

שרשרת הדורות

Sharsheret Hadorot

JOURNAL OF JEWISH GENEALOGY

May 2005

The Israel Genealogical Society

Vol. 19 No. 2

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Editorial

As is well known, the main activity of genealogists is looking back and searching the past. They collect facts from various sources and attempt to combine all the information to achieve a complete picture. However, sometimes it is interesting to look back at the very process of genealogical research itself and observe the first sprouts that on occasion lead to significant achievements and at other times lead to a dead end. Shmuel Even-Or provides us with the opportunity to make just such an observation in his article in this issue where he places before us a number of attempts of genealogical studies in Eretz Yisrael in the first half of the 20th century. Although these studies focus mainly on his Orenstein family, they reflect a general trend in this area.

From the gathering of facts we move to the tools that help the family researcher in his/her study. Among them are the documents, articles, various lists, etc. that in their absence progress in genealogical research is impossible. One of these tools that just recently became available on the Internet to researchers around the world is the vast collection of data of Yad Vashem. The most important part of this material for genealogical study are the Pages of Testimony that have been submitted to Yad Vashem over the years. In addition to their clear historic value, this collection has provided a great incentive in researching families who perished in the Holocaust as well as those who survived. Martha Lev Zion describes in her brief and moving article this new research tool and tells of the help that the IGS is offering in locating the submitters of the Pages of Testimony in Israel along with any needed translations. I will not elaborate further, so read the article!

Two additional articles in this issue deal with genealogical research tools – Michael Honey presents the system he has devised to record parallel trees from different families according to the place of the generations on a time line and Rose Feldman details the places and institutions in the Chicago [USA] area where it is possible to find genealogical material and information.

Joseph Covo tells of the conference on Sephardic Jewish research that took place in Salonika in October 2004 and briefly describes the topics discussed without missing the important details. Mathilde Tagger, in her usual fashion, enlightens us by her concise and clear article on the topic of names of cities in Spain.

Yehuda Klausner continues with his short genealogical stories from the families of rabbis while Harold Lewin presents us with a summary of the second half of the article on “The Racist Obsession of the National Socialists and its Impact on German-Jewish Genealogical Research.”

Our regular departments are Harriet Kasow’s column, *Notes from the Library* where we learn of a number of important books newly added to our library and the *Summary of Articles from Foreign Journals*.

As these lines are being written some three weeks before the Pesah holiday, I would like to extend my best wishes to all of our readers for a productive spring. This journal will reach you after the conclusion of the holiday therefore I hope that my wishes extend over the entire spring including the holiday of Shavuot and beyond.

Correction and Apology

A most unfortunate error was discovered in the report on *Marriage Records of the Great Synagogue London 1791-1885* that appeared in *Notes from the Library* (Vol.19 No.1), wherein the reader was informed that incorporated in the book was a compilation by Angela Shire for the period 1791-1830. We apologize for this error and wish to confirm that the only data resources employed were the relevant LDS microfilms held by the Central Archives for the History of the Jewish People. *Sharsheret Hadorot* deeply regrets the unpleasant imputation and also any embarrassment caused to Harold & Miriam Lewin and to Ms. Angela Shire as a result of this error. Ms. Shire is the author of the excellent *Great Synagogue Marriage Registers 1791-1850* and also of an earlier work on the same subject covering the period 1791-1830, both published by Frank J.Gent of Crediton, U.K.

Yocheved Klausner



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

This issue (May 2005) finds all of us deeply involved in the numerous and expanding activities of the IGS branches. The success of the 2004 International Conference is reflected by these fruitful pursuits.

The launching of Yad Vashem's Pages of Testimony Internet site with the possibility of conducting searches through it has produced a number of positive as well as moving results. Connections were restored and family members have been found, but we are still at the beginning of the road. We again ask the readers of this journal to enter Search for Submitters of Pages of Testimony in Israel at the IGS site:

<http://www.isragen.org.il/NROS/Research/YVS> and see the list of those who are trying to trace information they found on the Pages.

We ask our readers outside of Israel to make this offer of help by the IGS to trace information known to the wider public. Our readers in Israel are invited to search and hopefully track down data recorded on the Pages of Testimony.

For the 2004 Jerusalem Conference, the IGS produced the IGS Special Projects CD-ROM, which incorporated 17 projects. Currently, a group of IGS members are working on completing the incomplete projects as well as new projects that are basically centered in Eretz Yisrael. Additional details are available on our site http://www.isragen.org.il/NROS/INF/project_s.html under the heading "Projects in Progress." We extend our thanks to all of the volunteers who are currently working on this.

Family history books as well as family trees that have been contributed to the IGS library over the years have been donated to the Department of Manuscripts at the JNUL [Jewish National and University Library]. I want to thank Harriet Kasow for raising this idea and for carrying out orderly transferal of this material. It is catalogued and on the shelves and shortly a detailed list of all the family trees, including those that were recently donated as well as those that were already in the collection, will be published on the IGS website.

The library of the Tel Aviv Branch of the IGS received a large contribution of 51 genealogical books from the collection of our late member Amnon Gaber. They were donated by Mrs. Ruth Gaber and her family and were most carefully transported by our member Joseph Goldschmidt. Among the books are copies of Arie Liebowitz's 4-volume *History of the Scholars of Jerusalem*; books of Yitzhak Alfasi including *Hahasidut* and *Sefer HaAdmorim*; Ya'akov Leib Shapiro's *Mishpahot Atikot b'Yisrael*; Y. Ya'akovi and Z. Dias – *Hut Hashani, Toldot Mishpaha 1492-1945*.

A letter of appreciation was sent to Mrs. Gaber and her family and this is another opportunity to thank them again for their very important contribution.

We want to extend a warm welcome to all of our newly affiliated members.

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.



Genealogical Research in Eretz Yisrael

Especially as it Relates to the Orenstein Family

Shmuel Even Or Orenstein

A *Good Name Is Better than Fragrant Oil,*
Ecclesiastes 7:1

The son of Rabbi Akiba Eger wrote the following:

"It is desirable for a person to know the history of his ancestors and the stories of their lives from the very beginning so that their memory will never be forgotten in the earthly flow of time.

The account of our lineage is the flag of our glory to be raised above the heads of all who preceded us whose existence was forgotten from the time Israel was exiled from its land."

In Sharsheret Hadorot (February 2003) our colleague Dr. Chanan Rapaport asks, "*Seniority – Who Knows? Who is Acquainted?*" He was referring to who was the actual founder of the Jewish Genealogical Society. I would like to add a few items on genealogical research in Eretz Yisrael according to the following points:

A. The attempts to establish an authority to centralize genealogical research to be kept in a special museum for family trees of the Jewish people.

B. Genealogical studies in Eretz Yisrael - some before the years indicated by Dr. Rapaport and some from a later date. The earlier studies will be discussed in this paper and the later ones are listed in the appendix.

I will not go back to the time of the Bible and not even to the Middle Ages as they are well represented with family trees in Israel. I will quote examples from the lineage and family trees connected with my family from the middle of the 19th century to our days. Likewise, I will describe a number of attempts to centralize genealogical material from the period of the Mandate to now.

A. Attempts to Centralize Genealogical Material

I. In the beginning of 5696, the end of 1935, the following announcement appeared:

"The Institute 'Beit Zikaron L'Yisrael [House of Memory for Israel]' Jerusalem (established Heshvan 5696). The purpose of the foundation is to gather and preserve memories about the Jewish people, communities, institutions, associations and Jewish organizations of all types from all over the world, in a specially designated edifice in Eretz Yisrael in its premier city – Jerusalem." It was signed by the committee, B.H. Cohen, the initiator of the idea, Professor Rotte, Sh. Schwartz and Attorney H. Schmetterling. I do not know anything about the first two signatories. Shalom Schwartz was a well-known journalist in Jerusalem. Hayim Schmetterling Gilad was a first-rate attorney in Jerusalem and a public figure. It seems that nothing came of this good idea.

2. I have in my possession an announcement that circulated among the general public. It has neither a date nor an address but in and of itself it is interesting for its idea, the nature of the request and its language:

"Rabbis, heads of Yeshivot, Hasidim, people with initiative and scholarly followers of Torah, enlightened people of the new generation, lovers of Eretz Yisrael in thought and action, native sons of Eretz Yisrael of the past generations, craftsmen, workingmen and professionals.

We ask you to collect books, letters, documents, stories and oral legends that have been passed from generation to generation. Each and every drop is important to shed light on the memory of those who go and do not return.

We live dispersed. Family roots and trees occupy an important role in our literature. Our ancestors from the time of Ezra and Nehemiah established the actual existence of our nation based on the purity of family and the traditions that were handed down from generation to generation. Throughout the middle ages, some large families retained

their records of lineage of which a portion have come down to us.

Those who returned from Babylonian exile paid careful attention to their genealogies and recorded them in books so as not to sever the connection between them and their fellow members of their families who remained in exile. This scroll will serve as a testimony and a memorial for future generations.”

3. On the 25th of Tevet 5601 (January 27, 1941), an announcement appeared in the newspaper *Hatzofeh* under the auspices of the Department of Culture of the National Council (Va'ad Haleumi). Except for a few deletions, it appeared as follows:

“To Every Jew in the Yishuv:

Among all the ideals dear to our people, one is especially precious: the Name. Every Jew values his name and the names of his forebears. Giving one a Jewish name is indispensably connected with all that is holy to the nation; when he enters the covenant of generations, the son will be granted his name. The daughter will be given her name in the presence of the Torah scroll. The names are sacred to us – to memorialize the name of a deceased relation is a family duty. Even when our ancestors adopted local names in their lands of exile, for the most part, they preserved their Hebrew names.

With similar commitment, Jewish families preserved the record of their family lineage. Each single Jew has family memories that should be recorded and preserved. It is especially important for us to do so now, when centers of our people are being destroyed, and to do so in our land – the place of the ingathering of the exiles. To accomplish this we have decided to create two books for our people who dwell in Zion – The Name Book of the Jewish People and The Ancestry Book of the Jewish People.

In the first book, every Jew will be recorded according to his name and his parents' names including every nickname. In the second book, all that is known in writing or by oral tradition about the individual is to be recorded. In special folders, the written

records will be preserved and attached to the ancestral listings.

Whoever wishes to be included in either of these books or in both of them should contact us in writing or go to one of our department's offices and complete the already prepared questionnaires and record his information. For the present, this data will be kept at the Va'ad Haleumi. Eventually, we will definitely set up a museum dedicated to family trees of the Jewish people. We look forward to recording each and every individual in the Yishuv!

With cultural greetings – Va'ad Haleumi, Department of Culture.

B. Genealogical Studies in Eretz Yisrael

1. In 5645/1885 R'Aaron the son of R'Shlomo Rosenkrantz, a resident of Jerusalem, published a history of his parents' families. In this book, I found interesting and important information connected with the matriarch of our family Zissel Orenstein. The mother of the book's author, Rachel, was her aunt, the sister of her father, the gaon Rabbi Isaac Minkovsky, the head of the court of Karlin, the author of the work *Keren Orah* on tractates of the Talmud and the sister of the gaon Rabbi Jacob Barukhin, the head of the court of Karlin, the author of the books *Mishkanot Ya'akov* and *Kehilot Ya'akov*. In his research on his father's side, the author goes back to Isaiah Horowitz (c. 1555-1630), known as the Holy *Shelah* (the acronym for his book *Shnei Luhot Habrit*) and even beyond. On his mother's side, he reaches the 17th century.

2. In 5660/1900 R' Hillel Rivlin of Jerusalem published *Eitz Hayukhasin L'mishpachat Rivlin* [The Ancestry Tree of the Rivlin Family]; a picture of the branch of relationship that includes a listing of twelve generations from the origin of the family to the generation of the author. My paternal grandfather's grandparents R'Isaiah and Tzipora Orenstein are mentioned.

3. In 5696/1936, my late father, Rabbi Yitzhak Avigdor Orenstein, a 5th generation Jerusalemite using the pseudonym –I”SH of the Orenstein Family, published *Megilat Hayahas L’beit Orenstein* [The Orenstein Family Lineage]. It was published a second time in 5711/1951, in the “Hadvir” Compilation, a collection of articles on Torah and Jewish scholarship, in memory of my martyred father who was killed along with my late mother, the Rabbanit Moshka Liba, in the War of Independence. This time, my father’s full name was used. My father was determined to write a history of his family but did not have the opportunity. All the material that he had collected was burned in our house when the Jewish Quarter of the Old City fell on 19 Iyar 5708/28 May 1948. From him, I inherited my passion for researching the history of our family.

