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Editorial

There are a number of things specific to Jewish genealogical research, that differentiate it from genealogical research of other peoples. Two of these factors, connected and perhaps complementing each other, find expression in this issue - in a factual news item and in a short article that touches the heart.

The news item tells of the combining of three Jewish family tree databases into the Family Tree of the Jewish People, enabling easy connection between Jewish genealogists and information retrieval and transfer world-wide. The requirement for this Family Tree derives from the regular dispersion of Jews around the world and the breakup of so many Jewish families as a consequence of World War II and the Holocaust. In a short article appearing at the beginning of the issue, we become participants in Rose Lerer Cohen's reflections in her early investigative probing, and on the difficulties confronting the researcher in this generation. The new Tree of the Jewish People that now exists and is growing is a viable answer to these problems, and validates the conclusion reached by the author.

Two major articles deal with family research. One relates the story of the Corcos family whose origin is in Spain and went on to settle in Morocco and other places in the world. The author is a descendant of the Moroccan branch of the family. The second article surveys a special aspect of British Jewry - the Jews and the British aristocracy - through the personal history of the Stern family who came from Germany and became part of the aristocracy.

Three articles deal with places: one with the city of Vitoria, Spain and two others deal with Jewish cemeteries, one in Buenos Aires and another near the Knesset building in Jerusalem. As every genealogical researcher knows, it is possible to learn much from cemeteries, if one knows how to look and is persistent in his searches. Perhaps these two articles will serve as a stimulus and perhaps other researchers will share with us articles and ideas vis-a-vis Jewish cemeteries worldwide.

In the previous issue, Bruce Reisch described his journey to Bukovina where his family originates. In this issue, we publish a similar journey. This time the journey is to Belarus, the origin of the Kasow family. We hope that these two articles will serve as models of articles we would like to receive from readers describing their journeys into their family's histories.

Finally, we have begun a new section, Letters to the Editor, and the first one is published in this issue. We cannot underestimate the importance of this section that will express the opinions, suggestions and requests of our readers. It will serve as a forum on various aspects of Jewish genealogy. We hope that this is an auspicious beginning.

Yocheved Klausner



Pandora's Box

Rose Lerer Cohen

"Zeus gave Pandora a box, which when he opened, let loose all human misfortunes, but hope remained in the bottom to comfort mankind".

One often hears the genealogist speak of the frustrations and sometimes anger towards silent relatives who bring research to a halt. There are family stories and incidents which have remained locked in silence for many years, surrounded by an aura of mystery. Questions remain unanswered as the enquirer cannot force the reticent family member to tell his story. Silence shrouds Holocaust experiences too horrific to share, cutting off family links and histories forever. This silence is compounded when relatives discover photographs and letters amongst the personal effects of deceased family members, and often there is no one left to identify the names, places or faces. Those confronted by unanswered questions feel deprived of a large part of their family history.

The Oxford English Dictionary defines genealogy as the "account of descent from ancestor by enumeration of immediate persons, pedigree". The question I wish to pose, is that of the right of the genealogist to delve into family history in order to discover the hidden past. By means of ancestor accounts, monarchies were kept intact. In the Bible we read of the ancestry of kings. When tracing lineage and roots, families are linked together and dynasties are built. The genealogist may discover a famous scientist, philosopher, artist or brave hero in his lineage, or on the other hand, he may be disillusioned.

My father never spoke of his family. We heard occasionally of an aunt living in Lithuania, the sole survivor of an entire family murdered in Lithuania during the Holocaust. Only when my father passed away, did I allow myself to delve into the past. In 1990, I visited Lithuania in search of

the mystery. I found my aunt living in a small shtetl in Lithuania, not far from the house where my father was born. She had converted to Christianity in 1926, as a young girl, and survived the war as a nun in a convent outside Vilnius (Vilna). Paulina (Paya) passed away in 1992. In 1994, on my second visit to Lithuania, I paid my respects to my aunt in the Christian cemetery of the town where she was born.

Did I have the right to discover this hidden secret? Did I have the right to delve in a past that could no longer be protected? Did I have the right to be distressed by my father's silence? Like Pandora, I am unable to return the secret to the unopened box.

This is genealogy in the essence, delving and discovering. Family trees are the links and the chains of our race. Post Holocaust research is of utmost importance to the Jewish people. The search for those who perished is of both historical and personal significance. Branches of families that were once cut off and lost are gradually being pieced together again. Families' members once lost are being reunited. Based on memories and testimonies, histories of towns and shtetls once obliterated are again being remembered.

The question still remains, is our search legitimate? In my opinion the need outweighs the right.

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Fowler and Fowler, ed. The Concise Oxford Dictionary. 1964; Clarendon Press, Britain.

Rose Lerer Cohen, resident of Jerusalem, Chairperson of Jerusalem Branch of the Israel Genealogical Society, Co-ordinator of the Lithuanian Names Project, Member of the APG (Association of Professional Genealogists). Researches on a professional basis, specializing in Holocaust Research.

The Corcos family: Spain-Morocco-Jerusalem

by Sidney S. Corcos

The *Corcos* family saga began a thousand years ago in Spain and it is regarded as one of the oldest Sephardi Jewish families. As early as the 10th century, one finds the names *Corcos*, *Carcosa* and *Carcause* in Spain. According to family tradition, the family originated in the town of *Corcos* (Valadolid province in Castile (Spain). This town still exists but on our visit there, no trace was found of a Jewish presence. It is known that there was a family branch by the name of *Carcosa* in *Catalonia* in the 13th and 14th centuries. Some researchers assume that the name and family originated in the town of *Carcassonne* (Southern France).

The first member of the family whose activity is known was *Abraham Corcos* who lived in *Castile* in the second half of the 13th century and was reputed to be a distinguished scholar. One of his sons *Salomon*, a resident of *Avila*, wrote a commentary on a work of astronomy called "Yesod Olam" (Foundation of the World) in 1332. He was a pupil of Rabbi *Yehuda Ben Asher*.

With the expulsion of the Jews from Spain in 1492, the family was dispersed to various countries, of which Portugal (*Yehuda Ben Abraham Corcos*) and Italy (*David Corcos*, founder of the Italian branch). In Rome they served as community leaders, dayanim and rabbis for many generations. One of the most prominent was *Solomon Corcos*, appointed as dayan in 1620. He was famous outside Italy as a great scholar, an accomplished judge and an outstanding rabbi. One of his descendants, *Manoah Hizkiyahu Chaim Corcos*, was also a well-known Rabbi appointed in 1702. Interesting personalities in the Italian branch included *Felix Corcos*, an Italian writer and *Victor Matteo Corcos*, a well-known artist from Livorno. He lived and worked in Paris from 1880-1886 and his paintings were exhibited in the Museum of Modern Art in Rome. There are still *Corcos* family members living in Italy and some of them immigrated to

Israel.

In France, *Fernand Corcos* made his reputation as a lawyer and a devoted Zionist who visited the Yishuv in Palestine in the twenties and thirties. He lectured on the subject and published books such as "Israel on the Land of the Bible" (1923) about his visit to Palestine and encounters with leaders of the Yishuv, "Travelling across Jewish Palestine" (1925) and "Zionist in Action".

Family members who reached England from 1699 became successful merchants: *Yehiel Corcos* (d. 1733) and *Joshua Ben Joseph Corcos*. Members of the family also prospered in international trade in Holland from 1666.

For generations, the family remained faithful to Judaism, and naturally some of them reached the Holy Land. *Joseph Corcos*, who lived in the first half of the 16th century, was a Spanish born Talmudist and served as rabbi in Egypt and Jerusalem. He was one of the leading scholars of his time and the author of a commentary on Maimonides' work "Mishneh Torah", which was first published in 1757 and much later (1958 and 1966) in Jerusalem. His brother *Isaac* was also rabbi in Egypt and in Jerusalem.

Other family members reached Tunisia, Algeria and Morocco. Those who came to Morocco founded that branch of the family and were the most successful of all the branches. They left a deep mark on the history of Moroccan Jewry. For about 500 years, they were an integral part of the social, economic and political history of Morocco. This is the branch to which my own family belongs and which is described in this article.

The *Corcos* family tree can be traced back to the 1492 expulsion of the Jews from Spain. It begins with Rabbi *Joshua Corcos* (d. after 1552), who came to Fez and became one of the spiritual leaders of the "refugee" community. In 1540 and 1552 he was one of those who drafted the "Castile Exiles

Regulations” which determined the social and religious life of the entire Moroccan Jewish community. He married *Mira Even-Sumbal*, daughter of a well-known leader and Rabbi, *Nachman Even-Sumbal*. Another family member, Rabbi *Joseph Corcos*, born in Fez in the second half of the 18th century, was “called” to serve as Rabbi and head of the Jewish community in Gibraltar. There he published an important Kabbalist work entitled “*Shi’ur Koma*” (God’s Stature, Livorno, 1811), based on the Zohar. *Abraham Corcos*, also from Fez (d. ca. 1575), was appointed a dayan in Tunis and his grave still attracts pilgrims.

The first well-known descendant of Joshua Corcos was the son of Yehuda (d. in Tetuan 1662) *Mas’oud-Joshua* (d. in Safi 1757), a Talmud commentator, financial adviser and Court banker for Sultan Moulay Ismail, one of the most important Moroccan Sultans. At the Sultan’s request, he moved to Marrakech, where the family played an important role in the community and the economy of the city. Mas’oud’s great-grandson was a prosperous merchant and the leader of Marrakech Jewry (d. in Marrakech 1881). A prominent member of this branch was *Joshua Corcos* (1832-1929) who succeeded his father in the leadership of Marrakech Jewry. Like him, he was a successful banker and financial adviser to the last great Sultan of Morocco, before the period of the French Protectorate. Moulay Hassan did everything he could to maintain Morocco’s financial independence, in contrast to his son, who opened the country to Europe thereby curtailing the traditional function of Jews as financial advisers. Joshua enjoyed the protection of three Sultans: Moulay Hassan, Moulay Abdel-Aziz and Moulay Hafid, and established ties with the El-Glaoui powerful family, which was very influential in the Marrakech area and became its financial adviser.

Joshua Corcos was an outstanding personality, nicknamed “the millionaire of the Mellach” because of his financial aid to the community. He maintained a modest attire, was loved and esteemed by both Jews and

Moslem, and on the day of his funeral in 1929, all activity in Marrakech was interrupted and thousands attended the funeral. Marrakech has named a street after the Corcos family in appreciation of its contribution to the city over many generations. His son *Mordecai Corcos* (Marrakech, 1885-1944) inherited his role as president of the community and head of the family business from 1930-1938, but he lacked the personality and energy of his father. His daughter *Freha Corcos* (Marrakech, 1889-1974) married *Abraham Meyer Corcos* (Marrakech, 1880-1961), who belonged to the Castilian branch of the family. One of their children, *Maurice Meyer* (Marrakech, 1916) was active in local Jewish community affairs and a well known Mohel. He married a cousin, *Lina Corcos* (Mogador 1922) one of the family members in that city. Another son of *Mas’oud Joshua*, *Judah Corcos* (d.1753 in Safi) continued as financial adviser to the Sultan and was also head of the Jewish community in Marrakech and well-known for his generosity to the community. Judah’s son *Abraham* (Marrakech 1730-Mogador 1797) was also community head and a founder of Yeshivoth, and served as financial adviser to Sultan Moulay Muhamed Ben-Abdullah. He married his cousin *Reina Sumbal*, sister of Samuel who was the Sultan’s adviser and interpreter. Most of the descendants of this branch immigrated to France, where they still reside. At the Sultan’s request, Abraham appointed one of his nephews, *Maimon Ben Yitzchak Corcos* (d. Mogador 1799) to represent the family in the new port at Mogador or Essaouiera. He reached the port with ten other merchant families chosen by the Sultan, mostly Jewish. The Sultan’s decision had a great effect on the history of Morocco, the Jewish community and the Corcos family. Ever since the era of “the Sultan’s merchants” (Tajjar al-Sultan), Corcos family members have lived in that city. This designation was given by the Moroccan Sultans since the 16th century to a small group of select traders – Moslem, Christians and especially Jews, with

a view to counterbalance the European influence on Morocco's economy. The king's merchants worked both as independent traders and as commercial agents for the ruler, and managed his worldwide fiscal affairs. They were granted far-reaching privileges, such as easily obtainable loans and houses, offices and stores in government districts, and they gradually became indispensable to the government. In 1799, Maimon Corcos died in a typhus epidemic in the city, and left no descendants.

His cousin *Salomon Corcos*, the son of *Abraham Corcos* (Marrakech, 1730-Mogador 1797), went to Mogador at the Sultan's behest. In 1823 Salomon Corcos was appointed British Consul in Marrakech and much later in Mogador, thus starting a family tradition of representing the great nations. His close, personal connection with Sultan Moulasy Abdarraham Hisham is illustrated in a number of letters found in the family archives amongst hundreds of documents preserved by the Corcos family over many generations. They related mainly to Corcos relationships with the Court, and to Jewish-Moslem relations in the 18th and 19th centuries.

These archives are a precious family heirloom and a very valuable source of the history of the Mogador Jews. To our regret, the older part of these archives was destroyed during a London blitz in WW2 after having been preserved for research. The Ben Zvi Institute (Jerusalem) published research monographs by Michel Abitbol, based on these archives: "The Corcos Family and Contemporary Moroccan history" and "The Sultan's Merchants and Economic Development in Morocco". My father *David Corcos*, who inherited the collection, made first use of these archives for his own research projects.

Salomon Corcos reached Mogador in 1845 and joined his son Abraham after leaving the business management in Marrakech to his first-born son *Jacob Corcos* (1813-1878). The authorisation from the Sultan is found in a document dated 4.7.1854, that exists in the family archive. The family business prospered

along with the success of the new port at Mogador, largely due to the activities of the Sultan's merchants. The younger brothers *Abraham* and *Jacob Corcos* were sent by their father to England to receive a good education in order to be able to handle the family business that was being expanded internationally.

