

שרשרת הדורות

Sharsheret Hadorot

חקר תולדות המשפחה היהודית

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EDITORIAL

This issue of *Sharsheret Hadorot* takes us far and wide to three continents: Larissa, Greece; Iquitos, Peru in South America; Philadelphia in North America and back to Europe to Manchester, England.

Each article deals with a different aspect of genealogical research.

The contribution by Mr. Esdras Moisis tells of the Jewish community in Larissa located in Thessaly, Greece. It is one of the oldest in Europe where Jews lived for centuries before the exiles from Spain arrived. It was an active and dynamic community for hundreds of years and the famous Jewish traveler Benjamin of Tudela visited there.

Mr. Ya'akov Tal Toledano, whose family is spread out around the globe, describes for us this time in a moving and fascinating fashion how he arrived at families whose lives are tied up with the city of Iquitos in Peru. He discovered a great deal of information after carrying out actual detective-like work.

Philadelphia is represented in two articles. Rabbi Shalom Bronstein describes research that he carried out in Israel on Philadelphia. It happens that in Israel there is a great deal of material about many places in the world, one just needs to know where to search. The second article on this same city is the third part of *Notes from America* by our member Harriet Kasow in which she informs us that in immigrant bank records there is a great deal of genealogical information. During the year that Ms. Kasow spent in the United States she was busy with many activities including researching her family and volunteering in the area of genealogical research. We are happy to welcome her home to Israel.

Manchester, England is represented by a book review by Ms. Mathilde Tagger of a volume on the Sephardic Jews of Manchester that appeared last year and it includes much valuable information.

It appears that in the past two decades the Holocaust has been discussed more than during the forty years after World War II. This is not surprising – the Iron Curtain that cut off Eastern Europe fell, the tremendous development of the personal computer and the Internet, the willingness of people to recount their experiences after many years of silence – these are the well-known factors. Nearly every issue contains something connected to the Holocaust and this issue is no exception. Two articles sharing some similarity fall into this category. Uri Nissel tells of three beloved aunts who perished in the Holocaust but the family knew nothing further. Only recently a book appeared in which Mr. Nissel found many details on their fate and thus their story was completed to a certain extent. At least now, according to the author, he has a Yahrzeit.

In the second account presented by Ms. Zehava Ben-Dov (Stampfer) the search has really just begun as she uncovered particulars about the life of a family friend who may have been a relative who was almost completely forgotten. She now has a great deal of work ahead, collecting further details combining them to complete the story of a life.

Now for our standard features:

The abstracts of articles found in foreign journals are provided by two members of our editorial staff, Ms. Mathilde Tagger and Ms. Meriam Haringman as well as by Ms. Esther Ramon and Ms. Liba Maimon both of whom are thanked by *Sharsheret Hadorot* for their help.

Book reviews include one volume already mentioned above. The second book is a dictionary of German-Jewish names reviewed by Ms. Esther Ramon.

In our series of short stories about rabbinic figures, Dr. Yehuda Klausner tells us about Eidele the rabbi's daughter.

Saving the best for last – we are proud of a member of our editorial staff Ms. Mathilde Tagger and our IGS member Dr. Yitzhak Kerem who collaborated on the *Guidebook for Sephardic and Oriental Genealogical Sources in Israel* published by Avotaynu in 2006. The book was recognized with Honorable Mention at the 2006 Annual Awards of the Association of Jewish Libraries. We express our heartfelt best wishes to Mathilde and Yitzhak that they continue in carrying on their important research as they go from strength to strength.

Yocheved Klausner

From the Desk of Chana Furman
President, Israel Genealogical Society

This year, we the members of the Israel Genealogical Society, mark twenty years of organized activity as a recognized 'Amuta' [registered Israel non-profit organization]. If we reflect on the time gone by we will all agree that there is much to praise and much to be proud of. We believe that the course we have developed together will continue and expand.

This issue of the journal comes "After the holidays" – the holidays of spring. It seems that not infrequently the phrase "and you shall tell it to your child" is directed to us as genealogists and to the results of our research and activities in all those areas that are related to genealogy. The central theme "from slavery to freedom" runs throughout the history of the Jewish people and finds expression in the stories of Jewish families wherever they may be.

The third annual seminar on Jewish genealogy, *Family Roots in Eretz Yisrael and in the World*, will take place, God willing, on Monday, 3 Kislev 5768 – 12 November 2007 at Beit Wolyn, the Givatayim branch of Yad Vashem. This year's topic is *The Wandering Jew: Jewish Immigration between the 18th and 20th Centuries*. For full details go to our Internet site:

<http://www.isragen.org.il/NROS/YY2007/index.html>

Yad Vashem Names Database

Our readers in Israel are invited to try to locate submitters of Pages of Testimony. Those interested in helping in this effort can go to the IGS site www.isragen.org.il and then to Search for Submitters of Pages of Testimony in Israel. The direct site is: <http://www.isragen.org.il/NROS/Research/YVS.html>

From the time the site has been online until now, we have experienced 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.

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

THE ISRAEL GENEALOGICAL SOCIETY TAKES PARTICULAR PRIDE IN THE ACHIEVEMENT
OF OUR LONG-TERM VERY INVOLVED MEMBERS

MATHILDE A. TAGGER AND YITZHAK KEREM

ON RECEIVING HONORABLE MENTION
IN THE 2006 ANNUAL REFERENCE BOOK AWARD OF THE ASSOCIATION OF JEWISH LIBRARIES
FOR THEIR LANDMARK WORK

GUIDEBOOK FOR SEPHARDIC AND ORIENTAL GENEALOGICAL SOURCES IN ISRAEL,
PUBLISHED BY AVOTAYNU IN 2006.

THIS VOLUME IS AN OUTGROWTH OF RESEARCH THEY DID
IN THE FRAMEWORK OF THE PROJECTS ESPECIALLY PREPARED
FOR THE 2004 INTERNATIONAL CONFERENCE ON JEWISH GENEALOGY IN JERUSALEM
HOSTED AND SPONSORED BY THE ISRAEL GENEALOGICAL SOCIETY.

The Jewish Presence in Thessaly and Larissa *

Esdras Moisis

Translated from the Greek by Marcia Haddad Ikonomopoulos

Even before the arrival of Spanish Jews, significant numbers of Jews lived in both Macedonia and Thessaly, dating back to the 5th century B.C.E. [actual documentation of Jews on Greek soil dates to the 4th century B.C.E. – translator’s note].

O.L. Barkan, a Turkish historian notes that at the beginning of the 16th century the total population of Thessaly was 3,870 families. In an article titled “The Economy and Territory of Thessaly during the Turkish Occupation” by R. Rawles published in *Trikala*, a periodical [volume 1, Trikala 1981] we learn that, from the beginning, Muslim and non-Muslim communities stayed geographically and socially separate. Orthodox Christians, who made up the majority of the population in Thessaly, Jews and Muslims were separated according to religion into autonomous communities called “millets.” The members of each “millet” were free to follow their own faith, preserve their institutions, laws and traditions under the instruction of their religious leaders who, also, had political authority. In addition, the adherents of the different religions separated themselves from each other. The “millet” system enabled the Ottomans to exploit the wealth of the inhabitants without protest.

The different regulations enacted towards the Christians and Jews, as to where they could live, the clothing they could wear and their social behavior originated with the Ottoman authorities and was separate from that enacted towards the Muslim communities. The purpose of these regulations was to clearly assign each person’s position in the community, easily distinguish each millet from the other and to eliminate, as much as possible, any possible friction. In this way, the different communities never merged into any organized society, but remained separate and distinct.

The most important and oldest Jewish community in Thessaly was that of Larissa.

The Jewish presence in Larissa probably dates back to the Roman era and Jews have continuously lived in the city for at least 1,900 years. They were involved in commerce and industry of the area. A letter dated 150 C.E. by a Christian apostle to the Jews of the city is testimony to this. However, there is an opinion that the Jewish presence in Thessaly, including Larissa, dates to the 5th century B.C.E. Evidence of this was a recent [1973] archeological find close to the central square of the city of a colonnade with the inscription “Alexandros the Educator and Protector.” Under the inscription, in the style of the Second Temple Period, was the Jewish symbol of the menorah. According to the archeologist who studied the colonnade, it dates from the 1st century C.E. It is now under the archeological care of the city of Larissa. It is not known who “Alexandros the Educator and Protector” was and why his name was engraved on the colonnade. However, everyone acknowledges the symbol of the menorah as a Jewish symbol.

The Larissan historian Epameinondas Pharmakidis wrote the following in his book *Larissa*, pages 20-21: “From the 1st century A.D., and particularly from the 7th century A.D., in Greece in general and particularly in Larissa, there were Jews involved in industry and commerce, most originating in Thessaloniki. There were Jewish communities in Larissa, Nafpaktos and Thessaloniki, each with synagogues.” In *The History of Greece Based on Ancient Registers* by Gustav Hertzberg [translation by Karolidi], we read “three synagogues of the Jewish community also existed in Larissa,” and he mentions that, in 1173, the city was visited by the famous Jewish writer Benjamin of Tudela. However, Paparrigo-

* This article was published in *Chronika*, No. 203 May/June 2006, and is reprinted here with the kind permission of the Editor.

poulos, in his history, does not include Larissa as one of the cities with a Jewish community visited by Benjamin; apparently he overlooked this visit. Another source, which speaks not only of Larissa but of the other cities in Thessaly, Trikala and Volos plus Athens, Thebes and Chalkida, etc. is the report of the director of antiquities of Thessaly, N.G. Giannopoulou, published on the anniversary of The Society of Byzantine Studies in *Chronika* [KIS-Central Board of Jewish Communities of Greece, volume 105/8]. Giannopoulou wrote: "A contemporary of Benjamin of Tudela, an Arab geographer and columnist, Enderisi [1173] mentions exceptionally important Jewish communities in Larissa, Trikala, Volos and Almiro."

From other written sources, it is apparent that there was a significant Jewish population in Thessaly from the time of the Roman Empire and early Christianity through the Middle Ages.

Naturally, the Jewish population of Larissa grew with the influx of Jews from Spain in 1492. The settling of these Sephardic Jews in Larissa was an important event that breathed new life into the Jewish community. They arrived from Spain penniless, but they did not arrive empty-handed. The greater majority had an occupation, experience and knowledge that helped them get established. They passed this knowledge and experience on to their fellow Jews and to local Christians. Their presence in the city, even though they were recent refugees, enriched both the communal and economic life of the city, as shown by archival records. The Spanish-Jews mingled with the other Jews of the city, spreading their culture and their language, which has been preserved over the years and is still spoken by the majority of the elderly Jews. In all likelihood, this language will disappear in a few generations, since the younger generation no longer speaks it.

