

שרשרת הדורות
Sharsheret Hadorot
JEWISH GENEALOGY RESEARCH

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The Israel Genealogical Society

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EDITORIAL

Aviva Neeman

The editorial committee of *Sharsharet Hadorot* would like to express their admiration for Esther Ramon, the founder of the Journal who has worked tirelessly and with great dedication in bringing *Sharsharet Hadorot* to its current high standard. With great modesty, she has refused any public recognition or kudos. With great justification, she has said that she's left in order to pursue her research interests. We accept her decision and wish her well. We still feel that our appreciation of her work has not been adequately expressed. My interview only partially redresses this lack.

During the last year, it was our great fortune to receive a series of articles that summed up the lectures of Dr. Yitzhak Kerem. The last 3 issues began with his articles. His article that appears in this issue on the Vivante Family completes the series. Our deepest thanks go to Dr. Kerem.

The hardest part in genealogical research is finding resources. Several articles are concerned with this problem. Stanley Diamond's report on Jewish Records Indexing-Poland, Harold Lewin's Synagogue Registers, Harriet Kasow's Vienna sources, Diane Wenzel's article on sources for Shanghai Jewry and Reuven Naphtali's description of the Lithuanian Archives in Tel Aviv fill this need. In Davidowitz's "Reconstructing A Jewish Community", an original approach to research is presented. We are happy to have received these articles.

As this is the spring issue, we wish you a happy and kosher Passover.

Read in the next issues of the integration of the Goldman Dorot center and the Family Tree of the Jewish People databases. We will also present in detail the visits of Karen Franklin, President of the IAJGS and Susan King, President of JewishGen.

Jewish genealogy enters a new era and in honor of the 21st century, we will offer a series of discussions on its future.

The editor and members share in the grief of the family of
Dan Bar-Lev z"l
on his passing.

On Retiring from the Chairmanship of the Society

*Esther Ramon **

I have chaired the Society from the beginning for 14 years, and now have the opportunity to retire. This is an appropriate occasion to say a few words to you, my fellow members.

These 14 years have seen an awakening of interest in Jewish genealogy in many countries of the world, and we have become part of the process, thanks to the multiplicity of sources in Jerusalem. When the International Seminar on Jewish Genealogy was held in Jerusalem in 1984, only a few enthusiasts among us took part. But when the second Seminar was held in Jerusalem in 1995, we took a central role in the planning and program, and a large contingent of our members attended the Seminar to listen and learn.

Plans are already being made for the next International Seminar in Jerusalem in 2004!

During the period of our Society's existence we have grown from a small group of Jerusalemites to a Society numbering almost 150 members from all over Israel (and abroad), with new branches in Tel Aviv and Beersheva.

Our first Newsletter was produced in September 1986 - a four-page bulletin in Hebrew and English. Today we publish a serious fifty-page periodical, *Sharsheret Hadorot* - still in both languages in order to bring genealogical research in Israel to the widest possible readership. Here are some highlights from our 1998 Annual Report :

Ten monthly meetings were held, with an attendance of 50-70 at each. Four were devoted to institutions important for genealogists - the Hall of Names at Yad va-Shem; the Douglas A. Goldman genealogical center at Beth Hatfutzot in Tel Aviv;

the Central Zionist Archives, and the Jerusalem City Archives. Four members and guests lectured on their genealogical researches: Asher Weil, Yehuda Klausner, Ran Aaronsohn and Mazal Linenberg. Two professional researchers lectured on their work: Chaim Freedman on the descendants of the Vilna Gaon, and Dr Mordechai Zalkin on Jewish demography in Lithuania at the beginning of the 19th century.

Four Special Interest Groups are active in our Society: Hungary (coordinator Menashe Davidowicz); Lithuania (coordinator Rose Lerer-Cohen); Poland (coordinator Jean-Pierre Stoweis), and Germany (coordinator Esther Ramon). Additional SIGs will soon be formed.

Innovations by members: Danny Wagner gives a short update on a topical subject at each monthly meeting. An Internet site has been opened, thanks to Seth Jacobson and Jean-Pierre Stoweis. Light refreshments are offered with charm at our meetings by Rhoda Cohen. The Society's correspondence, which has grown greatly, especially via e-mail, is handled most efficiently by Mathilde Tagger.

In conclusion, I should like to thank all the members whose cooperation has helped the Israel Genealogical Society to develop over the years. Without them we could not have achieved so much. I hope and trust that in future we shall all continue to work together to advance genealogical research in Israel.

* The Editorial Committee apologizes for omitting this English translation of the Hebrew article in the last issue.

Interview with Esther Ramon

"I simply researched the history of my family"

Aviva Neeman interviews Esther Ramon, Founder and Chairperson of the Israel Genealogical Society and first Editor of Sharsheret Hadorot.

Aviva: How and why did you establish the Israel Genealogical Society?

Esther: I was involved with family research with students of the University High School located next to Hebrew University at the Givat Ram Campus. I was taken with their enthusiasm for the subject and that was how I started researching my family. The next stage was a meeting with a circle of friends who were also interested in the subject. The number of people interested grew continuously and that is the basis for the founding of the Society. When early contacts were made with other Jewish genealogical societies worldwide, we acquired a wider perspective of the part that Israel and in particular Jerusalem played in Jewish genealogy.

Dr. Paul Jacobi's joining the Society had an important influence on its development. There were only a few members who knew of the extent of his research of Jewish families. Before he became involved, he wanted to know how serious we were. When he realized how serious our intentions were and how much work and time we intended to invest, he agreed to meet with us. A connection was struck immediately. He was supportive of each member and a friend to us all. The Society became very dear to him. His enormous contribution to the society was reflected in his lectures, personal help, information and research, and generosity during financial crises. During the last Seminar that was held in Jerusalem, he accepted the post of advisor to the Conference. I visited his home many times and often during our conversations, his language changed to German when passing on information. His meticulousness was highly appreciated by me. Anything he was given to do was done repeatedly until he was satisfied with the results

Aviva: From the beginning, Israeli genealogy was part of the international network. What were the differences and similarities?

Esther: There did not exist a worldwide

framework for Jewish genealogy. With the first visit by Sallyann Amdur Sack, the connection was made. The result of these visits was having the 2nd International Seminar on Jewish Genealogy in Jerusalem. Sallyann requested to work with Ruth Rigbi on the book "Chelkat M'khomek" by Rabbi Asher of Brisk. Ruth requested my help and that established our contact with "Avotaynu". In fact many quotations from "Sharsheret Hadorot" appear in "Avotaynu". Thus, Jewish family research was becoming integrated internationally. As a result, more people from abroad were turning to us with inquiries. In preparation for the revised edition of Sallyann's book, *A GUIDE TO GENEALOGICAL RESEARCH IN ISRAEL*, many of our colleagues contributed their areas of expertise by helping find and checking material. In effect, the Jewish genealogy societies in Israel, the United States, France and Switzerland developed within the same time frame.

Aviva: What are the parameters of the organization and what standards are maintained?

Esther: The role of IGS is to advance the research of Jewish genealogy in Israel and the world at large. It is also to support all those, whether individuals or an organization, in their family researches. We want to make accessible genealogical sources in Israel to all researchers. Another goal is to maintain connections with all the JGS's around the world. Jewish Genealogy fulfills a need in the life of the individual and the family for preserving and strengthening family traditions. In addition we learn the history of our people and as a consequence are a primary resource in historical research.

Aviva: Genealogy has changed in the last 10 years. How do you see Jewish genealogy developing in the 21st century? What role do you see for our Society?

Esther: Since I retired from the Presidency, I

discovered the Internet. The Internet and e-mail will develop Jewish Genealogy throughout the entire world and strengthen it. The connection between people from all over who do research on their mutual past provides a feeling of participation in their common destiny. I discovered people with similar interests. There wasn't an occasion that when I approached someone that I got a negative response.

A spirit of friendship and cooperation imbues the Society. I see this as a very positive and special thing. One of the beautiful aspects of genealogical research is that I find so many people close to my heart. Another positive result of going online is the inclusion of young people in genealogical research. It will advance and refresh family research and that is a wonderful benefit. With the opening of the borders to Eastern Europe more sources are being made available.

Aviva: The Israel Genealogy Society has changed and is changing. What future changes would you like to see and what results would you like to have from these changes?

Esther: The biggest development is that researchers are traveling to their countries of origin and bringing family members to show them their roots. This whets the appetite of youngsters to learn their ancestry. A good example is Professor Daniel Wagner, a physicist at the Weizmann Institute, who was visiting Salt Lake City, Utah and happened to visit the Family History Center of the Mormon Church. He casually searched for information about his grandfather. Today he is an active researcher in Polish sources. He is making a contribution to the research of Polish Jewish genealogy. He is also educating the membership as to methods of researching family histories.

Aviva: As the editor who replaced you, it isn't easy to fill your shoes. What do you see as the biggest accomplishment of *Sharsheret Hadorot*? What do you see as its future role in the changing Jewish genealogy scene?

Esther: *Sharsheret Hadorot* started with 1 page in September, 1986. It was basically a news brief. Gradually, it began to include information on other Jewish genealogy groups, summaries of lectures, notices of meetings and eventually full-grown articles. The Journal grew by leaps and bounds with many contributors. The interest level and quality of family research brought by members and others made the contributions to the Journal very professional and of a high standard. The volunteers who put together the Journal work hard and their expectations are for a high quality publication. It was decided that it would be bi-lingual so it could be sent to readers abroad. Therefore, *Sharsheret Hadorot* reflects the interests of the entire Jewish genealogical community. I wish for *Sharsheret Hadorot* to continue to publish articles of high quality, interesting, and that will be a bond between Israel and the Jewish world.

Now that I have passed the torch to fresh hands, I can use my time to expand my research via the Internet. I wrote a book on my mother's family, THE HOMBURGER FAMILY FROM KARLSRUHE, and I am expanding this research to three additional branches. I am very interested in the history of families. It has always been important to me to pay attention to the connection between history and genealogy. I have stood by this tenet all my life.

Aviva: I wish you great success on your future endeavors.

Esther Ramon – an appreciation

Harold Lewin

I first met Esther Ramon shortly after the First International Conference on Jewish Genealogy held in Jerusalem in May 1984. The Israel Genealogy Society (or whatever our Society was called in those days) comprised a small group of acquaintances, all interested in their family history, who met in each other's homes. I remember such

a meeting in Ramban Street where Esther chaired a talk given by Ruth Rigbi on her Umansky ancestors.

Since those days, Esther has served as President of our Society and throughout that long period has given unstintingly of her time. She has carried

much of the burden shared only with Ruth Rigbi of the editorship of *Sharsheret Hadorot*. For many years she handled most of the correspondence by herself, including the numerous letters from persons abroad who needed help in searching for their relations in Israel.

