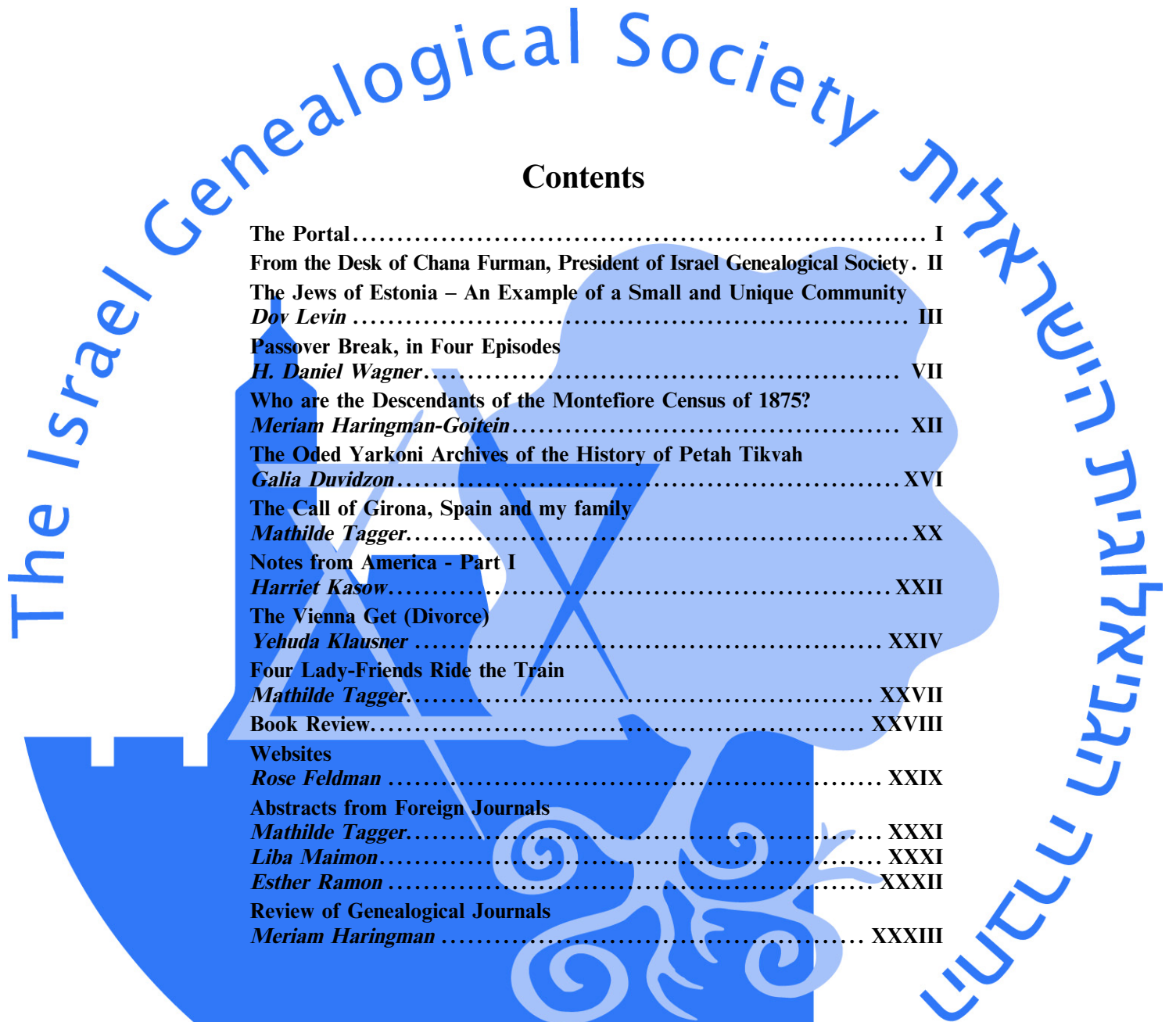


שרשרת הדורות

Sharsheret Hadorot

חקר תולדות המשפחה היהודית



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The Israel Genealogical Society

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THE PORTAL

The August issue of our journal includes a variety of topics – it appears at the peak of the summer vacation when it is hot and even genealogists, who are known to be addicted to their work, do not have the desire to focus on one subject for very long.

Genealogy is obviously part of all articles, as befits a periodical that claims this as its goal. The diversity of the articles stems from the various areas of interest of our authors and from the specific angle from which each of them views his/her main objective.

Two articles and perhaps three focus on classic genealogy. Ms. Meriam Haringman, who has done a great deal of research on the records of the censuses initiated by Moses Montefiore in the 19th century, analyzes the 1875 census from a unique standpoint: she discusses the descendants of those listed and in so doing touches on her very own family. Ms. Mathilde Tagger describes among other things in her article the connection with a maternal ancestor dating back 900 years. This connection is revealed in the wake of a visit to a special city – Gerona in Spain.

Professor Daniel Wagner provides us with thoughts on the present, stories from the past and ideas for the future. These have a direct bearing on genealogy and, as is fitting for a man of science, they are connected with the efforts to enable genealogy to enter a new era as an accepted subject in the academic world. Would this be possible?

Ms. Galia Duvidzon's article belongs to the subject of genealogical sources. A great deal of material is available at the place about which she writes, the Oded Yarkoni Archives of the History of Petah Tikvah, an important archive that is not well known to the general public.

Ms. Rose Feldman provides us with an additional list of Internet sites, this time on Jewish heritage.

The general subject of Jewish communities in Europe is represented by Professor Dov Levin's interesting article in which he describes concisely and with great clarity the history of the totally unique Jewish community of Estonia.

The veteran member of our editorial board, Ms. Harriet Kasow has not forgotten us while spending her first year of retirement on distant shores. She sends her *Notes from America* from Philadelphia informing us of her genealogical research there.

Our Book Review Section consists of a single review by Dr. Jeffrey Malka – on a most important volume. It is the book by Ms. Mathilde Tagger and Dr. Yitzhak Kerem, the *Guidebook for Sephardic and Oriental Genealogical Sources in Israel* published by Avotaynu. It is a first and unique book on this subject.

Controversies are never absent from the Jewish world. In this issue the short story by Professor Yehuda Klausner presents a disagreement from the 17th century that split the rabbis of Central Europe. It is known in rabbinic literature as the “Vienna Get” – a suspense story in itself.

Our monthly feature on articles appearing in foreign journals includes abstracts from English, French, German and Dutch publications. We thank Ms. Liba Maimon for her summary from the Dutch periodical.

Lastly, something on a lighter note: what do three ladies who are interested in genealogy talk about when they return via train from a busy day in Tel Aviv? Read the short piece by our usually very serious member Ms. Mathilde Tagger.

Wishing a pleasant summer to all,
Yocheved Klausner

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

Every summer, and the summer of 2006 is no exception, we look forward to vacations, rest and renewal. However, it appears that for those involved in genealogical research there is always an additional project, an assignment to complete, an agenda to prepare – accompanied with the added feeling of being overwhelmed and having too little time.

The 26th International Conference on Jewish Genealogy taking place in New York this year will provide a platform for IGS members who will be presenting papers before participants from all corners of the world. The wide range of lecture topics reflects the continued study by our members who are researching areas of interest to all of us.

The Second Annual Seminar in Jewish Genealogy

We hope that the success of the first Seminar forecasts well for the next seminar which will take place on Monday, 29 Heshvan 5767 (November 20, 2006) at Beit Volyn, Yad Vashem's branch in Givatayim. The organizing committee is busy at work and when this issue of *Sharsheret Hadorot* is published the schedule of lectures and speakers for the day will be ready. Registration will begin shortly. You can keep abreast of the details, which will be posted on the homepage of IGS Internet site www.isragen.org.il third heading from the top.

The Yad Vashem Internet Site – Names Database

Our Israeli readers are invited to search the site and locate submitters of Pages of Testimony – connect to www.isragen.org.il Search for Submitters of Pages of Testimony in Israel.

The experience we have gathered in helping to locate submitters since the site opened tells us that there have been a number of successes and through the information contained on the Pages of Testimony contact has been made – sometimes with the actual submitter but in most cases with his/her descendants or other family members. We are delighted to report that we have even been successful in reuniting families after long separations, some dating as

far back as the era of mass emigration from Eastern Europe at the end of the 19th and beginning of the 20th century.

Involvement in genealogy gives us no rest – even if in far off places. This has now affected me personally. In June I was vacationing in Brazil and there I met with descendants of North African Jewish immigrants who arrived between 1880 and 1900. They settled in the northeastern cities of Recife and Belem and from there moved westward to the Province of Amazonia settling in the city of Manaus. I was at the old cemetery in the city and visited the grave of Rabbi Shalom Moyal, who died in 1910 and is connected to the Moyal-Chelouche family, one of the families that founded the Neve-Tzedek neighborhood in Tel Aviv. Rabbi Moyal is buried in the old municipal cemetery. Interestingly, Rabbi Moyal is considered a holy man by the local Christians – a most unusual phenomenon.

I met descendants of the Ben Chimol, Abihsera, Assayag, Atar and Ben Zikri families and heard stories that have passed from generation to generation in their families. One of the more fascinating facts that I heard was that not less than 25% of the native population of the Province of Amazonia are connected to the Jewish past through the marriage of their Jewish ancestor to local women. Jewish family names are now found even in places where we never expected to find them.

I want to thank Mathilde Tagger for calling the Brazil-North Africa Jewish connection to me before my trip. Her words and advice were very productive and helped me discover things I never would have found on my own.

After the summer vacation our IGS branches will return to their regular schedules in September 2006.

Please DO NOT FORGET to keep us informed of any changes in your address, telephone or email. My email address is ehfurman@netvision.net.il

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Chana Furman

The Jews of Estonia*

An Example of a Small and Unique Community

Dov Levin

Translated from the Hebrew

1. The Late and Unique Establishment of the Community

Estonia is the most northern and the smallest of the three Baltic States – Lithuania, Latvia and Estonia. It is situated on the eastern coast of the Baltic Sea. More detailed information on Estonia and the history of its Jewish community is found in the volume *Pinkas Hakehillot – Latvia and Estonia*, Yad Vashem, 1984 (Hebrew).

Unlike Lithuania and Latvia, where Jewish immigrants began to establish communities in the 15th and 16th centuries, this was only possible in Estonia in the second half of the nineteenth century during czarist times and through the initiative of Jewish soldiers (popularly known as Nikolai's Soldiers or cantonists). Most if not all were kidnapped as children from their parents' homes in the Pale of Settlement and were forced to serve for dozens of years under brutal conditions in the ranks of the Russian army. Those of them who survived after serving in garrisons in various Estonian cities such as its capital Tallinn, Dorpat or Tartu and Pernau were permitted to establish local synagogues, cemeteries and other Jewish institutions. To fill their religious and other needs a number of functionaries such as rabbis, shohtim (slaughterers of meat), Mohalim, teachers etc. as well as craftsmen from Lithuania, Poland, and the Courland region of nearby Western Latvia, were given residence permits.

Similarly, the University of Dorpat, which was hoped would become an important academic center for all of Russia and was noted for its liberal atmosphere, was open to Jews. The Jewish students, the majority of whom came from outside of Estonia, struck roots in the life of the community and helped establish various institutions such as the first Jewish school in 1875, the Academic Society

for Jewish Literature and History in 1884 and others. At that time, the number of Jews in Estonia totaled some 4,000. Tartu (Dorpat) had the largest number of Jews followed by the capital Tallinn. The Jewish community of Estonia was composed of three main groupings: (1) Nikolai's Soldiers and their descendants, the bearers of Russian culture; (2) the Jews of Courland among whom German culture was dominant and (3) the Jews of Lithuania who were noted for their deep-rooted Jewish culture.

2. Between the Two World Wars

With the establishment of the independent Estonian state at the end of World War I, the Jewish community grew to number 4,556, 0.4% of the population. Some 250 Jews fought in the Estonian war of independence. According to the census of 1934, 98% of the Jews lived in the cities of Tallinn, 2,203; Tartu, 920; Valga; 262; Pernau, 248; Narva, 182, Viljandi, 105, Rakvere, 100 and others. Their occupational breakdown was divided as follows: commerce, 30.4%; clerical and administrative, 24%; craftsmen, 14.8%; laborers, 14%; professionals, 9.5%; factory owners, 5%, estate owners, 1.4% and religious functionaries, 0.6%. The general economic situation of most of the Jews and especially those who were self-employed was relatively good and only a few depended on community assistance. In Tallinn, Tartu and Narva there were co-operative banks with 625 members.

Like other national minorities, from 1926 Estonian Jews enjoyed wide cultural autonomy. In order to administer the Jewish cultural and educational network, in the framework of the autonomy law a Culture Committee (*Kultur-Rat*) numbering 27 was set up. Their affiliation follows: General Zionists, 17; Socialist Zionists, 3; Yiddishists,

* This article is based on a lecture delivered to the Jewish Branch of the IGS in December 2005.

4; Commercial List, 2 and Progressive List, 1. Local communities set up councils that were concerned with strengthening their own cultural and educational institutions as well as collecting taxes to supplement the budgets for communal needs. More than half of the Jewish children attended the three Jewish elementary and two high schools. In some places, there were schools for adults and for children who attended non-Jewish schools. The choice of language in these institutions led to a bitter fight between the Zionists who demanded Hebrew and the Yiddishists, who also included left-wing activists, who naturally demanded Yiddish. The dispute was usually settled by compromise, for example, by holding parallel classes in both languages in the same school and other similar arrangements.

In this tiny Jewish settlement several cultural and political groups functioned actively, among those promoting Yiddish were the Kultur League and the Bund and the nationalists who encouraged Hebrew supported the General Zionists, Socialist Zionists, Hashomer Hatzair and Betar. The handful of Jewish communists, the party being officially banned by the government, operated within a legal cultural framework such as through the Licht Club and others. Impressive political, cultural and social activities were conducted by the *Hatsefira*, *Hashmonea* and *Limuvia* student organizations.

