

## Editorial

As our journal is dedicated to researching Jewish genealogy, it is only natural that sometimes greater weight is given to the genealogical aspect and sometimes more emphasis is placed on the Jewish aspect. This issue contains a number of articles where the Jewish facet is more pronounced and in some of them, it is clear that it is not possible to escape from it. It rises to the surface to be found in the most unforeseen, as well as the expected, places.

The article by Yehudah Klausner describes the importance that the Torah, and subsequently the other books of the Bible, places on mentioning names and recording generations. He shows that the pattern established in the Torah becomes a characteristic trait that can be traced in subsequent Jewish literature throughout the generations – from the Talmud and the Midrash by way of the Halakhic [legal] and Responsa collections to the rabbinic literature of the past 200 years and which, in contemporary times, is experiencing renewed growth. The summary of the talk given by Menashe Dawidowitz to the Hungary SIG also reflects this point.

The “Jewish Connection” is clear in a number of other essays. Miriam Lava relates the story of the Finali brothers from a moving personal perspective. I am sure that some of our more mature readers will well remember the emotions aroused by the “Case of the Finali Brothers” throughout Israel when it was reported in the newspapers in the 1950’s.

Miriam Sharon’s trip to Poland is a journey to the sights of memory and to the house of a Jewish childhood which has vanished, more than a journey to record names and places, although it does contain these, for the people are merged with the scenery and the house.

The document that Esther Ramon uncovered in the Archives of the Joint Distribution Committee (appearing only in the English section of the journal) is a disturbing testimony that records the problems and suffering that affected a number of Jews who did not find a haven even after the war concluded. Even though this document is not the worst example of the attitude towards Jews after the Holocaust, it shows the attitude of the Turkish government in 1945 towards the survivors of the death camps.

Harriet Kassow provides a review of the film “The First Name” that was shown at this year’s Jerusalem Film Festival. The film documents the story of a French Jewish family over a 200 year period. It resulted from the film-maker’s rediscovery of her Jewish roots, after her father had severed his Jewish connections. Perhaps the most Jewish story is that presented by Mathilde Tagger with its unexpected end. And perhaps that ending should not come as a surprise.

This issue also contains the interesting and detailed essay on the history of the Toledano family, the summary of Menashe Dawidowitz’s lecture on the city of his birth in Hungary, and a summary of the talk given by Ms. Elizabeth Soroka on the computerization of the list of passengers who embarked from the Port of Hamburg – a project sponsored by the Historic Emigration Office in Hamburg.

Our regular features are book reviews, interesting details on internet sites and summaries of articles appearing in Jewish genealogical journals, together with the index of Volumes 13 and 14 of *Sharsheret Hadorot*.

Yocheved Klausner

We apologize for errors which appeared in the previous issue of *Sharsheret Hadorot*, Vol. 14-3:

1. In the Book Review Section, page XXXVII, on the book *Leah* by Dov Berl Albert, add: The book has been donated by the author to the University libraries, the library of the President’s House, the library of Yad Vashem and to the daily newspapers.

2. The article *Searching for the Lindman Family from the Vohlyn Kolel*:

Page I (Editorial), paragraph 4, the author’s name should appear as Shmuel Shamir and not Shlomo as printed.

Page XX, column 1: Golda Mabowitz (maiden name) should appear in place of Golda Meirson.

Page XXI, column 1, the end of the passage should read: The case was Zamulin vs. Minister of the Interior, High Court Case 7/66, padi 20(4)645.



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## The History of the Toledano Families

Ya'akov Tal Toledano

Translated from Hebrew

For those who bear it, the family name Toledano signifies the city of their founding ancestor's birth. There is a widespread family legend about the origin of the name. It relates to when they left the city of Toledo at the time of the expulsion from Spain. They adopted the name 'Toledo-No,' to indicate the oath that they took for themselves and for all their descendants, never to return to live in that city. However, we know that this is only a myth, as Jews bearing the name Toledano were found in Spain many years before the expulsion. The truth is that in Spanish the name means 'a person from Toledo.'

### Documentation

The largest and most reliable collection of documentation that we have on the family is the extensive work on the genealogy of Rabbi Daniel ben Joseph Toledano. In addition there are manuscripts, papers and books written by other family members from the middle of the 17th century to the present day. There is also reliable documentation to be found in Spanish archives from the middle of the 13th century until the expulsion, which refers to people bearing the family name and who lived in the Iberian Peninsula.

### The Family in Saloniki

There is no reliable proof that the family arrived in Saloniki after the expulsion in 1492. It is entirely possible that they arrived before that date, perhaps because of the persecution of the Jews in Spain, and in particular, that in Catalonia in 1391, in what is known in our sources as "The Lesser Expulsion."

Isaac Samuel Immanuel, in his book, *The Prominent of Salonika throughout the Generations*, records on page 5 "Some ten thousand Spanish exiles from 1492 arrived in Saloniki. These exiles found some of their fellow countrymen who preceded them. They founded small independent communities. They built synagogues that they called by the name of their city of origin, and where they preserved the customs of their ancestors. Each community had its own officials and institutions: the teacher of Torah, Haham, Parnas, Gabbai, and the Yeshiva, Beit Din, Hevra Kadisha, etc. For matters of important public interest all the officials of the various communities would gather and enact rulings valid for ten years for the benefit of all the Jews of the city, just as they had done in Castile, until 1680." [This pattern was a continuation of the rulings of Valladolid in 1432, Y.T.]

The following events took place in Saloniki from the arrival of the exiles to the time of Daniel ben Joseph Toledano, from whom many branches are descended. In the fall of 1509, there was an earthquake in the city, and around 1510 Don Isaac Abarbanel settled there and taught Torah in the Yeshiva of R. Joseph Fassi. By 1515, Don Yehuda Gedaliah established a printing house, with printing equipment that he brought from the printing house of Eliezer Toledano in Lisbon. Shlomo Molcho arrived for a visit about 1526, and Rabbi Yosef Karo visited in 1533. In 1559 Dona Gracia Mendes established the synagogue "Livia Hen" for converso refugees from Portugal (they continued to escape from both Spain and Portugal).

In the following years plagues ravaged the city: 1534, 1545, 1546, 1548, 1550, 1553, 1564, 1568, 1569, 1581, 1591 and 1592. "One hundred Jews died and five thousand houses were destroyed by fire on July 13, 1545, and there was another fire in 1587. On the Sabbath of 27<sup>th</sup> December 1572 there was another major earthquake and in the years 1577 and 1588 a plague claimed many victims." (Isaac S. Emmanuel, *The Prominent of Salonika throughout the Generations*, pages 6, 7 and 8). The Jewish population of the city decreased in number, and many Jews fled from Saloniki.

All we know is that Rabbi Daniel ben Joseph Toledano was born in Saloniki in 5330 (1570) to a family of exiles. We have no details on his father Joseph or on his brother Barukh. We do not know from which city in Castile or Catalonia his family came to Saloniki. We know that the two sons of Rabbi Daniel, Hayim and Joseph, were both born there. We also know that the members of the Toledano family that lived in Saloniki belonged to three communities: Catalan, Mugrabis and Oreach (guests) comprising all those not listed in the Community Register (Pinkas).

Around 1570 the Catalonia community split into two: the New Community and the Old. In 1594, because of the plagues and the other misfortunes, Rabbi Daniel ben Joseph Toledano decided to leave Saloniki. The young, 24 year old rabbi, with his two sons Hayim and Joseph, immigrated to Fez, Morocco, and established a Yeshiva.

It is known that other Toledano families did not leave Saloniki. We find the family of Aaron ben Abraham Toledano who was born in Saloniki before 1890. He was a teacher in the large Talmud Torah in Saloniki, and in 1935 he and his wife made Aliya and settled in Tel Aviv. His two sons, Hayim and Yitzhak and his daughter Bella made Aliyah even before their parents. Hayim was active in the community and a newspaperman; Yitzhak, a graduate of the Faculty of Architecture at the Haifa Technion, initiated and designed the synagogue of former Saloniki residents on Rechov Ibn Saruk in Tel Aviv. There were also family members who moved to other cities and countries. We find in the list of those who perished in the Holocaust in 1943 in Monastir (Bitola), Macedonia the names of Menahem ben Joseph Toledano, his wife Miriam and their four children, Joseph, Jacob, Isaac and a daughter Sonjo (Simha), Jacob ben Joseph and his wife Rachel and their four children, Sol, Joseph, Hayim and Hannah and Sara, widow of B. Toledano (his full name is not known), and their five children, Rahamim, Reina, Vida, Sol and Solomon. All perished in the Treblinka gas chambers.

### **The Saloniki Cemetery**

There are details about several members of the Toledano family buried in the Saloniki cemetery in the book by Dr. Isaac Samuel Emmanuel, *Matzevot Saloniki* [Tombstones of Saloniki]. Perhaps there is a connection between them and the family of Rabbi Daniel. The book contains inscriptions found in the cemetery before the Nazis destroyed it. The University of Saloniki now occupies the site. The inscriptions are from the following graves:

1. Tombstone # 45, Isaac ben Samuel Toledano, died in 1526.
2. Tombstone # 210, Moses ben Samuel Toledano, died in 1542. It seems that he was the brother of Isaac (tombstone # 45), and the father of the well-to-do Samuel (tombstone # 420). This Toledano family was a member of the Mugrabis and new Catalan communities. See the description below of synagogues of the Spanish and Portuguese exiles in Saloniki.
3. Tombstone # 420, Samuel Toledano, died in 1605. In the Pinkas (record book) of the Talmud Torah it is recorded that in the year 5354 (1594) Samuel Toledano, a resident of Comergina, (today Komotini) Greece, donated 10,000 Azis on condition that from the interest, the salary of one teacher would be paid. The Dayan Abraham Toledano (mentioned in 1591 Responsa Maharshak, Part 3, Page 106, side 2) and the parnas of the Talmud Torah (1597-1598), Isaac Toledano (Sefunot, *ibid.* page 43), lived at about the same time; see tombstone # 45.
4. Tombstone # 793, Isaac Toledano, died in 1665. There are two Hahamim [Sefardic for Rabbis] who lived at almost the same time; this one and R. Isaac who is buried at tombstone #958. In the book *Zikhron Saloniki* [Memories of Saloniki] edited by David A. Recanati, he is mentioned as "Toledano Isaac, the 'absolute Haham' mentioned in the book *Degel Torah Harim*, 1665."
5. Tombstone # 958, Isaac Toledano, died in 1684.

"The family of R. Isaac Toledano had come from the city of Toledo and belonged to the New Catalan Community. It seems that his grandfather was the Haham with the same name who died in 1665, (tombstone # 793), and was one of the heads of the Yeshivot who included R. Joseph David as one of its students. By 1664 he was one of the most important Hahamim in the city. On the 7<sup>th</sup> of

Tishrei 5424 (1664), he signed as a witness, along with R. Haim Shabtai (tombstone # 1019) on the will of Jacob Alshikh. R. Abraham Gatenio writes of him, "I saw in a manuscript of the Haham, a Sinai and uprooter of mountains [Talmudic terms for a great scholar], a great rabbi in Israel, our teacher the Rabbi I. Toledano, may he rest in peace. At his death, R. Joseph David of the New Catalan community, eulogized him, and referred to him as the 'absolute Haham'. His wife died in Jerusalem in 1716, and their son the Haham Solomon died in Saloniki during the plague, on 27 Nisan 5457 (1697)." (Isaac S. Emmanuel)

### **The Synagogues of the Spanish and Portuguese Exiles in Saloniki**

Upon the arrival of the exiles from Spain and Portugal in Saloniki, they built synagogues in addition to those already in existence. The first synagogues were already constructed by the end of the 14<sup>th</sup> century by those who fled the persecutions of 1391. The Spanish exiles prayed regularly in the synagogue of the Mugrabis community, which existed before their arrival in the city. From among the dozens of Saloniki synagogues that were destroyed, we will mention only three where members of the Toledano family customarily prayed. They are described by A. A. (probably A. Almaliach) in the quarterly *Mizrah u'Ma'arav* [East and West], volume I, Jerusalem, 1920. The article itself was written before World War I.

1. The Mugrabis Synagogue – it was probably founded by Jews who came from the Arabic speaking countries – Syria, Eretz Yisrael and North Africa well before the arrival of the Spanish exiles in Saloniki. These Jews merged with their brethren from Spain.

2. The Old Catalan Community Synagogue and the New Catalan Community Synagogue – "the residents of Catalonia were always noted for their greater intelligence and scientific knowledge which made them stand apart from their brethren who lived in the rest of Spain. The distinguished Barcelona community always prided itself on this community that produced scholars known throughout the Diaspora. The terrible persecutions that struck the Catalonian Jews in 1391 forced them to seek shelter and refuge. These refugees were trailblazers for the rest of their Spanish brethren who continuously arrived in Turkey, until all were expelled from their homeland in the year of the general expulsion 1492".

3. The Castilian Synagogue was built in 1492 by Jews exiled from Castile who made up the majority of exiles. This group had the greatest influence over the rest of their fellow exiles. Eighty years after the expulsion, the rest of the communities had completely assimilated by adopting the customs of the Spanish Jews: "Nearly the entire world changed to the Spanish (Sephardic) practice since they are the majority in this kingdom (Turkey) and their prayer style is pure and sweet."

### **The Family in Morocco until the Beginning of the 19<sup>th</sup> Century**

Many branches of the family developed in Morocco. Its members were especially concentrated in Meknes, and a large offshoot developed in Tangier. However, by the middle of the 19<sup>th</sup> century they spread to other cities both in Morocco and abroad. With the establishment of the State of Israel, many made Aliyah.

Among the prominent members of the Moroccan branch was Rabbi **Jacob Toledano** (Mahari"t, 1697-1771). R. Jacob, rabbi and Dayan, led the Meknes community for many years. He left behind many written articles. **Haviv Toledano**, "The Hasid," (ca.1610-1660) was rabbi and Dayan, and head of the community in Meknes. He had entry to the royal court and he signed an edict in 1640 whose impact was strengthened in that it was issued as a royal edict. **Daniel Toledano** was born around 1606 and died in 1680. He was a rabbi and Dayan and along with his son was an advisor to the King Mulai Ismael. He was a friend and father-in-law of R. Jacob Sasportas and aided him a great deal in his many battles against the false Messiah, Shabbtai Zvi. **Haviv Toledano** (1657-1715) was a rabbi and Dayan in Meknes and wrote the first family history.

### **Marriages into Prominent Families**

The women in the family married rabbis from prominent families. The daughter of Dayan Daniel Toledano (d. 1680) married R. Jacob Sasportas, who fought the Shabbtai Zvi movement. The

daughter of R. Hayim Toledano married R. Abraham Birdugo and she was the mother of Moshe Birdugo known as Hamashbir. Toledano women also married into the family of the liturgical poet David Hasin and into the Maimaran family that produced rabbis and community leaders.