Abraham married Miriam Aflallo, also of a Sultan's merchant family. Jacob married Massouda Hadida, daughter of Meir Hadida, also a businessman from Tetuan and a cosmopolite. These marriage connections strengthened the status of the merchants.

Jacob was a man of striking appearance. He and his brother did something remarkable during one of the typhoid epidemics that struck Mogador. The Moslems who evacuated the corpses took also sick people lying in the streets for burial, since their pay was calculated according to the number of people buried. The Corcos brothers donated a large sum of money in an attempt to save dying Jews.

Abraham Corcos (d. Mogador, 1883) was the leading personality in the family. In 1862 he was appointed US Consul in Mogador. He is reputed to having paid a visit to President Abraham Lincoln, "who greatly impressed him". Following his appointment, a dispute broke out with the Mazhken and the Great Vizier cut off relations with Abraham. His mother *Massouda Lahmi-Corcos* wrote letters (now in the family archives) to the Sultan in a successful attempt to resolve the dispute. He responded to her as follows: "Massouda, wife of our friend Shlomo Corcos. Be assured that your letter reached me and I understood what you wrote regarding your two sons Abraham and Jacob. They belong to us and we do not have any Jewish friends dearer than them. How can we forget them and their father Salomon who was the dearest of all the Jews". Abraham as a Sultan's merchant was one of the richest men in Morocco and a prominent merchant, and also served as a most influential person abroad. "He loved and served us all with all his might in spite of his advanced age." Abraham's close relations

with the Sultan Moulay Abdelrahman gave him special status and he was the exclusive supplier of all the luxury needs (imported from England) of the Court. It was Abraham who organised Sir Moses Montefiore's visit to Morocco in 1864, which created much excitement. The Sultan received him with much pomp and after his visit, the Sultan published an order assuring the Jews of equality before the law. Relations between Abraham Corcos and Moses Montefiore were personally very close as witnessed by a number of letters found in the family archive. During his visit to Mogador, Montefiore was a guest in Abraham's house. Abraham also served as an intermediary between the Court and Jewish organisations in Europe and Morocco. He was regarded as a man with liberal views and this strengthened his leadership.

Abraham and Jacob did a great deal for the Jewish community, especially in improving living standards, expanding the Mellah, building a Jewish hospital and helping in the opening of an Alliance Israelite Universelle school. He was made president of the Alliance in Morocco and was known not only for his generosity but also his modesty, integrity and deep faith – attributes that typified many members of the family.

His son *Meyer* (Mogador 1847-1931) took over the duties of American Consul and was also appointed a merchant of the Sultan, but he was better known as a writer, who published a book, "Ben Meyer", printed in Jerusalem in 1912, dealing with Sabbath and Passover laws. He and his brother *Aaron* (d. Mogador, 1883) did not leave any descendants, ending one of the important family branches.

The duties of a "Sultan's merchant" passed to Abraham's nephew (Jacob's son) *Hayim Corcos* (Marrakesh 1881-Mogador 1924) who was my great-grandfather. He was a very orthodox man whose integrity and pleasant ways secured him much honour. "He was the last representative of the old school in which the children of the aristocratic Jewish families had grown up", wrote his grandson David.

The French Protectorate over Morocco (1912) altered the political order and the international conditions that had enabled a limited group of Jews to fill an honourable role in Morocco's history. Thus an end came to the special role of the Sultan's merchants that had brought growth and prosperity to Mogador and Morocco. Hayim's sons - my grandfather *Jacob Corcos* (Mogador 1881-1951), *Salomon* (d. Manchester, 1923) and *Mas'oud* (Mogador 1884-Tangier 1936) followed in the footsteps of their father and continued to engage in local and international commerce. Because of the political changes in Morocco, Shlomo and Mas'oud immigrated to England. There they opened a flourishing business, founded M. Corcos & Co. and continued to maintain close business relations with family members in Mogador. Mas'oud's son *Michael Corcos* (London 1919-1997) was a well-known doctor who had treated lepers in Nigeria. He argued rightfully that the disease was not contagious (in contrast to the prevailing view) and had given patients leave in opposition to his superiors' orders. This story aroused lively public debate in England. He converted to Christianity and all his eight children are Christians. His brother *David* was educated at Oxford and is a lawyer in London. His two sons, *Simon* and *Adam*, and Michael's children are the English branch of the Corcos family.

In 1937 a tragedy took place in this family. The third brother Leslie disappeared in 1937 in a storm on the Swiss Alps. His mother Gertrude Samuel (of the well-known Samuel family, her father was one of the founders of Shell Co. and Lord Mayor of London in 1905) joined the search for her son but lost her own life in the process.

My grandfather *Jacob* was the only brother who chose to continue in business and to be active in the Mogador Jewish community. He married *Hannah Abulafia* (Mogador 1898-Jerusalem 1980, an aristocratic lady who was known for her great generosity. There is a story about a Mogador incident in which a beggar sought alms from her and as she had no cash in her purse, she removed an

Direct Descendants of Salomon Corcos

Salomon Corcos
d. 1625
in Tetouan

Judah Corcos
d. 1662
in Tetouan

Abraham Corcos
d. 1650
in Tetouan (Morocco)

Estrella Mendes De Loya

Messod-Joshua Corcos
b. 1680
in Tetouan
d. 1757
in Safi (Morocco)

Clara(Dona?) Pinto

Salomon Corcos
d. 1700
in Safi (Morocco)

Judah Corcos
b. 1706
d. 1778
in Safi (Morocco)

Hassiba Corcos

Moses Corcos
d. 1740
in Safi (Morocco)

Abraham Corcos
b. 1730
d. 1797
in Mogador (Morocco)

Reina Sumbal

Abraham Corcos
d. 1778
in Marrakech (Morocco)

Salomon Corcos
b. 1753
in Marrakech (Morocco)
d. 1853
in Mogador (Morocco)

Massaouda Lahmy

Salomon Corcos
b. 1810
in Safi (Morocco)
d. 1835
in Tunis

Aida Delavante

Jacob Corcos
b. 23 1 1818
in Marrakech (Morocco)
d. 12 1877
in Mogador (Morocco)

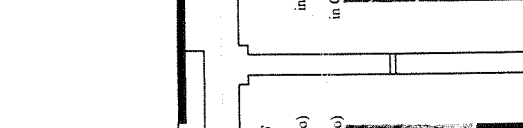
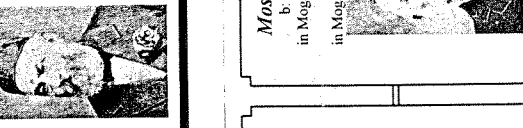
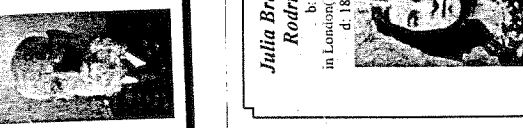
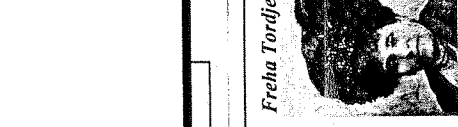
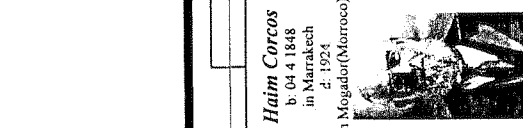
Messoda Hadida
b. 1810
in Marrakech (Morocco)
d. 19 9 1883
in Mogador (Morocco)

Abraham Corcos
b. 1810
in Marrakech (Morocco)
d. 19 9 1883
in Mogador (Morocco)

Abraham Corcos
b. 1810
in Oran (Algerie)
d. 1895
in London (England)

Massaouda Levy Bensussan

Rebecca Montefiore
b. 1831
in London (England)
d. 1922
in London (England)



Haim Corcos
b. 04 4 1848
in Marrakech
d. 1924
in Mogador (Morocco)

Freha Torfjeman
b. 1880
in Mogador (Morocco)

Julia Brandon-Rodriguez
b. 1880
in London (England)
d. 1880

Moses Corcos
b. 01 5 1845
in Mogador (Morocco)
d. 1904
in Mogador (Morocco)

Stella Duran
b. 11 12 1858
in New York (U.S.A)
d. 06 3 1948
in Casablanca (Morocco)

Jacob Corcos
b. 1881
in Mogador (Morocco)
d. 1951
in Mogador (Morocco)

Hanna Abulafia
b. 1898
in Mogador (Morocco)
d. 1980
in Jerusalem (Israel)

Nathaniel-Montie Corcos
b. 21 8 1898
in Mogador (Morocco)
d. 1958
in Agadir (Morocco)

Ruby Rebecca Corcos
b. 20 9 1885
in Mogador (Morocco)
d. 05 2 1945
in Casablanca (Morocco)

Salomon J. Afriat
b. 22 4 1872
in Mogador (Morocco)
d. 06 3 1946
in Casablanca (Morocco)

[1] David Corcos
b. 26 4 1917
in Mogador (Morocco)
d. 22 2 1975
in Jerusalem

[2] Georgette Afriat
b. 10 3 1922
in Mogador (Morocco)

[2] Georgette Afriat
b. 10 3 1922
in Mogador (Morocco)

[1] David Corcos
b. 26 4 1917
in Mogador (Morocco)
d. 22 2 1975
in Jerusalem

Sidney (Salomon) Corcos
b. 05 6 1949
in Agadir (Morocco)

Noga (yafa) Pinkas
b. 01 9 1954
in Jerusalem (Israel)

Jack (Jacob) Corcos
b. 07 6 1951
in Agadir (Morocco)

Michal Zeira
b. 04 10 1955
in Rechovot (Israel)

David (Didi) Corcos
b. 05 9 1994
in Jerusalem (Israel)

Keren Corcos
b. 09 5 1992
in Jerusalem (Israel)

Daniel (David) Corcos
b. 17 10 1985
in Jerusalem

Rony Corcos
b. 21 9 1989
in Jerusalem (Israel)

expensive ring from her finger and gave it to him. In 1960 she followed her son *David* on aliyah to Israel. Hannah Abulafia belonged to the Tiberias (Israel) branch of her family. Her grandfather, Rabbi Shmuel Joseph Abulafia (Tiberias 1854-Mogador 1920) was directly descended from Rabbi *Hayim Abulafia* ("The Tree of Life"), who reached Mogador with his father from Tiberias and served there as an emissary of Jewish charities.

Rabbi Shmuel Joseph's son, (Hannah's father), *Haim Yeheskiel Abulafia*, (Livorno 1880-Mogador 1934) was also a merchant in Mogador and England. He married *Mas'ouda* of the Corcos family who was descended from a Corcos branch not known to us. For deeply religious reasons, she decided to go on aliyah by herself and settled in Tiberias, where her husband's family resided, and was buried there in 1953.

David Corcos (Mogador 1917-Jerusalem 1975), the son of *Jacob Corcos* and *Hannah Abulafia*, was the only son amongst five children. When he was born, Morocco was between the old world traditions and the new, David wrote in his diary. He received an education that combined traditional family values with Jewish values and Western culture. These influences led him to continue in the path of his ancestors who were the Sultan's merchants. He became one of the leading traders in Agadir and the entire Souss Region in the late forties and fifties, a senior officer of the local Chamber of Commerce and one of the founders of the local Lions' Club. He was also an intellectual man who loved to read about the history of Moroccan Jewry and French literature.

When Morocco became independent in 1956, economic and political conditions changed, bringing with them disorder and economic crisis. At that point (1959) David decided to go on aliyah to Israel, in contrast to most of the upper class in Morocco (including his own family), who emigrated to France and Canada. He wanted "his children and grandchildren to remain Jewish" and not become assimilated in the Diaspora, as had happened with many members of the younger

generation in his family. Four of David's sisters emigrated with their extensive families (Cabessa, Elhadad, Tapiero, Corcos) to France where their children prospered in business and the liberal professions. The aliyah to Israel actually saved the family from the terrible earthquake that destroyed Agadir in 1960 and killed thousands of people. In Israel, David devoted his time to research and writing the history of N. African Jewry in general and Moroccan Jewry in particular. His great curiosity and command of languages, his wide education and especially his first-hand knowledge of Moroccan Jewry provided him with the tools to engage in his research projects, which would express his dream of presenting Moroccan-Jewish history in a much more positive vein. In Israel, he felt pain at the situation of Moroccan Jewry and protested in articles and petitions against the attitude adopted towards them, the discrimination and the method of their absorption. In his research, he also made good use of his family archives and a rich library that in part was in the family and in part collected by him over the years.

David's articles on Moroccan-Jewish history included research on names of Moroccan-Jewish families, the Mogador and Agadir communities, customs and traditions, the Mellah and Jewish-Arab relations at various periods. He contributed more than 300 articles to the *Encyclopedia Judaica* and served as editor of the section on the Jews of the Maghreb, and also contributed many articles to the *Hebrew Encyclopedia*. He was known as "the top historian of Moroccan Jewry" and regarded as a pioneer of research in the Israeli Moroccan community.

He died prematurely in 1975 in Jerusalem while working on a history of Moroccan Jewry. A warm tribute to him came from his good friend, Prof. Ashtor of the Hebrew University, who wrote inter alia: "He was a great gentleman and a friend... Those accompanying him on his last journey saw before their eyes the eternal vicissitudes of Jewish fate and the unconquerable continuity of Jewishness. The last of the leaders of Jewry

in South Morocco, born in the Atlantic port of Mogador, was buried in Jerusalem”.

