died at birth or in infancy.

This birth record gives both civil (Yankel son of Sanel) and Hebrew (Yaakov ben Natanel) names for the father. Len reminded me that Nathaniel/Natanel is pronounced Nasanel in Ashkenazi Hebrew and that Sanel seems to be a diminutive form intended for civil use. This information checks very well with that given in the 1970s by Uncle Harold who wrote that his paternal grandfather's Hebrew name was Saniel.

The death record of Yovel Bershon (in Hebrew Yoel Ilya ben Zeev) of Pakruojis Jewish Community who died in Panevyzys on 19th August 1893 gave both civil and Hebrew names (Yovel and Yoel) of the deceased.

Revelation 8. In July 1998, I received from Renée the following information:

Passenger manifest of the infamous SS St. Louis arriving in the US from England on 11 November 1915, lists the brothers Moss and Joel Alec Stern. Moss gives his age as 29 and states that he was in the US "as an infant." Surprisingly, he is listed as a British citizen.

Moss Stern's Social Security Application gives a birth date of 1893 and confirms his birth in New York. His SS Death Index gives a birth date of 25th March 1887 and a date of death September 1972 in St. Louis. He resided at 6603 Delmar Blvd. St Louis and his employer was the Empire Knitwear Co.

Note: 1884 is thought to be correct for Moss's year of birth (see 1901 UK census return on Darnley Rd) since he was born before Anne's birth in 1885. Perhaps he had reasons connected with Social Security benefits for giving a later date of birth.

Revelation 9. In August this year I received from the UK a copy of the marriage certificate for Fanny Stern 24, and Nathan Efroiken 29, on 9th October 1907, and a copy of the Jewish Chronicle announcement of the marriage. The two fathers' names are: Jacob Stern and Nachmin Efroiken (dec.), and the marriage took place at the Great Synagogue, London.

The Jewish Chronicle announcement reads: Stern: Efroiken.- On the 9th of October, 1907, at the Great Synagogue, Duke-street, by the Rev. M. Hast, Fanny, second daughter of Mr. and Mrs. J. Stern, of 6 Darnley Road, Hackney, NE. to Nathan Efroiken, of Mowbray, South Africa. African and American papers please copy.

Unanswered Questions. The research described here has answered several questions and at the same time raised new ones. Although it was known in family circles that Moss Stern had been born in the United States, it seems that the extremely low probability of a birth occurring in the absence of the mother had not occurred to anyone, since no one had asked what she (and presumably also Moss's father) were doing in the United States when they were thought to have sailed from Riga to England, and settled there.

Another dilemma is related to the absence of birth certificates both in the US and in England. We know that many immigrants were neglectful and probably suspicious of such matters, but how could a birth certificate have been issued for my mother Anne, in New York in 1885, without recording her name and with boy^s crossed out and replaced by girl?

Referring to the passenger manifest on the SS Bohemia, which arrived in New York from Hamburg on 22nd June 1882, why, if the Sterns came with three daughters, was the gender of each recorded as male? Was the Purser or whoever was responsible for the passenger manifest, so ignorant of Yiddish names that he just tried to guess the gender of each passenger?

If Rachel Stern gave birth to Aharon/Aron in December 1881, how was it possible for one of their daughters (Scherze/Sarah) to be aged 11 months only 6 months later in June 1882? Did she give birth to Aharon/Aron (who presumably didn't survive) after a pregnancy of only 5 months?

Another interesting question is related to the Jewish Chronicle announcement of Fanny's marriage to Nathan Efroiken in 1907. Why is Fanny described as the second daughter of Mr. and Mrs. J. Stern? Was there another daughter born before Fanny, who perhaps died as an infant?

STATE OF NEW YORK. 2282

County of New York.

City of New York.

BIRTH RETURN.

58

In full when possible.

1. Name of Child Boy Girl
2. Sex Male Color or Race White Date of Birth April 10 1885
3. Place of Birth (Street and Number) Borsyeth 16
4. Name of Father Jacob Stern
5. Full Name of Mother Rachel Stern
6. Maiden Name of Mother Rachel Benjamin
7. Birthplace (Country or State) of Mother Russia Age 26 years.
8. " " of Father Russia Age 28 years. Occupation laborer
9. Number of Child of Mother four How many of them now living 3
10. Name and address of Medical Attendant or other authorized person, in own handwriting. Signature Leib Benjamin Address 59 71st St
11. Date of this Return June 20 1885

ANNE STERN'S ENIGMATIC BIRTH CERTIFICATE

Verzögenis
 Ich, Anna Stern, welche mit dem Capitan
 und
 zur Auswanderung durch Unterzeichnete engagiert sind.
 Abgang des Schiffes, d. ... 1885

Nr.	Die zu einer Familie gehörenden Personen sind untereinander zu setzen und durch eine Klammer als zusammengehörig zu bezeichnen.		Geschlecht		Alter	Ehemaliger Wohnort	Im Staate oder in dem Provinz	Ehemaliger Stand	Ziel der Auswanderung Ort und Land
	Zuname	Vorname	männlich	weiblich					
	<u>...</u>	<u>...</u>							
	<u>...</u>	<u>...</u>							
	<u>...</u>	<u>...</u>							
	<u>...</u>	<u>...</u>							
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	<u>...</u>	<u>...</u>							
	<u>...</u>	<u>...</u>							

PASSENGER MANIFEST OF THE SS BOHEMIA - HAMBURG TO NEW YORK

And of course, the biggest question is why the Sterns left the United States after living there for several years, uprooting themselves once again and travelling to England, where life was probably just as problematic and harsh for a family of new immigrants as in the United States?