#### **The Tangier Branch of the Family**

R. Aaron ben Moses Toledano (1705-1785) along with his family moved towards the end of his life from Meknes to Tangier. This branch produced many intellectuals, newspaper people, advisors and international merchants who spread over Europe and America.

#### **The Eretz Yisrael Branch of the Family**

Many members of the family moved from Meknes to Tiberias. Among them were the brothers Solomon and Judah, sons of R. Jacob Toledano. Solomon was 23 when he arrived in Tiberias in 1858, while his brother arrived four years later at the age of 14. Solomon was appointed to the rabbinic court of Tiberias where he fought for the rights of those who arrived from his city of Meknes and saw to it that they were not discriminated against when the funds, collected in the Diaspora to support Jews in Eretz Yisrael, were allocated. In 1876 he left Tiberias, along with R. Judah Birdugo, to become an emissary to the cities of Morocco. R. Solomon took ill and died along the way and was buried in the city of Taza, in the north-east of the country. His younger brother Judah was appointed rabbi and emissary in Tiberias, and later led its Sephardic community.

Within a period of three days, each brother suffered the death of a grandson in the War of Independence. R. Solomon's grandson fell defending Jerusalem on June 6, 1948 and R. Judah's grandson fell in the battle for Ashdod on June 3, 1948.

The descendants of Rabbis Solomon and Judah contributed a great deal to the building of Eretz Israel. They include:

Emissaries – R. Solomon ben Jacob and his brother R. Judah.

Rabbis – R. Solomon, R. Judah and his two sons, Jacob Moses (Rima"t) and Barukh. They organized the community at the time of the expulsion during World War I, and Jacob Moses and his brother Barukh concerned themselves with their repatriation.

Government - R. Jacob Moses served as the Minister of Religious Affairs in the Ben-Gurion government and Samuel ben Barukh was the advisor to the Prime Minister on Arab Affairs (1965-1976) and a member of the Knesset, representing the Shinui Party, (1977-1981).

Involved in construction in the city of Tiberias was R. Solomon ben Jacob, the brother of R. Judah and Rabbi Jacob Moses ben Judah and their brother R. Barukh.

In the defense of the State – Samuel ben Barukh was in the leadership of the Mossad; and two of the family members fell in the War of Independence – Hayim ben Jacob Hai who fell defending Jerusalem and Judah, the son in old age of R. Barukh, fell in the battle for Ashdod.

In Aliyah – Samuel ben Barukh was among the leaders of the secret Aliyah from Morocco.

The family book "Family tree of Daniel Toledano" (in Hebrew) is updated regularly, the most recently in April 2000. It contains over one thousand names and is entered as Tree Number 647 in the Diaspora Museum [Beit Hatefutzot] computerized database.

#### **The Family Tree of Daniel Toledano**

The first edition of the family book was published in Ramat Gan, February 1999 and contains 310 pages, 53 graphs, and eight photographs, five in color. The book details the lives of 722 people, representing seventeen generations of the family. The book has been donated to a number of institutions and it is available for reading at the following locations:

The Jewish National & University Library, Givat Ram, Jerusalem

The Bloomfield Library for the Humanities and the Social Sciences, Mt. Scopus Campus, Hebrew University

Machon Ben Zvi, Jerusalem  
Israel Genealogical Society, Jerusalem Branch  
The International Center for the Heritage of the Jews of North Africa, Jerusalem  
Sha'ar Zion Library, Beit Ariela, Tel Aviv  
The Diaspora Museum/Beit Hatefutzot, Tel Aviv  
Bar Ilan University, Ramat Gan

It is also possible to purchase the volume by writing to P.O. Box 817, Ramat Gan, Israel 52108

*Yacov Tal Toledano was born in Jerusalem (1932). He is researching the TOLEDANO family from Israel, Meknes & Tangier, Morocco and Thessaloniki, Greece.*

### **Bibliography**

See bibliography at the end of the Hebrew version of this article.

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## **Torah and Jewish Genealogy** *Yehuda Klausner*

### **1. Introduction**

The concept of "Torah" referred to here is taken in its broadest sense, comprising the whole assembly of Jewish studies and literature. In its narrow sense the *Torah* or *Pentateuch*, is to some of us the written book of *Law* given to the people of Israel through God's revelation and which in this sense is binding. Others believe it to be a narrative saga of the people of Israel or a mythological story of historical events that happened sometime in the past. Wherever one's convictions lie, it must be admitted that it is the only known existing codex that includes the history of the people, as well as of the persons involved either actively or as bystanders; in effect, the genealogy of the Jewish people.

*I intend to show that this trend of Jewish literature, interlaced with the history of the people, as it became evident in the Torah, has served as a pattern, followed through the Jewish religious and rabbinical literature.*

If one can trace back his/her ancestry to any of the sages of the Middle Ages, such as RASHI, the MAHARAL of Prague or the Or Zarua, or to any of the Rabbinical families possessing a genealogical pedigree, one can also, with no hardship, trace a genealogical ancestry back to the beginning of history.

### **2. Torah**

From the narrative of the *Torah* or *Pentateuch*, we know that there were ten generations from *Adam* to *Noah* (Gen 5:1-29, Chron.I 1:17-24, Shulman), and ten more generations from *Noah* to *Abraham* (Gen 11:10-27, Chron.I 1:7-27, Shulman). Then come three generations of the two remaining *Fathers* (*Isaac* and *Jacob*) and the generation of the fathers of the *Tribes*, the sons of *Jacob*, for example *Judah*, a total of twenty-three generations. The same twenty-three generations are maintained for the other *Tribes* like *Levi*, *Benjamin*, and others, and represent the initial generations of the Jewish people, see List 1.

The narrative of the *Torah* ends with the death of *Moses* at the threshold of the Holy Land, which the people of Israel are about to conquer. Besides the 23 aforementioned persons representing generations, the *Torah* includes over 300 additional persons, specifically referred to or hinted at, of the people of Israel, in addition to some 400 gentiles, all participating in one way or another in the act of the legislation. This phenomenon is unique and unparalleled in any code of law we know,

namely, that not only the legislators and the parties closely involved are mentioned, but an arena of participants and bystanders are recounted, attesting to the nature and atmosphere of the events. We find this pattern not only in the Torah, but also from here on through the centuries in most of the Jewish literature. The Torah seems to have set a pattern to be followed, as we shall see.

The books of *Neviim* = *Prophets* and *Ktuvim* = *Writings*, (known together as *Nach*) are a continuation of the Torah, and follow the history of the Jewish people from their settling in the Land through the *Judges, Kings* and *Prophets*. They continue with the construction and destruction of *Bayit Rishon* - the *First Temple*, the Babylonian exile ending with the decree of Koresh (Cyrus) in 538 BCE, the return of the people from the exile, and the construction of *Bayit Sheni* - the *Second Temple*. Names and details of the families returning from Babylonia (Halperin II) are included. Altogether forty two thousand people returned in three waves under *Ezra* and *Nehemiah*, all recounted according to their families.

One can trace a direct line, generation by generation, from Adam through the Fathers and the Kings and even beyond them. There are ten generations enumerated from Judah to King David (Ruth 4:18-22, Shulman), and eighteen generations from David to Jehoiachin (Chron. 3:1-16, Shulman), List 1, who was defeated by Nebuchadnezzar and exiled to Babylonia. During the reign of *Zedekiah*, the last king, Jerusalem came under siege and the first temple was destroyed in 586 BCE. Like the Torah, the *Nach* is scattered with related and unrelated names, individual persons, entire families, leaders and their subordinates, contemporary to the events. The *Nach*, and more specifically the books of *Prophets*, contain the names of some 1900 people of Israel and over 400 gentiles (Chron. II 36:11-23).

### 3. The Talmud

In 332 BCE Alexander the Great conquered the Land of Israel and placed it under the Egyptian rule of the Macedonian dynasty of the *Talmays* (*Ptolomeus*) which brought the Hellenistic influence into the Land. The commercial, industrial, cultural and social development that followed required administrative and legal measures that were imposed by *Ezra* and *Nehemiah* and later by the *Anshei Knesset Haggdola* - *People's Great Assembly* - (Avot 1:1-3) and were based on the laws of the Torah. This Assembly of sages laid down the laws and regulations by which the people were to be governed, and served also as mediators and judges among the people, according to these laws. There is only scant information, however, concerning who they were and how they functioned. The last known members of the Assembly were *Simon HaZadik* (*The Pious*) and *Antignos Ish Socho* (of *Soho*), which ended the period of the Great Assembly around 200 BCE.

The period of the Great Assembly was followed by the period of the *Zugot* - *the Pairs* - (Avot 1:4-12) named after the five pairs of sages (*Josi b'Joezer of Zreda* and *Josi b'Johanah of Jerusalem*; *Joshua b'Perahiah* and *Nitay the Arbelite*; *Judah b'Tabay* and *Simon b'Setah*; *Smaya* and *Avtalion*; *Hillel* and *Shamai*) who provided spiritual leadership to the people, guiding them according to the Laws of the Torah.

The period of the *Zugot* was followed by the period of the *Tanaim* - literally those who study, who for nearly hundred and seventy five years commanded and controlled the legislative and judicial power of the self government of the people.

Just prior to the destruction of the Second Temple *R'Johanah b'Zakay*, one of the first *Tanaim*, was permitted by *Vespasianus*, the commander of the Roman army, to leave Jerusalem under siege, together with his disciples, settle in *Yavne* and build there a *Yeshiva* (*School of Jewish Studies*). We know about five generations of *Tanaim* (Halperin III,IV) each with hundreds of disciples, with their teachers: *R'Johanah b'Zakay* and *R'Simon b'Gamliel*; *R'Eliezer b'Horkanos* and *R'Joshua b'Hananiah*; *R'Ishmael b'Elisha* and *R'Akiva b'Joseph*; *R'Meir*, *R'Judah b'Alay*, *R'Josi b'Halafta* and *R'Simon b'Johai*; *R'Judah Hanasi*, with *Yeshivot* in the north (*Tiberias, Acre, Ahziv*) in the south (*Brur-Hail, Kfar-Aziz*) and even in the Golan-Hights (*Keisarion*) and Jordan (*Medva*), except Jerusalem where the Jews were forbidden to enter, and Judea, which was deserted. In 135 CE after the rebellion of *Bar-Kohba* and the fall of *Betar*, the *Sanhedrin* - *High Court of Justice* - convened in *Usha*, and later in *Zipori* and *Tiberias*.

The *Tanaim* diligently pursued and collected the deliberations and decisions during the three



periods (People's Great Assembly, Zugot, Tanaim) and assembled them in six volumes known as the *Mishna – the Study* - completed by R' Judah Hanasi in 210 CE. The Mishna contains the implementation of the Law in the day by day life, accommodating it to the practical problems arising with the developing of the society.

The following period is that of the *Amoraim – the Interpreters* - (Halperin III,IV), who dealt with the problem of explaining the Mishna, amending it with illustrations and answers to thousands of queries of all walks of life. They also dealt with hypothetical questions, including questions about the rituals of the Temple, i.e. when it will be built, and social, cultural and security problems that would emerge with the eventual renewal of the Jewish entity. Five generations of Amoraim (R'Joshuah b'Levi and R'Oshaiah; R'Johanah, R'Simon b'Lakish and R'Elazar b'Pedai; R'Ami, R'Asi, R'Hiah b'Abah, R'Abahu, R'Alai, R'Abah and R'Zira; R'Jeremiah and R'Jona; R'Josi and R'Mana) and their disciples divided among themselves the *Musechtot – Tractates* - of the Mishna and made their contributions of comments, explanations, interpretations and arguments; they passed sentences, establishing the *Law – the Halacha* - on the issues the Mishna deals with. The work was concluded and edited around 425 CE and together with the Mishna formed the *Talmud*, specifically the *Talmud Yerushalmi – the Jerusalem Talmud*.

Following the edict of Koresh and the return of the Jews from the Babylonian exile to Eretz Israel the remaining Babylonian Jewry was in an intellectual void for over 750 years, from the exile up to the end of the second century. Nevertheless, some cultural activity did take place during that time and as an example we may take *Hillel HaZaken*, who grew up in Babylonia and went to Eretz-Israel to seek knowledge.

The Jewish community in Babylonia began to develop rapidly after the fall of Jerusalem and the fall of Betar, and the Jews were represented before the authorities by the *Rosh Gola – Head of Diaspora* - professed to be of the descent of the House of David. Rav (who later left for Eretz-Israel) established the Yeshiva at Sura while his rival, Samuel, headed the Yeshiva of Nehardea. Other Yeshivot were at Pumbedita headed by R'Judah, at Mehoza headed by Raba. We have six generations of Amoraim in Babylonia (Rav and Samuel; R'Judah b'Ezekiel and R'Hisda; R'Sheshet, R'Nahman b'Jakob, Raba b'Nahmani and R'Joseph b'Hiah; Abaye and Rava; R'Papa and R'Ashi), also with hundreds of disciples, each providing his contributions, commentaries and deliberations to the 63 Masechtot of the Talmud known as the *Talmud Bavli – the Babylonian Talmud*.

In Babylonia the period of the Amoraim was followed by a short period of close to one hundred years, the period of the *Savoraim* who taught and explained the Talmud, and then by the period of 350 years of *Gaonim* who headed the Yeshivot, among them R'Judai Gaon, R'Saadiyah Gaon, R'Shrira Gaon, R'Hay Gaon.

The *Talmud*, conforming with the rules laid down by the *Torah*, mentions all persons who participated in its formation, all debaters assisting in the deliberations, all characters in the thousands of tales and anecdotes spread throughout.

After the conclusion of the Jerusalem Talmud, Eretz Israel went through a difficult period of persecution and conquests (Persians, Muslims, and Crusaders). However, even in those difficult times the names of those who participated in the shaping of its history were recorded and documented. Through the years, many Jews left looking for better places, but others returned to the Land to die, or passed through in their travels. Among them, such notables as the Ramban in the 13<sup>th</sup> century, Ovadiah m'Bartenura in the 16<sup>th</sup> century, R'Abraham Amigo, R'Solomon Algazi, R'Hizkiah De Silva and R'Moses Ibn Habib in the 17<sup>th</sup> century, R'Abraham Barodo, R'Haim Ibn Atar, R'Isaac Hakohen Rappaport, R'Menahem Mendl m'Pshemishl and R'Menahem Mendl m'Vitebsk in the 18<sup>th</sup> century, R'Menahem Mendl m'Shklob and R'Moses Rivlin in the 19<sup>th</sup> century, etc. Many details of their lives were recorded, including their sons, their occupations and their activities, in addition to their deliberations.

