

שרשרת הדורות

Sharsheret Hadorot

חקר תולדות המשפחה היהודית

Contents

| | |
|-----------------------------------------------------------------------------------------------------------------------------------|--------|
| Editorial | I |
| From the Desk of Chana Furman, President of Israel Genealogical Society. II | |
| From Eastern Europe to the East End – The Migration of Central and East European Jews at the turn of the 20 th Century | |
| <i>Michael Toben</i> | III |
| Sephardic Surnames: Evolution through the Millennia and Role in Genealogy | |
| <i>Jeffrey S. Malka</i> | VIII |
| Detective Work on the Dorins | |
| <i>Mark Usden</i> | XVI |
| Mark Usden, 1930-2006 | |
| <i>Warren Usden</i> | XX |
| The Jewish Cemetery in Zdunska Wola: Update on the Topographic and Photographic Census | |
| <i>H. Daniel Wagner</i> | XXI |
| Notes from America – Part II | |
| <i>Harriet Kasow</i> | XXIII |
| Betrayed by a Friend | |
| <i>Yehuda Klausner</i> | XXVI |
| After Finding a Testimony in the Yad Vashem Database – The Next Step | |
| <i>Rose Feldman</i> | XXVII |
| New Limitations from the Ministry of Internal Affairs on Access to Israeli Documents | |
| <i>Israel Pickholtz</i> | XXXI |
| Book Review | |
| <i>Yehuda Klausner</i> | XXXIII |
| Abstracts from Foreign Genealogical Journals | |
| <i>Mathilde Tagger</i> | XXXIV |
| <i>Esther Ramon</i> | XXXV |
| Review of English Journals for February, 2007 | |
| <i>Meriam Haringman</i> | XXXVI |

February 2007

Vol. 21, No. 1

EDITORIAL

The genealogical researcher is involved at the same time with a narrow and a broad range of study. The narrower part is the basis of genealogy, family research and the construction of a family tree. However, to reach this goal, the researcher touches on a variety of topics: onomastics, history, geography, demography, sociology, use of archival resources and items that may seem far from genealogy such as languages, handwriting and others. Together they indicate that genealogy is indeed multi-faceted. I am pleased that many of these topics are discussed in our journal and I am most grateful to our devoted authors.

In this issue, the first for the year 2007 actual family research is represented less than those areas, which are helpful to the researcher, that surround it.

In this area of genealogical aids, the closest to family research proper and construction of a family tree is the article by Dr. Jeff Malka, on names. He presents us with a wide range of Sefardic family names, their various types and the changes that occurred with them in accordance to the time and place they were used.

Both history and sociology are represented in Dr. Michael Toben's article on the immigration of Jews from Eastern Europe to London's East End. He analyzes the difficulties facing the immigrants and the problems they encountered in the process of social and cultural adjustment.

Two articles describe projects connected to genealogical research: Professor Daniel Wagner reports on the fascinating work that a group of Polish and Israeli volunteers are carrying out in the restoration of the unique cemetery of his ancestral town of Zdunska Wola, Poland. Please pay special attention to the color illustrations accompanying his article.

Ms. Rose Feldman describes a project, which also serves as a helpful research tool. It deals with the Pages of Testimony that Yad Vashem has posted on the Internet. She relates how the Israel Genealogical Society has come to the help of those who are seeking the submitters of these pages. In addition, other methods of locating these people are provided.

Mr. Israel Pickholtz contribution provides help to the researcher by delineating the new restrictions that the Ministry of the Interior has placed on access to records vital to genealogists. He conducted extensive correspondence with officials of the Ministry and to date they have not led to any positive results – too bad! One would expect that our own Ministry of the Interior would be more attentive to the requests of genealogists for purposes of research.

The only article in this issue that deals with a family story is that of the late Mark Usden who was a member of the Netanya Branch of the IGS and passed away a few months ago. This is the last item that he wrote and it previously appeared in the periodical *Shemot* published in Great Britain. We are grateful that the editorial board of *Shemot* has given us permission to print this article in his memory. We are also grateful to his son, Mr. Warren Usden who contributed a small piece about his father.

As to our regular features we have the abstracts of articles on Jewish genealogy from around the world; the short story by Dr. Yehuda Klausner of an incident from the rabbinic world; the column by our librarian Mrs. Harriet Kasow whose last article "Notes from America" appeared before her return home to Israel; book reviews – this time covering a single work, the interesting book by Dr. Edward Gelles of London, who our readers most certainly recognize from his articles about his many branched family that appeared over the past few years in *Sharsheret Hadorot*.

Lastly, with a sense of gratitude I want to thank the Israel Genealogical Society for bestowing upon me the special title. I share this honor with appreciation with the authors of our articles and most especially with the editorial board.

Yocheved Klausner

From the Desk of Chana Furman
President, Israel Genealogical Society

This is the first issue of Volume 21 and all who have brought the journal to this level deserve our praise.

The 2006 General Meeting of the Israel Genealogical Society took place at its scheduled time and all of the items on the agenda were covered. At the end of the General Meeting elections for the executive board were held. Chana Furman was re-elected to serve as president and Dr. Lea Gedalia was re-elected to serve as secretary. Mr. Michael Rastatcher of the Tel Aviv branch was elected to succeed Mr. Avraham Sfadia who wanted to relinquish his position. I want to thank him for four years of successful joint efforts and his total cooperation. Together we were able to expand and advance a number of issues for the betterment of all. I want to extend to our new treasurer Mr. Michael Rastatcher our congratulations on his new position.

The Second Annual Seminar on Jewish Genealogy

The Seminar was held at Beit Wolyn in Givatayim on Monday, 29 Heshvan 5767 – 20 November 2006. This is another opportunity to thank the organizing committee: Ms. Mathilde Tagger, Dr. Martha Lev-Zion, Ms. Rose Feldman and Ms. Billie Stein for their successful organization from which we benefited the entire day.

Special congratulations to Mrs. Yocheved Klausner, who from the fall of 1999 has edited *Sharsheret Hadorot*, for being awarded the title

of Distinguished Member of the Israel Genealogical Society at the opening session.

Our webpage www.isragen.org.il is continually updated. Don't hesitate to enter it every few days to benefit from the added material and the scope of information that can be found there.

Yad Vashem Names Database

The IGS site www.isragen.org.il continues in the effort to help locate submitters of Pages of Testimony at Yad Vashem; therefore, under Projects' one can select "Search for Submitters of Pages of Testimony in Israel." We have seen a number of successes with the information recorded on the Pages of Testimony. If actual contact has not been with the submitter, people have been able to connect with descendants or other relatives. We can happily report that there have been a fair number of family reunifications after many years of separation. Some of these separations even dated back to the wave of mass immigration at the end of the 19th and beginning of the 20th centuries. Our Israeli readers are requested to continue their help in locating the submitters of Pages of Testimony at Yad Vashem.

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

Regular mail address: POBox 86, Kiryat Gat 82100



From Eastern Europe to the East End

The Migration of Central and East European Jews at the turn of the 20th Century

Michael Toben

Emigration

Nearly three million Jews migrated from Eastern Europe to the West between the years 1881 and 1914. Of the vast flow of immigrants moving to the West, and more particularly to the United States, between 120,000 and 150,000,¹ Jews decided to settle in Britain. Despite the fact that Jewish communities had survived for over a thousand years in Eastern Europe many individuals felt that the time had come to try to find a safer and more inviting home in the West.

There were a number of factors undermining the commitment of the Jews to the area they traditionally regarded as their home, such as Poland, Russia, Lithuania, Rumania and Galicia. Jews were subject to social and political discrimination that was becoming harsher and more systematic. Furthermore, the huge demographic growth in both the general and the Jewish population in particular led to critical unemployment, social unrest and huge economic and political strains on the old traditional ways and values. Due to the lack of development in the East, mainly because of its rigid political and social system, few economic opportunities were open to the general population and even fewer to the Jews, resulting in widespread pauperization. What made the situation worse was the fact that while the East was underdeveloped, the West's economic and technological advances looked very attractive from the distance. Lastly, the ideas of the Enlightenment had an unsettling impact on the youth who were demanding change and new solutions.

Following the assassination of Tsar Alexander II in 1881, the Russian government enforced a series of laws and Regulation that are commonly known as the May Laws. In May 1882, orders were issued that reduced

the areas in which Jews were permitted to live restricting their freedom of movement, limited the professions they were permitted to practice and their access to secular learning. They were excluded from any civil or military office, while being subject to conscription as private soldiers. These laws, enforced until 1917, led to further wide spread discrimination and deepening pauperization of the Jews.

This was a period in which Russian and Polish Jewry suffered from major pogroms. The Jews believed that the authorities instigated them; even if this is untrue they were condoned and abetted by many officials. This created general apprehension and dread among all the Jewish communities in the East forcing many Jews to consider their future, and a large number decided that the time had come to leave Eastern Europe. Those who had been weighing up the pros and cons of emigration suddenly felt the ground burning under their feet. What once had been a steady flow became a massive flood of refugees that continued over the next thirty-three years, until the outbreak of World War I. Thus, the years between 1881 and 1914 constitute a distinct period in Jewish migratory history.

Migration was not an alien concept to the Jews; historically they were always on the move. The Jew was a person who dreamed and prayed to be on his way to the Holy Land, or alternatively he was perceived or perceived himself as the 'Wandering Jew.' From a sociological point of view, the Jews were not dispossessed illiterate peasants, but rather an ethnic minority with a highly developed religious and cultural consciousness. They shared a common experience with others of their ethnic group, most of whom spoke Yiddish and were to be found all over Europe.

1. See Lipman, *A History of the Jews of Great Britain since 1858*, Leicester, Leicester University Press, 1990: 43-46. The numbers are vague because no government statistics were kept for most of this time.

In summary, the West seemed to offer a chance for a new and better life, especially America and so the Jew joined the general movement of migration of the time.² J. Frankel describes the situation in the 'heim' [at home]:

*... quasi-messianic expectations of an imminent Exodus from the land of bondage swept like wildfire through the towns and shtetlekh of the Pale. "Emigration, to emigrate, America, etc... these words and concerns," wrote a Zhitomir correspondent, "have caught up all sections of our population, starting with the rich and the educated and ending with the poorest types of artisans."*³

Immigration

At first, the Jews were but a trickle with a yearly average of 5,393 emigrants between 1840 and 1880. They then became a stream averaging 38,225 annually from 1881 to 1900 and finally a fast flowing river with some 114,460 each year from 1901 to 1914.⁴ The outbreak of World War I resulted in an abrupt end of the flow but it resumed when the war was over. The movement began in Lithuania and Poland, spread to Ukraine and then Galicia and the Pale.

Fleeing the wave of pogroms of 1881-1882, Jews of south Russia crossed the closest border and poured into the Austrian border town of Brody in Galicia. Within a year, 23,000 Jews were encamped there. They were penniless and had no idea of what to do. Jewish representatives came in from France, Belgium, Britain, Germany and Austria to help deal with the refugees' immediate needs. Eventually, all the Jews were assisted to travel westward. The horror of the pogroms had a major impact in England and the Lord

Mayor of London inaugurated the Mansion House Fund' on February 1st, 1882. This international effort left a strong impression on the Jews of Eastern Europe.

However, Western communities were reluctant to establish any permanent organization to handle refugees since this would only encourage the flow and they feared this would create an impossible burden on their limited philanthropic resources. Some went as far as to put advertisements in East European Jewish papers discouraging people from emigrating. While this might seem short sighted to us today, their understanding of events in their time led them to this conclusion.

Nevertheless, once the flow started nothing at the time could stop it. Jews from the northern provinces of the Russian empire crossed the east Prussian frontier, while the emigrants of central and southern provinces crossed opposite Thorn, Poland. Jews from Bessarabia and Ukraine crossed the frontier into the part of Poland that belonged to the Austro-Hungarian Empire or they traveled west via Romania. Those lucky enough to live near the main sea routes could embark at Libau, Memel or Riga if they were from the Baltic region. The majority of the emigrants traveled across Germany to either Bremen or Hamburg or Rotterdam in Holland.

Fortuitously for the emigrants cutthroat competition was going on at that time between rival shipping companies. Large amounts of grain were transported across the Atlantic and the emigrants were found to be the most economic cargo with which to fill the otherwise empty ships on their return journey. The British companies offered a transatlantic ticket making it cheaper to come to England and leave for America from Liverpool than to travel directly to the

2. "This mass movement was part of a great upheaval which took over 60 million Europeans – Irish, Italians, Germans, Austro-Hungarians, Poles – overseas in the century before 1914" as quoted by V.D. Lipman in his **A History of Jews in Britain**, London, LUP, 1990, p.44. [His reference note is to **Chambers' Encyclopaedia**, 1959, IX, p.397].
3. J.Frankel, 'The Crisis of 1881-82 as a Turning Point in Modern Jewish History' in D. Berger, (ed.) **The Legacy of Jewish Migration:1881 and Its Impact**, Brooklyn College Press, New York, 1983, p.16. He refers to the journal "Zhitomir," *Russkii evrei* 9 (Feb. 26, 1882) p.337.
4. Jacob Lestschinsky, 'Jewish Migrations, 1840-1946', in (ed.) Louis Finkelstein, **The Jews: Their History, Culture, and Religion**, 2nd edition, JPS, Philadelphia, 1949, vol., p.1218

United States from Europe. London was the chief port of arrival, although some went directly to Hull and then to the States via Liverpool. Those intending to settle in Britain as well as those in transit landed together in London so it became a common sight to see strangely dressed steerage passengers pouring on to the London docks at this time.

Usually, the Jews migrated as family groups, even if the men often went ahead and were later followed by the women and children.⁵ They were not adventurers seeking new fields of exploitation, excitement and challenge. They were looking for security and a place where they could survive, and did not intend to return to their birthplace with their newfound riches. They planned on their own successful integration followed by rescuing their families. They were poor, often destitute town dwellers, with small manufacturing, commercial and entrepreneurial skills rather than a proletarian mass.⁶ Yet, they thought of themselves as belonging to a very ancient and noble people that were temporarily suffering a set back.

The experience of Jews who immigrated to England has much in common with the experience of immigrants in other times and places.

The social, political and economic situation in the host country directly affected the lives of the immigrants. The two areas of most concern to the immigrant were housing and work opportunities, but these were also serious concerns of the poor of the host country. Immigrants and the poor tended to compete for the same slums and work opportunities. If there was no conflict due to availability of cheap housing and enough unskilled job opportunities, then there was rarely friction in the West; however, these two issues could become the central factor that shaped working class attitudes to immigrants.

The attitude of the authorities could be hostile if they saw the immigrants as a threat

to their position of hegemony. This shaped the legal status of the immigrant, which in turn influenced how the immigrant felt. If he feels secure he may willingly adopt his new country and wish to become integrated. On the other hand, if he feels insecure because of his legal status, his whole life may be affected with doubt and hostility toward the host country.

It is necessary to differentiate between the two kinds of hosts of the immigrants, those belonging to the immigrant's ethnic group who migrated and settled earlier and those who are the majority of the local population, in our case, the established Anglo-Jewish community, and the gentile British people.