A significant step in the furtherance of Jewish culture can be seen with the establishment in 1934 of a Chair in Jewish Studies at Tartu University. Until its closing in 1940 nearly fifty Jewish students majored in Jewish studies and some were awarded doctorates. (*Pinkas Hakehillot – Latvia Estonia*, Levin, 1986) In addition to what is cited above, cultural, social and religious life flourished in nearly every community on the initiative of local institutions such as the *Hevra Kadisha*, *Bialik Verein* [the Bialik Organization] and other similar groups. In the absence of local Jewish newspapers Yiddish readers made do with dailies from Latvia and with weekly Estonian supplements published in the Lithuanian Yiddish papers such as the

Zionist *Di Yidishe Shtime* and the *Folksblat* of the Yiddishists.

In addition various local bodies, especially in Tallinn, produced some two hundred publications in Yiddish, Hebrew and assorted foreign languages (Gensh, 1937). One of the most important of them appeared on the eve of World War II and was an alphabetic listing of all of the family and personal names of the 3,944 Jews of all ages who lived in the eighteen Estonian Jewish settlements. This important material was based on the July 1934 census conducted on the initiative of the cultural administration of the autonomous Jewish minority in this country (Gorin, 1936).

3. Critical Events during World War II and Afterwards

At the end of the 1930s there was an increase in the activities of Estonian nationalistic organizations such as *Vaaps*, those who fought in the Estonian war of independence and other groups. Some subsidized by Nazi Germany distributed anti-Semitic propaganda and also took part in clashes against local Jews. Incidents such as these and others of a similar nature alarmed the Estonian Jews who until then had lived in tranquility.

Among those who greeted the entry of the Red Army in June 1940, the small group of Jews from the communist camp stood out. One of them even raised the red flag over the city's citadel. During the sovietization of the economy, those of the Jews that were primarily affected were owners of property, stores and factories. Several Jews, especially those of communist or proletariat origin were appointed to government positions including the institutions of internal security. However, the majority of the Jewish public was distressed by the revolutionary incidents and especially in light of their loss of autonomy from which they had tangible benefits and about which they took great pride. Only the two schools in Tallinn and Tartu continued to function and instruction in Yiddish, although restricted, continued (Levin, 1968/1969).

Moreover, in addition to the suppression of Jewish organizations with the entry of the

Soviets, security officials carried out arrests among the Jewish political leadership as they did among the Estonian leadership. Among those arrested were the leader of the Revisionist Zionists in Estonia, who was later executed, and some of the Bund and Betar activists. In the middle of June 1941, on the eve of the Nazi invasion, Jewish industrialists, storeowners, Zionist leaders, veterans of the Estonian War of Independence and others classified as “dangers to society” were arrested. Including their families and numbering some 500 people, they were exiled to the far reaches of the Soviet Union. Many of them perished from hunger, disease and accidents that occurred during the harsh labor forced upon them.

When the German army invaded Estonia in the fall of 1941, at least 120 Jews fought against them totaling 1.1% of the Jews who comprised 3% of the total population. Along with this, many Jews sought opportunities to flee from the Nazi conquest to the interior of the Soviet Union, especially after the government declared an organized evacuation of certain sectors of the civilian population. While the government generally encouraged evacuation, in reality it required great effort and resourcefulness to obtain the desired exit permit.

There were Jews, who did not take advantage of the opportunity to flee whether because of age, illness, infirmity, etc., but there were those who hoped that they would be able to somehow manage under the German occupation. Some 3,000 people comprising 75% of the Jewish population did manage to escape whether on their own initiative or within the framework of the organized evacuations. This is the highest rate of survival of any of the Eastern European countries during the Holocaust! (Levin 2002).

Approximately two hundred of the evacuees served as either officers or in the ranks of the Estonian Eighth Corps of the Red Army. Many of them fell in battle and especially in the battle to liberate Estonia at the end of 1944.

Of the more than one thousand Jews who remained after the Nazi conquest of Estonia, at least 929 were arrested and murdered – 805

in Tallinn, Tartu and Pernau. The 124 others lived in twenty small settlements. The book by Eugenia Gurin-Loov (1994) contains a detailed list of the 949 names of these victims as well as additional Jews along with their addresses.

Most of the arrests and murders were carried out by units of the *Omakaitse* (Civil Defense) and the Estonian police who operated under the supervision of the Sonderkommando. Except for the few in hiding by January 1942 there were no longer any Jews in Estonia and it was declared *Judenfrei* – Free of Jews.

Between 1942 and 1943 in various stages more than twenty thousand Jews, mostly from the Ghettoes of Vilna and Kovno in Lithuania, and from other places in Europe – Czechoslovakia, Transylvania and Soviet Prisoners of War from Finland were moved to Estonia. Some were murdered immediately on arrival and others were held in dozens of forced labor camps where they worked for the most part in mining shale oil. The majority of them died of disease, terror, starvation and cold. (Dvorzhetski, 1970)

As the Red Army advanced towards these camps about 3,000 surviving Jews were evacuated to the Stutthof Concentration Camp in Germany and other places. Only a few hundred managed to survive until the end of the war.

With the liberation of Estonia at the end of 1944 some 100 Jews were discovered, remnants of those transported from other countries mostly in the Klooga and Lagedi camps. Most were spared at the last minute from the massacre that the Germans perpetrated on the eve of their withdrawal. From among Estonia’s pre-war Jewish population, very few survived under the Nazi occupation.

A very large portion of Estonia’s Jews who were refugees in the Soviet Union and those who survived after completing service in the army had already returned to their country in 1944/1945 and concentrated for the most part in Tallinn, the capital. Later some of those who were exiled returned and finally many Jews from various parts of the Soviet Union arrived.

According to the 1959 census there were 5,436 Jews in Estonia comprising 0.5% of the total population. One thousand of them, 19% of the Jewish population, listed Yiddish as their mother tongue. It can be assumed that most of these latter individuals were pre-war residents of Estonia. In 1989 in the time of *Perestroika* a Jewish cultural center and school were established in Tallinn. A periodical (in Russian) called *Hashahar* – The Dawn, began to appear. With the reestablishment of independent Estonia in the beginning of the 1990s, 622 Jews, mostly Estonia natives left with the majority going on Aliya to Eretz Yisrael. This trend continued and by the year 2000 only 2,500 Jews remained. A large portion of the Jews who came in the meantime from Russia succeeded in striking roots here.

In conclusion, I would like to point out some of the unique characteristics of the Estonian Jewish community.

- It was small in numbers and the only Jewish community that was established by the cantonists – Jewish children who were kidnapped by czarist soldiers and pressed into military service for many years.
- Jewish students from all over Russia studied medicine at Dorpat University, the Heidelberg of Russia, and made a very significant contribution to the community.
- Jews enjoyed significant cultural autonomy, unique in all of Europe, even after World War II began, lasting until 2 June 1940.

Jews participated in all Estonia's wars – Independence in 1918, in 1941 and in the Estonian unit of the Red Army 1942 to 1945.

Of importance to genealogists: thanks to the cultural administration we have the names of every Jew of Estonia from the time of their birth on. Following is a selection of typical family names used by Estonian Jews – some of them original Hebrew names – that I gathered from pre-war publications:

AMITAN, BOLOK, EIDUS, ELYON, HAITOV, HOZOK, KATZEV, KLOMPUS, KROPMAN, MA-NOIM, MARGOLIUS, MATZKIN,

MAYOFIS, MEILACH, MIGDOL, PIRK, ROGOVSKI, SHPUNGIN, SOHER, TAM, TAMARKIN AND TZIMBALOV.

Bibliography (See the Hebrew section for the complete bibliography).

Gurin-Loov, Eugenia. *Eesti juutide katastroof 1941*. Tallinn, 1994. (Estonian) [Holocaust of Estonian Jews 1941].

Professor Dov Levin was born in (Kovno) Kaunas, Lithuania in 1925. From kindergarten through high school he received a traditional Hebrew Zionist education. After the Soviet Union annexed Lithuania in 1940 his formal education ceased, as did his involvement with the Zionist youth group Hashomer Hatzair, which was banned by government order. He was in the Kovno Ghetto during the Nazi occupation along with his father Tzvi-Hirsh LEVIN, his mother Bluma nee WIGODER and his twin sister Batya, none of whom survived. He joined the partisans fighting against the Nazis and their local Lithuanian collaborators. At the end of 1945, under the auspices of the B'riha movement he arrived in Eretz Yisrael participating in the founding of the state and the War of Independence. He studied at the Hebrew University of Jerusalem receiving a PhD in History. He was a Fulbright Scholar at the University of Chicago and Director of the Oral History Division of the Institute of Contemporary Jewry, at the Hebrew University of Jerusalem. A known authority in the field of Eastern European Jewry, particularly the history of the Baltic Jews, he has published 520 articles and 14 books in Hebrew and English. Among the English titles are Fighting Back: Lithuanian Jewry's Armed Resistance to the Nazis 1941-1945 (1985); Baltic Jews under the Soviets (1994); The Lesser of Two Evils: 1939-1941 (1995) and The Litvaks: A Short History of the Jews in Lithuania (2000). He is married to Bilha nee DEUTSCH and the father of two daughters and a son.

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Passover Break, in Four Episodes

H. Daniel Wagner

1. Linda's Tale

Our Passover host this year asked us to tell short stories of relevance to Passover. My wife told the following concise tale, inspired by an Argentinean story for children (Bucay, 2002). It deals with freedom, perseverance and hope.

When I was a small child I loved the circus, particularly the animals. The elephant was the greatest mystery to me: this was an enormous creature with an amazing physical power, yet, when not performing in the circus, it was chained to the ground by only a tiny wood peg. The fact is that despite its huge strength, the elephant did not try to free itself and flee, although he obviously was able to do so without much effort. That was incomprehensible to me! By contrast, a baby elephant near its mother was trying very, very hard to free itself from the chain, and despite all its efforts, it was unable to do so: the chain and the peg were indeed stronger than the small elephant. And one day, I finally understood: The big elephant does not know that it can free itself because when it was small it became convinced that it would never be able to free itself, and never did the elephant question this fact again! Thus, the only way to know, to free oneself from adversity and obstacles, is to try again and again with all our heart, even if one is convinced that things cannot be different from what they were in the past. Sometimes it is worth to keep trying, persevering, and wondering about long-accepted truths... However, if to free oneself from the past proves to be too difficult, a creative solution might be to wander in the desert during 40 years...!

2. Daniel's Tale

My story for the Seder was a bit longer and has some genealogical flavor:

When I was a child, my father Benny used to create funny effects to the fables he would tell by "Yiddishizing" the French words of his stories (we lived in the French-speaking part of Belgium). Names of streets and towns were comically transformed: the Boulevard Maurice

Lemonnier would become the Boulevard Moishe Limonad; the Chaussée de Mons would become the Chaysse de Maysse; Brussels and Antwerp were transformed into the Polish shtetl-sounding Brisselevke and Antrepvke, and so on. His own father, David, would similarly enjoy playing with words, and my brother and I were used to this and much enjoyed it. Many years later, I began to systematically explore the various branches of my family tree, and tried to collect some information about the father of my grandfather David, BenZion Wagner. I discovered that he grew up in Zyrardow near Warsaw, played in the Yiddish theater, then emigrated to France and Belgium in the 1910s, where he became the editor of a Yiddish newspaper published in Antwerp. He also wrote poems and plays: "Shlomo Hamelekh der Tsveyter" ("King Solomon the Second"), "Der Vilner Gaon" ("The Vilna Gaon"), "Erotomania"... and died prematurely in 1930, at the age of 40 (his son, our grandfather David, was then only about 20). BenZion has remained an unknown Yiddish author and so far I have not been able to discover a single work of his. My father never knew him as he was born after BenZion's death. Then, about 5 or 6 years ago, my father joined me on an exploratory visit of the newly opened Jewish Museum in Brussels to find a concrete trace of BenZion. To our delight, two single 1928 issues of the "Yiddishe Tzaytung" (The Jewish Journal) had been preserved, in which BenZion wrote long essays and theater analyses under the pen name of Benye Plapler (Benye the Chatterbox). My father must have been astonished to see that his first name matched exactly BenZion's nickname ... And the title of one of BenZion's essays seemed to be addressed to me: "Mayne Portretlekh: Wer is Benye Plapler?" (My little portraits: Who is Benye Plapler?). BenZion's style was satirical: Transforming himself into a fly to become invisible, he observes (and criticizes) the Jewish community of Belgium and presents an acid analysis of the level of the Yiddish theater there. But above all, compelling comical effects are obtained when he uses the words "Brusselevke" and "Antrepvke" to

describe Belgian towns like Polish shtetls, and when the Yiddishized version of the Chaussee de Mons – Chaysse de Maysse – inevitably appears and plainly reveals the lost starting point of comic sentences that innocently are to be passed on from one Wagner generation to the next one...

3. Maimonides Then and Now

Over the Passover vacations I read a fascinating little book by Sherwin B. Nuland about the Rambam, Moses Maimonides, which had the somewhat unexpected effect to make me ponder about our pastime: genealogy. I'll try to put this within as few lines as manageable, and despite the fact that the following text will probably read in the same associative way as one dreams, I will nevertheless do my best to make this as clear and enjoyable as possible.

When I was a youngster growing up in Belgium, I attended the then only Jewish school in Brussels: the "Ecole Israélite de Bruxelles," which later became the "Athénée Maimonide," a name given to the institution by its Director, Mr. S.B. Bamberger. Until now, I had never asked myself why the name Maimonide had been selected. In retrospect the choice is obvious and it sheds some interesting light on the personality of our old school Director, a religious man whom, without really being very close to him, we liked very much and who, it seems so to me now, had a broad outlook on the type of education that had to be provided to his young pupils: Education had to be Jewish **and** universal, traditional **and** scientific, all at the same time. Like the Rambam, we would learn to understand the Prophets and the Talmud as well as Mathematics and Astronomy...