4. In 5700/1940, the Jerusalem researcher, R. Eliezer Rivlin published his book on the ancestry of the Rivlin family as well as that of the Gaon of Vilna and the families Elish, Rosh-Yosef and Lida. Mr. Rivlin only succeeded in publishing the names of the families and died before completing the section on the research of the members of his family.

Members from my father’s side of the family, myself included, are mentioned. We are related through the marriage of Tzipora the daughter of Rabbi Moses Rivlin, the Magid of Shklov, who was the leader of the Perushim community of Jerusalem with Rabbi Isaiah Orenstein, who was one of the leaders of the Habad Hasidim in Jerusalem and responsible for the Kolel Habad in Hebron and Jerusalem.

5. In 5706/1946, R’Menahem Samuel Slonim published the history of the family of the Rabbi of Liadi, main branches and offshoots of the Schneersohn and Slonim families. This volume served as the basis for a comprehensive book that appeared in 5740/1980 by Rabbi Samuel Eliezer Halperin, *Sefer Tze’etzaim – The Book of Descendants of our rabbi and holy teacher,*

the Godly gaon, our teacher Rabbi Schneur Zalman of Liadi, may his soul rest in paradise, the old Admor, the author of the Tanya and Shulchan Arukh of the Rav, founder of Habad Hasidism. My maternal grandmother is mentioned in both books, as she was the great-granddaughter of Rachel Slonim, the matriarch of the Jewish and Habad community of Hebron.

6. Abraham Levay: *B’nei Yonah – The History of a Family in Israel for One Hundred Years (1859-1959)*. There are two main branches, Friedland and Mann. This book appeared in 1959 collated from the papers left by Abraham Levay, one of the family’s many descendants and it tells the story of the family who came to Eretz Yisrael from Rechitsa, a village in Byelorussia. The family adjusted well to life in Eretz Yisrael and they continued in the same line of work that they did previously in Russia developing the stonecutting and quarrying aspect of the building profession. They established flourmills in Jerusalem and throughout the country and were also involved in teaching. R’Jacob Mann, the progenitor of the Mann branch, was known as the father of Jewish builders and quarry operators. The Mann family, through the Levy branch, was connected with the Orenstein family.

7. Eliyashiv Oren: *Avnei Ha’Orim – The History of the Orenstein Family*, appeared in the spring of 5761/2001. This book is written in an appealing format and relaxed style; not as a documentary but as a series of stories. The author relates the story of the Orensteins as a family saga. He is good at describing the drama of the family that was active and full of energy and involved in general communal life and especially with Habad Hasidim. The author tells the story of five generations in a flowing and captivating manner and does not hesitate to tell of the jealousies (that were not uncommon) in the first three generations and the tranquility that characterized the following two. At the end of the book the research by Shmuel Even Or Orenstein, *V’eile Toldot – The*

Family Tree, is presented as a supplement for the descendants of those mentioned in the book.

The past few years have seen a dramatic increase in the number of trees published by numerous families both in Israel and in the Diaspora. May they continue to increase.

Appendix

Following is a list of genealogical publications that have appeared in the second half of the 20th century.

1. In 1980, I was privileged to publish an Orenstein Family Tree that included a listing of ten generations. Mr. Abraham Sneh-Or did the excellent graphic design.

2. In April 1981, the Levay-Levi family of Jerusalem, one of the branches of the Orenstein family, published a family tree titled *Our Family – these are the names of the descendants of Yitzhak Nahum and Devorah Rivka, Jerusalem natives of the Levy Family*. It is in the shape of a map with nine generations recorded. Mrs. Lili Edelman, a member of the sixth generation, did the editing and graphic design.

3. In the month of Nisan 5743/1983, Mr. Yehezkel Cohen published *Anaf Eitz Avot*, for the descendants of Rabbi Yehudah Leib Tzwebner the son of Rabbi Abraham Shag Tzwebner. The tree is tastefully done; it includes the descendants of eight sons and daughters. The second son of Rabbi Yehudah Leib Tzwebner, R'Asher Hayim Zelig Tzwebner heads the Tzwebner branch of the Orenstein Family. The editor also added the descendants of the ancestor of the family, the first Rabbi Abraham Shag.

4. In 5748/1988, I published *Anaf Eitz Avot Lemishpachat Hayimson*, the tree of the Hayimson family a branch of the Orenstein family. The tree includes the descendants of R' Naftali and Reizel Hayimson, the son of Rachel Leah, the daughter of my grandfather's grandfather, Rabbi Isaiah and his wife Tzipora as well as the sons and daughters of Rachel Leah from her two

husbands. Edited by Shmuel Even Or with graphics by Abraham Sneh-Or.

5. In 1994, Attorney Dr. Simha Mandelbaum published the book *Tze'atzei HaRashaz – The Descendants of the Rashaz – Rabbi Abraham Shlomo Zalman Tzoref (Solomon). Ten Generations in Eretz Yisrael 1794-1994*. Volume one is text and volume two has appendices. The book consists of thirty-seven articles written by eighteen researchers from the family, including five that I wrote, as a member of the family through by maternal grandfather and ten written by my father Rabbi Yitzhak Avigdor Orenstein. The book contains a listing of the names of the descendants.

6. After the murder of Yitzhak Rabin, I published a Rabin/Barukhin Family tree. As a member of the Palmach who was under Rabin's command, I saw it as an obligation to memorialize him as a descendant of Rabbi Ya'akov Barukhin, the brother of our great-grandfather Rabbi Yitzhak Minkowsky, the father of Zisel Orenstein, the matriarch of the Orenstein Family. The tree includes the founding patriarch of the family, Rabbi Leib Ba'al Hatosafot, Rabbi Ya'akov and his wife Sheindel, the grandmother of Yitzhak Rabin, his mother Rosa Cohen, her brothers and sisters, Yitzhak and his wife, his sister Rachel Rabin and her husband Ya'akov and their descendants. Editor Shmuel Even Or; graphic design – Abraham Sneh-Or.

7. Levi Yitzhak Yerushalmi: *The Ancestors – Our Family*, Tishrei 5760/1999. This is a small booklet telling about the founders of the family Levay-Levi, one of the Orenstein Family branches. The Levy Family takes pride in its founders, the first being R'Menahem Mendel of Shklov, one of the disciples of the Gaon of Vilna, who led the group of the Gaon's students who settled in Eretz Yisrael in the beginning of the 19th century. He arrived in Jerusalem in 1812 and became one of the leaders of the Ashkenazi community there. The second ancestor is R'Ya'akov Yehuda Leib Levay, one of the five brothers who were the founders of the family, three of whom settled in Eretz

Yisrael in 1840. He was appointed the head of the court of the Rabbi of Brisk, Rabbi Moshe Yehoshua Leib Diskin the eminent leader in Jerusalem of those days. The third is R'Yitzhak Nahum Levay, the grandson of R'Ya'akov Yehuda Leib Levay. He was the operator of the Levy Printing firm, a scholarly Jew, fervently involved in the community, the grandson of Rabbi Ori Orenstein the head of the Orenstein Family, the son of his daughter Zlata Alta.

8. The Israel Genealogical Society published four collections, of which two were double issues, on family research called *L'Beit Avotam – Their Father's House*, in 1984, 1989, 1990 and 1992. Our members as well as others who were beginning to develop an interest in their family research enthusiastically received these publications. Unfortunately, the fourth issue that included numbers 5-6 was the last to appear.

9. In the early years of statehood, a number of elaborate albums in which to record family trees appeared. Their publishers were full of enthusiasm and following are some of the publicity praise for these items. "In this album, everyone can record their family tree with all its branches, and between these pages you will assemble and save for future generations the spirit of the family." Another one stated, "Know yourself, know from where you came and do not cease from seeking further information on our shared past."

It is also appropriate to mention the small item by Dr. Joseph Burg that appeared in the

newspaper *Hatzofeh*, 13 Kislev 5751, on the publication of a book on the history of the family, where he wrote, "Certainly all of us are commanded to remember our ancestors."

Shmuel Even-Or Orenstein, born in 1929 and the son of Rabbi Yitzhak Avigdor and Mushka Leiba Orenstein, is a 6th generation Jerusalemite. When his father was appointed the supervising rabbi of the Kotel (Western Wall) he moved to the Jewish Quarter of the Old City. Both his father and mother fell in the battle for the Jewish Quarter during the War of Independence. He studied at ultra-Orthodox institutions and was a member of the Bnai Akiva Youth Movement. He volunteered for the Palmah at the age of 17 and in the War of Independence he fought in the Negev and in the battle for Jerusalem. He wrote about this period in his book Poza v'Anashav – A Memorial Book for an Esteemed Friend who Fell in Battle. For many years he worked for the Jewish National Fund. He is a licensed guide and for more than 35 years he has given guided tours of Jerusalem on a voluntary basis. He has written books and articles on the history of the city and its inhabitants. Among them are B'lev Yerushalayim and Yoman Hakotel Hama'aravi. In recognition of his years of voluntary services that have enabled many to learn about Jerusalem and his efforts to perpetuate the legacy of those who fought for her he was awarded the honorary title of "A Worthy of Jerusalem."



The Jewish Historical Clock

Michael Honey

I have developed a method of drawing family trees of families in parallel. I did this whilst I lived in England where in 1992 I was one of the founding members of the Jewish Genealogical Society of Great Britain. In 2002 I made Aliya and I now continue my genealogical researches in Israel.

The method of constructing the diagrams of The Jewish Historical Clock seems to be unique in that it is the only method that incorporates a consistent method of timing generations of multi-family trees stretching over long periods of time. The diagrams usually span some 600 years or 24 generations. The remarkable intertwining of Jewish families determines the periods when the individuals lived even if no dates about them are known. The aim is to make this research as widely available to the Jewish public as possible although copyright on all these materials is reserved in my name. The diagrams were exhibited at the Jewish Genealogy Conference held in Jerusalem in July 2004 and update copies of the diagrams were donated to the Jewish National and University Library in Jerusalem. The following institutions have copies of the diagrams:

Jewish Community House of Culture,
Prague, Czech Republic
The United States Holocaust Memorial
Museum, Washington, D.C.
The Millennium Holocaust Exhibition,
Imperial War Museum, London, England
YIVO Institute of Jewish Studies, New
York, New York
Museum of Jewish Heritage, New York,
New York
The Jewish Community of Dijon, Dijon,
France
Bet Hatefutzot, Tel Aviv
Yad Vashem, Jerusalem
The Jewish National & University Library,
Jerusalem

Center for Postgraduate Hebrew Studies,
Oxford, England

The following describes the various diagrams:

1. The Megale Amukot Diagram Rev.4

This is the largest diagram in the set. My great-great grandfather Shlomo HONIGWACHS is shown in Gen.9 when surnames in Galicia started circa 1815. Half of my family and half of related family members perished in the Shoah. Those who were killed for being Jewish are shown with red backgrounds. I drew the diagram mainly to commemorate those killed in our recent past, but I cover the last 600 years. This genealogy connects to R'Natan Nata SHPIRO of Krakow, in Gen.17.

Shlomo HONIGWACHS edited the book *Megale Amukot al Hatora*, from a manuscript by R'Natan Nata SHPIRO. The book was published in Lvov in 1795. The diagram includes data on Mendele Mocher Sforim, Gen.7. I used the autobiographical sketch from 'Sefer Zikaron' (Memorial Book), published in Odessa 1876 by Nachum Sokolov. I also used a report in YIVO that arranged a Centenary Exhibition in 1936 in commemoration of the birth of Mendele. M. Weinreich reported his researches in Forwars 8.11.1936 and in YIVO Bletter, Vilna 1937. The present revision has been made because Dr. Albert Braunstein of Melbourne found data about the Friedman family from Hungary which led to the connection to R'Natan Tzvi Friedman who wrote the anthology of Rabbis *Otzar Harabanim* which I have used for checking for the past fifteen years. The latest addition is that of the Ötingen/Lichtenstadt family at the bottom of the diagram where the information came to me through contacts with Dr. Putik of the Jewish Museum of Prague. By completing the diagram I branched into Jewish history generally.

2. The Horowitz Family Diagram Rev. 0

This diagram has not been altered since 1993 when I gave a talk at the Conference on Jewish Genealogy in Toronto. I made this diagram in about 1990 based largely on the book *Toldot Mishpachat Horowitz* by R'Tzvi Hirsch Halevy Ish Horowitz, Gen., 5. The diagram was drawn to find the timing of my great grandfather R'Shraga Honigwachs, shown in Gen.7 on the Megale Amukot diagram for it was known that he and R'Eliezer Horowitz, Gen.8, the first Rabbi of the Hasidic community of Dzikow (Tarnobrzeg) were contemporaries.

