

שרשרת הדורות
Sharsheret Hadorot
JOURNAL OF JEWISH GENEALOGY

February 2005

The Israel Genealogical Society

Vol. 19 No. 1

Contents

Editorial	I
From the Desk of Chana Furman, President of the Israel Genealogical Society	II
Genealogical Background of Some Hasidic Sages	
Edward Gelles	III
How Did the Jews of the 18th Century Succeed?	
Esther Ramon	VIII
The Sephardic Surname Sasportas	
Mathilde Tagger	IX
The Zeinwirt Family – a Change in Surname	
Yehuda Klausner	XII
Protecting Your Original Documents	
Rose A. Feldman	XV
More than Just a Name	
Shalom Bronstein	XVI
A Rabbi's Misery	
Yehuda Klausner	XIX
Notes From the Library	
Harriet Kasow	XXI
Books	XXIII
The Racist Obsession of the National Socialists and its Impact on German-Jewish Genealogical Research	
Summary of Part I by Harold Lewin	XXX
Summary of Articles from Foreign Journals	XXXI
JGS Journal Abstracts	
Harold Lewin	XXXIV

Editorial

It is very satisfying to see that the book review section in this issue is larger than usual. The Jewish people writes books. When nine titles are concentrated in one place, and all of them deal with genealogy or a related topic, we are even more pleased.

I first want to thank our members who were aware of the publication of these books and then took the time to write reviews: Esther Ramon, Chana Furman, Mathilde Tagger and Shalom Bronstein. In this way, they involved our ever-expanding readership in the wide range of genealogical writing. We present a rather diverse list: two books deal with Sephardic names – in Turkey and in North Africa; two books focus on the Jewish life – one in Mogador, North Africa and the other in Germany; two are books of personal reminiscences – of an individual and of a family and finally, three important reference books for the study of Jewish genealogy in Germany and Austria.

While on the subject of books, we certainly want to call attention to the regular column of Harriet Kasow on news from the library of the Jerusalem Branch.

Our articles in this issue also cover a wide range of topics. Two deal with family histories: Esther Ramon discusses the Homburger Family against the background of the efforts of the Jews in Germany to improve their economic and social standing and Edward Gelles provides us with another chapter in the chronicle of his family.

Mathilde Tagger and Yehuda Klausner deal with names, always a timely topic.

Rose Feldman presents us with a number of good recommendations in a vitally important area – the preservation of original documents.

We also do not want to skip over the place of ‘the little stories’ that invariably accompany careful genealogical research. While they are full of genealogical information, these stories add color and human warmth to our research – these are covered by Shalom Bronstein who writes about a Ukrainian city known by several names among Jews and a short account by Yehuda Klausner reporting on the distress of a rabbi.

In this issue, the review of articles in foreign journals written by Mathilde Tagger, Esther Ramon and Harold Lewin, contains an additional more detailed review from *Stammbaum*, summarized by Harold Lewin. The article deals with the influence of National Socialism on local Jewish genealogical research in Germany.

I hope all of you enjoy reading this issue. I want to take this opportunity to repeat the request I made some time ago in this column: Please, if you have comments of any kind, concerning the contents of a particular article, or the accuracy of details, etc., write to us and we will be more than happy to publish your comments. It seems to me that there is nothing more that stimulates interest than a dialogue between authors either on their own contributions or on articles written by others. There is truth in the adage, based on the comments of the sages in Baba Batra: Debate among authors increases knowledge.

We extend our deepest condolences to our member Batya Gutman on the death of her husband. We hope that she will continue her involvement in her many IGS activities and draw strength from them.

Yocheved Klausner



From the Desk of Chana Furman
President of the Israel Genealogical Society

We now begin Volume 19 of our quarterly *Sharsheret Hadorot* and recall the many changes it has undergone and the wide variety of articles published until now. Our collective thanks go to Yocheved Klausner, the chief editor, and to the editorial staff who are always ready to assist.

Yad Vashem's launching of the Pages of Testimony Site, where one can search the database, which contains the largest collection of names of those who perished in the Holocaust, represents from a number of standpoints a turning point in the genealogical research of Jews from Eastern Europe and their descendants. As a result of hundreds of requests from researchers from abroad concerning information on the Pages of Testimony, our member Rose Feldman, who directs the IGS site, suggested that Israelis assist researchers in locating the submitters of the Pages of Testimony.

To the Society's site: www.isragen.org.il we added the link Search for Submitters of Pages of Testimony in Israel. The list that opens contains the names of the victims, the names of the submitter as well as the names and email addresses of researchers from abroad who are attempting to locate the submitters of the Pages. Our Israeli readers are invited to enter the site from time to time and try to locate the submitters of the Pages of Testimony and inform the researcher according to the email address listed on the side. Readers from abroad are requested to make known this service that the IGS is offering.

Through the IGS site, it is possible to directly enter the YNET forum that operates in a very organized fashion. With the publication of this issue, we will reach over two thousand questions and answers. The

home page of the IGS site has a direct link to the forum: Shorashim Forum YNET (in Hebrew). The requests for information are generally from beginners taking their first steps in genealogical research and all assistance from us, the more experienced researchers, will be greatly appreciated. We want to thank all the IGS members who have taken the time to answer questions.

The Central Zionist Archives has opened its new bi-lingual (Hebrew/English) very user-friendly site:

<http://www.zionistarchives.org.il>

The new site provides a wider search approach for documents and sources of information and makes possible a more in-depth study of material found in the Archives. It has opened a new option for all of us for genealogical research.

Please do not forget to inform us of any changes of address, telephone number and email.

My address is ehfurman@netvision.net.il; you can correspond in Hebrew or to my postal address, P.O. Box 86, Kiryat Gat 82100.

To Our Member Batya Gutman

The organizing committee of the 2004 International Conference on Jewish Genealogy, the members of the Jerusalem Branch of IGS and our entire membership mourn with our member Batya Gutman on the death of her husband Max Gutman z"l. During the Conference, we learned of Batya's husband's illness and of the difficult period they were enduring.

Batya, time and your continued work with us and with your other areas of interest will bring with them consolation.



Genealogical Background of Some Hasidic Sages Including Some Gelles Family Connections *Edward Gelles*

Introduction

During the second half of the 18th century the ideas of the Enlightenment gradually spread from France to Germany and Eastern Europe. They were challenged by the Hasidic movement whose Polish origins are seen in the teachings of Israel ben Eliezer (1700-1760), known as the *Baal Shem Tov*. His immediate follower was Dov Ber, the *Magid* (preacher) of Miedzyzrec, while a near contemporary was Pinchas SHAPIRO of Koretz. The ancestral background of these men is indicated in the accompanying chart that includes Menachem Nachum TWERSKY and the descendant FRIEDMANS of Ruzhin, Sadagora, and Czortkow. These Hasidic sages came from a tightly knit group of rabbinical families (Buber 1956; Rosenstein 1990; Klausner 2001 and 2002). The philosopher of the enlightenment, Moses Mendelssohn, sprang from a similar background (Altmann 1973). The chart begins in the 16th century with Moses ISSERLES of Krakow, the KATZENELLENBOGENS of Padua and Venice and the SHAPIROS who descended, via a nexus involving the LURIA and TREVES, from the great 11th century scholar and biblical commentator Rashi of Troyes. These families and others such as the family of Rabbi Judah LOEW of Prague (c.1512-1609) belong to the millennial bedrock of European Jewry.

History of Ideas

The rationalist and mystical strands in Jewish thought since the middle ages can be traced from Moses Maimonides on the one hand and from kabalistic writings, particularly the influential *Zohar* on the other. In the 16th century, exponents of these two strands were Moses ISSERLES (the *Rema*, d.1572) and Isaac LURIA (the *Holy Ari*, d.1572). Both strands were based on the Talmud and traditional Jewish learning, but

the rationalists drew on Aristotle while the mystics had affinity with Neo-Platonic and Pythagorean ideas. These two strands were not mutually exclusive and many rabbis had greater or lesser sympathy with a study of the Kabalah. LURIA's teaching of the contraction of the Infinite before the creation of the world and of the creative power of numbers and letters was carried further by Nathan Neta SPIRO of Krakow. Rabbi LOEW of Prague showed sympathy with kabalistic thought and Rabbi Isaiah Halevi HOROWITZ (1568-1630) wrote an ethical-mystical work that earned him the title of the *Holy Shelah* and aroused much interest in Eastern Europe. The pedigree of 18th century Hasidism is thus a long one. It goes back to the mysticism of the Bible and Talmud and arrived in Poland via the medieval Kabalists of Spain, Provence, and Germany, and of the school of Safed, where Isaac LURIA's teachings took root. This continuing tradition of Jewish mysticism is mirrored in the lineage of some of the afore-mentioned families.

Socio-economic Background

In the 16th century the Jewish communities in Poland enjoyed a high level of local autonomy and economic well-being. Many centers of learning attracted the leading rabbis of the day. Subsequently, the Polish-Lithuanian state went into a gradual political decline and finally fell to Prussia, Austria, and Russia in the late 18th century partitions. The Jews had already suffered the catastrophe of the Chmielnicki massacres in the mid 17th century (1648-1649) and the period following brought further depredations. Rabbinical learning and leadership declined and the wretched state of the poor Jewish masses provided fertile ground for the new message of hope and joy brought by the Baal Shem Tov and his followers.

Hasidic Teaching

The message was revealed to the masses in simple stories and parables and spoke of the sparks of God's holiness in all things. It encouraged the Hasidim to express their joy in His all-pervading presence through worship in which singing, dancing, and story-telling played an important part. Ecstatic enthusiasm and constant devotion were emphasized in their prayers. The influence of the Kabbalah was apparent in their liturgy, which drew particularly on the practice of Isaac LURIA's school. Their beliefs included that of the transmigration of souls and the basis of their ethics was humility and love. The people flocked to the charismatic leader or *Tzadik*, who was believed to have attained a degree of religious perfection. The founder's disciples and successors were men of great personal charisma whose emphasis on different aspects of religious piety gave their communities an individual character. Dov Ber of Miedzyzrec took the lead in organizing the movement after the founder's death. Pinchas of Koretz was a towering figure of sublime ethical teaching who enjoined his following to love the evil-doer more in order to compensate for the diminution in the power of love the sinner had caused in the world. Some masters like Menachem Nahum TWERSKY believed that there is no place empty of the divine, everything that exists comes from God, and the power of the creator resides within each created thing. In such teaching Hasidism comes close to a pantheistic worldview. Other leaders, not shown in the chart, included Jacob Joseph of Polnoye, Schneur Zalman of Liadi who founded the *Habad* school in Lithuania, and Nahman of Bratzlav.

In the 19th century scores of Hasidic communities grew around their *Tzadikim*, who generally founded enduring dynasties. These rabbi-saints had a spiritual cohesion notwithstanding their differences and doctrinal squabbles. Among the most famous was the ROKEACH dynasty of Belz. The ROKEACHs were uncompromising in

their rejection of any reformist and enlightenment ideas. An equally ancient family were the FRIEDMANs of Ruzhin, Sadagora, and Czortkow. Their semi-regal style contrasted remarkably with the saintly simplicity of the Court of Belz but their extraordinarily charismatic leadership drew followers from all over Galicia and beyond. Israel of Ruzhin was venerated in his time and even in 1933 his grandson Israel FRIEDMAN of Czortkow was mourned by thousands as they followed him to his grave in Vienna.

Moses Mendelssohn attempted to reconcile traditional Judaism with the Greek rationalist heritage. His ancestral roots and those of the Hasidic leaders were very similar but that could certainly not be said for the general state of education and the social conditions for Jews in Germany and Poland. Mendelssohn was a descendant of Moses ISSERLES and the KATZENELLENBOGENs. Saul WAHL KATZENELLENBOGEN was the progenitor of many important lines. Some of these came together with other clans such as the HOROWITZ and SHAPIRO to bring forth leaders of the Hasidic movement. For example, the WAHL descendant Meir HOROWITZ of Tiktin was the forebear of Shmuel Shmelke HOROWITZ of Nikolsburg and of his younger brother Pinchas HOROWITZ of Frankfurt, who were both prominent disciples of Dov Ber of Mezerich. However, within these old rabbinical families there were often sharp divisions between adherents of Hasidism and opponents of the movement, particularly in the first two generations after its foundation.