If one of your ancestors was a famous character like the Rambam, you are fortunate because usually there is ample material available for you to discover him (I am using the masculine form for convenience only), to make you feel closer to him. For example, books about him (or by him) may be available, and the exploration becomes delightful because, as a genealogist, you often dream of better understanding not just who your ancestor was and how he thought about

things, but also the atmosphere of the times surrounding him and the society in which he lived. At times I find myself wondering how I would feel if I could suddenly meet one of those anonymous personages who occupy a spot in my family tree, of whom the only trace left is a yellowing photograph that fascinates me. How would it feel if, by some magic trick, I could suddenly meet him for example at his wedding party or at another significant event in his life, 150 years ago...? It is a different thing of course to descend from someone like the Rambam, when your ancestor is so famous that large amounts of research material exist and it is much easier to enter into his mind and thoughts.

But frankly I sometimes suspect that the genealogical activity has the troubling scent of an ego-trip: "*My great-grandfather was a famous writer... My ancestor was a Rabbi...*" It may sometimes indeed be so, but more often than not, genealogy has a more altruistic side.

Indeed, some portions of that enlightening little book about Maimonides make it plain that the painstaking research work we perform in order to learn more about families and ancestors is the supreme antithesis to an ego-trip! When speaking of charity (tzedakah), Maimonides clearly implied charity in the broadest sense of beneficence to others, and not only Jews but all people: "*...the intention of the heart is the measure of all things.*" Nuland emphasizes: "*Maimonides insists that tzedakah must be a motivating force in the life of every Jew, not only in the form of monetary charity, but as social justice, benevolent deeds, and ordinary kindness.*" And yes, examples abound in genealogical research of recurring acts of generosity and kindness, which are the simple reflection of the fact that we often identify with each other's joy of discovery! And sometimes the findings are such that the lives of individuals are changed forever... I happened to read the above lines last night, which were followed this morning, out of pure coincidence, by the reading of Gary Mokotoff's amazing article "Evelyn Reclaims Her Identity" in the last issue of Avotaynu: Gary describes how he assisted a sixty-eight year old woman living

in Liège, Belgium, who had been a Hidden Child during World War II, in finding her cousins and reclaiming her Jewish identity. Numerous other examples clearly demonstrate that genealogical research is not simply about recording names, dates, and places, it is not just about transmitting basic family information to the next generation; it is not just about belonging to a line of well-known or gifted individuals which increases one's pride: Genealogical research is about the preservation of memory, everyone's memory, the memory that is of significance, symbolic and practical, to all of us individually – because we are not immortal, and collectively – because it helps crystallize what we have in common, concretizes our togetherness, and brings us closer to each other. And quite often (like in the case of Evelyne's recovered identity, or the generous acts of a new generation of Poles who actively help rediscover the contribution and involvement of Jews to their own history, and so on) the best way to describe the role of genealogy is by applying Maimonides' words about *tzedakah*, in their fullest meaning. The most fitting way to further illustrate this is by revealing that my own mother Paulette was also a Hidden Child in Liège, and that following Mokotoff's article I was put in touch with Evelyne. She was so shocked by the similarities between her life story and that of my mother that she offered to help identify the families of those who bravely helped my mother during those dreadful times. She has already identified some of them and I hope soon to visit Liège and a few villages in the Belgian countryside...

4. Merging It All

Since these lines are being written at Pesah time, on the one hand, and since genealogy is what Sharsheret Hadorot is all about, on the other hand, the best way to put together all parts of this article is by telling, in this fourth part, about the memory of people and events past, perseverance against difficulty, *tzedakah*, and the transmission of information from one generation to the next.

For some time now I have been sporadically wondering why so many of us are investing so much effort to discover our past and shed

light on the lost stories and lives of our ancestors. I have also been thinking about the formal ways and approaches to achieve this. The result of this musing took the shape of a long article in *Avotaynu* (Summer 2006), advocating that genealogy should be an identifiable and focused academic discipline. In a way, at the present time, genealogy is at odds with most other academic disciplines. Indeed, in many fields researchers often struggle mightily with how to make their findings more accessible, understandable, and relevant to the public. Contrasting with this, genealogy is a very popular activity, a widespread pastime. If significant progress and breakthroughs are to be achieved, genealogy will likely need to develop its own modern academic tools, adapted from less familiar areas of investigation, mainly the so-called hard sciences such as mathematics, software development, the evolving field of 'biomatics,' molecular biology and even statistical physics! I am quite convinced that the source of the true transformation of genealogy into a modern academic discipline resides in the momentum arising from those areas.

As a simple illustration, which integrates aspects from the episodes of the present article, I propose here one example, the genealogical importance and significance of which will be easily understood because it led to a significant step forward. It has to do with the concept of database merging.

One of the most important research issues in current genealogical research is the creation of sophisticated software dedicated to merging genealogical databases. In the simplest case, two databases containing genealogical material that includes both overlapping (usually names of individuals) and non-overlapping information are compared. An example is the merging of a town's metrical birth and death records. In addition to details regarding the newborn, birth records usually include also the names, ages and occupations of the parents while death records often include age at death and identify surviving family members. Merging databases obviously increases the amount of genealogical information in one place. When

more than two databases are available for merging, usefulness (as well as complexity) grows. Following is a concrete, true example of the usefulness of this concept.

Several weeks ago Bengt Sjalín, a descendant of a family from Zdunska Wola, Poland, sent me a 1928 photograph of his great-grandmother Blima Warszawsky and her brother, both standing – according to family lore – behind their parent’s tombstone(s) in the cemetery of Zdunska Wola. Unfortunately, the epitaphs on the tombstones were not visible. Bengt, who knew about my current mapping and photographing work with Kamila Klauzinska in the cemetery, was inquiring whether it was possible to locate these graves, if they still existed at all. But how do you identify two graves out of more than 3,000 tombstones, if no text is available? All Bengt could add was that the name of Blima’s father was Mordechai.

A clue of the gravestone location was provided by the profile of the cemetery wall in the background of the picture: it looked like this was Section A (the cemetery comprises 11 sections, from A to K). Unfortunately this is also the largest section of all, with 605 tombstones! I decided to browse the photographs by starting from the last stone (A605) and was very lucky: gravestone A-568 had the right set of symbols and was definitely a match.

However, the name Chaim on the broken stone was insufficient information. Fortunately, stone number A585 was then found to match the second gravestone on the photograph. Badly broken, it was still quite readable (see Figure 3): Mordechai son of Shlomo HaLevi, died 25 Shevat 5670 (4 February 1910).

The name Mordechai was of course a good sign but was it the right Mordechai? No surname appeared on the gravestone, as is the case for a large number of gravestones in Polish-Jewish cemeteries. But the date of death was available and we could merge what we knew from the epitaph with the (huge, computerized) metrical database for deaths in the town. This provided the following information: Year 1910, death certificate number 3,

name: Mordechai WARSZAWSKI! This was a successful merge; the gravestone was indeed the correct one! Bengt had now the additional benefit of having found the so far unknown name of Mordechai’s father: Shlomo. Further database merging could possibly lead to additional information, for example through birth, marriage and death certificates for Shlomo and Mordechai.

A number of difficulties can arise as, quite often, several individuals bearing the same first name may have died that year; the name, possibly transliterated, in the metrical data may be spelled differently from the name on the tombstone; only one of two first names may be listed; the deceased may have been registered in a later year in the metrical books; and so on. But in the case of a positive identification in a merged database, the precious tombstone of a deceased family member becomes available to the descendants. Indeed, in Zdunska Wola, systematic manual merging has already led us to assign surnames to a large number of gravestones having none so far.

Database merging is of course a rather time-consuming process when performed manually, and the development of sophisticated computer software would simplify the procedure enormously. In principle, merging could eventually be applied to a large number of family trees existing in a given community, in an effort to create a single communal tree: the “community forest.”

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Figure 1 – Bengt Sjalín’s photograph of his great-grandmother Blima WARSZAWSKI and her brother, standing behind the presumed grave of their parents.



Figure 3 – Gravestone A-585 today, corresponding to the stone on the left hand side of Figure 1.



Figure 2 – Gravestone A-568 today, corresponding to the stone on the right hand side of Figure 1.

Who are the Descendants of the Montefiore Census of 1875?*

Meriam Haringman-Goitein

At the 24th International Genealogical Conference of Jewish Genealogy held in Jerusalem in 2004, only the material on Jerusalem was computerized. Now there is data on all the cities where Jews resided and includes: Jerusalem, Safed, Hebron, Jaffa, Haifa, and Tiberias.

The aim of this article is to give a general background on the Montefiore Census, the parameters of the 1875 census, the characteristics of the different Kolelim and the similarities and differences between Sefardim and Ashkenazim. We will also explain how genealogists can benefit from this data. The second part of the article will deal with concrete examples of descendants from the original census living among us today.

The 1875 census was the fifth and last census taken in Eretz Yisrael by Moses Montefiore. The first was in 1839 and others were taken in 1849, 1855, 1866 and finally in 1875. Not all places were included each time nor were all the Kolelim to be found in each census. For example, the Sefardim in Safed were counted in 1866 but not in 1875. We only have Kolel Austria, Kolel Warsaw and Kolel Volhyn for 1875. Conversely, in Tiberias we have only the Sefardim and not the Ashkenazim except for the small Karlin Kolel in 1875.

What is included in the data of 1875?

The original database (IGS Projects 2004) was based on the census of Jerusalem, whereas now all of Eretz Yisrael has been computerized. All four holy cities, Jerusalem, Hebron, Tiberias and Safed are now in Excel format and hopefully, will appear as a searchable database on a new CD-Rom. In addition, we have the additional cities of Haifa and Jaffa.

The census form was prepared by Moses Montefiore based on the English census form of 1801. The form itself appeared in both

English and Hebrew but was filled out in Hebrew only. The original material is in England while I used the microfilm version, which is located at the Jewish National and University Library. Since the Jerusalem city archives had photocopies, the Jerusalem listings came from them, while the other cities were copied from the microfilms at JNUL. For the census material from Safed, Haifa and Tiberias I received help from Susie Adani, Lea Gedalia, Charna Duchanov, and Silvio Gryc. Many thanks go to each of them. Special appreciation to Mathilde Tagger for her help in verifying names of people and places on the census. I myself transcribed the data from Hebron, and I transcribed, translated and computerized the data into Excel.

While Jerusalem had about 10,000 Jewish residents, we can add another 7,000 living in other parts of Eretz Yisrael at the time. There are those who do not appear, either because they refused to be counted or Montefiore did not include a certain Kolel in this census.

Sefardim and Ashkenazim

The Sefardim unlike the Ashkenazim are not divided according to their country of origin. They are all listed in one Kolel. A Kolel does not mean a full time married student but a family. We have records of the Sefardim from Jerusalem, Hebron, Tiberias, Jaffa and Haifa for 1875. In Jerusalem the Sefardim were arranged according to Courts and each court had a name and a number. In the other cities it was not so. In Tiberias all the Sefardim are part of the "Kolel Rabbi Meir Baal Hanes." According to the census, most Sefardim have family names while many Ashkenazim as late as 1875 still use patronyms – son of so and so. In the Ashkenazi Kolelim usually the name of the wife is mentioned, while in the Sefardic census not. Most Sephardi males worked while many Ashkenazic males studied full-time. The

* This article is based on the presentation given at the IGS First National Seminar on Jewish Genealogy: *Family Roots in the Land of Israel and in the World*, Tel Aviv, November 2005.

names and ages of children are usually noted by the Ashkenazim but not always by the Sefardim in the census.

Holy Cities

The two types of cities outside Jerusalem are the “holy cities” and the “new cities” and each one of them has its own characteristics.

All of the Jews living in the “holy cities” received funds from Moses Montefiore and were thus willing to be counted. In addition, all of the Kolelim sent “Shadarim” [emissaries] the world over to collect funds for the poor Jews living in Eretz Yisrael. In fact, in 1870 an agreement was signed to regulate the division of funds and prevent the endless squabbling over the amounts allocated to each Kolel. The agreement stipulated how much the Sefardim and Ashkenazim got according to which part of the world the money came from (Sefer Tveria 1973). In addition, one cannot ignore the general political situation whereby the Jews were under the rule of the Ottoman Empire, or the constant outbreaks of disease especially cholera in the 1850s, the earthquake of 1837 and the highway robbers who were active at all times.

We will turn to each of the four cities and enumerate the specific characteristics of each place.

Tiberias was a town, which in 1875 was almost completely Jewish but also very poor. According to the information that Rav BAK (Ben Kedoshim) gave to Luntz and was published in *Havatzelet* in 1873 there were 3,050 people living in Tiberias of whom 2,350 were Jews. Just 20 years earlier when Montefiore made the census in 1855 there were just 1,456 Jews. The increase was due to the Aliya of Jews from North Africa in the 1860s. There were 1,100 Sefardim, all part of the Rabbi Meir Baal Hanes Kolel while the 1,250 Ashkenazim were divided among the Volhyn Kolel with 800 members, 300 in Kolel Austria and 150 in Kolel Reisin. The non-Jews included 250 Moslems, 400 Christian Arabs and 50 Catholics. If the Karlin Kolel has all of 66 members in the Montefiore Census of 1875, it means there was a split in Kolel Reisin. The Kolel was above

the house of the Rav from Vitebsk. The head of the Kolel was Moshe Dov ben Aharon from Stolen. The mikve of the Ashkenazim was built in 1875 next to the big synagogue and was used by both Sefardim and Ashkenazim. The cemetery of Tiberias was for both Ashkenazim and Sefardim. It is very old and in 1870 the Ottoman rulers decided to build a road destroying some of the cemetery in order to have a road to Hamei Tveria (Hot Springs). The Jewish cemetery was next to the Moslem one.

Jews moved from Zefat to Tiberias and other Holy cities for the usual reasons of study, marriage or *parnasa* = work. There were two main synagogues in 1875: one was *Shaarei Tefila* with Rav Smuel Conorti as the head. After his death the synagogue changed the name to *Midrash Shmuel* and later to *Hasinjur*. It is listed in the Montefiore Census of 1875. The second one was *Beit Yaakov* which also served as a yeshiva headed by Rabbi Yissachar Abulafia. In 1875 the Sefardim bought the synagogue *Shaar Hashamayim* from the Ashkenazim. It too appears in the 1875 Census. Kolel Volhyn had a small synagogue called *Volhisha*, which received this nickname because of its size. Kolel Austria also had its synagogue called *Kirsher* or *Yehoshua Shul*. Finally, there was the *Oyven Shul* which literally means “above” [the Sephardi synagogue] and it was there that the mikve was built for all to use.