I sometimes visualize her half-smile as she waited patiently for the termination of a talk that had gone considerably past its allotted time. She stood silently trying to convey that message to the lecturer without upsetting him. In my opinion, one of her most impressive attributes has been her

ability as Chairman of our monthly meetings, to praise the lecture diplomatically even on those few occasions when it was boring and ill-prepared. She has always quoted some positive features when thanking the lecturer in her summing up.

Esther is unfailingly ready to help other members with their family history research. Her willingness, on one occasion, to translate many pages of a handwritten Gothic German manuscript, comprising records of my ancestors' births and marriages, regardless of the loss of her valuable time, made a great impression on me.

Jewish Records Indexing Project - Poland

An edited version of a talk given by Stanley M. Diamond

How it all started.

Over the past seven years I've progressed from simple curiosity about my family's history, to an interest in the source of the unique mutation of the beta-thalassemia trait carried by my paternal ancestry. The scientific research relating to the mutation ultimately led to the launch of an ambitious and challenging project with the aim of indexing the Jewish vital records of Poland. One Polish town of particular interest, where my paternal grandparents' family lived, is Ostrow Mazowiecka, and in order to share the research load with others, I founded a Research Family for this town.

Five visits to Poland in the past three years have given me a unique opportunity to gain certain insights which I would like to share with others, and I would like also to comment on current access to Polish vital records and on what is being done to make future research easier.

Jewish Records Indexing-Poland

I'm pleased to be leading the Internet-based project to build a searchable index of all the 19th century Jewish vital records of Poland, a project known as *Jewish Records Indexing - Poland*. The seeds for this project were sown

during my first Polish visit, although it was strictly a personal research effort to reconstruct the branch of my family carrying the beta-thalassemia genetic trait. During that visit the initial cordial relationship with the management of the Polish State Archives was created, a relationship which would ultimately lead to many wonderful opportunities for others with similar roots.

The Two Major Components of the Project

The project has two major components (see appendix). The first, *Jewish Records Indexing - Poland*, is the indexing of the LDS microfilmed records comprising about 2000 films from more than 500 Polish towns and villages. These microfilms generally include Jewish records from 1826 to 1865 or 1875 with even some rare cases of 20th c. records.

The second component is the *Polish State Archives Project*. While the LDS films have approximately 2 million records, we have estimated that there are another five to seven million 19th c. records that were not filmed. Generally, these cover the last 25-35 years of the 19th century, when many of our grandparents and great grandparents were living in Poland.

How the Indexing is being Achieved

1. *Jewish Records Indexing - Poland*. The indexing of the LDS films is being done by Shtetl CO-OPs on those towns for which microfilmed records exist. Volunteer leaders having an interest in those particular towns head these CO-OPs, and the leaders assemble teams to do the data entry from photocopies of index pages. At present there are Shtetl Co-OPs in six countries. Israelis are playing an important role leading CO-OPs for Mlawka, Plock, Staszow, Warka and Zdunska Wola data recording.

2. The *Polish State Archives Project* is being done in Poland on an archive by archive basis with a *JRI-Poland* Archive Coordinator for each archive. He or she appoints Town Leaders to handle fundraising for the records of each town within the archive. Polish professionals do the data entry from photocopies of index pages in the original language of the record. An Excel macro program, written by *JRI-Poland* Database Manager Michael Tobias, automatically converts Cyrillic entries to Latin spelling for the searchable *JRI-Poland* database. Copies of records may be ordered from the Polish State Archives at \$10 each by simply printing out, filling in and mailing the order form provided on the *JRI-Poland* web site (<http://www.jewishgen.org/jri-pl>).

Recent Meetings with the Executive Director of the State Archives

My visit to Poland in October 1998 involved scheduled meetings with the Executive Director of the State Archives. The agenda included a review of progress of the *Polish State Archives Project* with the aims of resolving some of the current problems and initiating plans for speeding up the work. It was also an opportunity to introduce Michael Tobias, on whom so much of the project's success depends, to the senior Archives management.

Software. The contract with the Polish State

Archives called for the complex *JRI-Poland* software system and search engine to be installed in the archives, and the archives plan to use the system for some of their other data, totally unrelated to *JRI-Poland*. This arrangement can only enhance the partnership and result in more opportunities for future cooperation, perhaps in other areas.

Comments on Progress. The Mlawka project, like the Pultusk project before it, started with *JRI-Poland* placing an order for all the index pages from late 19th century registers not already microfilmed by the LDS. This required an enormous effort of turning thousands of pages of old and fragile registers to find the index pages, then turning the books over and making photocopies. Photocopying for that town alone meant repeating the procedure 2113 times! To reduce similar demands on any one branch, the Polish State Archives have now agreed to open up the indexing project and allow *JRI-Poland* to place orders for index pages from several branches at the same time. This will result in a continuous flow of index pages, thus avoiding delays in the work of our data entry team in Warsaw and enabling the project to move ahead more rapidly. Likely to be included in this new phase are the remaining branches of the archives in the Warsaw region, including Lowicz, Nowy Dwor, Otwock, Rawa Mazowiecki and the regional branch in Warsaw itself.

One additional problem needing to be resolved is how to index the records for the years for which the 19th century registrars did not create indices. Since the work of creating the indices must take place *in situ* in the branch archive buildings, this has presented a special problem for *JRI-Poland*. Fortunately, the Polish State Archives have offered a novel solution which will be finalized in the coming months.

Privacy Legislation. As one of many steps Poland is taking to gain acceptance to the

EEC, the country has brought its privacy laws into line with those of the European community. As a result of the new Privacy Law enacted in August 1997, there are many grey areas which have led to delays, as the archives consider their options for making available to the public all or part of certain record collections. Because of this legislation, part of my genetic research is on hold, pending advice from the archive's legal department.

Public Access to the Archives. While the door has not slammed shut, access is no longer what it once was. This unhappy development was the result of two events, the first being the tragic death of Professor Jerzy Skowronek, the late Director-General of the Polish State Archives, and the second was the result of various abuses of Professor Skowronek's open door policy. The archives were overwhelmed by large groups of overseas visitors, many of whom lacking any archival research experience, who expected to be promptly handed a stack of registers containing their family records.

The current situation is that each researcher must now have a letter of authority from the Warsaw headquarters before he or she can undertake research at any branch of the archives. If in the course of an investigation one also needs to look at material in another archive, there is no automatic access and one must again apply to Warsaw for another letter of approval specifying the other archive. Since many archives don't possess a fax machine, additional applications are often dependent on the regular post or personal visits to Warsaw headquarters. It must be stressed that requests for permission should always be sent before visiting Poland. On arrival they will be found in the International Department filed by name.

Paying for Records. Those researchers who have ordered records from the Polish State Archives know about the inconvenience and expense of sending payments via bank transfers, the standard method stipulated by

the archives. However, steps are currently being taken to set up a system of payment by credit card. When that happens, *Jewish Records Indexing-Poland* will include a Polish and English credit card form on its web site.

Updating the Available Vital Records in Poland

Miriam Weiner's *Jewish Roots in Poland*, published less than a year ago is, in fact, the only detailed list of Jewish records of Poland ever published. Unfortunately, like any inventory, it became out-of-date as soon as it was published. Since *Jewish Records Indexing-Poland* must know exactly what is available in planning orders for index pages, the archives have agreed to provide up-to-date information on the available registers for those towns/records to be indexed. This knowledge will help *JRI-Poland* to estimate more accurately the number of pages to be indexed, and thus plan fundraising for the work associated with each town's data.

Galician Records

The Archives have also been working on a detailed inventory of their holdings of Galician registers. While they intend to publish this inventory, it has not yet been decided whether it will take the form of a hard copy or be on a CD-ROM. Along with the release of the inventory, it is hoped we'll see some indication of when and how the data in these registers will be available for research. As soon as they're available, *Jewish Records Indexing-Poland* will undertake to index the material. In the meantime, because of the fragility of the registers, access is severely limited and only the Executive Director of the State Archives can grant permission.

Present and Future Challenges

I left Poland satisfied because the basic aim of expanding the *Jewish Records Indexing-Poland* project has been achieved and overall, the outlook is positive. We are

now poised to speed up the project and can foresee a time when all eight to nine million Jewish vital records of Poland, less than 100 years old, will be indexed and available for research.

However, major challenges remain. Firstly, *JRI-Poland* must continue to find and mobilize volunteers to start up Shtetl CO-OPs for the remaining 400 towns in the LDS archives. Secondly, we must attract other

genealogists to become Archive Coordinators for the *Polish State Archives Indexing Project*. Thirdly, these Coordinators, in turn, need to identify potential Town Leaders to take on the responsibility of fundraising for their towns' records' indexing. Participation is the key word and we need more and more volunteers from every country. Since Israel has the world's largest Jewish population, *JRI-Poland* looks to you for both volunteers and leadership. Please join us!

JEWISH VITAL RECORDS OF RUSSIAN POLAND *

YEARS	1808-1825**	1826-ca. 1865***	ca. 1866-1897	1898-1940
Type/Location	Roman Catholic civil transcripts in LDS microfilms	Jewish vital records in LDS microfilms. Approx. 2000 reels of film.	Jewish vital records in Polish State Archives. Not microfilmed	Jewish vital records in Towns' Civil Records Offices (USCs)
JRI-Poland Indexing Status	Not underway	Shtetl CO-OPs	Polish State Archives Project	Not available

• * Applies to records in localities within the semi-autonomous region under Russian rule known as the Kingdom of Poland (Congress Poland). The area covered forms almost half of present day Poland.

• Typical languages of the records:
 Until 1867: Polish
 1868-1916: Russian
 1917 onward: Polish

** Records for areas of former Galicia were started ca.1787; language of the records was either German, or German and Polish. The format is columnar and most records are not indexed.

*** Approximately half of the LDS microfilm collection is available in Israel at the Douglas E. Goldman Jewish Genealogy Center at Beth Hatefutsoth in Tel Aviv.

Stanley M. Diamond is founding President of the JGS of Montreal and Project Coordinator of Jewish Records Indexing-Poland. He is the genealogist for the international team doing research related to his family's novel mutation of the beta-thalassemia genetic trait and is

co-author of a scientific paper related to the project. As part of his genetics research, he is documenting the rare incidence of that trait in Ashkenazic families in the Diaspora. He retired in 1986 from the Intalite International Group of Companies where he held the position of Chairman.

Synagogue Archives as a Source of Vital Records

Harold Lewin

Discoveries in the IGI. The discovery of records of births of various children of my great grandparents, Reuben and Amelia Hart, and also births of children of Amelia's daughter and son-in-law, Frances and Simon Van Der Linde, in the International Genealogical Index (IGI), sparked my early interest in the Registers of Births of the old Hambro Synagogue, London since, according to the IGI, all these births were connected with that Synagogue.

