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Editorial

We all know that genealogical study is a fascinating experience. It can be compared to detective work, flavored with healthy helpings of history, geography, literature and sometimes even with a bit of gossip – which we must be careful not to exaggerate. This issue of *Sharsheret Hadorot* deals for the most part with the core of genealogical study, pure family research, with little reliance on other areas. Even so, there is diversity and I hope that every reader will find something that is in his or her field of interest.

Three articles deal with family stories. Joseph Tal Toledano presents us with a wide-ranging detailed account of the Gibraltar branch of the family. The first family member settled there over two hundred years ago. Since then, they have been an inseparable part of the place and events that transpired there. The well-known Chelouche Family is represented by an interesting article by Or Aleksanderowicz. The author has even solved the mystery of the missing brother that vexed the family for many years. The starting point of Jacob Rosen, who discusses his mother's family, mirrors a situation that some of us have experienced – the family living in Israel were convinced that all the members of his mother's family perished in the Holocaust. He discovered that that was not true. A chance meeting opened the first window. Subsequently, with careful research and with the help of the Internet there were numerous breakthroughs and many new relatives were discovered. Mr. Rosen continues the search with much success and we all look forward with anticipation to reading the next chapter in this moving story.

A subject that continues to be on the genealogical agenda is the phenomenon of tracing one's family history back to King David. This question has occupied many, dating from the days of the Talmudic sages to contemporary times looking for a family connection and for building family trees. Rabbi Avishai Elboim in his article discusses the development of these searches, on what they are based and on the accuracy of the results and conclusions. As would be expected since there is no undisputable written record tracing father to son starting with King David, his answer is TEIKU – the final decision will be reached when the Messiah comes and Elijah will solve all unanswered questions.

To our delight, the scope of genealogical study is constantly expanding and is attracting more and more people. There are now regional and local conferences taking place all the time. Mathilde Tagger shares the special atmosphere that surrounded the participants in the World Conference of Constantine [Algeria] Jews, which took place in Jerusalem. She adds eye-opening information about the history and geography of the place and the history of the city's Jewish residents. As an addendum to the article on Constantine, Ms. Tagger calls to our attention an important source of the history for researchers of the city and its vicinity – the index of the voters' list of 1880 that is now available on the Internet.

Our regular departments appear as expected – comments by Chana Furman, President of the IGS; abstracts of articles in foreign genealogical journals, news from our library from our librarian Harriet Kasow and book reviews, this time of only one important work. We present the third installment of the article *The Racist Obsession of the National Socialists and its Impact on German-Jewish Genealogical Research* by Ernest Kallmann from the periodical *Stammbaum*. This installment concludes the series that has been precisely and clearly condensed by our member Harold Lewin.

Lastly, and most importantly: Please pay careful attention to two important announcements:

Our first Annual Study Day sponsored by the IGS

The call for volunteers to work on our new IGS projects

Your positive response to both will provide you with memorable experiences and great pleasure.

Yocheved Klausner

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

Issue 19-3 arrives during the summer vacation break of the various branches of the IGS.

The Projects Committee, an outgrowth of the International Conference on Jewish Genealogy that was held in Jerusalem in July 2004, whose intention is to continue the momentum generated by the Conference by developing the increasing interest in various areas of genealogy through seminars, has been busily at work.

The first Annual Seminar on Jewish Genealogy is scheduled to take place on

MONDAY, 26 HESHVAN 5766
28 NOVEMBER 2005

at
THE DIASPORA MUSEUM
in Tel Aviv

**JEWISH FAMILY ROOTS IN ERETZ
YISRAEL AND IN THE WORLD**

At the end of June an invitation went out inviting prospective lecturers to participate. By the end of August 2005, the list of presenters for the Seminar will be finalized. Further details and explanations can be found on the IGS Website
<http://www.isragen.org.il>

The wide scope of topics covered during the just concluded year of activity mirrors the range in personal and general research.

Appropriately, some of the lectures presented at the Conference were repeated for the benefit and enlightenment of those who were unable to hear them when first delivered.

The 25th IAGS Conference on Jewish Genealogy took place in Las Vegas, Nevada, with a small delegation of the IGS participating.

We are continuing our effort to locate those who submitted Pages of Testimony to Yad Vashem. Our Israeli readers are invited to help in this endeavor. Please visit the special Internet site of the IGS for this purpose
<http://www.isragen.org.il/NROS/Research/YVS.html>

We continue to ask for volunteers to aid in the project of computerizing archival data. For details and explanations please contact Rose Feldman

rosef@post.tau.ac.il

This is also an appropriate place to thank all of those who have already volunteered and are working on this project.

Please do not forget to update us regarding any changes in addresses, email, telephone, etc.

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



The Toledano Family of Gibraltar

Jacob Tal Toledano

Translated from the Hebrew

The Jews had a significant part in establishing Gibraltar as a British colony especially in its early years. The British captured the Gibraltar Peninsula from the Spaniards in 1704. In the peace treaty a clause was included, in accordance with a Spanish demand, that prohibited Jews from settling in Gibraltar; however, the British disregarded it. The few Spaniards who lived there left after the British take-over and moved to Spain but the British military base that was established required a supportive civilian economy to provide it with needed services. Until 1727, Gibraltar did not have a large civilian population for fear that the Spaniards would return and recapture it. They did, in fact, lay siege to it but unsuccessfully. In spite of governmental limitations, Jews did begin to construct homes there in 1728.

In 1753, we find 1,816 citizens of various nationalities in Gibraltar, including 575 Jews. The British army purchased most of its required supplies, especially fresh food, in Morocco. The commercial ties between the merchants of North Africa and the British army encouraged Moroccan Jews, especially from Tangier and Tetuan to settle in Gibraltar, as it sought to increase its population.

The census conducted in 1759 listed all the residents who arrived in Gibraltar from 1704 onward. Twenty-two Jewish families were recorded, among them – ABECASSIS, ABUDARHAM, ACRIS, ANAHORY, AZULAY, BENAMARA, BENATTAR, BENZAQUEN, BUBDY, CARVALHO, CONQUI, ELIASHAR, FERRARES, GABIZON, LEVI and LEVI-ZAQUEN who settled in Gibraltar in 1726 and the family of Solomon TOLEDANO, who was already a resident in 1715.

In 1766, Ayala, a confirmed Jew-hater wrote the following: “Most of Gibraltar’s Jews had stores and they also served as middlemen, as is well known, with deceit and exorbitant

interest, like they do every place else. They have a synagogue in which they pray openly.” In Spain of those days, there were still Marranos who prayed in secret. He writes further that they call their leader ‘King.’ He is wrong, of course, since the leader was called *Reish Galuta* – Exilarch – and the word ‘*Reish*’ was confused with the Spanish word ‘*Rey*,’ meaning king.

An additional census took place in 1767, which counted 783 Jews out of 2,710 residents. The next census in 1777 counted 3,210 inhabitants of whom 863 were Jews and of those, 267 were born in Gibraltar.

In 1777, we come across Zohar TOLEDANO who came from Tetuan in 1766, Solomon TOLEDANO who arrived from Morocco (Meknes?) in 1715 and Esther TOLEDANO a native of Gibraltar.

In 1779, the Spanish with French assistance laid siege to Gibraltar, which lasted until 1783. The British encouraged the civilian population to leave Gibraltar until the crisis passed. The siege ended on 5 February 1783 and a peace treaty was signed in September of that year. A Venetian ship on 8 May 1783 arrived with a number of British Jews and on one July day, a ship docked carrying Italians and Jews from Genoa. On the following day, the Jews from Tangier returned to Gibraltar.

Gibraltar numbered 2,890 residents in 1791, including 680 Jews who included five TOLEDANO families: Judah TOLEDANO; A. TOLEDANO; H. TOLEDANO; M. TOLEDANO and Jacob TOLEDANO. Basic commerce was in Jewish hands and they also included some skilled workers – shoemakers, tailors, a painter, a bookbinder, an accountant, a physician (the only civilian doctor in Gibraltar), operators of restaurants, wholesalers, clerks, porters, servants (male and female), middlemen, peddlers, retailers and one sailor.

Plagues struck in 1804 and 1814 in which 7,070 civilians died. Gibraltar had at that

time 1,657 houses in five neighborhoods with a total population of 10,136 divided by ethnic affiliation. The Jews lived in the following neighborhoods: Town Range; Kings Bastion – along with Britons and Cooperage – along with Italians, Portuguese and Spaniards.

The 1844 census counted 15,823 residents in Gibraltar of whom 12,271 were Catholics, mostly Spanish and Italian, 1,690 Jews, 1,402 Protestants, 10 Moslems and 450 other religions. The Jews were the most disciplined and low-keyed, or as H. W. Howes in his book writes: “What was Gibraltar like at this time, a year when Gibraltar seems to have had a measure of prosperity? A writer says that the native Jews formed the most quiet and orderly part of the population . . .”

Gibraltar was bilingual with English and Spanish as the spoken languages. The Jews tended, more than any of the other ethnic groups, to favor English but they did not abandon Spanish.

Some of the weddings of the TOLEDANO family from Gibraltar took place in the Spanish Portuguese Synagogue, Bevis Marks in London. There were some who settled in England permanently.

Some of the members of the TOLEDANO family who lived in Gibraltar

1. Solomon TOLEDANO, born in Morocco in 1707, and immigrated to Gibraltar at the age of seven with his parents. He is listed in the 1777 census and in the 1791 census he appears as a widower.

His children were Haim, Rachel, Simḥa, Hannah, Esther, Abraham, Moshe and Reyna.

a. Haim b'Solomon TOLEDANO, born in 1751 in Gibraltar. He lived in Gibraltar between 1777 and 1791. He was a provisioner, or as it was referred to in the English of his day – a sutler, in the British army camp.

b. Rachel b'Solomon TOLEDANO, born in 1753 in Gibraltar. She appears in the list of residents from 1777 as single, aged 24.

c. Simḥa b'Solomon TOLEDANO, born in 1759 in Gibraltar. She appears in the list of residents from 1777 as single, aged 18.

d. Hannah b'Solomon TOLEDANO, born in 1762 in Gibraltar. She appears in the list of residents from 1777 as single, aged 15.

e. Esther b'Solomon TOLEDANO – born in 1764 in Gibraltar.

f. Abraham b'Solomon TOLEDANO, born in 1766 in Gibraltar. His name does not appear in the census of 1791.

g. Moshe b'Solomon TOLEDANO, born in 1768 in Gibraltar. His name does not appear in the census of 1791.

h. Reyna b'Solomon TOLEDANO, born in 1772 in Gibraltar.

2. Abraham TOLEDANO, born c. 1710 and died in Gibraltar before 1784. The determination that his name was indeed Abraham comes from the information in the marriage contracts of two of his children, Moshe and Hannah who married the siblings Abigail and Abraham NUNES MARTINES. He is not listed in the 1777 census. His wife's name was Esther who was born in Gibraltar in 5479/1719. She is listed in the censuses of 1777, 1784 and 1791. In 1784, she is recorded as a widow and her family in Gibraltar numbered two people. She died in Gibraltar after 1791.

The children of Abraham and Esther TOLEDANO were Jacob, Moshe, Mimon and Hannah.

Following is a tree listing the descendants of Abraham TOLEDANO.

a. Jacob b'Abraham TOLEDANO, born in Gibraltar in 1757. A sailor, he is listed as having lived in Gibraltar 1777 and 1791.

b. Moses b'Abraham TOLEDANO, born in Gibraltar in 1759 and appears in the census of 1777. However, he is no longer in Gibraltar for the 1791 census. We located someone with the name of Moses the son of Abraham TOLEDANO, who is most likely this same person, who married Abigail the daughter of Joseph NUNES MARTINES and Agar MENDOSA. His marriage ceremony was conducted in the Bevis Marks Spanish and Portuguese Synagogue in

London on Thursday, 5 Sivan 5543/6 June 1783, Ketuba # 1176-N50.11.