Geographically, **Safed** is relatively close to Tiberias, but it is located up in the mountains. Here too, the Montefiore Census of 1875 covers only the Ashkenazim though there were Sefardim living there as well. In 1875, there is information for Kolel Volhyn, Kolel Austria and Kolel Warsaw. Relatively speaking there were a good number of Jews living in Safed. Kolel Austria had over 1,000 people listed and Kolel Volhyn 1,200. Kolel Warsaw was a small Kolel with only 141 people listed. The earthquake of 1837 was a devastating factor in the growth of Safed.

Both the Ashkenazic and Sefardic Jews of **Hebron** appear in the 1875 Montefiore Census. However, Kolel Habad which appeared in 1866 does not appear again in

1875. The Jewish community continued until the riots in 1929 when the survivors fled to Jerusalem. The census taker of the Ashkenazic Kotel is Yehoshua Orenstein, the same Orenstein from Jerusalem.

The two “new cities” that appear in 1875 are **Haifa** and **Jaffa**. Though Haifa had both Ashkenazic and Sefardic Jews, in 1875 only the Sefardim appear in the census. It is interesting to note that its members came from not only North Africa or the Levant but from other places in Eretz Yisrael like Safed, Akko, Sfaram and Nablus (Shechem). In addition, there are Jews who were born in Haifa as early as 1825. The Ashkenazim appeared in the censuses of 1839 and 1866 but not in 1875. In Jaffa there are only Sefardim and its Jews appear in all five censuses.

As mentioned before there were Sephardic and Ashkenazic Kotelim but the data was the same. The kind of information to be obtained from the Montefiore Census is the following: family name, first name, age, date of Aliya, place of birth, marriage, name of spouse, children and their ages, occupation, financial status and notes. There are also lists of rabbis, leaders, widows and orphans.

The city of **Jerusalem** was previously discussed (Sharsheret Hadorot 2004). Representative examples of descendants will now be described.

Descendants of the Montefiore Census of 1875

Shmuel ORENSTEIN (EVEN-OR) was one of the pioneers in writing about his families (ORENSTEIN, RIVLIN, SLONIM and others). Not only does his family appear in both the census of Jerusalem and Hebron but his ancestors were the “sofrim” (counters) and leaders of the community. He was the first “live” descendant of the Montefiore census who gave me firsthand information on his family. He has written a number of articles about his family for IGS (Even Or 1989).

Shmuel SHAMIR-MIZRACHI is a founding member of IGS and has written about

sources during the Ottoman period, which can help the genealogist trace his roots in Eretz Yisrael (Shamir 1989). His family appears in the Montefiore Census of 1875 and his ancestor was the counter (sofer) for the Sefardim. His family has been in Jerusalem since 1600. I also have a personal connection to Mr. Shamir as he did his internship as a lawyer in the office of my uncle David Goitein. It is his wife whose families I will now discuss.

My aunt Ora GOITEIN, nee MOYAL is a sabra born at the turn of the century and her parents were both born in Eretz Yisrael and each appears in the Montefiore Census of 1875. When it was not yet fashionable for intermarriages between Sefardim and Ashkenazim to take place, her parents were pioneers in that area. Her father was Avraham Moyal from the Moyal family of Jaffa and her mother was Hanna ROKACH from the Rokach family in Jerusalem. As you travel on the Ayalon Freeway you will see the exit for Rokach Blvd. That was named after Yisrael Rokach, the mayor of Tel Aviv and Ora’s cousin.

In addition, the Rokach family appears in the Jerusalem census of 1875. The census records Yitzhak, married to Hana, his second wife, and his children from his first marriage. His first wife Miriam was the daughter of Nissim BAK who built the synagogue in the Old City. His third wife was Zlata Pizitzer, the mother of Channa Rokach (wife of Avraham Moyal) and thus grandmother of Ora Moyal.

The Rokachs were among the residents of Neve Zedek, the first neighborhood of Tel Aviv. The Rokach house has been restored thanks to the efforts of the granddaughter of Yisrael Rokach, Lea Majaro-Mintz, who is an artist.

Shimon Rokach was born in Jerusalem and was sent to Jaffa, in 1884, by his father Yitzhak, who had obtained the rights to collect tolls on the Jerusalem-Jaffa road from the Turks. His task was to oversee the Jaffa end of the operation. Rokach was an illustrious public servant, who was active in

many different areas. He was one of the first to organize the planting of orange groves in the Sharon and to devise a marketing system for the citrus fruit, which included exports to Europe. He also bought the land that later became Tel Aviv's first cemetery (known as the Trumpeldor cemetery), where many of the city's founding fathers are buried.

Shimon and Rachel Rokach had five children: Yosef, Hana, Yitzhak, Yisrael and Miriam. Their son Israel served as deputy mayor of Tel Aviv under Meir Dizengoff and later was himself the mayor. Shimon's father Yitzhak married his third wife, Zlata PIZITZER and Ora Goitein is their granddaughter, as mentioned before. The family tree of the Rokach family hangs on the walls of Beit Rokach, which is open to the public on Friday and Saturday.

The Sephardi side of Ora Goitein's family is Moyal. They came to Eretz Yisrael in the middle of the 19th century from Morocco and were among the founders of Tel Aviv. First they lived in Jaffa and appear in the Montefiore Census of 1875 as "Amoyal." Ora's grandfather Avraham Moyal was born in Haifa in 1840 but in 1875 he is already married and living in Jaffa with his wife Zimbul BIN NUN whose family comes from Yanasir. His three brothers, Yosef, Shalom and Eliyahu all appear in the census. Avraham's daughter Simha Freha married Yosef Eliyahu CHELOUCHE while his other daughter Rachel married Yitzhak AMZALAK, another veteran Sephardi family. The family was in business, entered the professions and diplomacy. Yves Fedida who lives in France and lectured on the Montefiore Census in Alexandria (1840) for the 24th International Conference on Genealogy (Fedida 2004) is also connected to the Moyal family but his branch went from Morocco to Egypt and then France.

The last family I wish to mention from the Montefiore Census is BARZEL. The name is an acronym of "Ben Rabbi Zalman Leib." Rabbi Yekutiel Yehuda Zalman was born in 1776 in Kitov [Kuty], Poland and after

having studied and married at age 15, he and his wife came on Aliya in order for him to study even more. They decided to come to Tiberias, the center for Hasidim. It is important to remember that there were no more than a handful of Ashkenazic Jews in Eretz Yisrael at the time. He joined the Hasidim of Rabbi Kalisher. Next in line was his son Rabbi Zalman who was in charge of the haluka [distribution] of [charity] money in Tiberias and Safed. The grandchildren lived in both Safed and Tiberias. Since there is only the list of Ashkenazim in Safed we find them in the 1875 Montefiore Census.

Luckily, Yaakov Barzel a Jerusalem resident has gathered documents of the family and has a family tree, which gives the reader data on the family (Barzel). The family left the Galil [Galilee] for Jerusalem around 1915. From my friend Avraham Lederman, also a Jerusalem resident and descendant of the Barzel family of Tiberias, I learned that his grandfather and siblings all have different names because of the Turks. During World War I they wanted to draft the young men into the army and they used all kinds of tricks to circumvent the draft. Some of them changed their name, taking the mother's maiden name. His grandfather managed to get the passport of a Lederman who had died and took his identity. Thus the three brothers each had different names. His grandfather asked his rabbi if he should return to his real name or not. The rabbi said the new name had saved him from the army and told him to keep the name. Yaakov Barzel has made small graphic family trees to note Barzel and Lederman.

In the course of my work I received emails and letters either citing the relation to people in the census or asking about their relatives who might appear there. In summary, I hope that the forthcoming publication of the remainder of the 1875 Montefiore census as a searchable database on CD will enable more people to find their ancestors.

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The Oded Yarkoni Archives of the History of Petah Tikvah*

Galia Duvidzon

Translated from the Hebrew

Petah Tikvah – Mother of the Colonies

Petah Tikvah was the first colony established in Eretz Yisrael in modern times and because of that has earned the title, "Mother of the Colonies." Its founders and first residents were motivated by national stirrings and the deep belief in the obligation to settle the Land of Israel.

The colony's land was acquired in the month of Av 5638/1878 from two merchants, who owned the land of the Arab village, Umlabes. In December 1878, the first furrow was dug

in the colony's land and from here begins the wondrous epic of working the land as a value and as a way of life.

The difficult conditions that the first settlers had to cope with convinced the Hovevei Zion organization in the diaspora to come to their aid. However, this support was not adequate and in 1888, Baron Edmund de Rothschild took twenty-eight of the farmers under his patronage. This was a turning point in the development of the area of agriculture –

* This article is based on the lecture delivered at the First Annual Seminar of the IGS in Tel Aviv, November 2005.

vineyards and orchards – and in the other aspects of life.

Along with the supervision of the Baron, other societal and charitable organizations developed in the colony and all registration of land, disagreements and other matters were brought to the rabbi of the colony to decide. In 1900, the responsibility for the administration of the colony was transferred from the Baron's representatives to JCA (Jewish Colonization Association). They continued to finance its educational institutions, such as the Talmud Torah and the *Netzah Yisrael* School for boys and girls, and supported financial institutions. On the initiative of JCA, the residents assumed the responsibility of the day to day running of the colony and chose a local council that was responsible for every aspect of the colony's operation – agricultural, commercial, social, and cultural including adjudicating in matters between the colonists.

During World War I, 1915-1918, the colony was plunged into crisis when it was forced to absorb those expelled from Tel Aviv-Jaffa. Later, many of its own residents were expelled to the Galilee and even abroad. When the war was over, life in Petah Tikvah returned to normal, this time under the British Mandate: the local council resumed its responsibilities and the first official Jewish court was founded here in 1919.

Petah Tikvah, the largest Jewish agricultural settlement at the time, was recognized by the government as the first Regional Council in Eretz Yisrael and in 1922 the members of council were elected, instead of the local committee. It continued to maintain its agricultural character and when the colony was declared a city in 1937 a parallel council was elected to supervise the administration of some twenty thousand dunams of agricultural land. Today the city of Petah Tikvah has over 200,000 residents.

The Oded Yarkoni Archives of the History of Petah Tikvah

The first mention of the historical archive of Petah Tikvah was in 1944. From that time, the archive has undergone a number of changes. The last was in 2002 when the

director of culture of the city of Petah Tikvah, Drorit Gur Arie, decided to reorganize the museum complex where the archive was located. An advisor was engaged and the staff was changed. I assumed my post in April 2003. I work with a staff of three plus six volunteers.

The completion of the renovation and the reopening was made possible by a contribution of the Yarkoni family in cooperation with the municipality of Petah Tikvah. The archive now bears the name of the late Oded Yarkoni and opened to the public on 1 September 2005.

The archive chose as its objective to serve as a multi-generational record keeper of the community, to cover every aspect of local life and to shape its identity. The policy of the archive is not only to preserve administrative material from the colony and city, but to gather historical documentation of every kind from institutions and people and in so doing reflect the values that Petah Tikvah society cherished over the years. In order to complete the existing collections and build new ones, the staff has been working on recording oral history and is arranging wide reaching activity on historic topics connected to the community.

The volunteers represent a bridge between the archive and the community, develop relations with the veterans of Petah Tikvah, interview them and collect historic documentation: photographs, memorabilia, books and documents. The archive conducts seminars whose goal is to record oral history on topics such as day-to-day life in the colony, its members – men and women – and events that left their mark on the history of Eretz Yisrael. History enthusiasts and academic researchers relate reminiscences and deliver lectures. These historic meetings are videotaped and recorded and in turn become archival material.

One of the units of the archive is the historical museum of Petah Tikvah that includes personal items that were exhibited in the past or those items that will be displayed in future exhibits.

The archive provides service to the educational staff of the museum complex and to interested researchers. Material is made available in the research room but not only there. The archive has made its holdings available through multimedia presentations that are shown on location and at events held in conjunction with the Cultural Authority of the city of Petah Tikvah.

The archive cooperates with the educational system of the city. Students in the middle school work there in the framework of personal responsibility. We intend to make students' visits to the archive an integral part of the educational program.

Material collected in the archive dates from the 1860s to our day. It includes administrative archives of the Petah Tikvah local council, institutions, organizations, personal archives of Petah Tikvah residents, and not only those of well known individuals, the picture and negative collection, maps, public notices, personal effects, films, oral testimony and newspaper articles.

As of now, some 20% of the material has been computerized.

Minutes of the meetings of the colony's administrative committee and local council from 1903-1937 – all have been digitalized and microfilmed. It is possible to use readers to study the microfilms or to read them in a digitalized format in the reading room. Archive volunteers are working on summarizing the minutes.

The archive's photo collection is being catalogued by a volunteer according to the names of those who appear in the pictures. It is the intention of the archive to prepare the collection for digitization.

The Genealogical Project

In arranging and describing the collection, special consideration has been given to the needs of genealogical researchers. The database at the archive is run by the program LMS+ of TOP Systems. The system permits a simple search, a complex morphological search and a complete text search. The archival material is arranged according to international standards ISAD(G) of the ICA,

the International Council on Archives. The information on the holdings is on a hierarchical level – unit, sub-unit, file and document. The material is recorded and described according to its nature: documents, photographs, publications, maps, drawings, oral documentation and artifacts. It is possible to access material according to topic, key words, summary etc. The archive staff provides assistance and guidance.

In the research room there are stations for the user. Genealogical service at the archives requires payment of twenty shekels.