Historical background. Prior to 1837, Jews in England and Wales usually arranged to have births recorded in the Register of a Synagogue, and where there was none, sometimes in the local Parish Church. Since Jewish marriages and burials were performed within the Synagogue framework, such events were almost certainly recorded in the synagogue registers. In 1836, William IV gave his assent to an Act of Parliament which regulated the registration and recording of births, marriages and deaths in England and Wales. This Act, which became effective on 1st July 1837, meant that any failure to register a birth, marriage or death after that date, contravened the law.

Transcribing Activities. Transcribing of the Hambro Synagogue Registers began in 1990 through an attempt to uncover more details of my own ancestry thought to be contained within them, but the transcribing activity soon developed into a project of a more altruistic nature, having the aim of making these important records readily

available to other family history researchers. In those early days, Hambro Synagogue's Births Registers data was first transcribed from the microfilm onto paper. Orderly lists of these births were then made using a regular typewriter. These events lists were typed in chronological order, following that of the original records.

Indexing Project. During the early 90s, I discovered the magical potential of the computerized database, and, after a rather painful learning process, was able to index the transcribed records according to Family Name, Given Name, Birth Date or any other field. The births registers, which I indexed according to the Family Name of the child, constituted an easily searchable database that also included given names, name of father, birth date, source location and, very occasionally, the place of residence.

The Hambro (and Great) Synagogue Registers. These comprise 12 discrete volumes within one microfilm reel, with the parentheses in the above title indicating the minor role of the Great Synagogue records. All volumes except the last relate to Hambro Synagogue births, marriages and burials, while Vol.27 contains a miscellany of data relating to both Hambro and Great Synagogues. Here is a detailed list of contents of the Hambro (and Great) Synagogue Registers.

THE HAMBRO (AND GREAT) SYNAGOGUE REGISTERS - CONTENTS

Section No.	Vol. No.	Contents	Period	Indexed?
1	3	Register of Births	1843-1873	Yes
2	4	Register of Births	1873-1905	Yes
3	12	Register of Burials	1843-1859	Yes
4	14	Register of Burials	1859-1872	Yes
5	19	Monumental Inscriptions-Strangers & Children	1863-1870	-
6	15	Register of Burials	1788-1813	-
7	17	Register of Burials of Strangers	1860-1863	-
8	18	Register of Burials of Strangers	1852-1867	-
9	2	Register of Births & Burials	1770-1843	Yes
10	8	Register of Marriages	1797-1837	Yes
11	16	Register of Burials of Privileged Members	1820-1863	-
12	27	Returns of Burials & Marriages	1860-1870	Partial

NOTES

Vol.17. Most of this volume is in Hebrew.

Vol.19. The title of this volume is misleading since burial information for the period March 1863-September 1872 falls under the following headings:

Strangers & Children, Non-Members, Free Members, Privileged Members, Tombstones (names only, no inscriptions)

Vol.27. This volume contains a miscellany of records in the following order:

VOL.27 OF HAMBRO (& GREAT) SYNAGOGUE REGISTERS - CONTENTS

Contents	Period
Great Synagogue Marriages	1863-1864
Great Synagogue Burial Expenses	1863-1864
Great Synagogue Burials	-----
Hambro Synagogue Burials of Poor Strangers	1866-1867
Hambro Synagogue Burials	1866
Hambro Synagogue Marriages	1862-1867
Hambro Synagogue Membership Admissions	-----
Hambro Synagogue Burials of Poor Strangers	1862-1863
Hambro Synagogue Burials	1862-1863
Great Synagogue Burials	1864-1866
Great Synagogue Membership Admissions	c. 1865
Great Synagogue Burial Expenses	-----
Great Synagogue Marriages	1864-1865

The Great and New Synagogue Registers.

These comprise 20 discrete volumes within 13 microfilm reels. All except 5 of the volumes relate to Great Synagogue births, marriages and

burials, with Volumes 3-7 comprising births and marriages records relating to the New Synagogue. A detailed list of contents is given here.

THE GREAT AND NEW SYNAGOGUE REGISTERS - CONTENTS

Film No.	Vol. No.	Synagogue	Period	Contents	Indexed?
0094657	112	Great	1791-1852	Births Register	--
0094658	113	Great	1852-1862	Births Register	--
0094659	114	Great	1862-1877	Births Register	--
0094660	117	Great	1865-1885	Marriages Register	--
0094661	118	Great	1837-1862	Civil Marriage Certificates	In Progress
0094662	119	Great	1862-1879	Civil Marriage Certificates	In Progress
0094663	140	Great	1791-1837	Burial Register	--
0094663	140	Great	1791-1823	Burial Register *	--
0094663	141	Great	1823-1834	Burial Register *	--
0094663	141	Great	1834-1837	Burial Register *	--
0094664	142	Great	1837-1854	Burial Register	--
0094664	142A	Great	1850-1860	Burial Register	--
0094665	143	Great	1854-1868	Burial Register	--
0094665	144	Great	1868-1872	Burial Register	--
0094666	115	Great	1791-1840	Marriage Register	In Progress
0094666	116	Great	1841-1865	Marriage Register	In Progress
0094668	3-7	New	1874-1881	Marriage & Births Registers	--
0094668	6	New	1837-1842	Civil Marriage Certificates	In Progress
0094668	7	New	1842-1860	Civil Marriage Certificates	In Progress
0094668	3	New	1771-1823	Marriage & Births (Hebrew only)	--
0094668	4	New	1774-1852	Births Register	--
0094668	5	New	1774-1881	Births Register	--

- Notes. 1. * Where dated, these records have only Hebrew dates and names, although many lack any date.
2. From 1st July 1872, all burial records are entered in the Register Books of the United Synagogue.

Civil and Hebrew Records - How do they differ? Firstly, an explanation of the term *Hebrew Records* is called for. The term, although somewhat of a misnomer, refers to those records, either partially or entirely in Hebrew, which were made in the synagogue registers by the Secretary or Registrar from the start of recording of events (usually in the late 1700s) by that synagogue. *Civil Records* refers to those official records (such as a Birth, Marriage or Death Certificate) made as a consequence of the William IV Act. In the case of marriage records only, both categories are contained in these volumes.

Marriage Records

1. Up to 1st July 1837, the *Hebrew records* (and *Rabbinic Authorizations*) are the only ones, with the exception of some Ketuboth, available to the researcher. Information on the country of origin of Groom or Bride is given only in the *Rabbinic Authorizations* for the marriage, which are not contained in these volumes but are held in the Office of the Chief Rabbi, London.
2. The *Hebrew records* usually contain the following information: date of marriage (though sometimes only the Hebrew date), names of Bride and Groom (some register records contain only the patronymic in Hebrew script), names of officiating Rabbi and of Witnesses. Occasionally, the trade of one of the two fathers, i.e., pencil maker, lemon man, wacher (a person remaining with the deceased until burial), footman, kuchen macher (baker), etc., is also given. Sometimes the record names a well-known uncle or grandfather of the Bride or Groom, or the name of the first husband of a remarrying widow, or indicates a conversion to Judaism, or an intention to emigrate after marriage or the town of origin of the father. Inclusion of the actual place of residence of bride or groom any of the *Hebrew records*, is very rare.
3. The (post 1st July 1837) *Civil records* (marriage certificates), usually contain the following information: date of marriage, given name and surname of Groom and Bride, whether they are of "full age", condition (batchelor, spinster, etc.,) rank or profession, residence at time of marriage, father's given name and surname, rank or profession of

father, if still alive at time of marriage (and if not, confirmation that he is deceased), signature or mark of Bride and Groom, place of marriage and names of witnesses. The data in the *civil record* has made possible the inclusion of addresses of groom and bride in the indexed database. This extra information is of great value to those seeking a corresponding census return, since for such a search a precise address is needed.

Birth Records. The *Hebrew records* of birth usually provide the date of birth, family and given names of the infant, the names of the parents and their address. Earlier records usually lack an address and the name of the mother, while occasionally, the father's name is also omitted. The *civil records* provide the following information: date of birth, given name and sex of infant, given name and surname of father, given name, surname and maiden surname of mother, occupation of father, description and place of residence of informant (usually a parent) and the date of registration.

Death and Burial Records. The *Hebrew records* of burial usually provide the dates of death and burial, the surname and given names of the deceased, and sometimes also the address or name of the institution where the death occurred. Occasionally, in the later records, such details as relationship (child, still-born, son, daughter, wife, widow) is included, together with the name of the father or spouse. The place of burial is hardly ever given, and in cases where it is, details are so vague as to render the information of little value today (see *Quotes from the Registers*). The *civil record* provides the date and place of death, given name, surname, sex and occupation of the deceased, the cause of death, the signature or mark, description and place of residence of the informant and the date of registration.

Indexing of Marriage Records. The following fields were chosen for inclusion in the printouts. Separate indexing was applied to the family names of the groom and bride, thereby requiring two discrete printouts.

Name of Bride (Indexed Field)	or	Name of Groom (Indexed Field)
Residence of Bride		Residence of Groom
Father of Bride		Father of Groom
Name of Groom		Name of Bride
Residence of Groom		Residence of Bride
Father of Groom		Father of Bride
Source		Source
Reference No.		Reference No.
Date of Marriage		Date of Marriage

Change in Procedure. The transcribing of *Hebrew records* of marriages later than March 1841 was discontinued in favour of transcribing only *civil records* (marriage certificates). This change was made because it was felt that a record containing an address would be of greater value to the family history researcher, as would having the father's civil name as opposed to the patronymics of Bride and Groom. During the changeover period of July 1837-March 1841, there was an overlap in transcribing, in which both Hebrew and Civil documents were recorded. If the researcher seeks some specific information from a post 1841 record, that is available only in the *Hebrew records*, this may also be extracted from within these volumes.

Quotes from the Registers. Vagueness and lack of precision, particularly in the burial records, in those rare cases where a burial site is described, can be most frustrating if one is searching for an actual grave. This difficulty is illustrated by the following examples:

Son of Alex Jones laying next the late Levy Jacobs

*the latest grave in the first row from the hall door.
Laying near the Dust Ole in the yard, the man
who was burnd in Miter Str, Aldgate.*

*Laying next to Myer Goldsmith in the high ground
of Strangers up against the wall.*

*Laying near the head of Phoebe Hart from the
Old Ground of Strangers.*

The *Hebrew records* of marriage are not lacking in human interest. For example, the Great Synagogue Registers contain the following notes (1&2 originally in Hebrew). The actual names not used here:

1. *The father of the Bride, Plonit bat Avraham Avinu, declared his association with a non-Israelite outside wedlock prior to the birth of the Bride.*
2. *The father of the Groom, Ploni Almoni, acknowledges that his son, Ploni ben Avraham Avinu, was born to a non-Israelite outside wedlock.*
3. *During the marriage ceremony, the floor of the room sunk with the persons thereon and by God's mercy they escaped unhurt. (4th July 1810).*

Work in Progress and Completed.