In 1821, when the Jews of the Peloponnese fled persecutions in the Morea and settled throughout all parts of Greece, most came to Thessaly. In his diary, Head Rabbi Moise Pessah lists the names of fifty families who

formed the Brotherhood of Morea, a separate burial society [Hevra Kadisha Morea] under the jurisdiction of the Jewish Community of Larissa. Vasou Kalogianni mentions this in his book, *Larissa-Madre de Israel*:

Albalensi, Alhanati, Amar, Amiel, Atun, Bantaf, Benforado, Bistri, Biton, Cohen, Crispi, Fellous, Frances, Gabai, Gayego, Ghishaki, Hakim, Hassan, Hazan, Kabeli, Kakamu, Kumeri, Maisi, Manoah, Mizan, Mizrahi Or Mizraki, Mortzok, Ortzel, Peres, Pelosof, Pilas, Proniki, Rosanes, Russo, Sali, Shaki, Saragossi, Sasson, Sedaka, Sevi, Siami, Simcha, Sustiel, Tovil, Turon, Yetkutiel, Yosafat, Zakar.

From the same book and from the same source, a registry of the names of notables and aristocrats was preserved. This is the list of "celebis" (pronounced in Turkish *Tchelebi*) a title of honor given by the Turks to elderly, distinguished Greek-Jews of the city who were exceptional philanthropists and played an important role in the history and development of the city. A list of those *Tchelebi* included:

Elazar ALHANATI, Haim ALHANATI, Yosef BURLA, Aaron COHEN, Bohor Yachel COHEN, Raphalakis COHEN, Tchilibon COHEN, Yessua COHEN, Menahem FARADJI, Shalom HAKIM, Eliaou HANDALI, Bohorakis KABELI, Avraam MIZAN, Avraam PELOSOFF, Avraam SHAKI, David SHAKI, Eliaou SHAKI, Haskia SHAKI, Mushon SHAKI, Menahem SIDIS, Haim SIFKI, Sabetai YUDA.

Another important registry preserved in the archives of the distinguished intellectual and pharmacist, Haim Alhanati [d. 21 March 1963] was a list of the names of families who were members of the community dating back 100-150 years. This catalog will be useful to those Jews researching their family trees and who have roots in Larissa, Thessaly and Greece, since during those years Larissa was a major center for Mediterranean Jews. Some of these family names still appear in Larissa. Many others are names of Jews who, especially after World War II, relocated to Israel, America, Europe, and throughout Greece:

Abravanel, Albalensi, Alhanati, Alkaz, Alkava, Alkranti, Amar, Amarilio, Andzel Amiel, Angel, Arar, Aroesti, Atoun, Azouvi, Babuki, Bantaf, Benforanto, Benrubi, Bega, Benozilio, Benuziu, Benveniste, Beza, Bistri, Boeno, Boton, Burla, Cabeli, Calamaro, Calbreso, Capano [or Capuano], Capeta, Carmona, Conforti, Crispi or Crespi, Cohen, Confino, Dafa, De Boton, De Mayo, Eliakim, Errera, Esformes, Eskenazi, Estrumza, Fais, Faradji, Faras, Fellus, Frances, Gayego, Gabai, Gedalia, Hakim, Hamuy, Handali, Hanoka, Hanokh, Hasson, Hazan, Israel, Jessula, Kakamo, Konen, Levi, Magrisu, Maisi, Malalel, Marache, Masarano, Matalon, Matatia, Mavromati, Meir, Menashe, Mizan, Mizraki, Moisi, Molho, Nacamuli, Nahman, Nahmia, Negrin, Netanel, Nissim, Pelosof, Peres, Pilas, Proniko, Recanati, Revah, Rosanes, Russo, Salama, Salem, Salia, Salties, Santikario, Saptsi, Saragossi, Sasson, Sevi, Sevilla, Shaki, Siami, Sides, Simha, Sipura, Suhami, Sultan, Sumlal, Sustiel, Tameri, Tarabulous, Teshuva, Tevouli, Turon, Touvil, Uriel, Urtzel, Yamali, Yabes, Yachbes, Yekutieli, Yessua, Yischaki, Yomtov, Yosafat, Zafarana, Zakar.

Professor Nikos Beis, in his book of 1921, writes regarding the Jewish quarter in Larissa: "At least 1000 years ago there was a Jewish population in Larissa in Thessaly." The indigenous Jewish community of Larissa ceased to develop with the arrival of the Jews from Spain, but before their arrival there were Jews in the cities of Thessaly. From the book, *The History of the Jews of Turkey*, by M. Franco we learn about the origin of the Jews living in Larissa before the arrival of their co-religionists from Spain. Solomon Rozanes, in Volume I of the history of the Jews of Turkey, informs us that the Spanish Jews in Larissa created a separate community alongside that of the indigenous Jews who lived there. In that period, the heads of the Jewish community were Rabbis Yiakov Bochor Solomon and Moshe ben Sabetai.

For many years there were two communities, the indigenous Jews, the Romaniote and the

Spanish Jews. As fate would have it, at a certain point in history, under the guidance of their respective rabbis, the two communities became one and remain so today. Levi and Solomon Reinach in 1889/1890 published a learned study on the Jews of the East according to geography, in the French Review of Jewish Research. Some worthwhile information on the Jews of Larissa in the 17th century [1600-1630] found in this study came from the book *Voyage du Sieur* by Paul Lukas published in Paris in 1712. In 1912, N. Giannopoulos copied the inscriptions from more than 70 old tombstones in the old Jewish cemetery in Larissa and recorded them for posterity.

In March of 1990 there was a symposium held in Larissa with the theme "Larissa Immediately After the Liberation in 1881." According to Dr. Ornstein, a military doctor of that time, there were 13,000 inhabitants of Larissa in 1881, including Christians, Jews and Ottomans. There were 450 Jewish families with a total of 2,200 members of the Jewish Community. They spoke Greek and Turkish and, among themselves, Spanish. The community had synagogues and three schools which were only for boys. The commerce of the city was in the hands of the Jews and the Christians.



Synagogue interior

In an article in the Larissa newspaper, *Freedom*, by Vasou Kalogianni, on August 28, 1957, we are informed that the Jews of Larissa reached an acme of commercial

involvement when the city became the capital of Thessaly in the beginning of the 18th century and because of the involvement of “celebi” Isaak DeMayo, a Jew from Kastoria who was a prominent merchant. DeMayo’s activities involving the Jewish Community of Larissa were so influential and creative that Osman Pasha, then Despot of Larissa and the surrounding areas, used DeMayo as his banker, making good use of his wealth and power. Mutual aid societies and philanthropic organizations were established and, due to DeMayo, important writings of prominent Jews of the period were published and preserved. DeMayo died in 1855 in unfortunate circumstances. In 1854 there was the Revolution and Turkish terrorism did not spare him. They set both Jewish and Christian sites on fire. The Jews passed into the hands of a harsh ruler. Commercial establishments were closed and the Jewish cemetery, then close to Filip-poupoli, filled with tombstones, was destroyed. These events caused many Jews to leave the city, with many going to Thessaloniki, Kastoria, Drama and elsewhere. From that point the Jewish presence in the city began to decline. But, despite having received deep wounds, the Jewish community never lost its vitality. It revived quickly, accomplished what it could, awaiting the day when the bonds would be cut and they would, once again, be living as free men. With the Jews of the city joining in the fighting, Larissa was liberated from the Turks on August 31, 1881. They had suffered greatly during the last years of the Turkish occupation and looked forward to a new life.

Head Rabbi of Larissa and Thessaly Simeon Aaron Pessah wrote in his diary that, on August 31, 1881, when the keys of the city passed from the hands of the Turkish administrator, Chalil Pasha and his mayor, Etem Efendi to the liberating Greek Army, the Jews of Larissa were found in the front rows emotionally viewing this symbol of their liberation. Rabbi Pessah related that the Jews of the city took part both in the reception of the army and in the reception of King George I when he arrived in Larissa:

“The fathers of the community, holding a holy book in one hand and a large candle in the other, met the procession of the King and there chanted a greeting in Hebrew. After a visit to the Metropolitan Church of Agios Achillios, King George made an official visit to the Great Synagogue, walking on a carpet draped across the street leading to the synagogue. Laurel adorned the archway of the synagogue. Then, the religious leaders and the elders of the Jewish community joined the King at the Basilica.”

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Esdras Moisis is the honorary President of the Jewish Community of Larissa. He has studied the historical presence of the Jews of Greece and their literature and has published many of these studies. The above article is from his book, “The Jewish Community of Larissa Before and After the Holocaust,” published by the Jewish Community of Larissa in 2000 (in Greek).

Researching Philadelphia in Israel: Unexpected and Amazing Discoveries *

Shalom Bronstein

Most genealogists would not think that they should research United States relatives in Israel, but the wealth of information I discovered seeking Philadelphia information was an eye-opener. I have come to believe strongly that what holds true for Philadelphia also must be applicable to other Diaspora communities with large Jewish populations. The following illustrates what we might hope to find.

A central tenet in genealogical research is to “leave no stone unturned.” In fulfillment of this rule, long-time Philadelphia genealogist Harry Boonin contacted me a few years ago. He had begun writing a book on the history of a historic synagogue in the old immigrant section of the city. It was here on Hanukkah 1898 in an Orthodox immigrant shul that the legendary Stephen S. Wise delivered his first public Zionist address. In these pre-pewriter days, letters were handwritten and copies were non-existent. Boonin wondered if I could find any additional information in Jerusalem. We were amazed at what I found.

I began by checking the Stephen Wise files at the Central Zionist Archives in Jerusalem. This led to the files of the minutes of the board of the American Zionist Federation where I hoped to find the letter from Philadelphia inviting Wise to speak. File F25/2 holds numerous pages of totally unrelated extraneous material. It seems to be the detailed daily log of a rabbi, name unrecorded, from 1901. Two pages listed funerals, weddings and unveilings at which he officiated, including names and the honoraria received. A few pages had addresses I recognized as being in Atlantic City with names of synagogue seat holders. Other pages were lists of students enrolled in various Bible and history classes. The streets and some names were familiar to me.

Finally, I came across a page that bore the heading “Members of Hebrew Class Cong. Adath Jeshurun.” I was reading the daily log of the person who served as rabbi of Congregation Adath Jeshurun in Philadelphia in 1901. Eventually I learned that he was Rabbi Bernard C. Ehrenreich (1876-1955), who had been the secretary of the American Zionist Federation in 1898 before assuming a pulpit, first in Atlantic City and then in Philadelphia. Somehow his daily log covering a few months in 1901 ended up in the file holding the minutes of the American Zionist Federation board meetings of 1898, including the correspondence dealing with Stephen Wise’s invitation to speak in Philadelphia.

I sent an e-mail to the current rabbi of Adath Jeshurun (AJ) Seymour J. Rosenbloom, a fellow student of mine at the Jewish Theological Seminary (JTS) in the 1960s, asking if his synagogue archives had the rest of the log. He replied that that period of time was almost a *tabula rasa* for AJ and I forwarded him copies. They contain lists of names of dozens of AJ congregants from more than a century ago.