This was the man who reconstituted the family tree of the Corcos family and researched its history. He felt the need for preserving for future generations the history of the families connected with Moroccan-Jewish history. His aim was to restore the reputation of this part of Jewry, and create a public awareness of the existence in Morocco of a Jewish aristocracy that had played a significant role both in Jewish life and in the country's economy. Reuven Mass published in 1976 a volume comprising a selection of his articles, entitled “Studies in the History of the Jews of Morocco.” It has become a valuable aid to researchers in this field. David Corcos married *Georgette Afriat*, the youngest of *Solomon Afriat's* seven sisters, born in Mogador in 1922. According to tradition, the Afriat family is of ancient stock deriving from the Tribe of Ephraim descendants who reached Morocco after the destruction of the Temple in 586 BCE and founded a kingdom. *Georgette* is a descendant of the “Nisrafim of Oufrane,” the name given to 50 Jews headed by one of her ancestors, *Rabbi Yehuda ben Naftali Afriat*, who chose the stake when the head of a local gang named Bouhalassa tried to convert them to Islam in 1775. Their ashes were buried in a mass grave (still extant) and they became “saints” after their death. This family also belonged to the Sultan's merchants, reaching Mogador from the Souss region and played an important role in the development of Mogador. In WW2 *Georgette* worked at the US Army headquarters in Casablanca in 1942 and received a Commendation from the US War Department for her service. In Israel she became involved in the French programme broadcast-abroad of Kol Yisrael and was later an editor with the Keter publishing firm.

It is an interesting genealogical fact that her mother, *Ruby Evelyne Corcos* (Mogador 1885-Casablanca 1945) belonged to the same branch of the Corcos family, as did her husband David Corcos, but the family branch split about 1650, so their marriage closed the

family circle (see Family Tree).

A descendant of this branch was *Abraham Corcòs* (b. 1810 in Oran, Algiers, d. London 1895). He was a rabbi and served as dayan for many years in the Spanish and Portuguese Synagogue in London. His son *Moses Corcos* was my mother's grandfather (Algiers 1845-Mogador 1903). Two sons were born to him with his first wife *Julia Brandon-Rodriguez* (London), who died in 1880. *Yehuda Leon Corcos* (Mogador 1868-Agadir 1946) was one of the last big traders in Mogador. He moved to Agadir, the neighbouring city which developed and competed with Mogador. He was one of the founders of the new town and served there as exclusive agent for Lloyds' Insurance Co.

His son Ernest Moses Corcos (b. Mogador 1904) continued the tradition as a city builder and later served as agent for Lloyds'. He held French citizenship and in WW2 fought with the Free French forces and was decorated with the Legion of Honour by the President of France, de Gaulle. He was miraculously saved when the earthquake destroyed Agadir in 1960. He still lives there and is the last Corcos descendant in Morocco. His only son *Leon Robert* died prematurely in 1992, but left two sons who live in France.

Another son of *Yehuda* is *Albert Corcos* (Mogador 1909), who served for many years as United Nations High Commission for the Refugees representative in various places around the world. He received a decoration from the King of Thailand in 1987 for his outstanding service to the population of Indo-China and in appreciation of his work in that country and care for refugees from Cambodia, Laos and Vietnam.

The brother *Albert Corcos* (Mogador 1872-New York 1926) was a writer, historian and rabbi of Spanish and Portuguese congregations. He had studied Talmud and Hebrew under the rabbis of Mogador. He was sent to Salamanca (Spain) for further study and was ordained as a rabbi in England in 1893. He was appointed Rabbi in Kingston, Jamaica and served there until 1903. Much later he served in Curacao and New York and

finally he was Rabbi of the Montreal congregation in Canada. He wrote articles, translated Jewish law and was a poet. He was married twice, to daughters of the Abrahams and Henriques families, well-known Sephardi families in Jamaica. He founded the American branch of the family and his descendants live there to this day. Some of them later came on aliyah to Israel. One of the personalities in this branch is *Lucille* (New York 1908-1972), a well-known painter and book illustrator in USA. Her son *Joel Levy Corcos* was also a painter in New York and her son *David* is Director of the Art Museum in Washington, D.C.

Moses' second wife was *Stella Duran* (New York 1858-Casablanca 1948). Her father was *Abraham Duran* and her mother was *Rebecca Montefiore* (London 1831-1929) a niece of Sir Moses Montefiore. Stella came to Mogador with her husband in 1884. The following year she decided to set up an English language school for poor Jewish girls, in order to save them from Christian missionaries. The main support for this school came from the Anglo-Jewish Association, which had as its aim to help Jewish education throughout the world and was being directed at that time by Stella's cousin, a well-known philanthropist named Claude Montefiore. This school competed successfully with the Alliance School and this created tensions with Stella Corcos. In 1900, 170 girls were studying there and its existence in the city of Mogador led to the spread of the English language. Many began to speak English or to interweave it with the Judeo-Arabic and French that they spoke. English was the first language used in my mother's house. The strong English influence in Mogador sprang from the commercial ties with England, the traders' frequent visits to England and numerous foreigners who lived in the city, including the Consuls of the Great Powers. Thus the international atmosphere and assimilation with the West were special features of life in Mogador.

Stella Corcos was keenly interested in the life of the Jews of Mogador and she strove to

better their condition in the Mellah which had become severely overcrowded. In 1898 she requested an audience with the Sultan and surprisingly received permission to meet with the Sovereign to present a petition for the enlargement of the Mellah. It was extraordinary for a woman to be allowed in the presence of the Sultan at that time in a Moslem country. She made the long and tiring journey on horseback. The Sultan authorized the erection of 150 houses outside the walls of the Mellah. The event was reported in "The Jewish chronicle" of 9 December 1898.

The sons of Moses and Stella were British citizens: *Abraham (Bertie)* (Mogador 1894-Casablanca 1943) fought in the first World War in Turkey at Gallipoli. He was wounded and badly gassed. He remained invalid and never married. *Nathanael (Montie) Corcos* (Mogador 1898-Agadir 1958) was educated in Cambridge. He joined the Royal Air Force during the First World War, becoming the youngest pilot. During WWII he was a Wing Commander. In both Wars he received Letters of Commendation. He married *Edna Nissim-Sassoon* (India 1908-London 1988), the granddaughter of Sir David Sassoon, the ancestor of the famous Sassoon of Baghdad. Their three children live now in the USA.

One of Stella's daughters *Florence Corcos* (Mogador 1892-Jerusalem 1971) was a teacher in her mother's school. She was a Zionist activist in Casablanca and used to stage a one-woman demonstration at the British Consulate shortly before Israel became independent. She donated all her money and pieces of land she owned to Kol Israel Haverim and the Keren Kayemet. She later immigrated to Israel and was buried in the Mount of Olives in Jerusalem.

The event that linked again the two branches of the Mogador Corcos family was the marriage of *David Corcos* and *Georgette Afriat*. Their children: *Sidney* (Agadir 1949, the author of this article) *Jack* (Agadir 1951) and *Evelyne* (Agadir 1955) live in Jerusalem. We came to Israel as children and were educated here. My brother and I served as

officers in combat units in the Israel Defence forces and took active part in the wars of Israel (the War of Attrition; the Yom Kippur War; the Lebanon War).

Sidney (a Zoologist and Museologist) is the director of the Natural History Museum in Jerusalem. His children are *Keren* (Jerusalem 1992) and *David* (Jerusalem 1994). Jack was assigned to missions abroad and work at the Jewish Agency. His children are *Daniel* (Jerusalem 1985) and *Roni* (Jerusalem 1989).

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Sidney (Shlomo) Corcos was born in Agadir, Morocco in 1949 and immigrated with his family to Jerusalem in 1959. Married with two children, he served in the Israel Defense Forces as a Captain and took part in military operations during the War of Attrition and in the Yom Kippur War. He studied agricultural science and the natural sciences at Hebrew University (M.Sc). He also studied at the University of Brussels, Belgium and later studied in Germany for three years where he specialized in science museums. Since 1992 he has been the director of the Science Museum in Jerusalem, and he is a member of the municipal committee that plans a National Science Museum. In 1975, after the death of his historian father, he began to get interested in genealogy. His father bequeathed to him a great deal of material. He arranged and updated his family tree and published it in 1980 in Jerusalem. He continues to investigate and enrich the knowledge of his family's chronicles, and includes this in a family tree which includes 3000 names and hundreds of photographs and documents.

The Sterns of Frankfurt and their Absorption by the English Nobility

Harold Lewin

Introduction

This is an encapsulated account of the genealogical history of the Frankfurt Sterns and of the brothers Stern who took up residence in 19th century England.

It has sometimes happened that a financially strapped English family of aristocrats has acquired a fresh injection of wealth through an arranged marriage with the children of a wealthy Jewish immigrant. It seems that the ethnic origins of the newcomer were far more likely to have been overlooked when he possessed great wealth.

Many British Jews have received public honour as a consequence of their philanthropy, industry or their contribution to the well being of society. Names that immediately spring to mind are: Rothschild, Sassoon, Disraeli, Goldsmid, Faudel-Phillips, Montefiore, Waley-Cohen and Samuel, although there are many more. Lord Reading, who attained the post of Viceroy of India, was born Rufus Daniel Isaacs, the son of Joseph and Sarah Isaacs, on 10th October 1860, and achieved his most prestigious office through his ability and industry. Jews have been very active in British politics (some examples involving the Sterns appear later) and occasionally have also had some influence on the British monarchy. Ernest Simpson, the son of a British Jew named Ernest Solomon, was once married to Wallis Warfield. King Edward VIII's resolve to marry her forced his abdication and permanent exile from the United Kingdom. The Stern antecedents of the Earl of Snowdon, once husband of Princess Margaret, are described later in this article.

Confusion of Family Names. So far as its strictly verifiable genealogy is concerned, the beginnings of the Stern dynasty is to be found in the Frankfurt ghetto with **Süsskind Schneur Stern (1610-1686)** who is considered the forefather of those using the Stern family name. However, one confusing

aspect of the genealogy of that period in Frankfurt and probably elsewhere in Germany, is that the same family could carry any one of several names, depending upon the place of residence. The various family branches were known variously by the names Haas, Beer and Kann, each representing one of the Haas, Baer or Weisse Kanne houses owned by the same extended family. At the time that part of the family became known as Stern, the family residence bore the sign of the Stern or star.

Salomon (Schlom) son of Meir. The Stern story really begins with Salomon (Schlom), son of Meir Bing or Bingen (who came from Bingen to Mainz in 1517 and died in 1559). Schlom was the son-in-law of the wealthy Beer Buchsbaum from Nuremberg. At least 200 years before the Rothschild brothers left the Frankfurt ghetto for England and France, the Frankfurt Stern family was considered very wealthy. For example, in 1556, Salomon (Schlom) paid taxes on a fortune of 10,000 gulden, while Salomon's son, Samuel Haas (died 1572), was the richest member of the Frankfurt Jewish community and was taxed on 15,000 gulden. To provide a measure of comparison of the currency of that time, it's interesting to note that Ann of Cleve's brother William, Duke of Cleves, agreed to relinquish the City of Soest in order to obtain a contribution of a mere 1000 gulden towards his sister Ann's dowry prior to her marriage to King Henry VIII of England.

Süsskind Schneur Stern (1610-1686). For simplification we will skip four generations and introduce Süsskind Schneur Stern, the forefather of the Sterns. However, those interested in more detailed information, will find these skipped generations in the simplified genealogical chart of the Appendix. Süsskind married Eva Drach and had five sons, including Jacob Stern, the founder of the

Soest branch, Samuel Süsskind Stern (d.1741), an exchange broker who married Schoenche Oppenheim in 1689 and Isaak Süsskind Stern (d.1733), whose descendants were the bankers de Stern of London. The sons Isaak and Samuel are recorded as having supplied the Philippsburg fortress of the Archbishop of Speyer.

Although contemporary Frankfurt records describe him as a baker and dealer in pearls, Süsskind Schneur Stern's main business activities were connected with banking and financing and the family fortunes are said to have comprised extensive mineral rights, including revenues from the salt mines at Bad Orb.

Samuel Hayum Stern (1760-1819), a great grandchild of Süsskind Schneur Stern, started as a wine merchant but later developed a large banking organization. He married Sara Kulp, daughter of Judah Kulp, one of their sons being Jakob Samuel Stern, the father of David and Hermann Stern..

Jakob Samuel Stern (1780-1833). Five generations after Süsskind Schneur Stern, Jakob Samuel lived at the family house at Frankfurt's 12, Rechneigrabenstrasse and worked as a wine merchant. He married Theresa Wohl, daughter of Wolf David Wohl. One of their nine children was David Stern (1807-1877) who became Viscount David de Stern, while another was Hermann Stern (1815-1887) who became Baron Hermann de Stern. Both Stern brothers were London bankers.

David Stern later Viscount David de Stern (1807-1877). David Stern was born in Frankfurt and set up residence in London. He married Sophia Goldsmid, daughter of Aaron Asher Goldsmid and sister of Julia who married his brother Hermann. The two brothers founded the banking company Stern Brothers, a firm with a reputation for arranging financing for various governments. The title of Viscount was conferred on David Stern in 1869 by the King of Portugal in

recognition of the part taken by his firm in floating Portuguese loans. From that time the brothers added the prefix de to their names. Viscount de Stern was a member of the Commission of Lieutenancy of the City of London and a director of the Imperial Bank. His sons were Sydney James Stern (1845-1912), later created Lord Wandsworth and Sir Edward David Stern (1854-1933). His daughters: Helen Caroline de Stern who married Charles Warde in 1890 and Alice Theresa de Stern who married Francis Alfred Lucas in 1887.

Sydney James de Stern later Baron Wandsworth (1845-1912), elder son of Viscount David de Stern, was made a peer after serving as a member of Parliament for Stowmarket, and he also became a Viscount of the Kingdom of Portugal. He held the post of Honorary Colonel of the 4th Volunteer Battalion of the East.Surrey Regiment and was a member of three London clubs. He had two sons, Sir Frederick Claude Stern who married Sybil Alice Lucas in 1919 and Sir Albert Gerald Stern.

Sir Albert Gerald Stern (1878-1966), son of Sydney James de Stern, was educated at Eton College and Christchurch College, Cambridge. He studied banking in Frankfurt and New York and became a partner in the family firm of Stern Brothers in 1903. He was responsible for arranging a large loan to the Sultan of Morocco at the request of the Foreign Office and an advance of one and a half million pounds sterling to the Young Turks in Constantinople (now Istanbul). During WWI (1914-1918) he became Director General of Mechanical Warfare, largely because of his important contribution to development of the first tank. In the Battle of Arras in April 1917, those British tanks played a very significant part. Stern was made a Lieutenant-Colonel during the war and was knighted K.B.E. in 1919. In 1922 he married Helen, daughter of Sir Frederick Orr-Lewis, renounced Judaism and converted to Christianity, but was not actually baptized

until 1966 when close to death. From 1944, he was Chairman of the Governors of Queen Mary College and in 1945-46 was High Sheriff of Kent. He and his wife Helen Merryday (d.1974) had two sons, John and David Stern and daughters Ann Stern and Patience Merryday Stern, who married Michael Campbell Devas.