1. Hambro Synagogue Birth Registers have been transcribed and indexed as follows:

Vol.2 Births 1770-1843

Vol.3 Births 1843-1873

Vol.4 Births 1873-1905

Total No. of Names: 971

2. Hambro Synagogue Burial Registers have been transcribed and indexed as follows:

Vol.2 Burials 1770-1843

Vol.12 Burials 1843-1859

Vol.14 Burials 1859-1872

Total No. of Names: 1,490

3. Hambro and Great Synagogue Marriage Registers (from the Hambro and Great Synagogues single reel microfilm) have been transcribed and indexed as follows:

Vol. 8 Marriages 1797-1837 (Hambro Synagogue)
Vol.27 Marriages 1862-1867 (Hambro Synagogue)
Vol.27 Marriages 1864-1865) (Great Synagogue)
Total No. of Names: 585+585 for two discrete indexes (Groom +Bride)

4. Great Synagogue Marriage Registers have been transcribed and indexed as follows:

Vol.115 Marriages 1791-1815

Total No. of Names: 1143+1143 for two discrete indexes (Groom+Bride)

5. Great Synagogue Marriage Registers and Civil Marriage Certificates transcribed and awaiting indexing as follows:

Vols. 115 & 118 Marriages 1810-1865

Total No. of Names: approximately 2,500

What of the Future? Advancing years have brought with them scepticism as to my expectations of achieving immortality. Therefore I feel that completion of transcribing and indexing of just the Great and New Synagogue marriage records is a reasonably practicable objective for the time being. If I'm allowed to achieve this fairly modest aim, the family history researcher will have access (bearing in mind that the Hambro marriages are already indexed), to the great majority of Ashkenazic marriages that took place in London during the period 1791-1879.

Thanks Due. Three persons are particularly deserving of my gratitude. Firstly, my dear wife, Miriam, for her patience in reading over 4000 of the microfilm records of the Great Synagogue Marriage Registers during the past 15 months. This project would not have been possible without

the advice, help and encouragement over many years, of Anthony and Judy Joseph of Birmingham. Somehow, they also find time to run the *International Jewish Genealogical Research* (IJGR UK) which has helped so many family history researchers to explore and increase knowledge of their Jewish roots. Although many transcribed marriage records await computerization and indexing here in Jerusalem, IJGR UK holds all **indexed** records.

Harold Lewin is a retired physicist who came to Israel 30 years ago. He divides his time between the work described in this article, exploration of family history and a rather strange hobby of collecting unusual word usages. In addition to their joint efforts on the synagogue registers indexing project, he and his wife serve as volunteer guides with Yad Sarah.

Reconstructing a Jewish Community

Menashe Davidowitz

Introduction

One of the problems we face when attempting to publish a memorial book (Sefer Zikaron) for one of the Jewish communities is the difficult task of reconstructing the names of the people living in the community before the Shoa. It is true that "everyone has a name", but what exactly this name is we do not always know.

It is difficult today, after 50 years, to obtain from the local authorities the detailed lists of the people transported to the camps. At the time, three days were enough to find out who were the ones to go. Today it takes up to three years to receive an answer.

The method of reconstruction

There is a way. It is the method I used in my research, and I would like to suggest it to the researcher - beginner or experienced. The main problem is to discover the names of the children and the youths, barely remembered even by the surviving family members. It is fairly easy to obtain from the authorities, for a fee, a birth certificate of a child, if we know the name and year of birth. The fact is, however, that we seldom know these important details, and this leaves us helpless.

It is suggested here to request from the town archives a complete list of the Jewish children born in certain years. This is not difficult, since the law at that time required the addition of the word "Jewish" in the birth records of every Jewish child born, and usually the workers at the archives are willing, for a fee, to copy the relevant data. The birth certificates - or any kind of birth records - of those children are, in fact, their death certificates, since so few of the children have survived.

This method can be used for adults as well. However, it will be necessary to consult the lists of survivors, in order to establish the names of the ones who perished.

Practical experience

I used this method when I tried to trace the names of the members of the community of my hometown, in one of the countries in Central Europe. Before the Shoa 5,000 Jews lived in the town, 10% of them survived, and about 200 are still living today. In spite of all my efforts to collect names, either by consulting the survivors I could reach, or by searching at Yad Vashem and other sources, I collected a list of only about 1,200 names. A friend in my town, a man over 80, told me that it is easier to make a list of the survivors than of those who perished. With his help I was able to compose a list of some 440 survivors, which was of much use to me later.

I finally wrote to an acquaintance in my town, a Christian retired teacher, and asked her to copy from the archives the list of Jewish children born between 1928 and 1944. A week later I received a list of 106 Jewish children born in 1929. Attached to the list was a letter saying that unfortunately she would not be able to continue her work, since it is not in compliance with the new "privacy laws". In vain I argued that those children will never come "to claim their rights" as they said. Even the fact that the lady had been in the past the teacher of the mayor himself and of the archives general manager was not of any help. The "privacy law" prohibited publication of data.

I then turned to the embassy of that country in Israel and explained my problem, adding also a letter from Yad Vashem as proof that I was working on their behalf. After a long talk, I was able to persuade them to write a letter to the mayor of the town asking permission to continue my research. This apparently worked, and a week later I received a list of 1,450 names of children born between 1928 and 1944. To my surprise, the list included the names of the parents as well (1700 names, since there were families with 3 or 4 children born in that period), thus increasing, of course, the value of the list. I include the mothers in the number of victims, since I assume, I think rightly, that they went to the gas chambers with their children. As to the fathers, I checked their names with the names in the list of survivors, mentioned above.

This way I arrived at a list of 4,000 names of persons who perished in the Shoa, and I hope, God willing, to include it soon in the Memorial Book.

Conclusion

I suggested to Yad Vashem, where only about two and a half million names have been collected from various sources, to use the same method. The difficulty, however, is in the fact that it is so hard to find dedicated volunteers who could build a strong relationship with the authorities of their towns and obtain the lists of children. This could considerably increase the number of names, since about one third of the Shoa victims were children.

The task of preserving their memory is very important, and this unique opportunity should not be missed. It would be a double loss.

Menashe Davidowitz is a graduate of the Technion-IIT in Industrial Management Engineering and is working on his doctorate in Jewish Studies at the University of Tel-Aviv. He is the coordinator of the Hungarian SIG of the Israel Genealogical Society, wrote two books on family genealogy and is currently working on a memorial book for his home town, as described in the above article.

The Vivante Family History and the Holocaust

Yitzhak Kerem

The Vivante family is a prominent and well-known Jewish family of Italian origin. For hundreds of years, it lived in Greece, especially in the Island of Corfu. Some of the Corfu Jews, not of Greco-Jewish (Romaniote) origin, came from the Apulia region in Southern Italy and spoke a Venetian Italian-Jewish dialect. From the 1840's, members of the family, mainly traders, began to emigrate from Corfu to Manchester, England and became involved in the cotton trade developed in the industrial revolution of that period. After the Corfu Blood Libel (1891), emigration grew to Trieste (Italy) and Alexandria (Egypt). Corfu Jews were attracted to Trieste because of their Italian-Jewish culture. Those who made their way to Egypt did so, as did many Sephardi Jews from Balkan cities, because of the economic prosperity there. They settled mainly in Alexandria, a fascinating cosmopolitan city which attracted many foreign nationals - Greek Orthodox, Italians and Jews. In many cases, family members retained their Greek citizenship, although they were now permanently resident outside Greece. They married within the family as well as with other well-known Corfu families such as Belleli, Osmos, Moustaki, Nachson and Ferro. Relatives living in Greece, Italy and even North Africa fell victims to the Nazis during the Holocaust.

Because of the Holocaust and assimilation, it is not possible to reach many sources of information on the Vivante family nor can far-fetched theories and descriptions of them be developed. However, with the aid of genealogy, it is possible to gather scraps of information and to focus on a number of family achievements, maps of their migrations, marriages and births and to report on their fate during the Holocaust. Now, with increasing awareness of the new generation

and Holocaust survivors, there is a noteworthy involvement on the part of descendants of Vivante family survivors in perpetuating their relatives' memory. This article contains numerous details on family lineage and fate during the Nazi conquest. Only in this way can one understand their fortunes during the Holocaust and realize how the situation of each individual member differed from that of other relatives. This indeed is typical of many Greco-Jewish families destroyed and broken up in the Holocaust.

The Vivante Family in Corfu in the 18th and 19th centuries

The first historical reference to the Vivante family in Corfu was to the distinguished Rabbi Maimon Eliyahu Vivante in 1751. At the end of the 18th century, Maimon's daughter Rachel (granddaughter of a rich merchant named Vivante) converted to Christianity. She resisted a Jewish marriage arranged for her by her grandfather and fell in love with a young Christian named Spyridion, from a family of Belgian Counts, who offered her marriage on condition that she become a Christian. Rachel submitted and during the night of April 17, 1776 was kidnapped by Spyridion. A Jew, appointed by the Venetian Government to write a report on the incident, suspected Spyridion (even before the kidnapping) of stealing Vivante family property (cloth, valuable items and all the jewelry which belonged to Rachel and her mother). When the Venice police heard of the episode, they wanted to bring Rachel back to her family, but a bustling crowd managed to take her forcibly into a church for baptism and after that she married the Belgian Count. Apparently, Rachel was not so much opposed to baptism and when the Greek Orthodox community learned that the daughter of the richest Jew in town wanted to convert and

that the authorities had opposed her kidnapping, they felt that the Orthodox faith had been betrayed and were determined more than ever to bring Rachel to a conversion ceremony. On April 18, the Governor sent 100 soldiers and 200 slaves to the house of the priest, Spyridion's father, to capture Rachel, but she had already been sent off to Venice.

In 1865 an Ashkenazi, Ancona-born Rabbi Isaac Raphael Tedeschi, was elected in Corfu. He had been a pupil of Rabbi David Abraham Vivante at the local Talmud Torah.

The Corfu Vivante Family in the Holocaust

As is well known, most Corfu Jews were murdered when they reached the Birkenau extermination camp. For lack of lists, it is not known how many Vivante family members still resided in the island of Corfu during the Holocaust, for as we mentioned above, most of them had already emigrated to Egypt or Italy.

The mother of one of the second generation of concentration camp survivors (Dr. Samuel Rafael, a Ladino literature researcher at Bar-Ilan University), Esther Rafael, a Vivante born in Corfu, was in the Auschwitz-Birkenau camp and released by the Russians in the Theresienstadt camp. She was the daughter of Allegra Belleli and Menahem Vivante, a distant descendant of Rabbi Menahem Vivante (Corfu), who worked there as a shoemaker. From the outbreak of the Albanian War on 28.10.1940 until it ended in April 1941, the Vivante family, together with Corfu Jews and other local residents, endured the Italian bombings while sheltering in sewage tunnels underneath the city. Esther managed to see her father twice at Birkenau. He was sent off to forced labor, from which he never returned. Her mother Allegra and brother Samuel, who did not even reach his Barmitzvah, were killed in the Birkenau crematoria. Esther gave a very harrowing description of their despatch on a train to Birkenau:

I well remember a terrible sight. My uncle Eliyahu Vivante and his wife Esperansa were with us in the same transport but in separate carriages, together with two twin babies, who had not yet been circumcised. When they reached the final station, Birkenau, we learned that the babies died at one of the stations and a German slung them out while the train was still travelling”.