The early settlers of an ethnic group are not necessarily pleased to see new immigrants because the newcomers may be perceived as a threat to their achievements; on the other hand they may be seen as re-enforcements in their own struggle for survival. The same is true of the majority hosts, the dominant ethnic group who are often very suspicious of new immigrants; conversely, they may see them as welcome additions to their work force. In some cases, the immigrants can even be seen as enhancing the self-image of the hosts because they think of the act of helping immigrants as something that augments their positive image of themselves. Both attitudes may be present at the same time only changing according to one's class affiliation.

Psychological and social factors interact with the legal, political and economic factors. The immigrants bring the results of their previous individual and group experiences to bear on the relationship with the local authorities, usually developing a set of formal and informal patterns on how to deal with each other, which evolves over the years. On the whole, the code of behavior worked in Britain exceptionally well. The relations between the immigrant community and the host country were very good and advanta-

5. See **Report on the Volume and Effects of Recent Immigration from Eastern Europe into the United Kingdom**, PP 1894, LXVIII, pp. 99-102 as quoted by Feldman, (1994), p.158 and Feldman, pp.158-9.
6. See D. Feldman, (1994), pp. 160-2. It should also be noted, that many Jewish Socialists emigrated to the West bringing their ideas with them, however, they nearly all came from bourgeoisie families who were particularly sensitive to the suffering and exploitation of the proletariat.

geous to both groups and were perceived as such.

Other factors would include a change in self-image due to the loss or gain in status of the immigrant in the new environment. Certain academic achievements, ethnic erudition and skills in one setting may be highly prized, and in another irrelevant. For example, a Jew's great knowledge of the Talmud may bring him prestige and respect in Eastern Europe, while in the East End of London he would be held in little or no regard in the community of immigrants and certainly not among the gentile working-class host community.

Economic factors are also pivotal. The possession of wealth in a small town often grants power while in the immigrant country riches may turn to rags; migration is often a great social leveler. In the same way personal characteristics may lose or gain significance in the new setting in which the immigrants find themselves. Personal flexibility in a small traditional community may not be an important character trait, but it might be a vital requisite for the immigrant to a new country.

Feelings of alienation caused by differences in culture and language may be further aggravated by the sense of loneliness and the lack of contact with those left behind in the home country or concern for their safety. Any one of these factors or in combination may affect the immigrants' sense of security and belonging. The experience of immigration can be cushioned when friends and

family accompany the immigrants, as well as when the family or *landsmen* are there to welcome the newcomers, show them the ropes, and make arrangements for the smooth transition to their new 'home.'

Jewish immigrants arriving in the East End of London or any of the other immigrant ghettos in Britain at the turn of the twentieth century, were firstly struck the non-discriminatory attitude and lack of hostility of the authorities toward the Jews and secondly by the fact that British society was thriving economically, advanced technologically and governed by law rather than whims and bribery. Work, although not easy, was available and housing, although problematic and of poor quality, was no worse than that they had endured in Poland and Russia.

Britain offered something much closer to equal opportunity, than the Jewish immigrants had experienced for nearly all their history in Exile. The immigrants found work and a place to live and their lives were not threatened. Given the above, they were strongly motivated because they believed they would succeed and so they energetically went about preparing the way for themselves and their children, while not forgetting other members of their families who would join them.

Although unaware of it at the time, the essential elements of success were within their grasp, they had both access to the dominant society and incentive to succeed in it.



Immigrant family in East End, London

Bibliography

- Barth, F. *Ethnic Groups and Boundaries*. Boston, MA, 1969.
- Bermant, Chaim. *London's East End: Point of Arrival*. London, 1975.
- Besant, Walter. *East London*. London, 1899.
- Black, Eugene C. *The Social Politics of Anglo-Jewry 1880-1920*. Oxford, 1988.
- Bloom, Cecil, The Politics of Immigration, 1881-1905, in *Jewish Historical Studies. Transactions of the Jewish Historical Society of England*, Vol. XXXMI (33), 1992-94.
- Board of Deputies. *Annual Report*, London 1897.
- Board of Trade. *British & Foreign Trade and Industrial Conditions, (Alien Immigration Bill) 1905*.
- Cesarani, David. The Myth of Origins: ethnic memory and the experience of migration, in Newman, Aubrey and Stephen W. Massil, eds. *Patterns of Migration, 1850-1914*, Proceedings of the International Academic Conference of Jewish Historical Society of England and the Institute of Jewish Studies, London, 1996.
- Cooper, R.L. *Language Spread: Studies in diffusion and social change*, Bloomington, Indiana Unic Press, 1982.
- Englander D., ed. *A Documentary History of Jewish Immigrants in Britain, 1840-1920*. Leicester, 1994.
- Feldman, David. *Englishmen and Jews, Social Relations and Political Culture, 1840-1914*. New Haven, 1994.
- Fishman W. J. *East End Jewish Radicals, 1875-1914*. London, 1975.
- Garrad, John. *The English and Immigration 1880-1910*. London, 1971.
- Gartner, Lloyd P. *The Jewish Immigrant in England, 1870-1914*. London, 1960.
- Goodman, Mervyn, *Vice Versa: Samuel Montague 1st Lord Swaything*. Bournemouth, 2005. (Unpublished manuscript – paper read to The Jewish Historical Society of England, London, 2005).
- Henriques, Ursula R., (ed.), *The Jews of South Wales*. Cardiff: University of Wales Press, 1993.
- Jewish Chronicle*, London, 1881-1915.
- Jewish World*, 19th March, 1886.
- Kalma, R. P. The Jewish Friendly Societies of London, *Historical Studies – Transactions of the Jewish Historical Society of England*, Vol. XXXIII, 1992-1994.
- Kosmin, Barry. *Steel City Jews*, London, 1976.
- Lieberson, S., G. Dalto, and M. E. Johnston, The Course of Mother Tongue Diversity in Nations. *American Journal of Sociology* 81 (1), 1975.
- Lipman, V. D. *A History of Jews in Britain since 1858*. Leicester: Leicester University Press, 1990.
- Livshin, Roselyn. The acculturation of the Children of Immigrant Jews in Manchester 1890-1930, in David Cesarani, ed. *The Making of Modern Anglo-Jewry*, Basil Blackwell, Oxford, 1990.
- Pearson, Raymond. *National Minorities in Eastern Europe 1848-1945*. London, Macmillan, 1983.
- Prager, Leonard, *Yiddish Culture in Britain*. Frankfurt am Main: P. Lang, c1990.
- Research* 62, 1978.
- Royal Commission on Alien Immigration*, Parliamentary Papers, Minutes of Evidence [Cd. 174] IX (1903) 99.20257-281.
- Schermerhorn, R.A. Ethnicity in the Perspective of the Sociology of Knowledge, *Ethnicity* 1:1-14, 1974.
- Michael Toben, until his retirement, was a lecturer at Bar-Ilan University and in teacher's colleges. From his early years he was active in the religious Zionist youth movement, served as a board-member of B'nei Akiva in England and worked as an emissary (shaliah) of the World Zionist Organization for whom he wrote numerous articles and prepared educational materials. He is the author of two books and continues to be involved in Jewish historical research.*
tobenm@mail.biu.ac.il

Sephardic Surnames: Evolution through the Millennia and Role in Genealogy*

Jeffrey S. Malka

The study of Sephardic surnames holds a special place within Sephardic genealogy primarily because Sephardic surnames are often, though not always, quite ancient. The existence of old Sephardic surnames is one of the major differences between Sephardic genealogy and Eastern European Jewish genealogy or Jewish genealogy in general. Ancient hereditary surnames facilitate searches in the archives and the construction of family trees compared to researching Isaac ben Shlomo's family whose father was Shlomo ben David.

While surnames serve as a tag to look for in archives, one cannot take them for granted. Names originating in place names just mean that these individuals originally came from that locality. One cannot assume that all who came from a certain town are necessarily related. Similarly converso surnames – the Hispanic sounding ones – are surnames acquired at the time of conversion from pre-existing Christian names, and like the acquired Ashkenazi surnames, do not necessarily indicate members of the same family. Sephardic surnames of Hebrew, Aramaic or Arabic origins are often older Jewish names and are therefore more useful in tracing family trees as we go further back in time.

Before discussing how these surnames evolved over the centuries, population changes should be taken into consideration. A Roman census in 48 C.E. counted seven million Jews in the Roman Empire which

meant that Jews constituted twenty-five percent of the Roman population living in the Eastern Mediterranean and 10% of the entire Roman Empire. An additional one million Jews were estimated to live outside Roman territories making a total world population of about eight million Jews at that time. As late as the 12th century Sephardim made up over 90 percent of the world Jewish population. This often surprises audiences but when in the 12th century, cities such as Granada and Cordoba had populations of 12,000 Jews each and there were Jews in numerous towns and villages throughout Iberia, the cities with the largest Jewish populations in Europe were Frankfurt-am-Main and Vienna with 700 and 1,200 Jews respectively. As Sephardic Jews underwent persecutions, massacres, and forced conversions they scattered, fleeing to North Africa, Italy, the Ottoman Empire, Holland, Germany as well as elsewhere in Europe. Their numbers drastically declined so that by the 1700s they fell to 50% of the total world Jewish population.¹ The European Jewish population, augmented by Jews from Italy, some of whom we now know originated in Sephardic southern Italy and Sicily² continued to expand while the Jews living in Sephardic countries decreased so that by 1930 Sephardim had dropped to a mere 10% of Jews in the world. Since then there has been resurgence with Sephardim making up 25% of world Jews and the majority of Israeli Jews in 1990 (see Figure 1).

* An earlier version of this article first appeared in *Avotaynu* and we thank their editor for giving us permission to reprint portions of it.

1. The 1492 expulsion was only the latest Jewish migration out of Iberia and not the largest. The vast majority had already left before then. Large numbers, including Maimonides who left in the 12th century, fled Almohad rule. The 1391 massacres and forced conversion caused huge numbers to leave Spain, mostly to North Africa and Provence so that by 1492 only relatively small numbers of Jews were left.
2. The kingdoms of Naples and Sicily were under the Crown of Aragon and their Jews were similarly expelled shortly after the Jews were expelled from Iberian territories. These Jews fled to many countries with a significant number of them escaping to northern Italy and from there to mainland Europe.

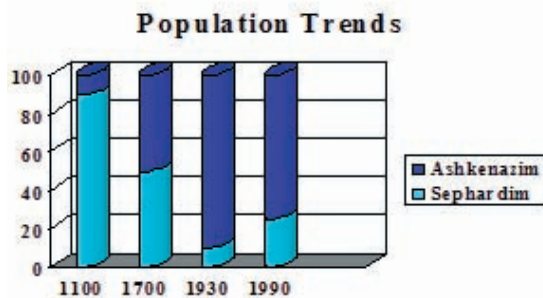


Figure 1. Sephardic and Ashkenazi relative percentages over the years

Definitions

In discussing names in the framework of genealogy we need to differentiate between the terms onomastics and etymology because there are significant differences between them. Onomastics is the study of the origins and forms of proper names, while etymology is the study of the linguistic roots (*etymon*) of a word or name; genealogy is the study of families, not names. While there can be significant overlap and all three fields utilize each other, their goals and methods differ.

Etymologists, for instance, tend to divide names into linguistic categories such as occupational, descriptive or qualitative, translations (calques), patronymics, place names, artificial names and so on. This is extremely interesting ancillary information but does not really help the genealogist advance his or her research into family trees. When names are of recent acquired origin, it

may be all that an onomastic study can provide the genealogist. But in Sephardic genealogy, where we are often dealing with names that go back centuries and families that have been dispersed to many countries, the genealogical requirements are much greater. Sephardic onomastic studies need to show at least these additional items:

- Regions where specific surnames or variants are more prevalent than others (incidence);
- Proven known variants of the names – the importance of this in Sephardic genealogy will be shown later;
- Names derived from place names;
- The time when the name was first used and its linguistic source;
- When the surname became hereditary;
- Brief biographies of prominent people with these names as well as sources since these may yield additional research leads. In this area Laredo's book excels.³

The differentiation between first names and surnames is less important in Sephardic genealogy because first names such as Maimon and Ezra and their variants, including the translated versions often became hereditary surnames.

There are several Sephardic onomastic studies that are often self-limited to specific countries because of the difference in prevalence by country and because of different name origins.⁴

3. Abraham Laredo. *Les Noms des Juifs du Maroc*. Madrid: Institut Montano, 1978

4. Among the best known are:

Laredo, A. *Les Noms des Juifs du Maroc*. Madrid: Institut Montano, 1978.

Faiguenboim, et al. *Dicionário Sefardi de Sobrenomes*. Brazil: Fraiha, 2003.

Sebag, Paul. *Les Noms Des Juifs de Tunisie: Origines Et Significations*. Paris: Harmattan, 2002.

Eisenbeth, M. *Les Juifs de l'Afrique du Nord: Démographie et onomastique*. Algiers: 1936, reprint C.G.J.

Moïssis, Asher. *Les noms des juifs de Grèce*. France: Carasso, 1991.

Schaert, Samuele. *I Cognome degli Ebrai d'Italia* (Surnames of the Jews of Italy). Florence: Casa Editrice Israel, 1925.

and the rabbinic dictionaries:

Ben Naim, Yosef. *Malkhei Rabanan*. Jerusalem, 1931 (Hebrew, Morocco).

Cohen, Benyamin Rafael. *Malkhei Tarshish*. Jerusalem, 1986 (Hebrew, Tunisia). Indexed by Tagger.

Frumkin, A. *Toldot Hakhmei Yerushalayim*. Jerusalem, 1872 (Hebrew, Jerusalem).

Marciano, Eliahu Rafael. *Malkhei Yeshurun*. Jerusalem, 2000 (Hebrew, Algeria).

Ovadia, David. *Fez vehakhameha*. Jerusalem, 1979 (Hebrew, Fez).

Tanugi, Y. *Toldot Hakhamei Tunis*. Bnei Brak, 1988 (Hebrew, Tunis).

Jewish Names through the Centuries

Early in the biblical period we find patronymic names such as Ya'akov ben Isaac. During the time of the Kingdom places of origin are sometimes added to the names as in 'the Hittite,' 'the Edomite.' The Talmudic period expands this to include a tribal related name (Hakohen, Halevi), or profession (Safra, from *sofer*, scribe). We also find specific families identified by name: *bet Abtinus*, a priestly family; *bet Garmo*, a baker's family and *bet Malka*, a rabbinic family.

In Babylonia Jews utilized the Aramaic language. Babylonian names were also adopted such as Esther, from the Babylonian goddess *Ishtar*, and Mordecai, from the god *Mordok*. In the later Babylonian period, Hebrew names were changed to their Aramaic variants, which can usually be identified by their ending *alef-yod* – Barzilai, Hasdai or *alef* – Malka as a surname.⁵ Jewish surnames that date from the Babylonian era include Sasson, Ben Sushan, Malka – from Hebrew *Melekh*, Gabbai, Hazan, Shabettai and Shammai.

In the Hellenistic period, Greek names came into use. Examples include Alexander, Philo, Pappos, Kalonymos, Philippos, Theodorus, and Theophilus. The Hasmonean kings had both Hebrew and Greek names such as *Yohanan-Hyrkanos*, *Yannai-Alexander*, *Judah-Aristobolos*, and the princess *Shlomit-Alexandra*.