3. The Horowitz Family Diagram Rev. 4, Page 1 - Dzikow (Tarnobrzeg)

This and the next are the second largest diagrams in the set. This diagram was developed from the above because I found another book also called *Toldot Mishpachat Horowitz*, but by Chaim Dovberish Friedberg. I combined the data from both books and expanded the diagram considerably. The two sets of data were not in conflict and problems of interpretation of the data became easier to solve because of the overview that the diagram provides by placing individuals into their correct historical time. Much of the data on Dzikow/Tarnobrzeg comes from the Yizkor Book published for this community in 1973. As a checking exercise, I entered data from the book *Anaf Ez Avot* by R'Shmuel Zanzvil Kahana, Gen.5 and found that the data also matched. Finally, I was able to go back a further two generations, namely Gens 24 and 25, from the book *Ktubot Mibet Healmin HaYehudi Ha'atik BePrag* by Dr. Otto Muneles. This diagram also illustrates graphically those members of the Horowitz family who perished during the last 600 years because of various blood libels and accusations of desecrating the host used for the communion ritual in Catholic churches. The data of the blood libel in Tarnobrzeg in 1757 has been added from the Historical Files of Tarnobrzeg, first published in 1991 by Tadeusz Zych. I obtained a copy of this journal in Polish at the 1993 Seminar on Jewish Genealogy held in Toronto.

4. The Horowitz Family Diagram Rev. 4, Page 2 – Adler, Stern and Fruchter

I made this new diagram for the July 2004 International Conference on Jewish Genealogy in Jerusalem. It is the product of the three talks I gave to the Israel Genealogical Society: in Jerusalem, in Omer and in Netanya. In Omer, a member of the audience, Avihu Yanai, pointed out to me that he traces his descent from a sister of R'Shmuel Shmeke Horowitz, shown in the above diagram in Gen.11, but that the sister Pessel Horowitz is not shown on my diagram. He obtained the data for this family connection from the book *Igeret Shlomo* by Shlomo Fruchter and I promised him that I would look into this. I spent a weekend at Kfar Blum with friends from the youth movement Habonim in England who settled in Israel. There I met again after many years Yehuda Terkeltaub, now Yonati who lives in Netanya. He pointed out to me that he was connected to famous Rabbis such as the MAHARA"EL, The BA"CH and the Tosfot Yomtov. Studying the roughly drawn diagrams that Yehuda brought me, I found that the connected descents from these past sages were all exactly as they figure in the diagrams of The Jewish Historical Clock. Yehuda informed me that his cousin Shmuel Shoshan (Rozenberg) traced the connections. A few days later Shmuel Shoshan confirmed that indeed the connections were extracted from my diagrams available at the Museum of Jewish Heritage in New York. Shmuel came to visit me and we talked in great detail about the background to Hasidism in and around Sighet in Romania. I edited the Sheet 1 diagram for Dzikov by deleting the details of the Dzikov Horowitz lines, but I left the main family line because that line intermarried with the Wischnitzer Hasidim line of the Hager family. Kossov and Wischnitz are geographically very near and the Rozenbergs intermarried with the Hager family. In this new diagram I aimed to preserve the Hasidic background of these families, as this is also the background of the book *Igeret Shlomo*. My friend R'David Shapiro of Jerusalem showed me yet another

book of the Hasidic genre *Gilyonot MAHARSHA" M* by Chaim Stern. From these sources I traced the genealogies from the present day children up to Gen.11 and beyond to show the connections of present day people and children who no longer carry the Horowitz name, but are descendants of this illustrious line.

I am quite pleased to have drawn this diagram as it shows the earliest known ancestor of the Hager family, R'Yakov Kopul Hasid, b. Kolomyja c 1730 in Gen.11. All the individuals in this generation lived during the lifetime of the BESH" T (Baal Shem Tov) and probably saw and heard him because they lived in the geographic area where the Hasidic tradition started.

The entries of these new individuals added to the diagram have their backgrounds colored yellow in order to highlight the changes between the sheet 1 and sheet 2 diagrams.

5. The MAHARA" L Diagram Page 1 Rev.6

This original diagram for the MAHARA" L has been drawn using data from the classic of Jewish genealogy literature: *Megilat Yuchasin MAHARA" L MiPrag* by R'Meir Perles, Gen.14. This data connects to data from two further books: *Die Ahnentafel der Klara Saar* by Dr. Peter Travnicek, Gen.3 and *Tish'a Dorot* by Reb Mordechai Rabinowitz, Gen.6. There are only a few people shown to have perished in the Shoah because I have not generally connected the old part of this diagram to present day families. The diagram does however highlight one descendant of the MAHARA" L who was killed in the Rumbuli forest outside Riga. This was the Jewish historian Simon Dubnow, Gen.6. His daughter Sophie survived and in 1963 lived in the US under her married name Erlich. Until recently, I have been unable to trace her descendants. As a result of a question I asked in one of the sessions at the Paris Seminar of Jewish Genealogy in 1997 I was put in touch with two of Shimon Dubnow's

grandchildren who by now are also grandparents.

6. The MAHARA" L Diagram (Fleckeless-Rosenberg) Page 2 Rev.5

Two cousins wrote to me independently of each other, both referring to a grave inscription from Düsseldorf of a R'Gavriel Rosenberg, Gen.10 which states that he was a descendant of the MAHARA" L. At the time of receipt of these two letters, I did not know how this connected to the MAHARA" L of Prague. About two years later I was transcribing data gathered from Familianten Books in Czech archives by a genealogist friend of mine Mr. Eugen Stein of Prague. The clue presented itself by a listing of those members of the Prague community who were killed after the Austrian army drove out the Prussians from Prague in 1745. One was R'Gavriel Brandeis, Gen.12, son of R'Moshe Halevy Brandeis Charif, Gen.13 who is mentioned in *Megilat Yuchasin*. The Empress Maria Theresa expelled the Jewish community from Prague accusing them of collaborating with the Prussians. These families settled mainly in Frankfurt am Main and subsequently they moved to various parts of Germany. Because of the two cousins, I was able to build up the connection to present day children, many in Israel, and I was also able to record the members of this family who perished in the Shoah.

7. The History of the Weil Family Rev.4

The Megale Amukot diagram shows the MAHARA" M Weil of Stühlingen in Gen.17. During a talk at the seminar on Jewish genealogy in Boston on the method of the Jewish Historical Clock, Werner Frank asked me why I had the MAHARA" M Weil, who was his ancestor, on this diagram. I replied that I am interested in the name Weil from the point of view of the etymology of the surnames Weil, Weyl, Waille, Wehle and I wish to do further research on the ancestry of the R'Avraham Yehoshua Heschel of Krakow, Gen.17. Werner Frank told me that he has data on the MAHARA" M Weil – and this diagram is the

result. The bulk of this data is based on a biography of R'Natanael Weil of Stühlingen, Gen.13, by R'Leopold Löwenstein, Gen.7. A correspondent on E-mail, Judith Wolkovitch discovered the marriage record of Elyakim Getzel Horowitz, Gen.9 in the microfilms of Krakow Jewish records held by the Mormon Church. Because of the extensive network of relationships established in the *Megale Amukot* and Horowitz diagrams, I could identify each of the parents listed in the vital data in the Gen.10 columns of these respective diagrams.

8. The Moses Mendelssohn Diagram,

Rev.1

As I seem to be a distant cousin of Moses Mendelssohn, Gen.11, my own family genealogy is also illustrated, as well as the linkage of the Mendelssohn family branch to the network of Orthodox rabbis. Moses Mendelssohn 1729-1786 was in his time the greatest Jewish philosopher, one of the first Jews to write in German, thus opening the doors to Jewish emancipation.

Ms. Bella Fox, a member of the JGSGB, brought to my attention (in 1993) a paper: "Die Ahnen des Komponisten Felix Mendelssohn Bartholdy" by Gerhard Ballin, from the journal *Genealogie, Deutsche Zeitschrift für Familienkunde*, Heft 3, März 1967. It took some nine years to subject this paper to the analysis in the Mendelssohn diagram. Moses Mendelssohn is a descendant of R'Shaul Wahl, Gen.19, 1540-1617, Venice, Brisk, and Krakow (the reputed King of Poland for a day), through Mendelssohn's mother Rachel Sara Wahl, who is the great granddaughter of R'Meir Wahl, Gen.18 the eldest son of R'Shaul Wahl. Through this relationship, she is also related to the Horowitz family. The connections are derived from the *Megale Amukot* and Horowitz diagrams. We do not know of the family of Mendelssohn's father Mendel Menachem Heymann, Gen.13 from whom the surname Mendelssohn is derived. There are a number of connections of the Mendelssohn family to Itzig Wulffes and this brings us to the ancestor which Bella

Fox and I have in common: R'Shimon Wolf Wilner, Gen.16, called Simcha Bonems Wilner, or as I originally listed him on the *Megale Amukot* Diagram R'Zeev Wolf Maizels. He was the grandson of R'Simcha Bonem Meizels, the son-in-law of the REM" A, R'Moses Isserlis of Krakow. He was born in Pinsk in 1615, lived in Vilna (Vilnius) and in Dessau, where he became Elder of Jewish Council, and died 15.12.1682. In Vilna R'Shimon Wolf Wilner was known as R'Zeev Wulf Meisels, father-in-law of the SHA" CH, R'Shabbtai Katz, Gen.15. He fled with his family to Dessau, where he converted to Christianity; we do not know the circumstances. Around 1664 when the Shabbatean fervor started he returned to Judaism, married a Jewish widow and became R'Shimon Wolf Wilner adopting the toponym of his city of origin.

9. The Jews of Gibraltar, Rev.3

The community of Spanish and Portuguese Jews in London keeps one of the best sources for Jewish vital data in the UK. Their rabbi is R'Abraham Levy, Gen.2. I prepared the diagram of R'Levy's family from Gibraltar for the Jewish Genealogical Society of Great Britain. Most of the data come from *Marriage Ktubot in Gibraltar* by Abbecassis. Notes on the Nachum family from Salonika were added, but there is no apparent connection between these notes and the family of Mrs. Estelle Levy nee Nachum in Gen.2

10. 1492/1942 Sephardi Families Diagram, Rev.2

The diagram is based on work by Ramon and Marian Sarraga of Warren, Michigan, which was published in an article in *Avotaynu*. I spotted a connection to a study by Edgar Samuel on the De FONSECA and PARDO families who fled from Spain to Portugal in the 15th century. This was a connection between two sets of completely disparate data: inquisition files in Portugal and headstone information from the old Sephardi cemetery in Altona. We began corresponding and the diagram is the result. The diagram is still being amended to show

the relationships of the various Sephardi Rabbis at the time of the Shabbateans in the period 1664-1666. The relationship is shown from those Jews who went to Auto de Fe burnings of the Inquisition in 1492 to the more recent relatives, Jews from Hamburg who perished in the Shoah in 1942.

11. Flach Genealogy, Rev.6

This is a short genealogy of my wife's family. I include it since it records the recent deaths of my wife and her father. But coincidentally it also records the Heller family of Valasske Mezirici in Moravia. Here Mrs. Ani HELLER nee FLACH, Gen.4 deserves a special mention. On 14th September 2004, it was the 62nd anniversary of the transport of the last Jews who were sent from Valasske Mezirici to Theresienstadt. JUDr. Karel Heller, president of this community, his wife Ani, their two little girls Jana and Mira and their maternal grandmother Rosa FLACH nee HOFFMAN, Gen.5 from Karvina were specially kept back for one month. One evening the road of their house was sealed off and all people were advised to stay indoors. The family was loaded onto a truck and taken to Ostrava. The family without Ani was included in the next transport to Theresienstadt. Ani was taken separately directly to Auschwitz and killed. It is not known what trespass Ani committed to deserve such special treatment. We can only assume that it was some important act of resistance.

I prepared a listing in 1994 of all the victims of the Shoah from Valasske Mezirici and asked the town council to commemorate these neighbors from the small town in Moravia, Czech Republic, from which all had disappeared. The Germans killed the people and the Czech communists obliterated all traces of them. The communist authorities of the town demolished the synagogue and the Jewish cemetery in the 50s during the Stalinist regime at the time of the infamous Slansky trial. However, the town council decided to try and make good the wrong that had been committed. Thus on 13th Sept. 2004 I

unveiled a memorial to the victims of the Shoah on the site of the demolished synagogue. The memorial bears the names of the victims and the inscription used at Yad Vashem for the Valley of the Communities, from Psalm 78, verse 6, in Hebrew and in Czech: "In order that the last generation will bear children, arise and tell their sons."