Julia Vivante, daughter of Shlomo and Esther Vivante, married David Belleli when she was only 14 and her parents had emigrated to Alexandria. Her three brothers and two sisters were in Egypt and therefore not affected by the Holocaust, in which Julia herself was killed in Auschwitz. David Belleli, a clothes dealer, died in Corfu on 18.5.44, more than a month before the expulsion of the Corfu Jews to Auschwitz. Their son Pinchas Belleli, born in 1925, was for most of the time in Buna-Auschwitz Camp and released from there by the Russians in January 1945. He came to Palestine on the ship Haviva Reik in 1946. In the camp he received medical aid at the clinic of the Jewish physician Dr. Samuelidis, who helped Greek Jews and others to endure their stay in the camp and leave strengthened.

Rivka Belleli of Corfu, wife of Pinchas, survived the Holocaust and came to Palestine on the illegal immigrant ship Henrietta Szold in August 1946. Rivka's sister Rachel Belleli is the mother of Becky Belleli Eilon, active in the Greek Jewish Holocaust survivors' second generation. Pinchas' sister Sara Belleli Levi, born in 1929, was in Auschwitz too. After the Holocaust she married Nehemiah Levi and lived in Ramat Gan. Her son, David Levi, married Galit, daughter of Pnina Vivante Shoshani (daughter of Joseph Vivante who was a partisan in Greece and worked as a metal fitter in Palestine after the war, and Anna who returned from Auschwitz). Pinchas' brother Shlomo (Solomon), born in 1923 and now deceased, survived Auschwitz and emigrated to Cleveland, Ohio after the war. He married

Allegra Moustaki three months before the transport to Germany, and she perished in Auschwitz. After the Holocaust he married Rosie (Roszi) of Transylvania. Their children are: Rita Nadler of Florida, who was active in the second generation organization of children of Holocaust survivors in Cleveland, Julia Pepello of Denver, and David of Cleveland. Pinchas' unmarried brother Naso Belleli was sent to hard labor at Auschwitz and did not return.

Pinchas' sister Esther, who married Menahem Belleli, perished in the Holocaust with her husband and their two sons Naso and David. Another sister of Pinchas, Rivka, married a shoemaker from Athens, Shlomo Ben-Giat, who came to Corfu on military service. When the war with Albania broke out, Rivka was pregnant. Her husband was called up to the army and killed at Konispoli, but his body was never found. Rivka and her little son Jacob died in Auschwitz. Pinchas had two other sisters who perished in the concentration camp- Belina Belleli and Alik. Grandmother Esther Vivante had another brother named Leo Vivante, who married Rachel Belleli. Their son Nissim died in Auschwitz. Nissim's sister, Allegra, survived Auschwitz and married a Greek political prisoner named Stelios. Today they live in Crete. Pinchas' grandfather Shlomo Vivante had a brother in Corfu named Maimon Vivante, owner of a small locksmith's shop where he made locks and keys. His son Rino was burnt at Auschwitz with his wife Matilda Cohen and their child. Maimon Vivante had another son named Salvator Vivante who survived Auschwitz but lost his wife Tina Osmos and their two small children. After the Holocaust Salvator emigrated to Cleveland and worked as a plumber. He married a German convert to Judaism named Else, and had children named Mimon and Annette.

The Vivante Family in Trieste in the 19th and 20th Centuries

Aron Vivante who lived in Trieste was elected in 1805 to sit on the temporary

municipal law court- the first time a Jew had been elected to this municipal post. The Vivante mansion in Trieste was built in 1844. In 1891, after the blood libel and pogroms in which 22 Jews were killed, many Corfu Jews moved to Trieste, among them the Vivante family and also the Romano, Cesena, Ferro, Viterbo, Cavaliero, Osmo(s) Da Fano and Cantoni families.

In the nineteen thirties, a Zionist activist, Menahem Vivante applied to his fellow townsman Shaul Colby, asking him to collect money in Albania for the Jewish National Fund, Keren Kayemeth LeIsrael

The Vivante Family of Corfu in Trieste during the Holocaust Period

Many of the Vivante family in Trieste died in the Holocaust. The Corfu community as a whole had a hard time economically in Trieste and did not feel that they could afford to run away from the city. As early as 1939, because of the Italian race laws, the physician Dr Giorgio Vivante was dismissed from his job, and later sent to his death in the concentration camp. On May 23rd 1944 the following family members were arrested and sent to Auschwitz: David Vivante, born in 1891, son of Daniel Vivante and Esther Israel, his sister Anna, born in 1898 and married to Abramo Salvator Nachson (she was sent to Auschwitz on June 12th 1944), his brother Felice, born in 1889, and his sister Rachel, born in 1887. Alessandra Salonicchio, born in 1891 and married to Zacharia Vivante was arrested on November 6th 1944, sent to Bergen-Belsen on February 24th 1945 and died in the camp on April 5th 1945, after the liberation. Her daughters suffered a similar fate: Enrichetta, born in 1921, was sent to Ravensbruck on February 24th 1945, Esther, born in Trieste in 1918 died in the camp after the liberation on June 4th 1945, and Giulia, born in Trieste in 1915 died in Bergen-Belsen on April 30th 1945.

Diamantina (Tina) Vivante, born in Trieste in 1928 was arrested by the Italians with her mother, and was liberated from

Bergen-Belsen. After the Second World War she married Dino Salonicchio and lived in Trieste.

Their son Moise, born in Trieste in 1925, was arrested on December 17th 1943, sent to Auschwitz on January 6th 1944, and died in Bergen-Belsen in May 1945, after the liberation. Of all the family only one daughter, Tina, survived.

Another Vivante family of Trieste perished in the Holocaust. Enrichetta Chiami, wife of Maimon Vivante, born in Corfu in 1869, was arrested in Trieste by the Germans on January 20th 1944, imprisoned in San Sabba and sent to Auschwitz on January 28th 1944. Arriving in Auschwitz on February 2nd 1944, she was immediately sent to her death in the gas chambers. Her son Leone, born in Trieste in 1903, married to Pacina daughter of David Israel and Eleonora Vivante, was arrested in Trieste on May 23rd 1944, sent to Auschwitz on June 12th 1944 and died in the camp on an unknown date after September 19th 1944. Pacina was with her husband until they reached Auschwitz; she died in Bergen-Belsen after April 15th 1945. Their three children died on arrival at Auschwitz. An older son of Enrichetta and Maimon, Ben-Zion Sabino Vivante, born in 1899 and married to Alessandra Vivante, was arrested in Trieste on May 23rd 1944 and sent to Auschwitz. He did not return.

As is known, the Germans sent even hospital patients to concentration camps in Poland. Among 24 Jews despatched from the district psychiatric hospital of Trieste on March 28th 1944 were Angelo Vivante and Carmen Vivante.

Another Felice Vivante, son of Samuel and Gracia, was not sent to a concentration camp. Many other descendants of the Vivante family of Trieste died in the Holocaust. Some are known, like the family of David Israel, while others are not, because surnames changed when women of the Vivante family married, and it is not always possible to trace them. People who kept the surname Vivante are mainly dealt with in this article.

The Italian Vivanti Family during the Holocaust Period

The Roman branch of the Vivanti family spelled their surname Vivanti. Many members of the family perished in the Holocaust, some of whom were noteworthy. Cesare Vivanti is considered the founder of the modern Italian school of commercial law. Born in Venice in 1855, he taught at the Universities of Parma, Bologna and Rome. He died in 1944 after fleeing to Switzerland. When he and a group of Jews from Venice tried north-west of Cuomo to cross the Italian-Swiss border on foot, they were told by the Swiss soldiers that if they did not go back to Italy they would be handed over next morning to the Germans. As the soldiers escorted them back, one soldier told them quietly to return at midnight, when he would be on guard duty alone, and he would let them into Switzerland. And he did so.

Anni Vivanti was a well-known writer in Italy. Her violinist daughter Vivienne was killed in a German air raid on London in 1941. Anni suffered under Mussolini's anti-Jewish laws: her books were banned, and she was imprisoned for a certain period. A woman alone, she died in Turin in Northern Italy in 1942. Ildebrando Vivanti was one of the seven Jews in the ranks of the partisans who after their death received the gold medal, Italy's highest award for valor.

The Vivante-Ferro Family: Italy-Corfu-Egypt

Abraham Haim Caliman Ferro died in Corfu in 1820. Following his arrival in Corfu to serve as rabbi, this Italian-Jewish family struck root and became part of the elite of the Jewish community of Corfu and the Corfu Jewish community in Trieste.

The family of Delia Ferro Cohen exemplifies the mixed background - from Italy, Corfu and Egypt- of the descendants of the Vivanti family. Delia was a descendant of Leone Vito Vivanti of Mantua, who was born in 1710.

His children were Israel Solomon (1740-1827), Sabato, Jacob, Graziado, Giuseppe born in 1750 and Tamar born in 1751. Israel Solomon had three children: Isaac born in 1770 who married Matilda, Sansone 1770-1856 who married Perla Nahon, and Speranza who married Baruch Treni. Sansone was the father of the well-known rabbi David Abraham Vivanti, who was born in 1804 or 1806 in Ancona and died in 1876. He was ordained rabbi at an early age and appointed to the rabbinical court (Beth Din) of Ancona. In 1840 he became rabbi of the community. He wrote a commentary on the Shulhan Aruch and on Sefer Hahinuch, and Lamentations on 24 Marrano merchants hanged in the town by command of Pope Paul IV in 1555 (writings published in 1932 by H.Rosenberg in a Hebrew book called K'tzat mi-kitvei David Abraham Hai and in 1929 in Italian under the title David Rabbini degli Scritti degli Saggio Avraham Vivante).

Rabbi David Vivanti married Allegra Morpurgo, and had six children : Laura, Israel, Vito, Annetta, Rachel and Perlina. Laura married Sansone Viterbo. Their children were Ariana, Flaminio, Diamanta (1860-1939), Vitaliano, Sandra, Leonardo, Umberto and Adela. Ariana married Elia Ferro of Corfu. They had 12 children and 80 descendants, most of whom perished in the Holocaust. Flaminio married Ariana Vivanti who was born in Ancona in 1864 and died in Bologna in 1962. Professor Mordechai Rabello of the Law Faculty of the Hebrew University of Jerusalem is the great-grandson of this couple, being descended from their daughter Ada who married Angelo Soliani. Ada's daughter Alba was Prof. Rabello's mother.