Sir Edward David Stern (1854-1933), the 2nd son of Viscount David de Stern. His first marriage was to Constance Jessel daughter of Sir George Jessel, Master of the Rolls, in 1883. 17 years after the death of Constance in 1908, he married Sybil Tuck, daughter of Sir Adolph Tuck, the marriage settlement being one million pounds sterling. There were no children from either marriage. Edward David Stern was knighted in 1904. In addition to his being Managing Director of Stern Brothers and Director of the Midland Bank, he held many honorary posts including that of High Sheriff of Surrey, Governor of St. Bartholomew's Hospital in London and Lieutenant-Colonel of the Volunteer Battalion, E. Surrey Regiment. He was a member of three prestigious London clubs and owned a country estate in Chertsey, Surrey. On his death their Majesties the King and Queen sent heartfelt sympathies to Lady Stern.

Baron Hermann de Stern (1815-1887), son of Jakob Samuel Stern, was born in Frankfurt and worked as a banker in Paris and London where he established the banking firm Stern Brothers at 6, Angel Court, London, together with his brother David (later Viscount). He married Julia Goldsmid, daughter of Aaron Asher Goldsmid in 1845. In July 1864, the King of Portugal conferred on him the title of Baron in recognition of the services rendered to the government of that country by Stern Brothers. At the time of his death he was a Director of the Imperial Bank, the Bank of Romania and the London and San Francisco Bank. He was one of the richest men in England, his fortune being estimated at 15 million pounds sterling in the 1880s. Baron

Hermann and Lady Julia de Stern had two sons, Herbert and Alfred, and two daughters, Julia and Emily Theresa.

Herbert de Stern (1846-1919), First Baron Michelham, son of Baron Hermann and Lady Julia de Stern, married Aimee Geraldine Bradshaw in 1898. They had two sons, Herman Alfred de Stern, the 2nd Baron Michelham who married Bertha Capell, and the Honorable Jack Herbert de Stern.

Julia de Stern (d.1935) later Lady Salomons, daughter of Baron and Lady Hermann de Stern, married Sir David Lionel Salomons in 1882. Her sister, Emily Theresa, later Lady Sherborne, married Lord Sherborne in 1894.

A Family Dispute. A serious fissure within the extended family of de Sterns in the U.K. was publicized in 1919 when the Evening News of 10th March reported a hearing in the Probate Division of the High Court. According to the news report, only two days prior to the death of Herbert de Stern, the 1st Baron Michelham, a Miss Bertha Capell married the Baron's son, Herman Alfred de Stern (who, on the death of his father, became the 2nd Baron Michelham), and received a wedding gift of 600,000 pounds sterling. Doubts were raised at the Court hearing on the mental state of the 1st Baron when he made the gift to his son's bride, and on the validity of a will written just before the Baron's death. One interesting piece of information emerging in Court was that part of the assets of the estate had been sent from the U.K. to Belgium and Germany for safe keeping! This family dispute was not settled until 1928.

Other English Personalities having Frankfurt Stern Ancestry

About six years ago Dr. Anthony Joseph (see Bibliography) provided a succinct account of the Stern genealogy. It was based on two articles in German that clarified the Stern antecedents of Anthony Armstrong-Jones,

(Lord Snowdon), former husband of Princess Margaret. Mendel, youngest son of Süsskind Schneur Stern, was the great grandfather of Caroline Stern who married Aaron Messel of Darmstadt, the ancestor of Countess of Rosse, the mother of Lord Snowdon.

One of the Stern ancestral charts in the Appendix shows Jakob Samuel Stern (1780-1833) in generation 41. His sister (not shown in the chart) was Karoline Stern (1782-1854) who married the banker Baron Salomon Mayer von Rothschild in 1800. Their daughter Betty married Salomon Mayer's youngest brother James, the ancestor of all the Paris Rothschilds and their great grandson through Betty was James de Rothschild (1879-1957), Member of (the British) Parliament.

Patterns of Birth, Marriage and Burial in the Stern Descendants.

As with many other famous and affluent Jewish families who left the European ghetto, the improvement in societal status in their adoptive country was often accompanied by a severance of any attachment to Judaism. This phenomenon is seen in some of the newspaper announcements relating to the English descendants of the Frankfurt Sterns.

Marriages.

October 1871. James Stern, son of the late Julius Stern of Berlin and Frankfurt to Lucy, youngest daughter of late Joseph Biedermann of Vienna, at the West London Reform Synagogue.

July 1883. Edward David Stern to Constance, 2nd daughter of Lady Jessel and the late Right Honorable the Master of the Rolls, at the West London Reform Synagogue.

July 1894. Lord Sherborne to Emily Theresa, daughter of the late Baron Hermann de Stern, at the Registrar's Office, Kensington.

June 1919. Frederick Claude, son of the late Sydney James Stern, to Sybil Alice, daughter of Sir Arthur and Lady Lucas at the West London Reform Synagogue.

June 1922. Lieutenant-Colonel Sir Albert Stern 2nd son of the late Sydney James Stern

(Baron Wandsworth) to Helen daughter of the late Sir Frederick Orr-Lewis and Maud Lady Orr-Lewis at the Memorial Church of St. George, Cannes.

December 1925. Sir Edward David Stern to Sybil Grace Tuck, daughter of Sir Adolph and Lady Tuck, at the West London Reform Synagogue.

June 1952. Michael Campbell, son of Mr. and Mrs. Geoffrey Davas, and Patience Merryday, daughter of Sir Albert and Lady Stern, at the Church of St. Peter and St. Paul, Teston.

Births.

February 1931. The christening of the daughter of Sir Albert and Lady Stern will take place at St. George's Church, Hanover Square, today. The child will receive the name Elizabeth Ann.

Burials

April 1883. Constance, beloved wife of Sir Edward David Stern. Funeral at Ball's Pond Road Jewish Cemetery.

April 1933. Sir Edward David Stern Bt., beloved husband of Sybil G. Stern. Funeral at Ball's Pond Road Jewish Cemetery.

August 1933. Lady Helen Caroline Warde, daughter of the late Viscount de Stern and sister of the late Lord Wandsworth. Funeral at Teston Church and memorial service at All Saints' Church, Maidstone.

January 1966. Lieutenant-Colonel Sir Albert Stern, the World War I tanks expert, who was converted to Christianity in 1922. Funeral at Teston Church, Maidstone.

November 1974. Lady Helen Merryday Stern, widow of Sir Albert Stern. Funeral at the Parish Church of St. Peter and Paul, Teston, Maidstone.

Footnote. Harold Stern (1897-1980) was an uncle-in-law of the author. In October 1974, he wrote: "As regards Sir Edward David Stern, when I was a little boy, my father (Jacob Stern) told me that he was his cousin and that there had been some row between families and all communications had ceased. That is all I know." Research, however, indicates that Harold's father, Jacob Stern,

lived in Lithuania and sailed via Riga, arriving in New York in 1882 and in the U.K. circa 1890. To date, the author has no evidence whatsoever of a rich Frankfurt connection, nice though it might be!

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Jewish Cemeteries in Buenos Aires, Argentina

Paul Armony

The Jewish community of Buenos Aires began to organize in 1862 and numbered a few score Jews. In 1860 the first Jewish marriage ceremony permitted by law took place. It can be assumed that at the same time Jews also died and this paper will examine where they were buried.

The La Recoleta cemetery, the oldest and most famous in the city, includes some graves that contain obvious Jewish symbols, such as a menorah or the tablets of the Ten Commandments, but those buried there are apostates who did not forget their Jewish origin.

A second cemetery, known as the cemetery of the opponents or the dissenters, meaning non-Catholic persons (Cementerio de los Disidentes), is located near the place now known as The May 1 Plaza, which is in the center of the city. It operated between the years 1833 and 1923. From 1870 until 1892 the first Jewish settlers in Buenos Aires were interred there. When burials were no longer permitted there, an area was set-aside for dissenters in the Chacarita cemetery. In 1919 nearly all the Jews were reinterred in Chacarita. During all this time Jews were actively engaged in attempts to establish an exclusive Jewish cemetery.

The Jewish community began to raise funds for this project in 1879 and in 1885 the Hevra Kadisha of AMIA, the Community organization, was established. For a period of three years it worked to get a permit for burials from the municipality in the new section of the Chacarita cemetery. This permit was obtained on 14 June 1892. In this section a small building in which to perform the Taharah was constructed. The Hevra Kadisha received help from the community and from prominent people in the community. On 11 February 1894 its name was changed to "The Ashkenazi Hevra Kadisha," and its immediate concern was to obtain a site to establish a cemetery for the Jews of Buenos Aires.

During this time burials continued in the Chacarita Cemetery. In 1897 the number of burials increased (there were 23 in 1895 and 36 in 1896) and the authorities informed the community that because of the shortage of spaces burials would no longer be permitted there. In spite of this burials there continued until 1900. In that year a section was rented in the Flores Cemetery where over 800 burials took place up to 1935. The operation of this section was only a temporary solution, but the community was small with modest financial means.

The Impure

At the same time the community approached very wealthy Jews with the request that they contribute the needed funds to create a Jewish cemetery for people who would not necessarily be accepted as members of the "official" Community. These wealthy people made their money in the "white slave" trade and from operating houses of ill repute where Jewish women who were brought from Eastern Europe under false pretenses were employed. These Jews were known as "the impure" because of their unsavory endeavors. In reality, they were among the earliest Jewish immigrants to Argentina as reported in the local press in 1879. When boatloads of immigrant Jews came in 1889 and 1891, these "impure" attempted to attract attractive Jewish women to their enterprises. The "impure" who were for the most part Ashkenazim, decided to organize parallel institutions for themselves: a cemetery, a synagogue, rabbis etc. In 1900 they purchased a plot of land adjacent to the municipal cemetery Barracas al Sud (today known as Avellaneda) for their cemetery.

The first Sephardi Jewish cemetery

At that time Sephardi Jews composed about a quarter of the total Jewish community, but they were required by the Community to

contribute half the amount of money required to purchase land for burial. As this was above their representation in the Community, they decided to find a separate solution. As a result, they purchased a section from the cemetery of the "impure" in Avellaneda and established the Moroccan Acilba cemetery that was consecrated in 1900. In reality, this was the first Jewish cemetery in Buenos Aires, and today contains some 2200 tombstones.

The tombstones of the "impure" cemetery were damaged and plundered many times in the search for jewelry or to reuse the valuable marble tombstones. Because of its close proximity this section is now under the care of the Moroccan cemetery.

Liniers – the first Ashkenazi cemetery in Buenos Aires

Only in 1910 were the Ashkenazi Jews successful in obtaining a parcel of land for burial in the place now known as Ciudadela. Part of that land was turned over to the municipality when it constructed a system of high-speed roads, and the tombstones that were there were transferred to another part where there was available land. Payment was made in stages and since there was not always enough money to cover the obligation, the community was involved in many legal judgments.

Why there are no cemeteries in Buenos Aires.

In 1921 a permit was granted to establish a Jewish cemetery on a parcel of land purchased for that purpose on Punta Arenas Street. Work on the cemetery's infrastructure was not done quickly enough. Meanwhile, a charitable organization wanted to erect an orphanage on an adjacent lot and the area's residents objected to a cemetery [in their area]. Extensive arguments ensued in the city council. The Socialists objected strenuously to the establishment of a Jewish cemetery. They claimed that all Argentinean citizens are equal according to the law in their lifetimes and that that principle must also apply after death.

Thus, the permit was cancelled and from that time onward establishing private cemeteries within the city limits was barred. Interestingly, the same thing happened in Montevideo, the capital of neighboring Uruguay; the Jewish cemetery is located in the neighboring town. The failure at Punta Arenas led to a search for other solutions. One of them was to increase the size of the Linieras. In 1928 an adjacent tract was acquired and joined with the established cemetery. This section is known as Puerta Nueva – The New Gate. In 1929 the community committee dedicated the second cemetery that borders on Ciudadela. The Aleppo-Syrian community purchased a bordering section, and another adjoining tract was sold in 1929 to the Ladino speaking community that was made up of Jews from Greece and the Balkans. In Ciudadela there are three contiguous Jewish cemeteries. In 1952 the Ladino speaking community acquired a new burial section in Bancalari as there was no longer any room in the Ciudadela. This new area opened in 1955.

The Community succeeded in opening a third cemetery in 1935. It purchased the major portion of the La Tablada cemetery from the Sephardi community Soccoros Mutuos (Mutual Aid). This cemetery opened in 1930 as a result of the Urubru law. The area was later enlarged by the purchase of nearby tracts, in spite of the numerous objections of the area residents. Today the location has become a crowded industrial area. Its large size does not permit adequate protection, resulting in many shattered tombstones. Starting in 1913 a number of Ashkenazi Jews were buried in the Lomas de Zamora cemetery, the only burial ground in greater Buenos Aires and the only one not administered by the Community.

Berazategui – The Fourth Cemetery

In 1957 the Community acquired a fourth cemetery in Berazategui from the Orthodox Agudat Yisrael who had purchased it in 1952. Thus the Community administers four active cemeteries causing a serious financial burden.

The Sephardi Cemeteries

There are four Sephardi cemeteries: (1) Avellaneda – the Moroccan cemetery; (2) Ciudadela – including sections for Jews from Aleppo and those from Ladino speaking countries; (3) Lomas de Zamora – operated by Jews from Damascus; (4) Tablada – operated by the members of the Sephardi Mutual Aid; (5) Bancalari – the new cemetery of the Ladino speakers.

The Jews of Buenos Aires are buried in eleven different cemeteries in the city. One must add an additional private cemetery – Colinas del Tiempo. Efforts to include this cemetery among those under the supervision of the Community failed because of Orthodox opposition.