Later, the Ehrenreich name came up in an unrelated conversation with another fellow JTS student, Professor Mayer Gruber, Chairman of the Bible Department of Ben Gurion University in Beersheva. Professor Gruber mentioned that our fellow classmate Dr. Byron Sherwin, President of Spertus College in Chicago, had written an article on Ehrenreich. I e-mailed Dr. Sherwin who also was totally unaware of the Ehrenreich log. He sent me a copy of his article and I forwarded him copies of the log. This was of special interest as Rabbi Ehrenreich’s late daughter was a patron of Spertus College.

Lists of names are invaluable to genealogists. Very often we have a name of an ancestor, but do not know much more. Where did they live? To what organizations did they belong?

* This article first appeared in *Avotaynu* Volume XXII, Number 1, Spring 2006 and we thank the editor for permission to reprint it.

Did they contribute to charitable campaigns? Were they involved in the nascent Zionist movement? Were they concerned for the welfare of their fellow Jews in Eretz Yisrael or were they affiliated with a synagogue? Many of these questions were answered as I came across numerous lists of names of Philadelphia Jews in various documents here in Jerusalem. Multiple lists of names, recorded by Rabbi Ehrenreich more than a century ago, will provide additional family information for descendants of members of Congregation Adath Jeshurun of Philadelphia and Beth Israel of Atlantic City.

In continuing research for Boonin's synagogue history, I also reviewed issues of *The Maccabean*, the monthly journal of the American Zionist Federation. In addition to uncovering additional information for him on the Zionist activities of Keshet Israel, the synagogue he is researching, I came across additional lists of names. Keshet Israel became the center of Zionist activity for the so-called "Downtown Jews," while Adath Jeshurun played the same role for the "Uptown Jews" of Philadelphia.

Under the heading "National Fund Day," the September 1903 issue of *The Maccabean* records hundreds of names of Philadelphians who participated and the amount they contributed (which ranges from one cent to \$5.00). The names include both established Uptown Jews, like those at AJ, as well as downtown immigrant Jews. Almost every issue of the *Maccabean* I reviewed from the first issue in October 1901 thru July 1915, had lists of names, from teenagers active in Zionist youth groups, to delegates, officers and members of various Zionist organizations in the city. Also recorded are contributions collected for the Zionist cause at the *brit milah* of newborn babies. Here one sees who attended and who contributed. The same holds true with contributions made in honor of weddings and boys becoming *bar mitzvah*.

In June 1905, the eighth annual convention of the Federation of American Zionists convened in Philadelphia. *The Maccabean* published an eight-page guide to the city written by Dr. Henry S. Morais, son of Rabbi Sabato Morais who served the historic

Sefardic congregation Mikveh Israel and was looked upon as the champion of the Eastern European immigrant. In 1880, Henry Morais published *Eminent Israelites of the Nineteenth Century* and in 1894 wrote *The Jews of Philadelphia*. Both contain invaluable information for the patient persevering genealogist.

Another client asked me to check at the Central Zionist Archives for information on the United States War Refugee Board established in 1943 by President Roosevelt. Some material is available in hard copy, but most has been digitized. Among the unanticipated discoveries was the discussion of an organization I had never before heard of, called the American Jewish Conference. It was created as part of a nationwide effort of American Jews to call attention to the plight of their coreligionists in Europe. This seems to contradict the generally held view that American Jews did little or nothing during these terrible years. The short-lived American Jewish Conference had branches throughout the United States. Many cities are listed. When I checked Philadelphia, I found that the organization attempted to include every functioning Jewish group including synagogues, their sisterhoods, *landsmanshaftn* and fraternal organizations. Each had a committee and elected delegates. All of these people, again numbering in the hundreds and extending for 32 pages, are listed by name, organizational affiliation and address. I found my late father-in-law recorded as a delegate from his synagogue. I also discovered dozens of people who I knew, many from the congregation where I grew up. For the genealogist this is an untapped resource.

Interestingly, in research at the Jewish National and University Library (JNUL), I found a book titled *Reform Congregation Keneseth Israel: Its First 100 Years, 1847-1947*, published in 1950. It contains the following passage:

About the same time the American Jewish Conference was organized. Its claimed purpose was "to speak for all Jews." However, when the conference met, it was immediately apparent that

those with strong Zionistic leanings had gained control and that they were determined to support the Zionist philosophy.

This prominent congregation withdrew its support, which was not surprising since, counted among its members were the founders of the anti-Zionist American Council for Judaism.

The JNUL catalogue of holdings is online. In it one can see a large number of Philadelphia-related items. Included is a wealth of 19th century material, much of it donated by Ezra Gorodesky who began collecting Philadelphia Judaica more than sixty years ago. A long-time resident of Jerusalem he is a Philadelphia native with deep family connections to Mikveh Israel Synagogue, which was founded in 1740. The 1824 *Charter and By-laws of Kaal Kadosh Mikve Israel* lists some 50 officers and members. Both the 1848 *Constitution and By-Laws of the Hebrew Education Society of Philadelphia* and the 1858 *Constitution of the Female Hebrew Benevolent Society of Philadelphia* include lists of names. The latter document lists more than 100 people, including not only women who are clearly the vast majority, but also some men and individuals from other cities. In this collection are invitations to synagogue dedications, one from 1847 and the other from 1849. Both congregations still exist. I contacted the rabbi of one of them asking if they had a copy of the invitation to the 1847 dedication of their synagogue in their museum. He was quite surprised to learn not only that such an item existed but also that it was found in Jerusalem. Both invitations also list the committee members, another important genealogical find. The library will make digital copies of its rare holdings for interested parties.

The May 2006 issue of *Sharsheret Hadorot*, the bilingual quarterly of the Israel Genealogical Society, published my article on a publication called *Shemesh Tzedakah*. I was first made aware of this periodical, which is in Hebrew, a few years ago by Sallyann Sack when she asked me to verify some references when she was working on the *Avotaynu Guide to Jewish Genealogy*. Its first brochure appeared in 1884 and lists both donors to

and recipients of the Central Committee of the United Jewish Congregations in Jerusalem. In reviewing the small number of brochures that are held at JNUL, I again discovered hundreds of names. Some booklets divide the donors by city and the major cities of the United States are well represented. The Philadelphians listed in the brochures up to October 1921 contain the names of many Eastern European immigrants, including those who became national leaders of the Zionist movement.

Another curiosity in the JNUL is entitled *Elite Directory of Hebrews of the City of Philadelphia* 1890. Published by an advertising firm with advertisements on each page, this 56-page book includes a huge number of Jews, along with their addresses. Most are Uptown Jews, indicating that the massive wave of East European immigrants that had begun to arrive a few years earlier was not yet a target for commercial exploitation. This document also lists Jewish communal organizations with their officers, as well as synagogues with their rabbis and their rabbis' addresses. The National Library collection also holds a number of souvenir and dedication books of Philadelphia synagogues. Most are of little genealogical value as they contain few names, some history and page after page of advertisements. A few, such as the *Keneseth Israel* volume mentioned above and the 1949 25th anniversary book of *Har Zion* Temple, stand out. Both are devoid of commercial exploitation. While the *Keneseth Israel* volume focuses on the history of the congregation, the *Har Zion* volume emphasizes the daily activity of the synagogue. In addition to a list of almost 1,000 congregants, the book includes many pictures, all captioned and identified.

One of the most surprising finds had to do with the International Tracing Service Arolsen microfilms at Yad Vashem. In his history of *Kesher Israel*, Harry Boonin reviewed the names listed on the synagogue's *Yahrzeit* tablets. Five were members of the Blatt family, all with the same date of death, 13 Adar 1942 listed. The

synagogue had no record of the name of the donor. Boonin wrote:

From the date alone and the fact that five family members died on the same day, I got to thinking that maybe they were killed in the Holocaust and someone in Philadelphia honored them. There is no evidence of anything at the shul other than these *Yahrzeit* boards.

Boonin wanted to know what I could learn. First I checked the Pages of Testimony database and was not surprised that there were no Pages of Testimony for any of them. Yad Vashem's first large campaign to submit Pages of Testimony in the mid-1950s focused only on Israel. In the Arolsen microfilms, I found four of the five names. Not only that, the records also listed the name of the relative in Philadelphia who inquired about his missing family members and provided his address, (just around the corner from the synagogue). Supplied with a name and address Harry will now try to locate descendants of that family. The fate of four of the names on the plaques has now come to light. Further research showed that the date of death recorded was not correct, but was chosen symbolically by the donor.

Boonin felt that checking records at Yad Vashem was a long shot, but it worked out. We will now enter Pages of Testimony for these four members of the Blatt family who did not survive.

Most of the sources discussed here that shed light on the Jewish community of Philadelphia are only available in Israel. The challenge for the thorough genealogist is to broaden one's horizon and add Israeli archives to the list of possible sources of information. I have found invaluable lists of names of Philadelphia residents dating back to the 1820s. They include not only the names of the wealthy and well known, but the newly arrived immigrant as well as children. Hopefully researchers of other cities will leave no stone unturned and will experience some of the same unexpected and amazing discoveries.

A Philadelphia native, earned degrees at Gratz College and Temple University and his rabbinic ordination from the Jewish Theological Seminary of America. He served as a congregational rabbi until making Aliya in 1986 with his family settling in Jerusalem. A member of the Philadelphia Jewish Genealogical Society, the Israel Genealogical Society, Association of Professional Genealogists and the Rabbinical Assembly his articles have appeared in AVOTAYNU, Chronicles, Sharsheret Hadorot, Et Mol and in the Avotaynu Guide to Jewish Genealogy. He served as president of the Jerusalem branch of the IGS, is on the editorial staff of Sharsheret Hadorot and is Project Coordinator of the Jacobi Center of the International Institute for Jewish Genealogy and Paul Jacobi Center.



The Keshet Israel Synagogue, ca. 1940

The Toledano Family of Iquitos – On the Banks of the Peruvian Amazon River

Ya'akov Tal Toledano

Translated from the Hebrew

In October 2003 I received an email from Jose Toledano who wrote the following to me from Rio de Janeiro, Brazil: “My name is Jose Celeste Toledano; I was born in Sao Paolo, Brazil. I live in Rio de Janeiro and my family originated in Tangier. My father was Moshe Malka Toledano who was born in Iquitos in 1922 and lived in Tangier until 1954 when he moved to Brazil with his brother Shlomo Malka Toledano. My grandfather was Joseph Jose Toledano who was born in Tangier and traded in goods between Iquitos and Morocco. I saw the Internet site of the Toledano family that you direct and I thought that I might be able to get some help from you in building our family tree.”

It should be pointed out that in Brazil where the spoken language is Portuguese, it is customary to use both the family names of the father and mother, that is the mother's maiden name is added in addition to the father's family name. A Brazilian's name is made up of the first name; sometimes there are two, followed by the mother's family name and then the father's family name. So we know that Jose's mother is from the Celeste family and his father's family name is Toledano. This naming pattern does not hold true with the Spanish speaking countries, for example Peru.