The Romans had a highly structured name system made up of:

- Individual name (*praenomen*)
- Ancestral Clan or Guild name (*nomen*)
- Family name (*cognomen*) which was often the father's name
- Additional ancestral family names (*agnomen*)⁶

The highly developed Roman naming system was based on the cult of the ancestor. With

the growth of Christianity, the Church required its members to switch their loyalty from the ancestral guild to their new religion. Converts were given a new "Christian name" or "baptismal name" which was the only name they would henceforth need. Additional names were no longer needed and were thus lost in the Roman Empire and in what would later become Christian Europe. This did not affect non-Christian areas of the world and explains the persistence of Jewish surnames among Sephardic Jews and their loss among Jews living in Roman or Christian lands. It should be emphasized that the vast majority of Jewish names during the Greek and Roman periods were predominantly of Hebrew and Aramaic origins.

In 711 C.E. the Moors conquered most of the Iberian Peninsula and ushered in the Muslim Era, which in the early Umayyad Cordoban caliphate included the so-called "Golden Age" in the 9th and 10th centuries. During this period we find patronymic names like Moshe ben Maimon, Hasdai ibn Shaprut, ibn Lavi (later de la Caballeria), the poets Moshe ibn Ezra and ibn Gabirol along with names such as Cohen/Hacohen, Levi/Halevi, and others. Surnames based on notable ancestors appear including Maimon and ibn David as well as a large number of surnames such as Shaprut, Ezra, Danon, Rofe based on Hebrew roots and Maimon, Alhadeff, Hakim based on Arabic roots.

When we discuss Christian Spain we need to remember that at the time of the 1492 expulsion there was still no such country as Spain nor can we accurately refer to the Spanish language. Name structures varied depending on the period in question and the kingdom or region discussed.

In 1492 Spain comprised several allied but separate kingdoms:

a) The Crown of Aragon which itself consisted of three separate kingdoms with separate parliaments and separate languages. They were the kingdom of Aragon, which

5. The alef at the end of an Aramaic name actually stands for the definite article "the" (Hebrew ha). Malka in Aramaic is translated as "the king". See Laredo. *Les Noms*.

6. Residues remain in European languages: French prenom' for first name and nom' for last name.

spoke Aragonese, the principality of Catalunya, which spoke Catalan and the kingdom of Valencia which spoke Valencian and Arabic.

b) The kingdom of Castile, vast but under populated and rainless whose people spoke Castilian. Isabel imposed Castilian on the other kingdoms whose residents resented it and to this day retain their separate languages (not dialects).

c) Impoverished rugged Galicia in the north-west whose citizens spoke Galician.

d) Portugal whose citizens spoke Portuguese and whose monarchy had claims on Castile.

These were separate entities. Castile was interested in conquering Moslem lands to its south and the New World. Aragon's interests were towards Italy and they ruled the Balearic Islands and Naples and Sicily in southern Italy. Portugal's interests were in explorations of the coast of Africa and elsewhere as well as claims to the crown of Castile.

Before discussing Jewish names in Christian Spain we need to understand how Spanish Christians used names prior to the present two-surname system, which has been in use since 1886. During the early medieval period, Iberian Christians used a first name and a patronymic, as in Juan Rodriguez, Juan son of Rodrigo.⁷ When they left their home to go to another locality they temporarily added the name of the locality preceded by de.' However, when they returned home they

reverted to their earlier name without the locality. In the 14th century aristocratic families began to permanently retain the name of their original locality as part of their name, even though they may have left it generations earlier. They also began to use first names and patronymics from their family's past to perpetuate the names of heroic ancestors, so that there might be several different generations all bearing the identical name and patronymic.⁸ To confuse matters further, if the family had familial ties to the royal family, royal names would become part of the ancestral names used. For families who remained in their hometown, the patronymic became the surname. Women always retained their maiden names after marriage and the children might adopt either the father's or the mother's name creating siblings with different surnames. Which children would adopt each surname would sometimes be decided prior to the marriage.

We learn of Jewish names from a variety of sources. These include notarial records of which there are two types: municipal notaries who often wrote in the local vernacular and royal notaries who usually wrote in Latin. Jewish names can also be found in large numbers of Latinate wills⁹ from pre-expulsion Spain. Royal decrees and contemporary historian records are another source of Jewish names. Figures 2 and 3 show examples from 600 year-old notarial records of Spain. As can be seen, Jews are usually clearly identified as such in these records.¹⁰

7. The 'ez' (and 'es' in Portugal) is the suffix meaning 'son of.'

8. Nader, Helen. *Power and Gender in Renaissance Spain: Mendoza family*. Chicago, University of Illinois Press, 2004.

9. Unfortunately less than thirty Hebrew wills are known to have survived.

10. Because names were written phonetically by Christian scribes, it is essential to be aware of the spelling and sounds of the period. X is read as 'sh' as in Xuxan (Shushan). The letters 'f' and 'h' are often interchanged (hijo, jehuda). Letter 'k' did not exist in northern Spain and was replaced by 'ch' or 'q' or 'qu'. The 'c' looks like our 'r' and the letter 'n' is often replaced by a line above the word.

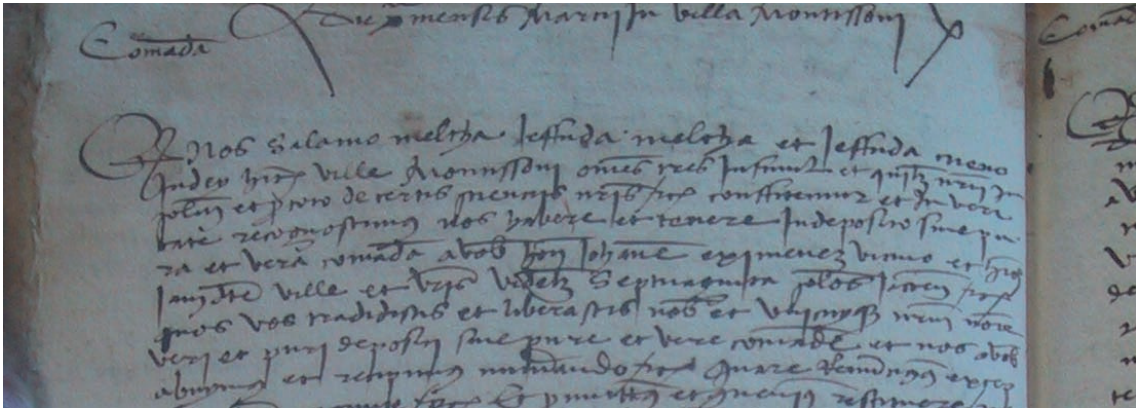


Figure 2: Notarial records of Francesco Ascencio of Monzon, 1479 C.E. folio 53 verso. “*Appeared before us Salamo Melcha (Malka), Jehuda Melcha and Jehuda Meno, judio (Jews) from the town of Monzon (Aragon)...*” Source: Author’s collection.

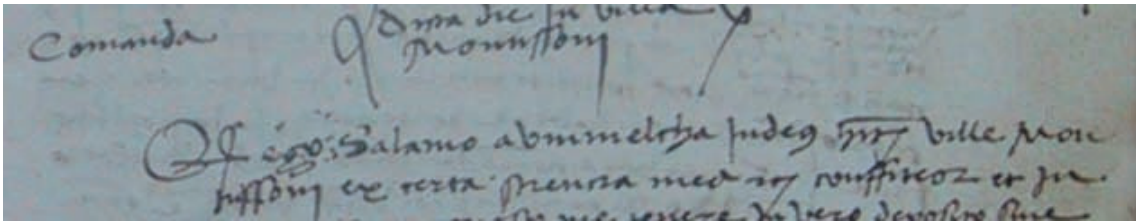


Figure 3: Notarial records of Francesco Ascencio of Monzon, 1479 C.E. folio 53 verso. “*... Salamo abenmelcha judeo...*” Source: Author’s collection.

Spanish notarial records are voluminous – often 3,000 per town, per year, from the early 1200s on – so being able to identify Jewish surnames is a distinct advantage in identifying potential ancestors in these records.

Jewish names differed depending on the Iberian region and also the period studied. In 12th century Castile, Jewish men used both biblical and non-biblical first names, but by the 13th century, it was limited to a small group of biblical first names. In the Crown of Aragon, on the other hand, they always used a larger pool of Jewish first names and both names and surnames were frequently translated into their vernacular Romance or Arabic variants. Jewish women used first names that were no different from those of the surrounding Christian or Moorish wo-

men. In 1313 a law was passed in Castile mandating that Jews use a Jewish first name, but it was largely ignored.

Castilian Toledo is an example of how Jewish surnames depended on the period. When Toledo was recaptured by the Christians in 1085, it had a community of Jews almost all of which had surnames of Arabic, Aramaic or Hebrew origins.¹¹ Following the conquest, Christians and Jews from Christian territories arrived from the north and except for a very few wealthy landowners, they had no surnames. By the 12th-13th centuries Castilians started to acquire hereditary surnames and, as a result, the Jews of Toledo again adopted surnames.

There were also vast differences because of the scribes’ phonetic spelling of names. For

11. R. I. Burns. *Jews in the Notarial Culture: Latinized Wills in Mediterranean Spain, 1250-1350*. Berkeley: University of California Press, 1996.

instance Yitzhak could be found written as Acahc, Assach, Ça, Çüi, Ixac, Ysague, Zag, or in the Occitan language as Hasac, Isaqus, Jaziquet, Saconet, Acquin, Nasac (en Asac).¹²

In Christian Spain we find names of Hebrew (Shaltiel, Cohen, Levi, Sasson (Cacon), Dannon, Hazan, Gabbay), or Arabic (Albukerk), origin and many used as their translated variants (see Table 1).

| | |
|-----------|--------------------|
| Hayyim: | Vital, Vidas |
| Shem Tov: | Bonhom, Santob |
| Yom Tob: | Bondis, Bondion |
| Tob Elam: | Bonenfant, Bonfils |
| Serfati: | Al Frangi, Frances |
| Malka: | AbenRey, Ben Malec |
| Zemah: | Crescas |

Table 1: Examples of translated surnames

It should be noted that even though some of these names were once first names, they are shown here as hereditary surnames used by Spanish Jews.

The importance of recognizing translated surnames cannot be overemphasized. Three excerpts from Pilar Leon Tello's book *Judios de Toledo*¹³ will suffice to illustrate this point. All deal with the sale on March 19, 1483 of a house in the San Tome quarter, the Jewish quarter, of Toledo to a Rabbi Abenrue, and show the seller's name being translated from its Hebrew form, Abenmelec /Abenmeleq, to Aben Rey (Spanish), and to (Arabic).

1356: Ano 1483 Fol. 5v (*part of request for permission to sell the house*)

“19 de marzo. Lesar Abenmelec pidio licencia al cabildo para vender a rabi Semuel Abenrue napolitano morador en

Toledo, las casas que tiene en la juderia, colacion de Santo Tome;...”

(19 of March. Lesar Abenmelec requests permission from the council to sell to Rabbi Semuel Abenrue, Italian living in Toledo, the houses that he has in the Jewish quarter, district of Saint Thomas...)

1357: Santo Tome: Fol. 142v (*part of permission received from council to sell house*)

“Las casas que tenia Alesar Aben Rey, judio ferrero, con cargo e tributo de 200 mrs, en 19 de marzo de 1483 annos, el cabildo dio licencia al dicho Lesar para vender estas casas a rabi Semuel Abenrue napolitano, judio...”

(the houses owned by Alesar AbenRey, Jewish blacksmith, with taxes of 200 mrs, on 19 March 1483, the council gives permission to the above Lesar to sell these houses to Rabbi Semuel Abenrue Neapolitan, Jew...)

1244: Santo Tome: Fol. 434 (*part of title search for house*)

...Ysrael judio para vender esta casa a Lesar Abenmeleq, ferrero judio de Toledo, (26 de septiembre de 1475)... Esta casa a rabi Semuel Abenrue, judio .(19 de marzo de 1483)

(...Ysrael, Jew, to sell this house to Lesar Abenmeleq, Jewish blacksmith of Toledo (26 September 1475) this house to Rabbi Semuel Abenrue, Jew... (19 March 1483))

Such name variants are very frequent and may be considered the norm rather than the exception. Correct identification of the name is also important. For instance, Malka is a Hebrew word for queen which is its meaning when used as a female first name. In contrast, the Sephardic surname Malka is spelled in

12. Occitan (or Langue d'Oc) is spoken in Occitania, an area of 190 000 km², which accounts for nearly a third of the area of the French state, the Aran Valley in the Spanish Pyrenees and twelve valleys in the Italian Alps.

13. Leon Tello, Pilar. *Judios de Toledo*. Madrid: Institut Arias Montano, 1979. Contains extracts of notarial records mentioning Jews of Toledo.

ancient documents with an aleph at the end because it is Aramaic in which language it means the king.¹⁴ That knowledge permits the researcher to identify and then explain some of its translation variants seen in the notarial records, which would otherwise be incomprehensible.

Some Sephardic surnames, both in Spain and elsewhere, were toponymic based on localities, as shown in Table 2.

| | | |
|---------|------------|----------------------|
| Spain | Cadiz | Alguadis |
| | Avila | Davila |
| | Caceres | Caceres |
| | Málaga | Malki, Malqui |
| | Soria | Soria, Soriano |
| | Toledo | Toledo, Toledano |
| Morocco | Fez | Alfasi |
| Italy | Faenze | Finzi |
| | Capua | Kapusno |
| | Modigliana | Modisno, Modiglisno |
| Other | Jerusalem | Yerushalmi |
| | Rhodes | Roditi |
| | Susa | Ben Sushan/ Susan |
| | Monastir | Monastiri |

Table 2: Surnames arising from localities

When dealing with converso surnames, the situation is very different.¹⁵ Surnames were

acquired in a variety of ways. Often the new surname was that of the “godfather” forcing or enabling the conversion. In these cases, the new surnames were taken from identical prevailing Christian surnames. Examples include Ximenez, Rodriguez, Henriquez, Sanchez and similar. Some new converts adopted “super-Catholic” surnames such as de la Santa Fe, de Notre Dame (Nostradamus), Santa Maria, de la Santa Cruz, Santa Ana, and others to underline their new faith convictions.¹⁶

In Portugal the situation was different again. Unlike Spanish conversos who converted over a period of two or three centuries – some out of fear and coercion, others voluntarily out of conviction or for personal advantage – Portuguese Jews were forcibly converted en masse in 1497, willing or not. A consequence of the abrupt forced conversions in Portugal was that some of the existing Jewish community structures and rabbis went underground which explains the much higher number of crypto-Jews among Portuguese conversos as compared to among Spanish conversos.¹⁷

There is a persistent tradition that these Portuguese conversos adopted as new surnames the names of trees, plants and animals, so that they might recognize each other when looking for a spouse. Whereas it is true that Portuguese conversos tend to bear names like Perera (pear tree) and Olivera (olive tree), I have not found proof that they consciously took on names of plants or trees.

Table 3 gives examples of some common translation variants involving both first names and surnames throughout the Sephardic world.