Hasidic Connections of the GELLES Family

My ancestors were very much embedded in this great genealogical tapestry. Moses GELLES was a scholar of the prestigious Brody *Klaus* in the early part of the 18th century. He was also known as *Levush*, possibly after the epithet of Rabbi Mordecai YAFFE of Prague (Gelles 2002). Moses GELLES was the great-grandfather of

R'Moshe GELLES aka Levush, who was a grandson of a Rabbi Yehuda Zundel of Brody. The latter was probably the Rabbi Yehuda Leib Zundel RAMRAZ whose other grandsons included R'Shalom ROKEACH (1779-1855), the first *Tzadik* of the great Belz dynasty (Gelles 2004b). The older Moses GELLES was also the grandfather of Rabbi Shmuel Dov, who married Sarah Rachel Scheindel, daughter of Rabbi Pinchas of Koretz. Various sources give Shmuel Dov as the son of Rabbi Mordecai, son of Moses GELLES of Brody, whose tombstone inscription refers to him as a "servant of God" (Grossman 1943; Polonsky 1984). Shmuel Dov's letter of appointment to the rabbinate of Kolibolet and the surrounding area describes him as the son of Rabbi Mordecai, and as the son-in-law of Pinchas... "the holy flame, the royal wonder of our generation..., Rabbi of Shepetivka." Shmuel's rabbinical post passed from father to son for five generations, as shown in the chart (Guttman 1950). His grandson, Rabbi Eliyahu Pinchas married Sima WERTHEIM, thus linking this GELLES-SHAPIRO line with Menachem Nahum TWERSKY's SHAPIRO-KATZENELLENBOGEN ancestry. The letters of appointment of Rabbi Shmuel Dov (Gelles) in 1793 and of his grandson Rabbi Eliyahu Pinchas in 1831 to the position of Av Bet Din (head of the rabbinical court) of Kolibolet and the surrounding area provide additional information. The first of these two documents (see illustration) defines the new rabbi's duties and his emoluments, specifying payments for sermons, contributions from inn-keepers, traders, and tailors, the exclusive right for the sale of candles, and other duties and privileges. The appointment of his grandson had similar provisions including that relating to the sale of candles (Heshel; Frankel 2003). Their ancestor Moses GELLES of Brody owned a chandlery and the family appears to have enjoyed a monopoly for the sale of candles in Brody.

My great-grandfather Rabbi David Isaac GELLIS (ca.1790-1870) and his progeny

were cousins of this line. His father Rabbi Moshe may well have been a brother or first cousin of Rabbi Shmuel Dov. David Isaac studied at Glina and was buried in Brody. His son, my grandfather Rabbi Nahum Uri GELLES (1852-1934), was descended from Rabbi Shmuel HILLMAN of Metz. The latter is generally taken as a grandson of Nathan Neta SPIRO, the Chief Rabbi of Krakow and author of the important kabalistic work *Megaleh Amukot* (Revealed Depths) (Gottlieb 1912). This rests largely on a persuasive contemporary family document, but other contradictory evidence on Helman's SHAPIRO connection remains to be resolved (Gelles 2004a; Steinberg 2003). A direct line leads from Nathan Neta of Grodno in the 16th century to Nathan Neta of Krakow, to Pinchas of Koretz, and then to Yehuda Meir SHAPIRO (1887-1934), who was one of the most important Polish rabbis of the 20th century. Meir SHAPIRO founded in Lublin a Yeshiva where he taught my cousin Joseph GELLES, grandson of Nahum Uri and the last of our rabbinical line (Shapira 1990). Joseph's brother Leo was a descendant of another Hasidic sage, Rabbi Meir of Przemyslany, the grandson of Meir ben Jacob. Ahron Leib (Leo) GELLES, died New York 1973, was the son of Rabbi Ephraim Fischel GELLES, the eldest son of Rabbi Nahum Uri GELLES of Solotwina near Stanislau. Leo's mother was descended from R'Meir of Przemyslany through the LEIFERS of Nadworna (private communication from the Laufer family).

The younger Meir was a close friend of Israel FRIEDMAN of Ruzhin. The latter's grandson and namesake Rabbi Israel FRIEDMAN of Czortkow had a large following that included my grandfather and Rabbi Meir SHAPIRO.

The Czortkow connection survived the Holocaust (Friedman 2003), as indeed have many other Hasidic families in their worldwide dispersion. The family links between several of the great Hasidic leaders encompass distinct lines of GELLES cousins. These sages made a unique contribution to the history of Jewish mysticism, which connected with other ancient philosophies

and had a significant impact on Christian thought through the ages.

Bibliography

Altmann, Alexander. *Moses Mendelssohn; A Biographical Study*. Philadelphia, Jewish Publication Society, 1973.

Buber, Martin. *Tales of the Chasidim*. Thames & Hudson 1956 Zurich, Manesse Verlag, Conzett & Huber, 1949.

Epstein, Isidore. *Judaism*. New York, Penguin Books, 1959.

Frankel, Yechezkel Shraga, ed. *Imrei Pinhas*. Bnei Brak. 5763 [2003]. (Hebrew)

Friedman, Israel, *The Rabbis of Czortkow*. Artscroll Mesorah Publications, New York, 2003

Gelles, Edward. Finding Rabbi Moses Gelles. *Avotaynu*, 2002, 18.

Gelles, Edward. Jewish community life in Brody. *Sharsheret Hadorot* 2004, 18, 4.

Gelles, Edward. Rabbi Shmuel Helman of Metz and his family connections. *Sharsheret Hadorot*, 2004, 18

Gottlieb, Shmuel Noach. *Ohalei Shem*. Pinsk, 1912. (Hebrew)

Grossman, Levi. *Shem UShe'erith*. Tel Aviv, 1943. Hebrew)

Guttman, Matityahu Yehezkel. *Rabbi Pinhas miKoretz*, Tel Aviv, 1950. (Hebrew)

Heshel, A.J. Unbekannte Dokumente zu der Geschichte des Hasidus, *Yivo Bletter*, 36.

(German). [Unknown Documents Concerning the History of Hasidism].

Klausner, Yehuda. The Hasidic Rabbinate, *Sharsheret Hadorot*, 2001 & 2002, 16, 1 & 3.

Polonsky, Shimson Ahron. *Hidushei HaRav MiTeplik*. Jerusalem, 1984. (Hebrew)

Rosenstein, Neil. *The Unbroken Chain*, New York, CIS Publishers, 1990.

Shapira, Yehuda Meir. *Imrei Da'at*, Bnei Brak, 1990. (Hebrew)

Steinberg, Stuart. Shmuel Helman of Metz is the son of Israel Heilprin, *Avotaynu*, 2003, 19, 4.

Wahrman, Yaakov Y. *Sefer Yohasin* (www.pickholz.org/Families/Wahrman)

Wunder, Meir. *Meorei Galizia*. Jerusalem, 1978-1997. 5 volumes (Hebrew).

I am indebted to Yissochor Marmorstein for finding and translating Hebrew texts.

Dr Edward Gelles was born in Vienna. He fled with his family to England in 1938 where he has lived ever since. He has a doctorate from Oxford University. He was a research scientist and art dealer. He is now devoting himself to writing about historical and genealogical matters. A book on his family including Gelles, Griffel, Wahl, Chayes, Safier, Loew, and Taube is in preparation.



How Did the Jews of the 18th Century Succeed in Climbing the Social Ladder by Improving Their Economic Status?

Esther Ramon

Translated from the Hebrew

I will attempt to demonstrate this process using as examples the occupations of my family members Nathan Jacob HOMBURGER (1825-1901) and his wife Babbette nee BAER (1830-1907) of Karlsruhe, based on detailed information of their grandchildren Paul HOMBURGER and Aliza WEIL nee HOMBURGER, my late mother.

Nathan Jacob was the 5th generation of the HOMBURGER family in Karlsruhe. All of his forebears, Leib, Nathan, Moses and Jacob were butchers. He studied in the elementary school and even then would help in the family business by delivering meat to customers' homes. At thirteen, he worked as an apprentice, first at his father's butcher shop and afterwards in the village of Bischweiler in Alsace.

In 1853, at the age of 28 he married Babette nee BAER from the village of Untergrombach. She was the daughter of Falk BAER, a dealer in hides, a profession close to his own, who was also the leader of the local Jewish community.

His father willed him half of his clients, giving the other half to Nathan Jacob's brother Max. The two brothers were not business partners. In those days, cattle selected for slaughter were not brought to the butchers and they could not buy the meat in the local markets. Thus, Nathan Jacob spent a great deal of time traveling in a horse driven wagon in the neighboring villages. He bought cattle for his store and sold milch cows to the farmers. Another accepted occupation at that time that was called 'dealing in half the animal,' (*Halb-Behemes Geschaef*) since the profit was divided equally between the cattle dealer and the farmer. The transaction proceeded as follows: the cattle dealer bought the animal and delivered it to the farmer for a specified

period of time during which the farmer got the milk, fertilized his fields with the manure and could work the animal. When the cattle dealer sold the animal, they divided the difference between the purchase price and the sale price. At the same time that Nathan Jacob was 'dealing in half the animal,' he also sold hides in partnership with his father-in-law. He would occasionally lend his surplus income taking interest of 5% of the crop of farmers who intended to emigrate. He also bought plots on the periphery of cities whose value would increase with the city's growth.

This was the husband's occupation.

His wife Babette ran the store where the meat was sold. According to her, since the meat was sold before noon, she became bored and she wanted to sell additional items. At first, they brought corn to the store to be sold to farmers for fattening up their geese. Over time, they added peas, lentils, flour, coffee, sugar and oil.

The village women bought oil and then sold it as if they had made it. Babette sat next to the moneybox treating the customers with brandy and the children with candy. In the backyard, there was a barn for the supply of milk, a chicken coop and stalls for wagons and horses. That is where they built their Sukkah for the Sukkot holiday.

During the Franco-Prussian War (1870-1871), the HOMBURGER brothers along with some additional Jews formed a partnership selling meat and live cattle to the Prussian army from which they profited nicely. Their earnings from all of the business were very good as their expenses were low. They owned the house and the surrounding area, taxes were low, their servants lived in their house so their wages were low and the accountant was the Hebrew teacher who did accounting on the side for additional income.

The HOMBURGER couple had five daughters and a son named Ferdinand (my grandfather). The daughters helped in the store and one of them who had a particularly good handwriting, wrote the contracts. When their daughters were close to marriageable age, the family stopped selling meat and decided to end their involvement in cattle trading.

Ferdinand was sent to apprentice with wholesale dealers in Frankfurt and other places. When he returned, he went out to the villages in a carriage selling flour to bakers and buying agricultural produce. Their businesses expanded and they became wholesalers working in the stock exchanges of Stuttgart and Mannheim.

At the age of 60, Nathan Jacob and Babette changed their life-style and became less involved in their business. They visited with their married daughters who lived in other cities and occasionally they traveled to the spas in Baden-Baden, Wiesbaden and others.

Babbette writing in her will in 1904 addressed her children: "The goal of all of

my deeds has unceasingly been to think about the future and to concern myself about you, my children. My wonderful parents did the same thing for us. It is your responsibility to direct your children through your personal example especially where it involves harmonious relations and cooperation in the family."

Esther Ramon was one of the founders of the Israel Genealogical Society (IGS) in 1985, and was its president until 1988. In 1991 she published a book on her genealogical research of her mother's family, Homburger, and since then she is continuing the research of her families. She is the founder and first editor of the IGS journal Sharsheret Hadorot, which developed, under her guidance, from a few page newsletter to what it is today. Until her retirement, Mrs. Ramon was for many years a History and Geography teacher at the Hebrew University Secondary School. She has an MA degree in History and Geography from the Hebrew University.



The Sephardic Surname Sasportas

Mathilde Tagger

Translated from the Hebrew

In one of the Internet forums specializing in Sephardic Jewry, someone raised the question on the source and meaning of the name SAPORTA or SASPORTAS. Following is what I revealed. In addition to the above, the name is variously spelled – CHICHEPORTICHE, PARTOUCHE, SESPORTES, SFORTA, SPARTOUCHE, SPORTES, SPORTICHE, ZAPORTA AND ZASPORTA.

Until World War II, this name was found in all of its variations in Italy, Greece, Turkey, Morocco, Algeria and Tunisia as well as in Amsterdam, Holland, Hamburg, Germany

and London, England. The wide dispersion of the name corresponds with the far-reaching distribution of the Sephardic diaspora in Europe and North Africa.

With one exception, all of the books dealing with Jewish names in these countries (see the bibliography) agree that the name is Spanish in origin and derives from the phrase *Seis Portas*, meaning 'Six Gates.' However, Abraham Laredo (Laredo, 1978) adds that in Catalan, the language spoken in the area of Barcelona and Gerona, the name means 'the Gates' while in the rest of Spain it means 'Six Gates.'

The uniqueness of Laredo's book is his inclusion of biographies of the people who bore the name discussed. This is a wonderful tool for genealogical research! With the name under discussion, thirty-five biographies are included. Three quarters of them are of people who lived before the Expulsion from Spain and between the 13th and 15th centuries. A large portion of them lived in Catalonia, mostly in Barcelona; thus, a Catalan origin of the name 'the Gates' is very plausible. This will be discussed later.

In contrast to all of the other authors, Rabbi Eisenbeth (Eisenbeth, 1936) states that the name is a Hebrew-Spanish combination made up of both the Hebrew word for marble and the Spanish word for gates, thus meaning 'marble gates.' Eisenbeth bases his claim on that in certain places in Algeria, the name is spelled CHICHEPORTICHE in French and that in French the Hebrew letter 'shin' - 'sh,' is spelled using 'ch.'