*Acknowledgements. My grateful thanks are expressed to two very experienced and able researchers to whom I am indebted for most of the discoveries described here. They are: Renée S. Steinig of Dix Hills, New York and Len Yodaiken of Kibbutz Bet Hanassi. Thanks are

also due to my dear husband, Harold, who has put in many hours of word processing, handling correspondence, obtaining information from various sources and generally guiding the direction of the investigation.

Miriam Lewin was born in England, served in the Royal Air Force (RAF) 1942-1948 in England, France and Germany. She worked in the United Kingdom civil service and came to Israel in 1969. A keen reader of mystery novels may explain her investigative interest in family history. She has two children and eleven grandchildren.

Lithuanian names project: recording and remembering Lithuanian Shoah victims

Rose Lerer Cohen and Dr. Saul Isseroff

It is estimated that between 200,000 and 240,000 Lithuanian Jews were murdered during the shoah in Lithuania. Approximately 175,000 Jews were murdered between June 22, 1940 (the start of operation Barbarossa) and November 1941. Most of the Jews in well over 200 towns had been killed by that time without any regard for age, sex, suitability for work or occupation. Many were killed on the roads and in forests. Some were taken to work camps in Lithuania itself, in Latvia, Bylorussia and Estonia. Some were killed in camps like Dachau and Stuthoff. Jews from other countries were brought to Lithuania to be killed. Some died in the partisan resistance movement. Many died from starvation and disease.

Following several visits to Lithuania and seeing the numerous sites of mass murder, inquiries were made in various Holocaust archives and research centers, both in Lithuania and around the world, seeking the names of those murdered. There is no record of the names of Lithuanian Jews who were murdered. As a result, we have embarked on this private initiative, with the aim of making a comprehensive listing of the names of those killed in the shoah in Lithuania and then publishing a Memorial Book.

We have investigated the following sources: Yad Vashem: Archival Material, Yad Vashem Library - Yizkor Books, Yad Vashem: Hall of Names, USHMM, YIVO, Vilna Gaon

Lithuanian Jewish State Museum, Lithuanian Archives, Beit Lochamei Hagetaot: Archival Material, Association of Lithuania Jewry: Archival Material and private eye-witness reports and lists.

The following types of lists have been collected:

1. KGB - (EOC) - Komitet Gosudaarstvenno Bezoopanosti (Committee of State Security).
2. NKVD - Najrodnyj Kimissarian Nuternienikh Del) Peoples Commission of Internal Affairs).
3. These reports were compiled immediately post war by Soviet commissions prior to the prosecution of war criminals. They had a political aspect to the compilation, being more interested in recording communists who were killed rather than Jews. In many cases they are inaccurate, but where names are given, obviously these are of importance.
4. Private Lists: Approximately 20 privately held lists have been obtained.
5. Yizkor Books. There are about 25 related Yizkor Books. Lists of names in most of these is far lower than the numbers killed in these towns.
6. Vilna Ghetto Prisoners Census - street by street description. The second volume is indexed and also has details of people in various work camps. Work on the Saulliai and Kaunas Ghetto is in progress.
7. Estonia: Klooga - Jews were taken from

Kovno to the Klooga work camp which became an extermination camp, as happened in Dautmergen.

8. Laager and Dachau.
9. Testimonies.
10. Hall of Names - Landsmanshaft lists of Lithuanian names entered into the Hall of Names.

Since November 1997, around 60,000 names from almost 100 locations have been recorded using the above sources. It has become apparent that a great deal of additional information may be available. There are many other books on the Lithuanian Holocaust where names are mentioned. In due course names will be extracted. Please advise us of additional sources.

Professor Dov Levin (Center for Contemporary History, Hebrew University, Jerusalem) and Advocate Joseph Melamed are the consultants. Alex Abraham and other staff at Yad Vashem have been an enormous help. Peter Lande at USHMM has provided considerable guidance.

We have developed the enclosed questionnaire which has been circulated widely to reach as many individuals as possible who lost family, in conjunction with the Association of Lithuanian Jews in Israel. Please assist us in completing the questionnaire.

At this stage we are in a position to answer individual inquiries.

Saul Isseroff is South African born of Litvak decent and London based. Currently Secretary to the Board of the AJGS, on the Council of JGS Great Britain and on the editorial board of SHEMOT.

Rose Lerer Cohen, South African of Litvak descent, has been researching her Litvak roots for the past 10 years. Lives in Jerusalem and does professional genealogical research, specializing in Holocaust Research in Archives in Israel

Address on behalf of the "Successor Generation"

Holocaust day meeting, April 23, 1998

Ada Holtzman

I am standing here today, a representative of the "Successor Generation", a sabra born in Kibbutz Evron in Western Galilee, daughter of Rywcia and Meir Holcman from the town of Gombin in Poland, who lost 13 beloved cousins, 16 uncles and aunts, a grandfather and a grandmother and even a great-grandfather, Mosiek Gostinski, aged 80, whose life the Nazi butchers also didn't spare. I am standing and tears are choking my throat and I swear I'll never forget!