The Rabello family escaped to Switzerland in 1943. The grandmother of Delia Ferro Cohen, Diamanta, married Abramo Bamboli Ferro. Their children were: Judita (Corfu 1881-Trieste 1940), Vittorio (born in Corfu and died young in Alexandria), Marco (Corfu 1884-Buenos Aires 1955), Giorgio (Corfu 1889-Trieste 1965), Pace (Corfu 1887-Vienna

1935), Ernesto (Corfu 1893-Zuerich 1959), and Renato (Corfu 1899- Udine, Italy 1966). All the sons had banks: Marco in Munich, Pace in Vienna, Ernesto in Zuerich, Giorgio in Trieste and Renato in Milan. The Ferro brothers retained their Greek citizenship, and according to the Italian anti-Jewish race laws of 1938, any Jew who came to Italy after 1919 was to be expelled from the country. Renato, his wife Marcella Forti (born in Alexandria in 1904) and their children Delia (born in Zurich in 1924), Ruggiero (born in Milan in 1926) and Guido (born in Udine in 1934) traveled to Alexandria in 1938 to Marcella's parents, Cesare Forti and Emilia Viterbo Forti.

The Vivante-Ferro-Viterbo Family in Greece and Italy during the Holocaust Period

The Renato Ferro family by bad timing travelled from Egypt to Athens on October 28th 1940, the day that Italy attacked Greece in Albania. When the Germans became sole masters of Greece, Greek family friends helped the Renato Ferro family, all five of whom survived in the Athens district. They obtained false papers and hid in the mountainous region of Derbakista (?). The Assimokopoulos, Rubin, Mathiopoulos, Livropoulos and Versides families risked their lives to protect these Jews, and some of them saved other Jews as well.. Mrs Livropoulos and her son Leonidas were arrested by the Italians. The mother was sent to Bari and later liberated by the Americans. The son was sent to a German labor camp in Dresden. When the camp was bombed, all the workers' clothes were destroyed by fire and the camp commandant was among the many killed. Leonidas and another prisoner exploited the situation and asked permission to travel to Greece to bring suitable clothing for the funeral. Their trick worked! In Greece Leonidas obtained medical certificates and did not return to Germany. At some stage of the German occupation Delia Ferro too was hidden for a week in the Livropoulos home.

Giorgio Ferro fought with the Greeks against the Turks in 1912 and was decorated by the Greek government. During the Holocaust, Giorgio and his wife Yola Viterbo, born in Corfu, their son Luciano and their daughter Ida hid in Rome and were helped by Christians who supplied them with false papers. Yola was the daughter of the merchant Vitale Viterbo, a brother of Diamanta Viterbo, i.e. Giorgio and his wife Yola were first cousins (marriage of cousins was quite common among Sephardi Jews). Yola's brothers were Julio and Hector. Julio Viterbo's children Enrico and Nadia were sent from their hiding-place in Rome to safety in Zurich in the home of Ernesto Ferro, brother-in-law of their aunt Giulia Viterbo Ferro. Enrico lives today in Nice, France, and one of his three daughters, Tamar Cosonovo, lives in the settlement of Tekoa in Israel.

Another brother of Diamanta, also a Vivanti descendant, was Leonardo Viterbo who died in the thirties when all the Viterbo brothers lived in Trieste. Leonardo's son Tullio was unmarried and active in the Corfu Jewish community as a whole. Leonardo's daughters Margherita and Silvia were also unmarried.

The Viterbo Family

The Viterbos are a many-branched family and it is not known if and how they are all related to the Vivantis. In the context of the Holocaust, it is noteworthy that the Viterbo family reached Tunisia and retained its Italian citizenship. It is not clear whether the family

suffered under the Germans, Italians or French, like thousands of Tunisian Jews who suffered in concentration camps or labor camps. Alessandro Viterbo was a wholesale druggist whose son Aquila Simon left home at an early age in 1943 after the end of the German occupation in Tunisia and traveled to Rome to study for the rabbinate. Alessandro's father had come to Tunisia from Livorno (Leghorn), Italy. As Italian citizens, this family was not touched by the German and Italian occupying powers. Today Rabbi Aquila Viterbo is retired after many years of service as rabbi of Padua. His son Ariel is research assistant to Prof Simonson of Tel Aviv University, whose project is the historical documentation of Sicilian Jewry.

Summary

In this article I have presented many members of the Vivanti family and related families. Some were distinguished Jews, others were ordinary Jews. Many were victims of anti-Semitism and of the Holocaust. Many from Corfu and Trieste died in the Nazi furnaces. On the other hand, many were able to flee, to hide and to be aided by Christians in Greece and Italy. It is important to recall the lives of family members, to make the memory of the Holocaust real to generations that did not live through the events. I thank all the survivors who consented to be interviewed. They shared their memories for the sake of historical research.

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3. Dr. Shaul Colby, Jerusalem, Spring 1990.
4. Emma Hirschstein, Jerusalem, August 25th 1991.
5. Tullio Salonicchio, Rishon le Zion, August 21st 1991

Yitzhak Kerem, Historian of Sephardic and Greek Jewry at the Hebrew University

The Mount of Olives and the Parnas Family

Ephraim Levi

The Mount of Olives, a Jewish burial place for generations, takes its name from the olive trees that grew there in ancient times. In the Second Temple period the olive oil was used in Temple ritual, and some traditions say that after the Destruction the Mount became the national center for Jews who came on pilgrimage from the Diaspora to celebrate the festival of Succoth there.

In ancient times the deceased were buried on the lower slopes of the Mount, in the part of the Valley of Jehoshaphat known as the Old Cemetery. In the course of time, as population and burial needs grew, the Sephardi community acquired lands from the neighboring Arabs to extend the cemetery.

The Parnas family has a history going back 300 years in Jerusalem. By long tradition the family deals with burials and builds tombstones on the Mount of Olives, having received the usufruct (hazakah) from the heads of the Sephardi Kollelot in Jerusalem. A hazakah document of 1753 mentions one of

the family: "Rav Oved ben Jacob Parnas who sells Tombstones for all the Dead of Israel and is Head of the Watch (mishmeret) of the four Watches in the Holy City".

Members of the family managed all the work of quarrying, gravedigging, lowering the deceased into the grave and building the tomb. They were in charge, and they did everything. Other Jewish communities that had their own cemeteries - Georgian, Moroccan, Yemenite- recognized the Parnas family as authorities.

The Mount of Olives was not divided into alphabetized sections and numbered plots like a modern cemetery. Each section had its own name: Zur, Ras el-Amud, Ha-Hassidim, Ha-Neviim, Sambuski, while small subsections had nicknames: Bourak, Makom Kandil, Makom Ilanot, Mawwas, etc. These names and nicknames made it possible to locate graves even after the passage of years. The Parnas family knew the location of every

grave on the Mount of Olives, and how to get to and from it.

The family had ledgers in which they recorded grave locations according to their own system : "From the head of so-and-so to the feet of so-and so, with a vacant grave or the highway (the main road to Jericho) on such-and-such a side". The Parnas family were renowned for their strength and courage, and not infrequently protected funerals from the attacks of Silwan Arabs who owned lands adjoining the Mount of Olives. These often harassed the relatives of the deceased, throwing stones that hit the mourners and the graves. The Parnas family were accepted locally through their cemetery work, and had established friendly relations with the Arab residents of Silwan, A-Tur, Abu Dis and other villages.

Ben-Zion ben Moshe Parnas, the family patriarch in this past century, was the chief clerk of the Mount of Olives cemetery, acting on behalf of the Sephardi kollelot in Jerusalem. He was born in Jerusalem in 1880, and lived like his forefathers in the Old City, around two courtyards in the middle of the Jewish Quarter. The family home was a center where friendly ties were formed with Arabs and with government personnel, ties that helped to save lives in the riots of 1920-21. In the disturbances of 1936-39, "the Parnassim" played an important part in defending the Jewish population of the Quarter against Arab attacks, fearlessly repelling the attackers. Ben Zion Parnas was a leader in communal affairs, and every year used to set out at the head of a convoy to

Meron, to celebrate Lag B'Omer at the tomb of Rabbi Shimon Bar Yochai - a journey that demanded courage in those years.

The family owned a bakery with an oven for the baking of matzot in the Old City. I have in my possession a card issued in 1924 by the Sephardi kollelot in Jerusalem to the needy, enabling them to receive matzot from the oven of Parnas and partners.

The Jewish population of the Old City dwindled in the period before the establishment of the State of Israel, and the family moved from the courtyards of the Jewish Quarter to a new home outside the walls. This step depressed the grandfather Ben Zion Parnas, who died on October 27 1950. His son Moshe, who succeeded him as burial clerk, did not live long. His nephew Eliezer Parnas, who had worked for the family devotedly since his youth, took over the reins.

He knew the Mount of Olives, and was consulted by writers and historians, among them the second President of Israel, Yitzhak Ben-Zvi. Eliezer's unrivalled knowledge of the grave sites in the cemetery on the Mount of Olives helped, especially after the Six Day War of 1967, to locate graves and restore them from ruin.

In 1981, Michal Parnas published a research study on her family called "The Parnas Family: a Mirror of Sephardi Life in Jerusalem in the Nineteenth Century". The book is rich in documents, and displays a family tree of eight generations, ending at the close of the nineteenth century.

Missing Cousin Traced after 39 Years

Lucien Harris

About a year ago, I reported in this journal that through the kind help of fellow genealogists at Ushmm and in Warsaw, I discovered that Halina Lewin had

miraculously survived the Warsaw Ghetto and was registered with the Warsaw Jewish community in 1945.

Helina Lewin was my mother's cousin by

marriage. What happened to her afterwards was unknown nor was any information available as to the fate of her husband, Jurek Lewin, Engineer, and his parents Leon and Rosalie Lewin. In the possibility that she had later emigrated to start a new life as a psychologist, I wrote letters of enquiry to psychologists' associations in Australia, United States Canada and other countries. But there were no traces of her.

Then suddenly reading about the database at the Center for Jewish Roots at Mizra in Northern Israel, I sent details of the Lewin family to Tali Hadar, a researcher there. She in turn passed them on to Israel Genealogy Society member, Eva Florsheim at Shadmot Dvorah in the Lower Galilee. She consulted with her colleague, Erela Goldschmidt, who noticed that I had written that Halina's maiden name was Zaychyk. Erela recalled that over a year ago she had seen an interview on Israel Television with a woman from Jerusalem (a Holocaust survivor from Poland), whose name had also been Zaychyk. It transpired that this woman, Mrs. Yael

Rosner, had been in correspondence for some years with Halina, who was a first cousin of Mrs. Rosner's late father, Shimon Zaychyk. Some five years previously Mrs. Rosner visited Halina several times in Warshw and was in contact with her until her death a year ago when she was well over 80 years old. Mrs. Rosner does not know the fate of Jurek Lewin and his parents, but she learned that Halina re-married in Warsaw some years after World War II, carried on her professional work and actually came on a visit to Israel. Unfortunately, my family had never been in contact with since 1939 and so to our regret, we missed the privilege of meeting this fine lady.