Another group whose life details were meticulously recorded together with their writings were the scholars of Jewish theosophy and mysticism, the *Kabbalists* (students of the *Kabbala*), the *Paytanim (the Poets)*, whose works were eventually incorporated in the Jewish Prayer books, the Sidur and the Machzor, and the group known as *Chasidei Ashkenaz*. Among them R'Moses de

Leon (1240-1305), R'Samuel HeHasid and his son R'Judah HeHasid, R'Todros Abulafia, R'Joseph Gikatilla, and many more. Many died as martyrs during the persecutions.

#### 4. The Responsa

As already mentioned, Jewish life continued in the entire world known at the time, from Babylonia to Spain and later in Western, Central and Eastern Europe. In spite of the occasional persecutions, pogroms, expulsions and blood libels, the study of the Talmud and the deliberations and discussions of the problems continued. Communities with very intensive Jewish life and strong roots developed particularly in Germany (the Rhineland), Spain and France (Provence). The Jewish studies were pursued in two major directions: *Parshanut* – commentaries on the Bible and Talmud and *Psika* - legislation. The majority of the *Talmidei Chachamim* - scholars or *Rabbis*, engaged in commentaries. Some Rabbis were also *Poskim* - legislators, engaged in legislation. They answered questions directed at them. Many of the questions were asked directly by the people of all walks of life, including Rabbis, and were directed to Rabbis who were famous scholars of their generation and Poskim, recognized as authorities in the interpretation of the Halacha. Their deliberations and answers were recorded and collected, and form the vast literature of the *Shut* – the *Responsa*. The questions and answers concern matters of ritual, community life and society, economy, morals and even criminal problems.

A few of the Poskim were also *codifiers* who collected the deliberations, classified and organized the laws of all times according to specific criteria, presenting them in form of books.

Among them R'Moses b'Maimon (*HaYad HaHazaka*), R'Jakob b'Asher (*Baal HaTurim*), R'Joseph Karo (*Beith Joseph*), R'Joel Sirkis (*HaBACH*), R'Mordehay Yofe (*HaLevushim*), R'David HaLevi (*HaTAZ*).

This literature is divided into two parts. The *Rishonim* - the *Former or First Ones* (Halperin V), include mostly questions of the North African Rabbis addressed to the Gaonim of Babylonia and questions that came from Spain and Provence, between the year 940 and the expulsion of the Jews from Spain in 1492. The *Achronim* - the *Latter* (Shavit & Shamir, Halperin VI-XII), in the period when the center of gravity of Judaism moved to Central Europe and from there to Eastern Europe – Germany, Poland, Lithuania, Hungary, etc.

The most notable Rishonim were R'Gershon b'Judah (*Meor Hagola*), R'Solomon b'Isac (*RASHI*), and the *Baale Hatosafot* – those who added who supplemented the commentaries of RASHI on the Talmud by their own commentaries.

List 2 is a selection of Rishonim who acted in Germany, France, Provence, Spain and Italy.

The Achronim are so numerous that only a few can be mentioned and are given in List 3.

The *SHUT* literature, with its tens of thousands of items, contains not only the names of the Rabbis questioned but also of Rabbis who dealt previously with the topic, the names of the questioners or litigants.

From all the above it should be clear that throughout all periods of Jewish history, recording the names – and often the history – of the primary as well as the secondary figures, of the writers, the participants in the deliberations, etc., was the rule, and perhaps a necessity.

The names of Rabbis participating in all the above mentioned Jewish studies throughout the centuries are well documented in many works. Worthwhile mentioning are Halperin with over 15,000 names, Dembitzer with over 20,000 names and Alfasi with over 8,000 names (see Halperin, Dembitzer, Alfasi). No wonder, therefore, that searching one's roots is almost inherent in the character of the Jewish people and is now developing so intensively, and no wonder that one can – certainly in theory, – trace one's roots through the Rabbis to RASHI, for example, and from RASHI to King David and even further back.

In particular there are a few venues, though with limited reliability, that give a direct line to King David or to many other known personalities. Such lineage was prepared to show the line from King David down to R'Jehiel Lurja m'Erfurt. There are at least three versions of that lineage, of 33, 42 and 34 generations, see List 4, each with its deficiency, mostly of missing persons along the line.

There is also a lineage for *Cohanim* and one for *Leviim*, descendants of *Kohath* the son of *Levi*.

There are genealogical branches traced back to Joseph, Benjamin (Tribe), the Prophet Samuel,

Ezra, Nehemya, etc.

## 5. Conclusion

We have tried to show how "Torah" – the Jewish heritage – values the names of people and their importance for Jewish genealogy, not mentioning the other aspects that Rabbis and researchers dealt with – ideological, literary, and historiographic. Professor Aron Demsky addressed some of these issues in his lecture at the Israel Genealogical Society in 1992 (see Demsky).

Finally we should mention that for many Rabbis, family trees were built in order to prove their pedigree and the purity of their family, in the sense of "Ye shall be holy...." (Levit 19:2). So we have family trees of RASHI, MAHARSHAL, MAHARAL of Prague, *Or Zarua* (see Wunder, Katznelnbogen, Eisner, Lipshitz, etc).

A number of families have trees that show their descent from one of these families or descent from King David or from one of the tribes. So, anyone who can find his way into one of the families that has such ancestry – not an unreal task – can build a family tree with roots at the dawn of our history.

### List 1

#### Ten (10) generations from Adam to Noah

*Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah*

#### Ten (10) generations from Noah to Abraham

*Shem, Arpachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Avraham*

#### Three (3) generations of the fathers and tribes

*Isaac, Jacob, Judah* (alternative to Judah, any of the 11 of his brothers)

#### Ten (10) generations from Judah to King David

*Peretz, Hetzron, Ram, Amminadab, Nahshon, Salmon, Boaz, Obed, Jesse, David*

#### Eighteen (18) generations from King Solomon to Jehoiakin

*Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Joram, Ahaziah, Joash, Amaziah, Azaria, Jotham, Ahaz, Hezekiah, Menasseh, Amon, Josiah, Elyakim, Jehoiakim*

### List 2

#### A selection of Rishonim who were active in Germany and France

*R'Shmu'el b'Meir (RASHBAM), R'Yakov b'Meir (Rabenu TAM), R'Eliezer b'Natan (RAVEN), R'Yitzchak b'Shmu'el (RI Hazaken), R'Yitzchak b'Asher Halevi (RIVA), R'Yitzchak b'Avraham (RITZBA), R'Eliezer b'Yoel (RAVLA), R'Yitzchak b'Avraham (RITZVA), R'Shimshon b'Avraham m'Shantz, R'Yehuda b'Yitzchak, R'Yitzchak Ashkenazi (Or Zarua), R'Meir b'Baruch (MAHARAM m'Rotenburg), R'Yakov b'Moshe Mohlin (MAHARIL), R'Israel b'Ptachya (Trumat Hadeshen), etc.*

#### A selection of Rishonim who were active in Provence

*R'Zerachya Halevi (Bal Hamaor), Avraham b'Yitzchak (RAVED), R'David Kimchi (RADAK), R'Menachem b'Shlomo (Hameiri), etc.*

#### A selection of Rishonim who were active in Spain

*R'Menachem b'Saruk, R'Shmu'el Hanagid, R'Issac Alfasi (RIF), R'Judah HaLevi (RIHAL), R'Moshe b'Maiymon (RAMBAM), R'Abraham Ibn Ezra, R'Moses b'Nachman (RAMBAN), R'Solomon b'Adereth (RASHBA), R'Asher b'Jechiel (ROSH), R'Jacob b'Asher, R'Nisim b'Reuben (RAN) etc.*

#### A selection of Rishonim who were active in North Africa

*R'Hannanel, R'Nisim Gaon, R'Issac b'Sheshet (RIVASH), R'Shimon b'Tzemach (RASHBATZ), etc.*

#### A selection of Rishonim who were active in Italy

*R'Meshulam Hagadol, R'Nathan b'Jechiel (Hearuch), R'Tzidkiah b'Abraham (Shibole HaLeket), R'Joseph Kollon (MAHARIK), R'Ovadyah m'Bartenura, etc.*

List 3

A selection of Achronim

R'Joseph Karo (Beith Joseph), R'Moses Iserlish (REMA), R'Solomon Lurya (MAHARSHAL), R'Mordechay Joffe (HaLevushim), R'Meir b'Gedaliyah (MAHARAM m'Lublin), R'Judah Livvai (MAHARAL), R'Joshua Harif (Megineh Shlomo), R'Jom-Tow Lipman Heller (Tosafoth Jom-Tow), R'Menachem Mendl Auerbach (Atereth Zkenim), R'Gerson Ashkenazi (Gershuni), R'Tzvi Ashkenazi (Haham Tzvi), R'Meir Eisenstadt (Panim Meiroth), R'Jonathan Eibshitz (Creti Upleti), R'Akiva Eger, R'Jacob Emden (YAVETZ), R'Ezekiel Landa (Nodah b'Judah), R'Elija m'Vilna (HAGRA), R'Haim m'Voloszyn, R'Moses Sofer (Hatam Sofer), R'Haim Soloveichsik, R'Solomon Goren, R'Moses Feinstein

List 4

Lineage from King David to R'Jehiel Luria m'Erfurt

<u>Toldoth R'David Lyda (33)</u>	<u>Hevel HaKesef (42)</u>	<u>Avot Ubanim (34)</u>
King David	King David	King David
Shefatja b'Avital son	Shefatja b'Avital son	Shefatja b'Avital son
Unknown	Unknown	Unknown
R'Hillel the Elder son	R'Hillel the Elder son	R'Hillel the Elder son
R'Simon HaNasi son	R'Simon HaNasi son	R'Simon HaNasi son
R'Gamliel I son	R'Gamliel I son	R'Gamliel I son
Unknown	Unknown	Unknown
R'Johanan HaSandlar son	R'Johanan HaSandlar son	R'Johanan HaSandlar son
R'Joshua son	R'Joshua son	R'Joshua son
	R'Eljakim son	
R'Johanan son	R'Johanan son	R'Johanan son
R'Nahman son	R'Nahman son	R'Nahman son
R'Josi son	R'Josi son	R'Josi son
R'Yanai son	R'Yanai son	R'Yanai son
	R'Elazar son	
	R'Abaje son	
	R'Johanan son	
R'Maniumi Gaon son	R'Maniumi Gaon son	R'Maniumi Gaon son
	Unknown	
	Unknown	
	Unknown	
R'Josi m'Constantina son	R'Josi m'Constantina son	R'Josi m'Constantina son
R'Athadam (Avraham) son	R'Athadam (Avraham) son	R'Athadam (Avraham) son
R'Aaron HaRofe son	R'Aaron HaRofe son	R'Aaron HaRofe son
R'Eljakim son	R'Eljakim son	R'Eljakim son
Unknown		Unknown
R'Solomon son	R'Solomon g'son	R'Solomon g'son
R'Isaac Tzarfati son	R'Isaac Tzarfati son	R'Isaac Tzarfati son
R'Solomon Jitzhaki (RASHI) son	R'Solomon Jitzhaki (RASHI) son	R'Solomon Jitzhaki (RASHI) son
R'Judah b'Nathan (RIBAN) son in law	R'Judah b'Nathan (RIBAN) son in law	R'Judah b'Nathan (RIBAN) son in law
R'Jom-Tow son	R'Jom-Tow son	R'Jom-Tow son
R'Judah m'Paris son	R'Judah m'Paris son	R'Judah m'Paris son
Unknown	Unknown	Unknown
	Unknown	

	Unknown	
R'Johanan Ashkenazi son	R'Johanan Ashkenazi g'son	R'Johanan Ashkenazi g'son
R'Joseph Trivash m'Marseille son	R'Joseph Trivash m'Marseille son	R'Joseph Trivash m'Marseille son
R'Mattew Trivash m'Paris son	R'Mattew Trivash m'Paris son	R'Mattew Trivash m'Paris son
R'Samuel Shapira son in law	R'Samuel Shapira son in law	R'Samuel Shapira son in law
R'Solomon Shapira m'Heilbrun son	R'Solomon Shapira m'Heilbrun son	R'Solomon Shapira m'Heilbrun son
R'Samson Lurja m'Worms son in law	R'Samson Lurja m'Worms son in law	R'Samson Lurja m'Worms son in law
R'Jehiel Lurja m'Erfurt son	R'Jehiel Lurja m'Erfurt son	R'Jehiel Lurja m'Erfurt son

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## The "Finaly Case", Including Personal Memories

*Miriam Lava*

Translated from Hebrew

Following is a story, and like all stories, it is sometimes sad and sometimes happy. This is where and how it begins:

Vienna, Austria, the year is 1938, after the Anschluss (the annexation of Austria to the Third Reich) and I am an eight-year old girl. I remember how, with traumatic suddenness, our lives were changed. I was warned not to visit any longer the house of my neighbor and friend Gerda, who had blond braids, since she was not Jewish. Jewish pupils who had been expelled from Aryan schools were accepted in my Jewish school on Kasteletz Gasse adjacent to the Au-Garten. But the school was soon closed. Today it is again a Jewish school, with classes ranging from kindergarten to high

school. This was also the place where Vienna's Jews were rounded up before being deported eastward to annihilation. A plaque attached to the school's wall attests to this fact.

I visited there in the fall of 1997. I meandered in the halls and spoke with the Christian principal, who told me that most of the teachers in the school were not Jews. In her opinion, there were very few good Jewish teachers, and the cost of the teachers sent from Israel was too high because they came with their families. At the end of my visit, a picture was taken of me next to the plaque referred to above. This was the place where my uncle Richard Finali was deported eastward – never to return.

I recall how we - my parents, brother, aunts and uncles as well as my cousins, would spend the summer months together in one of the villages in order to take the children from the city to the heart of nature. There were also the birthday parties and the very long Seder nights. In our home we read the Haggadah twice – my grandfather in German and my father in Hebrew.

I recall how that year our extended family would gather periodically at the train station to bid farewell to one of its branches – a lucky branch that had succeeded in obtaining entry visas to another country. Thus, two of my mother's sisters and their families emigrated to New Zealand. My mother's oldest brother, Richard, perished in the Izbica extermination camp in eastern Poland, while his wife and daughters found refuge in England. My family, the Rosners, were privileged to arrive in Eretz Yisrael in February 1939.

My mother's youngest brother, Fritz, a physician, and his wife Anni Schwartz, tried their luck in Czechoslovakia. When the Germans overran that country, they fled to Grenoble, France, and settled there. Anni and Fritz acquired, over time, friends among the local Jewish community. In 1941, their son Robert was born followed by Gerald in 1942.