It is interesting to note that in Spanish and Southern French Hebrew manuscripts from the 13th and 14th centuries, the name is spelled with the Hebrew letter 'shin,' (Laredo). R'Ya'akov ben Reuben ABENSUR who lived in Fez between the years 1673-1753, meticulously composed a list of the names of all of the Jews of Morocco. He did this for the purposes of Jewish divorce documents (Gittin, pl.) and for Levirate marriages. There, too, the name is written with the Hebrew letter shin. It is a well-known fact that rabbis were most particular when it came to writing the correct form of the names of couples marrying in their Ketubot and of couples divorcing in the bill of divorce, as this was the only way available to them to truly identify the individuals.

Without bringing references, Joseph Toledano (Jerusalem, 1999) adds that R'Joseph MESSAS claimed that according to a family tradition that was transmitted to him by members of the Sasportas family, "Six Gates" is a term designating wealth.

The name SASPORTAS is exceptional among the family names of non-Hebraic origin of Spanish Jews in that by and large

family names are associated with a geographical location, profession, title, social status, physical or other characteristic or a nickname. It is clear that the name 'Six Gates' is some sort of nickname and the question can be raised, 'what is the message hinted at by these 'Six Gates?'

In addition, it should be noted that another name incorporating the number six is BARSHESET. Sheshet is the name of one of the Amoraim (Talmudic sages, 2nd to 5th centuries). Jacques Taieb Paris, 2004) writes that BARSHESET relates to the Six Days of Creation of the World or to the Six Orders of the Mishnah. Joseph Toledano proposes the same explanation and adds that it is probable that it refers to a man who was especially knowledgeable of the Six Orders of the Mishnah, that is, a scholar or a learned man.

Is it possible that the connotation of 'Six Gates' is the 'Six Chapters,' that is the Six Orders of the Mishnah? Are the members of the SASPORTAS family descendants of the very Amoraim who commented on the writings of the Tana'im (authors of the Mishnah) who upon their arrival on Spanish soil translated into Catalan or Spanish this nickname that served as their family name? Unfortunately, I have found no basis to support this theory.

One has to take into account the Catalan origin and the explanation of the name 'the Gates.' Again, this is a most unusual occurrence among the usual family names of Spanish Jews. What 'Gates' are meant? Are these the symbolic Gates of Heaven through which the prayers of worshippers pass on their way to the Seat of Glory, as discussed in the Talmud, Berakhot 32b? Did some ancestor worship in such a distinctive style that he was given a sobriquet? Could it be referring to the Gates of Jerusalem? Was a distant ancestor connected in some way with the Gates of Jerusalem?

After clarification by Charles Faulhaber, an expert on Medieval Catalan, it is clear that the word 'Portas' can have only one meaning and that is 'Gates,' and there is no other possible nuance or connotation. However, based on a Catalan document from 1391 (Gerona, 1988) it appears that

among the Jews of Gerona there were those who bore the names PORTA, DA PORTA, SA PORTA, CA PORTA, all incorporating the word 'Porta,' 'Gate,' since their homes were attached to or very close to the gate in the city wall that surrounded the Jewish quarter. This wall was erected some one hundred years earlier, at the end of the 13th century, by order of the king and with the agreement of the local Jews for the purpose of their protection especially on Christian holy days. In Catalan literature, this gate in the city wall was called "La Porta de los Jueus," that is "The Gate of the Jews."

Over time, some or all of these names were altered to SAPORTA or SASPORTAS found today among Jews of Sephardic descent. They were also changed to names used by Christians, Portal and Del Portal, who perhaps in the distant past were Jews. For more than three hundred years, a 'Christian' family named Portal lived in the original house of Isaac, the youngest son of the Ramban (Nachmanides). It should also be noted that in Catalan documents of the period, R'Moses ben Nachman (Ramban) is referred to as 'Bonastrug da Porta,' meaning 'the loyal watchman of the gate.' It should be noted that the house of R'Moses ben Nachman and the attached synagogue in the Jewish quarter of Gerona today serve as a museum of the history of the Jews of Catalonia. The Bonastruc Center, dedicated to research and culture is located on its premises.

In summary, the meanings of family names are usually simple to determine. They relate directly to a word, a place or a concept and occasionally they are accompanied by a slight linguistic distortion. I checked to see if the name related in some way to the Six Orders of the Mishnah, but one must acknowledge that to place its origin in two different languages – Spanish and Hebrew, requires a rather convoluted explanation. In contrast, the explanation that the name SASPORTAS is Catalan in origin and is connected with the Jews who lived in the city of Gerona is both straightforward and logical. It also corresponds to the existence

of the many biographies of people with that name who lived in Catalonia as recorded by Abraham Laredo.

Bibliography

- Abensur, Jacob ben Raphael (Yavetz). *Get Mekushar v'seder Hlitza in Sefer Zevahim Sheleimim*. Livorno, 1837. (Hebrew)
- Eisenbeth, Maurice. *Les Juifs d'Afrique du Nord : démographie et onomastique*. Algiers, 1936. (French)
- Elnecape, Nissim. *Los hijos de Ibero-Franconia ; Breviario del Mundo Sefaradi desde los origenes hasta nuestros dias*. Buenos Aires, Luz, 1981. (Spanish) [The sons of Ibero-Franconia ; Breviary of the Sephardic world from its origins to our days]
- Faiguenboim, G. *Dictionary of Sephardic Surnames*. San Paolo, 2003. (English)
- Girona.
- Ajuntament de Girona. *Per a una historia de la Girona jueva*. Girona, 1988. 2v. (Catalan). [On the History of the Jews of Gerona]
- Laredo, Abraham. *Les Noms des Juifs du Maroc*. Madrid, 1978. 9French)
- Moissis, Asher. *Les Noms de Juifs de Grèce*. Gordes, 1992. (French)
- Pinto, Baruh. *The Sephardic Onomasticon; An Etymological Research on Sephardic Family Names of the Jews Living in Turkey*. Istanbul, 2004. (English)
- Sebag, Paul. *Les noms des Juifs de Tunisie*. Paris, 2002. (French)
- Taieb, Jacques. *Juifs du Maghreb; Noms de famille et société*. Paris, 2004. (French)
- Toledano, Joseph. *Une histoire de familles; les noms de familles juifs d'Afrique du Nord*. Jerusalem, 1999. (French)

Mathilde Tagger has an MA degree in Library & Information Sciences from the Hebrew University in Jerusalem, and is involved in genealogical research since 1986. She is specializing in the genealogy of the Sephardic Jews and is currently engaged in building research tools for the genealogy of the Sephardic community. Her work can be seen at:

www.sephardicstudies.org/entrance.html

The Zeinwirt Family – a Change in Surname

Yehuda Klausner

Surnames

Surnames are only one of the means by which a person is characterized in general and in genealogy in particular. In genealogy, surnames are not the only exclusive means. Other features that characterize a person: father's (or parent's) name, dates of birth and death, location of birth and death, tribal affiliation (Kohen, Levi), title (Rabbi, Dr. ADMOR, Prof., etc.), profession (which also formed a basis for certain surnames), nicknames ("kinui" including acronyms and initials), are discussed in detail in a series of articles by the author (Klausner 2003-2004). In Jewish tradition and in the sources there is no mention of surnames and only the aforementioned features were used. On the other hand, there is nothing in Jewish tradition that should preclude the use of surnames. Moreover, many surnames used today remind us of the traditional Jewish characterization: PESACHOVICI, MICHAELSHVILI, DAVIDSOHN, ABRAMSKI, BENSEN, etc. are "sons of," KRAKOWER, HOROVITZ, SLUTZKI, KALISCHER, SHAPIRA, etc. infer on location of origin, RABIN, MELAMED, GOLDSCHMIDT, CIOBOTARU, SOFER, etc. refers to one's trade, KAHANA, KATZ, HALEVI, LEVINE, SEGAL, etc. indicate tribal affiliation and LANGER, KLEIN, SCHON, BARZAM, ALTER, HARLAP etc. are all nicknames presenting a physical feature of the person, or an acronym.

One cannot overlook mentioning that even today very advanced nations like Iceland, one of the oldest in Europe with one of the oldest parliaments and universities, manages to conduct herself without surnames. They make use of what seems to be similar to traditional Jewish naming, as men and women are referred to as sons or daughters of their father e.g. Simon MICHAELSON, Mary AUGUSTDOTTIR.

Surname Changes

Change of surnames was a common practice

from the time surnames were first initiated. The reasons for the changes varied.

- a. In rabbinical circles, there were persons who out of respect to their teacher, the Rabbi, changed their surname to that of the Rabbi's. Sometimes they became their Rabbi's son-in-law.
- b. Others changed their surnames to the surname of their father-in-law out of gratitude in supporting them in their Talmudic studies with food and shelter, after their marriage to their daughter.
- c. Some changed their surname as they moved to another country, a new environment. Such surname changes occur even today.
- d. Nicknames sometimes clung to the person, including acronyms.
- e. Most changes occurred in order to avoid taxation or to avoid military service if there was more than one son in the family.

Some of the above happened in some branches of the KLAUSNER family where a series of surname changes occurred.

For instance (see list), the well known Rabbi and AB"D of Vladimir (Ludmir) R'Yakov b'Efraim Fishl KLAUSNER d.1730, grandson of R'Arye Leib b'Zecharya Mendl KLAUSNER 1620-1671 m'Krakow and Przemysl known as the "tall one," had 3 sons. One of them R'Benyamin b'Yakov changed his surname from KLAUSNER to BUSCHKE. His descendants formed a long Rabbinic line in the communities of AH"U (Altona, Hamburg, Wandsbeck) in Germany. R'Zvi Hirsh b'Shlomo Salman KLAUSNER, d.1801 Rabbi m'Lokachi, a grandson of R'Yakov, changed his surname to LIEBERMAN. He had five sons: R'Yakov b'Zvi Hirsh and R'Yecheiel b'Zvi Hirsh retained the surname LIEBERMAN, R'Arye Leib b'Zvi Hirsh changed his surname to ELLENBERG (EILENBERG, ALENBERG, etc. all spellings), R'Avraham b'Zvi Hirsh changed his surname to FINKELSTEIN and

R'Shlomo Salman restored his surname to KLAUSNER.

In the next generation, R'Yakov b'Zvi Hirsh LIEBERMANs son, R'Yechezkel b'Yakov, changed his surname again to WITKIND and R'Yakov b'Yisachar Dov Ber, great grandson of the afore mentioned R'Yeziel b'Zvi Hirsh LIEBERMAN, changed his surname again to WEISSBROT.

R'Avraham Yakov b'Moshe m'Tyszowce and Brody, one of the great great-grandsons of R'Benyamin b'Yakov BUSCHKE, was known as BAHARAV (ben haRav). His son the well-known Rabbi R'Yosef b'Avraham Yakov d.1864 AB"D of Hrubieszow and many of his descendants thereafter were known as GELEHRNTERS (the learned).

So we have in one branch of KLAUSNERS who became BUSCHKEs, LIEBERMANs, ELLENBERGs, FINKELSTEINs, WITKINDs, WEISSBROTs, BAHARAVs and GELERNTERS. The corollary does not hold that is, not all BUSCHKEs, LIEBERMANs, etc. are KLAUSNERS.

In the present generation, we know of KLAUSNERS who changed their surname to OZ due to patriotic reasons.

f. Another cause for the change of surnames as well as given names is related to the ignorance or misunderstanding of certain clerks. There are many anecdotes about that, like the one in which a simple Jew managed to acquire a legitimate Irish name. The Jew enters the USA at Ellis Island and the registration officer questions him about his name. Of course he does not understand a thing of what he is asked and is helped out by his friend that stands next to him: "The officer asks what's your name". "Oh!" sighed the Jew "RABINOVITZ," and the satisfied officer records "O'RABINOVITZ." Although the anecdotes mentioned seem far-fetched, they are not far from the truth, at least as the tradition of the name ZEINWIRT is concerned.

By the way, the above-mentioned surname changes are the reason that many Kohanim, Leviim and Israelites carry the same surname, for instance the EPSTEINs.

The ZEINWIRT Story

R'Yitzchak b'Avraham KLAUSNER d.1786 was Rabbi in Holeszow beginning in 1760. When he saw the devastation that the Haskalah (enlightenment) movement caused in the West and due to concern for the education of his two sons, R'Avraham Avish b'Yitzchak b. Holeszow 1781 d. Wisznice 1876 and Yakov b'Yitzchak, he sent them away for their studies to Galicia. Finally, R'Avraham Avish settled in Wisznice and R'Yakov became AB"D of Sanok and Dynow. R'Avraham Avish who was a Hasid of R'Yakov Yitzchak b'Avraham Eliezer HOROVITZ the "Seer of Lublin," had two sons: R'Yitzchak Itzikl b'Avraham Avish m'Wisznice and R'Arye Leib b'Avraham Avish born later in Wisznice.