The holdings of the archive can be divided into four genealogical sources of information:

1. Material directly relating to the population:

- Birth Records 1923-1934
- Death Records 1923-1939
- Rabbi Benjamin's Kalir's circumcision records 1912-1940
- Census of 1923

2. Documents relating to land: purchase agreements, books of holdings. The documents are listed in detail in the summary. It must be pointed out that the purpose of the detailed summary is privacy protection. Since the issue of ownership of property in Petah Tikvah is sensitive even today, we have decided to limit access to this type of records. The researcher does not get the file, but only the relevant document. This is true for the genealogical researcher as well.

The search is morphological according to the complete text. However, a morphological search does not help when dealing with cases when family names are recorded in Yiddish. Since the archive does not have a thesaurus of names we have found another solution: next to the name as it appears in the document we add in square brackets how the name is spelled today and it can be searched by way of a query.

Drawings, notices and obituary announcements are recorded in the same way.

3. The collections of photographs have been identified and have been described by our volunteer David ben Ezer. Names are re-

corded in the summary or in the name of the photograph. A boolean search can be conducted using the name of the photograph or according to the summary.

4. In the unit dealing with farmers, there are 121 personal files of members of the Petah Tikvah Farmers Organization. These files were preserved in the context of commemorating the agricultural committee "Memorial to the Founders of the Mother of Colonies," that was organized in the 1980s. Each file contains a questionnaire with biographical information, a photograph or a number of pictures and sometimes further details. In addition, there is a volunteer who is working on detailing the archival documents of the Farmers Organization.

Here, also, one can use the boolean or simple search for all the categories at the same time.

5. Another way of accessing the material is the key word 'genealogy.' It provides files with lists of names, such as those who have permits to carry firearms, owners of barns and files dealing with residents of the colony.

The policy on arranging the material to enable family research developed in the wake of requests from researchers and in an attempt to accommodate their needs. This is an example of the socially conscious model under which the Oded Yarkoni Archive of the History of Petah Tikvah operates.

Useful Information for the Researcher

Address: Arlozorov 30, Petah Tikvah; entrance on Rechov Geisot Hshiryon; P.O. Box 1, Petah Tikvah 49100; it is wheelchair accessible.

Telephone: 03-928-6300

Fax: 03-923-2188

Email: galia_yb@petach-tikva.co.il

Transportation from Tel Aviv – Dan Bus Line 82; from the Petah Tikvah central bus station, bus number 5.

The research room is open Sunday to Thursday between 9:00 AM and 3:00 PM.

It is possible to order material in advance if its call numbers are known.

All visits must be coordinated in advance and groups of up to 12 people can be accommodated.

Special services available for a fee: xerox, scanning, transferring material through the media.

Galia Duvidzon holds a degree in history from Tel Aviv University and is a certified archivist MLS from the Hebrew University in Jerusalem. She is director of the Oded Yarkoni Archive for the History of Petach Tikvah and lecturer in archival science at the Comprehensive School of Beit Berl College.



Correction

Since the article on Shemesh Tzedakah appeared (in the May issue) the following have been identified:

Slippery Rock, Pennsylvania, Bluffton appears in both Ohio and Indiana.

East Prairie and Leadwood are both in Missouri.

In the same article, please note correction on page XXIV – it should have stated "After his death, Rabbi Chaim Berlin succeeded him..." (not Rabbi Meir Berlin).

Shalom Bronstein

The Call of Girona, Spain and my family

Mathilde Tagger

Translated from the Hebrew

In September 2003 I visited Girona (Catalan for Gerona) and her Jewish Call (quarter)* where the Museum for the History of the Jews and the Bonastruc Çà Porta Center for expositions, conferences etc., are now located. This last is, according to notarial archives, the house owned in the 13th century by Rabbi Moshe ben Nahman (RAMBAN) also known as Bonastruc Çà Porta.

The rays of the sun scarcely lit these paved, narrow and hilly streets with dozens of stairs in this part of the old city. On the entrance to a house, an empty hole where in the past a mezuzah was placed remains a mute witness of a Jewish presence. In the Museum the only objects reminding us that 500 years ago Jews lived there, are some tombstones with Hebrew inscriptions. They were brought from what was in the past the Jewish cemetery. Unfortunately many of the inscription words are not legible.

The Museum, the Bonastruc Çà Porta Center and the very new Nahmanides Research Institute are all run by the Patronat Municipal del Call de Girona' [The Municipal Authority for the Call of Girona] under the supervision of the Girona City Council and the Catalan Province Government.

These three entities were founded during the last decade to provide and disseminate information on the way of life in all of its aspects of the Catalan Jewish communities from their very beginnings to the Expulsion in 1492.

Close to the Museum is Libreria Sefarad, a bookshop that specializes in medieval Spanish Jewish history where one can find many books that are hardly available anywhere

else. There I bought an important and heavy book called *El Libro Verde de Aragon* (The Green Book of [the Province of] Aragon). It essentially includes the genealogies of the important Aragon families whose ancestors were Jewish and who converted to Christianity in the beginning of the 15th century. Generally the genealogies end by the end of the 16th century. The author of the *Libro Verde* has not been identified, although he seems to be someone who was very close to King Philip II. My personal interest in this book is in the original names of these Jews who in many cases were forced to convert.

But in fact I had a strong reason to visit the Call of Girona.

In 1994 during a visit to my uncle in Paris, among other valuable family documents I found the marriage certificate of my maternal great grandmother, Johar Moyal née Amar, who was born in Oran, Algeria in 1840. This French document includes all the personal details on the bride and the groom including the names, ages and professions of their parents. This is how I could read that Johar's mother was Qamer Amar née Duran. She was born in 1818 in Algiers. Qamer was the maternal grandmother of my maternal grandfather, Aron Moyal. For years this was the only piece of information I had. From a rapid look in the *Encyclopaedia Judaica*, I learned that Shimon ben Tsemah Duran, the founder of the dynasty, was born in 1361 in Palma de Majorca, Spain. Expelled from there after the 1391 persecutions, he settled in Algiers with many other Majorcan Jews, among them R'Yitshak Bar-Sheshet who soon became Algiers' Chief-Rabbi. After R'Bar-Sheshet died, Shimon ben

* The Medieval Spanish word 'Call' used to designate the Jewish quarter, derives from the Latin word 'callis' that means 'street.' It does not derive from the Hebrew word 'Kahal,' pronounced 'Kal,' used in the Ottoman Sephardic communities for designating a synagogue. Kahal means 'assembly.' Especially in Salonika, synagogues were called according to the city or country of origin of the worshipers. This is how there were 'Kal de Aragon,' 'Kal Catalan' etc. Is it a curious coincidence or has Kahal (Kal) been chosen in remembrance of the Spanish Calls? I have no answer.

Tsemah Duran replaced him in this high position. He was married to Bongoda, daughter of Jonah de Maestre, Rabbi in Zaragosa, Spain and R'Shimon's teacher. R'Shimon ben Tsemah died in 1444 in Algiers.

Being busy with other projects, I did not conduct any further research on this branch of my maternal family.

In 1995, I decided to compile all the family trees published in the different Jewish encyclopedias. This is how I discovered the Duran family tree in the Jewish Encyclopedia that covered the period 1340-1800 and gave the entire rabbinical lineage. On the other hand, I knew that the second grandson of Qamer Amar née Duran, was Yehuda Léon Moyal, who was most probably named after Qamer's father, Yehuda Léon Duran. I read about the latter and found out that he was a translator in the service of the French army during the conquest of Algeria and his father was Tsemah, the last person mentioned in the original family tree. This is how I obtained a very probable 650 years long chain of generations.

In 2001, in the framework of the databases I prepared for the Web site of Sephardic Genealogy, I compiled an annotated bibliography on Sephardic topics found in the three most important Jewish Studies periodicals: *Revue des Etudes Juives* (Paris, 1880-2000), *The Jewish Quarterly Review* (London, 1889-1908 & Philadelphia, 1910-2000) and *Sefarad* (Madrid, 1941-2000). Here again a surprise was waiting for me when I came across the genealogical tree of the Duran family beginning from the first decades of the 12th century. It was in fact the ascendant family tree of Bongoda, wife of R'Shimon ben Tsemah Duran. I learned that Bongoda was a direct descendant of the famous Kabbalist Rabbi Moshe ben Nahman (RAMBAN – Nachmanides) born in Girona, Spain in 1194. Bongoda was the daughter of Jonah de Maestre, son of Salomon, son of Jonah, son of Salomon, son of Nahmanides. This discovery took me 140 years earlier in my family's history.

As Moshe ben Nahman's grandfather was known as R'Isaac ben Reuben from Barce-

lona, three more generations before him could be added. That is to say, the whole chain of generations begins in ca 1130.

Yes, I visited the Call of Girona because it was Moshe ben Nahman's birthplace and he is my very far back ancestor thanks to my maternal lineage.

My own way to pay a tribute to these women to whom I am connected by a 970 year-old generation chain – if not a family tree – is to analyze their given names:

Laure Perle was the name of my mother whom I did not mention here, but, in fact, she is "the" key to this lineage. She was born in Oran, Algeria. Laure which sounds like l'or' – for gold in French, was given because her maternal grandmother (born in Turkey) was called Djoya – a Spanish/Judeo-Spanish name meaning 'Jewel.' Perle, in French, was given because of Johar, the Arabic name of her Algerian paternal grandmother, meaning 'mother of pearl.' Johar's mother was called Qamer, an Arabic name for 'moon.' The earliest feminine ancestor I now know is Bongoda from Aragon, Spain. From a search on the Internet I got the following interpretation: According to Julie Stampnitzki, this medieval given name also used in Navarre derives from Benuenguta or Bienbenguda that itself derives from Bienvenida - welcome (feminine gender).

Spanish, Judeo-Spanish, Arabic and finally French – the languages in which their names are, perfectly describe the track followed by my ancestors.

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Mathilde Tagger has an MA degree in Library & Information Sciences from the Hebrew University in Jerusalem, and is involved in genealogical research since 1986. She is co-author with Y. Kerem of *Guidebook for Sephardic and Oriental Sources in Israel*. Avotaynu, 2006. She specializes in the genealogy of the Sephardic Jews and is currently engaged in building research tools for the genealogy of the Sephardic community. Her work can be seen at:

www.sephardicstudies.org/entrance.html
Contact: tagger@actcom.co.il



Notes from America

Part I

Harriet Kasow

I am discovering the wonderful world of genealogical resources in Philadelphia through researching my family on my father's side. When I entered the Philadelphia Jewish Archives Center I never thought I would leave with a photocopy of a card filled out in 1926 at the HIAS offices. The purpose of this card was to apply for naturalization papers and it supplied information that in part confirms my knowledge of the Sadownik/Sadovnik/Sadoff immigrant information and in part is at variance with it (see illustration).

Harry Sadoff as he later came to be known arrived at Ellis Island under the name Sadownik on May 26, 1906 coming by way of Rotterdam on the ship the Noordam. According to the HIAS card he arrived on November 27, 1913 from Hamburg on the ship S.S. President Lincoln. There is a discrepancy I need to clarify.

Also located at the Archives, are the Blitzstein Bank Passage Order Book Records. I found that a possible relative paid passage for a Hersch Sadownik in 1906 to arrive via Vienna and Holland on the Holland-America

Line. The tickets were sent to a Leiser Kriwoschei who was Hersch's uncle on his wife, Frieda's side. As an aside, I am volunteering to enter passengers and purchasers from the Rosenbaum Bank Passage Order Book Records so they can be put online at the Archives' website. Because the Blitzstein books were online I was able to find out this information and confirm names of relatives vaguely known to me.

Since the number of the Declaration of Intent was indicated, I went with the HIAS card to the NARA archives in Philadelphia and Xeroxed a copy. I could not find the Petition for naturalization because I know the family moved to Brooklyn, N.Y. shortly after this card was filed.

Other information in the card that was unknown to me was the birthplace of my grandmother Frieda: Chartin, Romania, and the year of her marriage. I also found my father Jacob's birthday as 18 September 1904, while he always celebrated his birthday on September 30. This will have to be investigated.

I will be going to the NARA in New York City to photocopy the relevant documents after verifying they exist through the wonderful work of the Italian Genealogical Group www.Italian.org. The requests for naturalization papers can be made by mail if you know the petition number which this website provides.

All in all, I spent a few most productive hours in what can be viewed as the beginning of a family research effort that will advance by leaps and bounds now that I am retired.

This is just one example of family research illustrating the wealth of information and the ease with which one can obtain information in person and online. I am finding out that the wonderful access to family research that the Internet provides cannot replace the joys of discoveries available on site.

The Philadelphia Jewish Archives Center (PJAC) was founded in 1972, a joint enterprise between the Jewish Federation of Greater Philadelphia and the American Jewish Committee. It is the major repository for the records of the Jewish community of the Philadelphia region, which includes the City, four suburban counties and southern New Jersey. Its 3,000 collections, dating from

1805 to the present are being added to by synagogues, community organizations, businesses, families and individuals. It has digitalized 3000 photographs.

The Center is a new, very spacious facility with a panoramic view of the world they archive. Nan Wallace is the Executive Director and Donald Davis is the staff Archivist.

It is located at 125 N. 8th Street 6th Floor, Philadelphia PA 19106-1531.

Tel: 215-925-8090, Fax: 215-925-8186.

Website: www.Jewisharchives.net

You can subscribe to its newsletter PJAC NEWS.

The JGS of Philadelphia has undertaken to provide volunteers for various digitalization projects such as the one I am currently engaged. I will write about the Rosenbaum Books in my next "Note."

Harriet Kasow has retired as the Media Librarian for the Bloomfield Library of the Humanities and Social Sciences at the Hebrew University, Mt. Scopus. She is spending a year in the Philadelphia/New York area doing family research and volunteering for genealogical projects of the JGS of Philadelphia.

H.Kasow@att.net

NATURALIZATION	Second papers	4/20/26
Hershel Sadovnick		
Harry Sadovnick		
615 Tasker St., Phila., Pa.		
Born Jan. 15, 1874 at Klishkowitz, Roumania		
Arr. from Hamburg, Germany to		
New York, Nov. 27, 1913 on		
S. S. President Lincoln		
Declaration papers made in District Court,		
Dec. 28, 1923, #83201		
Wife, Freida, born 51 year s ago at Chartin,		
Roumania. Married 30 years ago		
Pauline, 27 years of age, born in Roumania		
Clara, 24 years of age " " "		
Jacob, born Sept. 18, 1905 " " "		

Application for Naturalization Papers.