14. Laredo, Abraham. *Les Noms des Juifs du Maroc*. Madrid: Institut Montano, 1978. Numerous Malka / Melcha /Melqua families are found in notarial records of pre-expulsion Spain, mainly in Aragon and Catalunya.

15. Converso, in this context, is a term for Jews who converted to Christianity. Some returned to Judaism when they could and their surnames are now found among Sephardic surnames, while others remained Christian.

16. Rabbi Shlomo Halevi became Paul de Santa Maria and bishop of Burgos. Jewish physician Joshua Halorki became Jeronimo de Santa Fe and physician to the Pope. Nostradamus was born in 1503 from a long line of Jewish physicians. His father converted to Catholicism in 1502 in fear of the Inquisition, taking the name de Notre Dame (Our Lady).

17. Crypto-Jews refers to conversos who, while outwardly appearing to be Catholic, practiced some form of Judaism in secret.

| | |
|---------------------|-----------------------------------------------------------------------------------|
| “son of” | Ben, avén, Aviv, ibn, -vides, -ges/-es |
| Isaac | Cage, Zag, Saki, Asch, Isaac, Hasac, Isaqus, Isziquet, Saconet, Acquin and Massac |
| Malka (first name) | Reina, Regina, Sit |
| Shlomo (first name) | Salomon, Suleiman, Salmon, Salami, Money |
| Habib | Querido, Amado |
| Malka (surname) | Ben-/Ibn Malka, Avén ney, Abenmelec, Maleque, EMELEC, Soberano |
| Sasson | Ben Sazón, Bacón, Sazón, Sisó |
| Baruch | Beneditte, Bendite |
| Cohen | Sacerdoti, double names like: Cohen-Alfassi, Cohen-Ibn Soussan, etc. |

Table 3: Some common Sephardic name variants (first names and surnames)

In conclusion, the study of Sephardic names is a fascinating and complex one that is of great importance to Sephardic genealogy. However, to utilize it properly one must be aware of variations based on both region and period researched and the many documented surname variants.

Bibliography

- Ben Naim, Yosef. *Malkhei Rabanan*. Jerusalem, 1931 (Hebrew) [Biographical Dictionary of Moroccan Rabbis].
- Burns, R. I. *Jews in the Notarial Culture: Latin Wills in Mediterranean Spain, 1250-1350*. Berkeley, University of California Press, 1996.
- Cohen, Benyamin Rafael. *Malkhei Tarshish*. Jerusalem, 1986 (Hebrew). [Biographical dictionary of Tunisia Rabbis].
- Eisenbeth, Maurice. *Les Juifs de l'Afrique du Nord: Démographie et onomastique*. Algiers, 1936.

Faiguenboim, Guilherme et al. *Dicionário Sefardi de Sobrenomes*. San Paolo, Fraiha, 2003.

Frumkin, A. *Toldot Hakhmei Yerushalayim*. Jerusalem, 1872. (Hebrew) [History of Jerusalem Rabbis].

Laredo, Abraham. *Les Noms des Juifs du Maroc*. Madrid, Institut Montano, 1978.

Leon Tello, Pilar. *Judios de Toledo*. Madrid, Institut Arias Montano, 1979.

Marciano, Eliahu Rafael. *Malkhei Yeshurun*. Jerusalem, 2000. (Hebrew) [Biographical dictionary of Algeria Rabbis].

Moissis, Acher. *Les noms des Juifs de Grèce*. Gordes, France, 1991.

Nader, Helen. *Power and Gender in Renaissance Spain: Mendoza family*. Chicago, University of Illinois Press, 2004.

Ovadia, David. *Fez vehakhameha*. Jerusalem, 1979. (Hebrew) [Fez and her Rabbis]

Schaerf, Samuele. *I Cognome degli Ebrai d'Italia*. Florence, Casa Editrice Israel, 1925. (Italian) [Surnames of the Jews of Italy].

Sebag, Paul. *Les Noms Des Juifs de Tunisie: Origines et Significations*. Paris, Harmattan, 2002.

Tanudji, Y. *Toldot Hakhmei Tunis*. Bnei Brak, 1988. (Hebrew) [History of Tunisia Rabbis].

Descended from a long line of Sephardic rabbis, Jeffrey S. Malka is a retired orthopedic surgeon and author of "Sephardic Genealogy: Discovering your Sephardic Ancestors and their World," Avotaynu, 2002, and winner of "Reference Book of the Year" Award for 2002 from the Association of Jewish Libraries. He is also the creator of the websites:

Resources for Sephardic Genealogy: <http://www.orthohelp.com/geneal/sefardim.htm>

SefardSIG website on JewishGen: <http://www.jewishgen.org/sefardsig/>

malkajef@orthohelp.com

Detective Work on the Dorins

Mark Usden

I came to Israel in December 1983 and my interest in genealogy was re-awakened in 2002. I obtained a great deal of information via the Internet and on visits back to Britain. Finding facts from other sources does create some difficulties, but these are surmountable with the help of family and friends. One of the most interesting things about genealogical research is the complexity of the investigations and the inter-relationship between different families: in this case, the Usden and Dorin branches.

The smallest clue may lead to an unknown set of facts; a false assumption might lead you on the wrong path, and sometimes a chance remark might lead to new information and contacts. When reaching a brick wall, help from other genealogists might breach that wall so that new revelations could lead to the excitement of a fresh discovery.

My great-grandfather Meir Usden and his wife Chaja Chienne came to Manchester, England, around 1893 from Livenhoff (Livani) in Latvia. They had three sons: Abraham my grandfather, David and Harris. I do not know whether they came together or separately but what is known is that Abraham married my grandmother Lottie Sapira in Dvinsk (Daugavpils) in 1893. Both David and Harris were single at the time of their arrival. David married in 1894; Harris about 1900 and both marriages took place in Manchester.

I was always led to believe that my grandfather, Abraham, was the eldest child and as this story unfolds it will be seen that it is axiomatic that family stories and hearsay must be verified by corroboration from actual records.

The original family name was Usden but both David and Harris and their subsequent families adopted the surname Husdan. There was a family story of how this came about. Apparently, David set up in business as a master tailor in Salford, Manchester and instructed a sign-writer to write his name

above the premises. The sign-writer, hearing the name Usden, thought it was spelt Husdan and wrote on the sign "David Husdan."

David's command of English was sparse at that time and he thought this was how his name was spelled, so he subsequently used this spelling which Harris also adopted. Abraham, however, retained the original spelling. Many years later when I obtained a copy of David's naturalization papers, I saw on the certificate that his name was given as David Usden known as David Husdan. These two spellings have caused endless confusion among people who wanted to know if the two families were related.

How were the Usden and Dorin families related?

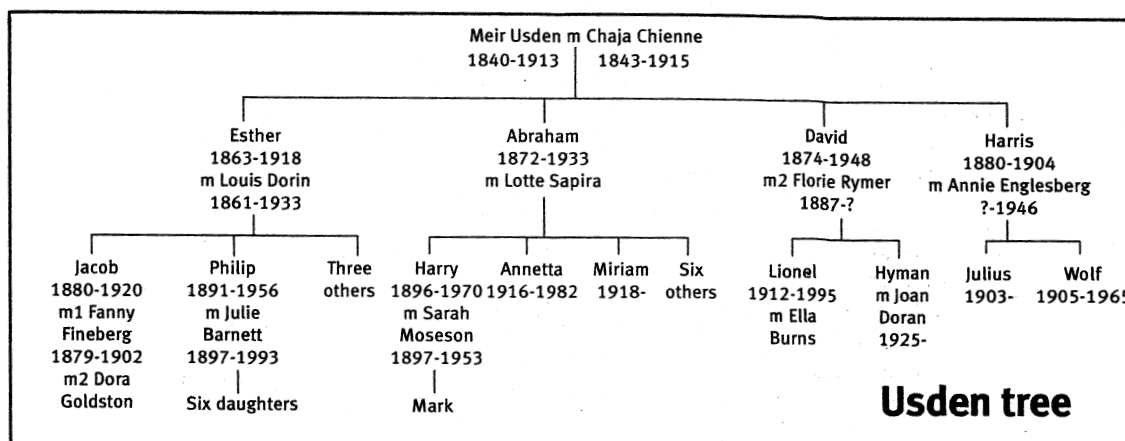
The first factual information of the Usden/Dorin relationship came from my second cousin Helen Luttenberg (née Husdan), the granddaughter of Harris. She confirmed that a Philip Doran was a relation of her father, Wolf Husdan, and that Philip and his wife, Julie, had six daughters. More information came to light from correspondence with my late cousin's widow, Ella Husdan (widow of Lionel Husdan). Ella had contact with the Dorans, as her brother-in-law Hyman Husdan had married Joan, one of Philip Doran's daughters.

Ella Husdan believed that Philip Doran and his family had come to Manchester from London during World War II to escape the bombing. He spoke with a marked London cockney accent and was a butcher by profession. He and his wife Julie lived in the Greenhill/Shirley Road area of Cheetham Hill, of Manchester. Ella also mentioned that Marilyn Kay, one of Philip Doran's granddaughters, lived in St Anne's on the Lancashire coast.

Contact with Marilyn was made initially by telephone and then by e-mail, when more facts began to emerge. She confirmed that Philip Doran was her grandfather but she did not know where he worked in Manchester. In

London he was a butcher and had worked or had a butcher's shop in Richmond Hill, Surrey before coming to Manchester. Philip was born on 3 March 1891 and died on 3 October 1956 in Rochester, New York. His

wife Julie (Yenta) née Barnet was born on 12 July 1897 and died aged 94, on 27 January 1993 in the Manchester Home for Aged Jews, now called Heathlands.



I placed an enquiry in the "Roots Column" of the Manchester Jewish Telegraph requesting information on the Doran family in Manchester and received a number of replies, one of which was from Cyril Copitch, another grandchild of Philip Doran. Cyril's mother, Celia, was Philip Doran's eldest daughter. I telephoned Cyril, who lives in London who said that he was soon coming to Israel and we agreed to meet. Cyril had an extensive knowledge of the family and at our meeting a new picture began to emerge.

I wrote to my Aunt Miriam, my father's last remaining sister, who now lives in Desert Hot Springs in California who knew little about the Dorans except that they were cousins and had always lived in Manchester. She recounted a story that when she and my Aunt Nita (Annetta) were children they were taken to visit an uncle who she thought was Philip Doran's father. He was an old man at the time and he lived with his single daughter Fanny, Philip's sister, who looked after him in Hightown, Manchester.

To and from Australia

Another daughter, whose name Aunt Miriam could not recall, had married a man called Showman and they went to live in Australia.

After the death of her father, Fanny went to join her sister in Australia but as she did not like it, she later returned to England. Aunt Miriam said as the children grew older the family did not remain close. Fanny never married and in later years she too, went to live in the Manchester Home for Aged Jews. Although the exact relationship between the Dorin /Doran /Dorren family and the Usdens had not been definitely established, progress was being made and a breakthrough eventually occurred.

I searched the Ellis Island database one-step operation by Stephen Morse using variations of the Usden/Husdan name. On trying the name Husdan, I found that Julius (Sammy) Husdan went on a six-month visit to the United States in 1921 when he was 18. From the ship's manifest, his place of residence was given as Leeds. His mother was listed as Mrs. Husdan even though she had remarried a man called Louis Doniger. The most interesting detail on the manifest was that Sammy gave the name and address of his cousin Jack Doran at 116 East Third Street, New York. Finally the link between the two families was established.

I then tried entering Doran and variations of Doran into the Ellis Island database. There

were almost 3,000 entries but I narrowed this down by concentrating on those Dorans who had emigrated from England.

Ship's manifest

While searching the database I found a Dorren from Manchester who went to America in 1911. From the ship's manifest I discovered that Jack (Jacob) Dorren and his wife Dora traveled with their four children on 6 February 1911 on the SS Baltic, sailing from Liverpool. Jack and his wife were born in Russia and had previously visited the United States in 1906-1907. They were going to stay with Jack's brother-in-law in Rochester, New York. Jack's father was Louis Dorren, of 64 Stock Street, Manchester, and, more importantly, his place of birth was given as Livenhoff (Livani), Latvia, Russia. This was the same place from where my great-grandfather Meir Usden, my grandfather Abraham and his brothers had come. It may be that Jack Dorren went to live in New York, as it is only 10 years later that Sammy Husdan went to stay with his cousin Jack in 1921.

I proceeded to search for details about Jack Dorren and how he fitted into the Dorin/Doran/Dorren relationship. I first entered his name in the 1901 British census and found the following entry for him:

*Jack Dorren, age 21, year born 1880, born Russia, British subject.
Census place Blackpool, Lancashire. Occupation tailor.*

What is interesting about these census details is that he was working in Blackpool, Lancashire, apparently not married but his listing as a British subject does not appear to be correct.

I found a marriage record in the December quarter of 1901 showing that Jack Dorren married Fanny Fineberg at the Stockport Jewish Synagogue, Chestergate, Stockport. In the birth records, [3] a son Isaac was born during the September quarter of 1902. However, in the death records of the same quarter it showed two deaths: of Fanny Dorren, aged 23 and Isaac Dorren, aged nought.

It seems that tragedy had struck Jack Dorren and his family. After being married for approximately one year Jack was now a widower. However, in the March quarter of 1903 I found that a marriage had taken place in the registration area of Prestwich, Manchester, between Jacob Dorin and Dora Goldston who emigrated to Rochester, NY, in 1911. The ship's manifest give Jack's age as 28 and Dora's age as 30. Their children are listed as Harry aged seven, Libe (Leah), four, Sarah three, and Miriam aged 11 months. Another five children were born in America: Abraham (1912), Meyer (1915), Bennie (1917), Esther (1918) and Joseph (1920).

A further item was found in the World War I US Draft Registration records. Jack was called up in the September 1918 Registration and gave the Draft Board the following details, calling himself John:

*John Dorren, age 39, 95 James Street, Rochester, Monroe County, NY.
Born 30 August 1878. Alien citizen of Russia. Occupation tailoring.
Employer John Dorren. Wife Dora Dorren.*

I now decided to concentrate on Jack Dorren's parents. Jack had listed on the ship's manifest that his father's name was Louis Dorin, living at 64 Stock Street, Cheetham, Manchester in 1911. On searching the 1901 census there was no listing found for Dorin or Dorren, so I enlisted the help of Jim Lancaster, a great friend and fellow genealogist, who is chairman of the Bury Genealogical Society, and who had a copy of 1901 census for north-west England.

Another version

Jim found the family listed under DOREEN and the census gave the following details:

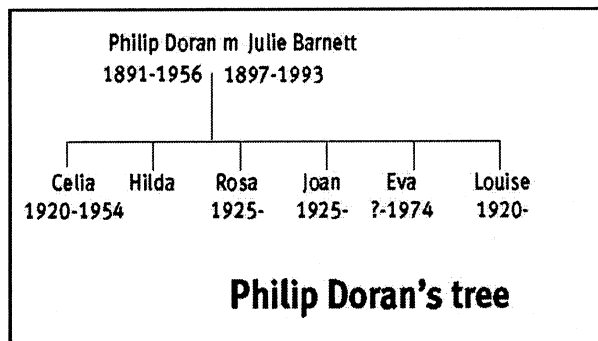
*Louis Doreen, Head, Married, aged 42.
Employed tailor, Born Russia, Russian subject.
Esther Doreen, Wife, Married, aged 38.
Born Russia, Russian subject.
Children: Annie Doreen, aged 19, Betsy Doreen, 13, Philip Doreen, 10, David Doreen, 8, Lily Doreen, 4, and Fanny Doreen, 2.*

From this data it was ascertained that Louis and Esther Dorin came to England between 1893 and 1897. Louis was born c.1861 and Esther c. 1863, and they were possibly married c.1878-1879.