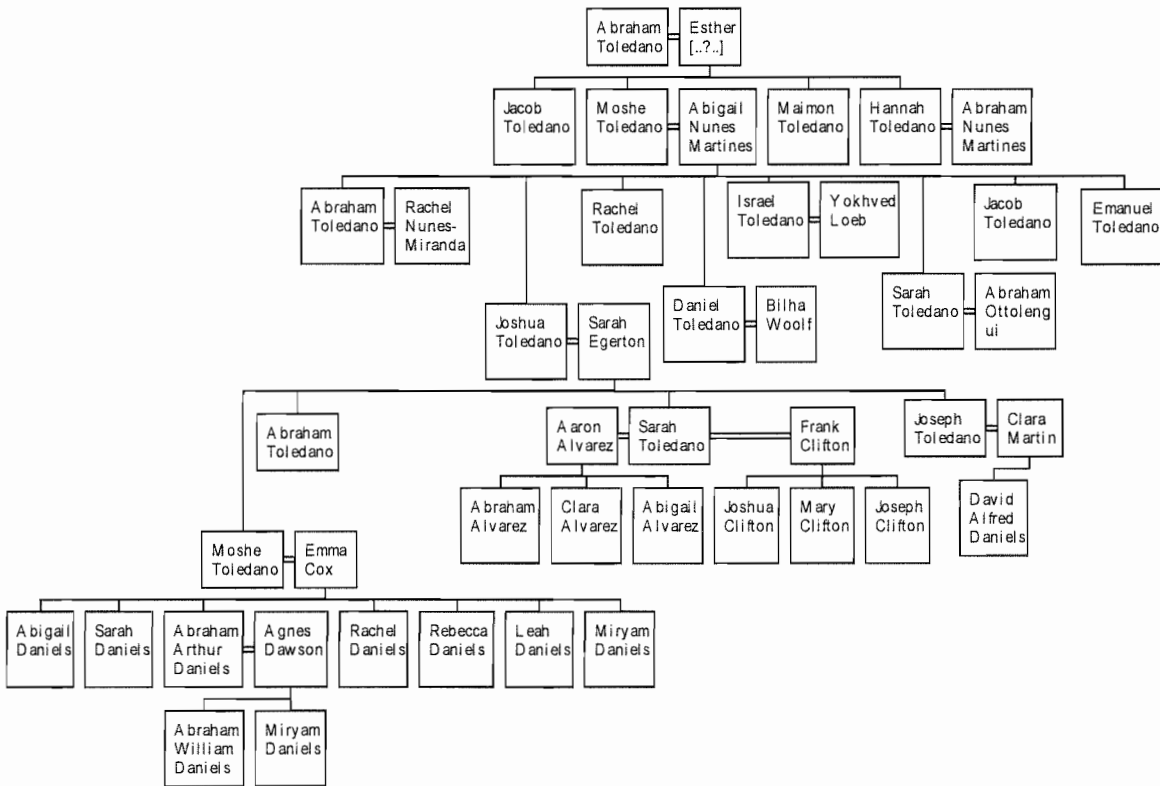
The children of Moses TOLEDANO and Abigail nee NUNES MARTINES were Joshua, Abraham, Rachel, Daniel, Israel, Sarah, Jacob and Emanuel. All were born in England as was their mother Abigail who was born 1767.

(1) Joshua b'Moshe TOLEDANO, known also as Joseph Joshua TOLEDANO was born in Hull, Yorkshire in 1788 and died on 13 May 1874 in Norton, England. He was a confectioner and manufactured sweets. He married Sarah Egerton, a Christian woman who converted to Judaism before her marriage. The wedding was held at the

Bevis Marks Synagogue in London on Sunday, 4 Kislev 5597/13 November 1836.

Sarah was born in 1806 in the city of Ellesmer and died in London on 4 October 1859. The children of Joshua and Sarah were: Moses, Abraham, Sarah and Joseph. All were born in England. In 1831, the family legally changed their name from TOLEDANO to DANIELS. The grandchildren and great-grandchildren of Joshua were born in England. Some of them were involved in the circus, musical performances and entertainment. Later, several family members moved to Australia where they were known by the DANIELS name.

Descendants of Abraham Toledano



(2) Abraham b'Moshe TOLEDANO, born in London in 1789. He married Rachel the daughter of Joseph NUNES MIRANDA and Esther DINAH. The ceremony took place on Friday, 13 Tevet 5566/3 January 1806 in the Bevis Marks Synagogue. Rachel was the granddaughter on her father's side of Jacob NUNES MIRANDA (born c. 1730) and Samuel DINAH from her mother's side. Rachel's parents were also married in the Bevis Marks Synagogue, on Monday, 2 April 1787.

(3) Rachel b'Moshe TOLEDANO, born in 1791 in Hull, Yorkshire, England.

(4) Daniel b'Moshe TOLEDANO, born in 1792 in Hull, Yorkshire, England. His wife was Bilha the daughter of Joseph WOLF. The wedding took place in London at the Bevis Marks Synagogue on Friday, 13 Sivan 5597/16 June 1837.

(5) Israel b'Moshe TOLEDANO, born in 1793 in Hull, Yorkshire, England. He married Yocheved the daughter of Arieh LOEB. The wedding took place in London at the Bevis Marks Synagogue on Friday, 14 Shevat 5594/24 January 1834.

(6) Sarah b'Moshe TOLEDANO, born in 1794 in Hull, Yorkshire, England. She married Abraham the son of Israel OTTOLENGI and Miriam LEVI on 14 Tishrei 5586/26 September 1825 at the Bevis Marks Synagogue in London.

(7) Jacob b'Moshe TOLEDANO, born in 1796 in Hull, Yorkshire, England.

(8) Emanuel b'Moshe TOLEDANO, born in 1798 in Hull, Yorkshire, England.

c. Mimon b'Abraham TOLEDANO, born in Gibraltar in 1760. Although there in 1777, by 1791 he was no longer in Gibraltar. It is not known to where he emigrated and we have no information about marriage or descendants.

d. Hannah b'Abraham TOLEDANO, born in Gibraltar in 1762. She appears in the 1777 census but is no longer in Gibraltar in 1791. A woman by the name of Hannah the daughter of Abraham TOLEDANO, who may be the same person, married her brother-in-law Abraham NUNES MARTINES the son of Joseph NUNES

MARTINES and Hagar MENDOZA. The wedding took place at the Bevis Marks Synagogue on 29 Av 5543/27 August 1783.

3. Hayim TOLEDANO – born c. 1730 and died in Gibraltar after 1784; we know that in that year he operated a hotel in Gibraltar. There were four members in his family and his children were Jacob-Hai and Reyna.

a. Jacob-Hai b'Hayim TOLEDANO, born in Gibraltar where he died on 10 March 1831. He married Esther the daughter of Moses TORRES on 22 September 1786 at the Bevis Marks Synagogue in London. Their son was Shemtov-Hayim.

(1) Shemtov-Hayim b'Jacob-Hai TOLEDANO, born in Gibraltar on 11 October 1815 and his Sandak (godfather) was Joseph BENHEMO.

b. Reyna b'Hayim TOLEDANO, born in Gibraltar where she died on 29 March 1868. She was married in Gibraltar on 5 November 1823 to Solomon MARACHE. Their son's name was Hayim.

(1) Hayim b'Solomon MARACHE and Reyna nee TOLEDANO. He was born in Gibraltar on 18 September 1828 and his Sandak was Moses TOLEDANO.

4. Rabbi Moses TOLEDANO, one of the religious leaders of Gibraltar. He is one of the signatories on a question on Jewish religious law asked by the rabbis of Gibraltar (*Malkhei Rabbanan*).

5. Daniel TOLEDANO, born in Gibraltar in 1732; he died before the year 1791. He was still in Gibraltar in 1777. His wife's name was Mas'uda, who was born in Gibraltar in 1735. She is listed in the censuses of 1777 and of 1791 where she is recorded as a widow. Their children were Judah and Abraham.

a. Judah b'Daniel TOLEDANO, born in Gibraltar in 1757 and listed in the censuses of 1777 and 1791. His wife's name was Gimol who was born in Gibraltar in 1766. There were four people in their family.

b. Abraham b'Daniel TOLEDANO, born in Gibraltar in 1760. He is recorded in the

censuses of 1777 and 1791 as living in Gibraltar and was in the hotel business.

6. (?) TOLEDANO, a member of the TOLEDANO family, he was born in Morocco c. 1690 and died before 1791 most likely in Gibraltar. His wife's name was Jamilah who was born in Morocco in 1701. In 1791, she is listed as a widow in Gibraltar. They had one son named Levy.

a. Levi TOLEDANO (the first name of his father is not known), the son of Jamilah. Born in Morocco in 1755 he arrived in Gibraltar in 1768 when he was thirteen years old. He appears in the 1791 Gibraltar census as being 36 years old and being in the hotel business. His wife's name was Judith who was born in Gibraltar in 1767. Levi was the *Sandak* of Barukh Maklouf BENAYUN who was born in Gibraltar on 5 July 1812.

The children of Levi and Judith were Mazaltov, born 1786, the twins Jamilah and Miriam, born 1789 (Miriam married Samuel MARACHE), Solomon born in 1802; he was circumcised in Gibraltar on 27 January 1802 and died there in 1837; Pinchas whose date of birth is not known but who died in 1822. All the children of Levi and Jamilah were born in Gibraltar. Pinchas the son of Levi was married to Bellida who was born about 1800 in Gibraltar and died there on 9 March 1851. The children of Pinchas and Bellida were Rachel, born 1817, Levi, born 1818, Judith, born 1820 and who died in Gibraltar in 1900. Judith was married to James Hayim HADIDA. The youngest son was Pinchas the son of Pinchas TOLEDANO who was born in August 1822 after his father had died. All the children of Pinchas and Bellida were born in Gibraltar.

7. (?) TOLEDANO - a member of the TOLEDANO family whose first name is not known. He died before 1834, presumably in Gibraltar. He was married to a woman named Sarah before 1815. Sarah was born on the island of Malta about 1780 and moved to Gibraltar in 1814. In the 1834 Gibraltar census, she is recorded as a widow and her profession is listed as a seamstress. The number of people in Gibraltar of that

time who were in that line of work was particularly large.

Their children were Esther, James, Eliza and Sarah.

a. Esther b' (?) TOLEDANO and Sarah, born in Gibraltar c. 1815. In 1834, she and her mother are listed as working as seamstresses in the city of Gibraltar.

b. James b' (?) TOLEDANO and Sarah, born in Gibraltar c. 1816. He is listed in the 1834 census along with his mother and three sisters.

c. Eliza b' (?) TOLEDANO and Sarah, born c. 1820 in Gibraltar. Listed in 1834 as a seamstress.

d. Sarah b' (?) TOLEDANO and Sarah, born c. 1827 in Gibraltar and listed in the 1834 census as a seven-year old.

8. (?) TOLEDANO, a member of the TOLEDANO family whose first name is not known. It is possible that his father's name was Moses as this name was given to his son, or Hayim – this supposition is based on the fact that his son Moses was the *Sandak* for Hayim MARACHE who was born on 16 September 1828 in Gibraltar, the son of Solomon MARACHE and Reyna the daughter of Hayim TOLEDANO. His wife's name was Miriam who was born in Morocco in 1743 and moved to Gibraltar in 1745 at the age of two. In 1777, she and her children are not listed as being in Gibraltar; however, in the 1791 census she is listed as a widow. Their children were Simha and Moses.

a. Simha b' (?) TOLEDANO and Miriam, born in Gibraltar in 1771 and she is not listed in the 1777 census. In the 1791 census, she is recorded as being single.

b. Moses b' (?) TOLEDANO and Miriam, born in Gibraltar in 1757 and died 23 October 1828 (perhaps in Gibraltar). His wife's name was Pressiada who was born in 1767 in Gibraltar and who is listed in the 1791 census. Moses also appears that same year and his occupation is shoemaker. They had a daughter named Luna.

(1) Luna b' Moses TOLEDANO – born in Gibraltar c. 1804 and died there on 29 September 1871. She was married to Mas'ud AMAR in Gibraltar on 3 February 1830.

9. Pinchas TOLEDANO, born in Morocco in 1720 and lived in Gibraltar. His children were Barukh and Hannah. Most likely, he is Pinchas the son of Barukh TOLEDANO, who is mentioned by Professor Haim Zefrani in his book *Hebrew Poetry in Morocco*, on page 178 discussing 18th century manuscripts of North African *piyutim* (liturgical poetry) in the library of Pinchas Toledano of Gibraltar in 1791 and which are now located in Holland. See - *Hebrew and Judaic Manuscripts in Amsterdam*, public collection I, catalogue of the Bibliotheca Rosenthaliana, Leiden 1973. 203 HS ROS 239.

a. Hannah b'Pinchas TOLEDANO. Married Isaac the son of Samuel LAHMI on 13 Av 5542/24 July 1782 at the Bevis Marks Synagogue in London. Ketubah Number BIBL. N50. 11-1160.

b. Barukh b'Pinchas TOLEDANO, born in Morocco in 1747 and died in Gibraltar on 30 November 1828. He arrived in Gibraltar in 1760 at the age of thirteen. He was in Gibraltar in 1777 and later, in 1791, he operated a hotel. He married Simha, who was born in Morocco in 1761. The marriage took place in Morocco, probably in Tangier.