The ZEINWIRT family tradition goes as follows (Wunder 1974): When surnames were given and the government officials came to R'Avraham Avish's home and saw him studying they asked him of the nature of his study, when he answered them "the ten commandments" – in German "Zehn Worte," they named him "ZEINWIRT."

R'Avraham Avish and his son R'Yitzchak Itzikl established a "Beit Midrash" - "prayer house" of the Lublin Hasidic movement in Wisznice. That involved them in a dispute with the local Hasidic Rabbis, R'Arye Leibush LIPSHITZ and R'Shlomo HALBERSTAM who had their own prayer houses but R'Avraham and his son prevailed and are considered the forefathers of the ZEINWIRT family. Contrary to what was said about all the surname changes mentioned above, all ZEINWIRTs (ZEHNWERT, ZAJNWIRT, etc. all spellings) are originally KLAUSNERS.

R'Yakov b'Yitzchak KLAUSNER, AB"D of Sanok and brother of R'Avraham Avish ZEINWIRT, had a long line of KLAUSNER descendants and are not the subject of our present topic.

The Zeinwirt Family

R'Avraham Avish(1) ZEINWIRT 1781-1876 married the daughter (1792-1838) of R'Yakov Yukl HOROVITZ RUBIN, AB"D and ADMOR of Kolbuszowa and Mielec

and had two sons, as already mentioned, R'Yitzchak Itzikl and R'Arye Leib, both from Wisznice.

Most of R'Arye Leib's descendants who lived in Wisznice and surroundings perished during the Holocaust and only family fragments survived to tell their story as deposited at Yad Vashem.

R'Yitzchak Itzikl b'Avraham Avish(1) who married Beile b'Shimon MARILES of Jaroslaw had two sons: R'Yosef b'Yitzchak Itzikl who moved to Krakow and R'Chanoch Henich b'Yitzchak Itzikl who moved to Debica and Kalwarja. R'Yosef b'Yitzchak Itzikl moved from Krakow to Jerusalem with his son R'Avraham Avish(2) while the rest of his children, three daughters who all married well, remained behind in Krakow and by and large perished later in the Holocaust along with most of the family of R'Chanoch Henich.

R'Avraham Avish(2) ZEINWIRT 1874-1952 was married twice: first to Sheindl b'Arye Mordechay RABINOVITZ, great granddaughter to R'Yakov Yitzchak b'Asher RABINOVITZ 1766-1813 the "Holy Jew" m'Przysucha and had four children with her: Yosef, Yitzchak YOSHUA, Ester Fruma and Yakov. His second wife was Rivka Yente b'Shmu'el Shmelke ERBLICH great great-granddaughter of R'Moshe Yehuda Arye Leib b'Yakov ERBLICH 1745-1807 ADMOR of Sasow, and had with her four additional children: Moshe Arye Leib, Aharon David, Meir Shimon and Dvora. R'Avraham Avish(2) who lived in Jerusalem is considered the forefather of the ZEINWIRTs in Eretz Israel. Today they live all over but mainly in Jerusalem and Tiberias where they are merchants, professionals, craftsmen, teachers, etc. in the religious and Orthodox segment of the population.

One of the outstanding figures of the family was the writer YOSHUA b'Yosef, grandson of R'Avraham Avish(2), who also changed his surname to BAR-YOSEF after he shed his religious positions and adopted a secular

lifestyle. Among his writings (Bar-Yosef, 1992) is a well written and easily read biographical account of his life and his close ZEINWIRT family. The genealogical merit of the book does not measure up to its literary value, yet it may help ascertain certain doubtful facts and perhaps add some unknown ones. Yehoshua BAR-YOSEF married Zipora UNKNOWN and had two sons and a daughter. His eldest son Yosef BAR-YOSEF also a writer was awarded the Israel Prize in 2003.

Two lists of descendants are enclosed in the Hebrew version of this article.

Bibliography

Bar-Yosef Y. *Bein Zfat l'Yerushalayim* (H) [Between Safed and Jerusalem]. Ma'ariv Library, Tel-Aviv, 1992.

Klausner Y. Recording Genealogical Data, I-V *Sharsheret Hadorot* 16/4, 17/1,17/2, 17/3-4, 18/1, 2002-2004.

Wunder, Meir. *Ohel Shimon: Toldot Rabbi Shimon m'Yaroslaw* (H) [Shimon's Tent: The History of Rabbi Shimon of Yaroslaw].

Dr. Yehuda Klausner is a Civil Engineer with BSc, CE, MA from the Technion, IIT Haifa and PhD from Princeton Univ. He served as Professor of CE at Wayne State Univ. Detroit and The Negev Institute of Arid Zone Research, Beer-Sheva, and since 1970 is a practicing senior CE and consultant on design of industrial structures for the chemical and processing industries, specializing in earth and foundation engineering. He published many professional papers and a book on Continuum Mechanics of Soils. In 1982 he became interested in genealogical studies and now his database comprises several families, especially rabbinic families that he is researching. He published several papers on genealogy.

E-mail: yklaus@netvision.net.il Tel. 08-6423-625



Protecting Your Original Documents

Rose A. Feldman

Last year, Benny Haspfeld, chief archivist of Tel-Aviv University gave an interesting lecture about conditions for preserving original documents and pictures. One of the key words of the lecture was ACID-FREE.

In Israel you can get polypropylene bags in which to put each document. But they are not thin, a bit cumbersome and only come in one size that I know of. I have seen in some official archives they keep the documents lying in a box, which also should be acid-free, each document separated from the next with a sheet of acid-free paper.

On a recent trip to the United States, I decided to check out what was available in the way of protection for the original documents, photographs and letters I have at home. My first try was through "Google" but I only found one company on the Internet, and I was very curious to see the products before buying them. The stores I was able to find these items in were "Art Supply Stores" and "The Container Store" which has branches in 13 states and a website. I am not saying that these are the best companies or the only companies that produce the items I will describe, they just happen to be what I found.

- Acid FREE and Archival Quality Bags/Envelopes – these come in different sizes and can be sealed. They allow you to handle documents without touching them. The fact that they come in many different sizes allows you to prevent damage to the document from sliding around in the bag. The company that makes them is IMPACT IMAGES and has a website www.clearbags.com. The company sells them in packages of

100 whereas at The Container Store you can buy them in packages of 25, but they are more expensive.

- Special Storage Boxes that are acid free - I did not see these when I was there, but they are listed on the websites.
- ART-PORTFOLIO by ITOYA, which are acid free. They have sleeves with acid free black paper inside of them that allow you to mount pictures on the pages. The portfolios come in a variety of sizes and you can find these in art supply stores. Their website is www.itoya.com. There are also acid free corners for mounting pictures that I found in an art supply store. The corners are called Infinity Archival Mylar Photo Corners by LINECO INC.
- And last but not least I picked up some pens for marking photos that claim on the wrapping that they are: pigment ink, photo safe, acid-free, archival quality, lightfast, waterproof, fade-proof, non-bleeding. Can you ask for anything more?

So, in case you don't spend all your time in the archives, you can now also spend time shopping for ways of protecting all those original documents you have.

Rose Feldman is the Head of the Computer Staff at the Yolanda & David Katz Faculty of the Arts at Tel-Aviv University. She is a member of the Israel Genealogical Society and has been keeper of her family tree since 1985, which includes descendants and spouses from 4 continents.



More than Just a Name *Shalom Bronstein*

Numerous localities in Europe also had a particular Jewish name - that is, a name that only Jews used for the town. One town had two Jewish names and these two names had no connection with each other. Many Philadelphia Jews can trace their origin to this town, which was also the birthplace of Yossele Rosenblatt, whom many consider the greatest cantor who ever lived. I am referring to Belaya Tserkov. Located in the Ukraine, 75 kilometers south of Kiev; according to *Where Once We Walked*, it had a pre-war Jewish population of 15,624.

Its Jewish community dates from sometime after 1550. It was destroyed during the Chmielnicki pogroms in 1648/49 and later re-established in the 18th century. Interestingly, while the Encyclopedia Judaica states that in 1897, its 18,702 Jewish residents made up 54% of the total population the Jewish Encyclopedia numbers 9,000 Jews out of a total population of 22,703 in 1898. Pogroms in 1905 did not bypass Belaya Tserkov and during the 1919-1920 civil war more than 850 Jews were murdered by a combination of soldiers from the White Army, bands of local peasants and Ukrainian troops.

The name, Belaya Tserkov, means 'White Church.' In Hebrew, it was called Sde Lavan, meaning white field. This descriptive term was well chosen, as the area was the breadbasket of the Ukraine. 'White Field' is a phrase utilized in the Mishnah [Shevi'it 2:1] to describe fields where only grain is grown. Its Yiddish name was a well-kept secret and was used only among Jews. It is a play on the Ukrainian name and exhibits far more than meets the eye. It encapsulates the suffering our people endured and their subsequent resentment towards the local gentile population. They twisted the name by referring to the city as Schwarztimme (the Ukrainian Yiddish regional pronunciation). It is a combination of Yiddish and Hebrew and means 'Black Impurity.' The first part of the name is

Yiddish - Shwartz, meaning black; the Hebrew second part - Tumah (correct Hebrew pronunciation), means impure. Thus, 'Black Impurity.' This was an 'in house' name and was rarely, if ever, used outside the Jewish community. Its name is translated as 'Black Abomination' in the article on Belaya Tserkov in the Encyclopedia Judaica, Volume 4, page 413. The Encyclopedia which appeared in 1971 states that this term was found in Jewish folklore. However, this is not correct as this was the common name used by the Jewish residents for their town. *Where Once We Walked* lists the name - 'Shwartz Stimme,' which would translate as 'Black Voice.' Ms. Joan Rosen, of Philadelphia wrote to me that her late aunt, a native of the town, told her that its Yiddish name meant 'Black Tower.' That would be pronounced 'Shwartz Turme' [*Turem* being the Yiddish word for tower] which sounds very close to its actual name. I am convinced that many of the town's Jewish residents were not aware of the real meaning of the Yiddish term that they used for the town.

Some years ago, when I received the newly issued bulletin (Spring 1990) from the Philadelphia Jewish Archives Center, an item in the list of Unprocessed Collections caught my eye. It stated, "Anshe Sode Lovan Beneficial Association - Records, c. 1967; n.d. 2 items. Photocopies of the constitution, in Yiddish, and history of an organization established in 1892 by immigrants from Shvartztima in the County of Kiev, Russia. Acc. 1717." I wrote to the late Lily Schwartz who was the archivist explaining that Jews had two names for the city and what each meant. She was kind enough to reply and wrote that she added my letter of explanation to the Anshe Sode Lovan records stating, "It will be invaluable in providing an accurate history when the collection is processed."

Ms. Schwartz and I had been in contact earlier concerning Sde

Lavan/Schwarztimme. When I arrived at Agudath B'nai Israel in Lorain, Ohio, the congregation I served as rabbi for nine years before coming on Aliyah in 1986, I met an elderly gentleman named Louis Garfield. When he heard that I was a native Philadelphian, he mentioned that many people from his hometown in the Ukraine, Schwarztimme, had settled in Philadelphia. In fact, he told me, he had a book that was given to his late father-in-law by Rabbi Mordecai YOHLIN, the rabbi of the "Schwarztimme Shul" that flourished at one time in South Philadelphia. The book, *Sefer Kohelet Mordecai*, in Hebrew, was printed in Piotrkow, Poland in 5693 (1933). Interestingly, the copy he had was the second edition of the work. The first edition, printed in the Ukraine in 5673 (1912) contained only the book B'reishit (Genesis). It is a collection of Rabbi Yohlin's commentaries on various passages found in the Torah and includes some of his father's writings. He suggests that the book would prove worthwhile for all – young and old alike. The address of the author is listed – "Rabbi M. Jholin, 1530 So. 6th Street, Philadelphia, Pa., USA." The book also contains a few lists of names – the Shoachim of large animals, the Shoachim of fowl, the rabbis who recommend the book, a list of

members of his shul – Anshe Sde Lavan as well as a long list of sponsors (the subscription list known as prenumeranten). I wrote to Ms. Schwartz, whom I had gotten to know rather well over the years, and asked her if she had seen this book and if the Archives had a copy. She was unfamiliar with it and it was not listed in any sources about Philadelphia Jewry. I asked my venerable congregant Mr. Louis Garfield if he would be willing to donate his copy of the book to the Philadelphia Jewish Archives Center, as it was such a valuable source of information. In his typical Eastern European style, he responded, "I should part with a book that was given to my father-in-law over 50 years ago?" I photocopied the lists and the title page for my own files and sent a copy to Lily Schwartz and returned the book to him. A few years later, when we were packing to move to Israel, Louis Garfield and his wife Ethel came to say goodbye. They gave me a small package – their copy of Rabbi Yohlin's book. I called Lily and mailed it to her the next day. The book is listed in the September 1986 PJAC News. The names of the people listed on page 72 as belonging to the Anshe Sde Lavan shul at 5th and Mercy Streets, are:

BAILIN, Sam	KAHN, Manny	PRAVITZ, Pinchas
BAROV, Meir	KALAMINSKY, Zalman	RADINSKY, Jacob
BECK, Chaim	KAPLAN, Chaim	RATMANSKY, Ephraim
BERKOWITZ, Mordecai	KASHNER, Zalman	ROSENFELD, Asher
BLIAMEN, Chaim	KAZEN, Samuel	RUBINSTEIN, Benzion
DANOV, Joseph	KRAIVITZ, Baruch	SACHAROV, Isaac
FOGEL, Zev	LEVAY, Israel Zvi	SCHNEIDERMAN, Jacob
GERSHKOV, Cantor Abraham	LIEBMAN, Abraham	VERCH, Joseph
GROSS, Moshe	MAISER, Moshe	ZABARSKY, Isaac
HORWITZ, David	MAYERSON, Jonah	
KAHN, Joel	MIRIYAM, Boruch	

Since the names listed are in Hebrew, there may be some variation in the English spelling.