12. Leo Honigwachs, my eldest brother

A single piece of A4 paper demonstrates the thoroughness of the German murder machine during the Shoah. It shows JUDr. Emil Kämpf, the father of daughters Traute and Dorit. In the period between 1932 and 1936, Czechoslovakia prepared a judicial case against Nazi activists who demanded secession of the Sudetenland and its incorporation into Germany. The 13 accused of treason were sentenced to various terms of imprisonment, the judge being JUDr. Emil Kämpf, district Judge in Ostrava who was appointed to the case by President Benes. In March 1939, when the German army was poised to march into Czechoslovakia Benes only had one option: flight. He offered a place on the plane to Emil Kämpf but places for his family were not available. Thus, Emil Kämpf stayed in Ostrava and was the first person to be arrested by the Gestapo as the German army marched in.

In 1941, my brother Leo applied for permission for the marriages of Emil Kämpf's two daughters, Traute and Dorit. The Gestapo gave the permission, as Leo had volunteered to join Edelstein's cadres of people who, it was planned, would build Theresienstadt. The Gestapo promised Edelstein that these cadres drawn from Zionist youth movements would then be able to protect their families from further deportations. As we were to learn later, this meant death.

The marriage certificates and the register entries record the names in accordance with the then German law adding the name Israel to male Jews and Sara to female Jews. Thus my brother became Leo Israel Honigwachs married to Traute Sara Kämpf. Dorit's new

husband Joseph Klepetar did not rate the added Israel for he was half Jewish. But he joined his new wife for the transport and they were taken to their deaths. His father Rudolf Klepetar and his Czech wife Valentina who similarly accompanied her husband were taken a month later. The diagram shows how all were murdered except for Traute who survived in Bergen Belsen, but died in 1957 of cancer.

Michael Honey was born in Czechoslovakia, survived German concentration camps and

came to England in 1945. He is an engineer who built chemical and petrochemical plants in localities around the world. He was one of the founding members of the Jewish Genealogical Society of Great Britain. In 2002, he came on aliya to Israel. He has lectured at several International Conferences: Toronto (1993), Boston (1996), Los Angeles (1998), London (2001) and Washington (2003).

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Using Yad Vashem's Central Database of Pages of Testimony to Reunite Families Destroyed in The Shoah

Martha Lev-Zion

For many Jewish genealogists, as well as for Jews trying to fill in the black hole in their families left by the Shoah, the existence of Yad Vashem has always been a special blessing. When Yad Vashem (<http://www.yadvashem.org>) went live with their Central Database of Pages of Testimony that could be accessed from any place in the world through the power of the Internet, it was as if our prayers had been answered.

As Jews of the world began searching the database, looking for the fate of their family members lost in the Shoah, they felt the bittersweet taste of finally confirming what happened to their relatives who remained in Europe during World War II. Then, after a moment of mourning, a sudden excitement entered their thoughts: who is the person who submitted this Page of Testimony? Could there still be members left from those families whose murders were recorded in these Pages of Testimony?

Shortly after the database was made public, letters began appearing on Jewishgen asking for help to find the submitters of the Pages

of Testimony, begging for aid in reading an address which was in Hebrew or in a handwriting that could not be deciphered. IGS member Rose Feldman presented a proposal to the Projects Committee of the IGS [Mathilde Tagger, Martha Lev-Zion, and Rose Feldman] and it was greeted with great enthusiasm. A computer maven, she worked out a table of requests, and by 1 December 2004, put the entire project up on the IGS web page.

Actually, since 2003, when the database was first made public for a short time, various members of the IGS have tried to help field enquiries made directly to them. But this was the first time that an official and concerted effort was made. As soon as a request arrived, the first thing to do was to check for the name in the telephone directory. In Israel, not all people who have phones are listed in the directory. This, of course, complicated matters when searching for a person at a certain address: it may be that the submitter of a Page of Testimony no longer lived at the address he wrote on the Page; or it may be that he still lives there but

rents his home from someone else. I remember when Rose sent me the name of someone on Rehov Hashalom in Beer Sheva and I finally had to go physically to the address, only to find out that that address no longer existed and that there were multi-storey apartments in its place.

Rose received this now edited letter in the middle of December:

“I am writing on the suggestion of the Yad Vashem Reference and Information Services. I am trying to get in contact with a cousin of mine. <...> Unfortunately, I do not even know if he is still alive or where he lives. I do know that in the 1955 and in 1999, he submitted many "Pages of Testimony" to the Yad Vashem central Database and that at that time he was living in Israel. These Pages of Testimony are concerning relatives of my grandfather <...>. Two Pages of Testimony concerned a brother and a sister that I did not know my grandfather had! And many other relatives as well. <...> he is a survivor of the Shoah. <...> If he is alive he is probably 70 to 90 years old. I have no other information about him. If he has passed away I would love to find his children, if he has any.”

The very next day, Rose could write that she had found the phone number, talked with the submitter's wife and sent the phone number to the author of the letter! Was Rose's success in finding the original submitter a fluke? Not really! We have at our disposal a vast network of members all over the country who are happy to help and who are willing to walk an extra kilometer if it will mean reuniting a family torn asunder by the

Shoah. We know how to get around in the different bureaucratic offices and how to obtain results. Sometimes, of course, that is not enough.

The Ministry of Interior will not give out any information on a citizen without receiving his Identity Card number and does not seem to understand the importance of the project of reunifying families. However, there is a simple questionnaire that one can download from the Internet

<http://www.moin.gov.il> for querying up-to-date addresses. Both the website and the form are in Hebrew.

What has our success rate in locating submitters of Pages of Testimony or their offspring been? We estimate about 25%, which if you consider the fact that many of these Pages of Testimony were filled out in the 50s, is quite respectable. Everyone can help by frequently checking back at our website and seeing if he knows anyone mentioned or who lives in the same locality in which the Submitter lived.

The website is

<http://www.isragen.org.il/NROS/Research/YVS.html>. Go to the bottom of the page to: [Search List for Submitters of Page of Testimonies](#) to download the list.

Knocking on doors to tell someone about a living and interested relative is a beautiful thing for all concerned! We at the Israel Genealogical Society are happy to be a part of it.

Martha Lev-Zion is President of the IGS Negev Branch. She has a PhD in Modern European History.

Names of Localities in Spain

Mathilde Tagger

In the book: *The Cross and the Pear Tree: A Sephardic Journey* by Victor Perera, I found the following in Chapter II: Sepharad (Spain and Portugal) – Toledo, pages 34-35.

"A number of Sephardic historians, among them Edmond S. Malka, discovered that many old Spanish towns had Hebrew names. According to Malka, Escalona derives from Ashkelon, Maqueda from Masada, Joppes from Jaffa. Barcelona was Bar-Shelanu (our countryside, in Hebrew) and its origins are linked with the Sephardic family Barchilon. Sevilla was Shevil-Yah, (line of God), later modified by the Muslims to Ishbilía. Similarly, Calatayud derived from the Arabic *Kalat-el-Yahoud*, or 'Quarter of the Jews.' The belief that Mérida and Toledo, or 'Toledoth,' Hebrew for 'generations,' were founded by noble Jews released from Babylonian captivity, is supported by Flavius Josephus, whose *History of the Jews* includes the Iberian Peninsula among Nebuchadnezzar's conquests. (In Malka's opinion, 'Toledo' derives not from 'Toledoth' but from *Toltel*, an old Hebrew term for 'exile'). In the Old Testament, 'Sepharad' refers to the westernmost lands on the Mediterranean, present-day Spain and Portugal.

The belief that biblical Hebrews were among the Iberian Peninsula's earliest settlers was propagated by Christian prelates during the Middle Ages. Rodrigo Jiménez de Rada, archbishop of Toledo in the twelfth century, claimed that Hispania was first settled by descendants of Tubal, grandson of Noah."

Who can say what element of truth there is in any of the conjectured origins for these names?

There is some logic to the claim of Malka regarding the name of Toledo. In a book about Jewish tombstones of Toledo from the 13th and 14th centuries, the name of the town is spelled Toltula in Latin. This is closer to Toltel than to Toledo. It also stands to reason that the name of the city Calatayud derives from the Arabic, *Kalat-el-Yahoud*, or 'Quarter of the Jews.' I have no hypothesis about the names of Barcelona, Seville or other places.

The tendency to find a Hebrew origin for the name of places reminds me of what a rabbi told me when I was a new immigrant in Israel in 1949. The rabbi stated: "Every language derives from Hebrew. And an example of this – How do you say 'woman' in French? Madame. The meaning of Madame, if spelled in Hebrew letters, spells out the word meaning 'from man.' And so it was, woman was created from Adam's rib." I leave it to your judgment.

Books Quoted

Flavius, Josephus. *History of the Jews*. London, Virtue, 1874.

Malka, Edmond. *Fieis portugueses: Judeus na peninsula Iberica*. Damaia, Portugal, Edições Acropole, 1977. (Portuguese) [Faithful Portugueses: Jews in the Iberic Peninsula].

Perera, Victor. *The Cross and the Pear Tree: A Sephardic Journey*. Berkeley, University of California Press, 1995.

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Conducting Genealogical Research in the Chicago Area, July 2004

Rose A. Feldman

On a visit to Chicago, I explored some of the genealogical resources of the Windy City. In preparation for the trip, I contacted Judy Frazin of the Jewish Genealogical Society of Illinois, who in turn put me in contact with one of their members who supplied me with a list of libraries, archives and cemeteries that was most helpful.

Upon my arrival, I started from the general resources and continued to the more specific resource collections. My first stop was the Harold Washington Center, the main branch of the Chicago Public Library at 400 South State Street. Their resources are limited and they referred me to the Asher Library at the Spertus Institute of Jewish Studies at 618 South Michigan. Various researchers from Chicago have told me that the staff has been quite helpful in helping them find books that were useful in their genealogical research. I did find my cousin in their card catalogue, and the fact that the Library of Congress has his books under the name of Benish Epstein, which must be his name in Yiddish, and not Ben Zion Epstein, as I know him. There was a special card mentioning this fact in the catalogue.

The Chicago Jewish Archives is housed at the Spertus Institute and are now building their collection of documents and photographs of the Jewish community in Chicago. They welcome all donations of materials. I found that I could contribute more to them than they could help me, since my mother was in the first class that graduated from the College of Jewish Studies, taught Hebrew school in Chicago and both my parents were active in the Labor Zionist Movement in Chicago for many years. If you have materials you would like to contribute, you can contact Ms. Joy Kingsolver, Archives Director, at (312) 322-1741, or email archives@spertus.edu

The next stop was the library at the Polish Museum at 984 Milwaukee Ave. in Chicago to see if they had material from Warsaw from the period before World War II. I went through their printed catalogue and asked to see a number of items from their archives. The materials from the archives cannot be seen on the same day, and the library is not open every day of the week. I left them a list of items I wanted to see and a few days later I received a phone call telling me that the materials were in poor condition and that they could not allow me to see them. The library has a few telephone directories from Warsaw: the 1976/78 and 1996/97 white pages and the 1997/98 yellow pages, which I checked. They also have a 1928 copy of the Polish Business Directory. This is an earlier edition of the directory found on the Library of Congress site, and JRI-Poland site.

The high spot of my research was my visit to the Newberry Library, which is one of the only two libraries for research in history in the United States open to the public. You can take out a library card on the spot, but you need an identification card with a picture on it, and you have to be at least 16 years old. They have almost an entire floor devoted to genealogy (specializing in the United States) and their collection has copies of the Chicago Directories and telephone directories going back at least to 1912. If an item you wish to consult is not on open shelves it must be brought to the reading room. This does not take long. You simply find a seat, note the table number, complete a request slip, and leave it at the desk. Some of the directories are on microfilm, and they also have microfilms of the ledgers from some of the cemeteries and Chicago newspapers. There are eight microfilm readers and an additional machine for making copies from the microfilm in the same room. You are also able to order microfilms from LDS through the library, but since it can take up to 6-8 weeks for

them to arrive, it is hard to fit into a short visit from Israel.

Documents can be ordered from the Department of Vital Statistics of Cook County. I had an approximate date of death for a possible relative and was able to get his certificate of death, but it did not include his father's name, which I was looking for. However, the certificate did have the information as to what cemetery he is buried in, and which funeral home took care of burial. I am awaiting an answer from the funeral home, with the hope that I might find out his father's name and maybe the names of other members of his family who died in the first part of the 20th century. His widowed mother and sister are listed in the Ellis Island database as arriving in 1922 to join him in Chicago. Oh where, oh where can they be? I have done a correlation of the document and the telephone directories, and now know that he lived for over 40 years at the same address and owned a laundry. The early directories are wonderful because they include profession and are marked if the address listed is a home address or work, and even if someone was a widow.