In May 2004, with no connection to the communication from Jose, I received an email from Samira Reyes who wrote the following from New York:

“My name is Samira Reyes. I live in New York and am researching the family of my husband Reynaldo Rafael Reyes Toledano. I came across your name after surfing on the site of the Toledano family that you conduct on the Internet.”

As was hinted above, in Peru and those coming from this country it is customary to use the family name of the father and the

maiden name of the mother in the following order: personal name, family name of the father and family name of the mother. Thus we know that Reynaldo's father's family name was Reyes and the name Toledano he inherited from his mother.

A month later I received an email from Cesar Alberto Toledano Cisneros who wrote the following from Lima, Peru:

“My name is Cesar Alberto Toledano Cisneros; I was born in Iquitos; my father Cesar Alberto Toledano Torres who was born in Iquitos and died there in 1992 is buried in the Jewish cemetery. My grandfather Alberto Toledano Nahon, who was born in Tangier, died in Iquitos in 1970 and is buried there in the Jewish cemetery. I came to you through my relative Samira Reyes of New York.”

Cesar Alberto, who lives in Lima, made the effort to fly to Iquitos, took pictures of the tombstones of both his father and grandfather and sent me copies (**see photo in the Hebrew section**). He also sent me a list of all of the descendants of the family, most of whom assimilated through marriages with Catholics.

After extensive research that I conducted with members of the family in Brazil, Peru, the United States, Israel and France, I discovered that all three of the people who contacted me belonged to the Tangier branch of the tree of Rabbi Daniel b'Joseph Toledano (1570-1660) of Saloniki. Raphael Moses b'Abraham Toledano was born in Tangier around 1868 and died there about 1908. He married Cotta Nahon and they had four sons and three daughters: Abraham, Joseph, Jacob, Isaac, Estrella, Masouda and Esther. Raphael Moses was 15 generations removed from the Expulsion from Spain. Two of his sons, Abraham and Joseph were merchants and in the beginning of the 20th century we find them in the city of Iquitos on the banks of the Amazon River in Peru. It is

no surprise that people born in Tangier, the port where all the ships on their way to South America docked, were tempted to board one of them and try their luck in the new world.



Jewish Cemetery in Iquitos

Abraham, the first-born son of Raphael Moses Toledano was known in Iquitos as Alberto Abraham Toledano. He was born in Tangier and died on 18 November 1970 in Iquitos and was buried in the town's Jewish cemetery. He was a partner with his brother Joseph Jose Toledano in trade between Peru and Tangier. In Iquitos, Abraham had four wives whose status and religions are not clear. He had a total of fourteen children and all were born in Iquitos.

His four wives were:

1. Irena Ramires Dias had three daughters: Clotilde-Irena, Nelly-Estrella and Luna and four sons: Rene, Jose, Raphael and Samuel.
2. Griselda Torres Seballos gave birth to three sons: Cesar-Alberto, Eduardo, Jorje = George and a daughter Clemancia.

3. Isabel Rios gave birth to Olga and Daniel.
4. A woman from the Barchello family gave birth to a daughter Olivia.

Alberto-Abraham's first-born son from his first wife, Irena, was René Toledano Ramires. He studied business in Paris, traveled to Tangier as the agent of the International Bank and later was the head of the Bank of Morocco in Casablanca. In 1963 he moved to Paris where he was the agent of the National Westminster Bank until his retirement. Another son of his first marriage, Raphael Toledano Ramires went to Morocco and from there came on Aliya to Israel. Cesar-Alberto Toledano Torres, who was Griselda's son, the second wife of Abraham is also buried in the Jewish cemetery of Iquitos. Two of the granddaughters of Alberto Abraham, Irena-Mercedes and Josepha-Rachel are members of the Jewish community of Iquitos; his other descendants have assimilated.

Iquitos is the main city of the Peruvian Province of Loreto. In 1863 it had 430 inhabitants. The city developed and grew experiencing economic prosperity during the rubber boom, and in 1880 it had more than 10,000 inhabitants. Today it has 367,000 inhabitants who earn their living through tourism, trade, agriculture and manufacturing connected with the large forests in the area. Iquitos is a very isolated city; there are no roads to any other part of the country but there is an air connection with the capital city Lima and regularly scheduled boat traffic with Brazil. The city is located on the banks of the Amazon River, which is more than four thousand kilometers long. Most of the residents arrived via the river from Brazil, which is to the east.

In the 1880s Jews from North Africa began to arrive in Iquitos in search of rubber. Thirty-eight Jews founded a relief society in 1909. Because of economic difficulties over the years many of them left and those who remained assimilated, even though they continued to look upon themselves as part of the Jewish people. After World War I, hundreds of Jews from throughout the Ottoman Empire and Eastern Europe arrived in Peru and it seems that some of

them settled in Iquitos. Today, about two hundred Jews, whose religious status according to Halakha is not clear but who observe Jewish tradition and look upon themselves as Jews, live in Iquitos.

In 1995 there were fifty-four tombstones in the Iquitos Jewish cemetery starting with the year 1895. Three graves are occupied by members of the Toledano Family – (1) Jacobo (Jacob) Toledano, born in Tangier and died in 1909 at the age of 53; (2) Alberto Abraham Toledano Nahon born in Tangier and who died in 1970, (3) Cesar Toledano Torres a native of Iquitos who died in 1992.

On the Internet site of Guy Shachar of Haifa http://www.guyshachar.com/pps_dl.htm#diaspora we see a wonderful presentation about Iquitos including photographs of its Jewish cemetery including tombstones of the following:

- A member of the COHEN Family;
- Jakov b'Isaac MEDINA, b. 1855 d. 6.1.1909;
- Josef WEISSELBERGER, b. in Romania, d. 1976;
- Alberto TOLEDANO NAHON, d. 19.11.1970;
- The child Marcos TAPIERO, d. 24.7.1925;
- The infant Rene WEILL, b. 9.7.1917 d. 30.12.1917;
- Abraham EDERY FIMAT, b. in Morocco, d. in Iquitos, 8.8.1962;
- Moshe Isaac NAHON, d. 16.12.1899, aged 18 years.

According to the book by Ariel Segal, we find the following Jewish families who lived in Iquitos during the period from the end of the nineteenth century until 1992:

Abecassis, Abensur, Abisoror, Abramovitch, Alalouf, Alvas, Amsalem, Ansalmi, Arvallo, Asout, Assayag, Asseo, Atias, Azerad, Azulay, Barcheche, Barchilon, Benassayag, Bendran, Bendayan, Bengilbert, Bengio, Ben Hamou, Benjil, Ben Oliel, Bensadon, Ben Chetrit, Bensimon, Bensous, Bentislav, Bento, Benzaquen, Biros, Bitton, Bohbot, Casanova, Cassis, Chaves, Cohen, Coriat, Darmon, Davila, Delgado, Dias, Do Santos, Edery, Elharar, Eliscia, Erwini, Espiazio, Fimat, Garcia, Gonzales, Grunstein, Israel, Ivan, Izquierdo, Kahan, Krauss, Lasso, Levy (Consul of France), Liddi, Londonio, Lopez, Mergui, Marrache, Mass, Macias, Massido, Mattos, May, Medina, Massari, Messier, Messulan, Miguel, Mikhli, Morales, Nahmias, Nahon, Navarro, Oliveira, Olortegui, Otro, Pandorro, Pavon, Pindo, Pinto, Pizaro, Pollak, Puenquinos, Quinterro, Rengifo, Rios, Rosenthal, Ruach, Ruiz, Salgado, Samuel, Sarfati, Serbia, Scheinfeld, Schindler, Schuler, Suzanna, Tang, Tapiero, Tobelem, Toledano, Torres, Valero, Vasques, Vidal, Vidaurrazaga, Vinisky, Weill, Weiselberger, Yakobovitch, Yosef, Zrihen.

The places of birth of the above Iquitos residents were: Iquitos, Brazil, England, Eretz Yisrael, France, Germany, Hungary, New York, Poland, Portugal, Romania, Spain and Tangier.

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Ya'akov Tal Toledano was born in Jerusalem in 1932 and is researching the Toledano Family throughout the world including both Jews and non-Jews.



Sixty-Four Years Later: Makes You Shiver

Uriel Nissel

Translated from the Hebrew

I had three aunts, Berta, Fani and Rosa Dawidow, my mother's sisters. They were in their forties and early fifties when they perished in the Holocaust.

In the 1930s, when they were forced to leave their workplaces because of the Nazi racial laws, they devoted themselves to community work in the synagogues in their city, Breslau in Upper Silesia (today, Wroclaw, Poland). Their sense of obligation to their community was the reason that they did not come on Aliya when it was still possible. As they were not married, they continued to live in their mother's house. My parents and uncles in Eretz Yisrael tried in every possible way to obtain certificates for them but with no success. Their citizenship was revoked in 1939 and they were forced to vacate their house on Hohenzollern Street and they moved to a one-room apartment on Goethe Street. My aunt Fani was forced to move to Frankfurt but succeeded in returning to Breslau.

Correspondence with my aunts was via the Red Cross, on special forms with short messages like in telegrams. Their last two communications were from August and October 1941. We knew from people who managed to survive that my aunts were deported and perished. However, we did not know where or when.

For many years, and especially since the development of the Internet, I tried to search for them in the records of all the camps in an increasingly wider radius from Breslau. From time to time I resumed the search with the hope that additional details from reliable sources would be added, but with no luck.

About a year ago I sent an inquiry to GerSIG asking if anyone knew of deportation and

expulsion lists from Breslau dating from 1941 and included my aunts' names. The following day I received a detailed and thorough reply from Dr. Fritz Neubauer from Bielefeld University in Germany. He even knew the dates and places of birth of my aunts. He told me that they were sent from Breslau and after traveling for three days arrived in Kovno, Lithuania a distance of some 800 kilometers on 29 November 1941. They were immediately taken to pits outside the city and murdered in cold blood. He also sent me the relevant documentation from a book published in 2003.* The facts were shocking and upsetting and I will spare the readers the details. He also included a photocopy of the title page and I found a copy in the Jewish National and University Library in Jerusalem.

Additional descriptions in the book provided statistical information recorded by a colonel of the "Einsatzgruppe A" on the number of Jews in each deportation including how many men, women and children, their ages, how they were murdered and more.

When the Germans captured the Baltic countries in the framework of Operation Barbarossa, they began to deport Jews to that region for liquidation. The conquered countries were assigned the 'dirty work,' knowing that their armies and police would demonstrate absolute loyalty to the new order.