Below this listing are three names in a black box under which appears the Hebrew inscription found on the bottom of tombstones – “May their souls be bound up in the bond of life.” The names listed are Israel LIEBMAN, Isaac Simon PUBLICKER and Joseph WOLF. The PUBLICKER family was subsequently very prominent in Philadelphia Jewish affairs, supporting synagogues and Jewish educational enterprises.

I am at the Jewish National and University Library at least once a week working on various research projects. I checked the computerized listing of their holdings and they had a copy of the edition of Rabbi Yohlin’s book that I had given to the PJAC. It was donated in the 1930s by the ‘Warsaw Friends of the Hebrew University and the National Polish Library in Warsaw’. I was surprised to find that in addition to that edition printed in Poland a new edition had appeared in Jerusalem. The English title page of the new Hebrew volume states: “The Writings of Rabbi Mordecai YOHLIN ZT”L [The Rabbi of Byelotzerkov in the Kiev Province of Ukraine and Later Rabbi in Philadelphia, U.S.A.] It was published in Jerusalem in 5757 (1997) and is ‘Dedicated in loving memory of Rabbi Mordecai YOHLIN by his children and grandchildren.’ It is not a photocopy, but a completely new edition. However, the lists of names of Philadelphians are left out. It does contain a four-page biography of Rabbi Yohlin written by one of his granddaughters. There is also a list of his descendants. In looking at it, I was surprised to see the name of Murray (Mordecai) KUDROFF. He, my wife and I were all active in the same youth group known as LTF in the 1950s and early 1960s. Our paths later crossed when we were both in Ohio. He was the headmaster of the Solomon Schechter School in Cleveland and our sons attended the same Jewish High School, the Mesivta of Cleveland. I had no idea that Rabbi YOHLIN was his grandfather and that he, indeed, bore his name. But, that was before I began to focus on Philadelphia Jewish history and genealogical studies.

Ms. Schwartz also sent me a photocopy of the first page of the Souvenir Book of the Anshei Sode Lovan Beneficial Association, which seems to be from the 1960s. It states that the organization was founded in 1892 by a group of immigrants. “They all came from the same town in Russia called Schwarztimme or also known as Belchirka, in the County of Kiev.” As you can see, the Ukrainian name is rather mangled. At the time, the organization boasted of nearly 400 members down from its peak of 1,200. The extent of the influence of former residents of this town on religious life in Philadelphia can be seen in Harry Boonin’s *The Jewish Quarter of Philadelphia* in which he discusses the connection of the former B’nai Reuben congregation, which was located at 615-621 S. 6th Street, to Belaya Tserkov [p. 144 and endnotes 105 and 106].

An additional episode in my relationship with Belaya Tserkov took place just after Pesach this year. It can be included in the series of the ‘it can only happen in Israel’ episodes that all of us experience. We attended a Brit in Givatayim. Among the guests was a young woman from New York who had attended law school with the father of the baby. As she was returning to Jerusalem, she joined us. In the car, she mentioned that she was from Maryland but had graduated from the University of Pennsylvania, which is located in Philadelphia. We spoke about family roots and she mentioned that two of her great-grandfathers were rabbis in Philadelphia. As someone who is familiar with Philadelphia Jewish history, I asked her for their names. One of them was Rabbi Mordecai Yohlin. When I told her that I recently saw the new edition of his book that contained an essay written by one of his granddaughters, she told me that that granddaughter was her mother. As her parents were also visiting Israel, she immediately contacted her mother on her cell-phone informing her about my research on Schwarztimme, their ancestral town and, more importantly, my involvement with the book written by their ancestor, Rabbi Mordecai Yohlin.

One can easily see that there is much more than meets the eye with the city of Belaya Tserkov – Sde Lavan – Schwarztimme. One wonders what name they would have used if a substantial number of their former residents had settled in Corpus Christi, Texas, instead of Philadelphia.

Bibliography

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

Ravinsky, Annette. *Uncanny Experiences and Ancestor Hunting – Belaya Tcherkov. Chronicles*, Summer, 1987, Vol.VI, No.2. p.1. The Philadelphia Jewish Genealogical Society.

Yohlin, Mordecai. *Sefer Kohelet Mordecai – [Genesis only]*. Ukraine, 5673/1912.

Yohlin, Mordecai. *Sefer Kohelet Mordecai*. Piotrkow, 5693/1933. [2nd Edition].

The Writings of Rabbi Mordecai Yohlin. Be'Ohole Torah Institute, Jerusalem, 5757.

Shalom Bronstein is a native of Philadelphia. BHL - Gratz College & BSc Temple University, 1964; MHL, 1968, Rabbinic Ordination, 1970, DHL (HC) 1997 – Jewish Theological Seminary of America. From 1970 to 1986 served as a congregational rabbi and made Aliyah in 1986. Member of the Philadelphia Jewish Genealogical Society, the Israel Genealogical Society, Association of Professional Genealogists & the Rabbinical Assembly. Has published articles in Avotaynu and Sharsheret Hadorot. Served as president of the Jerusalem branch of the IGS and is on editorial staff of Sharsheret Hadorot. He is an independent researcher with emphasis on Zionist, Eastern European and Holocaust studies and lives in Jerusalem.



A Rabbi's Misery* *Yehuda Klausner*

With the rise of the Hasidic movement, Lithuania became the center of Torah and Judaic study. This was evident by the many institutions dedicated to this purpose and their numerous students. These Yeshivot trained and produced a large number of noted Torah scholars who were impressive candidates for rabbinic positions. Letters and other documents of this era, the 19th century, testify to the deterioration of the attitude of the public and the communities towards those serving in the rabbinate. The heads of the Yeshivot, such as R'Israel SALANTER (1810-1883), R'Haim BERLIN of the Volozhin Yeshiva (1749-1821), R'Yitzhak Elhanan SPECTOR of Kovno (1817-1896) and others encouraged their students to study for the sake of study and not in order

to gain a rabbinic position, and Yeshiva graduates turned to business or skilled crafts on the completion of their studies. Many of those who did serve in the rabbinate did not receive decent salaries and lived in great need.

R'Yehiel the son of Rivka RABINOVITZ was born in Shkod, Lithuania where he studied Torah. His family birthright goes back to R'Abraham Abele the son of Peretz YAFFE in the beginning of the 17th century. The son of Yehiel RABINOVITZ, R'Binyamin (1810-1869) was appointed

* *Based on Emanuel Etkes, Unique in His Generation – The Gaon of Vilna – His Character and Image. Merkaz Zalman Shazar, Jerusalem, 1998.*

rabbi of Pikeliai, Lithuania when he was eighteen years old. R'Binyamin had twin sons: R'Eliyahu David RABINOVITZ-TEOMIM (1843-1905) and R'Zvi Yehuda RABINOVITZ-TEOMIM (1843-1888) and two daughters – Rivka born 1842, who was married to R'Dov Ber RABINOVITZ-TITES-YAFFE and Esther (1847-1902) who was married to R'Zvi Hirsch FAGER. The brothers R'Eliyahu David and R'Zvi Yehuda were the ancestors of the RABINOVITZ-TEOMIM families.

The focus of my interest is R'Eliyahu David RABINOVITZ-TEOMIM (popularly known as the *Aderet*) who was born, as previously stated in 1843, and who served as the rabbi of Panevezys and Mir and settled in Jerusalem in 1901. Here in Jerusalem he was the rabbi of the Ashkenazi-Perushim group and he died in 1905 (3 Adar 5665). He was the author of *Teshuvah Meahava-Teshuvah Mi'yirah, B'nei Benjamin* and *Tuv Yerushalayim*. He was married to Feiga Mina the daughter of Arieh Leib HAZAN.

The Aderet and his wife had six children: a daughter, Bat-Sheva who was married to Abraham Isaac b'Shlomo Zalman Hakohen KOOK, who later was the Chief Rabbi of Eretz Yisrael and five sons – Mordecay Yona, Abraham Moshe, Rafael Levi, Israel Shimon and Binyamin Abraham Moshe.

The financial distress of the rabbi is described in his autobiography. Hundreds of property owners that signed his letter of appointment as the rabbi of Panevezys arranged a festive reception in his honor showering him with love and respect. However, his salary was only nine rubles a week and the store that his wife operated filled an important role in the family's finances.

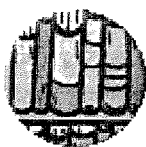
In 1883, the Aderet was offered the position of rabbi of Wilkomir (Ukmerge, Lithuania). When his community found out, a delegation of three notables came to him urging him to remain and they offered him an increase in salary of six rubles a week. As was later revealed, they were actually authorized to offer almost double that amount, but he did not bargain with them. In

the end, he did not even receive the fifteen rubles promised him. The Aderet in *Toldot* describes the events as follows:

"I then began to suffer, no one should know from such misfortune, from want and need. I, in my naiveté relied on spoken words without, as is the custom, having them put in writing. Therefore, after I turned them down, they engaged a different rabbi in Wilkomir. Then the people of Panevezys for weeks and months no longer thought about my wages. It got to the point that for six weeks in a row we did not render any decisions on that which was permissible or that which was forbidden but with no results. For forty weeks my salary was not paid. Business in my store dwindled and expenses increased. The people of the city said: "How is it possible that my wealthy father-in-law from Warsaw who had successful enterprises did not support me." My father-in-law felt, "How is it possible that a wealthy city such as Panevezys would relegate their rabbi to poverty and deprivation and not live up to that which they promised to pay him, fifteen silver rubles a week . . ."

As already mentioned, in 1886 the Aderet married off his daughter Bat-Sheva to Rabbi KOOK. He had difficulty paying for the wedding and in the same year his son Abraham Moshe died and he did not have enough money to pay the physician. As a result from this lack of funds, he and his family had to vacate their apartment and move to smaller living quarters. In addition, he could no longer provide the meals at his table for his son-in-law and his daughter as was customary in those days. His son-in-law was forced to take a position as rabbi in another town. On this situation the Aderet later on laments, "I wailed in bitterness over what my sins caused me . . ."

It does not appear that the experience of the Aderet was unique for other rabbis report similar incidents. The issue of rabbis going on strike by refusing to issue decisions on Jewish law has been raised from the standpoint of Halakha (Jewish religious law).



Notes From the Library

Harriet Kasow

General Remarks

We have received a large number of family trees in the last several months. In the next issue of our journal, I will list the new ones along with what we already have in the collection.

Periodicals

East European Genealogist. Winnipeg, East European Genealogical Society. Library has Vols. 1-11, 1993-2002

This is not a Jewish genealogical journal but none the less offers some interesting and in depth material. The last issue has an article entitled *Recruiting Rules of the Austrian Army*. Of special interest to me was that the Society's library is located in the Special Collections Room of the University of Winnipeg Library. Seems to me it would be nice if we had a similar arrangement.

The Galitzianer. Gesher Galicia. Library has: vols. 6-10, 1998-2003.

If you are a paid up member of the SIG you receive this journal. Its research centers on Jewish family history in the communities that in 1872 were part of Galicia, a province of the Austro-Hungarian Empire.

Books

Avotaynu Guide to Jewish Genealogy. Edited by Sallyann Amdur Sack and Gary Mokotoff. New Jersey. Avotaynu. 2004. 624 p. Appendices.

All the branch libraries will have a copy. From the information distributed by the publishers, it seems to fulfill its stated goal of being the definitive guide to Jewish genealogical research. This volume deserves an in-depth review-article.

Conference Syllabus. The 24th IAJGS International Conference on Jewish Genealogy. Jerusalem, Israel. July 4-9, 2004. 322p.

The beauty and usefulness of these syllabi or proceedings is that they provide much genealogical information. In addition to the abstracts of the lectures, there are the following appendices: biographies and contact information, the family finder divided into the ancestors' surnames list and ancestral town list. The General program is incorporated into this relatively light volume. This is a wonderful and useful result of a wonderful conference.

Lecture Handouts. Jerusalem. 24th IAJGS International Conference on Jewish Genealogy. 2004. Unpaged.