The most important point is that you need to prepare in advance in order to use your time wisely. Know what libraries, archives and cemeteries exist and when they are open. And don't forget to bring as much information as you have about the persons you are looking for. Happy Hunting!

Websites for the places visited:

Chicago Jewish Archives

<http://www.spertus.edu/asher/cja.html>

Cook County Clerk's Office – Genealogical Records

http://www.cookctyclerk.com/sub/genealogy_requests.asp?VR=2

Newberry Library

<http://www.newberry.org/nl/newberryhome.html>

Norman & Helen Asher Library at the Spertus College

<http://www.spertus.edu/library.html>

Polish Genealogical Society of America

<http://www.pgsa.org/>

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.



The Dwindling of Generations

Yehuda Klausner

Rabbi Gavriel ESKELES LIWAI 1655-1710, was one of the more respected rabbis of his time serving in Krakow, Olkusz, Prague, Mainz and Rzeszow, his line going back to R'Bezalel b'Yakov LIWAI of the renown family of the LIWAI, as follows: Rabbi Gavriel was the son of R'Yehuda ESKELES LIWAI 1592-1653 of Krakow, son of R'Chayim LIWAI -1650 of Krakow (and Krasna b'Gavriel of Krakow), son of R'Sinai LIWAI -1607 of Prague and Köln, brother of the MAHARAL of Prague, (and Chana ENOCH WESSELS), son of R'Bezalel LIWAI 1485-1560 of Prague and Worms (and the daughter of R'Chayim ISSENHEIMER), son of R'Chayim LIWAI -1522 of Prague (and Feigl), son of R'Betzalel LIWAI 1425-1500, son of R'Yehuda LIWAI The Elder 1395-1470 of Posen and Prague, son of R'Bezalel b'Yakov LIWAI 1365-1440.

Rabbi Gavriel b'Yehuda ESKELES LIWAI married the daughter of R'Yisachar Dov Ber HESCHEL and had three sons and three daughters:

- R'Yisachar Dov Ber ESKELES 1691-1753 ABD Krems, Prostitz, Mainz, Vienna, Niklsburg;
- R'Yehuda Arye Leib ESKELES 1692-1710 ABD Krakow;
- R'Yakov Chayim ESKELES -1762 ABD Fuerth, Vienna, Stampfen;
- Rosa ESKELES, married R'Pinchas b'Moshe KATZENELNBOGEN AB"D Leipnik, Wallerstein;
- Beile Rivka ESKELES 1702-1759, married R'Aharon Yechezkel b'Moshe LWOW ABD Krakow, Trier, Westhofen;
- Tova ESKELES, married R'Yitzchak b'Shlomo Salamon Halevi of Froschels.

All had sons and daughters and are well documented.

Rabbi Yisachar Dov Ber ESKELES married twice. His first wife was Rivka Chava b'Shimshon WERTHEIMER 1691-1749 of Vienna and they had a daughter, Margareta ESKELES 1741-1772. His second wife was Chana b'Zev Wolf WERTHIMER 1729-1774 of Konigsberg, a niece of his first wife, and they had three children:

- Esther ESKELES died at the age of two;
- Lea Leonor ESKELES 1752-1812, married Meir FLIES of Berlin and Vienna. Meir died young and after his death Lea Leonor lived with Valentine GUNTHER out of wedlock and had a son, Daniel Denis GUNTHER 1803-1876;
- Bernard ESKELES 1753-1833, named after his father who died before his birth.

Bernard was a financier and received the title of Baron for the services he rendered to the Emperor Franz I of Austria. He married Cecilie b'Daniel WOLF ITZIK and had a daughter Maria Anna Cecilia 1801-1862, who became the Baroness von ESKELES of Munich. Baron Bernard also adopted his nephew Daniel Denis GUNTHER who became Baron von ESKELES of Wien.

The Baroness Maria Anna Cecilia converted to Christianity and Bernadine was added to her given names. She married Lieutenant Field Marshal Franz Emil Lorenz HEERMAN, Imperial Count von WIMPFEN and had four children:

- Heinrich WIMPFEN 1827-1896 Consul General;
- Colonel Alfons WIMPFEN 1828-1866;
- Victor WIMPFEN 1834-1897;
- Maria WIMPFEN 1842-1918, married to Baron Friedrich GAGERN.

The Baron Daniel Denis von ESKELES married the Baroness Emilie, daughter of Karl BRETANO CIMAROLLI of Vienna and had six daughters:

- Helena Maria 1837-1899, married to General Ludwig Baron von GABLENZ;
- Matilda Katerina 1839-1857, married French Ambassador Josef Marquis de CADOINE de Gabriac and died shortly after her marriage;
- Emilia Maria 1841-1917, married Baron Theodore von RAUL;
- Malvine Henriete 1842-1899, married General of the Army James Knight Ritter von BRETTLING of Graetz;
- Bernardine Serafine 1845-1879, married Marquis Giovanni Hipolite de CESCHI of Vienna;
- Maria Flora Cecilia 1849-1930, married Count Wilhelm SARACINI DE BELFORT of Vienna.

Less than two generations have passed, and all descendants of the family branch of Rabbi and AB"D R'Yisachar Dov Ber ESKELES converted to Christianity.

It should be remembered, of course, that the other branches of the respected ESKELES family, all spellings (ESCALES, ESHKELES, ESHKOLOT, ESHKOLI, etc.)

and all related families, remained faithful to their heritage.

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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.

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The 3rd International Conference on Judeo-Spanish Studies **Salonika, October 17-18, 2004** *Joseph Covo*

The two-day International Conference on Social and Cultural Life in Salonika Through Judeo-Spanish Texts was a proof of the capacity of the Salonika Jewish Community to organize such an important conference, notwithstanding the small size of this community which numbers approximately 900 members. It was also a testimony that the spirit of the old vibrant "Yerushalayim de

Balkan" community, survived the almost total annihilation by the Nazi regime during the World War II, and is still alive.

This Jewish community, which is more than twenty centuries old, became, after the 1492 expulsion from Spain and the 1497 forced Christian conversion of the Jews of Portugal, the largest and most important Jewish community in the world. During the German

occupation of Greece almost the entire community of more than 46,000 Salonika Jews was deported to the extermination camps in Europe. After the war, half of the 1,950 "selaniclis" who survived immigrated to Israel. The present community, which is almost entirely Sephardic, consists today of a small number of living survivors and their descendants.

The Conference, under the energetic and capable guidance of the historian Dr. Rena Molho, lecturer in the Athens Panteion University and member of the local Community Cultural Committee, took place in the Tessaloniky History Center. Sponsored by the Greek Ministry of Education and Religious Affairs, the Cervantes Institute and the Embassy of Israel, the Conference was opened by David Saltiel, the President of the Jewish Community and by Dr. Rena Molho.

The list of the speakers included some of the most prominent researchers of the Sephardic and Judeo-Spanish culture from the United States, Spain, Bulgaria, Switzerland, Italy, France and a large group from Israel, including professors from the universities in Jerusalem, Tel Aviv and Beer Sheva. The two-day conference included not less than 17 presentations, related to the various aspects of the glorious past of the predominant Sephardic Jewish Community of Salonika. As the content of these presentations would occupy a larger number of pages, I shall try to dedicate only a few sentences on the main topics of each presentation.

Most appropriately, the conference opened with a historical review from Ms. Laura Minervini from the Federico II Napoli University, on the development of the Judeo-Spanish language which started in the 16th century, three generations after the expulsion from Spain, while still retaining some of the regional language differences of the various Spanish provinces.

George Bossong of the University of Zurich, elaborated on the foreign influences on the

local Judeo-Espaniol, from the Hebrew, Italian and French Romance languages along with Turkish, itself influenced by Persian and Arabic.

From Alisa Ginio of the Department of History of the Tel-Aviv University, we learned about the suspicious attitude of Rabbi Yosef ben David (1505-1581), towards the Portuguese Conversos, who, according to his Responsa, retained the Christian faith and even, some of them, returned to Portugal.

Elena Romero from the Department of Hebraic and Sephardic Studies, the Institute of Philology of the Superior Council for Scientific Researches in Madrid, presented some typical examples of the disappointment, as reflected with humor and sarcasm in the local literature of the Salonika Jews, who had hoped that their economic situation would improve as a result of their support for the Turks in the 1921 Greek revolt against the Ottomans.

Anna Angelopoulos from the Nouvelle Sorbonne de Paris gave her presentation in the Greek language and provided some examples of the magic fairy tales and Jewish jokes, which circulated among the Salonika Jews.

Tamar Alexander from Ben-Gurion University in Beer Sheva stressed the gaps in the contents and style of the local oral narratives due to the wide social and economic differences between the Jews.

Eliezer Papo of the Moshe David Gaon Center of Latin Culture at Ben-Gurion University managed to delight the public with the Jewish-Spanish parody of a Passover Haggadah published in Salonika in 1936.

Dora Mincheva from the University of Sofia, Bulgaria dedicated her presentation to the negative image that Bulgarians had of the Macedonians, including the Salonika population, as well as the negative image the

Macedonians had towards their Bulgarian neighbors.

The pre-recorded musical examples of the evolution in the style of various Sephardic ballads presented by Hilary Pomeroy of London University College was a refreshing change in the middle of the academic atmosphere of the Conference as was the presentation by Samuel G. Armistead from the University of California. He reported on the results of a recent study on the oral literature of the Spanish-speaking Sephardic Jews living in Los Angeles (California).

In his well illustrated presentation, Dov Cohen, the deputy director of the Ben Zvi Institute in Jerusalem, drew a very detailed and interesting chronological picture showing the much larger number of books published in the Jewish-Spanish language in Salonika when compared to other communities such as Istanbul, Smyrna, Sofia, Vienna and Jerusalem.

Still within the framework of the analysis of the various aspects of the Jewish-Spanish literature, Julie Scolnic from Madrid spoke on the influence of modern literature on the Jewish-Spanish literature in Salonika as reflected in the appearance of Judeo-Espaniol books containing translation of detective stories.

Izo Abram from the Centre National de Recherche Scientifique in Paris was the first one to mention the *solitreo* handwriting used by the Sephardic Jews. He examined in the Salonika archives the Jewish-Spanish letters written with *solitreo* letters since the Greek army conquest of the city in 1912, and found in them many Italian words. According to Mr. Abram, these Italian words are an additional historical proof of the close commercial relations between the local Jews and the Jews from Venice and Livorno in Italy.

As Jacob Hassan, from The Instituto de filologia in Madrid and one the most important authorities on Jewish-Spanish

language, could not participate in the Conference, his interesting presentation on the Purim *coplas* in Thessaloniki was read by his nephew.

The last speaker at the Conference, Paloma Diaz-Mas of the Consejo Superior de Investigaciones Cientificas in Madrid, a well-known authority in Sephardic culture, spoke about the 16th century expressions in the Sephardic *Romancero* in Thessaloniki. She also spoke of the important role of Menendes Pidal, who was attracted to the Sephardic culture after his visit to Salonika, and created in the first part of the 20th century in Spain a major interest in the Sephardic culture and even proposed some political steps in order to bring for a closer relationship between Spain and the Sephardic Jews.

The above overview of the 2004 Judeo-Espagnol International Conference in Salonika would not be complete without mentioning the two interesting tours of the city, organized for the participants of the Conference by Rena Molho. These tours gave a tangible perspective of the enormous participation and contribution of the Salonika Jews, before *the Shoah* in the economical and cultural fields of this city.

The only complaint I have of this very well organized and important international conference is that it was not publicized enough. This prevented a larger participation of Jews from abroad, who would not only have enjoyed the Conference, but would have also acquire the new insight supplied by so many illustrious top level international specialists on the Sephardic culture and on the various aspects of the life and culture of the "Jerusalem de Balcan" Jews.

Joseph Covo is a native of Sofia, Bulgaria. He holds a BA in political science and journalism and an MA in international law from the Hebrew University of Jerusalem. He came on Aliya in 1944 after two years in a forced labor camp during World War II. After the establishment of the State and

service in the Israel Defense Forces, he was sent by the Jewish Agency to South America to aid young Jews in their Aliya. He devoted his career to the advancement of Israeli technical training in Spanish and

Portuguese speaking countries. After retiring, he studied library science and Ladino literature at Bar Ilan University. His book on the history of the Jews of Bulgaria appeared in 2002.