The next step was to find out Esther Dorin's maiden name. As she married in Russia, trying to obtain a marriage certificate from Latvia is not only expensive, but time consuming, so the alternative is to obtain a birth certificate for a child born in the United Kingdom which gives the mother's maiden name. A birth certificate for Fanny Dorin was ordered and duly arrived. To my amazement, Esther Dorin's maiden name was given as USDEN.

The final and conclusive proof came when the records of the Manchester Burial Society for Blackley Cemetery were checked and they gave the following details:

Louis Dorin, 33 Brunswick Street, Manchester. Died 22 August 1933, aged 72.
Esther Dorin, 33 Brunswick Street, Manchester. Died 16 November 1918, aged 52.



I have close contact with family and friends in Manchester, including Lorna Kay, the chairwoman of the Manchester branch of the JGSGB, who organized a visit to Blackley Cemetery last September. I asked her if she would be able to look up the gravestone of Esther Dorin on that visit. Happily, not only was Lorna able to locate the grave but she most kindly took a photograph, which showed the gravestone was in excellent condition and I was able to read the inscription. Esther's name was given as Esther bat Meir.

Meir was my great-grandfather's name. Here was the final proof: Esther was my grandfather Abraham's eldest sister whose existence no one in the family of my generation knew anything about.

So ended the Dorren /Dorin /Doran saga!

The Doran daughters

Philip and Julie Doran had six daughters:

1. Celia was the eldest (b. 1920). She came to Manchester when she was 19. Four years later, at 23, she married Jack Copitch who was twice her age (47). Celia died young (34) in 1954, from cancer, and Jack Copitch married her younger sister, Joan. Some time after Celia's death her parents Philip and Julie went to Rochester, NY, to visit or to live there but I found that Philip Doran was still listed as living at The Elms, 120 Crescent Road, Crumpsall, Manchester in 1954.
2. Hilda married Maurice Forman and lived until she was 80. Their son Robert Forman is a noted gynecologist in London.
3. Rosa was a twin (with her sister Joan) and married her cousin Joseph Dorren from Rochester, NY. They lived in America and had two children, Dora and David.
4. Joan, the other twin, was first married to her cousin Hyman Husdan, youngest son of David Husdan when Hyman was studying at Salford Technical College. They divorced in 1955 and Joan returned to England where she married her brother-in-law Jack Copitch.
5. Eva married Monty Weston (Weinstein) and had three daughters, Marilyn, Annette and Celia.
6. Louise, the youngest daughter, married an American serviceman called Sandy and also went to live in America. She came back to England when Eva was ill and after Eva died she returned to America and later divorced.

Websites

- www.stevemorse.org [Ellis Island database]
- www.ukbmd.org.uk/ [Free BMD]
- www.ancestry.com [United States census: 1920 and 1930]

Mark Usden, 1930-2006

*Warren Usden**

Genealogy has lost one of its most passionate adherents. Barely five years ago had Mark attended (purely out of spousal loyalty) a talk in Netanya arranged by his wife Doreen. The speaker mentioned how the Internet had simplified her genealogical research. Mark was transfixed. He went home, logged on and embarked on a journey of assiduous and remarkable discovery.

Mark joined the Netanya Branch of the Israel Genealogy Society in 2003 and swiftly became one of their most active members serving as the group's librarian. He was one of the most avid users and searchers in the facility. He treated his research as detective work. Every lead, no matter how tenuous, was followed up. He regarded the Internet as a useful tool but not as a substitute for personal research. Whenever and wherever possible he visited archives personally, and his visits to England were planned meticulously in advance to accommodate his research.

Mark became the secretary and treasurer of the Netanya Branch. He was also a member of the Jewish Genealogical Society of Great Britain. An excellent example of Mark's detective work can be found in his article, which first appeared in the journal *Shemot* and is reprinted here.

Mark was born and raised in Hightown, Manchester. World War II overshadowed his formative years and for a time he was a schoolboy evacuee. He was the first member of his family to obtain a place at university, from where he graduated with a degree in pharmacy. He and his wife Doreen were married in 1959 and raised three children.

The awakening of Mark's Zionism can be pinpointed to the immediate aftermath of the Six Day War in June 1967. He was chatting casually, as he often did, with the local beat policeman who remarked on how well "your boys" had done. That comment, although very well meant, crystallized a belief in Mark that the only place he as a Jew could be completely at home was in Israel. From then on there was a determination that one day he and Doreen would make Aliyah.

In the meantime Mark involved himself more and more in Manchester Zionist activity. He became a stalwart of a devoted band of fundraisers for Israel and served as chairman of Manchester JIA Achdut. He also chaired the Manchester section of the British Aliya Movement.

Mark and Doreen realized their dream and came on Aliya in December 1983 settling first in Ra'anana and relocating to Netanya some ten years later following Mark's retirement.

Mark was a quiet and modest man. He commanded enormous respect and affection amongst his local community. He read history for pleasure and retained much of what he read, often punctuating, and winning, his arguments with precise detail. He was a daily regular at Macdonald Street Synagogue, Netanya, which was the venue for that fateful talk on genealogy.

Although ill for a year before he died, Mark maintained his genealogical research for as long as his condition would allow leaving a substantial body of work that will enrich his surviving family.

Mark is survived by his wife Doreen, three children, 10 grandchildren and a younger sister.

* Warren Usden is Mark Usden's eldest child.



The Jewish Cemetery in Zdunska Wola: Update on the Topographic and Photographic Census

H. Daniel Wagner

As part of an educational and renovation undertaking, in September 2003 we initiated a “photographic census project” which consists in the recording of all *matzevot* (tombstones) in the Zdunska Wola Jewish cemetery. Phase I of the project consisted in collecting raw data for all the tombstones through digital photography and recording the position of all tombstones in the eleven sections of the cemetery. This was completed in October 2006. It took us roughly three years to collect on average four photographs of each of the 3,500 tombstones, and we are now in the process of extracting the written details from each tombstone and building an EXCEL database for all the names/surnames. We hope to publish detailed lists of names and dates/location later this year. Phase II will consist of renovating the cemetery, which has been devastated over the years. The Mayor of Zdunska Wola has recently agreed to finance 80% of the renovation of the old entrance, which is falling apart. This too should take place in the coming weeks.

None of this would have been possible had it not been for the relentless, dedicated, voluntary work of a few outstanding individuals in Zdunska Wola, led by Elzbieta Bartsch, Renek Bartsch, Elzbieta Gostynska, Kamila Klauzinska, Kuba Pawelec, Ewelina Matusiak, and many more. They have now formed a local non-profit Historical Association called YACHAD:

http://www.yachad.pl/index_EN.html

Throughout this systematic tombstone recording process, we discovered that a significant number of *matzevot* have remnants of vivid colors. A few particularly impressive examples of colored *matzevot* are displayed, including computer-enhanced ones that aim to simulate the original magnificence of those *matzevot*.

The 3,500 tombstones make it by far the largest Jewish cemetery in the Sieradz region. To put this figure in the correct perspective,

more than 1000 Jewish cemeteries have been identified within the territory of present day Poland (S. Gruber et al. 1995, Goldberg-Mulkiewicz 2000), but of all these, only forty-four cemeteries have more than 500 visible *matzevot*. These forty-four cemeteries, including the seven large ones (two in Warsaw, two in Wroclaw and one each in Lodz, Krakow and Bialystok) with over 5000 *matzevot*, will almost certainly be the only ones to survive in the future, but only if they are properly cared for. The Zdunska Wola cemetery is one of these few valuable testimonials.

Additional information about the Jewish cemetery in Zdunska Wola is available on the following web sites:

<http://www.weizmann.ac.il/wagner/ZdunskaWola/Contents.htm>

<http://www.kirkuty.xip.pl/zdunskawola.htm>

Further details about the project can be found in (K. Klauzinska, H.D. Wagner).



Painted Matzeva at the Zdunska Wola cemetery

Editor’s note: In early 2006, the Historical Society YACHAD in Zdunska Wola submitted a motion to the City Council to honor Professor Daniel Wagner with the Medal of Merit of the City of Zdunska Wola. On October 10, 2006 at a brief

ceremony held at the Town Hall Professor Wagner was awarded the Medal of Merit for promoting the good name of the city around the world by actively preserving the memory of the former local Jewish community, effectively working to safeguard and care for the city's Jewish patrimony and archival material, and especially for his topographic and photographic work of several years at the Jewish cemetery. The recent creation of the Jewish Historical Society YACHAD in Zdunska Wola, which consists of an extraordinary group of highly motivated local residents, is a consequence of Daniel's work in the last years, and is insurance that the history of Jewish Zdunska Wola will not be forgotten.

Bibliography

Gruber, S., Myers, P., Bergman E. & J. Jagielski. *Survey of Historic Jewish Monuments in Poland; A Report to the United States Commission for the Preservation of America's Heritage Abroad*. 2nd Edition, 1995.

[<http://www.heritageabroad.gov/reports/index.html>].

Goldberg-Mulkiewicz, O., *Cmentarze żydowskie*. Białystok, 2000. (Polish) [Jewish Cemeteries]

Klauzinska K. & H.D. Wagner. Polychromatic Tombstones in Polish Jewish Cemeteries. *Avotaynu*, 2004, XX, 2: 39.

Daniel Wagner is a Professor of Materials Science at the Weizmann Institute of Science, Rehovot, Israel. He has researched his Polish roots since 1995. Wagner is the author of about 170 scientific papers, and 20 genealogical papers. He is a member of the Board of JRI-Poland, a JRI Town Leader for Zdunska Wola, an Archive Coordinator for the Grodzisk Mazowiecki Archive Project, a member of the Israel Genealogical Society, the current President of the Organization of Former Residents of Zdunska Wola in Israel, and was a Co-Chairman of the 24th IAJGS International Conference on Jewish Genealogy. In September 2003 he has initiated the "Photographic Census Project" in the Jewish cemetery of Zdunska Wola. He is married to Linda Jankilevich, whose mixed Syro-Lebanese/Ukrainian genealogy is definitely more intriguing than his own fully Polish background. They have three children.



Painted Matzeva at the Zdunska Wola cemetery

Notes from America

Part II

Harriet Kasow

I have been doing a lot of family research in Philadelphia and New York City. I have had a chance to browse used bookstores and visit library book sales to see what I could find in the way of material on Jewish family research.

I am searching for information on my family whose origins are Ukraine and in particular Kliskivitch/Chotin in Bessarabia and Bar in the Podolia Gubernia. I am also interested in the absorption of my family into American society. My grandfather Hersch SADOVNIK came in 1913 and his wife and three children came in 1920. They lived in Philadelphia until 1926 when they moved to Brooklyn. My maternal grandfather, Yechiel BELFER arrived in 1906, became a citizen in 1913 and went back to visit in 1920. His wife and six children did not come until 1922/23. I am interested both in the lives they led in Ukraine as well as their existence in Brooklyn in the early years. Consequently, books that I have found are geared to my research interests and reflect a trend in genealogical research, which is researching more than just the family tree. I would like to share the items that I discovered because I think it would be of general interest to the researcher.

The books listed below will all be available at the Israel Genealogical Society's Library or in my private collection.

Book Reviews

Antin, Mary. *The Promised Land.* New York. Penguin. 1997. (Originally published in 1912). 305p. illus.

Notes: Includes introduction and notes by Werner Sollors. This is the autobiography of a girl whose father immigrated to the United States in 1891 and whose wife and four children came four years later. She describes her life in Polotzk, Russia and her becoming an American citizen. She describes "the process of uprooting, transportation, replanting, acclimatization and development that took place in my own soul." This is a

fascinating account of the immigrant experience.

Birmingham, Stephen. "*The Rest of Us*" *The Rise of America's Eastern European Jews.* New York. Berkley Books. 1985. 413p. illus. index.

Notes: The author of *Our Crowd* about the German Jews in the United States turns his attention to the other Jews such as David Sarnoff (of NBC fame), Samuel Goldwyn, the Bronfmans, and Irving Berlin et.al. He describes their origins giving us a perspective of how high these East European Jews rose in American society. In my modest family circle/tree I also see the advancements and integration into the American Dream.

Chesler, Evan R. *The Russian Jewry Reader.* New York. Behrman House in cooperation with the Anti-Defamation League of B'nai B'rith. 1974. 147p. bibl. index.

Notes: This is a very brief summation of Jewish life in Russia. It provides some background on pogroms and the status of the Jews throughout the years. It is useful as a guide to trials and tribulations of the Jewish people and puts in context at least for me, where my grandparents and parents were coming from.

Green, Henry Alan & Marcia Kerstein Zerivitz. *Jewish Life in Florida: A Documentary Exhibit From 1763 To The Present.* Coral Gables, Fl. Mosaic, Inc. 1991. 80p. illus. list of supporters.

Notes: The book describes the immigration of Jews from Cuba and the migrations of Jews from the Southeastern United States. We left Brooklyn in 1945 and I left Miami in 1963. My school and university years were spent here and of course relatives still live and are buried there. This represents a large part of my Jewish heritage.

Helmreich, William B. *Against all Odds: Holocaust Survivors and the Successful Lives They Made in America.* New Brunswick, NJ. Transaction Publishers. 1996. 348p. index.

Notes: This is a readable sociological tract that discusses the Holocaust immigrant experience and describes the integration into the older Jewish immigrant society. Landsmanschaften of towns, those created from camps and the American organization B'nai B'rith were helpful in this process. One gets an inkling of the workings of these groups. This for me explains the landsmanschaften and the immigrant experience from a different perspective but nonetheless pertinent to my history.

Kenvin, Helene Schwartz. *This Land of Liberty: A History of America's Jews.* United States. Behrman House Publishers. 1986. 215p. illus. index.

Notes: I bought this book at the local public library's quarterly book sale. These books have been weeded or donated. The Library of Congress Cataloging-in-Publication data summarizes it as "a junior high school textbook covering the history of Jews in America." I summarize it as a pictorial encyclopedia of the Jewish communities in American history. There are lots of names included, which make it useful for genealogical research. There is a chapter called "American Jews and the Creation of the State of Israel." The coverage and the illustrations that go with it are suitable for all ages as an introduction to the subject. It is of interest because of the timeline that coincides with my parents lives.

Klein, Esther M. *A Guidebook to Jewish Philadelphia.* Philadelphia Jewish Times Institute. 1965. 191p. illus. index.

Notes: What was an actual guide has turned out to be a historical document of Philadelphia's Jews. Not only does it give an historical overview of such areas of South Philadelphia, home to many immigrant Jews, it lists as examples the country clubs, synagogues etc. The index documents many names in addition to places. This was bought

in one of the many used bookstores in this area.