At the end of the war, the Russians seized all the German archives found in the Baltic countries with the main intention of capturing the heads of the Nazi regime and trying to understand what caused Hitler to break the treaty he had with the Russians. The murder of the Jews was secondary and

* Book of Remembrance: The German, Austrian and Czechoslovakian Jews Deported to the Baltic States. Compiled by Scheffler & Schulle, Munich 2003. It is a German and English bilingual two-volumes work. Call Number at the JNUL – S2 2003 B5440

that is why all the lists and records were stored in cellars, for the most part in Moscow. Only with the dissolution of the Soviet Union was it possible for scholars from the west to search the large amount of accumulated material. That is why the book appeared only two years ago and why for all these years I was searching in the dark.

In this book I also found a great deal of material on the aunts of my wife who were deported from Wurzburg and Nurnberg and perished in Riga. It enabled me to corroborate the information I found in Yad Vashem.

It is hard to describe our feelings on discovering these details. Our aunts did not have the advantage of receiving a Jewish burial but at least we now have a Yahrzeit date.

Uriel Nissel born in Jerusalem in 1933 was among the founders of Kibbutz Gonen. After completing his studies and to his retirement he worked as a microbiologist in the medical school of Hebrew University and in the clinical laboratories of Shaare Zedek Hospital. He also served for many years as the public representative in judging and mediation in the labor court. Today he devotes most of his time to family research.



A Story from Life – In Search of a Forgotten Family

Zehava Ben-Dov (Stampfer)

Translated from the Hebrew

Two people always appear in my childhood memories – my aunt Yehudit Stampfer and at her side a charming woman who was always sad. I was told that her name was Jbolja/Luba Szöke and with her this story begins. I never asked how she was related to our family. I just assumed that if she was present at our family celebrations, she must have been a relative. One day she disappeared from the family scene and they said that she had died. Since then, years have passed and I forgot about Luba Szöke.

Some time ago, I received a phone call from a woman who introduced herself as someone who locates property from estates of victims of the Holocaust. She was told that I was a member of the Stampfer family and that I was an expert on our family's history. "What do you know about Luba Szöke?" she asked. I was astounded – Luba Szöke?!

Memories suddenly returned: Luba at family gatherings. Her sadness... I remember that I was told that she had two daughters. One was murdered by the Germans in Zagreb, Yugoslavia. The second daughter came on

Aliya and applied for medical school. When she was not accepted, she went to Austria to study medicine. There she became ill, died and was buried. They said that she had an Israeli boyfriend; that was all I could remember.

The estate locator told me that Luba had a brother, George Kraus, who died in Mauthausen. Before the Holocaust he purchased several dunams of land in the area of Emek Hefer. A stranger settled on this land and acts as though he owns it. According to her, if it were possible to prove a familial relationship between Luba and the Stampfer Family, it would be possible to claim this land that had been stolen from them. I promised her that I would try to clarify the situation and began a search for additional details.

First I searched on the Internet and found Stampfer names in Yugoslavia but unfortunately, this did not add new information. But I did learn that Luba had relatives or friends on Kibbutz Merhavia. I contacted the Kibbutz secretary and they helped me

locate their names but they said that they had died and that their daughter had moved to Tel Aviv. I found her and called her on the telephone. I introduced myself and asked her what she knew about Luba Szöke. From the other end of phone there was silence. Later I found out that the woman on the other end fainted from the weight of memories that my question stirred up. After some time elapsed she told me in a trembling voice, "I went to school with Luba's daughter, Hannah, may God avenge her blood. The cursed Germans murdered her and her father as they walked in the street. This was in Zagreb, Yugoslavia." She did not remember the name of the father but she did add that Hannah's sister's name was Yehudit.

I contacted the Population Registry of the Ministry of the Interior and requested information on Yehudit Szöke who came on Aliya to Eretz Yisrael in the 1950s. They responded that Yehudit Szöke did come on Aliya at that time and that her father's name was Leizer.

I went back to the friend of Hannah, may God avenge her soul. She told me that Luba and her daughter Yehudit came on Aliya from Hungary and that Luba was in charge of the laundry at Poriya Hospital in Tiberias. She also told me, as already mentioned, that Yehudit went to Gratz, Austria to study medicine, became ill, died and was buried there and that she had an Israeli boyfriend.

I continued searching. Among the papers that my aunt Yehudit Stampfer left me I found correspondence of Luba with the Haifa branch of the special organization for the restoration of Jewish property. Probably, this was with regard to the property of her brother George Kraus. It seems that she knew about the land that belonged to him and she tried to recover it.

Luba's end was very bitter. Aunt Yehudit convinced her to move to the old age home Tiferet Banim in Netanya so that she could be close to her. One day they told her that Luba, who was alone in the world, who had lost all that was dear to her saw no reason to continue living and put an end to her life.

An additional document that I found from the custodian appointed to administer her property mentioned that she left funds for scholarships for immigrant students of limited means and that the small amount of moveable property that remained, was passed to Aunt Yehudit. Among them was a statue of a head, the bust of her daughter Hannah who was murdered. My aunt had given me the sculpture, which I donated to the Museum at Yad Vashem in memory of the girl who was murdered in Zagreb, Yugoslavia.

I felt obligated to memorialize this forgotten family and I completed Pages of Testimony in memory of George Kraus, Leizer and Hannah Szöke, may God avenge their blood – and Yehudit and Luba who died under such tragic circumstances. This was the least I could do.

I am left with several open questions:

- Was Luba part of the Stampfer Family?
- The story of George Kraus and his bitter end.
- Would it be possible to locate the graves of Leizer and his daughter Hannah?
- Where are Yehudit and Luba buried; is it possible to locate the grave of Yehudit in Gratz?
- Who was the Israeli friend of Yehudit?
- Why did my Aunt Yehudit have the correspondence of Luba with the office concerning the restoration of her property?

Items for further research:

1. Check if the family name appears over the years in Zagreb municipal directories or perhaps there is some record in the directories [pinkasim] of the Jewish community.
2. Did the Israeli boyfriend marry Yehudit?
3. Check the student directory of the Medical School of the University of Gratz for names of Israeli students and in this way obtain further information.
4. Where is the exact location of the land purchased and who stole the land that was not his?

A great deal of work remains to be done but meanwhile from all that I have collected the picture of an entire family emerges: parents, childhood, brother – and this is what I have been able to do, to commemorate a family that was forgotten.

Zehava Ben Dov (Stampfer) who holds an MA degree is an educator whose research focuses on the beginning of Jewish settlement in Eretz Yisrael with a particular emphasis on Jerusalem and Petah Tikvah. Ms. Ben Dov is an author, poet and an artistic embroiderer.



Notes from America

Part III

A Description of Bank Records that Reveal how and when Relatives Arrived in the United States between the Years 1895-1935

Harriet Kasow

The bank records under discussion are housed at the Philadelphia Jewish Archives Center located in Philadelphia, Pennsylvania and information about them can be found at their website <http://www.jewisharchives.net>.

Some of them are searchable online and you can request a copy of the entry in the bank records. Currently online are the Blitzstein and Lipshutz Bank Records. This project of creating online databases of the bank records won the 2006 IAJGS award for Outstanding Project Award. The award cited Selma Neubauer for heading the project and the Philadelphia branch of HIAS and the PJAC for preserving these documents.

I am writing about this topic as I have spent the past year as a volunteer entering data in an excel format from one of the bank records that are not online. These are the Rosenbaum bank records. What I wish to describe are the joys of transcribing Jewish family names and surnames and observing the comings and goings of our brethren. It is interesting to note the change of names during the course of saving money for passage to the United States.

The data included in the excel database is as follows: day, month, year, the last and first

name of the purchaser who is paying the passage and his local address, the last and first name of those being sent for (including all children and infants), European addresses where the tickets are to be sent, ports of embarkation and debarkation, expected date of arrival, and payment. The final column contains various notes such as cancellations, references to other dates etc. The online databases include only dates and names. One does a name search and you then have to request the complete record to see the other information that is contained in these records. These lists not only contain Jewish names but many other nationalities as well in particular the countries Ukraine, Poland and Italy. They also include data of those traveling back to Europe. This latter information contains only the names of those traveling, and the date they opened the account.

The records from this bank are from the years 1899-1935. Following are some samples of the names of those paying passage and those being sent for. Examples of no name change and a name change in each of the years listed are provided.

DATE	PURCHASER	PASSENGER
4/14/1899	Birger, Nathan	Malke, Lea, Mosiche, Josif, Salmen
5/3/1899	Schoichet, Schmuel	Schoichet, Golde, Dwossel Chaim
5/30/1899	Noodle, Louis	Nottel, Lea
1904	Zorow, Yossie	Zorow, Chaje Taube, Chassie Riwe
1904	Elkins, Baruch	Elkis, Dowid
28/1/1906	Schirak, Henech	Schirak, Pessie, Dobe, Aron, Elke
31/1/1906	Kavnet, Mordche	Kawnator, Sore Lea, Jankel Welwel, Benjamin, Chaim, Infant
15/2/1910	Krapiwinsky, Abram	Krapiwinsky, Libe Sara, Jose, Chane, Masche, Welje, Alte, Feige
3/7/1910	Becker, I.	Peker, Arje, Scholem

By working on several years, I noticed that in the early years, almost all the spelling of the names was the same in families but in the later years, more names started to change after the sender (usually the father) had been in the United States for several years.

During my immersion in the names, I was particularly interested in Yiddish first names. My impression is that the first names were adapted for the most part from Hebrew names and it was interesting to see the variations.

Following is invaluable information I found about my grandfather, Hersch Sadownik in the Lipshutz bank records.

On August 14, 1906, Dawid Weisman of 535 North Arrcona St, Philadelphia paid \$50.25 for Hersch Sadownik's passage. He was 29 years of age. He was to arrive on November 17 on the steamer Statendam by way of Vienna and Rotterdam to Philadelphia via New Jersey on the Holland American Line. The tickets were sent to Leiser Kriwoshei,

G.Chotin, Gub. Bessarabia. On the same date Dawid Weisman paid for the passage of Rivke, Ester L, Meyer G., Udi (3 years old) and Infant. The address for the tickets is the same as the above. The last column has the notation (B.B.) whose meaning I cannot explain.

I know my Grandfather did not come to the United States until 1913 based on his Declaration of Intent. I do not know who Dawid Weisman was or his relation to our family. Leiser Kriwoshei was his stepfather as his mother had remarried. But this has been a real eye-opener of an actual transaction that took place 100 years ago. In addition, I have an address where my grandmother lived and which I can search for when I can make the trip back to the old country.

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

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Eidele Wanted to Be an Admor

Yehuda Klausner

Rabbi Shalom the son of Eliezer ROKACH Hakohen 1783-1855, founded the Belz Hasidic dynasty and was the first Admor [leader of a Hasidic court] of the ROKACH family. He was a member of the 5th generation following the founding of Hasidism and was numbered among the students of his uncle R'Shlomo LUTZKER, the "Seer of Lublin" R'Ya'akov Yitzhak HOROWITZ, R'Abraham Joshua HESCHEL of Apta and R'Uri of Streisk. The family of R'Shalom was related to the MARGALOT, ISSERLES and LEWAI families from the 16th century and to the KATZNELLENBOGEN-WAHL and LURIA families from the 14th century. He is also a second cousin thirty-three generations removed from Rashi. R'Shalom married Malka the daughter of R'Issachar Dov Ber RAMRAZ of Skole and they had seven children.