I remember, when I was a little girl, my mother of blessed memory, Rywcia, returned home all excited and agitated and for quite a while, nothing could calm her: "They caught Eichmann!" As far back as that, a mere kid, I realized that something terrible had happened to my family and to my people, and that it was fairly recently, not in some distant, mythical past, something that would leave its permanent imprint on my generation.

Part of the survivors are still alive, walk among

us, plagued by nightmares and anxieties. The German criminals as well, are still around in their prosperous villages in the "Other Germany", enjoying their generous pensions, while their remnant victims walk around like shadows in our land, struggling for their rights and very survival. Holocaust deniers crop up everywhere. The internet bristles with provocations and disgusting lies.

In my travels to Poland I still encountered everywhere anti-Semitic graffiti, and the Star of David is again hanging from the gallows - and no one utters a word of protest. Therefore, before the story of the Shoa and the bitter lessons to be learned from it are forgotten on some shelf of history books, before the last witness disappears from among us, we must not stop acting for the preservation of the memory. Because the future is concealed in the past and therefore we must do something about it...

We didn't know and certainly didn't understand the burden of sadness and pain weighing on my

parents shoulders. A bleeding wound which never healed. They were a generation of pioneers, inspired by Zionist strivings of building here their home, of creating a new, better society in our old-new homeland. A home for the Jewish nation and a more just society for man as a human being. It was a generation enthused with the idea of survival and upbuilding of the Jewish Land. Even the joy at the miracle of the State's birth was tempered by the mourning, the bereavement, the unbearable pain which cannot and never will be relieved. That is how we grew up, always touched by pain, notwithstanding the reticence of our parents, who tried to protect us by hardly ever mentioning the tortures they had gone through.

We, who grew up in a free Jewish State, could not understand how six million souls could have been taken to the slaughterhouse. How the German nation, a nation of culture and poetry, a nation of music and philosophy, could have bred from among it a monster, embraced and worshipped it, followed it and turned into a nation of heinous murderers, engulfing a whole continent in blood, tears and infinite pain. How an entire country, Poland, could have been turned into a giant slaughterhouse, the killing fields, while the whole world just stood by... except for a handful of just Gentiles, the Righteous among the nations, whom we shall never forget either.

How the inhabitants of an entire town, the town of Gombin, women and men, oldsters and children, were rounded up for three days and nights in the fire brigade square, without food and water, than with blows and pistol shots were pushed into satanic gas vans, cries "Shema Yisroel", darkness...The brain does not grasp and the heart refuses to believe. Were the murderers, too, born of mothers? How will we ever be able to understand? How could we ever have visualized such total destruction? It is simply impossible. But maybe we can visualize lovely Channale and Perla, Eli, Andzja and Szajna, Channa, Eli, Hela and Channa, Elja-Chaim Rutka Bajla and Perla. We see them clearly among the tears. They were all my cousins, little Bnai Gombin.

They were all my generation, innocent children without graves and their ashes are scattered in the fields of Chelmno, Auschwitz, Treblinka,

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Maydanek, Stutthof, Bergen Belsen, Belzec floating in the rivers of Poland, restless, without a tomb, filling the endless mass graves hidden in the forests of that land.

And what was their guilt? That they were born Jews. That is the lesson we should never forget! There, on that other planet, only about fifty years ago, they did not distinguish between left and right, between secular and observant, between the khassidim and the people of the intelligentsia, between folks from Saloniki or from Lodz, between the simple man and the great rabbi, between the Zionist Khalutz or the Bund activist, between the Betar members or Ha'Shomer Ha'tzair socialists. There, everybody with Jewish blood in his veins shared a common fate.

Now, after 2000 years of exile, now that we have a country of our own; now, when in about a week's time we'll celebrate the State's 50th birthday, let's unite and work together and jointly in all fields of society and culture. Let's remember on what foundation the Jewish State was established and what a horrible price we paid for our independence. Let's guard this state like the apple of our eye. We haven't got another country and let's always remember how bitter was our fate when we didn't have a state. Let's avoid internal quarrels and destructive struggles. Let's fight extremism and racism in all their forms and let's develop equality of rights for the minorities and the weak among us.

We are met here today in order to observe a ceremony of communion and remembrance, but as one survivor once said on the radio - "What we need is not one day to remember, but one day to forget...". From this stage I appeal to spare no effort for commemoration of the Holocaust and its victims: to learn and to teach, to act and to activate, to listen and make your voice heard, to be careful and to warn, to cry out and to alert, to remember and to remind. No one else will do it for us. This is our duty and also our right, we the successor generation, we who were born with a burden of sadness and pain on our shoulders. We are the vengeance and our children are the consolation. We won't forgive and we won't forget!

On September 9, 1998 at Kibbutz Evron, Ada Holtzman's father Zelig Holzman (Gombin)

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passed away at age 84. He is remembered on web page site:

<http://www.geocities.com/Paris/Rue/4017>.