Their children were Pinchas, Isaac, Miriam and Mazaltov.

(1) Pinchas b'Barukh TOLEDANO, born in 1775 and in 1785 he moved with his mother to Gibraltar.

(2) Isaac b'Barukh TOLEDANO, born in Gibraltar in 1787.

(3) Miriam b'Barukh TOLEDANO, born in Gibraltar in 1789.

(4) Mazaltov b'Barukh TOLEDANO, married Raphael the son of David ABULAFIA in the Bevis Marks Synagogue in London on 9 Sivan 5572/20 May 1812. Their Ketubah is BIBL. N50. 11-1501

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Jacob Tal Toledano, born in Jerusalem in 1932, is researching the TOLEDANO family (Jews and non-Jews) throughout the entire world.



The Search for Koenigsbuch on the Internet *

Jacob Rosen

In Memory of Dror and Shai Weinberg z"l, David Koenigsbuch's Great-Grandsons

My late mother, Sarah Rebecca Rosner nee KOENIGSBUCH (1920-1999) was born in Krakow, Poland to parents who left Brzesko, a shtetl between Krakow and Tarnow, before World War I. She was the oldest of three children. Only she and her younger brother, Jacob KOENIGSBUCH (1922-1991) survived the Holocaust in the Krakow Ghetto, Plaszow and Auschwitz. Her parents: Asher KOENIGSBUCH and Syma Flank, her youngest brother, Henryk/Hersch and all the remaining KOENIGSBUCH relatives in Krakow and Brzesko perished. Or, so at least we believed. Based on that conviction we never made a serious attempt to look for any surviving KOENIGSBUCHs. The first crack in this belief occurred in July 2001 in Atlanta, Georgia where we lived at the time. I met Mrs. Maria Dziewinski at a garden party. I noticed that she had an Auschwitz number A 27373 tattooed on her arm. I remembered vaguely that my late mother had an A 26368 number on her arm. I felt compelled to ask Mrs. Dziewinski the question "Are you by any chance from Krakow?" She, in disbelief, replied "yes." I deducted correctly from the proximity of the numbers that she might have been from Krakow and was probably on the same transport as my mother (the story was reported by *The Atlanta Journal* on July 26th, 2001).

Following that experience I decided to reopen the KOENIGSBUCH file. I logged into JewishGen and searched JRI-Poland and the Krakow section (the predecessor of www.shoreshim.org). The results were meager and disappointing: just my grandparents, my uncle and a certain Joseph KOENIGSBUCH, the son of Laibish from

Niepolomice, who married in Krakow in 1915 and died a few years later.

We returned to Israel in the summer of 2002. Nothing significant happened until Friday, November 15th, 2002. That night, the Israeli military commander of Hebron district, Colonel Dror Weinberg (1964-2002) was killed with another 11 soldiers in a fierce battle with Palestinians. On Sunday, November 17th, 2002, Col. Weinberg's mother, Bat Sheva, was interviewed on Channel 2 of the Israeli TV. She told the reporter that her son will be buried in the military cemetery in Kfar Saba near the graves of two of her brothers Shimon and Shlomo KOENIGSBUCH (!!!!) who fell in the Six Day War (1967). By sheer chance, I knew Dror's brother, Shai Weinberg z"l (1967-2005) who also lived for a while in Atlanta and relocated with his family to Israel. I immediately called him to verify that his mother's maiden name was indeed KOENIGSBUCH. He confirmed that it was. To my further query about their origin, he responded that his grandfather Mordekhai (Markus) KOENIGSBUCH (1914-1971) emigrated from Germany in the 30s but he could not provide more details. At a later stage, I found out from Dror's mother, that they came to Eretz Yisrael (Mandatory Palestine at that time) from Bamberg in Germany. A further interview with her aunt (born in 1915) revealed that Mordekhai was born in 1914 in Krakow (!!!) and that he was a few months old when the family moved to Germany.

Krakow sounded as *terra cognita*, but I knew that KOENIGSBUCH (which means in English "Kings Book" and is a very rare surname) was not a surname native to Krakow. I suspected that they were from Brzesko but all the aunt could remember was that they hailed from some shtetl in "Galizien." Bat Sheva's grandfather, David Tewel KOENIGSBUCH (1886-1942) stayed in Germany and during World War II

* This paper is based on a lecture delivered at the 24th IAJGS Conference in Jerusalem on July 6th, 2004.

escaped to Belgium, was deported to France and later transported with his wife to Auschwitz where they perished. Dror Weinberg's mother also added that there was another KOENIGSBUCH family in Kfar Saba but that they were not related.

It sounded slightly odd. I located the other KOENIGSBUCHs, who in the meantime changed their name to Keynan. They also came from Germany in the late 30s from a town called Herne. A further telephone call convinced Mr. Reuven Keynan to look through old documents of his late father Bernhardt KOENIGSBUCH (1919-1994) who arrived to Palestine in 1939. He managed to locate a document, which stated that his grandfather, Jacob KOENIGSBUCH, was born in Brzesko in 1887. He also disclosed that his grandfather had four brothers. His grandfather Jacob left for Argentina in 1939, two brothers: Erich and Bernhardt came to Palestine, one brother, Karl KOENIGSBUCH, survived the war in Germany and died in the 50s in Essen. However, contact with his children was lost throughout the years. The fifth brother, Adolf, who lived in Hamburg, perished with his wife in the Holocaust.

The death of Colonel Dror Weinberg was the tragic breakthrough that clearly indicated that there are other KOENIGSBUCHs around whom neither my mother nor my uncle were aware of. They were the hidden branches that left Brzesko around the time that my grandfather left but instead of heading to Krakow, they continued to Germany.

Now I faced the challenge to track them down. At this point I visited "Yad Vashem" to look at what testimonies they had about the KOENIGSBUCHs. The first discovery was a testimony of David Tewel KOENIGSBUCH's nephew, Yehuda Koenigsbiuch, that his uncle was born in 1886 in Brzesko!!!! The rest of the testimonies were mainly about KOENIGSBUCHs who stayed in Brzesko and perished in Poland.

All this took place between December 2002 and February 2003. After establishing that all the KOENIGSBUCHs I had found so far

originated in Brzesko I went on a "cruise" on the Internet.

My first step was to contact a person in New York who registered himself at the JGFF in 1997 as someone who is searching for KOENIGSBUCH from Brzesko. His great-grandmother was Ester KOENIGSBUCH, who stayed in Poland while her son came to the United States in 1925 (not listed in the EIDB).

On April 29th, 2003, I registered myself on JGFF as someone who is looking for KOENIGSBUCH. Two days later I received an email from a person in New Jersey inquiring whether I know Ziga-Ze'ev Porat (KOENIGSBUCH) who lives in Florida and whose children live in Israel. Ziga (Siegmund a.k.a. Selig) was born in Krakow in 1915 to Joseph KOENIGSBUCH. His father died when he was a child and his grandfather, Laibisch KOENIGSBUCH took him back to Niepolomice, a shtetl nearby Krakow where he had a business. I met Ziga in Israel in June 2003. He remembered my grandfather, Asher, and told me on what street in Krakow my grandfather had his shop. I asked how he was related to my grandfather and he replied that he never knew how exactly he was related (only later I found out that Asher Selig was a common double given name). He immigrated to Palestine in 1935 served in the British Mandate Police and later became an officer in the Israeli Military Police. He did not know of any surviving KOENIGSBUCHs.

A search in www.ancestry.com did not yield anything beyond my uncle's (Jack Kingsbook-KOENIGSBUCH) California death record from 1991. However, on the French site www.geneanet.org I found five KOENIGSBUCHs in the Alsace Region. It referred me to a CD-ROM of all naturalizations in France between 1900-1950. One posting on JewishGen led me to a generous Genner (Mrs. Eve Line Blum) in France who owns the CD-ROM and found out that four KOENIGSBUCHs were naturalized in France in 1927. Another generous Genner who resides in Paris (Mrs. Stephane Toubanc) volunteered to review

their files in the French National Archives. The results, which reached me in August 2003, were fascinating: the naturalized person was Aron KOENIGSBUCH, born in Brzesko in 1868 to Selig KOENIGSBUCH. In his naturalization request, he had to list all his siblings and his own children and their birth dates. Among them, he listed his brother Laib (b. 1865) who is probably the grandfather of Ziga. A real gold mine!!!!

I also checked the LDS microfilm of the births in Brzesko between 1864-1876 (the microfilm is available at the Diaspora Museum in Tel Aviv). In August 2003 I located on www.yahoo.com a report of a local council of the French town of Montbonnot St. Martin, which mentions "Mme KOENIGSBUCH épouse Levy Lise (13/08/1935)." It was again Mrs. Eve Line Blum who established a telephone contact with her. She is the granddaughter of Aron KOENIGSBUCH who became naturalized in 1927. Through her son, Michel Levy, who resides in Paris I got more details about his KOENIGSBUCH cousins in France, Luxemburg and Argentina. An aunt of his mother, Sarah KOENIGSBUCH married Mr. Lewkowicz in the 20s and emigrated with him to Buenos Aires. On June 7th, 2004 I learned that all Jewish cemeteries in Buenos Aires are online (www.amia.org.ar/difuntos.asp). A quick search disclosed that the website contains also the maiden names of the deceased. I found Sarah Lewkowicz nee KOENIGSBUCH who died in Buenos Aires in 1990 at the age of 95!!!

The same month (August 2003) I received a written report from a cousin of Mr. Reuven Keynan's father who resides in Haifa, in which she listed all her father's brothers and their children. She mentioned among other details that her uncle, Adolf KOENIGSBUCH who resided in Hamburg had two boys whose names she did not recall and who were put by their cousin on the Kindertransport. I emailed the Jewish Refugees Committee in London, which keeps records of the Kindertransport and they identified immediately the two KOENIGSBUCH brothers as Rolf (b.1929)

and Kurt Max (b.1931). They had their listed addresses in Birmingham until 1948. On June 24, 2004 I received from the Hamburg Archives their last addresses in 1962 in Canada and the United States. So far, I did not manage to locate them. Adolf KOENIGSBUCH and his wife Elizabet nee van der Walde, are mentioned in the Hamburg Gedenkbuch. I also found her name by sheer chance in the four volumes of the residents of the Lodz Ghetto (recently those volumes went online and may be accessed through www.JewishGen.org). The lists of the deaths at the Ghetto's hospital are also online and there I found the report about Adolf's death.

Recently (November 2004) I discovered on Google (which I "patrol" on a daily basis) a new website:

microformguides.gale.com/Data/Download/1016000R.pdf. It lists a testimony filed in 1955 by Rolf Simon KOENIGSBUCH and which is deposited at the archives of The Wiener Library in London. Luckily a printed copy of that testimony is to be found also at "Yad Vashem" in Jerusalem (however, it does not appear in the simple search in the general index).

A check on the little known search engine www.hotbot.com produced the name of Mr. Florent KOENIGSBUCH-TEICHTIL in Toulouse, France. He is the grandson of Heinz/Heinrich KOENIGSBUCH from Essen, Germany (1912-2002) and the great-grandson of Karl KOENIGSBUCH who was born in Brzesko in 1881. I checked the website of The International Commission on Holocaust Era Insurance Policies www.icheic.org and there located both Karl's second wife Frida and him as well though he is registered there with an umlaut and I had to search and try Königsbuch. I also checked the website of Swiss dormant accounts www.dormantaccounts.ch but there are no KOENIGSBUCHs registered there.

I checked JOWBR (Jewish Burial Registry) on JewishGen and found out a certain Mrs. Amalie KOENIGSBUCH-TEICHTIL who died in Johannesburg in 1942. The burial society of Johannesburg could not provide

more details. However, the National Archives of South Africa (www.national.archives.gov.za) have the divorce file of her daughter, Erna KOENIGSBUCH-TEICHTIL from 1943. A copy of the file, which was ordered from the archives, revealed that she was born in Essen.