How to Locate Tombstones

The Community computerized the information on the graves located in La Tablada cemetery, including the name, location of the grave and a map with directions to the particular grave. In the Linieras cemetery there are very few sectional markings, but it is a relatively small cemetery and a search does not take a great amount of time.

Data on the Number of Graves

There are no data on the Dissident Cemetery.

It is known that at most there are 800 people buried in the Flores cemetery and 170 of them were transferred to Linieras. There is no information on those not transferred. In Linieras there are 23,033 tombstones and in Ciudadela some 7,000 tombstones of Ashkenazi Jews. There are more than 90,000 people buried in the Tablada cemetery and in Berazategui more than 12,000. From 1910 the AMIA community has been involved with the burial of more than 120,000 people in the cemeteries under its administration.

Paul Armoni was Professor in Mathematical Science until his retirement in 1992. Since then he has worked as an Israeli Tourist Representative and as Manager of the Israel-Argentine Chamber of Commerce and during this period has contributed greatly to the four-fold increase in trade between the two countries. In acknowledgment of his efforts to promote Argentine-Israel trade he was awarded the Medal of the Argentine Congress in 1988. In July 1996 he formed the Argentine Jewish Genealogical Society with a membership of only 7 persons. In May 1997 he decided to work full-time on his genealogical interests and on promoting the Society, a decision which became effective a year later.



The Jews of Vitoria, Spain

Ya'akov Tal Toledano

Vitoria in the years 1995-1996

Beginning in February 1995 and continuing until August 1996, with a break of a month between visits, I lived in Vitoria while on business with the Gamasa plant that assembles airplanes. On weekends and holidays I took advantage of my free time to tour the wonderful Basque country. I took two-day trips, Saturday and Sunday, to the nearby towns: Pamplona, Tudela, Burgos, Estella, Olita and others. In each place I looked for the Jewish aspect. I spent the evenings in the excellent local library and learned a great deal about the life of the Jews both in this area and in Spain. I also looked for any connections to my family, the Toledanos. In the Provincial Archive of Vitoria I found a copy of a manuscript dated 17 July 1794, which was sent from Rabat, Morocco, by Jacob Toledano in the name of the King of Morocco, to the Spanish government dealing with the exchange of Spanish prisoners for Moorish prisoners. In the Vitoria telephone book I found one listing for Toledano, non-Jews who perhaps were descended from Marranos. This was Toledano Ruiz, Calle Bolivia 20, Vitoria-Gasteiz Tel: 242082.

The City of Vitoria Today

Vitoria-Gasteiz is the capital of Alava Province in the Basque Region. With 214,000 residents today, the city was founded in 1181 by Sancho VI el Sabio [the Learned] King of Navarre on the site of the Basque settlement Gasteiz. Vitoria is an attractive clean city, somewhat patrician, with well cared for gardens and brick paths for pedestrians. The old city with its narrow streets in the style of the Middle Ages is crowded with bustling bars filled with young people in the evenings and especially on weekends. The city serves as a commercial center for the entire area and contains numerous banks and governmental offices. The seats of both the Basque

Government and the House of Representatives are in the city.

The Jewish Quarter

There are no Jews in Vitoria today although there are documents that attest that from the twelfth century until the expulsion there were numerous Jewish residents. The Jewish Quarter bordered on the wall surrounding the old city. The way out was through a gate in the wall known as the Portal del Rey (Gate of the King). The Jewish neighborhood encompassed three streets – Calle de la Juderia, Pintoreria and Cuchilleria. The streets Cuchilleria, Pintoreria, Calle Nueva Dentro, Calle Nueva Fuera and Portal del Rey mark the boundaries of the neighborhood that the Jews left with their expulsion in 1492. Today some 1,600 families live in the quarter in four story houses. The area consists of four blocs of buildings each containing 100 plots. It is known that only Jews lived in the neighborhood. In addition, some of the Jews, mostly the wealthier and those in the free professions, lived outside the Jewish area among the Christian residents. The old Jewish neighborhood streets of bygone years are still there today, but except for the building known as 'Casa del Cordon [House of the Rope]' on Cuchilleria St. no building from that period remains. This structure was built in the 15th century by a wealthy Jewish merchant who was baptized as Juan Sanchez de Bilbao who is referred to in another place as a Marrano. Its name derives from the shape of the Franciscan rope that decorates the entrance. Until the expulsion, the street now known as Calle Neuva Dentro, was the main avenue of the Jewish quarter and was known in the past as Calle de la Juderia [The street of the Jewish Quarter]. The name was changed by order of the city of Vitoria at its meeting of 17 August 1492 (just 17 days after the last Jews left Vitoria) which stated that beginning with the year 1493 the street will be called Calle

Nueva. Later, when the wall surrounding the city was torn down, a new street parallel to Calle Nueva opened. This new street was called Calle Nueva Fuera and the previous Calle Nueva was now called Calle Nueva Dentro. It seems that at other times and places the street was called Portal del Rey since the street led to that gate which was in the city wall. The researcher Serdan in his book 'Rincones de la historia Vitoriana' cites that in city books there is a description both of the location of the Jewish neighborhood and the final fate of the synagogue and cemetery. From these records we know that Calle Nueva Dentro was formerly Calle de la Juderia until the expulsion. After its name was changed, as we have already mentioned, an order was passed levying a fine on anybody who used the street's previous name. The old street of the Juderia is today one of the more modest streets in the old quarter of Vitoria.

The Number of Jews Who Lived in Vitoria

There were not many Jews in the territory that includes the three Basque Provinces – Alava, Giposquoa and Bisquoa. In the book by F. Cantera Burgos he writes, "I counted more than twenty Jewish settlements in what is today Alava Province, two settlements in Giposquoa Province and another few in Bisquoa Province." However, in reality, the majority of these communities in Alava were small and they are mentioned in official documents only from the 15th century. These communities resulted from the dispersal in the wake of the Persecution of 1391 when many Jews abandoned the larger cities in order to find refuge in small towns in the country, which, without a doubt, seemed to them more secure. The only notable communities were those of Vitoria, Goardia and Valmaseda. Towards the end of the 15th century the communities of Salbatira, Labastida and Salinas de Anana also increased in size. The arrival of Jews in this area before the 15th century is tied to the commercial activity connected with the "Santiago Road"* and to the extensive commercial thoroughfare existing which used the Atlantic Ocean to

reach the countries of Western Europe, West Africa and the Mediterranean basin.

The most important Jewish community in the Basque country was that of Vitoria. It is documented starting in 1257 and is the only one listed in the Padron de Huete from 1290. Cantara (page 65) calculated and found that the Jewish community in that year numbered some 300 souls. There is very little information on the Jews of Vitoria in the 14th century. In contrast there is much more data concerning them during the 15th century, a portion of it starting with the visit of Vicente Ferrer to the city in order to baptize some Jewish families. In the second half of the 15th century the community of Vitoria peaked in size. Cantara (page 294) describes it as "the most significant and largest in the entire north of the peninsula," exceeding all the Riojanas. Cantara (page 204) calculated that at the time of the expulsion there were between 700 and 900 Jewish residents, representing 6% to 7% of the residents. Nearly all the Jews left for neighboring France at the time of the expulsion in 1492. The Jews of Bayonne, the nearest French City, are descendants of Vitoria's Jews.

The Synagogue

After the expulsion, the synagogue of Vitoria's Jews was put up for sale. Another source states that after the Jews left, the city authorities turned over the building to a scholar by the name of Pedro Diaz from the city of Uriondo to enable him to open a school for the teaching of Latin. This was the first educational center to be established in Vitoria and it is known that this institution continued functioning for many years. Cantara discovered additional documents that Serdan did not have access to that indicate that later on the building of the Institute for the Teaching of Latin was converted into the Santa Anna Hospital and subsequently a hospice occupied the premises. Cantara believes, and I agree with him after visiting and seeing the building, that the synagogue stood where the hospice is today. The hospice is on San Vicente de Paul Street, the

continuation of Calle Nueva Dentro, which before the expulsion was known as Calle de la Juderia, the main street of the Jewish neighborhood. However, Serdan's opinion is that the synagogue's location was in the middle of the street known today as Calle Nueva Dentro. This view does not contradict the opinion of Cantara if we work on the assumption that Saint Vincente de Paul Street, which is the continuation of Calle Nueva Dentro, was part of the Jewish street in the past.

The hospice as I saw it today, is an impressive three story building whose third floor was obviously constructed at a later date. It is possible to see from the groove that had been filled in and is positioned at the correct height the traces of a mezuzah having been placed at that spot. It appears that the building was recently renovated. The building has a foyer and to the right is a large room that appears to have been used for prayer. The rest of the rooms of the building were probably used for a school as was customary for Jews of Spain at that time. Perhaps other rooms were used for community purposes. Currently the premises serve as a restaurant for needy people, most of them being elderly.

The Jewish Cemetery

The most interesting vestige that remains in Vitoria is the Jewish cemetery located in the Judiz-Mendi field, which in Basque means the "Hill of the Jews" at the end of Olagivil and Carlos VII streets. On June 27, 1492, according to testimony recorded in the municipal volumes, the cemetery was willingly transferred to the city by Rabbi Mose [Moshe] Balid, chief judge of the Jewish community, and Ismael Morataez, head of the Jewish community and its representative. The city promised to look after and respect the cemetery according to the directives established by the representatives of the Jewish community. This promise was kept until the year 1952 when the municipality was freed from this obligation by the president of the rabbinate of the Lower Pyrenees and the 'Land' District, headquartered in Bayonne,

France. He along with the mayor of Vitoria released the city council from the limitations that had been placed upon it concerning the use of the ground that had been the Jewish cemetery before the expulsion. A public park occupies the site of the cemetery and no traces of tombstones remain. The same holds true with all of the former Jewish cemeteries in Spain. The fate of the bones of those buried in them is also not known. There was a rumor that the bones were removed for burial in Bayonne, France. However, on my visit to the Bayonne cemetery in February 1996 I met Dr. Nicole Rodrigues-Ely who at that time was involved with the renovation of the Bayonne cemetery. She had never heard of this and promised to study the issue. In a letter she subsequently sent to me, she confirms that no bones of Jews from Vitoria were ever transferred to Bayonne for burial. Then again, it is possible that what was left from the bones of the deceased were gathered and buried with the marker that is still located in the garden on top of Judiz-Mendi.

The location is known as Judiz-Mendi Park. A community center, Centro Civico Judizmendi, was built on a lot adjacent to the park. The street running between them is known as Calle Judizmendi and next to the community center is the Plaza Sefarad. Apparently erected by the municipality over what remained of the bones of those buried is a monument bearing an inscription with this moving account:

En este lugares tuvo el cementerio Israelita que la aljama de Vitoria cedio perpetualmente a la ciudad en 27 Junio de 1492. La ciudad y su ayuntamiento respetaron lealmente las condiciones de la cesion durantes 460 anos hasta que en 27 de Junio de 1952 fue Vitoria liberada de ellas por convenio suscrito en esta fecha con el consistorio Israelita de Bayonne (Francia)

"This was the location of the Jewish cemetery which the Jewish Community of Vitoria relinquished forever to the city of Vitoria on 27 June 1492. The city and the city council

faithfully carried out the terms of this signed and witnessed agreement until 27 June 1952 when the rabbinate of Bayonne, France, released it from its obligation”

There are those who say that the Jews of Bayonne, who are descendants of the Jews expelled from Vitoria in 1492, found refuge in Vitoria during World War II when they fled for their lives from the Nazi regime then ruling in France. Their rescinding of the terms set by their ancestors concerning the cemetery came as a sign of high regard for having been offered refuge in their time of need.

The Persecution of the Jews of Vitoria

There are documents and papers that verify that in the twenty years before the expulsion, Jews of cities like Vitoria and Valmasida were harassed. In these documents there is clear evidence of decrees and resolutions by the cities to discriminate against and persecute the Jews. It also included the suggestion to prohibit Jews from living in these places, a proposition from 1487, which had been raised previously but was not approved by the kings. Shortly thereafter, when the movement of “Limpieza de sangre” [The Code of the Purity of Blood] was enacted against the Marranos in Spain, Vitoria and Gispousqua were the first to adopt the Code and apply it. In 1486, the city of Vitoria undertook steps to repress the Jewish community of the city, the character of which is not clear. In 1488 the Jews on their way to the synagogue were required to undergo a degrading ritual. They were compelled to walk between two rows of Christian men and women who called them insulting words such as ‘dogs,’ spat in their faces and beat them.

The Jewish Contribution to the City of Vitoria

In 1181 with the founding of Vitoria on the site of the Basque village Gasteiz, the construction of its defensive walls and the expansion of the city, many Jews arrived. They set up stores and workshops and the commercial activity they developed prospered.

According to extant documentation, in 1290 the taxes that the Jews paid to the king came to 11.392 maravedi** Like sums were paid every year and the Jews always paid a higher tax than their Christian neighbors. Records describe how the majority of the Jews of Vitoria served as collectors of income tax and rentals from residents of government buildings for the government and its agents throughout the Basque area. They also lent money on interest. These documents also mention a number of famous doctors in the city.

Between the publication of the decree of expulsion, 31 March, 1492, and the date the postponement of the order expired, 31 July, 1492, a plague broke out in Vitoria claiming the lives of many of the important residents. The Jewish physicians of Vitoria, even though they were fully occupied with problems associated with liquidating their practices before the expulsion order came into effect, showed responsibility and dedication to the residents and remained to care for them and fought against the plague until the very end.