Ada Holtzman, was born in Kibbutz Evron, Western Galilee, Israel, daughter of Khalutzim, founders of the Kibbutz. She is a graduate of Tel Aviv University in Economy and Social Sciences. She works in computing and data processing for an airline. In the past 2 years she

has devoted a lot of time to various projects of commemoration and keeping the memory of her family who perished in the Holocaust, her parents' shtetl Gombin and other lost Jewish cemeteries and communities from Poland (Mlawa, Plock, Grodzisk, Czestochowa, Tomaszow Mazowiecki, Hrubieszow and more) Her web page site is:

<http://www.geocities.com/Paris/Rue/4017>.

The Jerusalem City Archives

Shalom Bronstein

The final meeting of the Israel Genealogical Society for the year 5758 - 1997/1998 took place on July 14, 1998, in the City Archives of Jerusalem. Usually, attendance at the final meeting is sparse as many people are on vacation and a number of our members are abroad. To our pleasant surprise more than 50 people were in attendance. This unexpectedly large number, however, forced the cancellation of a planned tour of the new Jerusalem City Hall, as the group was too large. The director of the Archives, Mr. Menachem Levin opened the meeting in the City Council Chambers.

The City Archives is an integral part of the City of Jerusalem and the collection at present contains some 8000 meters of material of all kinds on Jerusalem. Its activity is closely connected with all aspects of the city's functioning from the establishment of the municipality in 1867 to the present. The Archives also fulfills an official function and its responsibilities are defined by law. Its role is to gather as wide a range as possible of material dealing with the history, geography and sociology of Jerusalem of recent times. The same applies to this range of material during the Turkish, British, Jordanian and Israeli administration of the city. It also focuses on the various population sectors -- Jewish, Christian and Moslem. This documentation includes private archives as well as public archives which were connected with institutions which have disappeared over time and are no longer functioning. In addition, private archives of individuals whose base of operation was in Jerusalem are part of the collection. The Archives also has the responsibility of preserving documents of all kinds which were

never part of an organized archive, but whose historical value is unique.

The City Archives possess some 600,000 photographs. Approximately 550,000 were donated or sold by veteran photographers and the remainder, some 50,000, were collected from various sources.

The Archives also has important genealogical sources, dating for the most part, from 1870. The detailed list of these collections, compiled by the director, Mr. Menachem Levin at the end of the summer of 1998, and available from the Archives, is printed here to enable all researchers to have a better idea of what is available in the Jerusalem City Archives.

Genealogical Sources in the Jerusalem City Archives 1870-1998

Register books of Mukhtarim (Community Officials)

The Archives has both the original and copies of the register books [pinkas] of three of the Ashkenazi Mukhtars (Community Officials): Alter Birnblum, Todros Warshavsky and Aaron Hochstein. These men served as the liaison between their communities and the ruling officials. On one hand, they provided information on those who were of age to serve in the military while on the other, they endeavored to exempt them from being drafted. For this purpose and for that of granting citizenship depositions, these journals, recorded in their own handwriting, also included data on Ashkenazi Jewish males who held Turkish citizenship.

1. Register books of Alter Birnblum.

There are four units of information:

- Summary of registry of Ashkenazi males, Turkish citizens, arranged according the year of their birth for the years 1883-1896.
 - Register of Turkish naturalizations according to the Turkish Ottoman Register of 1915.
 - Register of those born in 1900.
 - Lists of males born between 1869 and 1882 according to the Census of 1905, arranged according to neighborhoods.
1. Register books of Todros Warshavsky
 - Register of Ashkenazi families with Turkish citizenship, based on the census of 1905. The register is arranged according to neighborhood and contains the following information: full name, name of father, year of birth according to the Turkish calendar.
 - Register of Ashkenazi males with Turkish citizenship. Including the following information: name, name of father, date of birth according to the Turkish calendar and membership of which kolel.
 2. Register books of Aaron Hochstein
 - Register of those born in 1896. In this registry are those born between the years "380-385"; it is not known to what these years refer. In this register is the name of the child, the father's name and to which kolel they belonged.
 - List of American citizens, including name, age, year of aliyah or year of naturalization.
 - List of Ashkenazi Turkish citizens arranged according to neighborhood, with an internal arrangement according to family. Lists includes males born approximately between 1830-1895.

Other sources

1. The Montifiore Jerusalem Census Photocopies of the census for the years 1855, 1866 and 1875. It included lists of residents according to their kolel and community of origin - full name, name of wife, occupation and number of children.
2. Genealogical Sources - Archives of the Sefardi Community
 - Lists of residents:
 - 1905 - according to neighborhood
 - 1910 - according to neighborhood, two lists
 - 1910 - Yemenite residents (Kfar Shiloah)
 - 1910-1914 - Ashkenazim according to their kolel

- 1930 - according to neighborhood
 - 1940-1942 - according to neighborhood
 - 1930 - according to community of origin, two lists
- Lists of members of the Sefardi community:
 - 1930 - list of members
 - 1938 - list of members according to their first names, address and occupation.
 - List of those receiving assistance:
 - 1928-1936 - those receiving aid and matzot according to community of origin and occupation.
 - 1920-1949 - lists of those receiving aid
 - Registry for recording of marriage contracts:
 - 1905-1909
 - 1940-1942
3. The United Home for Aged Men and Women - Register of residents, decedents (deceased persons) and contributors
 - 1892-1914 - List of residents including name, name of father, age, country of origin and year of entry to home. Occasionally, also includes the name of descendants and addresses.
 - 1865-1904 - List of decedents - includes name of father and date of death.
 - 1930-1947 - List of contributors - mostly from the United States, including full name and address.