Notes From the Library

Harriet Kasow

In the previous issue of *Sharsheret Hadorot* (February 2005), while reviewing Harold and Miriam Lewin's work, *Marriage Records of the Great Synagogue London: 1791-1885*, I made an error in stating that the Lewins had incorporated Angela Shire's work into their book. In fact, all the data was taken from LDS microfilms held by the Central Archives for the History of the Jewish People.

I apologize for not checking the facts more thoroughly.

General Remarks

In doing an inventory of the Library's holdings, I discovered a number of family trees that had been donated over the 20 years of the Society's existence. Some were oversized and some were just 1-2 pages, in many cases hand-written. There were also family trees included in family histories that were published in book form. The Jewish National and University Library (JNUL) expressed an interest in our collection of family trees that are not included in family histories. They have an existing collection of family trees that are organized alphabetically and are assigned shelf numbers. They were grateful to receive the 27 family trees that are either oversized or in ephemeral

condition. We will add to this collection on a periodical basis.

We will soon prepare a list of our collection of family trees and put it on the IGS website.

Books

The Books of Aleppo; The Rabbinic Literature of the Scholars of Aleppo. By Yaron Harel. Jerusalem. Yad Ben Zvi. 2002. 420p. Illus. (Hebrew & English extensive introduction).

Zohar, Zvi. *Un drame socio-culturel à Alep à l'époque du mandat français*. Jerusalem. Dinur Center Hebrew University. 2002. 143p. Documents. (French and Hebrew).

Ben Sasson, Menahem. *The Emergence of the Local Jewish Community in the Muslim World: Qayrawan 800-1057*. Jerusalem. Magnes Press. 1996. 584p. Bibliography. (Hebrew).

Guide to Jewish Genealogy. Edited by Sallyann Amdur Sack & Gary Mokotoff. Bergenfield, N.J. Avotaynu. 2004. 608p. illus. maps.

Dr. Yitzhak Kerem, who wrote the chapter on Greece generously donated a copy to the Library. Other IGS members who contributed to this work are Mathilde Tagger

who wrote the chapter on Bulgaria, Len Yodaiken who wrote the chapter on Ireland, H. Daniel Wagner who wrote the chapter on Syria and Shalom Bronstein who wrote the chapter on Israel.

This is an encyclopedic work of love and painstaking meticulousness. It is composed of four sections: (1) The Essentials of Jewish Genealogical Research (which could stand on its own as separate publication); (2) Topical Section that includes Holocaust research, the Internet, Rabbinical genealogy, cemetery research; (3) U.S. Research; (4) Researching Country of Ancestry. In addition, there are appendices devoted to alphabets, hiring professionals, acknowledgments etc. Most of the chapters have bibliographies and addresses. The List of Advanced Subscribers reminds me of the prenumeration lists in books that were subscribed to in the past and now have turned into a genealogical source. This is very appropriate and a nice touch. My only cavil is the lack of a comprehensive index although the table of contents is very detailed.

Dubnow, S.M. *History of the Jews in Russia and Poland; From the Earliest Times until the Present Day (1915)*. Translated from the Russian by I. Friedlander. Bergenfield, N.J. Avotaynu. 2000. 603p. Index. Bibliography. This book was originally published by the Jewish Publication Society of America in 1918. Avotaynu has reformatted it. This edition is easy to read and the index is extensive. This is the classic text and I noticed when I looked up Bar, Ukraine and Podolia where my mother came from the index lists the references chronologically which is very handy. You can see the mini history at a glance.

Schur, Nathan. *Jerusalem in Pilgrims' and Travellers' Accounts; A Thematic Bibliography of Western Christian Itineraries, 1300-1917*. Jerusalem. Ariel Publishing House. 1980. 151p. Index. (English and an extensive introduction in Hebrew).

Meyers, Allen. *The Jewish Community of West Philadelphia; Images of America*. United States, Arcadia Press. 2001. 128p. Photos.

This fully illustrated booklet was given to us by our member Shalom Bronstein who hails from Philadelphia as do a very large number of Jewish immigrants who came to America in the early part of the 20th century. This is not a scholarly work but nonetheless offers a picture of Jewish life in a large U.S. city through photographs and a minimum of text. The author states the purpose succinctly. "...is only a snapshot that validates the existence of Jewish life in West Philadelphia throughout the 20th century in the seven distinctive neighborhoods and sections that were home to thousands of Jewish people west of the Schuylkill."

Jewish Rabbinical Geneology; Scientific Research & General Background. Compiled & Edited by Rabbi S. Englard. Israel. Tzfunot Yuchasin Institute. Summer 2004. 43p.

This booklet is mostly in Hebrew with the exception of a reprint of an article by Neil Rosentein, *Englard's Articles on Questions in Rabbinic Genealogy*, published in *Avotaynu* Vol. 12/1, Spring 1996.

Deshen, Shlomo. *The Life and Background of Simon Cohn of Frankfurt*. Jerusalem. Mossad Bialik. 2003. 92p. (Hebrew).

A List of the Descendants of Yitschak-Aizik and Sheineh-Haya Ben-Tovim. Israel. December 1999. 10p. (Hebrew).

Rosenstein, Neil. *The Lurie Legacy; The House of Davidic Royal Descent*. Bergenfield, N.J., Avotaynu. 2004. 389p. Illus. index. Genealogical tables.

There is a preface by Raanan R. Lurie and a foreword by Rabbi Israel Meir Lau. The thesis is that the Lurie family is the "longest living family tree of western civilization." This work is spectacularly produced in a large format that is reader friendly. This is the ultimate in family histories as far as format and from what I can tell

documentation. It would take a more extensive examination by an expert authority in genealogical research to analyze the materials presented here. It contains family trees, letters, photos, manuscripts, previous histories and an index.

Bashan, Eliezer. *The Taragano Families: Jewish Diplomats in the Dardanelles 1699-1817*. Jerusalem. The Zalman Shazar Center for the History of Israel. 1999. 172p. Bibliography. (Hebrew).

Hebrew Books

The Hebrew books with no English title page or introduction in English will be found in the Hebrew section.

Websites

Centropa at <http://www.centropa.org> is a Jewish oral history project recently launched in Turkey. The initiators are the Ottoman-Turkish Sephardic Culture Research Center based in Istanbul and Centropa: Central Europe Center for Research and Documentation based in Vienna. Their goal is to maintain an archive online of interviews, old photos of Turkish Jewish Culture. From an article in the *Jerusalem Post* of February 25, 2005, we glean the information that started in 1999 when Edward Serotta, a photographer and writer founded and directed the website. He got the idea after working on a segment for the program *Nightline* on Romanian Jewry. He realized that little was being done to document the lives of the Jews who remained in Central and Eastern Europe after the Holocaust. Through photos, interviews and other memorabilia this

history and way of life could be preserved. Today it is active in 13 countries collecting stories before they are lost.

The Israel Defense ministry has organized a special service to find the graves of the fallen. It will not only find the block and parcel of a grave but will also provide a route map to take from the gates of the military cemeteries. The site is only in Hebrew, at: www.izkor.gov.il/izkor80.htm

The exhibition of Moshe Verbin's models of the destroyed wooden synagogues of Poland in the 17th and 18th centuries is now on permanent display at ORT College in the Givat Ram campus of Hebrew University. The website

www.zchor.org/verbin/verbin.htm

Website update of the Central Zionist Archives www.zionistarchives.org.il

A family finder for researchers of Zdunska Wola is available at www.weizmann.ac.il/wagner/ZdunskaWola/Contents.htm. Compliments of our IGS member Prof. Daniel Wagner, Chairman of the Organization of Former Residents of Zdunska Wola.

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

Tahan, Ilana. Memorial Volumes to Jewish Communities Destroyed in the Holocaust.

The British Library. London, 2004.

Shalom Bronstein

This ninety-page book is a bibliography of the collection of Yizkor Books in the British Library. However, it is much more than a list that could have easily appeared on the Internet. The noted historian, Sir Martin Gilbert sets the tone in his introduction, which concludes with the following timeless message to all of us: “Merely to read the bibliography – before embarking on a single one of its volumes – is to gain a sense of the enormous variety of Jewish life before the Holocaust, and the extent of its destruction before the day of liberation came – too late to save the multitude of those whose stories are recounted within the volumes, but not too late for those who were driven forward after the war by the desire to leave a record of what had befallen a whole people – condemned to die solely because of their race, their heritage and their faith. This bibliography is itself a memorial to their lives and hopes.”

I am amazed at how much is stated in so few words. In the preface, Ms. Tahan, who is the Hebraica Curator at the British Library, skillfully explains what constitutes a Yizkor Book. She identifies three categories: those written by groups of survivors and members of *Landsmanschaftn* organizations, those written by independent researchers, often natives of the towns who took it upon themselves to record the story of the town’s Jewish community before and during the war and the third category which she does not include in the bibliography – books dedicated to the memory of various Jewish communities in Germany. Drawing mainly on archival material and written in German, these very useful volumes began appearing

some twenty years ago. Most often, they incorporate numerous photographs depicting the role of the local Jews in the life of the town and record the names of the Jews of the town who perished in the Holocaust. The author states, “Since they lack the characteristic elements identified in the former types [of classical Yizkor Books], this group . . . is not represented in the bibliography.”

A major difficulty for all who utilize Yizkor Books in the course of their research is the accurate identification of the name of the town. The same name could have been used for more than one location or the town could have been known by various names. Each entry in this book contains a wealth of information by providing (1) the current or preferred name as identified in *Where Once We Walked* 2002 revised edition, the *Encyclopedia Judaica* or other source; (2) variant spellings and variant town names; (3) geographic location by proximity to two towns or villages; (4) name of country where the town is located today; (5) the title of the Yizkor book printed in its original language; (6) a transliteration of the title; (7) additional titles; (8) author’s name; (9) place and date of publication with name of Landsmanschaft if it appears; (10) language of book; (11) pagination and size; (12) additional sources for information on the town and (13) the British Library shelf mark for easy location at that library. Every book listed comes alive with the vast amount of information we are given in these few lines.

The volumes are divided into the categories on which the Yizkor book itself concentrates

or focuses - locality, country and region and the encyclopedic works. This division is quite helpful as no volume can be said to 'fall between the cracks.' A series of four appendices further breaks down the books listed into 'Community by Current Location,' 'Memorial Volumes by Language of Publication,' 'Memorial Volumes by Year of Publication' and 'Memorial Volumes by Country of Publication.' We are also provided with an index of authors, editors and translators, of the towns as well as of the variant spellings of the towns. It seems that nothing is left out to help the researcher. The name of one author was familiar to me and when I checked in the index, I learned that incredibly he had written or compiled fourteen Yizkor books.

There are a series of moving photographs of pre-war life in Europe including school classes, a group of cantors from Vilna and members of different families with their fates listed. Of the five young smiling faced great grandchildren of Bernhard and

Friedrike Salus whose school pictures are shown, we are told that only one survived the Holocaust.

As the book limits itself to the Yizkor volumes of the British Library, it is not comprehensive and it is clear that the collection in London is not as vast as those of Yad Vashem or the United States Holocaust Memorial Museum. Throughout, one can see that this book was a labor of love and devotion. It certainly will not be a 'best seller' even in the limited market it is aimed at. Nevertheless, it is an incredibly helpful tool that is not limited in its usefulness to those who will utilize the British Library in London. At the end of some of the sections, we are provided with an appropriate biblical verse in Hebrew and in English. Most fittingly, the book concludes with a quotation from Joshua 4:7, "To the people of Israel as a memorial for all time."



Highpoints in the Study of the Community of Aleppo Aram-Tzova/Haleb *Avraham Sfadia*

The scarcity of sources on the Jewish community of Aleppo on one hand coupled with the fervent desire to preserve and document its unique history on the other, has led to the need to rely on academia to accomplish the task. Thus, Bar Ilan University has a special department under the direction of Professor Shweika to study various aspects of the community's history. A research center focusing on Aleppo and its vicinity has also been established at the Hebrew University in Jerusalem under the direction of Professor Yom-Tov Assis. On

the agenda is a study of the meanings and origins of names used by the community that will certainly shed light on the topic from a genealogical standpoint.

A most important project of the Center of Aleppo Jewry from a genealogical aspect is the organizing and editing of the "Book of Circumcisions." In this work, all the details and data of the circumcisions performed by the Mohalim and recorded in the community ledgers in the 19th century will be noted. These ledgers were written in *hatzi kulmus* (special cursive) script, which requires that they first be transcribed into readable

Hebrew letters. This material will be published this year as a book and CD.