The Vienna Get (Divorce)*

Yehuda Klausner

R'Moshe Aharon b'Natan Vidal LEMLIN TEOMIM from Prague, a sixth generation descendant from R'Yeshaya Halevi from Bohemia and his wife had ten children (see Descendants List). Their third son was R'Shmuel Feivish TEOMIM from Vienna, named also Feit MUNK. He married a powerful and commanding woman, a "woman of valor" who ran her home cleverly and dominantly. Her name was Gotrish. She also managed a commercial establishment near the King's palace, and her husband received the title of "Hof Jude" – Court Jew – and was allowed to build a synagogue on any site he desired. Shmuel Feivish and his wife Gotrish had eight children.

In 1610, when their daughter Bat-Sheva was fourteen years old, her parents married her off to a young man of fifteen, Yitzhak b'Avraham WOLFES of Lwow. In 1611, less than a year after the wedding, while the young couple was still living with the in-laws, the husband R'Yitzhak became very ill and the doctors gave up on his life. Since the couple had no children, the woman's parents were afraid that he might die and leave their delicate daughter in the position of "aguna" at the mercy of her brother-in-law who lived in Lwow. They feared, in particular, that the brother-in-law would blackmail them and try to obtain as much money as possible in return for the "halitza" (the ceremony of freeing the brother-in-law from his obligation and the wife from a levirate marriage) – since R'Feivish was known as a wealthy man. Consequently, they requested that R'Yitzhak give his wife a "Get" (divorce) while he is still alive.

At that time, the noted Rabbi Yehoshua b'Alexander FALK HaKohen visited his son Rabbi Yosef Yozefa KATZ in Vienna. Rabbi Yosef was the son-in-law of Rabbi Natan Feitl TEOMIM, Shmuel Feivish's eldest son and Bat-Sheva's brother. Rabbi Natan Feitl, who was Dayan in Vienna, together with his

brother-in-law R'Tzvi-Hirsh b'Shmuel seized the opportunity and brought the matter before Rabbi Yehoshua FALK and his assistants asking him, on behalf of the family, to arrange a Get for the young woman. The Rabbis agreed and the Get was arranged, unconditionally: there was no proviso that if the young man recuperates the couple should marry again. It should be noted, though, that Mrs. Gotrish, the mother, did promise R'Yitzhak – albeit not in writing – that if he gets well he would remarry his former wife. R'Yitzhak believed her.

R'Yitzhak did recuperate. But his wife Bat-Sheva refused to return to him. She was helped in her decision by the fact that R'Yitzhak lost his entire fortune, since his brothers-in-law, under the guidance of Mrs. Gotrish, tricked him into unsuccessful economic ventures.

R'Yitzhak returned to Lwow, without his wife and without his wealth. His uncle, Rabbi Meir b'Gedalia LIFSHITZ, known also as the MAHARAM of Lublin, came to his aid and wrote a long and detailed Responsum, in which he argued that the Get is erroneous and therefore invalid, and the woman Bat-Sheva is forbidden to marry anyone unless she received a new Get from her husband. He presented this Responsum to the great Rabbis of the time, among them the great luminary, ABD Posen Rabbi Mordechai b'Avraham YOFFE, author of the Levush, who was ill. He died two months later. Rabbi Mordechai YOFFE supported the MAHARAM of Lublin, and added that even if the husband would give her a new Get, Bat-Sheva is prohibited from marrying anyone except her first husband.

The MAHARAM's verdict was approved by Rabbi Yakov HALPERIN, Rabbi Aharon Aba HALEVI, ABD Lwow, Rabbi Tzvi Hirsh b'Natan SACHS and Rabbi Shimshon b'Yitzhak BUCHNER, ABD Ostrog. Rabbi

* Adapted from: Tzvi Halevi Ish Horowitz, *The History of the Horowitz Family (H)*, Krakow, 1932.

Yehoshua FALK responded with another detailed Responsum, approved by Rabbi Shmuel Eliezer b'Yehuda IDELISH and Rabbi Binyamin Aharon b'Avraham ASHKENAZI SOLNIK from Podhajce. The dis-

pute turned into a powerful conflict that for a long period divided the rabbinic establishment and in 1612 reached even the Council of the Four Lands. It is known in the rabbinic literature as "The Get of Vienna."

- Aharon Meshulam Salman TEOMIM m. Unknown b'Menachem Mendl UNKNOWN
 .Shimon Lemel b'Aharon Meshulam S TEOMIM, -Prague m. Unknown UNKNOWN – Prague
 .. Natan Vidal b'Shimon TEOMIM LEMLIN, FFdM 1500-1570 Prague m. Unknown UNKNOWN
 ... Moshe Aharon b'Natan Vidal LEMLIN TEOMIM, Vienna 1521-1607 Prague m. Rivka Miryam Stern b'Israel HOROVITZ, Prague 1545 -Prague
 Meshulam Salman b'Aharon Moshe TEOMIM, Prague -1621 Vienna m. Dvora b'Yakov POHELITZ, Vienna
 Aharon b'Meshulam Salman TEOMIM
 Avraham b'Meshulam Salman TEOMIM, Prague -1621 Prague m. Unknown UNKNOWN
 Yakov b'Meshulam Salman TEOMIM, Prague -1615 Prague m. Unknown UNKNOWN m. Slava b'Shmuel BACHRACH
 Meir b'Yakov TEOMOM
 Mirl Sara b'Meshulam Salman TEOMIM, Vienna 1575-1639 Vienna m. Yakov b'Avraham Kopel HELLER Segal -1612 Vienna
 m. Zvi Hirsh FRENKEL HaYashish
 Moshe b'Yakov Kopel MIRELS Segal, Vienna m. Elkele PERLHAFTER
 Dvora b'Yakov Koppel HELLER FRENKEL, Vienna 1580-1660 Vienna m. Asher Anshl WALICH Dr. -1620 Vienna
 m. Moshe Menachem Mendl BACHRACH
 Rachel b'Yakov Kopel HELLER Segal, Vienna 1612-1664 Vienna m. Yakov David b'Naftali Hirsh MIRELS, 1590-1650 Vienna
 Yisachar Ber b'Yakov FRENKEL, Vienna -1708 Ansbach m. Chana b'Meir GUGGENHEIM -1698 Ansbach
 Sara b'Yakov Kopel HELLER Segal, Vienna 1596-1760 m. Avraham b'Yakov Bassevi von TREUENBERG, -1660
 Israel b'Yakov Kopel FRENKEL, Vienna-Brody
 Yakov b'Aharon Moshe TEOMIM, Prague -1627 Prague m. Miryam UNKNOWN, -1634 Prague
 3 sons b'Yakov TEOMIM, Prague
 Shmuel Feivish b'Moshe Aharon TEOMIM, Vienna -1616 Vienna m. Gudrisch UNKNOWN, -Vienna
 Natan Veitel b'Shmuel Feivish TEOMIM, Vienna 1570-1630 m. Unknown UNKNOWN
 Zvi Hirsh b'Natan TEOMIM VEITEL, Vienna- 1690 Posen m. Unknown UNKNOWN
 Shmuel Feivis b'Natan Veitel TEOMIM, Vienna
 Nissel b'Natan Veite TEOMIM, Vienna-Jerusalem m. Yosef Yosepe b'Yoshua FALK KATZ, -1639 Vienna
 Sara Sarel b'Natan Veitel TEOMIM, Vienna -1666 Jerusalem m. Yitzchak Selig b'Avraham KATZNELENOGEN, Lwow -1651 Vienna
 Arye Leib b'Natan Veitel TEOMIM, Vienna m. Unknown UNKNOWN
 Zev Wolf b'Natan Veitel TEOMIM, Vienna
 Bat-Sheva b'Shmuel Feivish TEOMIM, Vienna 1596- m. Yitzchak b'Avraham WOLFES, Lwow 1595-
 Reyzl b'Shmuel Feivish TEOMIM, -1666 Vienna m. Aharon b'Moshe ROFE MAOR-KATAN, Vienna -1643 Padua
 2 sons 1 daughter b'Aharon MAOR-KATAN, Vienna
 Unknown b'Shmuel Feivish TEOMIM, -Vienna m. Yechiel Mechl b'Aharon UNKNOWN, -1619 Vienna
 Liba b'Yechiel Mechl UNKNOWN, Vienna -1649 Vienna m. Yekutiel b'Bezalel KAUFMAN, -1657 Vienna
 Lana b'Yechiel Mechl UNKNOWN, Vienna 1601-1651 Vienna
 Nechama b'Shmuel Feivish TEOMIM, -1666 Vienna m. Avraham b'Gershom Yehuda FLESH, FFdM -1640 Vienna

. Shimon b'Shmuel Feivish LEMLIN-TEOMIM, Vienna 1577-1650 Vienna m. Zelda b'Moshe KOHEN ROFE, -1626 Vienna
 Moshe b'Shimon LEMLIN-TEOMIM, Prague -1639 Vienna m. Unknown UNKNOWN
 Feivish b'Shimon LEMLIN-TEOMIM, Prague
 4 daughters b'Shimon LEMLIN-TEOMIM, Prague
 Feigele Zipora b'Moshe Aharon TEOMIM, Vienna m. Avraham b'Mordechay REISS ETTINGA Levi, -1634 Wiem
 Unknown b'Shmuel Feybush TEOMIM, Vienna
 Yeshaya Feivel b'Aharon Moshe TEOMIM, Vienna -1638 Prague m. Feigele UNKNOWN
 Chayim Yona b'Yeshayahu Feivel TEOMIM, Prague 1616-1669 Mainz m. Beila b'Meir KATZNELENBOGEN, Brisk
 Manis Moshe b'Chayim Yona TEOMIM, Prague
 Elkele b'Chayim Yona TEOMIM, Prague -1624 m. Yochanan b'Teveli ASHKENAZI WEIL
 Unknown b'Yeshaya Yoshua Feivel TEOMIM m. Yosef Yoske b'Israel TEOMIM ZADOKS
 Shmuel b'Yosef Yoske TEOMIM ZOREF ZADOKS m. Unknown UNKNOWN
 Avraham b'Yosef Yoske TEOMIM ZOREF ZADOKS, Prague m. Unknown b'Yakov David MIRELS
 Nachla Nechli b'Aharon Moshe TEOMIM, Speyer-1601 Prague m. Aharon Moshe b'Shmuel ASHKENAZI SHAPIRA, Speyer -1620 Prague
 Rachel b'Moshe Aharon ASHKENAZI SHAPIRA, Prague -1655 Prague
 m. Yom Tov Gershon Shaul Lipman HELLER, Wallerstein 1579-1654 Krakow
 Keyle b'Aharon Moshe TEOMIM, Vienna m. Moshe b'Yehuda ROFE MAOR-KATAN, Vienna -1608 Vienna
 Aharon b'Moshe ROFE MAOR-KATAN, Vienna -1643 Vienna m. Reyzl b'Shmuel Feivish TEOMIM, - 1666 Vienna
 Yehuda Leib b'Moshe ROFE MAOR-KATAN, -1635 Vienna m. Unknown b'Meshulam Salman FISCHHOF AUERBACH, Vienna
 Miryam b'Arye Leib ROFE, FFdM m. Meshulam Salman FISCHHOF AUERBACH, -1677
 Miryam b'Moshe MAOR-KATAN, -1608 Vienna
 Ester b'Aharon Moshe TEOMIM, Prague -1538 Prague m. Israel Mordechay b'Eliya LIPSHITZ, -1636 Prague
 Israel Iserl b'Mordechay LIPSHITZ, 1593-621 Prague m. Miryam Malka b'Aharon MALKES, Prague 1584-1661 Prague
 Edel b'Aharon Moshe TEOMIM, Prague -1620 Prague m. Aharon MALKES, Vienna -1618 Vienna
 Unknown b'Aharon MALKES m. Avraham b'Gershom Yehuda FLESH, FFdm -1640 Vienna
 Miryam Malka b'Aharon MALKES, Prague 1584 m. Israel Iserl b'Mordechay LIPSHITZ, 1593-1621 Prague
 m. Meshulam Salman FISCHHOF AUERBACH, -1677
 Gitl b'Aharon Moshe TEOMIM, Prague -1600 Prague m. Chayim Segal BRANDEIS Segal, Prague
 Yekutiel b'Chayim Segal BRANDEIS, Prague -1622 Prague

Dr. Yehuda Klausner is a Civil Engineer with BSc, CE, Ma from the Technion – Israel Institute of Technology and PhD from Princeton University. He served as Professor of CE at Wayne State University, Detroit and The Negev Institute for Arid Zone Research, Beer-Sheva and since 1970 as a practicing CE and Consultant, specializing in industrial structures and soil and foundation engineering. He published many professional papers and a book on Continuum Mechanics of Soils. He was

recruited recently as Professor of CE at the new Department of Civil Engineering, Ben-Gurion University, Beer-Sheva. In 1982 he became interested in the genealogy of his family and from there in the genealogy of related and other families and now his database comprises several families, especially Rabbinic families, that he is researching. He published many articles on genealogical topics.

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Four Lady-Friends Ride the Train

Mathilde Tagger

Translated from the Hebrew

After I wrote the title of the story I am about to tell, I suddenly remembered an especially entertaining book, *Two Jews on a Train* by Adam Biro. The difference is that my story actually took place and is not the fruit of anyone's imagination. With that said, four Jewish women, all members of the IGS met at the new Jerusalem train station on their way to Tel Aviv to participate in the annual general meeting of our organization.

The train is a most conducive place for four people to carry on a conversation since two sit across from each other with a table in between. It opened with the appropriate greetings, the updating on the progress of the children who just got or were soon to be married and talk about grandchildren by those who had and so on. Rather quickly the conversation turned to genealogy, the subject that was close to our hearts and united us all. I must point out one of the participants was a native Israeli with a Romanian background married to a man from Serbia, the second was originally from South Africa with roots in Lithuania, the third was born in the United States with Dutch, German, Hungarian and even Eretz Yisrael roots while the roots of the fourth were in North Africa and Turkey – in fact, from all over the world!