This is a companion volume to the Conference Syllabus. It contains the handouts given by the lecturers. Some appear to be full texts and others outlines of the lecture. They are alphabetized by author arrangement. This compilation represents in my opinion the heart of a Jewish genealogical conference.

Deliverance: The Diary of Michael Maik: A True Story. Translated from the Hebrew by Laia Ben-Dov and Edited by Avigdor Ben-Dov. Jerusalem, Keter, 2004. 237p.

The provenance of this book is as follows: From *Sokoly B'Maavak L'Chaim* (Hebrew) published by the Sokoly Society in Israel, Tel Aviv in 1975. Translated from Yiddish to Hebrew by Shmuel Kalisher.

This was a gift presented by the Editor who is the Special Projects Director of Yad LeZehava Holocaust Research Institute.

This is a diary written during the war years 1942-1945. This is an eyewitness account which given the circumstances that the author survived and moved to Israel in 1949, is a rare account. It is a well-produced soft cover book that would have been enhanced with an index. There are many names mentioned and for genealogical researchers an index would have been a great aid.

Encyclopedia of Jewish Life: Before and During the Holocaust. Edited by Shmuel Spector. New York. New York University Press. 2001. 3 volumes.

This is a condensed version of the 30-volume publication of Yad Vashem. Its condensation is reflected in the very brief articles. It only contains the briefest of glimpses or descriptions that leaves one hungering for something more substantial. I suppose this will suffice for a particular segment of the family researcher but not for anyone that wants in depth information.

Marriage Records of the Great Synagogue London: 1791-1885. By Harold & Miriam Lewin. Jerusalem. 2004. 669p.

Our Jerusalem branch IGS member and his wife have created order as well as a convenient format for the searching of marriage records. It is so appealing in its presentation that I looked up my family names knowing that not one of them ever were in England or got even close. The arrangement is done first by groom's name and then by the bride's. Parents' names, addresses, citations for references and even notes are included in this dense compilation. It is very readable as the type is good.

The Lewins have been working on this project for several years and have incorporated the following sources: an unpublished earlier work, a compilation by Angela Shire for the period 1791-1830 and microfilms from the Family History Library of Utah.

Memories: Exhibits from the Salonician Jewish Home: Ethnographic Catalogue. By Shmuel Refael. Ramat Gan. Bar Ilan University. March 2001. 32p. Illus.

This was published in cooperation with the

Jewish Community of Thessaloniki as a catalogue of the Jewish Museum of Thessaloniki. This booklet is the result of research done in Bar Ilan's Judeo-Spanish (Ladino) Studies Section. Material culture is the name of this type of research and Ladino speakers were interviewed. In the course of the study, many of the items seen in this catalogue were found in the households of the interviewees.

The Modest Genius: Reb Aisel Harif. By Esther Rafaeli. Jerusalem. Devora Publishing. 2004. 368p. Illus. Glossary. Bibliography. Family Tree.

The first edition of this work had the title *Rabbi Aisel Harif: His Life and His Sayings: A Family Memoir.* Collected, translated and edited by Esther Rafaeli. Jerusalem. 1991. The end papers contain a map of Jewish Eastern Europe 1830-1914, which despite the amount of data contained is really very clear, and a highly useful tool in this interestingly written portrayal of Rabbi Aisel Harif and Slonim. It is a much-expanded version of the first edition and we thank the author for presenting a copy to the IGS Library.

Salzburgs wiederaufgebaute Synagoge: Festschrift zur Einweihung. Salzburg. Judaica Verlag Salzburg. 1968. 208p. (German) [Salzburg's Reconstructed Synagogue: A Dedication Festschrift]. Its usefulness lies in the illustrations and the fact that it is devoted to one city. The appendices include lists of families, businesses and synagogues that existed in 1938. Hopefully it will be translated at some point.

The Spier Family of Zwesten (Hesse, Germany): Biographies, Genealogical Charts. By Abraham Frank and Dr. Alfred Schneider. Jerusalem. 2004. Unpaged. Contains a family tree, many photos, documents and an introductory text.

This is Volume III in what is so far planned to be a five-volume set. The first two volumes are *The Fuerth-Katzenstein Family* and *The Eschenheimer and Nachmann*

Families. Vols. 4 and 5 are to be *The Frank-Arfeld Family* and *The Dinkelbuehler-Wilmersdoerfer Family*. The book is dedicated to the author's grandfather, Simon Spier who was Cantor and Preacher of the Jewish Community of Wesel in Rhine, Germany for 40 years.

As one who is writing her family history, I can well appreciate and be inspired by Mr. Frank's efforts.

Harriet Kasow is the Media Librarian for the Bloomfield Library of the Humanities and Social Sciences at the Hebrew University, Mt. Scopus. She is also the volunteer Librarian for the Israel Genealogical Society.



Books

Taieb, Jacques. Juifs du Maghreb; Noms de famille et Société. Paris, Cercle de Genealogie Juive, 2004. 271p.

[The Jews of North Africa: Family Names and Society – French]

Mathilde Tagger

Some two years ago, the Jewish Genealogical Society of France embarked on a project of publishing books dealing with this topic.

If we were to judge by the number of books that have appeared in the past few years on the Jewish names of North Africa, it becomes clear that this is a rather popular subject. Hamet published the first book in 1928. A few years later, Rabbi Maurice Eisenbeth, who had been the Chief Rabbi of Algeria, wrote a book on the demography and Jewish names of North Africa, including Morocco, Algeria and Tunisia. In 2002, the French Genealogical Society republished this basic work. The exceptional book by Abraham Laredo dealing only with Jewish family names of Morocco but including much more appeared in 1978. The uniqueness of this volume, which has become a very valued tool in genealogical research, is that the author includes biographies of those whose names are discussed. In 1999, Joseph Toledano of Jerusalem produced a book on Jewish names of the three above named countries (Algeria, Morocco and Tunisia) with accompanying

biographies. Professor Paul Sebag wrote a book on the names of the Jews of Tunisia in 2002. Now, in 2004 the latest book has appeared, that of Jacques Taieb.

The book is divided into two parts:

Part I – The names, their sources and their meaning.

Taieb collected 1332 names arranged alphabetically according to the Latin alphabet. For each name, he cites (1) the place where the name is in use – Morocco, Tunisia, Libya and Algeria, which he divides into its three administrative regions, Oran, Algiers and Constantine; (2) the various spellings of the name; (3) the name's original language and its meaning; (4) the distribution or origin of the name's root.

Part II – Beyond Commentary

Here the author deals with a fascinating analysis from a linguistic, a sociological and a statistical standpoint.

This book stands apart from the others because of its geographical scope. Taieb added Libya to the three other North African countries and this is an innovation. The family names of each country were collected in the manuscript *Higid Mordekhai* written

by Mordekhai Cohen of Tripoli between the years 1906-1909. Yad ben Zvi published it in 1981, edited by Harvey Goldberg.

Another special feature of this new publication is the onomastic analysis in its second part, which is exceptionally clear and on an outstanding scientific level. It demonstrates the high-level of the author's research and his knowledge not only of the languages from which most of the names of this area originated (Arabic, Spanish, Berber), but also his profound historic/sociological knowledge.

Bibliography

Eisenbeth, Maurice. *Les Juifs de l'Afrique du Nord : démographie & onomastique*. Alger, 1936.

Hamet, Ismael. *Les Juifs d'Afrique du Nord*. Paris, Société d'éditions géographiques, maritimes et coloniales, 1928.

Laredo, Abraham. *Les noms des Juifs du Maroc*. Madrid, 1978.

Sebag, Paul. *Les noms des Juifs de Tunisie; origines et significations*. Paris, l'Harmattan, 2002.

Toledano, Joseph. *Une histoire de familles; les noms de famille juifs d'Afrique du Nord*. Jérusalem, 1999.

Das Familengedaechnis. Erinnerungen im deutsch-juedischen Buerkertum 1890-1932, Studien zur Geschichte des Alltags.

Miriam Gebhardt. Franz Steiner Verlag Stuttgart 1999. pp.229 [Family Memory. Reminiscences of the German-Jewish Middle Class, 1890-1932] (German)

Esther Ramon

This is an important book in understanding the Jews of Germany. The author researched memoirs, records and family histories written in 1890 near the end of the monarchy and during the Weimar Republic until the rise of the Nazis to power.

All of the authors are middle-class German Jews who lived in large cities. Three quarters of the sources are from the Leo Baeck Institute in New York and only a small portion have previously been published, as in the book by Jacob Wasserman, *My Path as a German and as a Jew in Germany*. The author points out that during this time Jews frequently wrote memoirs of all types and between the years of 1910 and 1930 the number of writers increased significantly. These authors teach us a great deal about the spirit of the times. Their words are mostly directed to their descendants and of necessity transmit messages and challenges. For the most part, the authors lived with the feeling that the Jewish family was in the process of decline and so it was important to them to describe their family ancestors who lived in the 'Ghetto' and in the course of only a few generations achieved financial success,

joining the wide world primarily thanks to their education.

Their attitude to religion is reflected in their nostalgic description of their grandfathers and they emphasize that it was their grandmothers who preserved traditions and fulfilled the laws of the Torah. It was important to them that future generations would know this even in spite of their detachment from religion. In their description of marriage, they emphasize that marriages arranged by matchmakers became 'love matches.'

The relationship with the surroundings, according to most writers of memoirs, was harmonious and any anti-Semitic incidents they experienced were forgotten. According to the ideology of the Emancipation, such events happened to others, especially to those Jews who had not yet adapted themselves to their new surroundings. Noteworthy is the transition from the occupations of their fathers to professions. Among the authors are nineteen merchants, seven lawyers, three bankers, four professors and six authors and artists.

The book presents the contents of some of the letters accompanied by quotations. An

example is the parting letter of Hermann Wallich whose father dealt in animal hides and was a devout Jew. The son describes with pride his rise to financial prominence because he was a member of the board of a prominent German bank. However, in his desire to be part of society he had his son Paul and his sister baptized in 1882.

His son Paul began to write his memoirs at the age of 28 and he mostly describes his failure to find 'the right' friends and the 'correct' wife. Only after three years of searching, he married the daughter of a Protestant teacher who was considered a member of a lower social stratum. His financial status was sound and in all his dealings, he demonstrated his identity with Germany educating his two children in the same direction. Two weeks after Kristallnacht in 1938, he committed suicide.

Why did they write?

Sometimes the authors inform us that it was at the request of their families. Some saw in their words the legitimization of the life of the writer in light of the present miserable conditions. They also indicate paths of behavior for the present and future expressing the hope that a certain level of tradition be observed.

The end of the book contains biographical information about the authors and a detailed bibliography of sources and available reference material.

This book is vital for anyone who is interested in a deeper understanding the history of Germany's Jews. A copy is available in the library of the Leo Baeck Institute in Jerusalem.

Pinto, Baruh. The Sephardic Onomasticon; An Etymological Research on Sephardic Family Names of the Jews living in Turkey.

Istanbul, Gozlem, 2004.

Mathilde Tagger

The book is presented as an Excel File consisting of nine columns:

1. The surname with its various spellings.
2. More than one interpretation.

According to the author, the Sephardic surnames were created during the following periods: Pre-Iberian Period, Iberian and Transitory Period, Ottoman Period, Period of the Turkish Republic. A group of names in a specific language corresponds to a specific historical period.

3. Spelling in the original form and language if different from records.

4. Roots: Biblical and toponymic sources if more than one meaning is given.

5. Name of toponymic city or break-up of the name: a name compound of 2 parts like Halevy is presented as Ha/Levy.

6. Origin of the surname (biblical, theophorical, patronymic etc. 14 Categories.

7. The meaning of a name appears in six different languages, numbered from 1 to 6.

8. Meaning in 6 languages: English, French, Hebrew, Judeo-Spanish, Spanish and

Turkish.

9. Historical notes divided in:

- a. Notes - (column 10)
- b. Reference - (column 11)

The book covers more than 1,000 names and has an original and practical format. A very positive point is the translation of meanings into the six languages listed above. The author tried too hard attempting by all means to find Hebrew roots. For a Hebrew speaker, some origins and meanings seem somehow unreliable especially when they deal with a new word. By "new" I mean a word that has been recently (in the last 50-60 years) coined and introduced by the Hebrew Language Academy to fill the gap between ancient (Bible and Talmud) and modern Hebrew.

To illustrate: The surname DUSI (read Dushi) that would derive from the very new 'du-siah'= dialogue, or the surname REYTAN that the author suggests derives from a word meaning "eternal" or "having

good qualities.” And unfortunately, there are many more examples.

This book has the privilege of being the first comprehensive work on Jewish surnames in

one of the ex-Ottoman territories. As such Baruh Pinto deserves our congratulations.

To purchase the book contact the publisher at: sondakika@turk.net

Knafo, Asher and David Bensoussan. A Jewish Wedding in Mogador; the Illuminated Ketuba from Mogador, Morocco.

Bimat Kedem, 2004. 197, 75 pp.