Meltzer, Milton. *World of our Fathers: The Jews of Eastern Europe.* New York, Farrar Straus and Giroux. 1974. 274p. illus. index. biblio. glossary.

Notes: I bought this book in the used bookstore of the Free Library of Philadelphia. This large library and its extensive network of branches is the source of the inventory through the weeding of the libraries' collections and the contributions of its patrons. This book was written for a teen audience in presentation but offers a basic portrait. An insight to the book's importance is related by the author as he explains how his immigrant parents (Austria-Hungary) never talked about their lives in the old country or even spoke Yiddish because they wanted their three sons to become Americans. The author had a Bar Mitzvah but his younger brothers did not. This lack of the connection or knowledge of his Eastern European background motivated the author to write this survey. He wanted to educate himself as well as the audience to which it is geared.

To me, this story of assimilation of American Jewry is sadly a familiar one. The popularity of family research has saved a good many family histories that are now seeing the light of day.

What genealogical value does a book like this have? It describes the history and daily lives of the Jews with some interesting illustrations. Knowing how our ancestors lived is as important as knowing who they were.

Kriwaczek, Paul. *Yiddish Civilisation; The Rise and Fall of a Forgotten Nation.* New York. Alfred A. Knopf. 2005. 357p. illus. index. bibl.

Notes: This book I bought new at a Barnes & Noble bookstore. I liked the title and was curious to know about the Yiddish nation. The author was born in Vienna in 1937. With his parents he escaped the Nazis in 1939, settling in London. He had a career with the BBC as a program producer and filmmaker. The definition of the Yiddish nation accord-

ing to the author is those parts of the world where Yiddish was spoken. His coverage of the Jews in every part of the world is extensive and provides a lot of details as well as names. He is very literate and well versed; consequently his writing is a pleasure to read. I have one caveat. His attempt to treat Yiddish speakers or the speaking of Yiddish as a nation in the political sense is far-fetched in my opinion. I would have preferred the title "Yiddish: The History of the Language and Its Communities." Despite this complaint over the title, I learned a great deal about Yiddish speaking Jews to which category my parents belonged. This is the connection to my family research.

Postal, Bernard & Lionel Koppman. *Jewish Landmarks in New York: An Informal History and Guide.* New York. Hill & Wang. 1964. 277p. Index.

Notes: Although similar to the guide to Philadelphia, this is a larger book because the Jewish population was larger. It encompasses the five boroughs of New York City and the adjacent suburban counties of Nassau, Suffolk and Westchester. There is an extensive list which includes description of all the synagogues in the area, and as genealogical researchers we know how much material is available in their records. This was purchased at a used bookstore connected with the Free Library of Philadelphia. Brooklyn is the focus of a lot of my genealogical research.

Reeves, Pamela. *Ellis Island: Gateway to the American Dream.* New York. Barnes & Noble. 2000. 144p. illus. biblio. index.

Notes: This is an inexpensive publication of a subject that is the symbol of Jewish immigration to the United States. That it is a publication of the bookstore Barnes & Noble indicates the great interest in family research that exists in the United States today. Of course immigrants that came through Ellis

Island included many other nationalities, and this book provides a very well illustrated text to the subject. Statistics are provided, and I must say that reading this book has a great advantage to reading this material on the Internet. Both sets of my grandparents arrived at Ellis Island.

Using Civilian Records for Genealogical Research in the National Archives, Washington, DC, Area. Washington, DC. National Archives and Records Administration. 2004. 34p. illus.

Notes: This has to be a basic source for tracing any ancestors who immigrated to the United States. It provides a finding aid to the documents available for research and in addition supplies explanations of search strategies. Examples include: the Population Census Schedules and the Soundex Coding Guide. I was able to take a course at NARA on using the Census and it is a fascinating area of research. I was able to find my paternal grandfather on the 1930 census.

Walch, Timothy, Comp. *Our Family Our Town: Essays on Family and Local History Sources in the National Archives.* Washington, D.C. National Archives and Records Administration. 1987. 223p. index.

Notes: This was purchased at NARA and the titles of some of the informative essays include: "An Urban Finding Aid for the Federal Census," "American Immigrant Families: Ship Passenger Lists," "Court Records and Local History: A case Study." As you can see, this is a must for those searching United States documentation of their relatives.

Harriet Kasow volunteers as the Librarian for the IGS Library and is embarking on a career as a freelance researcher and media library consultant.

HKasow@netvision.net.il



Betrayed by a Friend*

Yehuda Klausner

R'Matityahu the son of David KALAHARI, may God avenge his blood, born in Krakow and died in Piotrkow in 1663, was a seventh generation descendant of the KALAHORA family that was expelled from Spain. They originated in Calahorra, in the District of Navarra in Spain. The original family name underwent numerous changes in their various branches including KALAHARI, KALFARI and CALVARI. The Krakow branch underwent a further change to KRAKOWER, POSEN and LANDSBERG – not to be confused with other LANDSBERG families.

The KALAHORA family was a family of doctors and pharmacists. R'Matityahu, who lived in Krakow was both a physician and pharmacist during the time when R'Abraham Joshua Heschel served a rabbi, head of the rabbinic court and head of the city's Yeshiva. R'Matityahu was a pharmacist in the pharmacy that was passed from father to son and was founded by his father David the son of Moshe KALAHORA. David the pharmacist (d. 1656 Krakow) was the son of Moshe (d. 1622 Krakow), the son of Dr. Shlomo (d. 1596 Krakow), the son of Yehiel, the son of Shlomo, the son of Moshe (who came to Krakow from Spain), the son of Yitzhak of Calahorra.

A childhood friend of R'Matityahu who subsequently became the Dominican monk known as Sevatus Hebeli issued an accusation in court against R'Matityahu claiming that he had seen him desecrating the honor of the 'Holy Virgin.' As a result of this charge, in 1662 R'Matityahu was condemned to die. After R'Matityahu's appeal in the Piotrkow court, the severity of the ruling was intensified with the court declaring that he would be tortured and his body burned. The sentence

was carried out in Piotrkow on 14 Kislev 1663. When the devastating news about the burning of his body reached Krakow, there was great anguish in the community and intense mourning engulfed the city. His ashes were ransomed and were buried in the city's cemetery. He was survived by his brother Natan Neta who continued to manage the parental pharmacy.

Rabbi Berakhia BIRKH the son of Yitzhak Isaac SHAPIRO, the author of the volume *Zera' Birkh* composed a special version of the El Male Rahamim' [God Full of Compassion] elegy in his memory. His name is included with the other Jewish martyrs in the annals of the historical ledgers of Poland.

Following is a free translation of the special elegy composed:

God full of compassion... the pure soul of the martyr R'Matityahu the son of R'David, who sacrificed his spirit and soul for the Sanctification of God's name as a holy sacrifice – bound by his hands to the stake for burning, on the 14th of the Month of Kislev and who cried out bitterly and loudly and with a clear voice "God is the Lord" in fear and awe, the flames licked his mouth and tongue and consumed him totally in a fiery furnace, as were Haniah, Mishael and Azariah. Will God Restrain Himself over this? Will the Master of all creation be silent when Your great Name is desecrated in the eyes of the nations and the blood of your righteous is spilled by cursed strangers? Let Your arrows extract revenge from the blood of your enemies and may their blood be spilled like the blood of cattle and animals in the forest...

* Adapted from: P.J. Jacobi: *The KALAHORA Family*. Jerusalem, Feb. 1986; H.D. Friedberg: *Tablets of Remembrance (Luhot Zikaron)*. Kaufmann Press, Frankfurt 1904. [Hebrew]



After Finding a Testimony in the Yad Vashem Database*

The Next Step

Rose Feldman

In August 1953, the Israeli Knesset passed an act which established Yad Vashem, the Holocaust Martyrs and Heroes Remembrance Authority. This was the culmination of an idea first proposed in September 1942 by Mordecai Shenhavi, a member of Kibbutz Mishmar Ha'emek at a board meeting of the Jewish National Fund, to establish a memorial in Palestine for the Jews who had fallen victim to the Holocaust.

On November 22, 2004, Yad Vashem went online with a search engine of the *Pages of Testimony* in English and Hebrew. The immediate response of the online searcher was "How do we contact the person who submitted a specific page of testimony, I think the victim and the submitter are related to me?" Postings started appearing on the JewishGen discussion group and the SIGs discussion groups with requests for help in finding the submitters of these POTs or their families. As of March, 2006, Yad Vashem has computerized 3.2 million names of Holocaust victims, compiled from approximately 2 million Pages of Testimony and various other lists. At the end of July 2006, an addition to its website called "Shoah Related Lists Database" was brought to the attention of Jewish genealogy researchers in Avotaynu's *Nu? What's New?* Its "list of lists" includes the digitization of lists from various sources, thereby enlarging the data-

base based on *Pages of Testimony* (POT) with additional lists of Holocaust victims.

Upon turning to Yad Vashem, (the source of this material), it was explained that due to the legal questions involved in privacy it is not the mandate of Yad Vashem to help the "searchers" contact possible members of their families. In fact, you will now find a pointer on the Yad Vashem website to the *Israel Genealogy Society* (IGS) website, for those looking for help.

Since a substantial number of the POTs were submitted in Israel in Hebrew, the IGS offered its help in locating submitters of POTs from Israel. It was also hoped that IGS, as a registered non-profit organization, would be able to present these requests to government offices on the behalf of the submitters of the request. To our great regret the Ministry of Interior has not been forthcoming in co-operating with IGS.

As of the end of July 2006, there have been 806 requests to IGS dealing with submitters from Israel: 196 (24%) received information enabling them to contact the submitters, 110 (14%) received information that might possibly enable them to contact the submitters, and to our greatest regret IGS was unable to supply information to 501 (62%) requests. Most of the requests are for information about people who submitted POTs in the 1950s.

Distribution of the Submission Years of the POTs for which help was requested from IGS

| Decade | 1950s | 1960s | 1970s | 1980s | 1990s | 2000s |
|--------------------------|-------|-------|-------|-------|-------|-------|
| Number of POTs requested | 456 | 1 | 33 | 42 | 214 | 33 |

Over 50% of the requests have been for submitters who filed *POTs for Holocaust victims from Poland*.

* The article is based on a lecture given at the IAJGS 26th Conference, August 2006, New York.

Distribution of the Victims' Countries in requests sent to IGS

| Country | # of requests | Country | # of requests |
|--------------------|---------------|-------------|---------------|
| Poland | 489 | Russia | 6 |
| Lithuania | 94 | Belgium | 4 |
| Ukraine | 45 | Bukovina | 3 |
| Czech | 27 | Yugoslavia | 3 |
| Germany | 24 | Holland | 2 |
| Belarus | 27 | France | 1 |
| Romania-Bessarabia | 32 | Greece | 1 |
| Hungary | 17 | Netherlands | 1 |
| Austria | 12 | Uzbekistan | 1 |
| Slovakia | 9 | Unknown | 2 |
| Latvia | 6 | Total | 806 |

The Evolution of the POT: Why is there sometimes insufficient information to locate a person?

The first format of the POT you find on the database is from 1955. At that time in Israel there were few telephones and maybe that is the reason why such a field does not appear on the original form. In addition, it is probable that the building of a database was not taken into consideration at that time, the instructions for filling out the fields were not explicit, and the submitters did not realize the importance of filling in all the information. One person would write his relationship as "son" while another would state "father" when it was actually "son",

because he did not think of himself but of the person the POT was about. It was also hard to imagine at that time that Israel would grow into a state of over 5 million citizens with metropolitan cities. People often gave names of housing projects or neighborhoods without stating what town they were in and many neighborhoods or housing projects did not have street names and house numbers. Rented apartments are listed under the owner not the renter and cell-phones are not listed. These only came later.

Below you will find a comparison of the fields in various versions of the POTs, IGS helped with.

A comparison of POT formats

| Year of POT | 1955 | 1968 | 1988 German version | 1995 Russian version | 2000 | 2000 Russian version |
|---------------------------|------|------|---------------------------|----------------------------|------|----------------------------|
| Name of Field | | | | | | |
| Original (Family) Name | X | | | | | |
| Name | | X | X | X | X | X |
| Previous Name | | | | | X | |

| Year of POT Name of Field | 1955 | 1968 | 1988 German version | 1995 Russian version | 2000 | 2000 Russian version |
|------------------------------|------|------|---------------------------|----------------------------|-----------------------------------------------------------------|----------------------------|
| In town | X | | | | | |
| Address | X | X | | X | | X |
| Street | | | X | | X | |
| City | | | X | | X | |
| ZIP code | | | | | X | |
| Relationship | X | X | | | | |
| Relationship to Victim | | | | X | | |
| Phone Number | – | X | – | – | X, area code (which has changed in the meantime) | – |

What can be done to track down a submitter?

There are three places that a person can look for information on a submitter who was living in Israel at the time of submission of the POT: the online telephone directory, the *Hevra Kadisha* (burial societies), and the Ministry of Interior. IGS has prepared a page of instructions on its website as a resource tool for finding people in Israel. The resource tool is a pdf file in both Hebrew and in English.

<http://www.isragen.org.il/NROS/Research/Aides/Resources-Available-in-Israel.pdf>

<http://www.isragen.org.il/NROS/Research/Search-Israel-Hebrew-1.pdf>

Online Telephone Directory

The online telephone directory is in Hebrew and it is not up-to-date. For those not knowing Hebrew, they can try accessing it through Steve Morse's website.

<http://www.stevemorse.org/hebrew/bezeq.html>

<http://www.stevemorse.org/hebrew/bezeqhebrew.html>

As mentioned before, when the POTs forms were first designed in the 1950s, few people in Israel had telephones. As more people had telephones, the numbers went from 5 to 6 to 7 digits. In addition the country has been divided into areas with codes and just recently some of those areas have been combined. But if you have an old phone number you can always call *Bezeq* (phone company) and get help with finding the new number.

Ministry of Interior

The Ministry of Interior has a website in Hebrew, with a form which enables you to request information as to changes in address of a person, when you give the last known address you have. The form has to be filled out in Hebrew, with the person requesting the information, giving his Israeli ID number. I don't know of requests being answered from outside of Israel

Hevra Kadisha

Religious burials in Israel are done through the *Hevra Kadisha*. Most towns have one *Hevra Kadisha*, but Haifa has two, and Jerusalem has about fifteen, whereas the greater Tel-Aviv area has one. Haifa, Petah Tikva and Tel-Aviv already have computerized databases in Hebrew that can be accessed by internet. A number of cemetery databases have been translated to English and posted on JewishGen Online Worldwide Burial Registry (JOWBR). The *Hevra Kadisha* will probably have information about the family members who took care of the burial. This means that just because someone has passed away, you are not at a dead end. In addition, on the tombstone of the deceased you might find information that will help you verify the relationship of the deceased to yourself. There are a number of secular cemeteries and their burials together with the cemeteries in the various agricultural settlements are not handled by the *Hevra Kadisha*.