Being equipped with the name of a person she divorced in 1943 and a vague testimony of her cousin in France (Heinz's son) that she remarried in Capetown and had two daughters, I started looking for her or her descendants. After a lot of trial and error, I managed to locate Erna alive and well in Johannesburg (and not in Capetown) on May 17, 2004 at the age of 95!!! Her mother, Amalie was the divorcee of Karl KOENIGSBUCH and the mother of Heinz.

The cousins of Reuven Keynan who arrived in Buenos Aires in 1939 were located through the Argentine Telephone Directory online (after contact was lost with them about 10 years ago). Email contact was established with them on May 2004.

I searched the Auschwitz Museum website www.auschwitz.org.pl which enables a search of the 69,000 names on their site and found Hermann KOENIGSBUCH (1912-1942) who was born in Michalovce in Slovakia. It was unexpected to find a KOENIGSBUCH in Slovakia. However, checking the Yizkor book of Michalovce confirmed that he, his wife and three children lived there. Unlike most of the other families, which were composed of several siblings, there was only one KOENIGSBUCH household there. It seems that he was one of the descendants of the KOENIGSBUCHs who left Brzesko following the fire of 1904 that burned 95% of the houses in Brzesko and caused a massive exodus from there.

In June 2004, I located at "Yad Vashem" three more KOENIGSBUCH names in lists of Slovakian transports which were compiled recently. They figure on Slovakia List Number 21 from May 5th, 1942. One of them is Wolf KOENIGSBUCH born in Lviv (Lemberg) in 1890 and the two others

apparently his children. I am trying to get more details about them.

"Yad Vashem" has recently introduced a sophisticated search option at the Hall of Names. One can search also by the surname of the person who has filed the testimony page. A search in May 2004 yielded another person born in Berlin in 1924 and whose father was Bernhardt/Burech

KOENIGSBUCH (he is listed on convoy 27 from Drancy to Auschwitz). The survivor who lives today in Ashkelon, Israel lived during the war in Denmark and Sweden. He recalls that his father's surname was Kalb but because of the "funny" meaning it has in German he used his mother's surname, KOENIGSBUCH. Bernhardt had an older brother, Arnold Kalb who emigrated with his wife Gusti to Argentina in the late 20s. Through the Buenos Aires cemeteries website I managed to locate the tomb of Aaron Kalb. His father's name was Naftali. In the meantime it came to light via Berlin that their mother's name was Chana Rachel (Genia) KOENIGSBUCH. She was born in Brzesko in 1862 and married in 1892. A search at the Berlin address book <http://adressbuch.zlb.de> gave their address at Mendelssohnstrasse No 2. They were the only KOENIGSBUCHs living in Berlin.

The list of Krakow Holocaust survivors on JewishGen/JRI-PL displays the name of Jakub Gottselig born on 05.05.1930 in Brzesko. He is the son of Alter Gottselig and Rudla KOENIGSBUCH. He was on "Schindler's List" and the correct date of his birth is 06.05.1920. He died in Israel in 1983.

JRI-PL recently added (June 2004) the name of Gitla KOENIGSBUCH who was born in 1886 in Lviv (Lemberg) to Chaya Ester from Brzesko. The father's surname is not mentioned. I suspect she might be the sister of Wolf KOENIGSBUCH whom I found on the Slovak lists at "Yad Vashem".

Quite a task still lies ahead in uncovering the fate of the KOENIGSBUCHs and their surviving descendants. More books and archives have to be consulted. However, it is possible to state already at this stage that the story of the KOENIGSBUCHs from

Brzesko encapsulates and reflects the history of the East European Jewry in the 19th and 20th centuries over four continents: Europe, Asia, Africa and America.

So far I established that members of the KOENIGSBUCH clan survived Auschwitz, were on Schindler's List, on the Kindertransport, were hidden in the Netherlands, escaped to Sweden via Denmark, served in the British Police in Mandatory Palestine and the British Army, were illegal immigrants to Palestine, fought during the War of Independence and were killed in action as soldiers and officers in the Israeli Defense Forces.

And, what about me? Well, I am one of the two KOENIGSBUCH descendants who were born in Poland after World War II (the second is my brother Asher). We emigrated to Israel in 1957.

It so happens that while surfing on the JewishGen I found my late father-in-law, David Apotheker (1908-1995), on the Sugihara List" (he survived the war in Shanghai). His brother-in-law (the husband

of his sister who perished) survived the war, remarried, and his daughter is married to.... the grandson of David Tewel KOENIGSBUCH whose all children made it to Israel. But m this is already material for another article.

One thing is above any doubt: such fast progress and breakthroughs would not have been possible a decade ago before the emergence of this wonderful medium called the Internet.

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The Koenigsbuch Branch in Westhoffen, France, 1927

A Journey in the Wake of a Forgotten Yesteryear

Or Aleksandrowicz

Translated from the Hebrew

The Story

The reader who searches for reliable information about the beginnings of the Chelouche Family in Eretz Yisrael in the autobiographical book by Yoseph Eliyahu Chelouche, *Reminiscences of My Life*, is in for a disappointment. Even though the book contains a respectable number of pages, Yoseph Eliyahu devotes few words to this topic. In the introduction to the book on page 10 he writes:

“I was born in 1870 in Old Jaffa to my parents, the late Rabbi Aharon Chelouche a native of Oran, Algeria and the late Sarah a native of Baghdad from the Barukh Matzliah family.” Continuing he describes, in a passing manner, the circumstances of their Aliya to Eretz Yisrael in the following way (pages 48-49): “. . . my paternal grandmother - her soul was bound so closely to mine with the intensity of her love that I slept in her bosom every night and because of that I was called Yoseph Eliyahu in memory of her two sons who drowned in the Haifa sea when they came on Aliya to Eretz Yisrael from Morocco, one whose name was Yosef and the second was called Eliyahu – she could not separate herself from me.”

What we do not find in *The Story of My Life* is the name and the story of the founder of the family, Abraham Chelouche – where did he come from? Why and when did he come on Aliya? What was his occupation and where did he die? Even concerning his own father Aharon Chelouche, Yoseph Eliyahu is sparing in his descriptions dealing with the early part of his life on earth, before the chronicler was born. Yet, one can assume that Yoseph Eliyahu’s knowledge was much broader. In his book *Oriental Jews in Eretz Yisrael*, Part II, M.D. Gaon writes that the information he relates about his family is taken from “a family scroll [account] that the late Yoseph Eliyahu Chelouche had in his possession. It is surprising that he never mentioned it in his book *Reminiscences of*

My Life. More accurately, one should call it ‘an episode of courage,’ for every detail in its contents is apt to teach us wisdom.”

What is that “Family Scroll?” Since it has not reached our hands it is hard for us to say. However, from what Gaon says it appears that Yoseph Eliyahu had documents that chronicled the Aliya and settlement of the family in Eretz Yisrael. Gaon made use of these papers when he related the stories of Avraham and Aharon Chelouche and the circumstances of their Aliya to Eretz Yisrael. The account that Gaon wrote, because of the importance of his work, has become over the years an almost canonical text that is frequently quoted – even in the references that family members themselves write.

Thus Gaon writes on page 670 about R’Aharon Chelouche of Oran, Algeria, who settled in the Holy Land with his entire family in 1840:

“They journeyed by sailing ship from North Africa to Haifa, accompanied by other families. When they were out at sea near the coast a fierce storm raged, their troubled ship was tossed and turned by the violent waves for several days. When the furious sea calmed down they were transferred to boats to take them to the dry land. But one of these boats overturned and its eighteen passengers, men and women, sank to the bottom of the depths. Among those who drowned were his two sons, Yosef and Eliyahu Chelouche. So their memory would never be forgotten, the second son of R’Aharon was given their names, that is Yoseph Eliyahu Chelouche whom we will discuss further on. This is the list of those who came with him at this time – his wife Simha, his two daughters Rika and Hannah. Later on the older one married Nisim Carasenti and the younger one married Alter Luria, a silversmith from Austria, his sons

Aharon 11 years old, Eliyahu 9 years old and Yosef 7 years old.”

Can we not delve into the past without the mediation of Yosef Eliyahu? Are there no outside sources or maybe earlier ones?

The Day I Encountered the Montefiore Census

In the course of five of his trips to Eretz Yisrael, Sir Moses Montefiore had population counts of Jews in various cities of Eretz Yisrael and Lebanon. Although some Jews chose not to be included in these censuses, they represent an important source of information on the Jewish community of Eretz Yisrael at that time. I searched for the names of my family members in the censuses that were conducted in 1839, 1849, 1855, 1866 and 1875, even though according to family tradition my family refused to be counted for fear of the evil eye or for fear of being drafted into the Turkish army.

One winter day, I went to the Jewish National & University Library in Jerusalem where I ordered copies of the censuses. The original documents are found in London. Not much time passed before I came across familiar names of members of the Chelouche family of Jaffa – Avraham, Simha, Aharon, Avraham Hayim, Yosef Eliyahu, Ya’akov – whose names appeared in four of the five censuses.

Even Yosef Chelouche, the lost brother of Aharon Chelouche, returned to life as his name was found in the censuses of 1849 and 1855.

The Lost Brother

Aharon (Aharoni) Chelouche writes in his book *From Galabiya to Kova Tembel* [Heb.], pages 22-23 that in the 1960s his friend Pinḥas ben Shaḥar showed him a photograph of a tombstone found in the old Jewish cemetery in Jaffa. It was the grave of Yosef Chelouche who died on the 13th of Iyar 5625 (1865) and on it was the inscription, “He died at the time of his wedding ceremony.”

Who was this young man about whom we have no information? Why does his name not appear in the book by Yosef Eliyahu, or in any prayerbook? The only Yosef known to us was only nine years old when he drowned with his brother Eliyahu off the coast of Eretz Yisrael at the time of their Aliya. Perhaps this young man is not connected to our family.



Tombstone of Yosef Chelouche, Jaffa

The discovery of Yosef Chelouche came as a thunderbolt on a clear day for the elders of the family. The sons of Yosef Eliayhu had never heard of him. The only way to contend with him was to assume that this Yosef Chelouche buried in Jaffa was not part of the family. But then Aharoni discovered, at the reading of the Torah at the family synagogue, which is adjacent to Aharon Chelouche’s house in Neve Tzedek [Tel Aviv], that in the Aharon Kodesh (Ark) was a small Torah scroll in a wooden case. On its top was an inscription that left no doubt that this Yosef was indeed the brother of Aharon Chelouche. The dedicatory inscription read as follows:

“This Torah Scroll is given by the honored and respected, illustrious, esteemed man, our teacher and rabbi Aharon Chelouche, may God watch over him and grant him long years, on the 25th of Elul, 5626 (1866) in memory of his brother, the finest of young men, the respected rabbi Yosef ben Chelouche, may he rest in peace, who passed away on the 13th of Iyar 5625. May his soul be bound in the bonds of life.”

As is immediately evident from the identical dates of death, the Yosef Chelouche recorded on the tombstone and Yosef ben Chelouche, the brother of Aharon Chelouche, who dedicated a Torah scroll in his memory are one and the same person. This fact presents us with a new quandary that is presented very well by Aharoni.

“If he is indeed the son of ‘our’ Abraham Chelouche, then it is impossible that they were born from the same mother. According to our tradition and in our community, it was unheard of to give an additional son the same name as a deceased son, because of the evil eye. The only possible solution is that if indeed this Yosef is the son of ‘our’ Abraham, he must have been born to a different wife, thus the evil eye would have no power over him. I then thought that it is probable that Abraham married an additional wife in Eretz Yisrael while still being married to his wife Simha. He was then forgotten by Aharon and his descendants, since their father had forsaken his wife – their mother.”

Recovering the Lost Brother

On that wintry day when I was perusing the Montefiore census, some one hundred fifty years after it had been taken, Yosef Chelouche returned to the bosom of his mother Simha. In 1849, the first census in which the family appears, Yosef is recorded as the son of Avraham and Simha Chelouche, residents of Jaffa, and as the brother of Aharon. Additional and unexpected information is supplied in the next census, that of 1855. There, in the list of widows of Jaffa, the name of Simha, the

widow of Avraham Chelouche appears as being 38 years old, indicating that she was born in 1817. It also states that she is a ‘seamstress and poor.’ The names of Aharon and Yosef, the sons of Avraham Chelouche are found in the list of orphans of Jaffa. Aharon, the first-born is fifteen years old and is a silversmith. His brother Yosef is ten and was a student in a Talmud Torah for young children. The following census in 1866 has Aharon listed as the head of the family. His mother Simha is not mentioned. The name of Yosef, who died the previous year, does not appear in this census.