In the beginning of 1944, Anni and Fritz were warned by acquaintances that the Nazis decided to transport Grenoble's Jews to the camps. They did not have time to escape or hide. Fritz was arrested while walking on the street, and Anni, a few hours later in their apartment. Both of them were on one of the last transports that left on the 3<sup>rd</sup> of March 1944 from Drancy to Auschwitz - neither survived. A few days before their arrest, while the earth was burning beneath their feet, Fritz and Anni entrusted to one of their neighbors the 2½ year-old Robert and the 1½ year-old Gerald. Along with the children that neighbor was also given a leather suitcase, containing some of my uncle's medical equipment, jewelry, photographs, documents, and the addresses of Fritz' three sisters: my aunts Grete Fischel and Luise Rothbaum in New Zealand, and my mother and father, Yehudit and Moshe Rosner, in Gedera, Israel. A letter was also attached in which it was requested that if the worst possible scenario came to pass, at the end of the war my two aunts in New Zealand were to be contacted. The boys, circumcised at birth, were to be returned to the arms of their family.

This devoted neighbor was unable to support the children over a long period of time, and she asked the sisters of the order Notre-Dame-de-Sion to hide them. The nuns agreed, but fearing that the two toddlers, far younger than any of the other children who attended the school, would arouse the suspicion of the SS they transferred them to the Grenoble Catholic infant center. At day's end, their parents picked up most of the children. Seven children, including Robert and Gerald, had no homes. The director of the nursery Mlle Brun, who lived in a house adjacent to the nursery, saw to it that her housekeeper would bring these seven children to her private residence. Mlle Brun was a very devout, unmarried Catholic, with close ties to the mayor of Grenoble and to all levels of the local clergy. Each of the seven children thought and felt that her house was also theirs.

Immediately at the War's end in 1945, my Aunt Grete Fischel contacted the city of Grenoble and inquired about the well being of Fritz, Anni, Robert and Gerald. The mayor reported in a return letter about the fate of the parents and added that the children were in good hands and that they had no reason to be concerned about them. My aunt tried in various ways, including using the Red Cross as an intermediary, to have the children transferred to her. She ran up against the absolute refusal of Mlle Brun, who claimed that the children called her "Mum" and that they were little and ill and that one could not consider the possibility of the journey to New Zealand, even if they

would come to take them. Mlle Brun gave various and sundry reasons for not returning the children until 1948. In that year, she had both Robert and Gerald baptized.

Now my aunt Grete Fischel asked the help of my parents to fulfill the request of my uncle Fritz and my aunt Anni: to join together and to help save the children and return them to the bosom of their biological family and to Judaism. My parents joined in the undertaking, but they made a condition – if and when the rescue succeeded the children would live their lives with us in Gedera and not in New Zealand.

At this point, Moshe Keller, a chemical engineer and a resident of Grenoble, joined in the rescue effort. It was his and his wife Gusta's good fortune not to have shared the fate of Anni and Fritz. More than once when he played with his two sons who were the ages of Robert and Gerald, he reflected on what could have happened to them. These thoughts impelled him to help the Finaly family.

In cooperation with my parents who arrived in France in 1951, Mr. Keller attempted to convince Mlle Brun to relinquish the children. She continued in her obstinacy, claiming to have saved their lives, that she was their mother, that they were Catholics and that she had no intention of being separated from them. My mother one day stationed herself at the entrance of the nursery and attempted to meet her nephews, and was shamelessly evicted by the police, after having stood in vain for some hours. Mlle Brun had called the police.

Left with no alternative, the Courts were approached. The noted French Attorney, Me. Garcon, presented the claim to the court. He was convinced that the family's claim was justified. After endless hearings and counter suits, the court ruled in 1951, that Mlle Brun was required to return the children to their biological family. Now the 'devil's dance' began in all earnestness. France was divided into two opposing groups – one side supported the Church stating their belief that "once a Catholic (because of the baptism) always a Catholic," therefore the children should remain in her bosom. This camp gained the encouragement of Francois Mauriac, who published an article in which he ponders, "which covenant will tip the balance, that of the children with their ancestors who were consigned to the inferno, or the covenant which was made with the son of David who was consigned to the cross for their sake, and whose sign has been engraved on them, and since their baptism he [Jesus] knows them by their first names". Those of the second camp, supported the law of the land, and argued that the Church did not have the right to disregard the decision of the Supreme Court.

There were also arguments on the issue of morality. The question that was raised was: What should be the determining factor; the blood relationship of the children or the good of the children who had become accustomed to a particular environment and felt comfortable in it? The older brother, Robert, was already serving as an acolyte. Robert is convinced that if he had remained immersed in that atmosphere, today he would be wearing the attire of the priesthood.

Even in the Jewish community, there was a difference of opinion on the issue. A substantial number of members feared that, again, as in the days of the Dreyfus trial, anti-Semitism would increase, and they voiced their feelings of apprehension. Historians and researchers who followed the developing events wrote years later that not since the days of Dreyfus was the community as agitated as it was in the days of the "Finaly Affair".

However, Mlle Brun had no intention of obeying the law. Being a very devout Catholic, she was convinced that it was her duty to "save" my cousins' souls. She acted quickly. With the help of her sister and the Catholic clergy of Grenoble, the boys were smuggled into Switzerland under assumed names. When their identity was discovered, they were returned. When my parents and Moshe Keller went to retrieve them, they disappeared again, this time with the help of low level clergy who had the audacity to disregard the order of Pope Pius XII who insisted that the civil law be obeyed. The brothers were smuggled in the freezing winter snow, at night across the Pyrenees to the Basque region of Spain. There they were separated and each was sent to a different village. At one point, the false rumor claiming that Gerald had taken ill and died was circulated. Robert was

then 11 and Gerald was 10.

The turning point came when it became clear to the Church hierarchy that there was no escaping their being taken to court to face charges of disregarding an order of the Supreme Court of France. They were in a situation in which they most definitely had no chance of reversing the court's directive. At this stage, March 1953, the ground was ripe for the signing of a secret agreement between my parents and the Church. It obligated the Church to return the children on the condition that my parents would cancel their petition to the Supreme Court. This agreement was signed. It took several more months until the priests who had abducted the brothers, and only with the intervention of the Pope, did accept the fact that they had no choice but to return the children. Mlle Brun and the two priests were tried and found guilty of abducting the brothers and each was incarcerated for differing lengths of time.

On 26 June 1953, the boys were turned over to the Spanish government and were brought to the French border. A month later, July 26<sup>th</sup>, under a veil of secrecy, an El Al airplane took off from the Paris airport to Tel Aviv, carrying my parents and my cousins Robert and Gerald Finaly. Their flight was courtesy of El Al.

Everybody in the Land of Israel celebrated with us when the boys came home. In Gedera, all the schoolchildren lined the streets and received them with bouquets of flowers. Gifts poured in and included a ping-pong table, a swing with two seats for the garden, bicycles, you name it. And there were many visitors – newspaper people from many countries, government ministers - Moshe Sharett and his wife Tzipora, and Moshe Kol. My parents and cousins were invited to the President's residence.

The boys' adjustment to Israel was not easy. In our family, only our father knew French. Guidance came from the excellent psychologists of Youth Aliyah, whose names I must mention here, Kalman Binyamini z"l, and Professor Reuven Feuerstein, Israel prize laureate, who helped, advised, supported without limits. The boys spent their first weeks in Israel at Kibbutz Neve Ilan, whose members originated in France. At least one family member stayed with them at the kibbutz. In addition, Gabi, a social worker sent by the Jewish community of Paris, was with them from the day they arrived from Spain.

The next invitation came from Kibbutz Ein HaNatziv, a religious kibbutz, whose members also spoke French. One of the members of the kibbutz, Jacques Samuel, who was to become a dear friend of the family, had a very good idea: he felt that since the boys came from a strongly religious, albeit Catholic, atmosphere, the traditional-secular atmosphere which prevailed in our house would be difficult for them. Jacques Samuel in the name of the entire kibbutz asked, "Perhaps you would like to spend the happy Sukkoth holiday, which is infused with many folkloristic elements, with us at the kibbutz?" On the advice of the psychologists, the invitation was readily accepted and we all went to Ein HaNatziv for Sukkoth. During the holiday, when attending synagogue Gerald took out his camera, also a present, and wanted to record for posterity the progress of the service. One of the members told him that it was prohibited to photograph on the holiday. The answer was quick in coming "I'm still a little bit Christian!"

From that time onwards, Robert and Gerald have been part of our family, the Jewish people and Israel. Both of them have raised families. Their children reached adulthood and each went their own way. Robert and Ann Finaly now live in Beersheba. Robert, like his father, is a physician, a senior staff member at Soroka Hospital. Gerald, who insists since his arrival on introducing himself as Gadi, is an army reserve officer and enjoys a pension from the Bezek Telephone Company. Gerald lives with his wife Ilana in Kiryat Motzkin after living many years in Kiryat Hayim.

#### Afterword

In 1984, a French UN officer purchased a house in Grenoble. In the cellar of the house, which had previously been the city's nursery, he found an old wooden chest. The chest contained photographs and documents of the Finaly family that had been taken/stolen by Mlle Brun from the



Finaly' s apartment, when all hope for the return of Fritz and Anni was gone. The new owner of the house handed it over to his friend Guy, who served at Nakura, on the Lebanon border.

One day, Guy rang the doorbell of Gerald and Ilana' s house in Kiryat Hayim, with the case in his hands. Gerald and Guy, when they saw each other, were stunned for a moment, and then hugged each other with great emotion. Guy, like Robert and Gerald, was of Jewish origin and had found refuge in the Catholic city nursery of Grenoble.

Sometime later, the photographs in the trunk were of great assistance in helping to discover branches of the family that lives in Hungary, and up until 1997 no one had known of their existence.



## A Trip to Poland: Personal Impressions Chorzow and Nowy Sacz

*Miriam Sharon*

Our trip to Poland in April 2000 lasted only 9 days, but it seems to me that I had never left.

I was born in Chorzow, in the Katowice province in 1934, as the second child of a prosperous Jewish family. My father, Chiel (Springer) Engelhardt and my mother Feiga (Nichtborger) Jaffe were born and married in Nowy Sacz (Sanz), which they left in 1930. They wished to pursue a more secular life in contrast to the stringent, orthodox way of life of their family.

When the German army invaded Poland on 1 September 1939, we were spending our summer vacation in the countryside near Chorzow with other members of our large family. We fled on a truck in the direction of the Russian border and never again returned to Chorzow. In the course of our flight, Poland was being bombed by the Germans. I remember this terrible trip through towns that were burning as a five-year-old scared and overwhelmed child. We arrived at Zloczow, a village near the Russian border. According to an agreement made between Germany and Russia in 1940, new borders were established and the place in which we had been living had fallen to the Russians. As Polish citizens, we were exiled to Russian labor camps in Siberia. Through another agreement we were liberated from the camps in 1942, and went to Samarkand (Uzbekistan) where we remained until the end of the war. Thanks to my father's resourcefulness in making decisions in difficult times, we survived the war

After the war, we were repatriated back to Poland where we were made aware of all the horrors the Nazis had done to Polish Jewry. Our whole family from both sides had been exterminated and all our property was lost. It is difficult to describe Poland in 1945. It was an accursed and desolated place – a place of death. Soon we left Poland and emigrated to Brazil where my mother had relatives.

I made aliya in 1965, and since then I have been living in Jerusalem with my husband Eliezer and my three children.

### **Back to Chorzow**

Sixty years later, accompanied by my husband Eliezer and my friends Dany and Puah Flaks, I returned to Chorzow, looking for some threads leading back to my childhood. Chorzow, whose population is 120,000, is located in the Upper Silesian Industrial District. It is an old town having once been unified with the German town Koeningshutte (Krolewska Huta). There is a documented Jewish presence in this city since 1829, including a synagogue that was built in 1865. Prior to World War II, approximately 4,000 Jews lived in Chorzow. When the German army entered the city on September 1939, anti-Jewish terror began and the whole Jewish population was ordered to leave. It was one of the first cities in Poland to be officially proclaimed "judenfrei". After the war the community was not reconstituted.

Thanks to the efforts of my mother and my sister Riva, I am fluent in the Polish language.

In Chorzow, nothing had changed since I had left. The names of the streets and their numbers remained the same. It was easy to find the exact address and the building where I was born and raised until the age of five. We were able to enter the building. We climbed the wooden and rickety stairs. We reached the entrance, which consisted of a wooden engraved frame with a glass window adorned with white lace curtains. We rang the bell. The Polish woman who opened the door with an inquiring face allowed us to enter and look around the apartment. It was an amazing moment. I had gone back sixty years into the tunnel of time and could visualize the same place with a completely different scenario. Some fragments from my childhood flashed through my mind. I had a clear image of my grandmother Malcia standing there in front of a table covered by a white cloth, blessing the candles for Shabbat. It was a glimpse into the past - an insight into a forgotten world. The face of the Polish woman brought me back to reality. It was time to leave. We quickly descended the wooden steps, left the house and the town. I had a feeling that a ray of light entered into what had been darkness in my life allowing to discern an image of what had been up to this point only faint memories. I continued my trip looking for more links which could connect me to the past. We took the road to Nowy Sacz, the town where my parents and ancestors had lived.

### **Nowy Sacz (Sanz)**

Nowy Sacz is an old town (population 82,000) in the province of Krakow. It was founded in the 13<sup>th</sup> century and is situated in a beautiful valley between two rivers: the Dunajec and the Kamienica. The presence of Jews in this town has been documented as far back as the 15<sup>th</sup> century. For centuries, Polish and Jewish communities lived there together despite their different culture and religion.

During the first half of the 19<sup>th</sup> century the Hassidic dynasty of "Sanzer Hassidim" was established under the leadership of the famous Chaim Halbershtam. There were about twenty synagogues, apart from the Great Synagogue, which is the only one that remains as a former synagogue. Even a Jewish Hospital was built in 1908-1913 under the patronage of Franz Joseph I. As far as I know, my family from both sides stems from this town, from the beginning of the 19<sup>th</sup> century and perhaps even earlier.

My mother Feiga Jaffe (1906-1960) was the 8<sup>th</sup> child of a family of 10 children. Her parents are Riva Jaffe (1873-1920) and Aron Nichtborger (1869-1911), who was a "shochet" in Sanz. Most of my mother's siblings left the town between the two world wars hoping to earn their livelihood since the poverty was overwhelming. Only two of them remained in Sanz: Chane Khaile and Meir.

My father, Chiel Engelhardt (1902-1988), was the 3<sup>rd</sup> child out of a family of 8 children. His parents are Elisha Springer and Malcia Engelhardt (1870-1940?).