It is possible to obtain the following books at the Aleppo Center.

The Jews of Aleppo (Haleb) Throughout History, by Abraham Cohen-Tawil, Tel Aviv, The World Center for the Heritage of Aleppo Jewry, 1993.

This book discusses the social and cultural history of the Jews of Aleppo (Aram Tzova) in Syria. One of the reasons that this type of history has not previously appeared is in difficulty in locating and identifying sources. Existing material consists of travel narratives of Jews and non-Jews, introductions and approbations in books, tombstone inscriptions and especially responsa literature.

The Aleppo Jewish community was one of the most ancient and from an economic and spiritual-cultural standpoint was the most active one. In spite of the fact that it was a relatively small community it left its mark on the spiritual life of the Jews in the east.

Abraham Cohen-Tawil was an educator and supervisor of teachers who also researched the heritage of the Aleppo Jews. His manuscript was forgotten as the author died before he could have it published. Moshe Cohen, the director of the Aleppo Heritage Center, edited and published the book in memory of its author.

The book describes the life of the community along with its leaders and its traditions. We have here the intricate interweaving of history with the daily life of the community over a period encompassing more than a thousand years. The cultural mosaic of the Jews who came to live there during this time represents, perhaps, the first melting pot with Jewish communities from different places joining together to live as one unit. One can see how they left their mark on each other.

Sifrei Aram-Tzova – The Books of Aleppo. The Rabbinic Literature of Scholars of Aleppo, by Yaron Harel. Ben

Zvi Institute and the Center for the Heritage of Aleppo Jerusalem 1997.

This is a bibliographical composition listing some four hundred works by the sages of Aleppo, known in Hebrew as Aram-Tzova and today as Haleb. It includes photographs of the title pages of the books, their topics, the names of the authors, when they were written, where they were published as well as their introductions and approbations. The presentation of these works, the first of its kind, opens a window for us to learn of the religious and cultural history of this ancient community.

In the introduction to the book, we find a condensed overview of the history of Aleppo's Jewish community, from its very beginnings to contemporary times. The paucity of existing documentation for this community immediately transforms every study and work into a landmark for learning its history. In spite of its genuine modesty, Aleppo's spiritual greatness and its pivotal place in Jewish scholarship were recognized by such notables as Maimonides (Rambam), R'Yosef Bar Yehuda, the poet Yehuda Alharizi and others.

Un drame socio-culturel à Alep à l'époque du mandat français. Zvi Zohar, Dinur Center for the Study of Jewish History, Jerusalem, 2002. (A Social-Cultural Drama in Mandatory Aleppo).

This book is a result of the effort of the Hebrew University to create a framework to study the Jewry of Aleppo and its surrounding area and is the creation of the joint effort of the Center for the Study of Aleppo Jewry and the Dinur Center for Jewish History.

This volume includes documents, with the names of the authors and the names of the subjects, as well as information on the exchange of knowledge starting from the middle of the 19th century, when new ideas began to spread in Aleppo with the penetration of western influence. The Alliance Schools and the missionary schools introduced a new language, French, along with new professions that exposed the youth of the community to modern influences.

About one fourth of the book consists of letters written in French. The book also describes how the community dealt with the new challenges that its leadership confronted and how they continued in their roles.

Without a doubt, this book contributes to our understanding more fully the challenges with which the modern era confronted the Jews of Aleppo and sooner or later other Jewish communities.

By Ships of Fire to the West: Changes in Syrian Jewry during the Period of Ottoman reform 1840-1880, by Yaron Harel, Jerusalem, Shazar Center for Jewish History, 2003.

This book comes to fill a void that has existed for many years because of the lack of interest among the émigrés from Syria both in Israel and the Diaspora. The purpose of this study, based on archival fieldwork, is to judge the complexity of adjustments in the Jewish communities of Syria both internally and externally. The information in the book represents a variety of sources: Jewish, local Christian-Arab and Moslem-Arab, European, newspapers and reports of envoys.

The book begins with the Damascus Blood Libel and ends with the collapse of the community due to economic devastation. The dramatic changes of this period resulted from the force unleashed by the confrontation of east and west that brought many compromises in the social order and government of the Ottoman Empire. This reaches its climax with the beginning of the process of emigration to the west, on "ships of fire," that is the new steam ships.

From Aleppo to America: The Story of Two Families, by Robert Chira. Rivercross Publ. New York 1994.

This is the story of two Aleppo families, Dweck and Chira who immigrated to the United States and established many businesses. It is typical of a small group of families that left Aleppo after World War I. Given the situation of the Jews of Aleppo under Ottoman rule, their route first went to France, Mexico, Cuba, Canada and finally the United States. From a few thousand immigrants, their descendants now number some 40,000, who live in New York and the surrounding area.

The book traces the history of two families of whom only seven of the original immigrants, whose ages range from 77 to 94, are still living. It was important to complete the book while these walking testimonies were alive. The historical background of each family, including its American encounter, is detailed. We are given their occupations and told how they adjusted to their new surroundings, similar to the other immigrants who came from Italy, Germany, France, Ireland and others. From a genealogical standpoint, this book provides many names, birthdates and more.

Avraham Sfadia is an IDF pensioner. He has been involved in genealogy since 1978 and has been a member of the Israel Genealogical Society (IGS) 1992. He has studied the Sfadia, Dayan, Bahuabe and Menaged families as well as the Goldflam and Drenger families. He currently serves as treasurer of the IGS.



The Racist Obsession of the National Socialists and Its Impact on German-Jewish Genealogical Research

Three part series by Ernest Kallmann which appeared in Stammbaum, Issue 26, Winter 2005.

Summary of Part II by Harold Lewin

The principal source for the information in the article is a Ph.D. thesis by Diana Schulle published as a book in 2001.

Achim Gercke, an openly anti-Semitic racist, founded the "Archive for Professional Racial Statistics – German Information Office" in the 1920s. He started by generating card files containing all information gathered on genealogical origin of (mainly Jewish) university professors. Gercke joined the Nazi Party in 1926 and in 1931 the Nazis tried to access his card files in order to settle certain Party conflicts. They then offered him the opportunity to transform his society into the "Information Office of the National Party Leader." By 1932, the card file included some 400,000 named records.

On 7th April 1933, the Nazis formulated the "Law to Restore the Civil Service" forcing each civil service officer to document and thereby prove his racial purity. Gercke proposed collecting all documents concerning the Jewish population and also the Church's vital registers. His office, employing 70 persons, was called "Expert in Race Research of the Ministry" and its mission was to determine whether a government official was a true Aryan.

Normalization (*Gleichschaltung*)

The Nazis were obsessed with obtaining a file on everybody, with the objective of identifying one single ethnic group, thus creating a family tree of the German (Aryan) people. In 1933, Germany was still a mosaic of provinces originating from kingdoms and fiefdoms that became the Empire after 1870. Normalization referred to the process of unification, and to the establishment of compatibility and comparability between political units, so that all would "dance to the same drummer." Normalization required

that every official be connected to the Nazi hierarchy. It therefore became a euphemism for removing Jews from public service since they could not conform to Nazi ideology.

Alignment of the Genealogists

(Aryan) genealogists were eager to gain public recognition that they were in support of National Socialist aims by "normalizing" all genealogical activity. By March 1935, some 2000 genealogical societies and as many individual genealogists had become part of a National Union for Genealogy and Heraldry. However, the two most important societies (Berlin and Leipzig) remained outside the Union. Some time later, this exclusion endangered their existence. In 1934, Gercke was given the presidency of the Union of German Registrars thereby giving him control over the vital record registration. His aim was to create a central *Reichssippenamt* or registry of racial purity.

Access to the Church Registers

After the 1933 Race Laws, the churches experienced a great influx of people investigating Church registers, to the extent that access had to be limited. According to Gercke's aim, ethnic chanceries were to be set up, usually near to the ecclesiastical location. If Church personnel were unavailable, certified genealogists would operate the chanceries.

The Office of Race and Settlement (*Rasse und Siedlungsamt*)

In early 1931 the SS created an Office of Race and Settlement to check the racial purity of its members and their families via the prerequisite of an authorization for marriage. Kurt Mayer, a Party member since 1923, joined the Race and Settlement Office, and in 1934 was elected as president of the Berlin genealogical society *Der Herold*.

Although probably innocent, Gercke was dismissed from his post in 1935 for homosexuality, after his name was discovered in a suspect's address book; thereafter, Mayer assumed most of Gercke's responsibilities.

The Creation of the *Reichssippenamt*

It soon became clear that the objective of setting up a central file of all Aryans had been overly ambitious. In 1936, the number of church registers that needed to be photocopied was estimated to be 350,000 to 500,000 volumes, which would have required some 200 million images. This would have needed 80 photo units to absorb the load over 20 years. In 1938 only six such units were actually available, one for Jewish records, three for civil records in the border regions and two for church registers.

Parish registers for pre-1800 were especially interesting because they contained baptisms of converted Jews. Since neophytes took a new name at time of baptism, the connection with his/her Jewish ancestors was concealed and the descendants often believed that they were pure Aryans.

After Nuernberg Racial Laws, some basic problems appeared. The first law transformed the Jews into nationals deprived of their civil rights and thus subject to separate legislation. The second ruled on matrimonial and sexual relations, in order to protect the purity of the race. If there were Jews among the ancestors of a German, this person would either be considered Aryan or not, according to the generation and sex of his/her Jewish ancestor, and would thereby receive or be denied permission to marry an Aryan.

In 1937, Hitler decided to oppose the transformation of the Registry Offices into Ethnic Offices. Finally, in November 1941,

the *Reichssippenamt* was established. The Registry Office would continue recording the vital events of all residents, while the Ethnic Offices would limit themselves to researching and preserving the purity of families of German blood.

Effect of War on the *Reichssippenamt*

The functioning of the new department required huge quantities of paper, a commodity in increasingly short supply in wartime. This difficulty was compounded by the military draft, which thinned the ranks of the staff. Another problem was the vast increase of population to be scrutinized, due to the *Anschluss* of Austria in 1938, the takeover of Sudetenland in Czechoslovakia in 1939 and the annexation of once German territories in West Prussia.

After *Kristallnacht* the Gestapo seized all Jewish documents except strictly religious ones. All civil records and documents of genealogical interest were centralized in Berlin and Vienna. These documents were stored in the premises of the Central Archive of the German Jews, the *Gesamtarchiv der deutschen Juden*, in the Jewish Community Center, next door to the New Synagogue.

Kurt Mayer succeeded in gaining control of the files of the National Union of Jews in Germany *Reichsvereinigung der Juden in Deutschland* as the *Gesamtarchiv der Deutschen Juden* was by then called. Under the direction of the Gestapo, the Union had a monopoly on social assistance and help for emigration of the Jews and subsequently the establishment of deportation lists according to residential zones.

In June 1945, Kurt Mayer committed suicide with his children and his wife died later by her own hand while in prison.

Summary of Articles from Foreign Journals

ETSI, Vol. 7, No. 27, December 2004

Mathilde Tagger

An article about the census of the Jewish population conducted at the behest of Moses Montefiore in 1840 appears. Its author is Yves Fedida (cf. *Sharsheret Hadorot* 18:4) who also lectured on this topic at the International Conference on Jewish Genealogy held in Jerusalem in July 2004.

Dr. Vidal Serfaty presents a detailed summary of the conference that was held at Bar Ilan University in May 2004, "Fez and other Moroccan Cities – One Thousand Years of Intellectual Activity." Many topics were covered including the study of the Hebrew language, poetry in tombstone inscriptions, folk language and literature, Jewish thought and Kabala, history and modern times, Halakha of the Magreb, the history of Morocco after the Expulsion from Spain, Jewish law, Zionism and Aliya, education, society and journalism, Morocco's rabbis – leaders and innovators and music in prayer and in the liturgy.

Dr. Vidal Serfaty's summary provides us with a taste of this exceptionally rich two-day symposium.

Mario Modiano of Athens reviews the new book of Laurence Abensur-Hazan, the editor of Etsi. Her book is titled *Izmir - Evocation d'une Echelle du Levant*. [Izmir – Reminiscences from the East] Saint-Cyr-sur-Loire, Alan Sutton, 2004.

Abensur gathered all the details of Jewish life in Izmir and the personalities who lived there as she found them described in the many travel books that were written especially in the 19th century. She also added details about the people mentioned that were found in the Diplomatic Archives of France. Finally, there is a short piece about the rich source found in the files of those who applied for French citizenship. Abensur illustrates her words with a family tree that she created based on the documentation found in the file of Tchelibon Algranati, an Izmir Jew born in 1878. He came to Tunisia to work as a teacher and there married a Jewish woman from Algeria, Fortunee Fitoussi, who was born in 1886.