It turns out that this Yosef Chelouche, about whose very existence the elders of the family did not know was not only the beloved brother of Aharon Chelouche, but was also the legitimate son of Avraham and Simha Chelouche. It is perfectly clear that Aharon did not try to erase his memory; quite the contrary, he donated a Torah scroll dedicated in memory of his brother that throughout his life was kept in the ark in the synagogue located in his house.

These facts can lead to confusion. If we accept the story of the drowning of the two brothers, Yosef and Eliyahu, we are forced to assume that Aharon Chelouche had two brothers named Yosef whose mother was Simha and whose father was Avraham. The first drowned in the sea off the coast of Eretz Yisrael when they made Aliya and the second died close to his marriage. Is this reasonable? Aharoni declared that, “According to our tradition and in our community, it was unheard of to give an additional son the same name as a deceased son, because of the evil eye.” The conclusion one must draw from this is that one of the Yosefs is a figment of the imagination. The Yosef who drowned with his brother Eliyahu off the coast of Haifa appears never to have existed. The real Yosef the beloved brother of Aharon, died at a young age many years after their Aliya. According to all logic, this is the Yosef for whom Yosef Eliyahu, the second son of Aharon is named and not for the two brothers who drowned and about whose

existence we have so far found no substantiating evidence.

Lessons in Simple Arithmetic

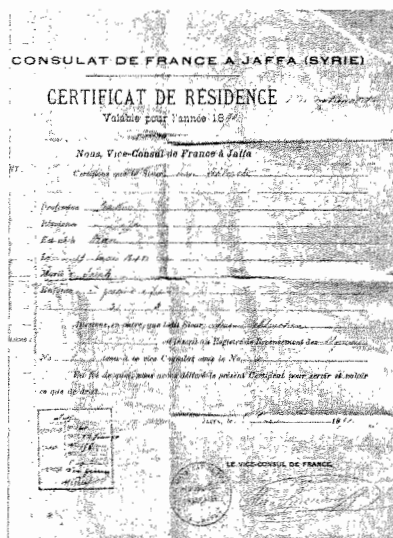
Beyond this question, the censuses contain much additional information that give us various facts about the first years of the family, especially concerning the order of the years.

According to family lore, Aharon Chelouche died in 1920 at the age of 91. In the story of their Aliya, we are told that he was 11 in 1839. From these facts we can conclude that Aharon was born in 1828 or 1829. However, from the censuses a different picture emerges. The 1855 census states that he is fifteen years old, meaning that he was born in 1840. The 1866 census lists him as being 26; that is that he was born in 1840. However, in the 1875 census he is recorded as being 30, thus the year of his birth would have been 1845. The 1849 census does not list his age.

Three additional documents known to us today shorten the length of Aharon's life. One is a residence and citizenship certificate (*Certificat de Résidence et de Nationalité*) issued by the French consulate in Jaffa in 1890, which is now in the possession of Attorney Zvi (Viki) Pomrock, a great-grandson. In it, Aharon Chelouche swears that he was born in Oran on May 19, 1840. A second document that was recently discovered in the Tel Aviv City Archives is a registration certificate (*Certificat D'immatriculation*) issued in 1912 by the French consulate in Jaffa [File 0210-35]. It also states there that Aharon Chelouche was born in Oran in 1840. It additionally states that he received a French passport, number 127, on January 22, 1859 in Jerusalem. The third is the death notice that the family published on July 4, 1920 where it is stated "he was taken to his eternal home, today at 9:00 AM in the 78th year of his life." This indicates that he was born in 1842. My grandmother Lea Aleksandrowicz, the daughter of Moshe Chelouche, who was five years old at the time of his death, recalls that when she asked the age of her late

grandfather, she was told that he died when he was eighty years old.

Even with the date of the Aliya of the family various versions appear in Montefiore's censuses. The 1855 census, gives 1842 as the year while the 1866 census gives 1846 as the year of Aliya. The 1875 census tells us that Aharon Chelouche was in the Land of Israel twenty-six years, that is since 1851. This does not fit well with the fact that the family appears in the census of 1849. All these versions make the date of Aliya later than the date that the family has known.



Certificate of Residence, Jaffa

The surprises do not end here. If in the 1855 census, the name of Simha the widow of Avraham Chelouche and her two orphaned sons are listed indicating that Avraham died in the previous year. However, the family records 1858 as the year of his death. The date inscribed on his tombstone in the old Jewish cemetery in Jaffa is not completely clear but while it is possible to read the year as 1858 it could also be read as 1853 or 1854.

We also learn different facts from the census concerning the dates of birth of the sons of Aharon. In the 1866 census, Avraham Hayim appears as the son of Aharon, although the family records his birth as taking place in 1867. With this date, too, it appears that the census is more correct than

the family's oral tradition. Zvi Pomrok has a manuscript in the handwriting of Avraham Haim where he writes of himself: "I, Avraham Hayim Chelouche, was born on Friday, the 20th of Shevat 5624 (1864)." In the 1875 census, all three sons of Aharon Chelouche, Avraham Hayim, Yosef Eliyahu and Ya'akov are listed, yet Ya'akov according to family tradition was born five years later in 1880.

Moroccans?

For many years the family has sought some thread of information that would connect it to its past before Aliya. As of now, nothing has been found either in Israel or in any other place about descendants of the Chelouche family from Oran that would indicate that their ancestors were related to the founder of the family Avraham Chelouche. Here, in the Montefiore census of 1849, a washerwoman in Safed by the name of Hannah appears as the widow of David ben Chelouche from Oran. Who was this David ben Chelouche? Is it possible that he is an unknown relative? Since the name David never appears in any family story, it is hard to make a connection between the two families.

In most cases, the Montefiore censuses indicate the country or city of origin of those recorded. In 1866 and 1875 where Aharon Chelouche is found as the head of the family, one time he is classified as *Mughrabi*, that is from North Africa and the other time his origin is listed as from Oran. In the 1849 census, where the head of the family is Avraham Chelouche, the country of origin is not noted. The real surprise comes with the 1855 census. Here, Simha the widow of Avraham Chelouche is listed as the head of the family caring for her two orphaned sons Aharon and Yosef. Fez, Morocco is recorded as the birthplace for all three. As far as we know, this is the earliest record where the place of origin of the family is mentioned.

To what extent can one rely on these facts? The indication of Fez rather than Oran as the city of origin of the family in the census of 1849 can possibly be explained away as

simply being an error even though it appears twice – next to the name of Simha and next to the names of Aharon and Yosef Chelouche. It should be pointed out that when Yosef Eliyahu describes the story of the drowning of Yosef and Eliyahu, he states that the two drowned "when on their way to Eretz Yisrael from Morocco." It is not logical that a family originating in Oran, a main port city of Algeria would make their way west to Morocco in order to sail eastward to Eretz Yisrael.

In what way did the 1855 census differ from those that followed? It had to do with the person who provided the information to the census taker. If, as it seems most probable that Simha Chelouche, the widow of Avraham supplied the data in the 1855 census when her older son was still quite young, in subsequent censuses the information was provided by Aharon Chelouche who as an adult had become a well-to-do silversmith. There is no doubt that Aharon Chelouche always claimed to have been born in Oran. At that time Oran, unlike Fez, was under French rule. This fact made it possible from 1830 on for Jews in Algeria to acquire French passports. In contrast, Morocco was independent until 1912. In consideration of these facts, one cannot disregard the possibility that changing one's place of birth could provide numerous benefits for one who lived in an overlooked corner of the failing Ottoman Empire – such as obtaining a French passport.

Postscript

When did the family arrive in Eretz Yisrael and from where? Who were the members of the family who arrived, what was their age and what happened to them? The answers to these questions, which for years were clear, have to be revised because of the 'new' data supplied by checking the sources outside of the family.

The details of the traditional family story of their Aliya, as is made clear from the censuses, are not at all accurate. The family did not arrive in 1839 and the earliest possible year was 1842. Aharon Chelouche

was born in 1840 and not in 1829 and so he could not have been eleven years old when the family made Aliya. Yosef Chelouche, who was born in 1845, appears to have been born in Eretz Yisrael after their Aliya. If he, too, was also born earlier abroad, he survived the drowning episode. Additionally, the mythological sinking of the ship of immigrants from Morocco, in 1839 or 1840, took place, according to the censuses, some time before the arrival of the family.

Further, from the unfortunate fate of Simha Chelouche, who after the death of her husband was classified as a 'poor seamstress,' we can conclude beyond doubt that the prominent merchant, Avraham Chelouche who assembled all the Torah scholars of Jaffa in his house and established a special synagogue, according to the information supplied by Gaon, was not at all rich nor as eminent as was previously believed. This can also be ascertained by the simple tombstone on his grave in the old Jaffa cemetery that lacks elaborate lamentation. It is also probable that the family's place of origin is different from what the family believed for many generations. If they did indeed originate in Fez, then it corroborates well with the fact that the overwhelming majority of those known to us who bear the Chelouche family name came from Morocco. It is possible that this provides an opportunity to identify additional family members, from an earlier time and perhaps to even discover the lost relatives of Avraham Chelouche, the family's ancestor.

The more I delve into the family's history discovering new information and documents, the more I have the feeling that there are further details beyond what we previously knew. The 'official' story of my family, the one that is quoted in every book or essay written about it, originated as far as one can tell with Yosef Eliyahu Chelouche.

He sifted the historical details, as we know them. However, Yosef Eliyahu, though he was a straightforward honest person, was not always accurate in the things he recorded. The more the research continues, we can circumvent Yosef Eliyahu in our quest to get to material that predated him. Casting doubt on the existing stories may lead to the discovery of new accounts, no less intriguing, that may uncover for us a rich past that was hidden from our eyes.

Names of People Mentioned in the Article

Lea Aleksandrowicz, nee Chelouche, born in Tel Aviv in 1914

Zvi (Viki) Pomrock, born in Tel Aviv in 1931

Avraham Chelouche, born in Oran or Fez – d. 1854? Jaffa

Avraham Hayim Chelouche, born Jaffa 1864, died Tel Aviv 1925

Aharon Chelouche, born in Oran or Fez 1840, died Tel Aviv 1920

Aharon (Aroni) Chelouche, born in Tel Aviv 1921, died Tel Aviv 2004

Yoseph Chelouche, born 1845? in Jaffa?, died 1865 Jaffa

Yoseph Eliyahu Chelouche, Joseph Elie Chelouche, born Jaffa 1879, died Tel Aviv 1934

Ya'akov Chelouche, born 1875? Jaffa, died Tel Aviv 1944

Moshe Chelouche, born 1891 Jaffa, died Tel Aviv 1968

Simha Chelouche, born 1817? in Oran or Fez, died 1886 Jaffa

Bibliography

See the Hebrew version of this article.

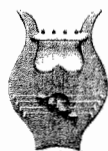
Or Aleksanderowicz is a thirty-year-old Tel Aviv born architect who is connected to the Chelouche Family through his grandmother.



Families who Trace Their Ancestry to King David *

Avishai Elboim

Translated from thr Hebrew



This article was written in wake of the exhibit *The Golden Chain – Families Who Trace Their Descent from King David* that took place at the Rambam Library at Beit Ariela, Tel Aviv in the winter of 5765/2005. In an earlier research project I worked on, I was surprised to discover how widespread the phenomenon of tracing one's ancestry all the way back to King David was among the families of rabbis and scholars from all the various communities of the Jewish people. In the framework of this paper, I will attempt to deal with the sources that are at our disposal to trace this ancestry as well as the complex difficulties involved in trying to establish the chain of generations going back to King David.

In any genealogical research, one must differentiate between oral traditions that are passed down in families from generation-to-generation and exact detailed records of the order of generations based on data gathered from various sources subject to logical scientific scrutiny. If so, what are the resources that we have at hand from the period of King David to our day?