- R'Elazar b'Shalom ROKACH Hakohen 1810-1881 from Belz
- R'Moshe b'Shalom ROKACH Hakohen 1815-1883, the Admor of Karow
- R'Shmuel Shmelke b'Shalom ROKACH Hakohen who died at an early age
- R'Judah Zundel b'Shalom ROKACH Hakohen 1821-1871, the Admor of Ochan
- R'Joshua b'Shalom ROKACH Hakohen 1825-1894 who succeeded his father at Belz as the Admor
- Eidel the daughter of Shalom ROKACH Hakohen, the wife of R'Yitzhak Bezalel b'Elimelekh Rubin of Sokolow
- Frieda the daughter of Shalom ROKACH Hakohen the wife of R'Hanokh Henikh Dov b'Shmuel Meir MAYER the Admor of Olesk

The daughter of R'Shalom, Eidel and her family lived in Brody. There she functioned as a Tzadik (Hasidic leader); she wore a talit and put on tefillin, accepted written requests and gifts from Hasidic supporters and taught Torah as well as the doctrines of Hasidism among her followers. She was her father's

favorite child and he said, "The only thing that Eidel lacks is a Streimel."

R'Shalom also favored his son, R'Joshua, who succeeded him, but it was Eidel who was dearest to his heart. He said "The hidden light, which is destined to light up the entire world, is concealed in my daughter Eidel. It was the fault of Satan the accuser that she was not born a male." His entire life, he regretted this and when he was on his deathbed when they asked the women to leave the room, he said: "Eidele will remain, because she was like a son to me and not like a daughter."

Eidel, who had the intensity of a rebel was not willing to accept the lower status granted a woman in her traditional milieu, which did not recognize her exceptionality. She thought herself worthy of the position that her brother took from her. She expressed strong opposition to the leadership of her brother R'Joshua, who did not adopt his father's frugal life-style but opted for opulence. Contributions from the poor that flowed to his court from all sides were wasted on all sorts of excessive items such as luxurious clothing and silk robes.

Many people held her in high regard and flocked to hear her. She was showered with praise because of her wisdom. The appellation "Eidele the Rebitzin" used by the masses and "Eidele the Rebbe" utilized by some bear witness to the great extent of respect and admiration in which this woman was held.

However, none of this could stand up to the power of her brother and the tens of thousands of city and village dwellers who flocked to him. There was fierce competition between the two of them but neither the wisdom or knowledge of Eidele nor the support of her father R'Shalom helped in the end.

Things got to the point that in Brody the story circulated that a dybbuk seized control of Eidel along with a story about the exorcism of the dybbuk. It seems that there may have been witnesses to this event,

beyond the story. One shudders just hearing the story how on that day, the Rebitzin Eidele was taken to Krasnoye, located in the triangle of the Brody-Zloczew-Lwow, for a confrontation with her brother, when she was already a broken person. Many people from Brody and the area gathered in that town to hear the exchange between the brother and sister. The brother, R'Joshua asked, and Eidele responded in a heavy male voice that filled the air. The voice was similar to the voice of her father, R'Shalom, and the debate was accompanied by rage, abuse,

curses, scorn and insults until the voice of Eidele gave way as she collapsed sighing.

Adapted from:

Alfasi, Yitzhak. *Hahasidut*. Tel Aviv, Ma'ariv Publishers, 1977. [Hebrew]

Asaf, Dov. *Caught in the Thicket (Ne'ehaz Basvakh) – Chapters of Crisis and Discontent in the History of Hasidism*. Jerusalem. The Zalman Shazar Center for Jewish History, 2006. [Hebrew]

Sadan, Dov. *Mimehoz Hayaldut*. Tel Aviv, Am Oved, 1981. [Hebrew]



Books

The Sephardim of Manchester: Pedigrees and Pioneers, by Lydia Collins, in collaboration with Morris L. Bierbrier. Manchester, Sheare Hayim, the Sephardi Congregation of South Manchester, 2006.

Mathilde A. Tagger

Lydia Collins told us about her interest in Manchester Sephardim in a much-appreciated lecture delivered at the 2001 London International Conference on Jewish Genealogy. Now we have the final product of her unbelievable research. In her book she presents the genealogy of more than 130 Sephardic families – more than 10,000 individuals – who came from North Africa (Morocco, Algeria, Tunisia, Libya and Gibraltar), the Ottoman Empire territories (Salonica in Greece and Turkey) and from the Middle East (namely Baghdad and Aleppo) – the whole Sephardic world without forgetting some of the Portuguese families mainly living in London with branches in Manchester. These genealogies begin in the nineteenth century when Manchester experienced extraordinary development due to the industrialization of textile production and attracted Jews from North Africa, the Balkans and the Middle East, especially from Aleppo.

Lydia Collins used many archives not only in the UK but also in Vienna (Austria), Egypt, France, Italy and Israel. She also had the chance to have access to numerous familial archives.

The book is classified by region and each region is alphabetically arranged according to the family name.

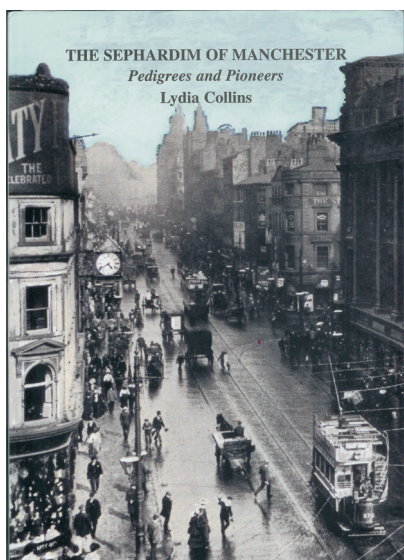
Here is the alphabetic list of the families for which one will find a Pedigree list:

ABADI, ABDELA, ABENSUR, ADES, ALAZRACHI, ALTARAS, ANAVI, ANZARUT, ARBIB, ARDITTI, ASCOLI, ATTIA, BARUCK, BELISHA, BENOLIEL, BENSHOAM, BENTATA, BENZIMRA, BESSO, BIANCO, BIGIO, BTESH/BETESH, CALDERON, CANETTI, CANSINO, CATTAN, COHEN (Morocco, Turkey, Syria), DAYAN, DELLAL, DELMAR, DJEDDAH, DUNNOUS, DWEK/DOUEK, ESSES, FARACHE, FARHI, FLORENTIN, GAGUINE, GALIPOLITI, GARET/GARAT, GARSON, GOURGEY, GUBBAY/GABBAL, GUEDALLIA, HADIDA, HAIAT, HAKIM, HAMAUI, HAMWEE, HASSAN, HENRIQUES, HESKEL, INI, ISAACS, ISRAEL, JEUDA, LABATON, LANIADO, LEON, LEVI/LEVY (Baghdad, Greece), LEVY BAIACL, LISBONA, LUGASY, MANSOUR, MAR-(R)ACHE, MASHAL, MATTATIA,

MENASHE SETTON/MENASHE, MENDES, MENDES DA COSTA, MESRIE, MESSULAM, MICHAEL, MISRAHI/MIZRAHI (Smyrna, Ale-ppo), MONTEFIORE, ORO, NAGGIAR, NAHMAD, NAHUM, NEGRIN, NIMNI, PARIENTE, PEREIRA MENDOZA, PERUGIA, PINTO, PICCIOTTO (DE), POLITI, PIZA, RAFFAEL, RODITTI, RODRIGUES-PEREIRA, ROFE, ROSA, SAFDIE, SALEM (Salonica, Aleppo), SASSO(O)N, SEHAYEK, SEGRE, SERENO, SERUYA, SETTON, SEVI,, SABETAI, SHALOM, SHAM(M)AH/SCIAMA/SHAMAH, SHAMASH, SHARIM, SHASHA, SHASHOUA, SHEMTOB, SHLOMO DAVID, SHOHET, SISO, SILVEIRA, SMOUHA, SOMEKH/SOMECH, SUTTON, TABBAAH, TABBUSH, TAWIL, TAZARTES, TCHIRA, TESCIUBA, TOLEDANO, TORRES, TURKIE, VALENTINE, VIVANTE, ZICREE.

The book is well illustrated with documents and portraits.

This impressive and very useful research done by Lydia Collins is an additional step in the development of the Sephardic genealogy we have been witnessing these last years.



A Dictionary of German-Jewish Surnames by Lars Menk. *Avotaynu*, 2005. 796 pages
Esther Ramon

Any researcher working on family members in Germany will find a great deal of

information in this dictionary. It contains 12,900 Jewish family names used in the German areas before the 19th century, often even earlier. The listing is followed with details of the locations and the year the name was used there.

For each name the dictionary provides three sections:

1. Etymology – an explanation of the source of the name, often there are more than one
2. Before 1800 – the locations in the German lands where the name appeared prior to 1800
3. After 1800 – the locations in the German lands where the name appeared after 1800

The research is based on the thirty-three million names appearing in the telephone books in 1998.

The bibliography listing the sources from which the name was taken extends over seventeen pages. The dictionary also provides a short survey on the history of German Jewish family names and important tables:

- The Jewish population in the Germanic territories and Prussia c. 1816
- The Jewish population in the Prussian provinces in 1825 and the percent of Jews in each one
- Germany's largest Jewish communities in 1800
- Germany's largest Jewish communities in 1925
- Historic Jewish names prior to the 17th century
- Locations with a Jewish population in the 19th century

I checked the listing of names against the names in my research and found that the information provided is reliable and important, even though some of the explanations of the meaning of the names are too simplistic.

A copy of this book is in the library of the Leo Baeck Institute in Jerusalem.

Penina Meishish: Rabbis Who Perished in the Holocaust. Biographies of Rabbis and Admorim from Poland and other Countries in Eastern-Europe who Perished in the Holocaust. Jerusalem, 5766/2006.*

Dr. Gideon Greif

For many years Dr. Penina Meishish painstakingly gathered and collected the names of rabbis and Admorim who perished in the Holocaust and the void that existed until now in that literature has now been corrected. The “secular” scholars who are not familiar with the complexities of the Hasidic courts, shtiblach and the thousands of Yeshivot that were scattered throughout eastern Europe, in their Holocaust research skipped over, sometimes from a lack of knowledge and effort, the religious and the ultra-Orthodox Jewish community. This book does justice with the exemplary individuals such as R’Zvi Yehuda (Arieh Leib) from Volhyn who perished on Sukkot 5702/1941 with his community; R’Eliezer Lipshutz who was murdered in Ghetto Lodz, after he issued a dispensation permitting Jews who were in a weakened physical state to eat non-kosher meat; R’Hayim Taubes, who organized a minyan in Kishinev on the High Holidays of 5702/1941 even though the Germans forced him to work on the Sabbath; R’Mordecai Zev Halberstadt, the head of the rabbinical court of Sancz, who was murdered in the forest near Tarnow in Galicia; Menachem Mendel Horowitz, the son of the Admor Alter of Zhidachov, who died in Mauthausen on Simhat Torah 5704 (1943); R’Avigdor Bialostotzki, who was burned alive in Jedwabne on 16 Tammuz 5701 (1940) along with all of the other Jews of the town. There are some two thousand additional rabbis, Admorim and Tzadikim who remained loyal to their communities to the very last moment of their lives.