Maajan, The Jewish Genealogical Societies of Switzerland and Hamburg

Esther Ramon

Issue 71

Switzerland

Raymond M. Jung reports on the *Synagogue of Lausanne* that was built in the Byzantine style and dedicated in 1910.

Peter Stein continues his survey of Jewish cemeteries, this time focusing on the *Cemetery in Breisach*, which was purchased in 1755. He lists the names of the 105 Jews who were buried there between 1787 and 1870 each with their year of their death. The names of eight Breisach Jews who were buried in the Sulzburg cemetery are recorded.

Daniel Teichmann continues the *List of Marriages Officiated at by Naftali ben Samson* (Alsace 1707-1750). Part 21.

Peter Stein details the new sources that have been discovered that deal with the history of the Jews in Switzerland from the 17th and 18th centuries. For genealogists outside of Switzerland, the following names appearing in marriages are also important: Beyerli, Bigard, Bollag, Dreifuss, Guggenheim, Myer, Moos and Wyler.

Hamburg

The book by Ina S. Lorenz, *To the Israeli Historian – Zvi Ofir (A Biography)*: Zvi

Ophir was born in Hamburg. The author discusses his life and calls attention to his important contribution to the *Pinkas Hakehillot – Bavaria* published by Yad Vashem and to his research on the history of Hamburg's Jews.

Michael Studemund-Halevy paints an unknown aspect of the portrait of *Rabbi David Leimdoerfer*, 1851-1922. He was born in Hlinik, Hungary and was Hamburg's Chief Rabbi. His life is described accompanied by photographs.

Michael Studemund-Halevy in his article *The Names of the Dead Reappear Sixty Years Later*, describes the ceremony where Professor Ina S. Lorenz, the deputy director of the Historical Institute for German Jewry (Institut fuer die Geschichte der deutschen Juden in Hamburg). Peter Hess and Gunter Demning received awards for the project Stones of Testimony. These are markers bearing the names of Jewish victims of the Holocaust that are placed in Hamburg and Köln in front of housing where Jews once lived. Professor Lorenz' speech delivered at the ceremony is also published.

Michael Studemund-Halevy reports in a short note on *The Tombstone of Grazia the Daughter of Moses the son of Samuel Benveniste*.

Dr. Anton Ree writes on *Memories of Childhood and Youth of a Part-Portuguese in Hamburg*. This is the fifth and last installment of these memoirs.

Juergen Sielemann tells us of *Sources for Researching My Jewish Family in the State Archives of Hamburg*. (Part 6)

Issue 72

Switzerland

Raymond M. Jung – *Evidence of Jewish Presence*. The author presents a ring that

was discovered in excavations conducted in Switzerland in 2001. On the ring, dated to the 4th century of the Common Era, are engraved a Menorah, Lulav and Etrog.

Peter Stein – *The Sulzburg Jewish Cemetery*. The author delineates 160 names along with their dates of death from 1731 until 1848.

Ariane Mil-Gutmann – *The Founding Families of the Breisach Jewish Community*. A five-day conference devoted to the Geismar family whose descendants settled in Breisach in 1650 and were among the founders of other communities in Baden and Alsace. Most of the participants were descendants of this family. It is interesting to note that two classes of students of the Breisach high schools who were studying the period of World War II also participated in the conference.

Daniel Teichmann – *The Ancestors of Joseph Lang*. This article details the seven generations of the Lang family in Switzerland from 1758 and the avenues of research in which he was helped.

Daniel Teichmann – *Alsace Marriage Lists 1707-1750 at Ceremonies Conducted by Naftali the son of Samson* (Part 22)

Hamburg

Hanne Lenz – *Family Reminiscences of Gustav Gabriel Cohen 1830-1906*. Gustav Gabriel Cohen lived in Hamburg, South America and England and was among the earliest Zionists. Otto Warburg was his son-in-law.

Sylvia Steckmest – *The Personal Handmaid of Bette Heine nee Goldschmidt*. It concerns Jette Lichtwark who is mentioned in the will of Salomon Heine.

Michael Studemund-Halevy – *On People and Books, Part I*. David Abenatar Melo, formerly Fernando Alvares Melo, was the son of Portuguese conversos who settled in Amsterdam in 1613, moved to Hamburg in

1625 and died in 1632. The article contains details on the religious texts that he published and on the inscription on his tombstone.

Jorun Poettering – *Sugar for Hamburg – The Sephardim in Hamburg and the Battle for White Gold*. This piece contains information about the following merchants: Bravo Family, Pauli de Pina, Manuel Cardoso de Milao, Casto Family, Benjamin Mussaphia and Daniel Habilho.

Michael Studemund-Halevy – *Isaac Joseph and Michael Pardo - Between West India*

and Hamburg, Part 8-Conclusion. Additional details and photographs of the Pardo Family are presented here. These were sent to the author as a result of his previous articles on this family.

Michael Studemund-Halevy – *New Developments in Sephardic Genealogy*. The author mentions the De Lemos, Abendana Belmonte and Jessurun Families.

Juergen Sielemann – *Sources for Researching My Jewish Family – The Hamburg State Archive*. Part 7.



JGS Journal Abstracts

Compiled by Harold Lewin

These abstracts are of articles mainly stressing information sources and research techniques, therefore abstracts of stories describing visits to the ancestral *shtetel* or of individual family research are rare. Note that an abstract suffix such as 3pp.(4) indicates an article length of 3 pages, located in Ref. No.4 (see Key to Journal References), while the suffix 1p indicates a one page or shorter item.

BALTIC STATES

Methodology for Researching 18th – Century Lithuania. Len Yodaiken explains about new tools now available to the researcher, broadly based on the three censuses of the Grand Duchy of Lithuania in years 1765, 1784 and 1795. The author's methodology is based on research conducted on his own family. 8pp. (1)

FRANCE

Census of the Jews of Paris 1809-1810. Ernest Kallmann reports that the *Cercle de Genealogie Juive* is selling *Les Juifs a Paris*

en 1809-1810: le Recensement du Consistoire (The Jews of Paris in 1809-1810: the census of the Consistory) by Elie Nicolas & Claudie Blamont. The work is based on a manuscript held in the library of the Jewish Theological Seminary in New York. This will offer the most complete picture possible of Paris' Jewish population at the beginning of the 19th Century. 1p. (1)

GERMANY

Jewish Genealogical Research in the *Altpreußische Geschlechterkunde* with Emphasis on Names. The article, by Edward R.Brandt, is the second in a series on the genealogical value to Jewish researchers of articles in the publication *Altpreußische Geschlechterkunde*. Part 1 appeared in *Stammbaum* 24, Winter 2004. The article is of importance since it covers the early period of permanent surnames for all Prussian Jews and because of rapid population growth during this time. The period coincided with the first of two important stages in the legal transformation

of Jews from tolerated or protected residents to citizens with fully equal rights. 4pp. (2)

HOLLAND

Burial Books of Ashkenazic Jews of Amsterdam, 1872-1935. Uri Link describes a unique project involving computerization of 99 books of the burial society of the Amsterdam Ashkenazic Jewish community comprising approx. 30,000 names. With this data, genealogists can find family connections on the basis of comparative research between the Dutch and the Jewish names. The article was the subject of a presentation at the International Conference on Jewish Genealogy in July 2004. 5pp. (1).

Relationships Among Some Early Jewish Settlers in Dutch Friesland. This article is excerpted from the presentation by **Chaim Caran** at the International Conference on Jewish Genealogy in July 2004. It explains how the genealogy of some famous Jewish settlers (from the period prior to the introduction of family names) was established through examination of memorial stones and documentary evidence. 8pp. (1)

IRAQ

Israel Receives Valuable Collection of Documents from Baghdad. According to a report in The Jerusalem Post (11Jun2004) Israel has received photocopies of details of individual properties, transcripts and maps from a 1998 court case and several hundred marriage and death certificates from 1949-2001. 1p. (1)

NORTH AFRICA

European Refugees Who Found Shelter in Morocco During WWII. **Mathilde A. Tagger** describes the situation in Fez and Mogador (Essaouira) in Morocco at the outbreak of WWII and how many Jewish refugees from Vichy France succeeded in finding refuge. She describes a valuable census of the Jewish population in Mogador in November 1941. 2pp. (1)

POLAND

Lists of Posen High School Graduates. This is now at the Leo Baeck Institute in the Edward Luft Collection. Many of these lists, organized by high school within a given town, are also online at www.polishroots.org with more being added. 1p. (2)

Genealogical Guide to East & West Prussia: Records, Sources, Publications & Events. This is a revised 478pp edition by Edward R.Brandt & Adalbert Goertz, reviewed by Claus W.Hirsch. The authors note that researchers of Prussian records housed in Polish archives can now send communications in English to the Head Office of the State Archives in Warsaw. Their book is divided into 13 parts and contains several dozen maps. For example, Part I lists worldwide sources of genealogical info including inventories, catalogs, etc., while Part II has Parish and Jewish vital statistics and civil registers and Part III covers land tax, court and migration records. 2pp. (2)

SOUTH AFRICA

German-Jewish Migration to South Africa. In this article (originating in a presentation at the International Conference on Jewish Genealogy in July 2004) Saul Issroff describes the various waves of Jewish migration to South Africa from the middle of the 19th century up to the 1930s. 7,000 German-Jewish refugees were allowed to settle in South Africa before the outbreak of World War II. Saul states that although more than 90% of South African Jews had Lithuanian origins, German Jews also played an extremely important role in the development of the country, and their impact on the development of South African trading, industry and mining was highly significant. 7pp. (1)

Creating Databases of Jewish Births, Marriages and Deaths. **Louis Zetler** explains how he has extracted details of vital events found in South African newspapers and produced databases for those events. He

does not state over which period the events occurred. 2pp. (1)

UNITED STATES

Genealogical Resources at the American Jewish Archives. The article is a summary of a talk given by Christine Crandall at the genealogical conference in Jerusalem in 2004 in which some of the rich resources held by the AJA are described. Much of the material held by the Archives is accessible on-line including Malcolm H. Stern's book *First American Jewish Families* and genealogical tables of prominent American Jews. 2pp. (1).

HOLOCAUST RESEARCH

Yad Vashem Unveils Central Database of Shoah Victims' Names. Gary Mokotoff writes about the Pages of Testimony that are now in excess of two million. He explains the Advanced Search Capability and provides a case study based on his own family. 2pp. (1)

Extended Gedenkbuch. Berlin's Bundesarchiv plans to publish a new expanded edition of the *Gedenkbuch* of German-Jewish Holocaust victims which should include data on Jews who lived in all of pre-war Germany. The current edition lists only citizens from the territory of the Federal Republic as constituted before reunification in 1989. Ruth Leiserowitz, historian at Humboldt University, has been asked to complete data on East Prussia. See www.judeninostpreussen.de. for her work. Any info. should be sent to her at ruth@leiserowitz.de. 1p. (2)

KEY TO JOURNAL REFERENCES

REF.	JOURNAL	GEOGRAPHICAL AREA	ISSUE	YEAR	VOL.	No.
1.	AVOTAYNU	International	Fall	2004	XX	3
2.	STAMMBAUM	German-Speaking Areas	Winter	2005	26	-

Biographisches Gedenbuch der Muenchner Juden. Peter Lande reviews this 871pp memorial book for the more than 4,500 Jewish residents of Munich known to have been both deported and murdered, or who died in Munich between 1933 and 1945. It is edited by A. Heusler, B.Schmidt, E.Ohlen, T.Weger and S.Dicke. 1p. (2)

JEWISH GENEALOGY (GENERAL)

Jewish Genealogy Goes Academic. Gary Mokotoff and Sallyann Amdur Sack report on formation of The International Institute for Jewish Genealogy and the Paul Jacobi Center. This is an academic research institute affiliated with the Jewish National and University Library in Jerusalem. The authors state that the mission of the Institute is to change Jewish genealogy into Jewish geneology, a bona fide scholarly discipline that draws upon a multiplicity of other disciplines, notwithstanding the failure of the Jewish academic world to recognise genealogy as a legitimate subject of scholarly study. 2pp. (1)

Creation and Widespread Use of Compound Artificial Jewish Family Names. In a lengthy and erudite article Alexander Beider discusses the origin and significance of compound artificial Jewish Family Names, particularly in German-speaking provinces, in Western Prussia and Galicia. Newly adopted family names and given names are included in the study. 7pp. (1)