The Mandatory Period

The task of registering residents during the mandate continued to be the responsibility of the government. These mandatory registers of residents remain the most complete and authoritative source for information concerning the city's population of that period. Within this framework, however, there were also local authorities - the City of Jerusalem, the Jewish City Committee and the Council of the Jewish Community, which continued their activities in this area. In these comprehensive lists are numerous items that will be of aid in genealogical research.

1. Archive of the City Committee (Va'ad) 1918-1931.

This collection contains a number of lists of residents that were made for the purposes of naturalization and for electing representatives for the City Committee (Va'ad).

2. Archive of the Council of the Jewish Community 1932-1948.

This collection contains lists of those with the right to vote for the Council of the Jewish Communities and the Council of Elected Officials. They are arranged alphabetically according to the name of the family. They contain information on the name of the father, address and age. There are also a number of booklets containing the voter registration lists for municipal Jerusalem elections.

3. Archives of schools that are no longer extant

- Lemel School - Student Registers 1919-1960. Contain information on family name, first name, country of birth, age, country of origin, father's name, mother's name, ethnic community, occupation of father, address, language spoken in the home, previous

places where student was enrolled and other additional material.

- Other no longer functioning schools - schools that were in operation between 1918 and 1998. The lists of students are in various states of preservation and condition.

4. State of Israel - Voter Registration Lists for the Knesset - Jerusalem

The Archives holds voter registration books for the years 1955, 1959, 1965, 1973, 1978 and 1993. They are arranged alphabetically according family name and contain information on the name of the father, year of birth and identification card number.

Shalom Bronstein lives in Jerusalem and is a researcher specializing in the collections of the Yad Vashem Archives and the Central Zionist Archives.

Visit to the Bund Club in Tel Aviv

Jean-Pierre Stroweis

On September 7, 1998, the Bund Club (Mo'adon HaBund) in Tel Aviv hosted the members of the Special Interest Group on Polish Genealogy (SIG Poland). Chaim Avi-Mor (Piekasz) shared with us his personal and controversial reflections on the history of the Bund Movement, its contribution to the Jewish people, its successes and failures, in the light of the State of Israel's fiftieth birthday.

Mendel Schein, Director of the 20,000 Yiddish books library, described the activities of the Bund in Israel and the contents of the library. He donated a Hebrew book to the IGS library which was published by the Mo'adon HaBund: the memoirs of Vladimir Medem, one of the prominent Bund leaders.

As one can see, such a program is rather unusual for our (a-political) genealogical society; but the audience was very avid to listen, to question and to debate the subjects. Obviously, the Bund played a major role in the contemporary history of Polish Jewry. The Bund was founded in 1897, the year of the Basel first Zionist Congress. Chaim Avi-Mor defined the Bund political platform as a socialist, anti-Zionist, a-religious movement whose goal was

the pursuit of the Jewish national existence through a cultural autonomy (cf. Simon Dubnov) in the [central European] countries the Jews were living. The cultural autonomy was based on the Yiddish language.

The Bundists considered the Zionist idea as a utopia, and they wanted to act on the spot. There was great competition between these two movements, with some intermediate visions too.

The Bund was instrumental in the development of Jewish schools, sport associations, health care services, mutual aid and cultural activities of many types: music, theater, poetry, literature, newspapers and so on. The Bund was also a worker syndicate, which fought against the Russian oppression of Jews, and, during World War II, was also active (against the stereotype) in the Jewish underground and uprising movements (For example, the Bundist leader Marek Edelman was the deputy of Mordechai Anilewicz during the Warsaw ghetto insurrection). The Bund was a popular movement: in 1938, It won 17 out of 21 mandates of the Jewish representatives to the Warsaw municipal elections.

Chaim Avi Mor admits that, as a political

movement, the Bund failed to achieve its program. The Bund failed after the Shoah, he said, because there were no more Jewish workers in Central Europe. In addition, the Stalinist policy was to systematically destroy all the former achievements of the Jewish autonomy. He believes, though, that some of the guiding principles of the Bund are still valid today. In his view, the Zionism program has also not yet been fully achieved, as a majority of Jews still live outside of Israel and as the security of the Jewish State is still not guaranteed.

The idea of a Bund organization in Israel in 1998 may seem anachronistic to many. Chaim Avi-Mor, now aged 73, explained that he personally went to Israel in the 50s as it was the remaining national Jewish alternative. He is a graduate of the Hebrew University and was the director of a Hebrew school in Tel Aviv. But the Bund remains his family, his home, and Yiddish, the language in which he learned trigonometry. He considers himself as one of the Last of the Mohicans. An onomastics curiosity: Chaim changed his surname from the unpronounceable original Piekasz to the Hebrew sounding Avi-Mor, because his father's (in Hebrew 'Av') name was Yankel ('Y') and his grand father's name was Mordechai ('Mor').

Mendel Schein indicated that the Mo'adon HaBund was established in Tel-Aviv in 1951. The Jewish Agency and the State of Israel promoted the Hebrew language, at the expense of Yiddish. After a severe defeat at the 1959 Knesset elections, the organization now focuses on the preservation and propagation of Yiddish culture. The club publishes a Yiddish journal every two months (distribution 2,000, including

600 to overseas readers) and organizes several cultural and linguistic activities. A "Bund Institute" also works within Haifa University.