Interestingly, the record of King David's descendants comes from the earliest of times, as befits a king. The order of kings who continued the Davidic dynasty beginning from his son Solomon to Jehoiachin, the last of the kings of Judah who was exiled to Babylonia at the end of the period of the First Temple are recorded in the Books of Kings and Chronicles. The importance of the Davidic line from which the restored monarchy would come, was responsible for the fact that even though the monarchy was abolished with the destruction of the Temple, the descendants

of the last king were still carefully recorded. Thus, the Book of Chronicles lists an additional twelve generations of this dynasty (I Chronicles, Chapter 3). These lists are not complete. They do not list the women, who were ineligible for the throne, and we do not know for certainty that additional males were not listed since sometimes multiple sons are recorded and other times only the successor to the throne is noted.

Throughout the time of the Second Temple, Jews were divided between two large centers, each one with a leader. The leader of Babylonian Jewry was the *Rosh Hagolah* – the Exilarch, who continued the family line of the House of David that was exiled to Babylonia. The second center was in Eretz Yisrael and was led by the Nasi, the title of the Jewish representative to the Roman government. Towards the end of Second Temple times, the title of Nasi was passed in one family from father to son for about two hundred years, beginning with Hillel the Elder and concluding with the last Hillel who was the great-grandson of Rabbi Judah Hanasi, the editor of the Mishnah. Both the Babylonian and Jerusalem Talmud preserve the tradition that attributes to the Nasi descent from King David. "R'Levi says, a scroll of lineage was found in Jerusalem and Hillel was recorded as being descended from King David," [Jerusalem Talmud, Ta'anit 4:2]. Is the suggestion being made from this statement that Hillel was suitable for the monarchy as he was a direct descendant, son after son, of King David? The answer becomes clearer from additional sources that testify to the Davidic descent of Rabbi Judah Hanasi. In another place it is stated that Rabbi [R'Judah Hanasi] arranged a marriage between his son and the daughter of his outstanding student R'Hiyya. The marriage did not take place as the bride died shortly before the wedding. Rabbi saw this as a sign that the match was not appropriate considering his lineage, as "Rabbi was a

* This article is based on a lecture delivered to the Tel Aviv branch of the IGS in January 2005.

descendant of Avital, David's wife, and R'Hiyya, descended from Shimei, one of David's brothers," [BT, Ketubot 62b]. That is, Rabbi descended from David's wife Avital whereas R'Hiyya was only descended from a relative and not directly from King David. For genealogists, there is a problem – since the descendants of King David are traced only from his wife Bathsheba, the mother of King Solomon, it is impossible for us to know the line from King David to Rabbi with any certainty. In addition, in another place it states that Rabbi's lineage was not traced back to King David, son after son. The Jerusalem Talmud, Kilayim 9:3, tells us that Rabbi was ready to hand over the position of Nasi to the Exilarch, Rav Huna, if Rav Huna would settle in Eretz Yisrael. The reason that Rabbi gave for his willingness to relinquish his position in favor of Rav Huna was, "He (Rav Huna) descends from the tribe of Judah and I (Rabbi) descend from the tribe of Benjamin; he is from the male side and I am from the female side." That is to say that Rabbi was related to the House of David by marriage and his male lineage traced back to the tribe of Benjamin.

The logical conclusion that develops from these sources is not accepted by all the authorities. There were those among the scholars of the Middle-Ages (Raivid in the *Chain of Tradition*) who recorded Hillel the Elder as a direct descendant of King David. One can assume that they understood in a literal manner the first source quoted above that "a scroll of lineage was found in Jerusalem stating that Hillel was a direct descendant of King David," that is qualified for the monarchy. On the strength of this, sources that disagreed were rejected.

Here I would like to devote some space to a common occurrence concerning family lineages of the type that we are dealing with: a phenomenon I have given the name "the elevator." We have a small number of famous Torah sages that tradition credits with as being descendants of King David, such as R'Solomon Luria (Maharshal), R'Judah Loew (Maharal), R'Joseph Karo and others. Many who have worked on their

family trees trace back to these people and from there "ride the elevator" to King David. However, it must be pointed out that these traditions are not detailed and skip some generations back in time. Amazingly, we find in many lists the detailed documentation of generations as though it were handed down from Sinai with no attempt to differentiate between authoritative data and general belief. Furthermore, even though we have seen that the connection of Rabbi Judah Hanasi with King David is not direct, many disregard this and point out the opinion that assigns to the house of Rabbi Judah Hanasi descent from Solomon the son of King David as a proven fact.

Besides the problems that arise because of the enormous time period covered tracing backwards, the three thousand years of history contain periods of dislocation from one exile to another, moving between continents and new beginnings in distant locations – all these add to the difficulty of accurately recording the order of the generations. We have before us a good example of this problem. In the books of lineage it is stated that the Maharal (of Prague) is a descendant of R'Hai Gaon, the last of the Babylonian geonim who had a son named Joseph of Rome (cf. *Makor Niftah L'beit David*, R'Moshe Yair Weinstok, pg. 43, note 15). This fact contradicts a verse from the lamentation that R'Shemuel Hanagid (Spain) recited over R'Hai Gaon where he bemoans that R'Hai did not leave a son behind after he died. How does this correlate with the attribution to him of a son, R'Joseph?

Here there is room for a great deal of speculation. Is it possible that this son died during his father's lifetime and the son had offspring? R'Hai died at the age of ninety-nine; or perhaps there was an error in the lineage document and the R'Joseph was a son-in-law or even a grandson? Or what about the possibility that R'Shemuel Hanagid did not know about R'Hai's son who was exiled from his father's place of residence and settled in Rome?

In summary, the tradition of descent from the House of David is widespread among many prominent Jewish families and is recorded in numerous family trees. But it appears that the question over who is the rightful heir to the throne of David, will not be solved by way of written lineage charts since today there is no one with a legitimate and detailed list of his male descendants going directly back to him. Thus, we will have to wait until Elijah comes who according to Talmudic tradition will solve all the unanswered riddles raised and perhaps he will be able to resolve it for us.

Bibliography

A complete bibliography is found at the end of the Hebrew article.

Rabbi Avishai Elboim has both rabbinic ordination and a degree in library science. He is the director of the Rambam Library of Beit Ariela, the central library of Tel Aviv. He has edited a list of books that contain lists of family lineages but are not genealogical studies. It will be available on the Internet site of the IGS in the near future.



Call for Papers

For the First One Day Seminar on Jewish Genealogy

The Israel Genealogical Society is pleased to invite proposals from potential speakers for the First Annual One Day Seminar on Jewish Genealogy. The seminar will be held on Monday, 28 November 2005 at Beit Hatefutzot, Tel Aviv. The official language of the seminar will be Hebrew, but presentations will be made in English as well. The seminar is entitled:

FAMILY ROOTS IN THE LAND OF ISRAEL AND IN THE WORLD

The emphasis of this study day will be to introduce researchers to new, possibly unknown resources.

For further details in English, please go to this site:

<http://www.isragen.org.il/NROS/YY2005/yy2005-E-KK.html>

The Hebrew details are in an automatically downloaded pdf file at this URL:

<http://www.isragen.org.il/NROS/YY2005/SeminarCall2005-H.pdf> translated from the Hebrew

We look forward to your presentation proposals!

The International Conference of Jews from Constantine (Algeria) Jerusalem, 27-28 March 2005

Mathilde Tagger

Translated from the Hebrew

Some fifteen hundred participants came from all parts of Israel including those Constantine natives who arrived from France on two special charter flights.



The atmosphere was most friendly. From the moment that former neighbors recognized each other, or family members saw relatives whom they had not seen for years, everybody was hugging everybody else. French ruled supreme in the registration room but Hebrew was present everywhere. It seems that I was among the few present who did not have a connection to the Constantine community one way or another, although my roots on my mother's side are from Algeria's capital and from Oran, its second largest city. [See map]

Constantine is built in a mountainous region and it spread out on both sides of a deep and narrow canyon of some 170 meters. A stream with waterfalls is at the bottom of the valley. A suspension bridge connects the two parts between the valley and this explains the logo of the Conference as its slogan, "Constantine – Time Is Suspended." It hints at the bridge and that the community is no longer found at its ancient site.

The lectures and discussions focused on two main themes: the history of Algeria's Jews in various periods and parallel to this its religious life, distinguished rabbis and religious poetry. The Conference concluded with a panel discussion chaired by the journalist Emmanuel Halperin on the reasons why so few Algerian Jews chose to settle in Israel in contrast to the majority who preferred to move to France when the

Jews had to leave Algeria overnight as it achieved independence in 1962. The lecturers, who spoke in French or Hebrew accompanied by a simultaneous translation, were for the most part natives of Algeria who teach in various Israeli universities or historians and academics from France.

The history of Algeria's Jews can be divided into very clear periods. The first one begins with Jewish settlement in the 10th century BCE and concludes in 1391, when the first exiles from Spain began to arrive. The second period extends from 1391, including the massive settlement of exiles from Spain in 1492 and concludes in 1830 when Algeria is taken over by the French.

The third period covers the years 1830-1940. In 1878, the Jews of Algeria were granted French citizenship and full civil rights. As French citizens, the Jews answered the call to arms and rallied to the French flag with the outbreak of World War I in 1914. Many among the Jewish soldiers were killed in battle on the European continent.

On 5 August 1934 a vicious pogrom took place in Constantine. Only at the end of the fourth day did the local French police intervene after giving the Arab rioters free reign. One hundred Jews were murdered and hundreds more were injured.

In spite of this, the Jews answered the call of the French government joining the army with the outbreak of World War II in 1939. When the French surrendered in 1940, the soldiers returned home. Only a short time later, in October 1940, the anti-Semitic laws known as *Statut des Juifs* were instituted not only in France but in Algeria as well. Coupled with the legislation enacted and the deeply ingrained endemic anti-Semitism of the French settlers in Algeria, the condition of the Jews became unbearable especially when physicians, lawyers, teachers in

universities and high schools and others were fired from their positions.

The next historic period begins in 1940 and ends in 1962. At the very start of World War II, the Jews organized, first and foremost to protect their brethren but also to oppose the Vichy Government, which collaborated with the Nazi conquerors. Parenthetically, it should be pointed out that thanks to a group of 400 young Jews led by a medical student, Jose Aboulker, the landing of allied forces that took place in November 1942 suffered no casualties.

The bloody guerilla war led by the Front de Libération Nationale against the French began in 1954. There were many casualties in this war. Algeria was granted independence in July 1962 and the massive exodus of French officials, colonists and Jews began. Today not a single Jew remains in Algeria.

Most of Algeria's Jews settled in France and a small percentage came to Israel. Among

them, the overwhelming majority was from Constantine and other cities in the regions such as Batna and Sétif.

Constantine's Jews have a rich tradition of beautiful religious poetry (*piyyutim*). Some of the lecturers shared them at the Conference with the participation of a 1500 voice choir – that is the Conference attendees. These were especially moving moments.

In the framework of the Conference there was an exhibit of impressive pictures, along with documentary films and recordings. There were also stands at which books about the Jews of Algeria were sold. The first day concluded with an elaborate banquet served in the style of Constantine. The second day concluded with a special concert featuring the noted vocalist Enrico Macias, who was born in Constantine.

Spellbinding lectures, wonderful food and song – an enjoyment at every level. Who could ask for anything more?



Index of Voter Lists in Constantine (Algeria) and its District in 1880

Mathilde A. Tagger

France conquered Algeria in 1830. From an administrative point of view Algeria became an integral part of France and was divided into three districts (departements): Oran, Algiers and Constantine. The Constantine District covered the northeastern part of the country.

The Jews of Algeria received French nationality including full civil rights with the promulgation of the Crémieux Decree in 1870.

In view of elections to the French Government scheduled to be held on February 15, 1880, the Jewish communities

of Constantine and sixteen other localities of the District prepared lists of voters, all written in a single register found at the Central Archives for the History of the Jewish People (CAHJP) in Jerusalem – document No. AL/CO-174, as a part of the Constantine Jewish community records. The localities for which voters' lists exist, are: Ain Beida, Ainsanna, Batna, Biskra, Bone (now called Annaba), Bordj-Bou-Arreger, Bougie (now Bejaia), Guelma, La Calle (now El Kala), Oued Zenati, Philippeville (now Skikda), Saint Arnaud (now El Eulma), Sétif, Souk Ahras, Tebessa.

The 1,780 voters are all men, except four widows. The alphabetical index is based on these lists and includes: the voters' surname and given name, sometimes their father's name, their age and occupation. According to French law, voters have to be at least 21 years old, so one can assume that they all were family heads.