The Expulsion of the Jews of Vitoria

Because of the short period of time given the Jews to liquidate their businesses, sell their houses and land, and collect outstanding debts owed to them, the situation developed that “a Christian could buy an elaborate house for a donkey.” The Jewish cemetery certainly would have no buyers. The heads of the community clearly perceptive of their predicament worked out the arrangement for the cemetery with the town of Vitoria that is discussed fully above. On June 27, 1492, the cemetery and the adjacent fields were transferred in perpetuity to the city of Vitoria with the stipulation that it not be built on nor be used as a grazing field. The agreement was signed on the above date. This was a unique contract. There were no other known similar pacts between municipalities and their Jewish communities in Spain. The city of Vitoria kept its part of the contract for 460 years until 1952 when it was released from the obligation by a written agreement with the rabbinate of the city of Bayonne, France. It is possible to

imagine heartbreaking scenes in the cemetery close to the time of the expulsion of the Jews from their city when they came to take leave of their parents' graves – graves they would never see again. As in the rest of Spain, no tombstone remained. They were used in most localities for the construction of churches and public buildings.

Nearly all the Jews of Vitoria left for neighboring France at the time of the expulsion in 1492. Bayonne's Jews of today are descendants of the Jews of Vitoria.

Notes:

* Santiago da Compostella is a city of 70,000 in Galicia in the northwest of the Iberian Peninsula. It is a holy city to Christians and a place of pilgrimage of the faithful who believe that the remains of Santiago (St. James), who was put to death in Jerusalem, were brought here in a miraculous way. A priest who was led here by the light of a star made the discovery in the middle of the 9th century. Hence the name Campo-Stella, 'Field of the Star.' A shrine was built that attracted many pilgrims from Europe, and all the towns along the way to the holy place flourished as a result. This prosperity attracted many Jews to the area.

** The coin known as the maravedi came into use in Spain in 1135. Ten maravedi equaled

one dinero; 12 dinero equaled one solado. In 1107 in the Alava Province a house was sold for 50 solado. In 1185 each resident paid a tax of 2 solado equal to 240 maravedi. The fine for a murder ranged from 100 to 250 solado. The fine for breaking into a house was 30 solado; the fine for a man or woman injuring a married man was 30 solado; for a woman injuring a married woman the fine was 10 solado. In the 10th century the price of a horse ranged between 40 and 100 solado, sometimes even more than the cost of a house.

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Yacov Tal Toledano was born in Jerusalem (1932). Reseaching TOLEDANO family from Israel, Meknes & Tangier, Morocco and Thessaloniki, Greece.



Try genealogy - You can't get fired and you can't quit



A Report on a Visit to the Sheikh Badr Cemetery in Jerusalem

Israel Pickholtz

The following are my impressions from my visit to the Givat Ram cemetery, commonly known as Sheikh Badr.

The cemetery has burials by the Jerusalem Chevra Kadisha solely and for the period 1948-1952.

The cemetery is located behind the Knesset and under the windows of the new Supreme Court building (it wouldn't hurt the more pompous members of both those august bodies to be reminded occasionally that we all end up in the same place...). There are two entrances. One is reached via Sacher Park. There is an office at that entrance but I'm told that it is never open. I came via the upper entrance, parking outside the Knesset and walking five minutes through the Jerusalem Bird Observatory. Both entrances are accessible by car, but in neither case can you drive inside. There is no facility for the washing of hands at the top entrance although there are restrooms outside the Knesset building.

All the numbers that follow are my own guesses and I must admit that I am not good at guessing. The upper level has maybe 150 graves. There are no section markers but the dates inscribed are early ones. There are many spaces between the graves as if they had been other graves, which had been moved to a more permanent place. The lower level has maybe 2000 graves arranged in orderly rows with section markers aleph-lamed. There are not proper walkways so there is some guesswork involved if you are searching a specific site.

Walking between the rows is difficult as there is little space and you cannot check two rows at a time unless you are very tall. All stones save one (a Rabbi Shrim) are horizontal. There is one Israel Defense Forces grave, quite near that of Rabbi Shrim, whose name is

Akiva Gottlieb. Burial is more or less in chronological order, although there are some family groupings. There are no double stones (Mr. And Mrs.). Most of the stones are very simple. Among the dozen or so newer stones there are a handful that have fancier stone work. The inscriptions are simple and in most cases include the surname. About 10-15% of the names appears to be Sepharadim and are sometimes located in groups. There is no separation between men and women.

I was looking for specific names, not trying to read every stone, but although some stones are deteriorating, I could check every stone in the cemetery in about two hours. About 10-15% of the stones has poured concrete with no slab that identifies it. A few are broken or backward. There are some empty spaces on the lower level, but not to the same extent as on the upper level. There were very few graves that were inscribed with Latin letters.

The general area is not well kept, particularly the slope between the two levels. Trees make access to some graves difficult. The children's sections are just blank concrete graves. There may be 8 or 10 children's graves that have identification but not more than that. The only other visitors I saw were a couple of Finnish tourists.

Israel Pickholtz was born in Pittsburgh shortly before the establishment of the State. He has been in Israel for twenty-six years, mostly in the Negev but the last eight years in Gush Etzion. His interest in genealogy began as a child, but he didn't do much about it until about five years ago. For the last eighteen months, he has been working on a project to identify and connect all Pickholz families everywhere. Israel is married to Frances Silberstein Safien and is a member of the negev branch of IGS.

Ivye: A Journey to the Past

Harriet Kasow

In 1996, I discovered the Association of People from Ivye, a small town in the Lida district of Belarus. We were invited to attend the annual memorial service to commemorate the annihilation of the Jews of Ivye and surrounding areas by the Nazis in May 1942. We attended the ceremony held in Tel Aviv and met the members of this group. It was an experience we will never forget, one that was certainly a catalyst in making us more active in Jewish genealogy.

Rose (Rasha Bloch) Kasow, the mother of Harvey, my husband, was born in Ivye in 1909 and left in 1922 after losing both parents within a year. Her five brothers and sisters had preceded her to the United States, so she made the journey alone. Her mother, Dvora (Harmatz) Bloch, was from Svencionys, which is located about 40 kilometers N.E. of Vilnius, and she married Hillel Bloch from Ivye. This was our Ivye connection.

In May of this year, a tour was organized to Ivye in order to consecrate the memorial site established there through the efforts of the Association. It was accompanied by eyewitness testimony to the events of May 1942 and the whole tour was videotaped by Belorussian Television. My husband and I participated in the trip, firstly, to honor the memories of the murdered who, in all probability, included members of his family, and secondly, to walk the streets of this ancestral village his mother had told him about – a journey to the past. In addition, the tour included stops at or near the village of Lunna and the city Grodno where my husband's father Abraham Kasow and his paternal grandparents Joseph and Rifka (Shishatzky) Kasow (Katzoff or Kaciew) were born. As Israel is a hop, skip and jump from these places, it was a golden opportunity.

Thirty-seven Yiddish, Russian and Hebrew-speaking people comprised the group. Three generations were represented, ranging in ages from 29 to 92, mostly from Israel but including relatives from the United States, Canada, France and South Africa. The itinerary was expanded to include two days in Lithuania and stops at memorials to the mass murders of Jews by the Nazis and by the local populace. The places visited included Minsk, Vilnius, Punari, Trakai, Lida, Davanisuki, Briozivka, Karlizi, Mir, Radun, Belitza, Shushin, Zeludok, Vasiliski, Kjatlove and Vishnevo. In addition, we took two private trips. Our guide, Tamara Kushir, a native of Ivye and a new immigrant to Israel, found a Yiddish-speaking guide to take us to Svencionys to visit Bluma Katz. She and her husband are the last Jews in this small town of about 3000. Bluma is in her eighties and remembered two families with the name Harmatz who lived there in the 1920's and 30's. She has a daughter living in the U.S. and has been to Israel several times. Bluma gave us names of people in Israel who might provide us with additional information. She took us on a tour of the town and to the site outside the town where the murder of thousands of Jews by the Lithuanians is memorialized (see photo at the end of the Hebrew version of this article). Bluma Katz was responsible for ensuring the establishment of a memorial in the Town Square.

The other trip we took was to Lunna and Grodno. It was a cold, rainy day but we managed to see the cemetery in Lunna, which hasn't changed in the 80 years since my father-in-law left. It was extensive and untended but not destroyed. Its location "out of town" (two streets from the main street) and next to the Christian cemetery, probably explains the benevolent neglect.

From a home base in a hotel in Lida we spent

several mornings wandering around Ivye before our last morning there and the memorial ceremony. The interaction within the group included hearing the stories of the various families. Heartbreaking isn't a word quite strong enough to describe the experiences of the surviving Jews, of their travails in the forests, and of the villagers who had helped and those who didn't. Some of the people are still living and the various families visited them. One family had a sister still living there with her husband and that was quite an emotional reunion. Again, they were the only Jews remaining in a town of about 30,000. Through the memories and descriptions of Ivye related by the group we found a part of town where Rasha Bloch might have lived. The town was interesting to explore because of the pervasive feeling that from the 1920s it had withstood progress and modernity.

We saw the old synagogue that was in disuse and heard a speech by the mayor at City Hall. Apparently the cemetery was destroyed with the exception of one gravestone. Apologies were made and we were then treated to a lunch in what seemed to be the only restaurant in town. It was a noble attempt to supply a repast in a sadly impoverished city and country. As in all the

places we visited, large or small, there is a village square with a memorial to the Russian victory in World War II.

The Mayor, the Israeli Consul General who is based in Minsk, and a group of school children, attended the dedication of the memorial site. It was a freezing day but the cold couldn't deter the heartfelt testimonies of the group members. They were expressed in Yiddish, English, Hebrew and Russian. Hardly anyone left to escape the cold during the 3-1/2 hour ceremony.

The memorial site, like the ones visited in Minsk, Lida, Punari and Scvencionys, is modest in comparison to the enormity of the event, but the living memorial consists of groups like ours visiting and remembering the past and passing it on to our children. That is what Jewish genealogy, with its special emphasis on remembering and remembrance, is all about.

Harriet Kasow is the Media Librarian at the Bloomfield Library for the Humanities and the Social Sciences at the Hebrew University on Mt. Scopus . For those wishing more information on this trip please contact by e-mail: mskasow@mscc.huji.ac.il



On the Threshold of Modernity: German Jewry in the 18th and 19th centuries.

Prof. Robert Liberles

Summary by Martha Levinson Lev-Zion

On Wednesday, 10 November 1999, the Israel Genealogical Society - Negev Branch, heard a lecture on the above subject by Professor Robert Liberles (Ben Gurion University), who is also Chairman of the Leo Baeck Institute, Jerusalem.

The question, *when can we speak of modern German Jewry?* turned out as a little more complicated than one would think. Although popular theory argues that modernity began with the emancipation and the French Revolution, Prof. Liberles agrees with Salo Baron's opinion that one must go back to the mid-17th century to look for its origins. A decisive event in the process was the Peace of Westphalia that ended the 30-Year-War between Catholics and Protestants. This peace was fortunate for the Jews, who were not a party to the conflict, since the general need for mutual toleration benefited them. Another influential event was the return of the Jews to England, negotiated by Rabbi Menashe Ben Israel of Amsterdam.

Professor Liberles emphasized that there was no single historical event marking the emancipation of the German Jews, rather, it was a process that waxed and waned, like the tide. In Germany, the hardest fight for Jewish emancipation took place in 1780, when Emperor Joseph II issued one of the seven Edicts of Toleration of which the first was granted in Bohemia and the last in Galicia. However since this Edict did not include political rights, it cannot be called true emancipation. Christian Dohm's writings "On the Civic Improvement of the Jews" initiated the discussion of political emancipation. His main argument was that if the Jews were to be integrated into society, they would cease to be different and should therefore be given all rights of citizenship.

Napoleon's defeat saw the end of the first

wave of emancipation and the revoking of the Jews' civil rights. Although people continued to argue the point, it was not until the Revolution of 1848 that the Jews achieved the next step forward in emancipation. Jews were members of the National Assembly, and a Jew, Gabriel Reiser, was Vice President of the National Assembly in the Revolution of 1848. That Assembly was short lived and fell apart in the following year. The aristocracy then took a deep breath, joined hands and turned around most of the laws granting citizens equality.

It should be remembered that there was no entity called Germany, for a series of confederations of Prussia, separate states, fiefdoms, Bishoprics and estates existed until the unification when Bismark came to power. The Jews achieved some progress in 1869, when the Northern Confederation granted them political emancipation, with the rest of the second Reich following in 1871. One could say that this third cycle of emancipation lasted from the 1870's until the Nazi promulgation of the 1935 Nürnberg Laws.

The second part of Prof. Liberles' talk centered on the German Jewish community itself. He discussed the changes in the Jewish community, starting with the Reform movement of Judaism. Some of the first signs of this change were in the Hamburg of 1818-1819 with the establishment of the *Temple*. This was the product of a middle class movement of merchants having business connections with non-Jews. The Westphalian Consistoire led by Israel Jakobson began to be known as a reform state. When Jakobson moved to Berlin, he brought his ideas with him and opened up a synagogue in a house. However, the King of Prussia felt threatened by religious reform of any sort since he felt that reform in religion and politics were closely related, and consequently the reform

movement was closed down in 1823. Eventually, a reform rabbi, Abraham Geiger, came on the scene, and the rest of the story is well known.

The *Neo Orthodox* movement was next described as having largely replaced traditional orthodoxy. It differed from the latter in education – which was secular; Jewish subjects were modified; the synagogue service included a choir; the sermon was in German; there was an emphasis on decorum with people interacting quietly and politely and children being kept under control. *The Neo Orthodox* accepted emancipation and wanted to be a part of the prevalent economic and intellectual life.

Professor Liberles concluded his talk with a discussion of the sources used for a study of daily life of German Jews during the 17th and 18th centuries. He divided these sources into three categories: memoirs, public archives, and Rabbinical responsa, each category

offering its own advantages and specific set of problems. Although Glickl is the best known of the memoirs from this period, there are actually at least ten different memoirs, dating back to early modern times. Public archives in Germany contain a large amount of documentation on certain areas of life involving interaction with government authorities. Since the collapse of Communist Europe and specifically the fall of the Berlin wall, enormous collections that either were not known or were inaccessible have become available to historians. The use of Rabbinical responsa has become much easier with the Bar-Ilan project that has placed a number of collections on CD. For those interested in daily life during Nazi times, Professor Liberles strongly recommended Marion Kaplan's new book on Jewish Life in Nazi Germany, published by Oxford University Press.