The library of the Mo'adon HaBund, (Brith HaAvoda building, Kalisher Street 48, Tel Aviv, Telephone: (03) 517 6764, open Sunday till Thursday) contains 20,000 Yiddish books, magazines and encyclopedia on every possible subjects: literature, history (with 600 books on the Shoah), politics, theater, music, science, religion, Poland, and so on. One of its treasures is the complete works of Heinrich Heine in Yiddish (still not published in Hebrew). Unfortunately, the library has no computerized index.

For us genealogists, the library includes about 100 yizkor books and a few biographies. Ada Holtzman has agreed to draw up the list of the yizkor books.

Bibliography (in Hebrew):

1. Blatman, Daniel: Lemaan Herutenu VeHerutechem (For our freedom and for your freedom), 1996. This book summarizes the activity of the Bund during the Shoah.
2. Medem, Vladimir: Zichronot; hahagada shel tnuat hapoalim hayehudim (Memoirs; The legend of the Jewish workers movement). Tel Aviv, Peretz, 1984. (Hebrew). Medem was one of the Bund leaders (1879-1923).

Jean-Pierre Stroweis is the President of the Israel Genealogical Society and coordinator of the SIG-Poland of the Society. He is an electrical and computer science engineer. He lives in Jerusalem and can be reached at stroweis@trendline.co.il

Establishment of a Special Interest Group (SIG) for the Ottoman Empire

Mathilde Tagger

Two years ago I was approached by Esther Ramon, the outgoing chairman of our Society, who suggested the setting-up a Special Interest Group (SIG) for the Ottoman Empire. This proposal has now been renewed by our current chairman.

At present there are a number of active SIGs amongst our members: Germany-Austria,

Hungary, Lithuania and Poland. Those of our members who are researching the history of their families in the wide expanse of the Ottoman Empire also need their own specific SIG.

The Ottoman Empire of the past includes many countries in which genealogists experience difficulties arising from the lack of orderly

population registers. Several communities were wiped out in the Holocaust (e.g. Greece, Rhodes, Cos and other islands as well as Yugoslavia) and most of the documentation which serves research into family history was also destroyed. Jewish cemeteries were destroyed and new structures were erected on the vacant plots.

Thus, those of us who are descended from the Jews of the former Ottoman Empire need a discussion group to exchange information, ideas and search techniques. Our cooperation could help to discover alternative and indirect sources such as data scattered in all kinds of books, newspapers and periodicals, marriage registers, etc. from that period. It would also help us create keys to all the data which could be of widespread use. It seems most likely that most of the information was in Ladino and printed in Rashi script or handwritten. This will prove difficult for those who do not have a command of Ladino.

Our local SIG will be part of the international SIG which was formed during the Paris international seminar in 1997. This SIG has issued a bi-lingual periodical.

May I cordially invite all those researching their

families within the confines of the old Ottoman Empire to send me their names, addresses (e-mail address also if available, with the names of the families, cities and countries being researched, to P.O.B. 4270, 91041 Jerusalem. As soon as I receive this information a meeting will be planned for future activities.

Finally, may I mention that for the last 12 years I have been researching a branch of my family from Manisa and Izmir (Turkey) and another branch from Alger and Oran (Algeria). These branches share a well-proved origin in Spain at the end of the 15th century. I belong to another branch from Morocco, also descended from those expelled from Spain.

Mathilde Tagger was Department Head of Library and Information Systems in the fields of sciences and technology. Today she is retired and spends her time constructing means of searching for genealogical material. She is also an expert on research of Jewish onomastics, particularly on Sephardic names. She is a regular contributor to Sharsheret Hadorot and the French Jewish journal "Bulletin du Cercle de Genealogie Juive".

Footsteps in Jewish genealogy - Isabel Mordy

Her life and her collection

Anthony Joseph

It is rather more than five years since Isabel Mordy died in 1993 at the age of 87. However, her influence on Jewish genealogical studies remains profound and it is a personal pleasure for me to be able to describe her life and discuss the genealogical material that she so painstakingly and lovingly put together.

Born near Stoke-on-Trent, the daughter of a Gentile mining engineer and a Jewish mother, she was only dimly aware of her halachic status until she attended London University, where she took a First Class Honours Degree in Science. It was in her student period that she met a number of material relations and became aware of her Jewish heritage. Although the psychological impact of this discovery took many years to bear fruit, it did have a profound influence on her genealogical interests and research activities.

After graduating she switched careers completely and worked in children's welfare. Noting that many of the children under her care expressed curiosity about their backgrounds, she became very interested in the details of their adoptions and family relationships. From this work, it was a natural progression to developing an interest in her own background and she became extremely expert in handling genealogical sources.

She joined the London Society of Genealogists in 1964, becoming much involved in its administrative work and serving on various important committees. She was elected to the Fellowship of the Society in 1974.