The amiable conversation began with a discussion on the old pictures that are found in almost every home with the central problem of trying to identify the unknown people in them. And what about old documents? Yes – the draft notice of the Austro-Hungarian government; the discharge certificate from army service in Algeria; the recording details of the entire family on a census and on a Ketubah that was falling apart but was still possible to make out the names of the bride and groom. Short discussions, each one adding a bit of information.

The conversation continued as the train made its way slowly around the high hills. The scenery was most exquisite. Suddenly,

one of the participants said, “Yes, I visited the cemetery of the Polish village in the heart of the state...,” and then the interest of the other three was awakened and the questions poured forward.

- What was the physical state of the cemetery? Overgrown with grass? Was it fenced in? What about a guard?

- Was it still easy to read the inscriptions on the tombstones?

- What, you had to fill the letters with chalk to be able to read?

- How does that work, I never tried it?

- Did you photograph the tombstones and how did the pictures come out?

- Did you try to organize other people who were interested in this particular cemetery?

- Yes, is it possible to establish a Special Interest Group?

- That is incredible. I have always wanted to visit the cemetery in...

- But my husband does not understand my interest in cemeteries . . .

Meanwhile, we arrived in Tel Aviv. We attended the General Meeting and when we returned home the husbands asked:

- Did you go to Tel Aviv alone?

- No, we were four friends in the train.

- Oh, then you must have gossiped endlessly.

- Not so! We had a fascinating conversation on tombstones and cemeteries.

What? Cemeteries were the only topic that interested you. Go and try to figure out the mind the genealogists! Cemeteries? Brrr...

But those of us who are involved in genealogy, we know exactly the incredible importance of tombstone inscriptions. For us a tombstone is not a macabre item but it is a part of our profession. Do the gravediggers think as we do – who knows?

Book Review

Tagger, Mathilde A. and Yitzchak Kerem. *Guidebook for Sephardic and Oriental Genealogical Sources in Israel*. Bergenfield, NJ, Avotaynu, 2006. XVII, 394p.

Reviewed by *Jeffrey S. Malka*

Those of us working in Sephardic genealogy are very familiar with the name of Mathilde Tagger. After years of unselfish work compiling databases, replying to emails, and writing articles on the subject, Tagger, a member of the editorial board of *Sharsheret Hadorot* and the prime mover behind the development of Sephardic genealogy in Israel, has become one of the foremost experts in Sephardic genealogy and the one to go to with difficult questions, especially about resources in Israel.

Yitzchak Kerem, researcher, historian and noted expert on Greek and Sephardic Jewry, is the author of many articles on the subject and lecturer in Israel and abroad as well as co-editor of *Pinkas Hakehilot Yavan* [Encyclopedia of the Jewish Community of Greece], Jerusalem Yad Vashem, 1998. Since 1992, Kerem has been the editor of the widely read academic email publication *Sefarad, the Sephardic newsletter*. So when Tagger and Kerem teamed up to author a book on Sephardic and Oriental genealogical sources in Israel, it marked an event of special note for the Jewish genealogical community.

The 2004 IAGS annual conference in Jerusalem, with its unprecedented forty-three presentations on Sephardic and Mizrahi (Oriental Jewry) topics was a high point in Sephardic genealogy. In preparation for the conference, Tagger who served as a member of the Program Board was also the coordinator of the society's fourteen genealogical projects and personally conducted seven of them.

One of these projects was to develop a list of available resources in Israel pertaining to Sephardic and Oriental Jewry for the conference. It is this material, in greatly expanded and refined form that forms the basis of this new book.

The resulting *Guidebook for Sephardic Genealogical Sources in Israel* does not disappoint. However, this is not a book to be casually read. It contains little fluff and at first appears overwhelming because of the amount of data provided to the reader. And yet I found that the deeper one delves into the book, the more new information and little known resources one learns about, making this a book that will warrant going back to repeatedly as one progresses further in the genealogical journey. New resources exposed by the authors include several unknown collections for Turkish Jewry, such as the Haham Bashi Archive, the Rabbinical Ashkenazi records for Izmir, and the Saloniki community archive at the Central Archive for the History of the Jewish People (CAHJP) among many others. Fortunately, the final appendix provides tools to help mine the wealth of information. To its credit, I noted that the book covers both Sephardic and the equally important but often ignored Oriental Jewish genealogical resources in Israel.

After a brief five page introduction the book plunges into its material, which except for a short general section, is alphabetically organized by country. Included are all the usual Sephardic ones, but there are also sections on rarely covered countries like China, Burma, Ethiopia, India, Iran, Iraq and Yemen, always focusing on resources located in Israel. Within each section, sometimes divided by town, the reader finds a selected bibliography of pertinent books and articles from Hebrew periodicals – a great help to the many of us who do not read Hebrew and would otherwise be unaware of these valuable sources of information. I suspect the same is probably true for Hebrew researchers. The sections also include names and addresses of burial societies, research institutions, immigrant and ethnic associations, synagogues, memorials, and homes for the aged. Provided too are citations to specific documents from the major Israeli archives and libraries (CAHJP, Central Zionist Archives, City archives, Jewish National and University Library, Yad Ben Zvi, Yad

Vashem) and also from many little known repositories maintained by research institutes and museums and managed by the immigrant and ethnic associations in Israel.

Following the country sections are thirty appendices listing ketubot, Shoah deportees, various voter or census lists, rabbi lists and similar data. Appendix 30 is a Consolidated Name Index. Here, in alphabetical order, are all the names mentioned in the book with information pointing to the section, subsection and type of document where they are mentioned. Using this list of names the reader can begin to mine the detailed information provided and even the mere perusal of this appendix could point to regions one may have not otherwise considered. Many books simply identify a country's archival repositories, leaving the researcher to search, often fruitlessly for any mention of the names researched. Here the authors have already done much of the research for you so that by using the consolidated name index you can zero in directly to the repository that you already know contains relevant items for your search. And as I found out, the more one studies this book, the more interesting leads one finds. For instance, the material provided subtly brings to mind novel and rarely used ways of genealogical searching such as approaching various ethnic synagogues or agricultural settlement groups in Israel. Yet no book is without fault. My

one criticism is that Appendix 30 points the reader to research sections of the book instead of actual pages. The latter would have been preferable and made the name list even more useful.

Guidebook for Sephardic Genealogical Sources in Israel is an important milestone in Sephardic and Oriental Jewish genealogy. It provides a rare gateway to the vast resources available in Israel but relatively unapproachable to the non-Hebrew speaking researcher. Once a specific article or document is identified through this book it becomes a relatively easy matter to have the material translated and it thus becomes accessible. Prior to this book, the very identification of these documents was a major, often not easily surmountable initial hurdle for the researcher not fluent in Hebrew. Even to those who are fluent in Hebrew, this compendium of data will provide numerous otherwise unsuspected leads. For the researcher unfamiliar with resources in Israel this book is a must. Even seasoned Israeli researchers will find they have barely scratched the surface of the resources available to them. The authors must have spent countless hours accumulating and organizing all this information and have provided Jewish researchers a great tool to access Israel's huge genealogical resources. It will be an essential book on my bookshelf and should be for anyone interested in Jewish genealogy.



Websites

Rose Feldman

Genealogy is not only tracking down your forefathers. It is also finding your heritage and your history. In this article we will mention some websites that deal with those aspects.

Recordings of Jewish Prayers and Liturgical Hymns

Kol Sephardic Choir

The Kol Sephardic Choir was originally formed in 1992 in California. It is a unique

choir in that it sings in Ladino and Hebrew with a repertoire of Ladino Romancero and Hebrew liturgical music. Its stated goal is to disseminate Sephardic culture through music to the Sephardic, Ashkenazi and general community. They now have a website created by their Choir Director, Raphael Ortasse where you can learn more about their activities and concerts. The website includes recordings from their repertoire.

<http://www.kolsephardicchoir.com/>

An Invitation to Liturgical Hymns

This is a new educational website (for the present in Hebrew only). It includes a collection of hymns that are cataloged according to: tradition of ethnic groups, the yearly calendar, the calendar of events in a lifetime, requests, the author of the lyrics, the type of musical scale, subject, and alphabetically. Their collection includes recordings from the National Library in Jerusalem, recordings they have made and commercial recordings. For every recording you can see the text, and for many texts there are more than one recording. <http://www.piyut.org.il/>

Places and Immigration

Mass Jewish Migration Database: Jewish Migration in the Early Twentieth Century

The Mass Jewish Migration Database (MJMD) was built by *Dr. Gur Alroey*, a lecturer in the *Department of Israel Studies at the University of Haifa*. The MJMD records are based on the applications of Jewish emigrants who applied to the information bureaus of *JCA* (Jewish Colonial Association) and *ITO* (*Jewish Territorialism Organization*) which were scattered all over the Pale of Settlement in the Russian Empire in the early twentieth century. The MJMD includes records of applications between 1904 and 1914 only. The *JCA* database is composed of over 3,000 applications of Jews who not only applied to one of the information bureaus in the 'Pale' but also migrated to one of the destination countries overseas (United States, Argentina, Canada, South Africa and Palestine). The *ITO's* database is composed of about 5,000 Jews who migrated to *Galveston* port under the shelter of *ITO*. In particular, the MJMD aims to understand the causes, characteristics and patterns of the Jewish Migration in the early twentieth century. In addition, the MJMD enables, via search engine, to look for relatives who possibly migrated through the two informa-

tion bureaus. You are required to register, but it is free.

<http://mjmd.haifa.ac.il/>

Istanbul Jewish Genealogy Project

This is a new website which claims that it is one of the largest and most important genealogical collections in the world that features Sephardic records. The collection includes: More than 35,000 Istanbul marriage records (1878-), more than 10 thousand Istanbul burial records, including Hemdat Israel (1899-), Italian burial list (1918-), Italian (Sisli) Cemetery (1800s-), Kuzguncuk Cemetery (1913-), Ortaköy Cemetery (1939-), and Yuksekkaldirim Synagogue (1916-).

<http://www.isfsp.org/istanbul/>

An up date on Steve Morse's Search Engines

It is always worthwhile checking up to see what is new on Steve Morse's web page which includes search engines for many genealogy databases. Under the category **Holocaust and Eastern Europe** you find a search engine with the front page in English for the "Index of the Repressed" hosted in Polish by Karta. For those who could not search the Karta site because it is in Polish, it is no longer a problem. And for those searching for persons interned in Soviet Gulags, Steve has given us a page where we typed the name in English and get the Russian spelling.

Jerusalem Virtual Library

The Academic Database on Historic Jerusalem

This is an academic database on historic Jerusalem that includes documents, photos, plans, maps, illustrations and inscriptions. Though it is a historical database, the collection does allow us to visualize the lives of the Jews in Jerusalem at various periods.

<http://www.jerusalem-library.org/>



Abstracts from Foreign Journals

ETSI, Vol. 9, No.32, Mars 2006

Mathilde Tagger

Reading the new journal of ETSI will take you on a trip from Hadadan, Iran to Eretz Yisrael with the biographic story of the city's rabbi, Menahem Shmuel Halevi, who came to Israel in 1923. The story throws light on the history of the community and of the family. The article was written by the granddaughter of Rabbi Halevi, Nehama Kramer-Hellinx.

From the East we turn to the West with the document that Phillip Abensur discovered in the Archives of the Alliance Israelite Universelle. It tells the story of Sol Hachuel, a pretty young Jewess of 14 years old who lived in Tangier, north Morocco who, when forced to convert to Islam proclaimed in public that she was loyal to her Jewish roots. For that she was decapitated. The document is a letter written by her nephew, Haim Hachuel, who asks the board of the Alliance to help since he had to bribe those who cut off her head not to burn her body.

Another document from the Alliance Archives was found by Laurence Abensur-Hazan. This is a letter from Shlomo Danon written in 1888 when he served as the principal of the Alliance school in Cairo. In this letter he tells about the celebration which is held every Rosh Hodesh [first day of the new month] in the "Ezra" synagogue in the old city of Cairo, Fostat.

The most important celebration is that of the Hebrew month Iyar when almost all the members of the Cairo community participate. Danon is impressed by the variety of the origins of the members of the community: Yemen, Iraq, Syria, Eretz Yisrael, Morocco and more. The reason for these celebrations is the desire to keep the synagogue in use so the Copts will not turn it into a church.

The last part of the journal has a survey of new books about Izmir, Turkey.

Misjpage – 19th year, 2006 number 2

Liba Maimon

The second issue of Misjpage 2006 continues the history of Jewish schoolteachers and students in

Amsterdam in 1823 (8th installment) by Harmen Snel. The teachers discussed in this article are Marcus Isaac Calish (1778-1842) and his son Isaac (b.1808). Most of the fifty students listed were sons and daughters of the bourgeoisie, but we also find children of a rag man and a fruit seller. The most famous student of Isaac Calish was A.C. Wertheim, the future banker, philanthropist and member of Parliament. Marcus Isaac dedicated himself at the end of his life to the preparation of a dictionary and his son, in addition of being a teacher, also was a poet and translator, who translated Victor Hugo's *Les Misérables* into Dutch. He became a well-known lexicographer who composed a Dutch-French-English-German dictionary. His grammar book was later used in most Dutch schools and his New dictionary of the Dutch Language, published in 1864, formed the basis for the Dutch dictionary of Van Dale, which is still the most authoritative Dutch dictionary in use today.

Sem Y. Atsmon of Ashkelon describes the history of the pious association Talmoed Touro founded in 1854 by Rabbi Ansjel Oppenheimer in Almelo, a town in the province of Overijssel, where Jews have lived at least from the 18th century onward. The call for the establishment of this association is written in Hebrew, but the rules and regulations are in an amalgam of German (written in Hebrew letters), Yiddish and Hebrew, in which Rabbi Oppenheimer lists his religious obligations and the financial responsibilities of the members. There is a list of 132 names of the members and donors of the association which gives us an idea about the composition of the Jewish community from that period. The survey will be continued.