The direct page is:
<http://www.sephardicstudies.org/constantine.html>

It is linked on the page:
<http://www.sephardicstudies.org/entrance.html>



Notes From the Library

Harriet Kasow

General Remarks

In cooperation with the Jewish National and University Library (JNUL), the Israel Genealogy Society is putting together a list of family trees that are in the archives of the JNUL. The IGS has donated over 50 family trees to the National Library that are either in a graphic format (trees) or are one or two page lists of family descendants. There are also more extensive lists that are not hard bound and are in a delicate state. This database will include the following information: primary family names, places, years covered, year published, language and format (graphic and/ or pagination) and the shelf number. The JNUL has arranged the genealogical material by shelf number and these numbers are located in a card catalog in the Manuscripts Reading Room. Thanks goes to Dani Reisz, head of the JNUL Department of Manuscripts and Archives, for cooperating in this endeavor and to Mathilde Tagger and her indefatigable efforts entering data in her trusty laptop. The finished product/database will put on the Society's website hopefully by the summer. This project has been personalized for me by the handling of what amounts to in certain

cases bits of paper with trees hurriedly scrawled to more elaborate text or graphic productions. These are peoples' histories that I am trying to bring to light. This provides a lot of satisfaction not to mention more names for Jewish genealogical research.

Books

By Ships of Fire to the West; Changes in Syrian Jewry during the Period of the Ottoman Reform (1840-1880), by Yaron Harel. Jerusalem, Zalman Shazar Center for Jewish History. 2003. 406p. Illus. Index. Bibliography (Hebrew).

From Aleppo to America Part II: Stories. By Robert Chira. Orlando. New York, Rivercross Publishing, Inc., 2001. 160p. Illus. Appendices.

Part I: *The Story of Two Families* is currently out of print. The seven stories concern relatives of Mr. Chira who describe the reasons they left and how they acclimated to living in America. The appendices include the following: "The Jews from Aleppo: A short History of an Ancient Community," "Changes in Various Customs

and Traditions From Aleppo to America," "Statistics Concerning the Jews in Aleppo and the World," "Maps of Aleppo and the Middle East," and "Letters." This is a very well produced book. Mr. Chira is a practicing attorney in New York City.

A Hebrew Chronicle from Prague (c.1615). Introduction and Notes by A. David. Jerusalem. The Hebrew University, The Ben-zion Dinur Center for Research in Jewish History and The Center for Research in Jewish History of Central Europe. *Kuntresim*, Texts and Studies No.65. 1984. 75p. (Hebrew).

The History of the Jews of Italy. By Cecil Roth. Philadelphia, Pa., The Jewish Publication Society of America, 1946. 575p. illus. Index. Bibliography.

This is a very detailed, comprehensive history which is really not restricted to those genealogists searching their Italian roots. This is a very readable text and covers the complete history to 1946.

Immigrants; Jewish Immigration to Palestine in the Early Twentieth Century. By Gur Alroey. Jerusalem. Yad Ben-Zvi Press. 2004. 253p. (Hebrew).

Library of Congress Subject Headings:: Aliya 2nd, 1904-1914 and Erets-Yisrael-Emigration and Immigration.

My Town Motele. By Hayyim Chemerinsky. Jerusalem. The Hebrew University of Jerusalem. Center for Research on Polish Jewry. 2002. 202p. (Hebrew)

Library of Congress Subject Heading: Jews-Belarus-Motol-Personal Narratives.

Rabbis and Jewish Communities in Renaissance Italy. By Robert Bonfil. Translated from the Hebrew by Jonathan Chipman. Oxford. Oxford University Press. 1993. 366p. illus.

Library of Congress Subject Headings: Rabbis-Italy-Office, Judaism-Italy-History-16th Century.

This is one title in the series "The Littman Library of Jewish Civilization." It is based

on the author's dissertation for the Hebrew University's Department of Jewish History. This is not only a history of the Jews of Italy but an extensive thesis on the communities and the roles the Rabbinate played. This is important in the author's view due to fears of assimilation in Renaissance Italy. There is an index including many names and an extensive bibliography.

The Taragano Family: Jewish Diplomats in the Dardanelles 1699-1817. By Eliezer Bashan. Jerusalem. The Zalman Shazar Center for Jewish History. 1999. 172p. Index. Bibliography. (Hebrew).

Periodicals

Hispania Judaica Bulletin; Articles, Reviews, Bibliography and Manuscripts on Sefarad. Jerusalem. The Hebrew University of Jerusalem. Institute of Jewish Studies.

The issue at hand is No. 3 dated 5760/2000. This is periodically published by Hispania Judaica Research Project on the History of the Jews in Sefarad. Two articles of interest to genealogists are Nahem Ilan's "The Jewish Community of Toledo at the Turn of the Fourteenth Century" and Claude Bernard Stuczynski's "Two Minorities facing the Iberian Inquisition: The 'Marranos' and the 'Moriscos.'"

Polish Jewry: Bibliographical Series. Jerusalem. The Hebrew University of Jerusalem. Institute of Jewish Studies. Center for Research on Polish Jewry. 1-3, 1983-1987.

The titles and contents of these bibliographies are as follows:

Number 1 - *Preliminary Inventory of the Jewish Daily and Periodical Press Published in the Polish Language 1823-1982.* By Paul Gilkson. 69p. Includes index and bibliography. (English).

Number 2 - *Preliminary Inventory of Yiddish Dailies and Periodicals published in Poland between the Two World Wars.* By Yechiel Szeintuch. 190p. (Hebrew).

Number 3 - *Bibliography of Hebrew and Yiddish Publications in Poland Since 1944.*

By Dvora Zeichner and Ajzyk Szechter. 102p. (Hebrew).

Yearbook: Leo Baeck Institute. Vol. 27, 1982. London. Secker & Warburg. Institute of London. 512p. Illus. Index. Bibliography. Major articles in this volume trace the fate of the German-Jewish community from William II to the rise of Nazism. Two chapter titles are "Zionists and "Assimilationists" and "Jewish Students." The index includes many names which should aid the genealogist searching his German roots.

Websites

I thought I might mention a few "local sites."

Association of Lithuanian Jews in Israel.
<http://www.lithuanianjews.org> .

This is a new one that is in Hebrew and English. The Hebrew side is more developed but the English one is progressing. This is an example of one of the many landsmanschaft associations in Israel and it would be wonderful if this site could be replicated by the others.

The Central Archives for History of the Jewish People (CAHJP).

<http://sites.huji.il/archives/index1.htm>.

This is a lovely site based on the original organization the *Jewish Historical General Archives* established in 1938. When I looked at the What's New? Section I found two items. One is the *Alphabetical list of localities in Poland for which the CAHJP hold material*. This includes original material and microfilm.

The other is *A detailed list of the Danzig Community Archives* in German.

Pay both these sites a visit.



Books

Recanati, Aure: Mémorial de la Déportation des Juifs de Grèce.

Jerusalem, Abraham Cohen-Erez Publ.,2005. 3 volumes (French)

Mathilde Tagger

Aure Recanati, of Salonikan descent, participated in the 1997 Paris Conference on Jewish Genealogy. After a lecture given by Serge Klarsfeld on the Deportation of Jews from France, she asked the lecturer: "Is there a Memorial book about the Deportees from Greece? Is there such a project?"

Klarsfeld replied "NO" to her two questions. That was enough for Aure. Her decision was immediately taken. She would do that memorial book. She did not have any experience, but she learned very quickly. In the Holocaust Museum in Washington, DC, she found microfilms of the "Declaration of Possession" forms the

Germans forced Salonika Jews to fill out on March 1, 1943. Unfortunately, these forms covered only about one third of Salonika's Jewish population. In spite of this, she went ahead and published the information in 2000 in a book entitled *The Jewish Community of Salonika - 1943*.

It contains 13,500 names. For some of them she found an Auschwitz entry card and she has added it to the basic information.

Now Aure Recanati has done the impossible. She compiled two heavy volumes and a thin third volume of introduction. One of the two volumes covers Greek territories under

German occupation (638 pages), while the second volume covers the Greek territories under Bulgarian and Italian occupation (682 pages).

These books include all the name lists Recanati could find:

- Jews with foreign citizenship who first escaped deportation and later on were sent to concentration camps along with the others (lists by nationalities),
- Lists of victims based on Pages of Testimony deposited at Yad Vashem,
- Lists based on documents found in the archives of the Joint Distribution Committee (JDC/Joint) in Jerusalem,
- Lists of names collected in the Jewish Greek Journal Chronica,
- Names taken from memorial books written by survivors,
- Lists based on documents found in the archives of the Salonika Jewish Community,
- Lists based on Bulgarian documents,
- Lists based on Italian documents,
- The names Recanati compiled in her first book based on the Possession Declarations filled out by a third of the

Jewish population on March 1, 1943 under order of the Nazis.

The books are divided by the various zones of occupation of Greece: the German, the Bulgarian and the Italian. The listings in each part are by names of the locality: Crete, Didymoteichon, Florina, Kalamata, Pirrhos, Salonika, Suflion, Verroia and Alexandropoulos, Drama, Kavala, Komotini, Serres, Xanthi and finally Arta, Athens, Corfou, Chalkis, Ioannina, Karditsa, Kastoria, Larissa, Paramythia, Patras, Preveza, Rhodes, Trikala, Volos, Zante. The author has added a short history of each community while the introduction details the history of the occupation of Greece during World War II, the Final Solution and the deportation of the Jews.

I would like to salute Mrs. Aure Recanati for her extraordinary and unique compilation. Napoleon said "Qui veut, peut" (who wants, can), Aure Recanati has proved it perfectly.

The book can be purchased at: Abraham Cohen-Erez Publisher at:
avrahamcohen1@hotmail.co.il



Volunteers Needed for New IGS Projects

Within weeks of the fabulous Jerusalem 2004 Conference last summer, the IGS planning Committee decided to extend the indexing, translating and transliterating of various documents that are essential to genealogical research. With the increasing numbers of Israelis interested in genealogy, including formal school projects, it was decided that materials dating from the time of the British Mandate would be the most appropriate place to start. This information is to be entered in a database that is both in Hebrew and in English.

There are two parts to the project: (1) entering the Hebrew documents into excel files and (2) translating the Hebrew into English excel files. The 1915 census of Tel-Aviv, the 1922 census of Petah Tikva and lists from Ein Harod from 1923 are nearing completion. We are about to begin the 1922 census of Tel-Aviv and the voters' lists of Jerusalem. The satisfaction of helping other researchers, of facilitating resources for future school projects, of knowing that the time you donate will serve others far into the future, is priceless.

Please contact Rose Feldman at rosef@post.tau.ac.il as we know that you will want to be a part of these groundbreaking projects.

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 III by Harold Lewin

The principal source for the Stammbaum article was the Ph.D. thesis of **Diana Schulle** published as a book in 2001.

Part III describes the impact of the operation of the *Reichssippenamt* (Office of the Expert in Race Research or RSA) on present German-Jewish genealogical research.

Loss of Records. During and following *Kristallnacht* in 1938, Jewish documentary holdings suffered massive losses while World War II bombing raids destroyed innumerable records in German civil registry offices. Further losses were incurred when the Nazis tried to erase traces of their misdeeds in the concentration camps, especially in Auschwitz.

To avoid further losses from Allied bombing, documents in the archival institutions were protected by relocation to South Saxony and Thuringen in castles or unused salt mines. The *Reichssippenamt* continued operations up to April 1945, almost until the end of World War II.

The Card Files of the Nazi Era. The original card files of the RSA have disappeared. The files set up by Gercke prior to 1933 formed the main database of the RSA and would be of great historical and genealogical interest, but their whereabouts are not known. Financial problems and internal conflicts were the cause of eventually limiting this file to targets of racist politics, mainly Jews or suspected Jews. Much of the ASTAKA file of the Dresden Genealogy Society survived World War II, and since, for the period 1933-1939, it partly duplicated the Gercke files, it should contain some Jewish-related data. This file may be accessed at *Deutsche Zentralstelle fuer Genealogie* in Leipzig.

The 1939 Census. This census, supplementing the general census of 1938, was directed specifically at Jews and completed as an additional and mandatory form (*Erganzungskarte*) filed in a special sealed envelope. The *Erganzungskarte* related to the racial status of the individual. A refusal to complete the form or making a false declaration could incur severe punishment. The form specifically required determination of the ethnicity of each of the four grandparents: i.e. whether they were racially Jewish. These forms have mostly survived and are viewable at the *Bundesarchiv* (Federal Archive) in Berlin Lichterfelde. They have been microfilmed by the Mormons. The census is organized by city/town or for smaller centres of population, by region. Utilizing this source therefore requires knowledge of a person's residence in May 1939, the time of the census. Census results for Thuringen and for a number of Ruhr cities were lost.