The book includes rabbis, teachers, judges and Admorim from the entire range of Jewish life – from the world of Hasidim, to

their opponents the Mitnagdim, the Orthodox and the ultra-Orthodox, the Zionist, the non-Zionist and the anti-Zionist, who served communities both large and small. There are those who remained secluded within the four walls of the Torah and those who were Jewish community activists in the cities, in Poland and throughout the Jewish world. Meishish also includes those who were studying in the Yeshivot and had not yet achieved rabbinic ordination. This is part of her attempt to discuss every aspect that characterized the activities of these people before the extinction of European Jewry. In this way she reveals the richness of Jewish life during the years of the Holocaust.

The sources that the author relies on are mostly publications produced by academic institutions, by Haredi circles in Israel and abroad, books of community and individual testimonies and any article in which a Torah scholar was mentioned. Sometimes, basic biographical information on various individuals is missing. The author attempted to complete them with eyewitness reports. Not infrequently real detective work was involved in gathering the information. The author spared no effort to find the tiniest of details and to be as accurate as possible with the various minutiae and names. By combining sources, conversations with survivors and family members, Meishish succeeds in presenting us a complete picture of the lives and the deaths of rabbis, who through this book receive the final tribute they so rightfully deserve.

In her introduction, Meishish emphasizes that the work is not complete and that many names of rabbis and Admorim are awaiting their redemption from oblivion by being recorded and memorialized. Careful reading of this book provides a picture full of majesty and self-sacrifice, dignity and spiritual nobility of thousands of rabbis whose names will now be forever etched in our memory.

* We are grateful to Yad Vashem for permission to republish and translate this article, which appeared on their webpage.

Foreign Genealogical Journals

In place of a review of articles in the last issue of *Toldot*: About our Genealogical Colleagues in Argentina
Mathilde Tagger

One of my duties as a member of the editorial board of *Sharsheret Hadorot* is to summarize the French and Spanish periodicals that arrive in our library. Every time a new journal arrives from the Jewish Genealogical Society of Argentina I am impressed anew by the amount of work invested and the enthusiasm projected throughout its pages.

Ten years ago, the dynamic and one-of-a-kind Paul Armoni, founded the Asociación de Genealogía Judía de Argentina-AGJA. He Hebraized his name from Kestenbaum – chestnut tree [armon is chestnut in Hebrew]. The Society publishes a quarterly titled *Toldot*, thirty-six three columned pages filled with a great deal of information, photographs, tables and more.

Since 1860, Jews from every corner of the world have been arriving in Argentina, a nation that absorbs immigrants. They came from Aleppo in Syria, Morocco, from Russia to settle in the colonies of Baron Hirsch, refugees who managed to escape from Europe before World War I and World War II and survivors of the Holocaust at the end of that cursed war. The multiplicity of places of origin adds to the increased interest in the area of genealogy.

A few years ago a special committee composed of members of the Society examined and recorded particulars of the sixty-five Jewish cemeteries throughout the country, totaling more than 210,000 listings. They developed keys for the lists of immigrants who came to settle on the colonies of Baron Hirsch as well as lists of passengers on the boats that arrived in Argentina. Other items covered by these lists are the Jewish residents of the capital in 1889, the students in the Jewish schools in Moisesville, those who married in the various synagogues throughout the country and much more.

We tip our hats to the chairman and the members of the Asociación de Genealogía Judía de Argentina – AGJA for developing such a multi-faceted index and data base containing so much varied information.

In celebration of the first decade of the AGJA that was established in Buenos Aires they produced a CD containing the twenty-nine issues of *Toldot* from 1996-2005. The contents can be viewed on the website of the AGJA www.agja.org.ar

In conclusion, if the phrase “Many Jews have relatives in the United States” is correct, it is advisable to investigate Argentina and utilize the huge database produced by our fellow genealogists there. You will be pleasantly surprised.

Maajan No. 80 – The Journal of the Genealogical Societies of Switzerland and Hamburg, September 2006
Esther Ramon

Switzerland

Testimonies of Jewish Presence by Raymund M. Jung

This time the article focuses on the first presence of Jews in an area that is now in France.

Scattered to the Four Winds by Paul Stein

Through the Internet site jewishgen.org he connected with Elizabeth Jeanette James of Australia, Peter Stein of Switzerland and the genealogist Ed. T. Richard in the United States. Together the three were able to account for the Guggenheim and Wiel families which originated in Lengnau, located in northern Switzerland. The article contains a list of the descendants of Barukh Albrecht Weil who was born in 1811 and his wife Sarah Guggenheim and also those of Joseph Seligman who was born in 1803 in Wangen, Switzerland and his wife Cecilia Heller.

Through mutual effort they were able to identify most of the forty-two photographs found in an album in Australia. These photographs are reproduced in this issue. At the end of the article we find recorded the ancestors of Sarah Guggenheim dating from 1507 and those of Barukh Albrecht Weil dating from 1741.

The List of Marriages Officiated at by Naftali Shimon Blum (Alsace 1707-1750) prepared by Daniel Teichman; part 28.

Hamburg

The New Memorial Book of the German Archive by Juergen Sielemann.

The first issue appeared in 1986 containing the names of the Jewish victims of the Holocaust from western Germany. The new edition of 2006 consists of four volumes and includes 149,600 names from all of Germany. This is 21,600 more than in the previous edition. The author compares the books to the book in memory of the Jews of Hamburg form 1995.

The Puzzle Surrounding Houdini by Mark Rosen

Harry Houdini born in 1874 in Budapest, as Erich Weiss was a well-known magician in the United States. Mark Rosen researched the reasons for his emigration and finds different approaches of the clerks recording the immigration.

Sources to Research Jewish Families in the National Archives in Hamburg by Juergen Sielemann, Part 14.

ETSI, Vol. 9, No. 35, December 2006

Mathilde Tagger

The newest brochure opens with an article on the Jews of Oran, Algeria in the 19th century by the editor of the publication Laurence Abensur-Hazan. She again burrowed through the Alliance Archive in Paris and provides us with a long list of contributors,

including name and occupation, from 1880; a list of contributors from 1842 for the setting up of two statues in the city and a third much shorter list of people who participated in the 1897 elections but for various reasons were ineligible to vote.

The second article is a summary of Sephardic genealogical activity in the framework of the International Conference on Jewish Genealogy held in New York in 2006. Anne-Marie Faraggi-Rychner reports on the survey of Sephardic genealogical sources found in the library of the American Sephardi Federation given by Randall C. Belinfante. She recaps the tour of the Lower East Side in New York where many Jews were crammed in the late 19th and early 20th centuries. This tour included a visit to the apartment of the Confino family from Turkey in the Tenement Museum. There the visitors were able to role-play as though they were from that period of time. Additional lectures were on the population of Eretz Yisrael between 1839 and 1929. One dealt with refugees who came from Eretz Yisrael to Egypt where many of the men joined the Jewish Legion of the British Army. Sources in Turkey and Greece were also discussed. There was a fascinating lecture on the Romaniote Jews who were concentrated for the most part in the city of Ioannina. The benefits of a family Internet site was presented, with the Modiano family that originated in Saloniki serving as the example. At the end of the chapter on Greece, the new book where the author attempted to collect the names of all the victims of the Holocaust from this country was reported on in great detail. Three lectures focused on Sephardic names. One dealt with the antiquity of family names, the second presented a database on personal names and the third concentrated on the names of Italian Jews. Another project dealing with the study of Sephardic DNA was offered. Finally, at the international meeting of the Sephardic SIG reports were presented by all of those groups around the world that are active in promoting Sephardic genealogical study. Anne-Marie concludes her lengthy article with a long list of Internet sites that would be helpful in Sephardic research.

Laurence Abensur-Hazan also writes about the Jewish communities in the Monferrato region of Italy. In the 17th century and even before, Jews arriving from France and Spain settled there. Archival documentation was discovered that makes possible the study of those families who lived in Casale Monferrato, Chiéri and Vercelli.

GenAmi, No. 39 – March 2007

Mathilde Tagger

In French genealogical journals it is most common to publish the biographies and genealogies of famous people. The opening article deals with the well-known actress who became a legend. This is Rachel whose full name was Elisabeth Rachel Félix. She was born in a north Swiss village in 1821 and died in 1858 in Paris. Her grandfathers were natives of Alsace-Lorraine in northeastern France. The author presents the history of the family, which is an unusual story. Rachel never married but gave birth to two children. The first was Alexandre Colonna Walewsky, whose father Alexandre Walewsky, who filled many official posts was an illegitimate son of Napoleon Bonaparte and the Polish princess Maria Walewska Leczinski. To this day, there are still descendants from this branch of Rachel's family.

Rachel's second son was Gabriel Victor Felix whose father Arthur Bertrand was born on St. Helen's island, the place where Napoleon was exiled and died. There are no descendants of this branch of the family.

This lengthy article is the result of the research of the chairwoman and editor of GenAmi, Ms. Micheline Gutmann. She has an additional contribution to this journal that deals with a branch of her family, Zarembowitz of Suwalk in Poland. Full information on this branch was discovered thanks to the finding of two cousins residing in the United States. Email played a crucial role in this endeavor.

The balance of the articles deals with families from Alsace-Lorraine in northeastern France bordering on Germany.

Misjpage – Vol. 19, No. 3, 2006

Liba Maimon

This issue continues the study of Harmen Snel of the Jewish private schools in Amsterdam in the year 1823 with the biography of David Colaco (Colasso) Ozorio 1792-1835 whose ancestors had come from the south of France to Amsterdam in about 1700. Most of his pupils were from well-to-do Sefardi families and he lists the names of fifty-three of them with their professions and spouses.

In *Rembrandt's House*, Rob van het Groenewoud gives a fascinating survey of the history of the inhabitants of the house in which Rembrandt lived from 1639 to 1658. At the time, the Jodenbreestreet was the center for artists and new immigrants – Protestants and Jews. For 350 years after Rembrandt's death, other people lived in the house, most of them Jews, such as the Franco Mendes, Levy and Spitz families. For a short period, there was even a private synagogue located on the second floor. The author gives a complete list of all those who lived there from 1851 until 1893 and biographical details about David Franco Mendes (1713-1792), Isaac Aron Melondon Spitz and his descendants, and the De Vries van Buuren families. When in 1906 the Spitz family sold the house to the Municipality of Amsterdam, many well-known Dutchmen, such as Jozef Israels, protested against the City's intention to demolish the house and it became eventually a museum in 1911.