We arrived in Nowy Sacz in the evening to stay for a night in one of its many hotels. We made a tour of the Jewish quarter, which is situated close to the central square. The town maintains its old character with its many medieval sites. The next morning, we located without difficulty the Great Synagogue, which was built in the first half of the 18<sup>th</sup> century and is located on Berko Joselewicz Street. Since 1982, the building has served as the District Museum of Polish art and history. The entrance hall maintains a small exhibition of Judaica as well as pictures illustrating Jewish life in the town since the 15<sup>th</sup> century.

The curator of the museum, Miss Elzbieta Dlugosz, acted as a guide explaining the history of Jews in the town including the period of the German occupation. She told us that most of the Jews of Nowy Sacz, after being rounded up and contained in the ghetto, were executed at the Jewish cemetery by May 1940. Those who remained were sent to the Belzec concentration camp in the Lublin region in 3 transports in 1942. Despite her great expertise on the subject, words are insufficient to describe the horrors of the Nazi death machine, which annihilated more than 90% of the community.

A five-minute walk brought us to the old Jewish cemetery located on Ribacka street. There is a monument built by the Association of the Jews from Sanz in memory of the 25,000 Jews from Sanz and surroundings who were murdered between 1939-45.

I blessed through a silent prayer, my grandmother Malcia and the other members of my large family who were killed and buried in the mass grave at this old cemetery in their own ancestral town - Nowy Sacz.

We visited many other towns and villages in Poland where Jewish communities had existed. Everywhere, we looked for synagogues near the square, which in most cases are being used as libraries, museums, offices, etc. On all these synagogues, there is a Hebrew-Yiddish-Polish inscription engraved on its front wall, as a reminder of the Jewish life that existed there.

Today, Polish streets are empty of Jews. Silence shrouds thousands of untold stories of people who have disappeared without leaving a trace. A deep longing emanates from these walls, for the Jewish world lost forever.

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### **PRAYER IN MY HEART**

*Miriam Sharon*

I retrieved from the heap  
A braid that was blond  
And from another heap  
A pair of red shoes.  
I revived in a second  
The body of a young girl  
In the bloom of her life.  
She approached me  
On spindly legs  
And with flashing eyes  
She signaled something to me  
And disappeared,  
Like a dewdrop at the morning's light,  
She blended in with the accursed earth  
Of Auschwitz.

I stood at attention  
With a silent prayer in my heart,  
And I redeemed her soul  
At her second death.

**Auschwitz, 25<sup>th</sup> April 2000**

*Translated from Hebrew by Harriet and Harvey Kasow*

**A Short Story**  
***Mathilde Tagger***  
Translated from Hebrew

Among the dozens of letters that arrive daily by electronic mail, I have come across all kinds of strange stories, including the one that follows. To preserve privacy, no names are used.

A man approached me and asked for information concerning a family name from Morocco. Until then, I had never heard of that name. It does not appear in any of the standard sources such as Abraham Lardo's book on Jewish family names of Morocco or in Joseph Ben Naim's *Malkhei Rabbanan*, a biographical dictionary of native-born Moroccan rabbis, or any other source.

Therefore, I replied to him that I was unable to locate any information on the name that he requested. The next day I checked the book by Joseph Toledano on the history of North African Jewish families in some detail, and I was surprised to find the name that the gentleman was looking for. It was spelled differently and in an unexpected way. I translated all that appeared about the name and sent all the information I had found.

The response I received astounded me. After thanking me with great courtesy, he added that he was born in Italy to a Jewish father and a mother who had converted to Catholicism from Judaism. His maternal grandmother was Jewish and the name he was looking for was the name of that grandmother. When he was still a child and shortly before World War II, he left France and immigrated to the United States. At the end, he mentioned that he is a retired Bishop of the Episcopalian Church.

He certainly does not know that he is in reality, a Jewish bishop; and like all other Jews, a Jew with a story.



**Passenger Manifests and other Documents of Genealogical Interest**  
**Held by the Historic Immigration Office in Hamburg**  
***Elizabeth Sroka***

**The Hamburg Departure Passenger lists 1850-1934.** The Hamburg departure passenger lists, the main materials used for research, are complete for the years 1850 to 1934 with a few exceptions. The original log books are still available at the Hamburg State Archives and are bound in 555 large folio volumes. There are 203 separate registers to these passenger lists – I call them *index registers*.

**1850-1854 Lists.** For the years 1850 to the end of 1854, the departure lists were compiled according to the last names of the passengers in alphabetical order as well as chronologically according to the departure dates of the ships. Since these lists already constitute an index, no extra index is necessary.

**1854-1910 Lists.** From 1854 to 1910, the lists and index registers are divided into two different series, one for the **direct passage** to various countries and another for the **indirect passage**, for example to England and then either via the same ship or another for the continued passage to other countries.

**1911-1934 Lists.** Starting in 1911 and until 1934, there is only one series for direct and indirect lists, all compiled together.

**1850-1871 Alphabetical Listing.** Newly acquired at the H.E.O. is an alphabetical listing of all names for the years 1850 to the end of 1871 called the *Klüber Index*, named after the man who, through years of work, put all this information onto file cards. These cards were microfilmed by the Mormon Family History Library over a period of six months. Since Mr. Klüber had marked the year on the cards with different colors, each card had to have it re-marked with a black pen before copying as the colors did not appear on the microfilm. Having the names in alphabetical order is quite a time-saver for research in the 1850 to 1871 time-span..

**The Main Lists: One Million Jewish Emigrants from Hamburg 1880-1914.** The main lists, not including the index records and the Klüber Index, were microfilmed by the Family History Library in the 1960's. There are over 400 microfilms containing approximately 5 ½ million names, including all German emigrants, in addition to millions of people of other nationalities. About a million Jews were among the 4 million who left their homes in Eastern Europe between 1880 and 1914 to emigrate from Hamburg. **These lists are the departures from Hamburg only.** From the five large emigration ports in Europe: Hamburg, Bremen, Rotterdam, Le Havre and Antwerp, **these are the only existing departure lists** and they constitute the largest known volumes of records available on overseas emigration. I work with these lists.

**Searching the Lists.** I search for emigrants in these lists. When I find someone, and this happens in approximately 50% of the cases, my inquirer receives a copy of the original passenger list as a certificate together with a translation of the information found. This comprises: personal data of the emigrants such as age and occupation, their last place of residence before emigrating, the name of the ship and the exact departure date and port of arrival.

**The Last Place of Residence.** The last place of residence in Europe is the most important feature of these departure lists. Once I can name a village or a city, then I can often inform the inquirer of the local Archives or parish offices to which they can write for further information. These passenger lists are almost the only source for finding the last place of residence, often the starting point for family research.

**The Exact Year of Emigration.** Besides the name or names of the emigrants I am searching for, I insist that the inquirer tries everything to get the **exact year** of emigration before I start the research. Many people do not know the year in which their ancestors emigrated, nor do they know for certain if their ancestors departed from Hamburg. But if the emigration year given is incorrect, I will not be able to find the people I'm looking for, even if they did leave from Hamburg. I do make suggestions how to find this all-important year of departure.

**Germans to America 1850-1891.** Another source of information I have at the H.E.O. are the arrival lists for America, published in *Germans to America*. These books give the names of Germans leaving Germany and arriving in the USA for the years 1850 to May 1891. However, even Germans who lived, for example, in Russia, are usually not named, nor are emigrants with most other Eastern European names. Publication of the (over 50) volumes of these books ceased with the May 1891 edition. There is an alphabetical index in the books, but they contain so many errors that I feel they are a poor source for family research. However, once every 2 to 3 months I actually find a family or person I am looking for in them. I then know immediately if they left from Hamburg or from another port and if from Hamburg, it's very easy to find the departure list for this arrival and discover where the family came from. The last place of residence is usually not on the arrival list, neither in the original nor in the books.

**The Hamburg Society for Jewish Genealogy.** Now just a plug for the Hamburg Society for

Jewish Genealogy for those of you who may not have heard of it. The Society was founded in 1996 on the initiative of Mr. Jürgen Sielemann, now its President and an archivist in the Department of Genealogy and Biography at the Hamburg State Archives. He is responsible for the history of religious minorities, primarily the archives of the Jewish communities of Hamburg, Altona and Wandsbek. I joined the Society to find out what materials are available at the Archives concerning former Jewish residents of Hamburg, and we meet once a month at the Hamburg State Archives. I did discover that all archives are still there, including birth, marriage and death records.

Before leaving for Israel I asked Mr. Sielemann if there was anything he would like me to say to you besides bringing his personal greetings. Since I know that he alone is the one who does the research on Jewish families, I understand why he answered my question like this: *Please make it clear that we will do research on Jewish families that came from Hamburg for anyone who asks us and there is no charge, but we only have information on families that came from this city.* Please write to him when you have questions about Jewish families but only if they came from Hamburg.

The Link To Your Roots project at the State Archives in Hamburg was announced in June, 1999 by the Hamburg Publicity Department. It is funded jointly by the Hamburg Municipality and computer firms. Twenty-five handicapped employees are entering the data and will be answering the inquiries made via the internet. The first lists should be presently available for your personal use starting with the years 1890, 1891 and 1892, and more years will be added on a regular basis. The project plans to have all years finished in about four years time.

Just eight days ago in Chicago, Hamburg's Vice-Mayor Krista Sager introduced the project on the Internet. If you are interested in obtaining more information, I suggest an article written by Jürgen Sielemann, published in AVOTAYNU, Volume XV, Number 2, Summer 1999. I have also brought with me the flyer sent in February 2000 to over 1,000 genealogical societies within the United States by the Hamburg Publicity Department at the City Hall. It describes the project in detail and also gives the e-mail address at the State Archives if you want research done.

I would now like to continue with 3 typical research cases. **(Editor's Note: Due to space limitations we are unfortunately unable to include more than one illustrative case in this edited version of Ms. Sroka's talk).** I am certain that the digitized lists would have been no help in finding these emigrants.

**1. September 1997.** In September 1997 I received a request to do research on Louis (Ludwig) Kirchner. The family history researcher (let's call him FHR for brevity), who had asked me to make a copy of the departure list for his ancestor, had already found the arrival in *Germans to America*. Louis Kirchner was born in 1834 and had been living in Naumburg since 1840. He had left Hamburg at the beginning of October 1855 in the ship *Nord America* and had arrived in New York on October 23, 1855. Since the last place of residence is not mentioned in the arrival list books, FHR asked me to look up the departure list and check whether this L. Kirchner came from Naumburg. In this case, all I had to do was to find Louis Kirchner in the index for the departure of this ship and then find that page on the passenger list and make a copy. However, the Louis Kirchner I discovered on the departure passenger list for the year 1855 was aged 27 and not 21 as would be expected, and he came from Goldlauter, Prussia and not from Naumburg. So the first time around we found the correct name but not the correct person.

**2. February 1998.** In February 1998, FHR wrote again to say that he was certain he had found the correct person in the arrival lists and asked me to make a copy of the departure details for Christian Carl Ludwig (called Louis) Kirchner who had arrived in the U.S. on the ship *Howard*

on April 23, 1857. Once again I looked up this departure in the index for the letter K and found **Louis Christian Kirchner** on page 29 for the March 14, departure. When I looked at page 29 on the passenger list, however, there was no listing for Louis Christian Kirchner or Christian Ludwig Kirchner. We found him on the arrival list, on the index for the departure, but he did not appear on the passenger list. Since the ship *Howard* was small with only 6 pages of passenger list, I tried as well as possible to decipher every passenger name on the entire list. Don't forget, I read microfilms and not the original documents. My films are copies of the originals and sometimes copies of copies. The original may be easy to read but the microfilms are often almost illegible.

**3. An Enigma.** Since I couldn't make a copy of an entry I couldn't find, I wrote a letter to FHR explaining that I loved reading good detective stories and that this research was an excellent one. I began to doubt my abilities to read the German handwriting, especially since these microfilm copies were so hard to decipher. I therefore made copies of everything I had, the index, the entire passenger list and the complete departure list for this ship, sending everything to FHR and asking him to take a look at the material. Maybe he could help to solve this puzzle?

**Fresh Ideas and a Discovery.** At the end of February I received an answer. FHR had, in the meantime, received a copy of the original handwritten arrival list from New York. **Christian Carl L. Kirchner**, 22, was definitely on this arrival list. Why was he not on the departure list? FHR's answer was as follows: *I compared the departure list you sent me with the names of the immigrants arriving in New York appearing on the arrival list. I was able to find everyone departing who also arrived except for 5 people. In the arrival lists, the name Ludwig appears 3 times but the name Kirchner only once. And now I can solve the puzzle. Kirchner was born on May 16, 1834 in Naumburg and was named Christian Karl Ludwig. If we omit the 2<sup>nd</sup> name, we have Christian Ludwig and, writing that as surname and first name, we have Ludwig, Christian, shortened to Ludwig, Christ as it appears on the passenger list on page 29. What happened with his Kirchner name we will probably never discover but we can say this mystery is now solved. I must mention that I recognize what difficult work you have, especially when the materials you work with are in as bad shape as the microfilms of the departure list of this ship.* And then, as an afterthought, he wrote a P.S. asking if a new photocopy of the original would possibly be easier to read than the microfilm I had at my disposal.

**Conclusion.** I had to write again and explain that no photocopies could be made of the original logbooks because the paper is very fragile. However, I promised to go shortly to the Archives, take a look at the original and try to have a microfilm made of that famous page 29. The next week I did go to the archives. I took a look at the original entry and it looked just like the microfilm I had, but of course, as easy to read as a freshly printed book. There was nothing I could do about it. The name **Kirchner** was not to be found. As I went to fold back the pages of this large folio volume, I noticed something to the left of the name **Ludwig**. I carefully pushed the pages aside and clearly saw the initials "ner" written in the column for the numbers of the passengers. When the pages of this volume were bound, the family name had disappeared because it was written in the wrong place. So now we really had solved this mystery.

In one of the last letters I received from FHR congratulating me on finding at least 3 of the 8 letters in the last name of his ancestor, he told me this Louis Kirchner, his grt-grt-grandfather's brother-in-law, had served in the American Civil War from 1862 to 1865 in the 2<sup>nd</sup> Missouri Light Artillery. *I am telling you this*, he wrote, *so you will know what kind of a man you had to put up with in doing your research.* In July 1998, almost a year after the original research had been sent to me, FHR sent me the only picture he could find of Louis Kirchner. He suggested that if I ever discussed problems of doing family research, I could always say, "This man was really not easy to find," and he certainly wasn't.

I don't want you to get the wrong idea. I am very happy that the Hamburg departure passenger lists are being digitized. Shortly before leaving for Israel, I spent almost 10 hours looking for the name Buczkowsky in the lists for the year 1913. There were 7 films with 13 volumes just with the initial "B" and there were over 6,000 names to check. This is terribly monotonous work and especially when the results are negative, as they were in this case.