Mathilde Tagger

First, it would be advisable to know where the community is located. Mogador, a small port city of relatively recent origin, is in the south of Morocco. It was founded in 1760 by the Sultan of Marrakech, Mohamed XVII, with the goal of developing a port and fostering Morocco's foreign trade. To accomplish this, the Sultan chose ten Jewish families who in turn attracted additional Jews to settle there. The city flourished and life was comfortable.

The finely produced tri-lingual (Hebrew, French and English) book before us is a many faceted rare creation with literary, historical, socio-anthropological, artistic and genealogical components. Its literary aspect is represented by a lengthy poem, written by Asher Knafo, describing in verse a wedding in Mogador, starting with the initial meeting of the couple to the wedding ceremony and the festivities held in its wake. It also incorporates a socio-anthropological tier by citing the customs and traditions that were current in local Jewish society. The jewel in the crown is a rare listing of the items or goods that the bride required the groom to bring to the couple's new home. The other side of this list, copied from a document from 5611/1851, is decorated with drawings of the items specified.

The chapter on the community, beginning with its founding in 1760, provides us with the historical aspect of the book. It should be noted that the Jewish community of Mogador is no longer in existence. With the establishment of the State of Israel in 1948 and Morocco's declaration of independence in 1956, all the Jews left Mogador and settled in Israel, France or Canada.

The chapter dealing with Ketubot includes the history of the illuminated Ketuba in Mogador along with biographies of the more noted illustrators who passed on to their descendants the art of illumination. The authors have not forgotten an analysis of the language of the text of the Ketuba.

Now for the artistic aspect - eighty-five Ketubot, stunning for their beauty, richness in color and ornamented motifs are presented before us. The gate in whose center the text of the Ketuba is found represents the gate of the new house being established by the young couple, a symbol that is repeated often. Additionally, it should be pointed out that the origin of the illuminated Ketuba is in Spain and the condition for illumination precluded adding any text to what was already written. Since the Ketuba is a primary source of genealogical study, the researcher of one's family from Mogador will find a limitless treasure. The authors made sure to record the names of the bride and groom, the names of the witnesses, the name of the artist who illuminated it and the name of the scribe who wrote the actual contract. They carried this even further. Their added notes for the most part include additional genealogical information on either partner or on both. Likewise, the date of the marriage is included. The time period over which the Ketubot were written is from 1789 to 2003, when a groom whose parents were of Mogador origin got married in Vancouver, British Columbia, in western Canada. An additional historic-genealogical point to make is that when the authors of the book analyzed the Ketubot they did not forget to

include an important detail – whether the groom was a descendant of the ‘residents’ that is from those who trace their residence in Morocco from before the Expulsion from Spain or a descendant of the ‘expelled,’ those exiles from Spain who found refuge in Morocco.

Following is a list of the family names of the brides and grooms, some of which appear more than once.

ABITBOL, ABOUZAGLO, ADBELHAQ, AFRIAT, ALTIT, AMOZEG, ASSAYAG, ASSERAF, ATTIAS, AVINU, AZENCOT, AZOGUI, BARCHECHET, BAZIZ, BEN ATTAR, BEN DAVID, BEN EZRA, BEN SHUSHAN, BENBENISTI, BOUGANIM, BOUHADANA, CHRIQUI, COHEN, CORCOS, CORIAT, DAYAN, DELOUYA, ELHARRAR, ELKRIEF, ELLOUK, HADAD, HARROCH, IBN HAMIA, KADOCH, KAKON, KAROTCHE, KNAFO, LEVY, LEVY BENSOUSSAN, LEVY CHETON, LEVY YOULI, OHAYON, OIZANA, OUAKNINE, PEREZ, PINTO, REBOH, SEBBAGH, SEMANA, SHUSHAN, SUISSA.

In conclusion, this volume, a highly crafted art book covers every topic dealing with marriage: traditions, history of the locality, history of the illuminated Ketuba and its illuminators, the textual version of the Ketuba and the family names. One can only

praise the authors for this remarkable work that they have presented before us.



The book can be ordered through one of its authors – Asher Knafo at knafoasher@hotmail.com

From Slough to Netanya: Joe's Experiences & Memories,

by Joseph E. Isaacs. Netanya 2004.

Shalom Bronstein

Our longtime member and president of the Netanya Branch of the Israel Genealogical Society, Joe Isaacs, has completed what many of us say we would like to do. He has written an autobiographical-genealogical account of his lifetime experiences and introduces the reader to his forebears. Some of the information he provides previously appeared in the pages of *Sharsheret Hadorot*. Filled with pictures, the book has two parts – 142 pages of text and fourteen pages of family genealogical charts. Joe is fortunate in being able to go back to the 18th century in England and provides speculation that one branch of his ancestors, the

QUINION Family, could be connected with a Denys Quinion who petitioned King Charles V of France in 1368. Joe had a great deal of material to start with and he unearthed even more. All of his great-grandparents and possibly even his great-great grandparents were born in England. He traces the family tradition of his great-great grandfather taking his great-grandfather to meet Charles Dickens, mentioning that Dickens' character in David Copperfield, Samuel Quinion, is actually named for Joe's great-great grandfather.

We get to see photographs dating from the very early years of photography and the

pictures move us along in the flow of family history. The family history is deeply intertwined with what was going on in the world. The caption under the picture of a young boy, less than ten years old, standing next to a table covered with books he received as prizes states, "The Jewboy walks off with all our prizes." This is Joe's Uncle Ned, his father's brother, who received numerous prizes for scholastic achievement and was later killed in action during World War I. The caption is a quote of a comment made by someone in the audience and overheard by Joe's grandfather.

Joe also discusses at length his involvement with the family business and this section has many accompanying pictures that trace the growth and success of their enterprise. We also get to see the struggle his family carried out to preserve and fortify their Jewish traditions in a world that was less than sympathetic to this goal. In our contemporary world, Jewish observance is much more 'all or nothing' than it was in early to mid 20th century England. Joe mentions that the stores were open on Shabbat without seeking to justify or explain why. His grandfather, a heavy smoker, would not smoke on Shabbat yet he worked in the store on that day. To the young

observant Jew growing up today in Israel or the diaspora, this would seem outrageous. However, it points out how much easier it is to be an observant Jew today than it was decades ago and from this reviewer's standpoint, Joe is to be thanked for bringing this vignette as well as others dealing with Shabbat to the reader.

We see the relocation of the family to Vancouver, Canada, in the shadow of World War II and the return of most of his family to England at the war's end. From our standpoint, the climax is when Joe and his family come on Aliya. However, he provides us with a comment about one of his uncles that I am sure that each of us who came on Aliya as adults heard from our own family members who stayed behind in 'the old country,' "He could not understand our moving to Israel."

Joe features many of his relatives with an article and photograph. Many of us can see similarities when we recall our own family members from the generations he describes. Joe deserves a *Yishar Koah* and we congratulate him on this achievement. He certainly has set a good pattern for us to follow and has provided his family with a marvelous legacy.

Etz Hayim: The Roots of the Haimoff Family in Bukhara and in Jerusalem.

Compiled and written by Ariela Haimoff; edited by Orit Yosiyon (Haimoff), Jerusalem, 2004.

Chana Furman

The book *Etz Hayim* recounts the history of the Hayimoff family, including its many branches, who were involved in every aspect of Jewish life in Bukhara and Jerusalem. It is a volume woven throughout with love and faith.

The book includes the historical story of the Jews of Bukhara, their Aliya to Eretz Yisrael and move to Jerusalem. It describes the customs and traditions that were preserved as well as their culture and life of study along with their commercial activity.

The picture of general life that is portrayed in this personal and family account is peppered with stories of matchmaking,

marriages, births, entertaining guests, acts of lovingkindness, deaths and eulogies.

The family tree begins with R'Hayim Mahsiah who settled in Jerusalem in 1887. After his death on 5 Tevet 5652/1892, his sons took their family name, Haimoff, from their father's first name, that is the son of Hayim.

There is a chapter devoted to each branch of the family, that includes the history of the family, a diagram of that family branch and photographs connected with the family members, from simple formal portraits through photographs taken at joyful family

occasions and ending with tombstone photographs.

The appendices contain the following interesting items: a poem written in honor of Ya'akov Bai by Rafael Ohana the emissary in 1881 in the Bukhara community; the introduction to the book *Orah Hayim* [A way of Life] written by Ya'akov Bai in 1890; the introduction to the corrected edition printed in 1900; acronyms and abbreviations; dates of deaths of members of

the family and two colorful, decorated Ketubot.

Love, compassion and emotion formed the cornerstone of this work of Ariela Haimoff providing us with a most praiseworthy finished product.

We are grateful to Ariela Haimoff for her contribution of two copies of her book to the library of the Israel Genealogical Society.

Useful Books for German and Austrian Jewish Research

Esther Ramon

1. Brocke, Michel and Julius Carlebach. Biographisches Handbuch der Rabbiner. Teil 1. Die Rabbiner der Emanzipationszeit in den deutschen, boehmischen und grosspolnischen Laendern 1781-1871, Bearbeitet von Carsten Wilke. Muenchen, K.G.Saur, 2004. (German). [Handbook of Rabbis. Rabbis of the Emancipation Period in Germany, Bohemia and Great Poland]

Notes: Band 1. Sources and Literature, pp 5-33

Introduction, pp 34-118

Entries: Aach to Juspa, pp 36-496

Band 2. Entries: Kaempf to Zuckermann, pp 497-935

Index of the places, pp 935-963

For every entry if available they write: Dissertations, Publications, Documents, Literature, Unpublished Sources, Scholars,

Picture Sources. For example for Rabbi Samson Raphael Hirsch there are 6½ pages. They intend to publish: *Die Rabbiner im Deutschen Reich 1871-1945*. [Rabbis in Germany 1871- 1945]

2. Handbuch oestreichischer Autorinnen und Autoren juedischer Herkunft, 18-20 Jahrhundert. Muenchen, Oestreichschen Nationalbibliothek, 2004. 3 v. (German) [Handbook of Austrian Authors of Jewish Origin]

3. Jansen, Katrin Nele, ed. **Lexicon deutsch-juedischer Autoren. Archiv Bibliographia Judaica.** Muenchen, K.G.Saur, 2002. (German) [Lexicon of German-Jewish Authors]

Note: This is the last volume. Until now 11 volumes have appeared and the last entry is HIRS.



The Racist Obsession of the National socialists and its Impact on German-Jewish Genealogical Research

by Ernest Kallmann. Stammbaum Issue 25, Summer 2004.

Summary of Part I by Harold Lewin

Note: Although Part I of the article was described as covering German genealogy up to 1933, some developments over the next decade are described.

From the 1870s, the German middle class, as a result of greater economic and political power, started to emulate the aristocracy by taking an interest in family history, and formed genealogical societies from which Jews were excluded. In 1904 the *Zentrallstelle für Deutsche Personen und Familiengeschichte* (Central Organ for German Personal & Family History), which excluded Jews, was formed. To join a university student fraternity (the stepping stone to the intellectual professions) the applicant had to swear a “blood confession” that he was not of Jewish descent.

At the Kaiser Wilhelm Institute, the operating methods of the German psychiatrists were influenced by eugenics, and 27,000 family trees of psychopaths, epileptics, handicapped and criminals were drawn. From the beginning of the 1900s, the objective was to create a family tree of legitimate Aryans.

On 4th April 1933, only two months after Hitler became Chancellor, the Nazis introduced a “Law to Restore the Civil Service” a euphemism for excluding Jews. Civil Servants and workers in the railway and postal services had to prove their Aryanism by producing a 39pp *Ahnenpass*, this being official documentation of their family history. Laws were introduced barring Jews from the legal professions, or from working as journalist or newspaper editor. Because of “polluting blood” no Jew, North American Indian, African or Gypsy could obtain an *Ahnenpass*.

For NSDAP (*National-Sozialistische Deutsche Arbeiter-Partei*) the National-Socialist German Workers Party, proving one’s (Aryan) pedigree was compulsory and required a family tree reaching back to and encompassing all ancestors living on 1st January 1800. This date was the founding of the French Revolution “liberalism” that led to emancipation of Jews, increasing mixed marriages and dwindling of racial purity.

Mandatory data for the *Ahnenpass* included names, dates, location of birth/baptism, marriage and death. For each event the Church or civil record had to be found and transcribed. Illegitimate children had to find their biological progenitor. A civil servant intending to wed had to complete his fiancée’s pedigree. For Party membership, information on 63 ancestors was required.

By 1939, the NSDAP had 8 million members. During the 1933-1945 duration of the “1000-Year Reich,” there were probably more than 10 million German adults involved with genealogy.

As a direct result of the exclusion of Jews from the Aryan genealogical research, they organized their own genealogical societies e.g. *Gesellschaft für die Geschichte der Juden in Elsass und Lothringen*. The end of the 19th and the first part of the 20th centuries was the golden age of Jewish genealogy in Germany, involving such great genealogists as Paul Jacobi, Bernhard Brillung and Berthold Rosenthal. Much documentation was produced in this period and many original records were assembled by Jews forbidden to work, and who therefore concentrated on researching family history. Some of these documents and records are preserved in the Leo Baeck Institute, e.g. the Moritz Vierfelder and Alfred Teutsch collections.