The motto of this story for my fellow genealogists is never abandon your research for precious missing relatives. You may be blessed with news when you least expect it.

Veteran IGS member who immigrated to Israel in 1948. Chaired the British Immigration Society and was Information Officer for Hadassah Hospital for 25 years.

THE NORTH-CHINA HERALD – a source for Tracing my Jaffa Family in the 19th Century

Diane Widler Wenzel

In 1882, my grandfather Emile Samuel Widler was born to Ethel and David Widler in Jaffa, Palestine. David Widler was my great-grandfather's name used in business transactions. On the medal he received for helping Russian Jews settle in Palestine in the late 19th century,

His last name was Jaffa. Maybe his mother's name was Jaffa or Joffe or perhaps his father, Yitzhack changed his name from Yitzhack Jaffa to Isaac Wydler and later to Widler upon his application to France for business travel documents. The name Widler Jaffa is written in his obituary which Appeared in the

Zionist newspaper of Shanghai, *ISRAEL'S MESSENGER*, on Friday, December 16, 1904.

David and Ethel Widler had 5 children, Emile, Dorothy, Elizabeth, Ned, Elly and in addition raised a niece Nora Joffe. They had two residences, one in Jaffa and one in Shanghai. When they left Jaffa for the last time in 1894, they were expecting to return soon. The dual residency ended when David died in 1904. Ethel sold the Jaffa property. She remained in Shanghai until her death in 1932 while her children went in all directions. They went to the United States, Canada,

Australia, the United Kingdom and Israel. The youngest son Elly, returned to Israel and made aliya in 1954.

My father, George Widler came to the United States in 1930, and my grandparents (Emile and his wife) came in 1945. I grew up in Berkeley, California before moving to Portland, Oregon at the age of 13. During my youth, I listened to my grandparents' stories about their life in China. Most of their stories are forgotten but I have absorbed their ideas and values. I was so impressed with the Widler family wisdom that I wanted to know how they came by it so I can pass it on to my children and grandchildren.

My family history was hard to put together because there were few sources of information on Shanghai. In 1991, I learned about the *NORTH-CHINA HERALD* written in English.

It turned out to be a treasure trove that contained not only my family's vital records but a picture of the whole fabric of their life in Shanghai. I was able to follow their travels to the interior of China, Port Said, Palestine, Europe, North American and Japan. I found school records including track and field events records and even letters to the editors that they had written. A great aunt, Dorothy Widler Roberts was frequently mentioned in the social pages and her sister Elizabeth Widler Turnbull travelled to Japan in the company of the musical groups who performed at Shanghai weddings and other functions. The *NORTH-CHINA HERALD* quoted my grandfather, Emile on several occasions in his capacity as a cotton tester for the Shanghai Cotton Testing Company. In one letter, he warned that the Japanese had an ulterior motive in monopolizing the Chinese cotton industry. In another incident, the editor asked him to review the practices of a medical quack and he exposed the scam. My grandfather was also an expert in Oriental art. When a museum was built, his expertise enabled him to participate in the cataloging of the collection of Chinese bronzes.

Shanghai was a microcosm of the world in an exotic land which was threatened from all sides. It is tempting to mention frequent articles of Jewish interest like that in the February 12th, 1904 issue that printed an article "The Problem of Jew" read to the Shanghai Zionist Association. Often Jewish practices are clarified to dispel prejudice.

The *NORTH-CHINA HERALD* is a good genealogical source because so much detail was reported in it. It was published from August 3, 1850-1941. Lists of foreign residents and their businesses, lists of municipal taxes levied by The Rate Payers Association, census statistics and notices of land transactions were published on a consistent basis. I verified the relationship of a distant cousin when I found the wedding notice of his grandmother, Nora Joffe which stated she was the niece of my great-grandmother, Ethel Landau Widler.

Microfilm of the *NORTH-CHINA HERALD* can be viewed at the U.S. Library of Congress, University of California in Berkeley, Universities of Indiana and Harvard University

etc. All the volumes are indexed. Copies of the film can be purchased from the Center for China Research. P.O. Box 3090, Oakton, Virginia 22124, U.S.A.

The search for lost family continues and I am looking for my grandfather's brother Ned Widler and his family. Ned was born in Singapore and had British citizenship. He died young. His wife's name was Nancy and she was from Russia. They had one daughter Ethel who was born about 1925. Ethel married a Christian U.S. serviceman. They had a child in 1947 or 1948. Mother and child left Shanghai on November, 15 or 16, 1948 and Nancy followed them a few months later. I can't search for U.S. records because I don't know Ethel's married name or date of birth. If you have any information please contact me by phone, e-mail or letter: 001 541 -926-8146, e-mail djwenzel@proaxis.com or mail to: 2820 12th Ave. N.W., Albany, Oregon 97321, U.S.A.

Genealogical Sources in Vienna

Harriet Kasow

In September 1998, I traveled to Vienna for a week's vacation. Being a librarian and interested in Jewish genealogy, I investigated sources for searching family roots. I visited the offices of the Jewish Community of Vienna, the Jewish Museum and attempted to visit the Austrian Genealogical Society without success.

At the office of the Jewish Community, I met with a Ms. H. Weiss whose first comments upon being asked about Jewish genealogical sources were that there are no records extant since the year 1938. She then proceeded to help me by providing the following addresses with her annotations.

Question: You want to know who lived in Vienna in this Century before 1939.

Answer: Town Hall (Rathaus). Dept M.A.8, Vienna - Mr. Koch

Question: You want to know if a family really was from Vienna beginning with 1860.

Answer: Town Hall Dept. M.A. 61. Mr. Dunkl or Mr. Huemer

Question: You are looking for a grave, beginning with 1880*

Answer: Cemetery Zentralfriedhof, Simmering - Mr. Kohut Tel. and Fax 767 62 52

Question: You are interested in deportations from only Vienna directly.**

Answer: Dokumentationsarchiv, Altes Rathaus - Wipplingerstr. 8

Question: You want to have birth/death/marriage certificates and you have exact dates.

Answer: Jewish Community Center, Seittenstettengasse 4 - Wien 1010 Tel. 531 04 29 Fax. 533 15 77

Question: You are interested in getting payments of reparations or for obtaining former possessions ***

Answer: Attorneys Drs. Berger/Kolbitsch/Vana Tel. 214 77 10 50. Fax 214 77 1016

Question: You are interested in Czechian roots (only Bohemia and Moravia)

Answer: State Central Archives, Mala Strana, Karmelitska 2, CZ-11801 Prague

Question: You are interested in Hungarian roots.

Answer: Union of Jewish Communities, sip utca 12- H-1070 Budapest

Question: You are interested in Galician roots.

Answer: Only with the help of the Polish and Ukrainian Embassies in your country.

Question: You are interested in Slovakian roots.

Answer: Jewish Community of Slovakia, Kozia 18 - SK-814 47 Bratislava, Slovakia

Explanations:

* If this number is not working try to telephone or fax.

Mr. Pagler in the morning between 9:00 and 12:00 in Vienna 767 15 07.

** Deportations not from Vienna but from anywhere in Europe to Germany, contact the Red Cross, Sonderstandesamt Postbox 1320, D-34 443 Arolsen, Germany.

*** Nationalfonds: Parlament, Dr. Karl Renner Ring A-1017 Wien. Mauerbach: Tel. 531 04 46. Jewish Community. Mrs. Lillie.

Mrs. H. Weiss's address in German is:

Isr. Kultusgemeinde Wein, Matrikelamt, 1010 Wien Seitenstettengasse 4. Tel: 0222/531 04 29. Fax: 533 1577

The Austrain Genealogy Society is located at the offices

Of Nennec and Gruber Karntner Ring 2/28 1015 Wien. Tel: 43/1/505 14130. Fax: 43/1/505 14 13 22,

Harriet Kasow is a Media Librarian at the Bloomfield Library for the Humanities and Social Sciences, The Hebrew University, Jerusalem . Harriet is a member of Sharsheret Hadorot editorial board.

News from the Library

Reuven Naftali

In this new section, I shall try to describe briefly the material received by the Society's library in Jerusalem. In my library work I am actively helped by Harriet Kasow, and Abraham Leibowitz who has recently joined us.

At the beginning of the year we had 291 titles. These are divided into 3 sections: Place Research (101 titles); Family Research (86 titles); General(104 titles).

Copies of the list of titles in the library have been sent to the branches in Beersheva and Tel Aviv. In addition to the titles, which include books, monographs and collections of

materials, the library possesses about eighty periodicals. The list of periodicals was compiled by Harriet, who is in charge of the registration for each periodical.

Only members can borrow from the library, and material must be returned within a month. Most of the material is available for borrowing, with the exception of certain general reference works. We know that a number of items have disappeared during the past year. Members who have material belonging to our library are requested to return it without delay! We thank all those who donate material to the library.

Material registered between October 1998 and January 1999.

Wherever known, I record the name of the donor of the book.

General Section

1. Central Zionist Archives, List of Paul Jacobi's files (A482), given to the Zionist Archives by our late member Dr Paul Jacobi.(Hebrew)
2. Central Zionist Archives, 1993 Annual Report.(Hebrew)
3. Create a Jewish genealogical society in your home town, by Carol Davidson Baird.
4. Who am I? by Angeline Caners. A book in English and French presented by Mr Stanley Diamond of the Jewish Genealogical Society of Montreal, Canada.

Place Research Section

1. Information file- Sources for genealogical research in Austria (mostly material in English).

2. Distribution of the Jewish Population of the USSR 1939, edited by Mordechai Altschuler
3. Census of the Jewish Population of Palestine (1839). Introduction by Hadassah Assouline.(Hebrew)
4. Rabbis of the USSR between the World Wars, 1917-1939, by Abraham Greenbaum.(Hebrew)
5. First to Rebel - Lachwa, Poland ; a Memorial book for the community from the series "Encyclopedia of Galuyot " (Hebrew).
6. The Jewry of the Baltic Lands, a bibliography edited by Frieda Keidanski. (Hebrew)
7. Baltic Jews under the Soviets 1940-1946 by Dov Levin.
8. Jewish Roots in Poland by Miriam Weiner
9. Polish Children's Home, Outhoogn, South Africa 1942-1947 by Robert Weiss.
10. Vilnius Ghetto- List of Prisoners Vol.1. (Lithuanian, Russian and English) presented by Len Yodaiken.

Family Research Section

1. Memories- The Legend of the Jewish Workers Movement by Vladimir Medem, presented by the Bund Club of Tel Aviv.(Hebrew)
2. Living Witnesses- Selections from Testimony of Holocaust Survivors, edited by Meir Hovav. Presented by "The House of Witness", Bat Galim.(Hebrew).
3. Descendants of Abraham Greenbaum-1855-1921, by Abraham Greenbaum. (Hebrew and English).