Book reviews

Gerard Wiegers and Mercedes Garcia-Arenal: *Man of three worlds, Samuel Pallache, a Moroccan Jew in Catholic and Protestant Europe*. Johns Hopkins University Press, 2003.

Morocco and Holland have celebrated 400 years of diplomatic relations in the past year. The Jewish merchant and diplomat Samuel Pallache played an important role in bringing this about and became the first ambassador sent by the Sultan of Morocco to the Republic

of the United Provinces. The agreement was signed in 1611. Pallache died in 1616 in The Hague and is buried in the Jewish cemetery in Oudekerk. At his funeral, Prince Maurits and members of the Dutch government as well as members of the Portuguese Jewish community were present. The Pallache family has remained important within the Jewish community to the present day.

Wim de Wagt: *Jewish Haarlem, a topography of hope and remembering* (Dutch) Noord Holland Publishing Foundation, Wormerveer, 2005. This is a survey of the Jewish community of Haarlem from the 18th century until its nearly total destruction in the Shoah and its re-establishment after World War II.

Miscellany

1. Lectures: Mrs. Jose Martin, leader of the project “to give a name and a face” to all the victims and the survivors of the concentration camp of Westerbork, has established a data base with the participation of various archives. Mr. Jac Lemmens, historian and librarian, who has published various articles about Jewish life in the province of Limburg, discusses Maastricht and its Jewish institutions.

2. Books: Bert Jan Flim: *Saving the Children*, Bethesda, Maryland CDI, 2006 discusses the role of four resistance groups active in 1942, two Protestant and two student groups, who were instrumental in saving 600 Jewish children in Amsterdam.

A. Verweij in *Ons Erfgoed*, Vol.13 No.6 [Our Legacy] gives some ideas about how to obtain information from various archives and what sources these archives contain for genealogical research. Chris Leeda published a survey of the Jewish inhabitants of the province Friesland – eastern part, excluding Leeuwarden.

Maajan 74 Volume 1, 2005 – The Publication of the Jewish Genealogical Societies of Switzerland and Hamburg Esther Ramon

Switzerland

Testimony on Jewish Presence: Raymund M. Jung.

The author describes a red-pottery menorah from the German city of Trier from the 4th

century and a spice-box made of linden wood from the 13th or 14th century community of Zeileitzheim in Lower-Franconia that already existed at the time of the First Crusade in 1096. The paths of Jewish wandering into Europe are also discussed.

The Jewish Cemeteries of Loerrach in Baden-Wurttemberg: Peter Stein.

These cemeteries are in the vicinity of the communities of Riehen and Basel. The old cemetery was consecrated in 1895 and from there the names of six people who were buried between 1869 and 1902 are detailed. From the new section the names of 180 people who were buried between 1856 and 1975 are listed alphabetically. Also listed are the names of eight Jewish soldiers who fell during World War I and are buried elsewhere.

Bavarian Jews Whose Names Appear in Stuttgart Family Lists: Rene Loeb

We are dealing with eight Jews and their wives from the 19th century: Baruch Benedikt, Isaak Jakob Harburger, Moritz Eichberg, Salomon Loeb Neuburger, Jonas Meyer Hausmeister, Kurt Karl Weil, Jakob Moses Lissauer and Nathan Ederheimer.

Marriage Lists of Naftali ben Shimon Blum (Alsace 1710-1750), arranged by Daniel Teichmann; continued from issue No. 24.

Hamburg

The Genealogy and Biography of the Jewish Fighter for Polish Independence Joseph Berkowitz Cohen (1841-1905): Ehrlich Bauche.

The author gathered many biographical details from the dairy written by Joseph Berkowitz Cohen located in the Archives of the Political Police in Hamburg and from genealogical research in Poland. Included in the article is a picture of the extended family taken in 1903.

The History of the Drucker Family of Hamburg According to Congratulatory Letters: Juergen Sieleman. Part I – covers satirical theater in the Nazi era.

Spanish Poetry Written for Various Occasions as a Source for Genealogical History for Hamburg's Jews: Michael Studemund-Halevy

The article contains twelve Spanish poems along with many notes.

Between the West-Indies and Hamburg: The Descendants of Elazar Pardo: An addendum to the Michael Studemund-Halevy's nine articles that appeared in previous issues. We are

provided with genealogical details of nine Pardo family members from 1854 to the 20th century.

Research Sources for Study of Jewish Families in Hamburg's Central Archive: Part 9, by Juergen Sieleman.

Review of Genealogical Journals

Meriam Haringman

Avotaynu-International Review of Jewish Genealogy Vol. XXI No. 3 Fall 2005

The Mormon-Jewish Controversy continues and does not seem close to resolution according to the update on the present situation by Sallyann Amdur Sack.

Roger Kershaw explains the differences between the Acts of 1844 and 1870 when researching your ancestors' naturalization in England.

Julius Muller reminds researchers that it is always worthwhile having cross-references or combining various sources of information. He demonstrates this in relation to the Familiant Laws and the census in Bohemia.

Anyone interested in the history of genealogical research in the Netherlands will find the article of Rena G. Fuks-Mansfeld informative though today it is possible to get information online through the Dutch Jewish Center in Israel:

<http://www.dutchjewry.org/english/search.htm>

More and more sources are becoming available for those looking for Sephardic roots in the Ottoman Empire. Leon Taranto has compiled a goldmine of information concerning Rhodes and Turkey with 46 footnotes which document excellent sources both in books and online.

Avotaynu – International Review of Jewish Genealogy Vol. XXI No. 4 Winter 2005

After the International Conference in Jerusalem in 2004 the Israel Genealogical Society posted its list of archives online, help with finding the submitters of testimony at Yad Vashem as well as listing various research tools. The index of all the articles in Sharsheret Hadorot from 1986-2000 also

appears on the website. All this information is provided by Martha Lev-Zion.

Gary Mokotoff tells the tale of how he helped Evelyne Handel find her identity and family again.

How was it that Josef Konvoj lived in Vilnius for 27 years just 62 miles away from his sister Zelda without knowing it? Howard Margol proves that there are pleasant surprises. People are not aware that there is untapped information to be gotten from cemeteries. John and Nadine Hoenig show how they looked at the gateposts and learned more about the people buried there. Eric Benjaminson personalizes the story of genocide in Latvia in researching his family's fate there.

More than once Pages of Testimony have helped reunite members of a family. Alan Koenig tells about his family in France and how they became reunited.

Schelly Talalay Dardashti tells the tale of the Deutscher family from Galicia. The family migrated to the new world and lost contact one with the other. Thanks to the internet the ties were renewed.

Neville Lamdan describes the recently opened genealogy institute at the Jewish National University Library in Jerusalem.

Avotaynu – International Review of Jewish Genealogy Vol. XXII No. 1 Spring 2006

Daniel Wagner has written an innovative article on viewing genealogy from an academic point of view. He claims that one should use statistical data, computer science and soundexes just to mention a few of the disciplines available to the modern genealogist. Another realm that he describes is the

process of merging various databases at our disposal. One database may give partial information which the other can confer or add to. He adds the use of studying DNA and genetic diseases which run in certain families as beneficial. The study of sub-groups like Kohanim can also add knowledge as well as the study of extended families or geographic groups and their migrations from place to place. There are 39 footnotes which points the way to the sources for the serious reader.

Sallyann Amdur Sack gives an update on the genealogy scene in Israel by telling the readers about the Netvision conference on using the internet for genealogy and the vast amount of data to be accessed from Yad Vashem online. The Arolsen records also exist but need to be read at the library.

Schelly Dardashti gives an overview of what to expect at the forthcoming International Conference to be held in NY in August. Many of the topics are classics like the big archives, Ellis Island and Yad Vashem. New emphasis is now being focused on Sephardim. It is best to search the website for an updated program: www.jgsny2006.org.

Chaim Friedman has researched many rabbinic families and comes to the conclusion that the Maharal from Prague is a descendant from King David but not in the way others thought he was. He uses not only family genealogies but rechecks the Hebrew data on tombstones and German documents to verify and compare data. A number of examples are given in the article. Sometimes the errors come from incorrect copying or in the retelling of family sagas.

Boris Feldblyum has done a great service to those searching their family in the former Soviet Union. He gives practical information on how to search the new database "Memorial" which has a short introduction in English and German. The database itself is in Russian but he gives step-by-step instructions on how to find family. The website is: www.memo.ru

Shalom Bronstein always manages to unearth goldmines of information at the JNUL in Jerusalem. Who would imagine that one could find so much material about Jews in Philadelphia in Israel. He found lists of names of people attached to various synagogues like Adath Jeshurun, Keneseth Israel, their affiliation and donations. He also found advertise-

ments in the *Elite Directory of Hebrews of the City of Philadelphia 1890*. He even found a connection to a Yahrzeit plaque in Philadelphia after checking the Yad Vashem Pages of Testimony.

Hamburg Tombstones enable Rolf Lederer to navigate the Sephardi, Garcia de los Reyes family. The writer is a descendant of this family.

Sallyann Amdur Sack gives an update on the genealogical societies in the US. She gives an overview and then gives concrete examples by focusing on what is going on in the newly founded branch in Conejo Valley and Ventura County (California), Palm Beach County (Florida) and the state of Washington.

Carole Garbuny Vogel charts her family most of whom perished in the Holocaust by interviewing surviving members of the family and then turning to the Memorial books of Theresienstadt, Serge Klarsfeld list of Jews deported from France, the Baden synagogue in Austria and other archives in Vienna and of course the online Yad Vashem database. She explains how she charted her great-great-grandmother Regina Osterreich Lowy's family. Her 28 footnotes indicate the various sources she used.

Stephen Denker discusses the Cuban Jewish community, which existed for a mere 50 years and had three distinct groups: North Americans, Sephardim and European Ashkenazim.

**Jewish Genealogy Downunder Quarterly
Newsletter of the Australian Jewish
Genealogical Society Inc. Melbourne,
Australia Vol. 8 No. 1, February 2006**

Dr. Charles Coppel tells the history of the Coppel and Berrick families who were watchmakers in Liverpool and Krakow.

In the People looking for People column there are requests for the following families: Anker, Siemiatzcki, Melzer, Feintuch/Goodman.

**Roots-Key Newsletter of the Jewish
Genealogical Society of Los Angeles Winter
2005, Vol. 25 No. 4**

Ted Gostin has given an update of the Jewish cemeteries in the area from the beginning of the 20th century till today. The volunteers went to find out which congregations or

groups used which cemetery, photos were made to corroborate the data from Hevra Kadisha (Jewish Burial Societies).

Stanley Diamond tells what's new with the Jewish Records Indexing-Poland. Almost 3 million records have been indexed and new sources are coming to light all the time.

Susannah Brooks explains how bank records can be a gold mine of genealogical information in the 19th century.

Jews who suffered from tuberculosis came to Denver, Colorado for treatment. Ellen Shindelman Kowitt checks out the Jewish Consumptives Relief Society. The index to the database is now online.

Stammbaum Journal of German-Jewish Genealogical Research Issue 28 Winter 2006

Gerhard Buck enriches us with the second of his articles in the series on German Landjuden in Nassau. This time the period is of Vital Registers beginning in 1817. He discusses the problems of Jewish and secular names.

Adam Yamey writes about the small group of German Jews who went to South Africa rather than the US in the 19th century. The article tells about the places where Jews settled, their economic situation and references to specific Jewish families. The article is well annotated with 87 footnotes enabling the reader to get to additional sources. In a second article, Yamey tells the story of his ancestor Nathan Ginsberg (1814-1890) who was a Jew and an academic when to be so usually meant conversion. He held on to his Judaism and when unable to attain a university position founded a private elementary school.

George Arnstein has rendered Jews of German origin a service by explaining what the birth registers of the 19th century looked like and how to get the most from the information given.

Shemot The Jewish Genealogical Society of Great Britain December 2005 Vol. 13 No. 4

Louise Messik illustrates her article on Grave-stones and the key facts that they give.

Harold Pollins and Keira Quinn Lockyer write about the Slapoffsky families of Oxford and Australia while Murray Freedman adds more information on Sarah Lyon

and the Ansell family in Leeds. Another family saga is related by Sylvia Budd about the Fishlers who came from Lancut, Poland. Rosemary Wenzel unfolds the tale of her Barnett and Nunes-Martines family who has been in England for 250 years. Finally, Alan Benny describes the once Jewish Bennys whose original name was Benes and the ancestor was born about 1773 in Iszenburg, Bohemia.

Shemot The Jewish Genealogical Society of Great Britain December 2005 Vol. 14 No.1

For those interested in Jews serving in the Royal Navy then read the article by Geoffrey Green beginning with Trafalgar onwards. He has not only given a historical survey but has listed all the libraries with relative sources.

Janet Gunn describes her trip to Chernivtsy with information about the area.

The Aliens Act of 1905 by Bryan Diamond informs the reader about restrictions on free entry into England.

Family histories are always valuable tools for learning about the period and Gerald Joseph's "A Windmueller Story" is no exception. Adam Yamey with Harold Hodes takes up the family tales with three families (Bergmann, Reichenberger, and Seligmann) from Ichenhausen, Bavaria in South Africa. Susan Miller enriches us with the third installment on court Jews and tells about Jost Liebmann and his wife Esther Schulhoff. Finally, Mark Usden unravels his ancestors from the Usden and Dorin families.

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There are abstracts of the last two lectures given: Daniel Burns on "Genealogy: The Last Frontier in the Historiography of the Holocaust" and Marian Smith on "Castel Garden Records: 19th Century New York City Immigration History."

The description of the Metro Area Repository Roundup tells about archives in Kings County, Municipal Archives etc. What is good about the report is the fact that all have websites which can be easily accessed online.

Secondly there is an annotated bibliography of Jewish-American Manuscripts and General Collections in the New York Historical Society Library. Not only famous people like Irving Berlin appear but the rabbi and author

Abraham Elzas Barnett with papers relating to the genealogy of Jews from Charleston, South Carolina from 1783-1902. Here too most of the information can be seen on websites.