After the death in 1985 of Ronald D'Arcy Hart - the senior figure in Anglo-Jewish genealogical

research - Isabel Mordy undertook the enormous task of sifting his papers (now deposited at the Society of Genealogists). Around the same time, she assumed the burden of editing and translating the mammoth work of Alexander Dietz's on the history of the Jewish community of Frankfurt, originally published in 1907, which covered some 625 family histories. Isabel masterminded the task of rewriting Dietz, translating it into English and setting out the disordered pedigrees into a useable collection.

Isabel Mordy had one of the most engaging personalities it has been my privilege to have known. A slight lady who became increasingly infirm with age and failing eyesight, she toiled unsparingly in the pursuit of genealogical excellence. She had an eye for minutiae, evaluated evidence very shrewdly and attributed her tenacity of purpose to her paternal Northern English ancestry. One of her favorite sayings was: "The devil is the author of confusion".

The value of her meticulous collection of Jewish family pedigrees, indexed and superbly annotated, was recognised by the LDS Family History Library who microfilmed everything. This important database of Jewish pedigrees, known as The Mordy Collection, is now deposited with the London Society of Genealogists and is very much worth consulting.

It comprises the original pedigree material, which might take the form of a newspaper announcement of an event of Jewish genealogical significance, or a vital record, together with Isabel's personal indexing and colour-coding of names, pedigrees, etc.

The material is sub-divided into her own classifications, i.e., into lists of names from Aaron to Zusman with repeats together with individual biographies and further repeats with cross references, for example, to Jewish Chronicle event announcements. There is also a locality index for each name, with the place of residence of the subject of the research, so that the various Abraham Cohens can be differentiated from one another.

Dr. A.P. Joseph is a partner in a busy medical practice in Birmingham and until recently was also President of the Jewish Historical Society of England. In addition to his busy life as Obstetrician and Family Medicine Practitioner, he is current President of the Jewish Genealogical Society of Great Britain and together with his wife Judy, runs the International Jewish Genealogical Research (IJGR UK) organization which is dedicated to helping family history investigators explore their Jewish roots.

English JGS Journal Abstracts

Compiled by Harold Lewin

This selection is merely a handy guide to some of the more useful JGS literature published in English. Those fortunate souls who find something interesting are urged to locate and read the original article, for an abstract can never do it justice. Note that 3pp (3) at the end of an abstract indicates an article of about 3 pages length, and Reference No.3 in the Key to Journal References. Our apologies for all missing credits and omissions of titles.

AUSTRIA

Austrian Victims of the Holocaust are being registered by name by The Austrian Resistance Archive which has data on ca. 55,000 victims of the Holocaust. Unattributed. 1p. (8)

BALTIC STATES AND BELARUS

The Lithuanian Central Civil Register Archives at Vilnius is reputed to hold no records prior to 1915. However, such is not the case and several important pre-World War I Jewish records have been located including marriages from 1881 to 1914. H.Margol. 1p. (1)

A List of Jewish Vital Records at the Lithuanian Central Civil Register Archives, Vilnius, details the vital record held and the period for many townships and localities. A.Greenblatt. 3pp. (1)

The State Historical Archives of Belarus hold a rich collection of documents relating to Belarus and modern Latvia, including a Rezhitsa revision list for 1811. The author's cataloguing

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of Jewish cemeteries in Latvia and Lithuania is described. A.Feigmanis. 1p. (1)

Jewish Records from Latvia in LDS Collection mainly comprise revision lists for various localities and are provided by Kahlile Mehr, cataloguer of the Family History Library. 3pp (1)

BELGIUM

Registers and Vital Records comprising lists of Jewish residents of Brussels and Antwerp at the time of various censuses and during the German occupation, and also burial databases, have been collected by the Jewish Museum of Belgium. The collection includes several books of Jewish cemeteries from 11 different countries. M.Apsel. 1p. (1)

COUNTRIES OF FORMER RUSSIAN EMPIRE & USSR (EXCEPT BALTIC STATES)

The need for open-mindedness combined with knowledge of Jewish customs and consideration of many possibilities, such as the high Jewish mobility in 19th c. Russia, and the importance of focusing genealogical research on a broad locality rather than on a single town. H.Rhode. 5pp. (1)

Documents of the Soviet Evobshestvkom Committee. This committee, intended to control and monopolize the finances of international Jewish organizations, produced documents which constitute an important source of genealogical information for the Jewish researcher. M.Chlenov, I.Pichugin. 1p. (1)

GERMANY

Literary Sources for Genealogical Research provides a useful bibliography and several suggested sources for Jewish family history research. A.G.Ellmann-Kruger, E.D.Luft. 5pp. (1)

More about the Wurttemberg Census and Family Registers of 1800 and 1808 is contained in two letters. R.Baer, G.Arnstein. 1p. (1)

IRAN

Inaccessibility of Old Official Written Records which remained in Iran after the 1978 revolution is discussed. S.Dardashti. 1p. (1)

ITALY

Spotlighting Italy's Jewish Heritage describes a series of guidebooks on Jewish heritage in

Italy comprising descriptions of cemeteries, synagogues and Jewish museums and including a section on evolution of Jewish surnames. R.E.Gruber. 1p. (1)

Exchange of Genealogical Data on Italian-Jewish Families by individuals in U.S., Italy and Israel is done via the Internet. A website is in preparation. M.Soria. 1p. (1)