Summary of Articles from Foreign Journals

GenAmi No.29, September 2004

Mathilde Tagger

The exchange agreement between the French publication *GenAmi* and *Sharsheret Hadorot* benefits the readers of both periodicals. The September 2004 issue of *GenAmi* contains three main articles.

The Levy Family of Marmoutier before 1808, by Olivier Cahen. Marmoutier is located in the Alsace region south of the large city of Strasbourg. The local community dates at least to the 14th century as confirmed by a document from 1338. The author relies on wills from the years 1725 and 1784, on marriage contracts, on a census of the Jewish population of the area from 1784, the list of family names adopted by Jews in compliance with the Edict of Napoleon in 1808 and more. With the help of all of these sources, Cahen was able to prepare trees for the two local Levy families. The article includes these very detailed family trees.

By turning the page, we move from 18th century Alsace to Paris in 1941 during World War II.

An Operation about Which Little Is Known: The Concentration of Jews in the 11th District, by Odette Bagno. The author was a witness to what took place on 20 August 1941 and with her detailed testimony she points out mistakes that are found in the most well-known books dealing with what happened to the Jews of Paris at that time. The errors involve dates as well as the citizenship of the Jews who were arrested by the French police and sent to their deaths at extermination camps.

In sharp contrast to the horrors of the Holocaust, we move to the circus with the article Jewish Clowns by Micheline Gutman. The chairperson of *GenAmi*, Micheline Gutman tells about a number of clowns who worked for the circus in Belgium, for the most part natives of Holland and adds the list of descendants of Falk Susman who was born about 1795 in Bemburg, Germany.

The journal concludes with its regular departments of book reviews and abstracts from genealogical journals from around the world.

GenAmi, No. 30, December 2004

Mathilde Tagger

The December 2004 issue of *GenAmi* is especially diverse. It opens with a full translation of thirty pages of a Brit Mila register that was found by chance in a book in the library of the Alliance in Paris. Its origin is Livorno, Italy and it covers the period from May 1844 to April 1847. The editorial staff added notes containing information about the families of the infants entering the Covenant.

Another installment appears containing an additional listing of the descendants of Bendit Schulof of Fuerth, Germany, in 1759. There is another listing of descendants of Ezechiel Pfeiffer who was born in 1766 in the town of Weickersheim, which is located near Stuttgart, Germany. Likewise, there are

further genealogical listings of descendants of Salomon Mordecai Gumpel who was born in Germany in 1550 and a branch of his family moved to Amsterdam.

In a delightful column *One Hundred or One Hundred-twenty Years Ago*, we are provided with biographies of famous French Jews or people who were especially noted for one reason or another.

An especially interesting account tells us of the distribution of the estate of Moyse Picard of Fousse-magne accompanied with an unusually detailed documentation.

Finally, there are the regular features containing reviews of articles from genealogical publications from the Francophone world.

The main article in this issue is by Roland Taranto. It deals with the family names of the "Shalom" Sephardic community in Buenos Aires that especially developed and grew in the beginning of the 20th century when Argentina was the preferred destination of Jewish immigrants from Turkey and the Balkans. The author made use of 1200 marriage registrations from 1934 to today. Using a statistical approach, he divided all the family names into three categories: (1) the most common, (2) fairly widespread and (3) rare. Taranto goes further and adds a comparison of the Jewish names of Izmir (cf. *ETSI*, vol. 5, No. 16, 2002) with the names of Buenos Aires. Considering the sources of the family names, the author claims that their derivations equally point to either a Biblical Hebrew, a Spanish-Italian or an Arabic origin. On the basis of this type of comparative research, one can develop a means to point to the source of the name as

well as the various waves of immigration. There is another list with all the surnames of the bridegrooms and brides of Argentina accompanied with a count of the number of people who bore those names. A second appendix is a dictionary of sources and meanings of the most widespread names.

The editor of the journal Laurence Abensur-Hazan tells of her visit to the National Archives of France where she focused especially on the section "Jewish Religion," which contains details on the administration of the various Jewish communities in Algeria in the second half of the 19th century.

Finally, there is an extensive discussion by our member Joseph Covo on the International Conference on Jewish Genealogy held in Jerusalem in July 2004. He relates at length and with enthusiasm on the extended Sephardic program presented at the Conference and tells of the second international meeting of the Sephardic SIG.

Maaian – The Jewish Genealogical Societies of Switzerland and Hamburg

Issue 69 (December 2003) and Issue 70 (March 2004)

Esther Ramon

I am combining the review of two issues as many of the articles appearing in Issue 69 continue into Issue 70.

Switzerland

Synagogues of Switzerland by Raymond Jung

In Issue 69 the synagogue of Biel founded in 1884 is discussed while in Issue 70 the synagogue of Bern, established before 1914, exact date unknown, is covered. Photographs accompany both.

The Jews of Stuehlingen-Guggenheim by Peter Stein, Part II

The author provides us with details on the descendants of R'M. Guggenheim who died

in Lengnau in 1699 along with those of seven other families who bear the same name (Guggenheim). In a diagram of a family tree, along with pictures and quotes the ancestors of the famous composer Felix Mendelssohn-Barthody appear. In addition, there is a diagram of the descendants of Samuel Oppenheimer (1630-1703).

The Jewish Cemeteries of Baden-Wuerttemberg by Peter Stein

In issue 69, the Randegg cemetery that began functioning in 1746 is discussed along with the history of the community.

The author also included details of 217 tombstones in the cemetery of Waldshut-Tiengen. Fifty-three names of deceased individuals are incorporated with their dates

of death. In Issue 70, the author briefly scans the history of the Jewish communities of Tiengen and Waldshut.

Thomas Bloch announces in Ma'ajan 70, the reunion of the Lang family originally from Alsace and his search for twenty-two descendants of the family whose names are mentioned in the brochure. The reunion took place on 13 June 2004 in Baden, Switzerland. In the same issue is a short article on the place of origin of the Constam family of Zurich by Felix Rom. Professor Erich Constam, among the most illustrious members of the family, was born in 1885.

The twentieth continuation of the article Four Marriages Conducted by Naftali Simon Bloom in Alsace in 1744 is in this issue also.

Hamburg

Issue 69 contains the article on the Legacy of Karl Georg Pardo de Leygonie by Diana von Carolath with details on the files of the family. Two cartons of Pardo's papers were donated a few years after his death to the Institute for Jewish History in Hamburg and they have now begun to work on the material.

Written by Michael Studemund-Halevy and Diana von Carolath, the piece, Tombstones of the Pardo family in the Central Cemetery of Hamburg-Olsdorf presents the inscriptions of fourteen tombstones with detailed notes. It should be noted that the members of this family were part of the "Portuguese" community of Hamburg founded by Jewish exiles arriving from Portugal in the beginning of the 16th century.

The discussion on The Saltiel Family in Caraa, Brazil by Helga Heilbut focuses on August Karl Saltiel, born in Vienna in 1804 and whose descendants live in Brazil. It was reported that the Saltiel/Sealtiel Family

Association initiated a family gathering in Caraa and used this opportunity to research this branch of the family.

Memories of Childhood and Youth of a Part-Portuguese of the Pardo Family in 1915 Hamburg by Ferdinand Meisel appears over two issues.

Joseph and Michael Pardo Between West India and Hamburg by Leonard Pardo de Leygonie also continues over two issues.

The Sources for Family Research in Hamburg by Juergen Sielemann. Fourth continuation in issue 69, fifth continuation in issue 70.

Biographical Dictionary of the Sephardim in Hamburg – Tombstone Inscriptions from the Portuguese Cemetery in Hamburg/Altona by Michael Studemund-Halevy. The article begins in Issue 69 and is continued in Issue 70.

Following is the full bibliographical description of this important book and its content: some 7,500 tombstone inscriptions dating from the 17th century to 1860; for each tombstone, the author has added all biographical and bibliographical information that he was able to find.

Studemund-Halévy, M. Biographisches Lexikon des Hamburger Sefarden: die Grabschriften des Portugiesen Friedhof an der Königstrasse im Hamburg/Altona. Hamburg, Institut fuer die Geschichte der deutschen Juden, 2000. 906p. (German) [Biographical Dictionary of the Sephardim in Hamburg: on the epitaphs from the Portuguese Cemetery in Koenig Street in Hamburg/Altona]

Finally, new findings connected with the history of the Isaac family of Hamburg beginning in 1869 by Dieter Guderian are reported in Issue 70.

JGS Journal Abstracts

Compiled by Harold Lewin

These abstracts mainly point to information sources and research techniques. Note that an abstract suffix such as 3pp. (4) indicates an article length of about 3 pages, located in REF. No.4 (see Key to Journal References). The suffix 1p indicates a short item of up to one page.

AUSTRALIA

Family History Sources in the State Records Authority of NSW. A presentation by Christine Yeats in November 2003 forms the basis of an informative article on Australian sources with emphasis on New South Wales records. 4pp. (6)

AUSTRIA

Jewish Vienna: A Short History & Guide to Genealogical Research by Henry Wellisch. This article provides several useful information sources and relevant websites. 5pp. (2)

Research in Vienna. David Laufer provided, in a workshop presentation, a list of useful websites for Vienna research. 1p. (5)

Genealogical Research in Vienna. Thomas F. Weiss, in a very informative article, relates his experiences in doing genealogical research in Vienna, at the Central Cemetery, at the Office of Vital Records within the Jewish Community Center and at other offices. 8pp (7)

CANADA

The Use of Land Titles Records for Genealogical Research. Glen Eker explains that the Land Title document may include names, ages, occupations, marital status, names of spouse and children, addresses, dates of birth marriage and death. The article describes the procedure for making a Land Title search. 2pp. (8)

GERMANY

Jewish Genealogy in Germany. Juergen Sielemann provides useful guidelines for the researcher of Jewish families in Germany and describes many of the information sources available. 5pp. (1)

Using the Uncatalogued Collection in the Library of Congress Hebraic Section to Find an Ancestor in Subscriber Lists. Edward D.Luft explains the existence of a book (written by Berle Kagan) that allows researchers to locate publications of the 19th and earlier centuries containing subscriber lists (Prenumerantenlisten or Subscribentenlisten.) A large number of these are for Germany or for Polish areas formerly in Germany 3pp. (2)

GREAT BRITAIN

The Wiener Library in London. Jeanette Rosenberg reports on the world's oldest Holocaust memorial institution and its current perilous financial situation. The article includes a list of families of German origin on which the Library has information. 3pp. (3)

POLAND

Tracing Family Roots Using JRI-Poland To Read Between the Lines. Jacob Laor shows how the Jewish Indexing Poland database can be used as a research tool and not merely as an index for ordering records. The research did not require purchasing the records from the AGAD archives. 2pp. (1)

SWITZERLAND

Swiss Jewish Genealogy by George E. Arnstein describes some of the early settlement (from 1678) and settlers in the German-speaking cantons of Switzerland. The article includes some useful websites. 3pp. (2)

UKRAINE

Jewish Vital Records from the Central State Historical Archives of Ukraine in Kiev. A list of Ukraine locations for which birth, marriage, death and divorce records are available may be accessed on www.rtrfoundation.org 1p. (4)

GENEALOGY (GENERAL)

How does DNA Testing Help Genealogists? Sallyann Amdur Sack provides an interesting and educational article on the conclusions that may be reached after DNA testing and explains the significance of a 12-marker test and a 25-marker test. We learn that the answers in terms of a match are always subject to statistical probabilities and usually confirm matching in terms of a 50% probability over a certain period of time.

The author describes studies of both Ashkenazic and Sephardic families. 4pp. (1)

Ancestry.com Offers Many Services and Products. Gary Mokotoff describes many of the information sources offered by Ancestry.com, some of them free and others requiring an annual subscription. 3pp. (1)

RABBINIC GENEALOGY

The Mother of the Tosfot YomTov Revealed in Code. An fascinating detective process reported by Neil Rosenstein and Dov Weber based on a package of undelivered correspondence sent from Prague to Vienna in 1619 and the breaking of a code that revealed a significant Rabbinical genealogy. 2pp. (1)

KEY TO JOURNAL REFERENCES

REF.	JOURNAL	GEOGRAPHICAL AREA	ISSUE	YEAR	VOL.	No.
1.	AVOTAYNU	International	Summer	2004	XX	2
2.	STAMMBAUM	German-Speaking Areas	Summer	2004	25	-
3	SHEMOT	Great Britain	September	2004	12	3
4	THE KOSHER KOALA	Australia	March	2004	11	1
5	THE KOSHER KOALA	Australia	June	2004	11	2
6	THE KOSHER KOALA	Australia	September	2004	11	3
7	MASS-POCHA	Greater Boston	April-June	2004	XIII	2
8	SHEM TOV	Toronto, Canada	September	2004	XX	3