Family Name Changes

At various stages in the last one hundred years, many people coming to live in Israel have changed their family name. Sometimes it was for idealistic reasons, beginning with David Ben Gurion, and at other times those serving in the armed forces, and in high ranking government jobs in Israel and abroad who were asked to take "Israeli" sounding names. Some of these changes were published during the British Mandate in the Palestine Post. But more often than not, they were not published. Only in the POT form that came into use around the year 2000 do we see a specific request for family name and previous family name. As to the name changing pattern of married women, there isn't any. The woman decides what she wants to do: take her husband's family name, keep her own, or use a combination of the two names. If the family name is not a common name, then it is possible to try contacting all those with that name appearing in the telephone directory.

Problems with Addresses

As was mentioned before, the first forms did not specifically request complete information about the submitter, and at that time Israel had a relatively small population as compared to today. There were housing projects and small settlements and Israel was in the midst of absorbing many immigrants. Since then, housing projects have been given street names and numbers. Neighborhood projects may have been incorporated into nearby towns, and street names may have changed. In addition, people moved as their economic situation improved, their family grew, their job forced them to move to a different part of the country, or maybe they decided to move into senior citizens' housing. That is one of the reasons that IGS suggests you use a friend or family member living in Israel to fill out the form of inquiry to the Ministry of Interior. But there are still some who live at the same address as listed on the POT, or their children are living at the same address.

What's special about IGS's offer?

In addition to helping people, IGS keeps a list of all the requests we have received. This enables us and others to help and possibly find connections between the people requesting help even at a later date. IGS hopes, that at some time there may be a change in the policy of the Ministry of Interior and IGS will be able to submit the list of all those that IGS was unable to find.

What do you say if you are trying to contact the submitter? IGS does not contact the submitter since it believes that this is an emotional contact that must be kept at a personal level. Though a translator may be needed, it has to be handled by the person seeking the connection. The contact may be by telephone or letter, each with its advantages and disadvantages. When writing a letter, you can collect your thoughts and explain things, it is easier to translate, and there are no problems with accents. Even if the letter is written in English, it might be easier for the person in Israel to read and understand and he or she may also get help from a relative or friend. The letter should be written in short and simple sentences, ex-

plaining for whom one is looking and why. On the other hand, the telephone call allows questions to be asked and answered with further explanations if needed. The same preparation should go into preparing for the telephone call as for writing the letter. Once the contact has been made, it's sometimes possible to continue the connection via email.

IGS has had a number of thank-you notes that bring tears to one's eyes when reading of

families reunited after 60 or more years. We only wish that we could help more.

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



New Limitations from the Ministry of Internal Affairs on Access to Israeli Documents

Israel Pickholtz

Following is a summary of recent correspondence I have had with the Ministry of the Interior [Misrad Hapnim] regarding new limitations that they have placed on access to information. I have previously summarized this correspondence for Chana Furman (President of IGS), Jan Meisels Allen (Chairperson of the Public Records Access Monitoring Committee, who has mentioned it in her report as shown earlier on the IAJGS website) and Dr. Sallyann Amdur Sack (as Chair of the Founding Committee of the International Institute for Jewish Genealogy).

Death Certificates

About seven years ago, I first requested death certificates from the Ministry of the Interior (Population Registry). The process was simple, quick, free and readily available. A standard form has to be filled which asked for the name, dates and places of birth and death, parents' names, identity number, etc. You fill in as much as you know and hope that is sufficient for identification. It was to be mailed to the district office where the person died and the certificate would be forthcoming within a few weeks. I did this maybe fifty times and generally there were no problems. A few times they would phone me to clarify some point or other or to wag a finger at me for sending it to the wrong

district office. But the freshly printed certificate would show up, generally well within the thirty days they said to expect.

Truth be told, an Israeli death certificate does not have much information on it. It has spaces for name, parents' first names, dates of birth and death, nationality and ID number. No spouse, birth name, birth place, next of kin, place of burial. It is certainly nothing like United States death certificates which describe the cause of death – often in great detail – or tell us how long the deceased lived in the country or the jurisdiction, mother's maiden name, address and other information which varies from time to time and jurisdiction to jurisdiction. I have often said that the Israeli death certificate states the fact of death while a typical US certificate describes the event of death.

And to be sure, just because there is a space for say mother's name, it doesn't mean it actually appears.

About three years ago, the Tel-Aviv District Office began refusing my requests. They said I needed demonstrate either that I am a first degree relative of the deceased or that I was given power of attorney from a first degree relative. I tried to clarify this by phone with the Ministry, but they insisted that this rule was meant to prevent use of the information

by unscrupulous people. I pointed out that the web site of the Ministry of Defense has personal information for fallen soldiers – often more than appears on a death certificate, but they said this was of no interest to the Ministry of the Interior. Finally on 11 May 2004 I wrote a letter. And sent several reminders.

The response from Mrs. Esther Sharon, dated 10 July 2006 reads as follows:

In reply to your letter, I hereby inform you that according to the regulations, we do not issue death certificates to anyone besides a first degree relative or to a person who appears to have an interest in the matter and produces supporting evidence that he appears to have such an interest. In any case, this is what we have always done and there has been no change recently.

I replied on 19 July and told them that the part about the “person who appears to have an interest” seemed to be a perfect fit for genealogists. If not us, then who? And I reminded them that the second statement – about “no change” – is factually and demonstrably false. In a subsequent telephone conversation, they informed me that this was their final word. I also noted that the “unscrupulous people” claim had been replaced by a “privacy” claim.

But it was not their final word, for I received one more letter – dated 2 August – from Attorney Odelia Edri of their legal office. The actual letter is reproduced in the Hebrew version of this article and the translation reads as follows:

Your letter referring to issuance of death certificates for the purpose of genealogical research was given to my attention, as follows:

- 1. Your letter is based on the idea that paragraph 29 of the Population Registry Law 5725-1975, which allows giving information about a person to someone who has an apparent interest. Your claim is that personal genealogical research is an apparent interest.*
- 2. Our position is that the desire to do research, either personally or for an*

*international community who deals in this area, does not constitute “an apparent interest” which warrants giving such substantial information on the private matters of any person, whether living or dead, because a person is entitled to respect and **privacy** even after his death.*

3. The interpretation of paragraph 29 of the Registry Law, as supported by the Supreme Court in High Court of Justice 8070/98, Citizens’ Rights Organization vs. Ministry of the Interior et al, is that this paragraph should be given a narrow interpretation by virtue of the protections in the Law for Protection of Privacy 5741-1981, and therefore to narrow those instances where information which might impose on privacy is given.

4. Further the Law for Protection of Privacy 5741-1981 forbids a public body from giving any information about a person, unless the information has been made public or unless the person concerned has given his permission (see paragraph 23b of the law).

5. Therefore, fulfilling your request to receive death certificates about strangers is an invasion of privacy and is therefore forbidden.

6. However, all generalizations have exceptions, which allow giving information. The relevant exception in this case would permit giving information for research purposes if it is limited to institutions which have been recognized as institutions of higher learning and the transfer of such information would be permitted only for research. See on this matter item 3 of the Privacy Protection regulations (determining public bodies) 5746-1986.

7. The response of Mrs Esther Sharon, that death certificates cannot be issued to just anyone, is according to this policy.

I was tempted to remind them that the Ministry of Defense has no problem with privacy restrictions. I was tempted to point out that everyone rejoices when cousins reunite after sixty years, but that these limitations make such reunions much more difficult. I was tempted to point out that the claim of privacy for the long dead was exactly what the Germans claimed regarding

the Arolsen records, according to a policy that eleven governments, including Israel, had recently voted to overturn.

But I read and reread paragraph six, thought about the new International Institute for Jewish Genealogy and decided to hold my tongue, for now.

Excerpts from Mandatory Citizenship Files

The Israel State Archives in Jerusalem holds most of the citizenship files from the Mandatory Government for the period 1933-1948 and an index of these files is on microfilm. Earlier files were lost before the index was made. The microfilms are available to the public in the Archives reading room and the index contains name, birthplace, year of birth and file number. Over the years, I have ordered any number of files – for myself and for others – and the Archives staff would make copies. It can take a few weeks and the cost is nominal. The actual files do not have a great deal of information, but they are often of value, as they may contain information on accompanying family members, date of aliyah, passport photos, traces of the person's first years in Israel and occasional other tidbits. One file even had a substantial correspondence from 1968 with the Ministry of the Interior, regarding an attempt to reclaim Austrian citizenship.

Last year, the Archives staff informed me that they were no longer permitted to show

or copy files that are less than seventy years old. They suggested, however, that I could get an excerpt from the Ministry of the Interior, though it was not clear what such an excerpt might include.

I wrote the Ministry on 12 February 2006 asking for clarification and they acknowledged my letter on 9 March. To date they have not responded further, despite several reminders. Since it seems to me that there is no significant difference between these files and the death certificate issue, I wrote to Attorney Edri on 12 October suggesting that the same policy might apply.

This is where it stands now.

Israel Pickholtz was born in Pittsburgh shortly before the establishment of the State. He has been in Israel for thirty-three years, mostly in the Negev but the last fifteen years in Gush Etzion. His interest in genealogy began as a child, but he didn't do much about it until about twelve years ago. For the last eight years, he has been working on a project to identify and connect all Pikholtz families everywhere. Israel is a member-at-large of the Geshet Galicia Steering Committee. Israel is married to Frances Silberstein Safien (of the London Silbersteins) and is a member of the Negev Branch of IGS.

*The Pikholtz Project web site is at:
www.pikholtz.org*



Book Review

Edward Gelles. *An Ancient Lineage: European Roots of a Jewish Family*. Valentine Mitchell. London, Portland, OR 2006.

Yehuda Klausner

Dr. Gelles, who was born in Vienna and immigrated to England in 1938, is an Oxford graduate whose special interests include European history, antiques and modern art.

For a number of years, Dr. Gelles has researched his own genealogy including the Gelles and Griffel families whose origins are in European rabbinic circles. During this time, he published more than twenty articles about his family research and on Jewish genealogy as a whole, some of which appeared in *Sharsheret Hadorot*.

Although the book basically deals with his family, he includes the genealogies of a

number of connected families such as the Wahl, Chajes, Loew, Safier, Taube, Katzenellenbogen, etc. totaling more than one hundred other rabbinic families. He supplies the known facts about each of them. The volume is very well organized with numerous illustrations – photographs, documents, charts and more. His meticulousness is clearly evident in the details he provides. The narrative flows conveying expertise and exactitude and provides an enjoyable reading experience.

In discussing the connections between the various families, Dr. Gelles raises a number of hypotheses that appear probable and

further broaden the possibilities of scientific research. However, placing these hypotheses in the charts, in my opinion carries the danger that incorrect conclusions can be arrived at.

The book contains very important notes and a most extensive bibliography of more than 150 items.

I strongly recommend this book to all who are interested in Jewish genealogy and rabbinic genealogy in particular. This volume could serve as a proto-type for all those who are interested in publishing the story of their own families.



Abstracts from Foreign Genealogical Journals

ETSI, Vol. 9, No.34, September 2006

Mathilde Tagger

Philip Abensur brings us comprehensive information on a collection of twenty Ketubot (Jewish Marriage Contracts) from the city of Tangier in northern Morocco dating from the end of the 19th century and from the 20th century. They are part of the Judaica Collection of Yale University in New Haven, Connecticut. One of the Ketubot contains a family listing going back ten generations to the year 1620. Abensur takes the opportunity to add an element of folklore to his article by quoting from a document he found in the Archives of the Alliance Israélite Universelle in Paris. In it, Mrs. Vida Benzaquen of Toulon, a teacher at the Alliance School in Tangier reports on her experiences at a wedding in that city. She herself was married not far from there in the city of Gibraltar across the Straits. This document dates from 1888.

Nechama Kramer-Hellinx tells of the poetry of her grandfather Rabbi Menahem Shmuel Halevi of Iran.

Mr. Robert Attal, who worked for many years as a bibliographer at Yad Ben Zvi in Jerusalem, records eleven extremely impor-

tant sources for researching the genealogy of Jews from Tunisia. Among the sources he lists are marriage registers, various lists of professions, the volume *Pinkas Hakehillot – Tunisia and Libya* published by Yad Vashem and voters lists for the community council of Tunis from 1955.

In the last issue, Laurence Abensur-Hazan wrote about a document signed by fifty-three voters protesting against the election that they claimed was held fraudulently. As a continuation on this article, Mathilde Tagger provides us with a list of voters' names from all the districts of Constantine that she found in the Central Archives for the History of the Jewish People in Jerusalem. She analyzes both the personal and family names of 1000 voters. The list was indexed and you can view it by going to:

www.sephardiscstudies.org/constantine.html

The book review section discusses the four following volumes:

Sephardim in the City of Manchester, England: Lydia Collins.

Ventura, the Family Name, Background and History: Joseph Covo, a member of the IGS.

The Story of the Family Name Varon throughout History and in Various Places: Ben Zion Varon.

Finally, a lengthy and most positive review by Leon Taranto on the book by Mathilde Tagger and Yitzhak Kerem, veteran members of the IGS: *Guidebook for Sephardic and Oriental Genealogical Sources in Israel*.

GenAmi, No. 37 – September 2006

Mathilde Tagger

This issue is notable in that it reports on events that took place one hundred years ago in 1906 or two hundred years ago in 1806 or even five hundred years ago when Christopher Columbus, the discoverer of America died.

A most noteworthy event took place in France in 1806 when Napoleon invited 111 Jewish notables to meet with the intention of creating a body to administer the communal religious affairs of the Jews. Thus was the Consistoire, which operates to this day established in France.

In a 1906 retrial Captain Alfred Dreyfus was acquitted of all charges of spying and restored to his army rank.

The balance of articles, as usual, deals with various topics pertaining to the Jews of Alsace.

Maajan, The Publication of the Jewish Genealogical Societies of Switzerland and Hamburg, No. 74, March 2006

Esther Ramon

Switzerland

Testimony on Jewish Presence: Raymund M. Jung

The article paints the picture of a Jewish doctor in Adrianople (Edirne) in the Ottoman Empire from the 17th century.

The Jewish Cemetery in Ihringen: Peter Stein

Located in southern Baden, Germany near the Rhine. Jews lived there from 1716 and the oldest grave dates from 1810. The article lists the names of the 255 people buried in the cemetery. The details provide the name –

sometimes both the Jewish and the secular name – of the father, the dates of birth, death, burial and in a few places also the place of origin of the deceased.

Jewish Past in Provence, France: Peter Loeb

We are provided details of the small community of 84 families in Carpentras with a synagogue dating from 1367, which is the oldest synagogue still in use in France.

The Ancestors of Elizabeth Goldschmidt of Kassel: Sigismund Dobschuetz

The first to appear on the list is Simon Goldschmidt who was born in Kassel in 1680. Numerous details are provided on the following: Hayim Bing, Moses Neuburger, Herz Goldschmidt, Mordecai Schloss, Simon Goldschmidt, Benedikt Goldschmidt and Joseph Samuel.

The Geismar Family of Grussenheim: Francis Weil

Written in French, its paragraphs cover Grussenheim, the name Geismar, the city of Geismar and the Jews of Frankfurt and their lives.

The Marriage Register of Naftali ben Shimon Blum (Alsace 1707-1750): edited by Daniel Teichman, Part 26 – the list contains three detailed entries dating from 1747.