JGS Journal Abstracts in English

Compiled by Harold Lewin

This selection is merely a guide to some of the more interesting and useful articles appearing in JGS literature in English. Those fortunate discoverers of interesting material are urged to acquire the original article, since an abstract never does it justice. Note that **3pp (4)** at the end of an abstract indicates a length of about 3 pages and location in **Ref. No.4 of the Key to Journal References**. Please accept our apologies for any missing credits and title changes.

AUSTRIA

Austrian-Jewish Records: Ill-Gotten Gains (two articles) deals with the frustrating negotiations between the Israel and Austrian governments on the non-fulfillment of a 1986 agreement stipulating that selected portions of Burgenland Jewish records would be deposited with the Central Archives for the History of the Jewish People (CAHJP). The 2nd article comprises comments by the Embassy of Austria in Washington, by

Hadassa Assouline, Director of CAHJP and by Peter Lande. 2pp (1) & 1p. (2)

BALTIC STATES AND BELARUS

Additional Latvian Microfilms at the LDS Family History Library lists place names starting with letters G-M. Unattributed. 1p. (1)

Jewish Genealogical Resources at the Kaunas State Archives described by Vitalija Gircyte, Chief Archivist, who writes about the paucity of archival material such as vital records, sought by family history researchers and gives reasons for the situation. Other research sources are suggested. 3pp. (2)

Latvian-Jewish Genealogy: Research & Resources. This brief article by Mike Getz names some resources of Latvian material, which are located outside Latvia. 1p. (2)

Additional Latvian Holdings in Belarus, Estonia and Lithuania explained by

Aleksandrs Feigmanis reporting on searches in other State Archives. Cemetery projects in Latvia and Lithuania are also described. 2pp. (2)

1858 Revision Lists for Lithuania as posted on JewishGen are listed. Unattributed. 1p. (4)
Lithuanian Jewish Resources at the Family History Library posted on JewishGen are listed by Rob Weisskirk. 2pp. (4)

CANADA

Jewish Vital Records Research in Québec by Stanley M. Diamond describes privacy laws that make life difficult for genealogists. 6pp. (7)

Canadian First World War Military Records summarizes these important sources. Glen Eker. 2pp. (8)

Sources for Civil Records in Canada is an unattributed list of governmental agencies where records of genealogical interest may be sought. 1p. (8)

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, collected by the Jewish Museum of Belgium. Collection includes several books of Jewish cemeteries from 11 different countries. M. Apsel 1p. (1)

EASTERN EUROPE

Jewish Given Names in Eastern Europe and the U.S. The difference between the secular English or Yiddish name and the religious Hebrew name is illustrated. Assumptions of connection between the name used in Eastern Europe and that adopted in the U.S. are proved erroneous. Warren Blatt. 6pp. (2)

FRANCE

World War I German Cemeteries in France contains lists of Jewish soldiers

buried at St. Quentin and Belleau cemeteries. 2pp. (5)

GERMANY

German and Polish Place Names for the same towns, are compared and explained in terms of naming tendencies, history, linguistics etc., by William F. Hoffman. 2pp. (1)

Jewish Family Name Adoption in Mecklenburg will interest those researchers with Jewish family roots in that area. The LDS Family History Library has filmed archival materials from many towns covered in this article by Anne F. Lee and Jacqueline London, which lists Jewish family names from 43 towns. 5pp. (1)

Jews in Southwestern Germany describes some of the research done vicariously by a Werner Frank in Karlsruhe, Baden and Elsass (Alsace) that resulted in the location of 14,000 relatives within three years. Unattributed gleanings from L.A. Seminar. 1p. (2)

Genealogical Research in Germany is a basic guide by Peter W. Landé on research techniques and governmental agencies and archives. 4pp. (5)

Heidelberg, Stuttgart, Frankfurt/Main & Karlsruhe Research Sources detailed by Werner L. Frank. 3pp. (5)

Baden and Wuerttemberg Jewish Cemeteries. Useful data on documentation and accessibility is supplied by George E. Arnstein. 4pp. (5)

Genealogy of the Oppenheim/er Family supplied by several correspondents as Part III of a series of articles on the same family. 7pp. (5)

HUNGARY

Deciphering Changes in Hungarian-Jewish Names is helped considerably by the listing some of the name variations which appear in the Hungarian-Jewish vital records. 2pp. (1)

Jewish Genealogical Research in Hungary is described in a synopsis by Debbi Korman of the lecture by Dan Schlyter at the 18th Summer Seminar in Los Angeles. 1p. (4)

POLAND

Useful Website for Polish Records mostly Catholic, but also some Lutheran and Jewish ones. These are kept in the Poznan archives, which is accessible on the World Wide Web. 1p. (2)

Name Changes in Polish Provinces have been approved by the Lower House of the Polish parliament and many cities will no longer be provincial capitals. A list of name changes is given. 1p. (6)

ROMANIA

Sources of Jewish Genealogical Research in the Romanian Archival System are described by Ladislau Gyemant who reports on the situation in specific County archives. The article also explains the breakup of the Kingdom of Hungary after World War I. 7pp. (2)

RUSSIAN EMPIRE & USSR – FORMER COUNTRIES (EXCEPTING BALTIC STATES)

Vital Records of the Crimea and Chernigov in Ukraine will be available from LDS Family History Library. The Ukraine records have not yet been microfilmed but there are eight locations in the Crimea for which microfilmed records exist. They may be accessed in the LDS Library at Salt Lake City, and computer numbers are given to facilitate ordering. Unattributed. 1p. (1)

Boris Feldblyum's *Breaking Through the Brick Wall* should be compulsory reading for all Jewish family researchers since it teaches us to examine critically all assumptions and knowledge previously regarded as factual. This requires immersing ourselves in the way

of life of our ancestors in the Russian Empire. 6pp. (2)

Accessing Alexander Beider's Sources (*of Jewish Surnames from the Russian Empire*) via online catalogs of U.S. libraries and archive filming companies. Analysis and guide provided by Michael Steinore. 7pp. (2)

Russian Revision Lists are treated in two separate articles. One, by Boris Feldblyum, provides a history of these lists, while another by Chaim Freedman, teaches us about the phenomenon of pseudo-adopted sons used as a way of overcoming restrictions on the number of families permitted to settle in the colonies. 4pp. (2)

Revision Census Lists of Belarus including Minsk and Mogilev Treasury Documentation are listed by Vlad Soshnikov, Director of RAGAS, who provides some valuable hints of the method of approach when visiting Russian archives. 3pp. (2)

TURKEY, SALONIKA, , BULGARIA AND BELGRADE

Projects to Document Jews of Turkey, Salonika, Bulgaria and Belgrade are described by Sallyann Amdur Sack. Info about all the Jewish cemeteries in Turkey has now been computerized in Hebrew and one-third (=60,000) of the tombstone photographs have been processed. 1p. (1)

Jewish Names in Istanbul in the 18th & 19th Centuries explained and described by Leah Bornstein-Makovetsky in an interesting article. 2pp. (2)

UNITED KINGDOM OF GREAT BRITAIN & NORTHERN IRELAND

Jewish Research in England is described by Judith Eccles Wight, British Reference Consultant for the LDS Family History Library, who uses an example of a randomly picked individual to illustrate how a pedigree tree may be constructed using sources in Great Britain and at the FHL. 4pp. (3)

The LDS Family History Centre in London has extensive facilities for research, which are described by Michèle Anderson. Microfiche or microfilms not held as part of the permanent collection may be ordered, either from LDS in Birmingham, UK, or from the Family History Library in Salt Lake City. 3pp. (3)

British Research Resources are listed by Ena Jacobs. 1p. (4)

UNITED STATES OF AMERICA

Accuracy of Information in U.S. Naturalization Records & Arrival Certificates is examined by Marian L. Smith, Historian of the U.S. Immigration and Naturalization Service, who illustrates how info. on precise date of arrival, name of ship, etc., demanded of U.S. citizenship applicants, many years after immigration, frequently encouraged fraud by unscrupulous travel agents and concomitantly erroneous records. 6pp. (1)

U.S. Jewish Genealogical Research. Comprehensive beginner's primer by Nancy Levin Arbeiter may aid even the experienced researcher. 15pp. (2)

GENEALOGY AND COMPUTERS

The Internet Corner by David M. Fox provides useful advice on how to avoid error messages, and on searching for a surname or shtetl and newspaper web pages. Also describes recent additions to JewishGen. 6pp. (1) & (2)

Ilanot, the Jewish Genealogy Software promoted by Bet Hatfutsot, is reviewed by Gary Mokotoff. 1p. (11)

HOLOCAUST RESEARCH

Jewish Genealogy Helps Identify Heirs of Assets of Holocaust Victims. Sallyann A. Sack, Gregg Rickman and Deborah Senn,

(in three separate articles), describe various ongoing efforts to insert the names of victims owning pre-WWII bank accounts, insurance policies, etc., in several large databases, including the 300,000 computerized pages of Testimony at Yad Vashem and the Family Tree of the Jewish People. Rickman has been investigating the methods employed by Swiss banks when searching for unclaimed accounts while Senn is Chairperson of a working group investigating unpaid Holocaust-era insurance policies. 9p. (1)

Discovery of Forgotten Publication Listing Holocaust Survivors was made by Shalom Bronstein who describes his efforts to index 1945-1947 issues of newspaper *Lakarov V'larahok*, using three research facilities. 2p. (1)

Synopsis of Peter Lande's lecture on *Researching Holocaust Victims & Survivors*, given at the 18th Summer Seminar in Los Angeles, provided by Debbi Korman. 1p. (4)

JEWISH GENEALOGY - GENERAL

Expansion and Updating of the Consolidated Jewish Surname Index (CJSI) is explained by Gary Mokotoff, who states that the CJSI identifies more than 200,000 Jewish surnames appearing in more than 23 different databases. Several existing databases including the JewishGen Family Finder and the Family Tree of the Jewish People will be updated and included in the CJSI. 1p. (1)

Preserving Photo Finishes warns against the use of magnetic plastic sheet covers in photo albums and gives advice on the preservation of important photographs. Unattributed 1p. (6)

KEY TO JOURNAL REFERENCES

Ref. No.	JOURNAL	GEOGRAPHICAL AREA	ISSUE		VOL.	No.
1.	AVOTAYNU	International	Summer	1998	XIV	2
2.	AVOTAYNU	International	Fall	1998	XIV	3
3.	SHEMOT	Great Britain	December	1998	6	4
4.	ROOTS-KEY	Los Angeles	Fall	1998	18	2
5	STAMMBAUM	Germany	December	1998	14	-
6	JGSLI LINEAGE	Long Island	Summer-Fall	1998	X	3-4
7	SHEM TOV	Toronto	June	1998	XIV	2
8	SHEM TOV	Toronto	September	1998	XIV	3