I think of researching shorter index lists and enjoying the beautiful handwriting which appears sometimes, or seeing the names of women in their 30's and 40's traveling with 10 children all alone, no husband - I felt so proud of these women.

Once I just happened to find the names John D. Rockefeller and Edward Kennedy and also the entire Roosevelt family on the same page of the passenger list with the family Ballin, the ship owners from Hamburg. There was also the list with "H", Karl Hagenbeck, the director of the famous Hamburg zoo on his way to the U.S. for the World Fair in 1892.

Finding someone by accident won't happen any more when just the digitized lists are used and I think that is a shame. I can only hope that some people will be sufficiently interested in the originals of these passenger lists to want to look at them or at the microfilms when doing their family research. This type of work is really much more fulfilling. THANK YOU!

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**Refugees after the war**  
*Esther Ramon*

The following report is an abridged version of a document found by me in the archives of the American Joint Distribution Committee. Although not the most horrific example of man's inhumanity during the Shoa, this document shows the Turkish Government's attitude towards Jewish survivors.\* The AJDC report gives a poignant illustration of post-war suffering of the Holocaust survivors even after the war, after release from concentration camp.

\*The Struma, a terribly over-crowded boatload of Jewish refugees, after many traumatic weeks in harbour, was towed out to sea by the Turkish Navy where it was sunk by a Soviet torpedo with total loss of life.

c/o American Consulate General, Istanbul

16<sup>th</sup> July 1945

**MEMORANDUM on S.S. DROTTNINGHOLM Jewish Refugees not yet permitted formally to enter Turkey.**

The S.S. Drottningholm, Swedish liner, arrived in Istanbul on April 10<sup>th</sup>, 1945 from Goteborg, Sweden, carrying several hundred Turkish repatriates who were to be exchanged for German nationals then interned in Turkey.

137 of these people were Jewish, every one of whom had been taken directly from concentration camps such as Buchenwald, Ravensbruck, Bergen-Belsen, Auschwitz etc. They were brought to Goteborg and there placed on board the Drottningholm. With few exceptions,



they carried no documents establishing their citizenship or even identity, since such documents had, in most instances, been confiscated by Nazi authorities.

21 Jewish passengers were permitted to debark on the day the ship docked. The Turkish nationality status of the remaining 116 individuals was questioned by the Turkish authorities and so this entire group was interned in small hotels, under police surveillance, pending investigation of their nationality. Costs for their maintenance were, and still are being paid for, by the American Joint Distribution Committee.

On June 21<sup>st</sup>, after many weeks of investigation, 46 individuals were released (presumably on the theory that they were Turkish nationals). Up to today (July 16<sup>th</sup>) seven individuals, for whom certificates and visas had been obtained, were sent to Palestine.

Accordingly there are at this writing, 63 persons still interned in the hotels and there is no indication at this time what the Turkish authorities propose doing with this remaining group.

When the Drottningholm reached Istanbul, every one of these refugees told the local police who were investigating their cases that they were Turkish nationals. In many cases this was so. In other instances they did not honestly know whether their nationality status was Turkish or not. However, in practically all cases they have been Turkish by birth or through marriage, although, as frequently happened, they failed to renew their Turkish citizenship. All of these people have lived for many years – in some cases all of their lives, in Belgium, Holland, Italy, Austria, France, Germany and Czechoslovakia. They did not ask to be brought to Istanbul and it is therefore the responsibility of the Turkish Government to either return them to the countries where they last resided, or else to accept them in Turkey, either as Turkish repatriates or as refugees with the right to remain here until arrangements can be completed for their departure to other countries.

The Turkish authorities have taken the position that the entire group of Jewish passengers was placed on board the Drottningholm without the knowledge of the Turkish Government. This can hardly be possible because an exchange of nationals and clearance of passenger lists, could only be approved by the Turkish Government.

Certainly, there is no reason why the refugees still remaining here should be penalized by continued internment because of an error or misunderstanding on the part of the Turkish authorities, over which situation these refugees had no control. They have already been interned in hotels without freedom of movement for three and a half months. As previously pointed out, everyone was in a concentration camp – some for several years – it is therefore unjust and inhuman to continue to confine them, especially now with the war in Europe over.

It is respectfully urged that steps be taken for these people by our State Department War Refugees Board to effect:

1. their immediate release from internment
2. acceleration of a decision of the Turkish Government concerning their Turkish nationality status
3. granting permission to those not recognized as Turkish nationals to remain in Turkey as refugees on their own recognizance for a reasonable period (perhaps 6 months or a year)
4. Wherever possible, to return them to their countries of previous residence.

Arthur Fishsohn  
For American Joint Distribution  
Committee  
Istanbul

**Hungarian SIG - Report of Meeting**  
***Menashe Dawidowitz***  
Translated from Hebrew

My lecture was made up of three parts:

**I – Biblical Genealogy**

This was most appropriate as the lecture took place in Beit HaTanakh, and the very location required this recognition.

The popularity of genealogy increased these past few years as schools required children to prepare family trees. The children asked their parents who were not always able to help them.

We find that genealogy was a concern in early times. About one third, if not more, of the Torah is concerned with descriptions of families. An example is the family of Abraham. Everyone knows the three Patriarchs – Abraham, Isaac and Jacob and the four Matriarchs – Sarah, Rebecca, Rachel and Leah. However, in the book of Genesis there are far more details, and it appears as follows [Graph 1 – see Hebrew version]: Abraham had three wives – Sarah, Hagar and Keturah and eight children – one from Hagar, Ishmael; from Sarah our Patriarch Isaac and from Keturah not less than six – Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. Ishmael had twelve sons and one daughter, Basemath. Isaac had two sons, Jacob and Esau.

Jacob had four wives – the four mothers, and twelve sons – the twelve tribes, and one daughter, Dinah. Esau had three wives, Adah, Basemath and Oholibamah and from them only five sons – Eliphaz, Reuel, Jerush, Jalam and Korah.

From the six sons of Abraham and Keturah only seven grandsons are mentioned. All together, there are sixty names mentioned here.

Another example, better known, is the family of our Patriarch Jacob [Graph 2 – Hebrew version], as it is written, “the total of Jacob’s household who came to Egypt was 70 persons,” [Gen. 46:27] – Jacob, thirteen children, fifty-two grandchildren and four great-grandchildren.

**II – ‘Communitology’**

I call the second part of my lecture “communitology”, that is the study of the community. It focuses on research of the Satoraljaújhely community, the city of my birth. I cover the history of the town for a period of more than two hundred years – 1735-1944. It is located in North-east Hungary, on the border with Slovakia, with most of its area in Hungary and a small part (10%) in Slovakia.

The city was also called the “Jerusalem of Hungary” (parallel to calling Vilna the Jerusalem of Lithuania), because of the many synagogues, Batei Midrash, Yeshivot, schools and Hadarim, as well as the scholars and learned men who stemmed from there. The most famous of the Hasidic leaders was R. Moses Teitelbaum, popularly known as the “Yismah Moshe,” after the title of his book. He was the progenitor of the Sighet and Szatmar Hasidic dynasties, known for their uncompromising opposition to the Zionist state, even though he himself was a most fervent Zionist. Every night he went to sleep with his walking stick and knapsack next to him, for if the Messiah arrived during the night, he would be ready to set out on the road to Eretz Yisrael.

The 200-years from 1735 to 1944 can be divided into three parts. (1) 1735 till around 1840 saw the emergence of the community and its institutions; (2) the next eighty years until 1920 saw the period of expansion and achievement - the Golden Age of Hungarian Jewry; (3) finally, the years 1920-1944 saw the years of decline and the Holocaust.

The first period is characterized by the steady flow of Jews from the surrounding villages to the cities once the Jews received permission to live in them, as well as a substantial migration from Galicia. This immigration was possible as both Galicia and Hungary were part of the Austro-Hungarian Empire, and the authorities instituted a policy of open borders within the realm.

The Jews, whose economic position in Poland was not especially advantageous, found themselves a place where they could live in better circumstances. In 1735, the town's Jewish population was about 35, while by 1840 it had reached some 1,350, about 20% of the total population. In 1920 it had increased to 6,500, with Jews making up one third of the town's residents. During this period, the community established itself; the Hevra Kadisha was founded in 1772, the first synagogue was erected in 1790 and in 1806 the By-Laws of the community were compiled.

It must be pointed out that in Hungary there were two groupings of communities – in the West (Oberland), the liturgy of the Jews followed Nusah Ashkenaz, while in the East (Unterland), there were Hasidim and others who were accustomed to pray using the Sephardic liturgy. Relations between the two groups were tense, to put it mildly. With increased immigration, this division was to be found in each and every city. The long-standing residents held fast to the Ashkenazic liturgy for their prayers, while the immigrants brought with them the Sephardic liturgy from their native lands.

The Second Period, or the Golden Age, saw a five-fold increase of the Jewish population, made possible by the gradual granting of equal rights to Jews. Jews could purchase vineyards and farms, and commerce was almost totally in Jewish hands. There was an increase of the number of Jews in the free professions – physicians, lawyers, bankers, clerks and teachers, resulting in Jews making up the majority of the intelligentsia of the city. Jews were completely integrated into the economy – they owned vineyards, operated wine cellars, small industries and were involved in trade. Events advanced to the point that in 1910 a Jew was chosen as mayor of the city, a post he held for some three years. During this period two Jewish schools were established, a Hebrew printing house, a Jewish hospital, and a full range of charitable institutions – an old age home, a children's care center, free-loan societies, a group of women who operated a soup kitchen (*B'not Zion*), a group to help cover the cost for brides to marry, an organization to provide wood for heating in the winter for needy people (*Hevrat Eitz Hayim*) a shelter home, an association to provide clothing for the disadvantaged, a group providing Tzedakah, and other such charitable organizations. Cultural life also flourished – plays in both Hungarian and Yiddish (Purim Spiel) were presented; parties to raise charitable funds were held and even a newspaper for Jewish teachers was published.

During this period, a split in the community occurred. In 1868, at the request of the government, a congress of representatives from the communities was held to decide on the mode of community organization. At this time, the number of those seeking innovations increased. They were stimulated by the Haskalah [Enlightenment] movement whose influence reached from Germany to Hungary and the desire for reform in religious practice intensified. The reformers, or the Neologue, were in the majority at the congress and the ultra-Orthodox members walked out. Their rabbis approached the government with the request to permit them to establish their own independent communities. The spokesman of those who left was R. Jeremiah Lev, then rabbi in Ujhely. In his town, there was no split as the reformers were in the minority. Only in 1882, when his son R. Elazar served as the city's rabbi, did the Hasidim break away from the community and establish the Sephardi Community, as they called themselves. Afterwards the moderate Orthodox also seceded and established Orthodox communities, and the innovators remained in their own communities.

In the third period, between the two world wars, the situation of the Jews underwent a complete change. The northern part of the district was appended to Czechoslovakia and the city was divided in two. Economic circumstances worsened and the entire nation began to breathe the air of anti-Semitism. Laws against the Jews were passed, such as the *Numerus Clausus* that limited the percentage of Jews admitted to universities as well as in industry and commerce to their relative proportion of the population.

What happened to the liberal spirit and tolerance of the Hungarians? There are several factors to take into consideration.

1. Prior to World War I, Hungary was part of the Austro-Hungarian monarchy. It contained two peoples with equal national rights, but the real rulers were the Austrians. This situation led to the Hungarian War of Independence of 1848 that was crushed with the help of the Russian army. The

Hungarians welcomed the Jews that streamed to their territory, since it increased their importance in the kingdom. It should be noted that the Hungarian Jews were more patriotic than the Hungarians themselves. The Reformers and the ultra-Orthodox competed with each other as to which group was more loyal. All this ended after the Trianon Treaty [4 June 1920] that severed the connection with Austria and radically reduced Hungary's borders to what they are today.

2. In the days of Greater Hungary, there were many minorities: Slavs, Germans, Romanians, Ruthenians, etc. It was convenient for the authorities to increase the number of Hungarians by permitting free immigration of Jews and granting them rights. This ended with the narrowing of the borders. There were no longer any minorities and the Jews, having completed what they were supposed to accomplish, were no longer needed.

3. The communist coup after World War I and their short rule in which a number of Jews held key positions, gave rise in the days of Horthy to anti-Jewish terror known as "the white terror." In the end, this led to the destruction of Hungary's Jews in World War II.

4. Jewish success in all they did led to fierce jealousy on the part of the poor exploited people.

Hungarian anti-Semitism had certain unique characteristics. The Hungarians claimed that the anti-Jewish laws would essentially reduce anti-Semitism and they were for the good of the Jews. Hungarians actually destroyed Jews to prevent anti-Semitism but it continued to flourish, even today. This brings us to 1944, to the deportations to concentration camps and the terrible destruction that came, almost overnight, but in reality we had already boarded the trains that brought us to the abyss many years before 1944.

A few words are in order on the attitude of the Church to these events. Bishop Revesz in a letter to Horthy writes: "I bring to your attention, distinguished leader, the sad events that have taken place in neighboring countries in the wake of similar expulsions of Jews that led to their final solution. We strongly urge that you will do everything possible to prevent similar measures and will thus remove from the Hungarian government and the Hungarian people any responsibility [for such acts]". In a meeting, he cautioned the ruler that he should beware of taking a position that would place responsibility on him for the brutal acts. They did not oppose the expulsions, only they didn't want to be responsible. The main desire of the Church was to spare apostates from the deportations. In a meeting with the Prime Minister, he said, "Jews are being sent to work." And in response to the question on why children, pregnant women and elderly were also deported, he answered, "Jews are very family oriented and therefore it is not possible to break up families." In a meeting with members of the Jewish Council, heads of the Church came with the claim that Jews complained to the Allied Powers about their condition, before even a single hair fell from their heads. In this way, they maligned the homeland.

In other statements issued after the war by Christian spokesmen, no remorse over the Church's attitude towards the events was expressed. The only regret that the Church felt was that she did not succeed to bring the Jews to the baptismal font over the past two thousand years.

The number of Jews in the town in 1944 was about 4,500. Of them, some 4,000 perished while some 500 survived – Jews who spread out over the four corners of the earth; approximately one third are in Israel, one third in the United States and one third in Hungary, primarily in Budapest. About two hundred survivors are still alive.

III - In Part III, I spoke on the recording of the names of all those who perished in the Holocaust. A detailed article on this subject appeared in Sharsheret Hadorot, Volume 13, Number 1.