Microfilms of those Vital Records that have been Located and Indexed. Concomitant with the Allies pursuit of evidentiary material after the end of hostilities, many documents were seized or "safeguarded" by the United States., the German Democratic Republic, and the Soviet Union. Of those documents subsequently located, many copies of the German microfilms are available at the Central Archives for the History of the Jewish People in Jerusalem (CAHJP), in New York at the Leo Baeck Institute and in Berlin at the Centrum Judaicum (after storage in Leipzig prior to German reunification). The Latter Day Saints Library (LDS) has also copied the microfilms.

Surviving Records. The article concludes by mentioning some of the records that have

survived. They include: name adoption lists and numerous family trees in the collection of Berthold Rosenthal, now at the Leo Baeck Institute. Also administrative records of various local and regional jurisdictions, some from as far back as the 17th century, comprising tax lists, judicial processes, lists

of protection payments (*Schutzgeld*), special censuses of Jews, name-change lists and special tax assessments. In addition, the birth, marriage and death records, maintained by the local churches and including vital statistics data for Jews, are also still available.



Summary of Articles from Foreign Journals

Revue du Cercle de Généalogie Juive, No.80, Tome 20, October-Décembre 2004

Mathilde Tagger

“A Treasure of Sources of Information in France, Belgium and the United States for Immigrants from Eastern Europe,” Part 2, by Daniel Vangheluwe.

The starting point of the author is based on assumptions and he succeeds in verifying these assumptions by meticulous use of a variety of unconventional sources such as police records, immigration files and others. The results are astounding.

In addition to known sources of genealogical information such as JewishGen, the database Ellis Island and others, the author utilized the following unusual resources:

The Russian files of the Consular Records at Fontainebleau;

The Paris Archives;

Naturalization files at the National Archives of France;

Serge Klarsfeld’s book on the deportation transports that left France for the East during

World War II;

The Center for the Jewish

Contemporary Documentation in Paris;

Jewish cemeteries and telephone books of Paris;

The Public Security Archives of Brussels, Belgium;

The Deportation Museum in the city of Malines, Belgium;

The author researched the GERSON, SMIETAN and TCHERKOWSKI families of Poland and Lithuania.

Jacques Taieb who recently published a dictionary of names of North African Jews, analyzes the census conducted in Constantine, Algeria, in 1837 when the French completed their conquest of the country. Taieb compares the data of the census with the marriage lists from 1846 to 1852. He succeeds in creating a list of family names in the city along with the frequency with which each appears. The uniqueness of this research is in his combining demography, onomastics (the study of names) and history.

Maajan, The Jewish Genealogical Societies of Switzerland and Hamburg

Esther Ramon

Issue 73

Hamburg

Switzerland

Evidence of Jewish Presence by Raymond M. Jung

The author describes a plate of wood and iron that are inscribed with a Magen David and the letter *Mem* and *Zayin*. He reads them as *Bet* and *Heh* and explains them as the well-known abbreviation for “*Barukh Hashem* – Praised be God.” The plate is dated from 1770 and came from Jungholz in Oberelsass. According to the author, the plate was used for the *Eruv Hatzerot* – to permit carrying on the Sabbath – and on *Pesah* a matzah was placed on it to join the village houses into a single unit.

The Jewish Cemetery in Sulzberg, Part 2 by Peter Stein

The article contains 291 names along with the dates of death that took place between 1848 and 1980.

An Address Book as a Source by Raymund M. Jung

We have details from the address book of Basle in 1835. It contains a listing of eighteen Jewish merchants as well as a description of what they sold.

Marriages Officiated at by Simon Bloom (Alsace 1707-1750, Part 2,3 by Daniel Teichmann

Looking Back at the International Conference on Jewish Genealogy, Jerusalem 2004 by Juergen Sielemann

The author notes with appreciation the organization, the wide range of topics, the workshops, the computer sources and the visits to the various archives.

Memorial Stones and Genealogy: The Kuemmermann Family from Wandsbeck by Astrid Louven

The lives of a mother and her two daughters by the name of Kuemmermann, who perished in the East in 1942, are now engraved on the paving stones at the house where they lived.

On People and Books, Part 2 – A Portuguese from Hamburg in Madrid – Rafael Cori y Roditti by Michael Studemund-Halevy

The topic of the brochure is the Rambam (Maimonides). The author is a Sephardic Jew who left Izmir or Constantinople in the middle of the 19th century and settled first in Hamburg and then in Berlin in order to live a freer life. He describes the Portuguese community in Hamburg at that time and provides details on the life of Roditti and his wife as well as other Jews from the same background – Jacob Ashkenazi and David ben Ezra.

A Visit to the City of my Birth 13-6 in May 2003 by Jacob Rothschild of Brussels

A dairy that lists the events of each day.

GenAmi, No.31- Mars 2005

Mathilde Tagger

This periodical is produced in Paris by the GenAmi organization that defines itself as a group of like-minded individuals who are involved in Jewish genealogy. Their name reflects a play on words between French and

Hebrew – *Ami* in Hebrew means ‘my people,’ while in French it means ‘friend.’

The entire current issue is dedicated to the study of families who originated in Alsace and Lorraine in northeast France. The

majority of French Ashkenazi Jews lived in this region and they were frequently connected with the Jews in western Germany through marriage. One must not forget that this area was one of contention between France and Germany and the basis for wars between them. In contrast to the Ashkenazi Jews of eastern France, exiles from Spain, some of whom were crypto-Jews who returned to Judaism lived in Southern France.

Regarding Sephardic Jews in France, the story is related about a woman by the name of Rivka Mendes Soles who was born in

Bordeaux in the early years of the 19th century. In the birth certificate of her son her maiden name is listed as Mendesolle. She died in Paris in 1875 and her death certificate records her maiden name as Mendelsohn.

Genealogists researching their families in France are fortunate in having records of births, marriages and deaths, from the end of the 18th century on, everything that the researcher would hope for. Even so, the researcher must approach these documents with caution.



JGS Journal Abstracts

Compiled by Harold Lewin

These are abstracts of articles comprising data sources and research techniques. Accounts of visits to the ancestral *shtetel* or of individual family research are usually excluded. 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 single page or shorter item. Use of an asterisk (*) after the title indicates an article based on an excerpt from a presentation given at the International Conference on Jewish Genealogy in Jerusalem, July 2004.

BALTICS

Jewish Surnames in the Baltic Countries.* **Dov Levin** describes some of the mainly political circumstances in Lithuania and other Baltic countries that influenced or forced name changes on the Jewish population. Professor Levin urges an academic, scientific approach to the study of Jewish surnames.

4pp. (1)

BELARUS

Marriage and/or Birth Records from Minsk and Pinsk. **David Fox** of the Belarus SIG, reports on the Minsk marriage records obtained from the Central Archives for the History of the Jewish People in Jerusalem (CAHJP) and which are now translated and on the SIG website. Copies of records held by CAHJP include those from Grodno, Drohiczyn, Pinsk, Krynki and Orla. **Ellen Stepak**, a Belarus SIG member in Israel, has extracted names and other data from the notebooks (comprising marriage and birth records) of an official Pinsk Rabbi and she is in process of completing the database. **1p. (1)**

EGYPT

The 1840 Montefiore Census of Jews in Alexandria.* **Yves Fedida** describes this little-known census which followed Montefiore's 1839 census of Jews in Eretz Yisrael and is thought to be the only one commissioned by him outside the

administrative Ottoman boundaries of Eretz Yisrael. The census offers a vibrant insight into the starting point of contemporary Alexandrian Jewry's "founding fathers."

5pp. (1)

FRANCE

Tracing Emigrants from Eastern Europe to France. Daniel Vangheluwe, in an article in a French genealogical journal, describes methods for using various resources to trace emigrants from Eastern Europe to France. Primary source is *Revue de Cercle de Genealogie Juive Vol.20 Nos. 79 & 80*. **1p. (1)**

GERMANY

The Jewish Cemetery at Sulzburg in Baden & the Community of Breisach. Several articles focus on areas of Germany near Switzerland including Peter Stein's enumeration with comments on the Jewish cemetery at Sulzburg in Baden, and the Jewish community of Breisach. Primary source of information is **Maajan**, publication of the Swiss Society for Jewish Genealogy and the German Jewish Genealogical Society, No.72, September 2004. **1p. (1)**

HUNGARY

Hungarian Censuses and BMD [Birth, Marriage, Death] Records. The Hungarian SIG has placed many transcriptions of records on-line including census returns for 1828 and 1848 and about 11,000 BMD records for six Hungarian localities. **1p. (1)**

Preservation of Jewish Cemeteries. Brooklyn's Heritage Foundation for Preservation of Jewish Cemeteries locates, cleans and fences Jewish cemeteries in the region of Greater Hungary. **1p. (1&2)**

POLAND (BIALYSTOK)

BIALYGen had its second annual meeting at the International Conference on Jewish Genealogy in July 2004. Its report provides a list of resources for research, including the Central Archives for the History of the Jewish People in Jerusalem (CAHJP)

(material from at least three discrete sources), the Bialystoker Center in New York City (a large collection of index cards of persons memorialized) and uncatalogued archival material held by the Jewish National and University Library. The Jewish Historical Institute in Warsaw also has Bialystok material. **1p. (1)**

PORTUGAL

Racing With Death: HIAS Lisbon Files (1940-1945).* Valery Bazarov gives an informative account of the many obstacles faced by Jewish refugees fleeing Nazi-occupied Europe and of the sympathy and heroism of Aristides de Sousa Mendes, Portuguese Consul in Bordeaux. **5pp. (1)**

U.S.A.

Information on World War I & World War II Armed Forces. The American Jewish Historical Society has collections on WWI & II military personnel including a registry of Jewish military burials outside the U.S. WWI records include 6,363 questionnaires surveying wounded servicemen and officers. WWII data is more comprehensive but currently lacks a guide. **1p. (1&2)**

On-line Availability of Naturalization Documents. The www.jewishdata.com site includes the informative Declaration of Intention for Kings County, Ulster County, Albany County and U.S. Circuit and District Courts for Suffolk County. **1p. (1&2)**

HOLOCAUST RESEARCH

Finding Pages of Testimony Submitters at Yad Vashem. Randy Daitch and Sallyann Amdur Sack provide useful guidelines for locating persons who have submitted Pages of Testimony. Problems of finding their whereabouts exist because many of the Pages were submitted in the 1950s by Holocaust survivors who may no longer be alive or if they are, may no longer live in the same street, city or country. A technique for establishing a hitherto unknown maiden name is suggested. By "massaging" the Yad Vashem Database and using the advanced

search facility, much additional information can be obtained. **3pp. (1)**

JEWISH GENEALOGY

Building a National Family Tree. Offer **Drori** describes the building of an enormous family tree of the entire population of Israel for tax purposes. The system enables the user to locate a resident of Israel and to create, within seconds, a graphic family tree for him that includes information on three generations. **3pp. (1)**

Genetics and Genealogical Discoveries. **Saul Issroff** gives an informative revue of the research of Prof. Karl Skorecki, a renal physician at Rambam Hospital who was one of the first scientists to study the Cohen-Levi haplotype markers. Prof. Skorecki gave a

presentation on Genomic Archaeology of Jewish and Near-East Communities. **2pp. (3)**

SEPHARDIC GENEALOGY

A Guidebook to Sephardic & Oriental Genealogical Research. **Mathilde Tagger** and **Yitzhak Kerem** describe the project to uncover the wealth of resources on Sephardic history and genealogy in Israel. The results have now been published and the book comprises such chapters as: Selected Hebrew periodicals – bibliography, Burial Societies, Archival Items, Research Institutions and Immigrant & Other Ethnic Associations. There are 24 appendices which contain diverse lists of Sephardic/Mizrahi Jews as well as historical lists and other material.

KEY TO JOURNAL REFERENCES

REF.	JOURNAL	GEOGRAPHICAL AREA	ISSUE	YEAR	VOL.	No.
1.	AVOTAYNU	International	Winter	2004	XX	4
2.	DOROT	New York	Winter	2003	25	2
3.	SHEMOT	Great Britain	December	2004	12	4