Documents of Refugees: René Loeb

Mr. Loeb obtained a list of 35,000 Jewish refugees who were in Switzerland during the Nazi era for both short and long periods. Those interested in more information should contact him at reneloeb@tiscali.ch

Hamburg

History of the Drucker Family of Hamburg: Juergen Sielemann

A detailed article on the family beginning with 1828.

The History of the Family of Betty nee Goldschmidt the Wife of Salomon Heine: Sylvia Steckmest

The description begins with the year 1794.

Work of the Jewish Butchers of Hamburg in the 19th Century: Dieter Guderian

The article describes the working conditions of the butchers and the regulations connection with the occupation beginning with

1867. Localities mentioned are Bremen, Duesseldorf and Thuringen.

Sources for Researching Jewish Families in the State Archives: Juergen Sielemann

This is part twelve of the series.



Review of English Journals for February, 2007

Meriam Haringman

Avotaynu-International Review of Jewish Genealogy Volume XXII, Number 2 Summer 2006

In the article *International Tracing Service Documents Accessible at Last: But what Happens Next?*, Peter Lande lauds the decision of the Germans to finally put the information of the International Tracing Service commonly known as the Arolsen Records at the disposal of researchers. The problem is how long it will take to make the material available and access to it user friendly. Hopefully, this goldmine of information will finally reach the hands of family searching the fate of their loved ones.

Sallyann Sack has ideas of a two-track system for finding Jews in the destroyed communities of Europe. On the one hand, there are the Pages of Testimony from Yad Vashem which can be enlarged in conjunction with other lists of Jews from SSDI or the Ellis Island lists. On the other hand, by finding the names of Jews living in specific communities on the eve of the Shoah, list of Jews are reconstructed as well as family trees of residents of the town and a necrology list. Right now three small communities are using this method as a prototype.

Gerhard Buck helps us understand Jewish names in German civil documents in the 19th century. Certain given names were used only by Jews so it is not difficult to identify them. However, spelling was not standardized and there were many diminutives of names. Male names were generally from the Bible but later in the century they began taking German

names which sounded similar such as Ber to Bernard or Hirsch to Hermann.

The Morgenthau Mission to Poland had the task of investigating the pogroms in 1919. This interested Judy Baston since her father had been imprisoned. She wanted to know why Morgenthau had undertaken this mission and what materials could be uncovered to help genealogists. What she found were the lists of injured, killed, imprisoned and arrested. Besides giving descriptions of materials available on Lemberg (Lvov) and Vilna, she has provided a good bibliography and a finding aid to microfilms noting town, film number, record group and information of what is in the microfilm.

Paul Armony has shown the 100 most common family names of Jews in Argentina. First he did a qualitative table of numbers of family names and then a listing of the most common Jewish family names. The ending of -ski or -ska denotes a Polish name while -sky means a Russian or Cyrillic letter. The G and H also indicate differences between Poland and Russia; thus, Heller from Poland becomes Geller from Russia.

Suzan Wayne describes a little known source of information United States State Department Records. She discusses three types which are of interest to the genealogist: (1) emergency passport applications, (2) record group 84 – records created in United States consulates abroad and (3) record group 59 – correspondence on the State Department's role in protecting the interests

of United States citizens in other countries, such as Palestine, Poland, Romania and Russia. There are also references to material here in Israel in Haifa (1872-1917), Jaffa (1866-1917) and Jerusalem (1857-1940). The material itself is housed in College Park, Maryland but a listing can be accessed online at www.nara.gov

Most Jewish cemeteries in Europe are not in good condition. Toby Mendelowitz Grunhut discusses ways families can help restore the cemeteries by building walls and cleaning them up. She calls for more people to join HFPJC = Heritage Foundation for Preservation of Jewish Cemeteries.

Before there was *Where We Once Walked* there was a book in Polish "Słownik Geograficzny" listing some 15,000 Jewish shtetls in Polish. Richard Spector explains what it is all about and how to use it.

What is a Tabula Register? Alexander Dunai tells us that this is a property register from 1780 and includes records for all Galicia, Lemberg (Lvov), and the suburbs. At the end of the article there is a list of all the towns of Galicia. What kind of documents can benefit the Jewish researcher? There are contracts of purchase, power of attorney and promissory notes. The author gives concrete examples of these documents to further personal research.

Anna Wiernicka, a Warsaw resident, is writing a PhD on wealthy Jews in Warsaw in the 19th century. Her article "Spiritual Genealogy: A look at Polish Notary Documentation" is a must since it is very detailed giving names and descriptions of property. Her basic data are pre-nuptial agreements, wills and testaments and property inventories. The data is very well documented and worthwhile reading.

Book review by Neville Lamdan on Israel Bartal's book *The Jews of Eastern Europe 1772-1881* is an English translation of the Hebrew original. For readers in Israel the Hebrew is readily available. As a reminder this book is an excellent study of the three main Jewish areas under Russian, Austro-Hungarian and Prussian hegemony after the three partitions of Poland (1772-1795).

Shemot, The Jewish Genealogical Society of Great Britain June 2006 Volume 14, No.2

What a surprise it was for me to find an article on my family (Barnett aka Zweigbaum) in this issue. My cousin David Hyman wrote about the mysteries and myths of family stories. It is a good example of what we hear about family versus the actual documentation. How many times was he married? Why was he naturalized twice? These are just some of the questions asked.

Rosemary Eshel has written a well-documented article on the Arbib family which hails from Libya and was involved in international trade. She traces the movement of the family to Egypt and England in the 19th century and also notes the various commercial interests from the manufacture of paper from esparto grass to maritime trade as early as 1660. The Torah scroll once kept in the family synagogue in Tripoli is now in Rome.

Joe Isaacs, chairperson of the Netanya branch of the IGS writes about his native England from time to time. *The Ba'al Shem of London* is the story of Samuel Jacob Hayyim Falk and his magic and kabbala feats in the 18th century.

Rasputin and My Great-uncle by Alec Hasonson sounds farfetched but is the true story of a Russian Jewish doctor who had to identify the body of the Tsarina's guru. The rest of the tale is just as fascinating with his move to Marseilles, London, Hamburg and again London.

Archivists Helena Smart and Jo Robson have done a great service in bringing the holdings on the Merseyside Jewish community in Liverpool to the attention of genealogists. The records contain information on: synagogues, education, welfare, Zionism and personal papers. Amongst the latter are those of Bertram Benas who served his fellow Jews for 70 years. There is an online catalogue at: www.liverpool.gov.uk/archives

Two articles deal with visits to the old country. The first tells about Lithuania and the second about Krakow, Poland. Harvey Kaplan did his homework in tracing documents relating to his family and though he toured Vilna (Vilnius), Kovno (Kaunas) and

other former Jewish sites there was little physically to see. Bernard Bookey describes his family tree going back to Rabbi Josef Ber Buki serving as a rabbi in Lowicz in 1830. He then visited Warsaw where he obtained some documents and on to visiting the places where his family had lived. He did not discover many new things but “felt” where his family had come from.

Jane Barder describes in depth the history of the Barder family in England and its roots in Krakow in the 19th century.

Judith Samson encourages genealogists to look at school records for information on their ancestors in England. She notes that the London Metropolitan Archives have the records of the London County Council schools. Not all records have survived but there are many surprises in store for the genealogist.

There is an excerpt from the Memoirs of Hyman Jacobson (1886-1975) describing life in a shtetl, Illuxt in Courland, Latvia.

In the book review section there is a critique of Laurence Abensur-Hazan on French Jewry and the sources available for research. The book is in French.

As a result of Stanley Diamond’s work on the thalassaemia gene in Polish Jews Rieke Nash helped computerize records in Wysz-kow and thus became involved in Polish records.

Gerald Josephs informs the readers about the Jewish Chronicle being online but states that the costs may prove to be prohibitive to many researchers.

Shemot, The Jewish Genealogical Society of Great Britain September 2006 Volume 14 No.3

Rabbi Jeremy Rosen explains what Jewish laws are involved concerning Jewish marriage.

The editor has written about all the marriage records and how to locate them.

Paul Herman traces his family roots trying to find out if they were Levites or not.

“Don’t Come Unstuck” by Ann Macey gives some very good practical advice about making a family scrapbook. She mentions acid free glue, pencils, notations and the proper albums to choose.

The Jones Family of Dentists by Margaret Hall describes her family roots and the connection to the van Praagh family in England.

We learn from our mistakes. Andrew Levene says that he now knows not to go to Poland in the middle of winter but the trip did prompt him to check his family roots. He was in Lesko and learned a little about the Fleischer-Flajzer and Freilich-Frajlich families.

If you want to learn about the descendants of Rabbi Joseph Emanuel Myers who served in New Zealand until 1874 and then in various places in the UK, read the article of Danielle Sanderson.

Anthony Josephs pays respects to the archivist Patricia Bell as she turns 80 for her research on the Jews of Bedford. The article gives some examples of material she found on Jews living there including reference to the book she wrote about this town.

Marcelle Jay goes into the family roots of Lord Hore-Belisha whose families are the Belilsha and Benamour families.

The economic and geographic mobility of the Milestone = Milstein family from the East End (1885), to Cyprus (1898) and Muswell Hill (1911) is told by Sue Fifer.

Alan Philipp relates to the Bernay family some of whom remained Jewish and married into the family of Sigmund Freud while others converted. The first member of this 1,100 member tree was Beer Neustadtel (c 1705) from Mainz, Germany and they all migrated to England in the 19th century.

Jill Hartley came from a family where talk of the family past was taboo. Only after her father Stanley Gordon died at the age of 85 did she manage to trace her Jewish roots.

Arlene Beare has just updated her book *A Guide to Jewish Genealogy in Latvia and Estonia* and is a goldmine of information.

Duncan Honeybourne has drawn the lines of the genealogy of Dame Myra Hess the well known British pianist whose roots come from the Hess family in Merzig, Saarland in 1824 as well as the Jacobs and Cantor (already in 1802) families.

Dorot, Jewish Genealogical Society of New York, Volume 27, Number 4 Summer 2006

A great service has been done for researchers with the information on New York City Vital Records and/or Indexes. This listing is only a small part of what can be found in the book *Genealogical Resources in New York* by Estelle Guzik. The article, written by the editor of Dorot Joy Rich deals with the city records for birth, marriage and death with a website and the physical repository on Chambers St. The New York Public Library has "Local History and Genealogy" and the New York Historical Society as well as the National Archives "Northeast Region, New York City" is also listed. Under each repository you can learn which microfilms are available for specific years.

Ron Arons made a survey of online websites for censuses, immigration and naturalization, newspapers, people finders, professional directories, maps and translation aids. The actual list of websites appears in the article.

There is also an article "Online News" which describes various projects that might interest the reader. One is a listing of all cemeteries in the New York area. Another project deals with records of patients suffering from consumption after working in the sweatshops. Ordering naturalization records online is possible and information on the mass immigration database of 1904-1914 can also be had. Finally, there is information on a program by Stephen Morse to convert the "enumeration district" finder he developed for the 1930 census to the 1940 census.

The book review section discusses books about communities such as *Schneidemuhl: 1641 to Holocaust*, *Jews of Kopcheve* and a book on the Jews of Galicia during the years 1772-1918.

**Roots-Key, Jewish Genealogical Society,
Los Angeles. Summer 2006 Volume 26
Number 2**

The whole issue has been devoted to Napoleon. There are tales of Jewish soldiers in Napoleon's army, the map of the route Napoleon took encountering Jewish shtetls along the way, Napoleon's Sanhedrin.



The Israel Genealogical Society

P.O.Box 4270 - 91041 Jerusalem

Tel: (972) 8-688 0884 E-mail: igs@isragen.org.il Web: www.isragen.org.il
The Israel Genealogical Society is a non-profit organization founded in 1983
Registration No. 58-010-240-8

National Board: Chana Furman – President, Dr. Lea Gedalia – Secretary, Michael Restacher – Treasurer
Webmaster: Rose Feldman

Jerusalem Branch: Dr. Rose Lerer Cohen – President, Dr. Lea Gedalia – Secretary
Contact: msleag@bezeqint.net

English Group in Jerusalem Branch: Barbara Siegel, coordinator
Contact: bsiegel@netvision.net.il, 02-561-8153

Meetings: at Beit Frankfurter, Derekh Beit Lehem 80, Jerusalem, every third
Wednesday of the month, unless otherwise indicated.

Negev Branch: Dr. Martha Lev-Zion – President, Shirley Rosen – Secretary
Meetings: at the Magen Avraham Synagogue, Omer, every first Wednesday of the month.
Contact: 08-646-0494, e-mail: martha@bgu.ac.il

Tel Aviv Branch: Billie Stein – President, Rose Feldman – Secretary, Michael Restacher – Treasurer
at Beit HaTanach, 16 Rothschild Blvd., Tel Aviv, every second Monday of the month.
Contact: rosef@post.tau.ac.il

Netanya Branch: Joe Isaacs – President, Gidon Levitas – Secretary, Joe Gilad – Treasurer,
Sharon Rosenstein – Librarian
Meetings: at the AACI, Shmuel Hanatziv 28, Netanya.
Contact: 09-882-8402, e-mail: isaacsj@netvision.net.il

Bet Shemesh Branch: For information – Chana Furman: ehfurman@netvision.net.il

Haifa and North Branch: Hanna Steinblatt – President, Nurit Galili – Secretary
Meetings: at Beit Horim “Pisgat Ahuza”, 6 Sinai St., Haifa.
Contact: Hanna Steinblatt: hanna_st@hotmail.co.il

Special Interest Groups (SIGs) and their coordinators:

Germany and Austria: Esther Ramon, ramon@actcom.co.il

Hungary: Menashe Davidovicz, mnashe@zoot.tau.ac.il

Latvia: Dr. Martha Lev-Zion, martha@bgu.ac.il

Lithuania: Dr. Rose Cohen Lerer, roseon@shani.net

Sephardim of the Mediterranean Basin: Mathilde Tagger, tagger@actcom.co.il

Poland: Interim contact: igs@isragen.org.il

Sharsheret Hadorot Journal

Founder and first Editor: Esther Ramon

Editor: Yocheved Klausner

Editorial & Translations Board: Shalom Bronstein, Meriam Haringman, Harriet Kasow,
Harold Lewin, Mathilde Tagger

Submissions for Publication: We welcome submissions on all aspects of Jewish genealogy. All articles should be submitted on diskette or by e-mail, using Word format. Please include photos, maps and illustrations, and e-mail address where applicable, together with a brief biographical summary on author.

Submissions via e-mail attachment to igs@isragen.org.il or yklaus@netvision.net.il, or on diskette by regular mail P.O.Box 4270, Jerusalem 91041.

The Editorial Board reserves the right to translate from Hebrew to English or vice versa and to make any editorial changes deemed necessary. The Editorial Board assumes no responsibility for factual errors in the articles published.

Annual Membership: Israel: 220 Shekels. **Overseas:** US \$45. Payment by checks in Shekels or US Dollars to: The Israel Genealogical Society, P.O. Box 4270, Jerusalem 91041. Membership includes entrance to all branch meetings and SIGs, subscription to *Sharsheret Hadorot* Journal and library loan privileges.

Queries: Please enclose an international postal coupon for replies.