## Highlights from the 20<sup>th</sup> IAJGS Conference, Salt Lake City, July 2000

*Jean-Pierre Stroweis, Ada and Eitan Shilo*

620 Jewish genealogists (95% of them North Americans) attended the 20<sup>th</sup> International Conference on Jewish Genealogy, held July 9 - 14, 2000 in Salt Lake City, Utah. The conference was masterfully organized by Sallyann Amdur Sack and Gary Mokotoff under the auspices of the International Association of Jewish Genealogical Societies (IAJGS).

If the international Jewish genealogical community has demonstrated in recent years some remarkable advances, it is still lagging way behind the huge machinery that the Church of the Latter-Day Saints (in short, the LDS Church, i.e. the Mormons) has put together, and whose masterpiece is the Family History Library (FHL), a 5-story building in Salt Lake City that holds: two million reels of microfilmed civil records, census, immigration records, etc.; a large library of books, maps, atlases and CD-ROM's; many computerized databases, some of them available on the Internet. The whole facility, open daily from 7:30 to 22:00 except Sunday, is available to the visitor for free; it is equipped with hundreds of microfilm readers, printers and computers and manned by dedicated volunteers for assistance to researchers.

Richard E. Turley, Jr. Director of the Family History Department of the LDS, provided some astronomical figures on the library's present operations: for example, 3.3 billion hits per year to the new LDS web site at <http://www.familysearch.org>.

The LDS Church program for more acquisitions, indexing and computerizing is staggering. After 60 years of microfilm usage, they decided to convert their whole repository to a digital imaging format and to preserve it on a new media, yet to be chosen, that will allow human-viewable images and that is expected to be stable over the next decades. By 2020, they expect to build a system with logical and deductive capabilities, and by 2030, a system capable of learning on its own.

This shows the long way the Jewish people still has to go to master its own past more effectively. For the Israeli researcher, the FHL resource is unfortunately not available here, as there is no facility for inter-library loan of these microfilms in our country.

The conference was the opportunity for Jewish genealogists to search through the microfilms of the Family History Library. For the event, the LDS Church had put together an index of all the resources for Jewish Genealogy in the library. This index should be soon available on CD-ROM and on JewishGen.

A few significant achievements for Jewish Genealogy were announced and demonstrated at the conference:

- The Family Tree of the Jewish People, following the merging of the three databases of IAJGS, JewishGen and Beit HaTfutsot, now documents about 1.8 million individuals in thousands of family trees. A CD-ROM version (Windows only) produced by Bruce Kahn for IAJGS will be available from IGS in the coming months at a very affordable price.
- Following this example, IAJGS is now working to place the records of some 800,000 tombstones worldwide from its Cemetery Database Project (formerly coordinated by Sid and Arlene Sachs), onto the JewishGen site. A CD-ROM version will be produced within a few months and be available at the IGS.
- The 1897 Census of the Jews of Lithuania has been indexed and presented at the conference, thanks to the efforts of Harold Rhode, Howard Margol and Peggy Freedman, *inter alia*.
- The LDS Church has made available for the conference fifty microfilm reels that include Jewish civil records from the Vilnius Rabbinate dating 1850-1880. The list of these microfilms is available at the IGS library. Put together, these last two resources open a new avenue of research for those with Lithuanian roots.

- Jewish Records Indexing - Poland (JRI) announced their database holds more than 800,000 records of 19<sup>th</sup> century civil records from LDS microfilms and from the Polish State Archive indexing. The database, available at <http://www.jewishgen.org/JRI-PL>, includes names of 15,000 Warsaw cemetery entries. JRI also initiated three new major projects:
  1. The indexing of the tombstones of the "new" Lodz Jewish cemetery, started with the collaboration of the Lodz Jewish Community.
  2. The indexing of the records of the Liberal Synagogue of Krakow, archived at the Jewish Historical Institute in Warsaw.
  3. The indexing of the 1929 Polish Business Directory. This unique document provides a snapshot of the Jewish and non-Jewish businesses on the eve of the Shoah. Scanning has been completed and indexing is in its early stages. This directory covers all pre-war Poland, including Congress Poland as well as Galicia, Gdansk, Belarus and Lithuania.
- JewishGen and Yad VaShem announced they will collaborate on indexing and making public many of the lists available at Yad VaShem Archives (deportee lists, transport lists, camp lists, etc.).

From the 100 lectures, we selected the following events:

- Alex Avraham, director of the Hall of Names at Yad VaShem, demonstrated the 2-million record computerized database of Pages of Testimony (see our article in last issue of Sharsheret HaDorot). This time, he used a new experimental browser program connected on-line to the database in Jerusalem. The database also includes various other sources, such as the residents of the Lodz Ghetto.
- Dr. Alexander Beider lectured on given names of Jews in German and Slavic countries. His study allows to identify those given names that establish a family origin from a given geographical area. More on this in his coming book.
- Dr. Michel Hammer and Dr. Harry Ostrer lectured on genetics and genealogy. Both are pioneers in the use of contemporary genetic techniques for the analysis of Jewish populations. They explained how the patrilineal ascendant line (such as in the case of Cohanim) can be traced with genetics markers on the male-specific Y chromosome, and that the matrilineal ascendant line can be traced with the genetic markers on the DNA of the mitochondria. They noted that sometimes markers with slow mutation rates are best to study the origin of an individual over few generations. They proposed to correlate genealogical information with genetic information in order to identify some patterns of migration in the Jewish people. Many conference participants donated a sample of their saliva and a chart of their family origins to support their experiments. This is only the beginning of a promising new area.
- Wayne Metcalf, Director of the Fields Services for the Family History Department of the LDS Church, was rather discrete when asked about the LDS plans for future acquisitions. Current operations with Jewish relevance include filming archives in Estonia, Croatia, Moldavia, Georgia and even Harbin, China. The LDS Church was not allowed to film any archives in the Muslim countries, so Sephardic and Oriental Jews with roots in North Africa, Turkey, Iran or the Arab countries should not expect any breakthrough from the FHL.
- Susan King, the president of JewishGen, demonstrated a futuristic scenario where, after searching for a given individual in the databases of the web site, the computer would produce a picture of its birth act record, then display a picture of his/her tombstone. This illustrates a general trend in the computerization of genealogical data: the ability to search with a unique tool various databases of different natures. Yad VaShem, The US Holocaust Memorial Museum, The ALD (All Lithuania Database) of the Litvak SIG, its equivalents for Latvia, Galicia and Poland, and, of course, JewishGen, all follow that same trend.
- A session discussed how to manage large and small genealogical societies. It was organized as a workshop – meaning short opening addresses by the two organizers, and then questions

and answers. It seems that everyone faces the same problems we do. How to bring in new members in the first place, and once the society has been established, how to enlarge it. Many of the American societies are not larger than ours, and sometimes even smaller, and the problems of dues, advertising and publications all came up.

- **Methods and purposes in teaching genealogy**, by Rabbi Matt Friedman – this lecture dealt with explaining to beginners why we research our past, and detailing methods of how to organize a beginner seminar that will not be boring, and at the same time also educational. Judith Frazin explained how to read 19<sup>th</sup> century Polish documents. In Poland, vital civil acts were recorded as a long text “story” reported by the submitter and two witnesses, following the Codex Napoleoni. This lecture showed how to decipher the documents and extract the data we are looking for, even for non-Polish speaking people. Very useful for everyone who has some roots in Poland, where the majority of the Jewish people was residing. In our library, there are some copies from the lecture handouts as well as a copy of her sold-out translation guide book. In addition, the SIG-Poland will organize a similar session for our members.
- Hal Bookbinder gave an eye-opening lecture of the changing borders of Eastern Europe over the past millenium. This lecture helped anyone who traces his roots in Eastern Europe, in what country his ancestors lived through the ages, even if they never left their original shtetl.
- **The Brillling Archives in Frankfurt am Main, Germany.** Brillling was a Rabbi, born in 1902 in Posen; he died in Westfalia in 1988. During his lifetime, he started collecting everything connected with Jewish Genealogy, mainly from Silesia and Posen, but later he collected everything. His collection survived the Nazi era, and is today in the Jewish Museum in Frankfurt, a gift from his widow. Unfortunately, it is not yet catalogued, due of course to lack of funds. To use the collection, you have to let them know at least two weeks before your visit, and advise which area you are researching.

At the closing ceremony, Sallyann Amdur Sack, the editor of *Avotaynu*, was granted the IAJGS life-time achievement award for her constant dedication to Jewish Genealogy. She joins Arthur Kurzweil and Gary Mokotoff who received this award in the past.

A syllabus of the conference lectures is included in the *Jewish Genealogical Yearbook*. It can be consulted in our library in Jerusalem, as well as in the Tel Aviv and Negev branches. The March 2000 CD-ROM Catalog of the Family History Center is also available in Jerusalem, Tel Aviv, Beer-Sheva and Netanya.

Next year, the IAJGS conference will take place in London, United Kingdom between July 8 and 13, 2001. More information at <http://www.jewishgen.org/london2001>

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## Book Reviews

**The Jewish Quarter of Philadelphia, A History and Guide 1881-1930.** Harry D. Boonin, Philadelphia, 1999.

*Shalom Bronstein*

Living in Israel, we are accustomed to having guidebooks for our major cities. For Jerusalem, we have the fine volumes of Yad Ben Zvi and David Kroyanker that take us for walks around the city, describing its buildings and the stories behind them and at the same time giving us lessons in local history. Books of this nature are uncommon in the Diaspora. Harry Boonin, whose volume on the history of his mother's family the Davidows was reviewed in *Sharsheret Hadorot*, (14:2 –

Winter 2000), has contributed a fine volume of this genre on Philadelphia. This book has an interesting story. The author was impressed by a 1992 walking tour he took of the immigrant Jewish East End of London. Upon his return to Philadelphia, he began similar tours of the area he calls the Jewish Quarter. The book is a natural development of his desire to share his now famous walking tours with a wider audience. Harry Boonin takes us in hand leading us street-by-street, house-by-house through the area where Jewish immigrants from Eastern Europe first settled on their arrival in the City of Brotherly Love. During this period, Philadelphia's Jewish population increased more than 15 fold, from 15,000 to 235,000, and most passed through the area he describes. This section of the city is literally in the shadow of Independence Hall, the cradle of the American Revolution.

His book fills an important need. Most histories of the cities where Jews live in the United States focus on the leadership and the accomplishments of the prominent people of that particular community. Boonin's book tells us about the plain ordinary immigrant working people who came to America to make a better life for themselves and their children. We learn where they went for medical care, the synagogues they attended – mostly of the landsmanschaft type, where they went for entertainment, the halls where they were married and where the Yiddish theaters were located. For those of us who are native Philadelphians, the book is a special treat. We revisit the familiar streets of our childhood. But we see them, as they were to previous generations, teeming with Jews and not as the shadow of what once was. Anyone doing research on any topic of Jewish life in Philadelphia will use Boonin's new book as a primary reference. He describes in detail the rabbis, synagogues, Yiddish actors, bathhouses and all aspects of life in the area now known as Society Hill and Queen Village. Many of the synagogues described no longer exist, and some are used for other purposes, but the area has experienced a revival over the past few decades. The revived Jewish life is different – a Habad Hasid serves the Vilna Shul as its rabbi. The Jewish stores that once lined South Street are no more, but with Boonin's book in hand, we see them as they once were. The book is also profusely illustrated.

Regarding this book, I can only rephrase what I wrote in my review of the book on the Davidow Family that Harry Boonin co-authored with his cousin David J. Goldberg. There I wrote that he sets a high standard for family histories, here he sets a high standard for histories of immigrant neighborhoods. Even those not familiar with Philadelphia will learn a great deal from this volume, a copy of which this reviewer donated to the IGS library.



## Film Review *Harriet Kasow*

LE PREMIER DU NOM. France/Switzerland. 2000. Produced by Humbert Balsan/Ognon Pictures.  
Directed by Sabine Fanel.

English title: FIRST OF THE NAME. 112 minutes.

The annual Jerusalem Film Festival held in July screens about 150 films including Israeli feature films, documentaries, new American and European films, animation and short films, experimental films and feature films from Asia, India, and Latin America. In addition there is a documentary and feature film selection of Jewish interest. Screened also are recently rediscovered and restored films and on occasion a retrospective of a particular filmmaker's work. Many filmmakers are invited and this year's invitees included Kirk Douglas, Wim Wenders, Volker Schlöndorff, Istvan Szabo, Michael Cacoyannis, and Ang Lee. The director of the film under review, Sabine Fanel, also appeared at her film's showing and talked about how she became involved in producing one of the



first Jewish genealogical feature documentaries.

The film traces the family of Moise Blin (Blum, Bloom) who was a peddler in Alsace at the end of the 18<sup>th</sup> century. He was born in 1791 in Fort-Louis and died in 1820 at Haguenau. Family researchers were able to trace this family as well as the Fraenkel family through the historical events that occurred in France in the last 200 years. It depicts the families' move to Elbeuf in Normandy, France.

Because of a family reunion that took place in Alsace in 1987, where almost 100 family members attended, the director's interest in her family was stimulated. She decided to film the reunion that included visits to the Jewish cemetery, and to include interviews with family members. She manages successfully to provide a visual and intellectual portrait of a French Jewish family. This story can be viewed in the larger European context as well.

Assimilation by Jews in the host country is vividly portrayed in this documentary. The attempt to disassociate oneself from any connection to Jewishness (not to speak of Judaism) is ironically illustrated by a painful scene with the director's father. The father changed his name from Fraenkel to Franel, converted to Catholicism and married a Catholic, and proclaims today that Jews brought anti-Semitism upon themselves.

Sabine Franel has made an effort to grasp her Jewish roots by making this genealogical documentary. She acknowledges with sadness at the end of this film that it is probably too late for her to do anymore than that.



**Genealogical Source for Fallen Soldiers  
of the IDF Artillery Corps  
The Memorial Site Honoring the Legacy  
of the Artillery Corps at Zikhron Ya'akov [*Beit Hatothan*]  
*Yosef Ruhm*  
Translated from Hebrew**

*Beit Hatothan* in Zikhron Ya'akov is the site that commemorates the legacy of the members of the Artillery Corps who fell in the line of duty from 1947 to the present.

On the outer perimeter, there is a memorial with the names of the fallen engraved, a display of artillery and a circle paved with Jerusalem stone. The building of the memorial contains three rooms focusing on various aspects of the Corps: (1) a memorial; (2) the legacy of the artillery corps; (3) films.