POLAND

Jewish Records Indexing - Poland Project, formerly Russian Era Indexing Project - Poland). Goal is to provide Internet-based searchable index of all 19th c. Polish Jewish vital records microfilmed by Family History Library. More than 300,000 records from over 85 towns have been indexed. H.Lipsius, S.Z.Zedeck 2p. (7, 9)

Krakow and Zareby Koscielne Index Entries comprising over 22,000 records of births, marriages and deaths, have now been added to the Jewish Records Indexing Project and the databases may be accessed via the JewishGen website. 1p. (10)

SWEDEN

Jewish Migration from Eastern Europe to Sweden describes the growth of the Jewish population of Sweden during 1850-1914 and details the towns from which most Jews emigrated. C.H.Carlsson. 2pp (1)

TURKEY AND SALONIKA

Turkey and Salonika Research Aid provides details of several research sources, including Israel and Izmir. L.Abensur-Hazan. 3pp (1)

UNITED KINGDOM OF GREAT BRITAIN & NORTHERN IRELAND

Records of the Poor Jews' Temporary Shelter, London (1885-1914) are described. Recent discovery of a single volume (1909-1910) contains names, dates and the name of the ship on which individuals arrived. A.Newman. 2pp (1)

World War I Officers' Records are accessible for viewing at Kew and copies of files may be ordered. J.Gill. 1p. (2)

Some Untapped London Resources including the Montefiore Censuses, the Sassoon and Colyer-Fergusson Collections, a Liverpool circumcision register for 1800-1824 and Jewish newspapers are described. Y.Marmorstein. 2pp. (2)

The Royal Geographical Society Map Room in Kensington Gore, London, containing the world's largest collection of almost a million maps, is described. G.Rigal. 1p. (2)

The Victorian Census Project has computerized the 1851, 1861 and 1871 Census Abstracts for the whole of England and Wales, at the level of the Poor Law Union or Registration District. M.Lev-Zion. 1p. (6)

UNITED STATES

Finding a Post-1906 U.S. Immigrant Ancestor explains use of microfilm records of the National Archives Main Building, Washington, D.C., for locating passenger arrivals. E.D.Luft. 2pp (1)

A Finding Guide for Lower East Side 1880 Federal Census has been developed in which the Enumeration Districts (EDs) in the Jewish Lower East Side have been defined in terms of house number and street, thus greatly facilitating the location of a specific address when searching the census returns. R.Stehle. 4pp. (5, 6)

More About Passports and Passport Applications is provided, including two addresses in Washington DC from which copies of applications may be obtained. J.D.Bennett. 1p.(6)

GENEALOGICAL SOFTWARE

The Master Genealogist for Windows is reviewed very favourably and appears superior in many respects to other genealogical software. 2pp. (3)

Software Programs for the Jewish Genealogist are discussed and three special demands of the Jewish genealogist have been defined. The author suggests two possible solutions to the problem. S.Jacobson. 1p. (8)

JEWISH GENEALOGY - GENERAL

Plan to Share Family Tree Data Agreed by 3 Major Jewish Genealogy Organizations. AJGS, Beth Hatefutsoth and JewishGen will combine resources to create a unified Family Tree starting with more than one million names. G.Mokotoff. 1p.(1)

Shtetl-Based Jewish Genealogical Research argues the case for SIGs and cooperative research by persons interested in the same geographical locality. J.Baston, S.Diamond and M.Richman. 4pp. (1)

How to Organize a Shtetl Co-op provides 5 guidelines for those interested in forming a cooperative research group. Unattributed. 1p. (1)

Databases Abound on JewishGen. A useful guide to some databases available on World Wide Web under the aegis of JewishGen. G.Mokotoff. 3pp. (1)

Kollels of Eretz Israel as a Genealogical Treasure provides the whereabouts of several important Kollel records, mainly in Jerusalem. G.S.Riley. 1p. (1)

Hebrew Calendar for Windows Version 8 converts dates from Common Era to Hebrew or Hebrew to Common Era and covers Common Era years 1600-2200. Unattributed. 1p. (3)

The JewishGen InfoFile Index provides a comprehensive list (updated to January 1998) of about 120 information files of interest to the Jewish family history researcher. Info taken from JewishGen. 3pp. (4)

JewishGen Holocaust Global Registry is an interactive searchable database accessible at <http://www1.JewishGen.org>. that provides the first central, world-wide mechanism for those looking for survivors. 1pp (9)

Key To Journal References

Ref. No.	Journal	Geographical Area	Issue
1.	Avotaynu	International	Spring 1998, Vol. XIV, No. 1
2.	Shemot	Great Britain	June 1998, Vol. 6, No. 2
3.	Quest	Connecticut	Vol. 9, No. 3
4.	Ancestree	Greater Cincinnati	January 1998, Vol. 6, No. 1
5.	ZichronNote	San Francisco	February 1998, Vol. XVIII, No. 1
6.	ZichronNote	San Francisco	May 1998, Vol. XVIII, No. 2
7.	Kosher Koala	Australia	March 1998, Vol. 5, No. 1
8.	Shem Tov	Canada	March 1998, Vol. XIV, No. 1
9.	JGSLI Lineage	Long Island	Spring 1998, Vol. X, No. 2
10.	Family Finding	Wisconsin	April 1998, Vol. 8, No. 3

Award being presented to outgoing President Esther Ramon by Mathilde Tagger