**Ottoman Empire Sephardim:
Historical Migrations and Genealogical Resources;
Consolidated List of References and Recommended Publications (Dec. 1999)*
Leon B. Taranto**

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NOTE: *This is the second and last part of L.B.Taranto's article published in *Sharsheret Hadorot Vol 14, No.1, Autumn 1999*.

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Book Reviews

Testimonies of the Kishinev Victims 1903, Yad Tabenkin, Hakibbutz Hameuchad, 1991

Reviewed by Yosef Ruhm

The Residents of Kishinev 1903 - A Genealogical Resource

This book has a great deal of material on the residents of Kishinev, Moldavia (Bessarabia). On April 6, 1903, bloody riots that continued for two or three days broke out in Kishinev, then under Russian rule. While it lasted 49 men, women and children were murdered, women were raped and hundreds of Jews were injured. The pogrom sent shock waves throughout the Jewish community. A "Jewish Historic Committee" headed by Simon Dubnow appointed Chaim Nahman Bialik to gather testimony from the injured. The dozens of accounts gathered by Bialik and his two associates were assembled in the book and they are arranged according to the addresses of those who provided the evidence.

Each account opens with personal details of the injured party – name, age, occupation, financial status, place of birth, family status and sometimes the name of his wife and his descendants. The original information was given in Yiddish and translated, it appears on the spot, into Hebrew. The original testimonies are at present at Bialik House in Tel Aviv. They include details such as the family background of the victims that were left out at the time of translation and editing. Photocopies of the Yiddish originals are also found at The Katz Institute for the Study of Hebrew Literature at the University of Tel Aviv.

The book also contains an historical survey of Jewish life in Kishinev and traces the developments that led to the outbreak of the pogrom. The names of the victims, their family members, occupations and addresses are listed. In some of the accounts, the witness occasionally lists additional family members, their addresses and their occupations. It is possible to learn from these testimonies the

family connections of victims with residents of other places to which they fled. On one instance, there is a short biography of the martyred David Ben Avraham Hariton.

The genealogist will find in this book an authentic historical picture of Jewish life in Kishinev, with dozens of family names, family connections and family links to Jews of other communities even outside of Bessarabia, such as the Ukraine.

Eliyahu Marciano: Malkhei Yeshurun - In Praise of the Scholars of Algeria, Jerusalem, Rasha"m Institute, 5760 [1999] *Reviewed by Mathilde Tagger*

The very subject of this volume is unique – it is the first book that focuses on the rabbis of Algeria. The author received his inspiration from Malkhei Rabbanan, consisting of biographies of Moroccan rabbis published in 1929, and Malkhei Tarshish, published in 1986 that does the same for Tunisian rabbis. The story of the lives of the rabbis of North Africa is now complete. In the introduction, the author unfolds before us the history of the Jews of Algeria through quotations of the sages of the country. As will be seen, the disbanding of the Algerian Jewish community differed radically from that of its neighbors, Morocco to the west and Tunisia to the east.

All three countries of North Africa had small Jewish settlements, descendants of slaves brought by the Romans after the destruction of the Second Temple. Since Spain was both nearby and under Arab rule, there was constant and free movement of Jews between Spain and North Africa. Therefore, it is clear that when the Jews of Aragon in Spain refused to convert to Christianity (1391) they found sanctuary in the countries of North Africa. The Jewish population was further strengthened after the expulsion in 1492. However, in contrast to its neighbors, Algeria was conquered by France in 1830 and was incorporated as an integral part of France. It was divided into three regions –

'departements:' Alger, Oran and Constantine. In 1870, the law known as "Decret Cremieux" was enacted which granted the Jews of Algeria full French citizenship with all its rights and obligations. As was natural, the Jewish community began adopting French culture and moved slightly away from Jewish religious practice while remaining steadfastly loyal to time honored Jewish traditions. With Algeria's declaration of independence in 1962, its Jews left the country and almost all of them settled in France.

The volume before us is a biographical dictionary arranged alphabetically with the family names and personal names of the rabbis. These entries, both lengthy and short, make up the first chapter. The second chapter is devoted to a bibliography of works produced by the rabbis, something that increases the research value of the entire book. The third chapter is a collection of the deeds and accomplishments of the most noted rabbis. On the last page, the author adds a list of the thirty-six rabbis of Libya, perhaps the subject of his next book.

The period covered spans the end of the 14th century to 1962, the year the last Jews left Algeria, completing the circle that began with the arrival of the first refugees from Spain in 1391 – one hundred years before the final expulsion.

As in *Malkhei Rabbanan* and *Malkhei Tarshish*, the book before us contains many rabbinic pedigrees, something of great value to genealogists. We must congratulate the author on his initiative and on his comprehensive and exacting work, which completes that which had been lacking to date.

The Davidows: The Experiences of an Immigrant Family * by Harry D. Boonin & David J. Goldberg, 1995, Davidow Family Productions
Reviewed by Shalom Bronstein

This volume, published in 1995, and donated to our library by Harry D. Boonin, sets a high standard for family histories. The authors,

cousins and grandsons of Harry and Elizabeth Davidow, open the book by sharing comments, two of which speak to every family history researcher: "Growing up I took my uncles and aunts for granted," and, "As the Davidows who made up the immigrant generation began to die, I did not see clearly the changes that were occurring." Fortunately for the Davidow family and for all interested in genealogy, the authors did not give up.

This is not simply the story of their family, as the authors supply us with a great deal of background information on the city of origin – Elizabetgrad [Kirovograd], now in the Ukraine. They publish numerous documents, some for the first time, translated from Hebrew, Yiddish, Russian and German, filling out the picture of the precariousness of Jewish life in Russia as the 19th century ended and the 20th began. The eldest son of the family died in the town's 1905 pogrom, and the authors track down a German 1910 report on Russia's pogroms in which they find their uncle listed as a 'Zionist' under the heading of "The following fell in battle with the mob." This volume is appropriately dedicated to his memory. The authors also try to track down all the family's 'traditions and stories' heard while growing up, sharing their frustrations and satisfactions.

The first generation arrives in America with seven young children, additional children are born and ten grow to maturity in their new home. Of the ten, seven raise their own families and in five generations, their number has grown to more than 75. The authors show great dedication when they provide generation-by-generation information on many of these descendants, showing what the years of living in America have accomplished. Most members of the first generation were blue-collar workers, many of them paperhangers. However, one child, the mother of the co-author, graduated from the University of Pennsylvania and the Law School of Temple University in the 1920's, a rare accomplishment for a woman and the child of immigrants. The following generations were nearly all college graduates,

Library report

Harriet Kasow

In the last issue of "Sharsheret Hadorot", I listed the books purchased for the IGS Library but neglected to list the maps purchased which are 18th and 19th century reprints.* Here is an alphabetical listing and brief description.

THE AUSTRIAN EMPIRE - 1875.
Glasgow. Blackie & Son. 1875

Includes details from the Tyrol east to Transylvania and south to Sclavionia. Provinces, towns and railway lines are included.

THE BALTIC STATES - 1845. Germany.
Ev. Stuelpnagel. 1845

Covers the area of present-day Poland, Latvia, Estonia, Lithuania and western Russia, extending from Danzig and Moscow in the north to Crakow and Kiev in the south.

THE EAST CENTRAL PROVINCES:
BOHEMIA, MORAVIA and SILESIA.
England. 1844

Shows the area east of Bavaria and Saxony and west of Crakow.

THE GERMAN EMPIRE - 1875 (2 maps).
Glasgow. Blackie & Son. 1875

Shows small states extending from the Rhine valley to Russia and also roads.

THE KINGDOM OF BOHEMIA, with
SILESIA, MORAVIA and LUSATIA.
England, Laurie and Whittle. 1794

Shows small principalities, boundaries, towns,

villages and post roads.

A NEW MAP OF POLAND and THE
GRAND DUCHY OF LITHUANIA.
England. John Cary. 1799

Shows the division between Austria, Russia and Prussia, in 1772, 1793 & 1795. Covers the areas of Poznan, Smolensk and the Hungary-Moldavia borders. Also has good detail on Galicia.

RUSSIA IN EUROPE: 1845 (2 sheets).
Germany. Adolph Stieler. 1845

Includes all 19th century European Russia. Provinces, small towns and villages are named.

RUSSIA IN EUROPE - WEST. London. J &
C Walker. 1835

Shows in detail the areas Grodno, Minsk, Vilna, Volhynia and Moghilev and neighboring areas that were formerly part of the Kingdom of Poland.

SOUTH-WEST RUSSIA - 1860. England.
Keith Johnston. 1860

Shows Russia from the Gulf of Riga east to the Oka and Don Rivers region and south to the Galicia, Bessarabia and the Black Sea. Much of this area was part of the Kingdom of Poland before 1772

*These maps were reprinted by Jonathan Sheppard Books, Box 2020, ESP Station, Albany, New York 12220. They may be purchased through Avotanyu.



Announcements

IGS guides

Guided tours to Jerusalem's archives and libraries are being offered by the Israel Genealogical Society. Genealogists coming from abroad and wanting to do research in the rich collections located in Jerusalem can obtain an IGS guide. The guide will accompany them to any of the resources located in the city. The guide will assist in translating from Hebrew to English, French, or Spanish. Other languages may be possible as well.

Fees are US\$10 per hour. You can contact the IGS at: igs@lexicom.co.il

JRI Poland

The Jewish Record Indexing –Poland project is proud to present the latest progress report.

With the addition on December 5th of 7000 new indices to the Jewish vital records of Hrubieszow, Krakow and Staszow, the Jewish Records Indexing - Poland database now includes the indices to 600,773 records from current and former territories of Poland. Truly something to celebrate.

JRI-Poland extends a hearty Yishar Koach to Shtetl CO-OP leaders Barry Megdal (Hrubieszow), Judie Ostroff-Goldstein (Krakow) and Jean-Pierre Stroweis (Staszow) for their leadership, dedication and hard work which helped us to reach this milestone. In thanking Barry, Judie and Jean-Pierre, we also say thank you to all those who

contributed to the rapid growth of the JRI-Poland database over the last few years. They include the many Shtetl CO-OP leaders, data entry volunteers, photocopiers of index pages or contributors of funds which have enabled Shtetl CO-OPs to purchase index pages for their towns. And, of course, we cannot forget the Archive Coordinators, Town Leaders and many contributors to the JRI-Poland / Polish State Archives initiative to index records in the Polish State Archives. Details of all indices now part of the database can be seen on the JRI-Poland website at www.jewishgen.org/jri-pl. Click on "contents of the database". Since November 1st, new indices have also been added for Belchatow, Brzeziny, Chorzele, Czyzewo, Krasniczyn, Lowicz, Nowy Dwor Mazowiecka, Plock, Skulsk, Tarnow, Tomaszow Mazowiecka, Warka, Wilczyn and Zdunska Wola.

The website also has full information on how you can participate in the project and help get the indices to your towns' records into the project's online searchable database.

The next time you plan to look at the Mormon records for your town, please check to see if there is a Shtetl CO-OP ("Shtetl CO-OPs and Photocopy Service"). If not, think about how your efforts could benefit your current and future landslaid in the town in whose history you share. Our next target is 700,000... but one million is no longer a far off dream.

Family Tree of the Jewish People

Susan E. King

On behalf of JewishGen, Inc., I've just had the great privilege of signing a tripartite agreement whereby we will join with the International Association of Jewish Genealogical Societies and Beit Hatefutsoth (the Diaspora Museum in Tel Aviv) in merging the Family Trees we each hold in our respective databases. This has been something many of us have been working on for a year and a half, and something many of you have been eagerly and impatiently awaiting.

Tonight, in NYC at a dinner honoring Harvey Krueger, Vice Chairman of Lehman Brothers, philanthropist, amateur genealogist and the catalyst for bringing together the three organizations, Howard Margol for IAJGS, David Alexander for Beth Hatefutsoth and I for JewishGen signed this long awaited agreement.

I'm delighted and so proud to have been a part of all this and to finally set into motion a collective effort to create a Family Tree of the Jewish People.

The formal press release follows:

Jewish Genealogy Databases Unite to Create a Family Tree of the Jewish People

People throughout the world who are interested in tracing their Jewish roots and finding relatives will now have a vastly improved and readily accessible database of over 2 million names in a family tree format, thanks to a long-awaited agreement signed on Sunday, October 24. The three major Jewish genealogy organizations - the International Association of Jewish Genealogical Societies (IAJGS - 75 genealogical societies worldwide), JewishGen (the Internet site for

researching Jewish ancestry), and Beth Hatefutsoth (the Diaspora Museum in Tel Aviv) - have agreed to combine their family tree information. The agreement will allow this valuable resource to be available on site at the museum, on the world wide web, and on CD-ROM.

Prior to this agreement, anyone searching Jewish family lines had to contribute their family trees to all three organizations to ensure that they could be found by lost relatives and fellow researchers. Now, an Australian consulting the database on the web might find a cousin in Chicago who had registered the family tree with Jewishgen or IAJGS, and an avid genealogist cousin in Israel who had donated the family tree to Beth Hatefutsoth.

Long-lost relatives can reunite and learn more about their shared history.

Harvey Krueger, a Vice Chairman at Lehman Brothers, Inc., genealogy enthusiast and philanthropist, envisioned this agreement to help Jewish people graft together branches of their families that were torn apart by the Holocaust and separated by emigration, and was the catalyst for its completion. Combining the three databases will create a 2 million-strong family tree of the Jewish people, a tree that can only grow and flower as it is nurtured by this agreement.

To learn more about searching the database, which should be operational by the end of January 2000, and about submitting trees to the participating not-for-profit organizations, please consult their websites:

Jewishgen: <http://www.jewishgen.org>

IAJGS: <http://www.jewishgen.org/ajgs>

Beth Hatefutsoth: <http://www.bh.org.il>



who were engaged in many occupations and professions. While there are a number involved in Jewish education, along with one family living in Jerusalem, another family describes itself as 'living as Christians in God's country, the beautiful Blue Ridge Mountains of Virginia.' Besides short reports on all Davidow descendants, they are listed in an easily readable chart. Another achievement of the authors is the annual gathering of the Davidow Family Circle since 1958.