**The Memorial Room** – This room is of special interest to us from a genealogical standpoint. It memorializes the fallen, beginning with those who served in the British army followed by those who served during Israel's wars leading up to the present. There are 727 memorial albums, arranged alphabetically, with a separate album for each soldier who fell. The album lists the soldier's name, his picture and personal details such as the names of his parents, his birthdate according to both the Hebrew and Gregorian calendars, the date of his induction into the Israel Defense Forces, his rank, the place, date and circumstances of his death. It also includes the exact location of his grave, the row and number in the cemetery. Also recorded in the album are details of his life as provided by the family – central events in his life, the names of the schools he attended, places where he worked, his occupation and hobbies. The second part of the album contains archival material submitted by the fallen soldier's family, such as photographs, eulogies, newspaper clippings, poems, diplomas, degrees, articles that his friends wrote, etc. This room also has a computer and it is possible to locate each of the fallen soldiers according to his name and to receive a printout containing personal details, his picture and a biography. There are three other

possibilities of locating a fallen soldier in the computer: (1) according to the war in which he fought; (2) according to the area where he fell, (3) according to the unit in which he served. There is a soldier assigned to the room to assist and guide the visitor. The Memorial Room contains some 70 personal memorial volumes that were published by the families of the fallen. Each contains the story of his life. In the memorial albums mentioned above, the reader is directed to these volumes. In addition to these, the room contains memorial books published by the Defense Ministry that contain the names of all the fallen soldiers of the IDF from 1948 to the present. There are 15 volumes arranged by war with individual names listed. Other books in the room are five volumes that had been written by the fallen soldiers, *G'vilei-Esh*, and published by the Defense Ministry.

**Legacy of the Soldier Room** – In this room are pamphlets and books as well as accounts of the Artillery Corps during the wars. There is also a display of Distinguished Service medals and decorations.

**Film Room** – Films on the Artillery Corps are shown and an explanation of the memorial and its goals is given by the staff of soldiers who are responsible for the site.


The memorial is clean and well kept. From it, one has a fine view of the sea, the mountains and the Ramat HaNadiv National Park.

The address is: *Beit Hatothan*, P.O. Box 290, Zikhron Ya'akov 30900; phone: 06-639-6573; Fax: 06-869-2240. Reception hours are – Sunday through Thursday: 9:00 AM to 5:00 PM; Friday and on the eve of Holidays: 9:00 AM to 1:00 PM, and on Saturdays and Holidays: 10:00 AM to 4:00 PM. Admission free.

This is the place to express my thanks to the staff of soldiers and especially the person in charge of the Memorial Room for their instructive explanations and cooperation.

*Yosef Ruhm was born in Bukovina, Romania and from childhood has lived in Zichron Yaakov. He is retired from the Israel Police and spends his time researching family roots. As a volunteer for Yad Vashem he works in the Hall of Names and collects material for Yad Vashem.*

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## Jewish Genealogy Websites-Israel Five Universities and an Index *Harriet Kasow*

Why would one want to do Jewish genealogical research using an Israeli University Web catalog?

There are several reasons. They have lots of material on Jewish topics in Hebrew, English and many other languages. They have Judaic collections which include rabbinical literature, Yizkor books, history of Israel (whose history includes immigration from all parts of the world), and the history of the Jewish people wherever they may have resided. If I go no further, those would be ample reasons to explore these resources. Other areas of significance would be the Holocaust, biographical material and newspaper collections.

The Jewish National and University Library (JNUL), cited in the previous JGW, in particular makes an effort to collect periodicals, newspapers and newsletters from Jewish institutions from around the world. Bar Ilan University is a religiously oriented institution. This translates into a wealth of Judaica. In a search of its web catalog I received 177 hits for genealogy. In scanning the list, I noticed family histories in a variety of languages.

The one URL that will enable you to get to all the resources listed below is:  
<http://har1.huji.ac.il:4500/ALEPH>

Hebrew University of Jerusalem-Bloomfield Library for the Humanities and Social Sciences.  
Bar-Ilan University  
Ben-Gurion University  
University of Haifa  
Tel Aviv University Libraries

From any of these University web catalogs you can link to the following shared catalogs:

1. Israeli Union Catalog (ULI).

This contains the monographic holdings of more than 100 institutions including archives, hospitals, and the Knesset.

2. Union List of Serials (ULS)

3. Union List of Electronic Journal Subscriptions (ULE)

4. RAMBI: The Index of Articles on Jewish Studies.

Why include an index in a report of Israeli University websites? The name is derived from the Hebrew acronym. It is a selective bibliography compiled from thousands of periodicals and collections of articles in Hebrew, Yiddish and European languages. It is based on the holdings of the JNUL and included are scholarly articles in the field of Judaica. Although it was begun in 1966, it became an electronic database in 1985. A search for the town of Chotin revealed nothing, Ukraine drew 200 hits and shtetl drew 56. One of them referred to "Collected Articles" on Luboml: The Memorial Book of a Vanished Shtetl" (1997). It seems to me this site is worth a peek or two.



## **JGS Journal Abstracts** *Compiled by Harold Lewin*

In this guide to JGS literature, space limitations unfortunately exclude many fascinating accounts of journeys to ancestral villages, parochial news and individual success stories. Nevertheless, those sprinkled with the magic serendipity dust will find something useful. Such fortunates are urged to locate the original article, for the abstract never does it justice. Apologies for all changes of title and missing credits.

**Explanation:** Such a note as **3pp. (4)** at the end of an abstract refers to a piece about **3 pages** long located in **Ref. No. 4** (see **Key to Journal References**).

### **BALTIC STATES**

In **Some Lithuanian Discoveries**, Aleksandrs Feigmanis describes a visit to the cemeteries of several towns and hamlets in Lithuania and provides information on research resources available at Vilnius and Kaunas archives. The Vilnius archives hold a census of Brest Jews for 1765 written in Polish. **1p. (1)**

**The 1897 Census of the Russian Empire** by Howard Margol. He explains that the 1897 census was the only universal census in Tsarist Russia and the most important. This was the only census in which the street address, town of registration and place of birth were entered. The author has been able to obtain an inventory of the existing original 1897 census records for Lithuania still held in the State Historical Archive in Vilnius. A list of towns in the 1897 inventory for Kovno Gubernia is also included. **2pp. (7)**

**Official Correspondence in the Kaunas Regional Archives** by David B.Hoffman. The author states that there are thousands of pages of additional material among the holdings of the KRA that cannot easily be summarized in database format. They include more than a hundred years worth of correspondence between Jewish communities and the district and guberniya governments. 2pp. (7)

#### **CZECHOSLOVAKIA**

**Using the State Archives in Prague** by Elizabeth H. Margosches provides some useful hints on things to do and not to do when researching in the Prague State Archives. 2pp. (6)

#### **CHINA**

**Shanghai & Tsingtao Police Records in U.S. National Archives** is reprinted from a RAGAS report of Spring 1999. The municipal police records are preserved at the U.S. National Archives & Records Administration in Washington, D.C. and should interest researchers of émigrés who left Russia through the Pacific ports of Harbin and Vladivostok. International settlements in Shanghai and Tsingtao (today, Qingbao) were havens for émigrés, some of whom remained for years. 2pp. (1)

#### **FORMER SOVIET UNION (excluding and Baltic States)**

**In Terminology of Administrative Divisions in Tsarist Russia**, Michael Steinmore, who uses the title: **Don't settle for 'shtetl'** provides definitions for 22 different administrative districts. The most important are probably Gubernia, analogous to a state in the U.S., Uezd, analogous to a county and Volost, analogous to a township or rural district. A list is provided of settlements of the Volost of Gorki in 1909. 3pp. (2)

**Effect of Russia's Economic Crisis on Archives and Genealogists** by Vlad Soshnikov in a RAGAS report of 1999, describes the difficulties in working with State and local archives following the collapse of the economy in August 1998. Cooperation with the archivists became very difficult when prices for services were raised to an unreasonably high level. The author provides a list of Jewish residents in Brest in 1897. 2pp. (1)

**Residents' Lists and the Russian Draft** by Vilius Botyrius & Daniel Rozas does much to reduce the confusion regarding the 1858 Revision List, the 1874 List of Jewish Males and the 1874 Family Lists. The article encourages a researcher to be critical of the reliability of lists from that period. 3pp. (1)

**Special Features of 20<sup>th</sup> Century Resources for Genealogical Research in Russia** by V.N. Rikhlyakov has been excerpted from RAGAS Report Vol. No.3, Fall 1999. The author describes several little known resources for genealogical research in Russia and explains some of the factors complicating 20<sup>th</sup> c. family history investigations. He points out that the range of archival resources for 20<sup>th</sup> c. records is quite different from those useful for research of earlier periods. 2pp. (1)

**The 1897 Census of the Russian Empire** by Howard Margol. He explains that the 1897 census was the only universal census in Tsarist Russia and the most important. It was conducted in January since the populace was least mobile at this time. 30 million sheets of returns by 150,000 census takers were completed. This was the only census in which the street address, town of registration and place of birth were entered. The author has been able to obtain an inventory of the existing original 1897 census records for Lithuania still held in the State Historical Archive in

Vilnius. A list of towns in the 1897 inventory for Kovno Gubernia is included. 2pp. (7)

**Using Volhynian (Ukraine) Resources at the University of Michigan** by Darren King. The author provides details of many useful genealogical sources relating to the Volyn Oblast, Ukraine (formerly Tsarist Russia's Volhynia Gubernia). 6pp. (7)

#### **GREAT BRITAIN**

**In Researching England from Afar Using CD-ROM Databases and Internet**, Ron Arons takes us through the many data resources available via one's computer. He traced ancestors from six English cities between 1873 and 1910 and located relatives living today in the U.K. and the U.S. His article describes many valuable genealogical web sites. 4pp. (1)

#### **ISRAEL**

In the articles: **Yad Vashem Opens Multimillion Name Databank & Remembering the Names**, Sallyann Sack describes the huge project that will, within a few months, encompass three million names of Holocaust victims. She also describes a conference devoted to the problem of remembering these names and she details various worldwide data resources. The databank is based on over 55 million pages of documentation in 40 languages. After a "firewall" is built to protect the databank from capture or alteration by Holocaust deniers and others, the database will be placed on the Internet. 5pp. (1)

#### **POLAND**

**Internet-Searchable Indices for the Warsaw Jewish Cemetery**. The Warsaw Jewish Cemetery contains an estimated 250,000 individual graves. The cemetery Director and JRI - Poland have agreed on a trial project to make available Internet-searchable indices to many of the gravestones. 1p. (4)

**Translating Polish Vital Records** by Gloria B. Freund is a useful guide for searching Polish vital records and also provides information on searching the JRI - Poland database. 2pp. (4)

**New Web site for Polish Roots** by Donald A. Szumowski describes a useful web site launched in August 1999 with the goal of collecting, preserving and sharing research materials in order to help people trace their Polish heritage. The site is: <http://www.polishroots.org> 1p. (7)

#### **SOUTH AFRICA**

**A New South Africa Database** is now available to researchers on JewishGen. The database is a compilation provided by Ann Rabinowitz from the 783 entries contained in the "Who's Who Section" of the 1929 South African Jewish YearBook. 1p. (3)

#### **UNITED STATES**

**Name Search Database at the U.S. Holocaust Memorial Museum** by Peter Lande describes a name search database open to the public that initially comprises almost one million names of Holocaust victims and survivors. It is based primarily on Holocaust document sources. 1p. (1)

Some **Unusual Jewish Records in the Family History Library** are listed by country. In several cases the sources may not be accessed outside the Family History Library at Salt Lake City. 4pp.

(1)

**Index to U.S. Immigrants from Austria, Poland or Galicia.** Howard Relles has been indexing immigrants who arrived in New York during 1890 and who responded to the "Citizenship" question as: Austria, Poland or Galicia. Index has an estimated total of 45,000 names. Relles plans to place the database on an Internet site. 1p. (3)

#### **GENEALOGY SOFTWARE & THE INTERNET**

**DoroTree: The Jewish Genealogy Software** is reviewed in detail by Gary Mokotff, who has generous praise for the new software, with only one or two minor reservations. 2pp. (1)

**Prima's Official Companion to Family Tree Maker Version 7** by Myra V. Gormley. This 526pp volume is reviewed at length and its contents are compared to those of the FTM Manual. The second part of the Companion deals with the use of FTM CD products and FTM online resources, while the last 30 pages discuss selected non-FTM web sites such as Cyndi's list, USGenWeb and others. 2pp. (3)

#### **JEWISH GENEALOGY – GENERAL**

**Genetic Analysis of Jewish Origins** by Harry Ostrer describes a project whose aim is learning the patterns of Jewish migration by which historical communities were formed. This is done by studying the male-specific Y chromosome to understand the patrilineal line and the DNA of the mitochondria (energy transmitted through the egg cells) to understand the matrilineal line. More specifically, the goal is to research the distribution of patrilineal and matrilineal genetic markers at the village level in 1800, 1850 and 1900. The Jewish genealogical community is being addressed since information regarding place of residence of an ancestor is likely to be known by a family history researcher for a few generations back. 2pp. (1)

**Reading Jewish Tombstones.** Two separate articles, by Shalom Bronstein and Morris Ochert, help with the deciphering of information on the Jewish tombstone. The former provides a list of commonly used Hebrew abbreviations, while the latter, besides providing more tombstone vocabulary, assists the researcher to determine the date of death. 4pp. (1)

**Some Unusual Jewish Records in the Family History Library** are listed by country. In several cases the sources may not be accessed outside the Family History Library at Salt Lake City. 4pp. (1)

**20 Special Interest Groups** are provided in a place orientated list. These include the JewishGen Yizkor Book Project and the Sephardi Genealogical & Historical Society. In every case the name, postal address, email address, web site and phone number of the organizer is given. 2pp. (1)

**A Genealogist's Guide to Polish, German, Lain and Russian Documents** by Jonathan D. Shea and William F. Hoffman. Vol. 1 (300pp.) includes analysis and translation of over 60 Polish language documents, including vital records, revision lists, passports and military records. Expected price is about \$35. 1p. (3)

**Perpetual Calendars** covering the period 1776-2050 are printed on one page and comprise a very useful instant reference sheet for the genealogist. 1p. (5)

**LDS Coverage Expands.** David Hoffman of the Litvak SIG reports that the Church of the Latter

Day Saints has begun microfilming all 500,000 Jewish vital records in the State Historical Archive of Vilnius, Lithuania. The complete set of films will not be available before 2003. 1p. (6)

#### KEY TO JOURNAL REFERENCES

Ref No.	JOURNAL	GEOGRAPHICAL AREA	ISSUE	YEAR	VOL.	No.
1.	AVOTAYNU	International	Spring	2000	XVI	1
2.	SHEMOT	Great Britain	June	2000	8	2
3.	DOROT	New York	Spring	2000	21	3
4.	JGSLI LINEAGE	Long Island	Winter	2000	XII	1
5.	ETZ CHAIM	Greater Orlando	Summer	2000	10	4
6.	MISHPACHA	Greater Washington	Spring	2000	20	1
7.	GENERATIONS	Michigan	Spring	2000	15	2