The book is filled with photographs of documents and people, all clearly identified.

Additionally, there are detailed notes for locating helpful sources. Lastly, the authors note that they could not have achieved their aim had not the two cousins worked together on the project. Among other cousins who helped were a publisher, an editor and a designer of books together with professional photographers. The result is truly a tribute to Harry and Elizabeth Davidow who left Elizabetgrad and settled in Philadelphia in 1906.

* This book is in the IGS Library.



New Books

The Jewish Victorian: Genealogical Information from the Jewish Newspapers 1871-80 Transcribed and edited by Doreen Berger. ISBN 1 899536 38 8 London. Robert Boyd Publications. 1999. 600pp. *

Includes more than 20,000 entries, which contain pedigrees, births, deaths, marriages and obituaries of the notables of the community. There are contemporary accounts of the events of the decade, first hand reports of academic achievement, communal honours, the rabbinical community, synagogue quarrels, activities of the leading families as well as links to the colonies.

Doreen Berger is a founding member of the JGS of Great Britain. She writes regularly features articles on stories from Jewish Newspapers of the past and is a contributor to the "New Dictionary of National Biography" to be published by Oxford University Press.

For further details, sample pages and order form, go to the JGS of Great Britain's website at <http://www.ort.org/jgsgb>.

Getting Started in Jewish Genealogy by Gary Mokotoff and Warren Blatt. New York.

Avotanyu. 1999. 74pp.

The book exposes the reader to many of the techniques and resources for doing Jewish genealogical research and points to more advanced areas for continuing research. It can be useful as well to intermediate researchers to confirm they have covered all of the basic resources of Jewish genealogy.

Additional information, including a Table of Contents, can be found at www.avotaynu.com/gettingstartedbook.htm

**"Our Only Refuge, Open the Gates!"
Clandestine Immigration to Palestine
1938-1948** by Paul H. Silverstone.

This is a new book about Aliyah Bet, detailing the over 100 ships which carried over 125,000 refugees to Palestine during the period 1938-1948. This 38-page book can be valuable to researchers who are trying to trace their family members who took these routes. Additional information can be found at paulh@aya.yale.edu.

* This book is in the IGS library.

20th National Seminar on Jewish Genealogy

Harold Margol, President, IAJGS

The International Association of Jewish Genealogical Societies (IAJGS) is putting on the 20th National Seminar on Jewish Genealogy in Salt Lake City, Utah, July 9-14, 2000. Mark your calendar and reserve the dates.

Salt Lake City is the home of the world famous Family History Library of the Church of the Latter Day Saints (Mormons). Our conference coordinators, Gary Mokotoff and Sallyann Sack are hard at work making plans for an outstanding conference. If you have never done research at the family History Library you are in for a real treat. The Library has more Jewish records on microfilm than any other place in the world. If you have done research in Salt Lake City previously, you will still want to do some additional research. Special arrangements are being made in order for us to have maximum access

to the Jewish records.

Research opportunities will be available that would not be possible at other times. You might say "why go to Salt Lake City when I can just stay home and go to my local Family History center." You can accomplish more in four days at the FHC than you can in four years at your local branch. Everything is right there at your fingertips. Additionally, you can access records that cannot be obtained in your city. This is especially true for Europe and other countries.

For information about the conference, visit our web site at <http://iajgs.org/slcy2k>.

Visit it often as it is being updated every week
Important notice: To obtain detailed information about the Seminar and registration forms please contact the IGS branches (Jerusalem, Tel-Aviv, Beer-Sheva).



Genealogist: One always in search of a good dead man!



JGS Journal Abstracts

Compiled by Harold Lewin

This compilation of abstracts is a modest guide to some of the more interesting English JGS literature. Those happy souls who do discover something useful are urged to locate and read the original article, for an abstract can never do it justice. Regrets are expressed for all missing credits and changes of title.

Explanation: A note such as 3pp. (4) at the end of an abstract indicates an article about 3 pages long located in Ref. No.4 (see Key to Journal References).

BELARUS

In A Trip to Belarus, Sophie Caplan, in Part 2 of a series, describes a trip to Belarus where the city of Grodno and several villages are subjects of this interesting account. 4pp. (6)

Belarussian Genealogical Resources relating to the Central Historical Archives in Grodno, Belarus, can be accessed in at least two ways, reports Amy Levinson. 1p. (1)

More Records Uncovered in Minsk Archive. David M. Fox gives details of Revision Lists and alphabetical lists of Jewish town dwellers in a number of districts, towns and shtetls. Note that the two journals referenced contain a plethora of informative descriptions (too numerous to specify individually) of trips to Belarus, advice for those planning such trips and descriptions of life in the shtetl. 1p. (9)

CANADA

Ancestry.com Adds Canadian Telephone and U.S. Civil War Databases. The addition has been announced of 12.2 million Canadian telephone directory records and a work-in-progress Civil War database to the collection of international research databases. 1p. (3)

COUNTRIES OF FORMER USSR &

RUSSIAN EMPIRE (Except Baltic States & Belarus)

The Lack of Surnames in 18th century Russian Records presents considerable difficulties to the family history researcher. Len Yodaiken suggests a method of tackling this deficiency and achieving linkage between groups with similar family names based on recognizing a child-naming pattern. 3pp. (1)

News from RAGAS by Vlad Soshnikov provides a picture of gloom and doom in an increasingly difficult situation vis-a-vis archives in the Ukraine and Belarus that are charging much more for less archival information. Payment is demanded in advance on a "sight unseen" basis, so that there is no way of verifying in advance whether the documents justify ordering or are even relevant. Fortunately, however, the Kishinev, Moldavia archive is an exception to this negative development. 2pp. (1)

Rabbinical Records from the Ukraine by Julian Kemper provides some useful hints on applying for copies of documents from the State Archives. An address is given for the Center for Genealogical Information and Researches in Kiev. 2pp. (2)

Resources in Ukraine by Yulia Zeveleva, is an account of various useful Jewish fonds and revision lists held by the Kiev Regional State Archive and the Central State Historical Archive of Ukraine. 5pp. (5)

EGYPT

Egyptian-Jewish Expatriates Form International Society. This report by Victor D. Sanua, explains some of the activities of the Society. They include a campaign to save the ancient Jewish cemetery of Cairo and to recover the wealth of manuscripts and religious artifacts left behind when the Jews were driven out by Gamal Abdul Nasser in 1952. Plans are being formulated to hold a worldwide reunion in Paris, of Jews from Egypt. 1p. (1)

GERMANY

Archives of the Former German Democratic Republic (East Germany) possess resources relating to the history of the Jews, and Angelika G.Ellmann-Krueger describes them. The Leo Baeck Institute and its Scientific Working Group in Germany have initiated publication of a comprehensive directory of former East German archives with resources relating to Jewish history. 3pp. (1)

In The Jewish Cemetery in Munich a visit to the *New Cemetery* is described by Alec Shapiro. 4pp. (2)

Westphalian Jews in the Holocaust. Peter Lande reports on his Internet accessible computerization of part of the massive collection of data on Westphalian Jews by Bernhard Brilling. 1p. (8)

Sources of Information on Jewish Records in Southern Germany by Rolf Hofmann, a Stuttgart researcher, who reports on additional archival sources. 1p. (8)

The Laupheim, Wuerttemberg Community & the John H. Bergmann Collection, by Karen S. Franklin, describes records on the complete history of the Laupheim Jewish community transferred to the Leo Baeck Institute in 1995. (The Laupheim Jewish cemetery is featured in a book review by Hans G. Hirsch in the same journal) 2pp. (8)

GREAT BRITAIN

Dutch Families in the Tenterground of London is an account of the Dutch Ashkenazi community in the Spitalfields district of London known as the Tenterground. A chart is included showing the relationship between Dutch Jewish families in London and Amsterdam. 2pp. (2)

From Krakow to Manchester – a Mid-19th century Migration. This article by Geoffrey Weisgard provides some explanations for the Jewish migration to this northern English town. It describes their cold reception and the attempts by the Manchester Jewish

establishment to persuade these immigrants to return to Europe or to move on to another country. 3pp. (2)

Internet Indexes to British Vital Records (1837-1898) & Jewish Chronicle Death Announcements are available on RootsWeb and the JGS of Great Britain web-site respectively. 1p. (3)

Exploring the UK 1881 Census comprises a description by Rieke Nash of a set of 25 CD-ROMs containing the whole 1881 Census for the United Kingdom. It covers England, Scotland & Wales, listing everyone present at each residence in April 1881. 1p. (6)

HOLLAND

Dutch Families in the Tenterground of London is an account of the Dutch Ashkenazi community in the Spitalfields district of London known as the Tenterground. A chart is included showing the relationship between Dutch Jewish families in London and Amsterdam. 2pp. (2)

ITALY

The History of the Jews of Italy & their Emigration to Brazil during the Holocaust is described by Anna R.C.Bigazzi. She explains the history of the various Jewish communities that settled in Italy from the period of the Roman Empire onwards. Restrictions by the Brazilian fascist government of President Vargas on Jewish immigration up to June 1940 were somewhat relaxed due to U.S. & British pressure. 4pp. (1)

POLAND

My Visit to Tarnow is an interesting account of a visit to Poland that included Warsaw, Posnan, Auschwitz, Krakow & Tarnow. The article, however, deals only with the visit to Tarnow, about 60km east of Krakow. Several photographs are included. 5pp. (2)

Polish Business Directories by Carolynne Veffer, provides interesting information found in the 1925/26 Directory of Poland. 1p. (4)

UNITED STATES

Plans for Creating a Searchable Index to US Naturalization Records have been announced by the US Immigration & Naturalization Service. The project, described by Sallyann A. Sack, is still in its early planning stages, and will involve more than 24 million immigrant files. 1p. (1)

US Records of Immigration Across the US-Canadian Border, 1895-1954. Marian L. Smith, Historian of the US Immigration & Naturalization Service, describes the bureaucratic machinery developed from 1894 to deal with the increasing number of immigrants who chose to enter the US via Canada. Although not simple to exploit, the documentation may lead to locating an ancestor's arrival in the US. 6pp. (1)

New York Resources Update by Estelle M. Guzik provides updating info on several archive sources including the National Archives & Records Administration and the New York Public Library. 1p. (3)

Ancestry.com Adds Canadian Telephone and U.S. Civil War Databases. The addition has been announced of 12.2 million Canadian telephone directory records and a work-in-progress Civil War database to the collection of international research databases. 1p. (3)

Searching for a Post-1906 Arrival in New York City by Edward D. Luft, provides useful advice on locating an ancestor not appearing in the NYC Soundex List of Ship Passengers. 3pp. (8)

GENEALOGY SOFTWARE & THE INTERNET

New Web Sites and SIGs are reported by David M. Fox, summarizing some of the Internet developments publicized at the 19th

Annual Conference on Jewish Genealogy in New York. 4pp. (1)

Genealogical Software Upgrades have been announced by the Family History Library (Personal Ancestral File 4.0) and Parsons Technology (Family Origins 8.0). 1p. (3)

MultiGen: Search 8 Popular Databases from One Site. Sita Likuski describes a web site providing an efficient method of searching for a surname in 8 powerful genealogical databases. 1p. (7)

HOLOCAUST STUDIES & HOLOCAUST CLAIMS

Avotaynu forms Partnership to help Heirs of Holocaust Victims. The Living Heirs Project, a cooperative effort by Avotaynu, Risk International Services & Ancestry.com to help survivors and heirs of Holocaust victims recover family assets, is described in this unattributed article. 2pp. (1)


JEWISH GENEALOGY – GENERAL

One-Surname Research is expounded by Gerald L. Esterson in two erudite albeit complex articles, one being an introduction, and the other, a blueprint for conducting such research. The surname should be rare, and the ancestors should preferably hail from the same region. A connection is rather obviously proven by the discovery of common ancestors. The Guild of One-Name Studies defines such a study as the researching of all occurrences of a surname. 17pp. (1)

Combining Genealogical & Family Trait Genetic Research by Stanley M. Diamond, gives advice on researching one's family's medical/genetic history and explains the importance of this history to family researchers. 4pp. (4)

KEY TO JOURNAL REFERENCES

Ref No.	JOURNAL	GEOGRAPHICAL AREA	ISSUE	YEAR	VOL.	No.
1.	AVOTAYNU	International	Fall	1999	XV	3
2.	SHEMOT	Great Britain	September	1999	7	3
3.	DOROT	New York	Fall	1999	21	1
4.	SHEM TOV	Toronto	September	1999	XV	3
5.	MICHPACHA	Greater Washington	Fall	1999	19	3
6.	THE KOSHER KOALA	Australia	September	1999	6	3
7.	ZichronNote	San Francisco	November	1999	XIX	4
8.	STAMMBAUM	New York	July	1999	-	15
9.	BELARUS NEWSLETTER	International	Feb./May	1999	-	2 & 3



Letters to the Editor

Dear Editor,

No one would deny Avotaynu its fine reputation as the premier international Jewish Genealogical Magazine. The acceptance for publication of an article in its pages is evidence of the author's knowledge of his/her subject and his/her ability to explain it to others. I'm sure that the general membership of the Israel Genealogical Society is proud of those whose articles are accepted by Avotaynu and by other prestigious genealogical magazines. No less than three articles by our Society members are featured in the current issue of Avotaynu, and fine erudite articles they all are.

In Sheridan's play, *The School for Scandal*, a character is ridiculed for believing that "charity begins at home". However, I feel that

this sentiment is increasingly applicable to Sharsheret Hadorot. Our journal, credited as the Outstanding Publication by a Member of the IAJGS, has its articles frequently quoted elsewhere. We therefore have no reason to be ashamed of it or of publication in it. Those of us who intend to offer an article for publication, should consider offering it initially to Sharsheret Hadorot, knowing that it will benefit both author and our Society. If publication in another journal is particularly desired, it would not be beyond the wit of most of us to first offer one version to our Journal and a modified and perhaps fuller version under another title elsewhere.

Yours, etc.,
Harold Lewin