Sem Y. Atsmon continues the history of the pious association Talmoed Touro in the city of Almelo, a medium sized town near the German border with a Jewish community till the present day. At this point, 102 out of the 135 names of its members have been identified, which is an important source for genealogical research about the Jewish families who lived in Almelo and its surroundings in the late 18th and 19th centuries. He describes in detail the Salomonson, De Groot, Meijers and Meiberen families.

Book Reviews

Johan van Gelder: *Het huis van Gronings Israel – de synagoge en haar gemeente 1906-2006*. [The House of Israel in Groningen – the Synagogue and the Community 1906-2006] Westervoort, Van Gruting, 2006.

In 1906, a modern synagogue in the Moorish style replaced the old one in the city of Groningen. However, 80% of its members were killed in the Shoah and the building was sold. Nevertheless, twenty-five years ago, part of it was again inaugurated as a synagogue. In his book, Van Gelder not only describes the history of the building and the Jewish quarter, but also that of many of its more prominent members. Illustrated and many notes.

Mr. J.H. de Vey Mestdagh Foundation: *De Joodse inwoners van de stad Groningen en omstreken 1549-1945 en hun begraafplaatsen aldaar*. [The Jewish Inhabitants of the city of Groningen and Surroundings 1549-1945 and their Cemeteries], Vol II: 1870-1945. Groningen, 2006.

The first part was published in 1980 and with the publication of the second part nearly all the Jewish communities of the province of Groningen have been surveyed. The last book concerning the community of Winschoten is scheduled to appear in 2008. The second volume describes the religious, social and economic life of the Jews in the city of Groningen until 1945, including the history of the Jewish cemetery with illustrations of tombstones, a list of the Jews who were killed in the Shoah and a list of the members of the Jewish community.

For the period 1870-1945, it contains archival material about Jewish families in the cities of Groningen, Haren, Hoogkerk and Noorddijk, which is of great interest for genealogical research.

Miscellany

Charles Gomes Casseres: *Punda Punda* – a book about daily life in Punda, a quarter of the city Willemstad (Curaçao) in the first

part of the 20th century. It also describes its Jewish inhabitants, such as the Maduro family.

Misjpoge – Vol. 20th, No. 1, 2007

Liba Maimon

Harmen Snel's survey of the Jewish pupils in the public school system in Amsterdam in 1832 (11th installment) continues with the teacher Hanna Eliezer Keijzer 1784-1862 whose forefathers arrived in Amsterdam in the 1650s as merchants with international connections and whose relatives held prominent positions within the Jewish community. She started a school in 1808 and already in 1832, 66 pupils were registered, most of them 4, 5, or 6 years old. Nearly all of these children were from poor families. A list is appended with the names of these 66 pupils, their date of birth, the names of their parents, their professions and sometimes their address. The school continued functioning until 1849.

Daniel Metz, the editor of the digital *Monument of the Jewish Community in the Netherlands* (www.joodsmonument.nl), which commemorates all Dutch Jews who perished during the Shoah, discovered a memorial book of the Koninklijke Nederlandse Schaakbond (the Royal Dutch Chess Association) which was published just after World War II. In this book are listed all members who had died during, or as a result of the war. It mentions 240 names, many of them Jews, with extensive biographies for the more prominent chess players and includes some photographs.

Zeev Bar writes about biblical trees (cedars, palm trees, oaks) and the modern Hebrew first names that are derived from these trees. He also discusses the formation of Ashkenazi family names based on trees or based on a first name and the word boom/Baum = tree such as for example Nussbaum – which is derived either from the German Nuss = nut + baum or from Nussen = Nathan + baum, or Feigenbaum = fig tree, but which

may also come from the first name Feigel = bird. Additional examples are discussed.

Rob van het Groenewoud gives a short history of the graphic designer Fre (Frederika Sophie) Cohen who was born in Amsterdam in 1903 and who committed suicide in 1942 after being arrested by the Nazis for illegal work. Fre started designing advertisements as part of her secretarial job, without any formal education in the field. After working for various publishing houses, socialist associations and the municipality of Amsterdam, she obtained a formal degree in graphics from the Institute for Applied Arts. As free lance designer, she illustrated Jewish newspapers, designed book covers, posters and a variety of other printed material both for official institutions and for family and friends. A family tree is appended from around 1800.

Sem Y. Atsmon concludes his study of the pious society of Talmoed Taura in the town Almelo (a medium sized town near the German border with a Jewish community until the present day) from December 1854 with a list of members and donors including the names of their spouses, dates of birth and death.

Book Reviews

Justus van de Kamp and Jacob van der Wijk: *Koosjer Nederlands – Joodse woorden in de Nederlandse taal* (Kosher Dutch – Jewish words in the Dutch language), Amsterdam, Contact, 2006.

The two authors discuss the many words which have been introduced into the Dutch language which are derived from Hebrew and Yiddish. Reviewing literary works from the 19th and 20th century, they have established a list of some 2600 such words.

E. van Opzeeland: *Ben Bril – Davidster als ereteken* (Ben Bril – the star of David as a sign of honor), Amsterdam, De Buitenspelers, 2006.

Barend Bril, born in Amsterdam in 1912, became a boxer who performed before the war with a Star of David around his neck and already as a 15 year old boy became a champion. However, in order to earn a living, he worked in a butcher shop and later opened a shop selling bread and meat. During the war, he was betrayed by a fellow member of the boxing club, but survived Bergen Belsen together with his wife and son, though 182 other members of his family were killed. After the war, he became a referee in boxing matches and died in 2003.

Miscellany

Westerbork Cahiers 11: *Genezen verklaard voor... Een ziekenhuis in Kamp Westerbork* (Declared Healthy for... A Hospital in Camp Westerbork) 2006.

The public health services in the concentration camp Westerbork are described through the eyes of former patients, doctors and nurses. Because of the high standard of the people working in this hospital, it was one of the best hospitals ever! The commander of the camp, Gemmeker, instructed that everything should be done to cure the Jewish patients in order to enable them to be put on transport... to be exterminated.

Irwin and Debi Unger, in *The Guggenheims – a Family History*, New York, Harper Collins, 2005, reviews the history of this prestigious family who came from a small village near Zurich in Switzerland and climbed to the very top in New York.

T. Rinsema will publish in April 2007 the diary kept by Jacob van Esso from October 1942 until October 1943 which describes the life of the Jews in Meppel, a small town in Overijssel, during the Shoah.

Denise Citroen: *Baptism by Proxy*, NIW (Jewish weekly newspaper of Holland), No. 44, September 2006. In spite of all protests, the Mormons continue to baptize Jews

posthumously and do not live up to their promises to remove the names of those Jews whose relatives are opposed to this practice. A letter of protest can be sent to: help@productsupport.familysearch.org indicating exact name, name of parents, spouse, place and date of birth of the person to be removed and exact details, including relationship, of the person requesting the removal.

Websites

A data base of 50.000 immigrants to Australia: www.nationaalarchief.nl

Data base for genealogical research in the province of Noord Brabant: www.bhic.nl

International Institute for Jewish Genealogy: www.ijg.org

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Meriam Haringman

Most people know the Guggenheim Museum in New York but how many know the complicated story of the forefathers of this family? Werner Frank and Peter Stein trace the roots of the Cooper-Guggenheim family. In fact, there were some five Guggenheim families living in Lengnau and two more in nearby Endingen, Germany as early as 1675. However, it is difficult to find the connections between the various families despite similar naming patterns. The authors note the latest of a series of Guggenheim books that have come out. The most recent one, published in 2005, is called *The Guggenheims, a Family History* by Irwin and Debi Unger. As early as 1937 there was the book dealing with the dynasty of the “Copper” Guggenheims or those who made money in metals.

Ralph Bloch describes the contents of the Mohel book of Huerben/Krumbach: 1800-1837 and the work that had to be done to transcribe and translate the original. The names of most of the boys were Biblical and the families already had proper surnames rather than patronymns. It is disappointing

not to see the Excel table giving examples of the boys circumcised as this would be a great benefit for the genealogist.

Justin Mueller tells about his family the “Zivis” of, Germany. While he has little documentation, he does possess numerous stories and anecdotes about his forefathers. He describes the members in his family tree taking the reader back to about 1722. Alfred Dreyfus and Rabbi David Max Eichhorn who was among the troops that liberated Dachau are both descendants of Rafael Paul Zivi.

How do Jews remain loyal when members of their family fight on both sides? This is the tale of the Franco-Prussian War (1870-1871) and the consequences it had for members of the author’s family especially the Rieser, Wimpheimer and Ginsberg families. Besides telling about all the members of the family fighting on both the German and French side the author, Adam Yamey gives an abstract of “A Diplomat’s Memoir of 1870” written by his ancestor Frederic = Frederick who was the private secretary of the French Vice-President.

Lehman Brothers is the name of a prominent American investment bank. Its founders are Jews who came from the town of Rimparr near Wurzburg in Germany. Governor Herbert Lehman of New York was also a member of this family. The author is a native German who is interested in researching the Jewish past of his country. This is not only another family saga but the tale of how a family reunion sparked activity among members of the family and in the town itself.

Henry Straus tells the heartwarming story of his relative who was the product of a mixed marriage – a Jewish father and a non-Jewish mother and becomes lost to the family and his Jewish roots. Only after sixty eight years is the circle closed.

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Meriam Haringman

What do you have to know before and during a trip to the Archives of Minsk or other East European cities? Neville Lamdan has done it and gives excellent practical advice from A to Z on how to go about it. He takes you step by step through the planning stages and the actual going to the archives. He gives you the ins and outs of doing research, taking a local assistant and paying attention to the local customs and laws.

Gary Mokotoff has written a 'how to' article on scanning all our documents and adding them to our family tree. When he saw that he had thousands to scan he outsourced the material and now only has to insert them into the right spot which should take him another two years. Once again, worthwhile practical information which is a reminder to us all to back up our 'papers' before they get lost or damaged.

Peter Nash explains the trials and tribulations in finding his relative Anne Levy nee Julius connected to his Nachemstein family from Lessen, Prussia (now Lasin, Poland).

Traveling the ocean from Europe to America was no mean feat especially for six orphan children, one of whom was the author's father. Harry Boonin traces the trip of these children from their town Slutsk in 1910 to America. Luckily, there are letters from the old country to America and the memoirs of one member of the family written around 1940. The tale is very personal and based on these letters and memoir.

Stanley Diamond began researching his family and ended up creating the Jewish Records Indexing JRI of Poland. It all came about because he found members of his family suffered from the anemic disease of "Beta Thalassemia." He was only a carrier

but wanted other members of the family to know about this trait which can be disastrous if both partners are carriers. His search took him back in time and all over the world to check out the various branches of his family. He describes the stages in his research and it is an excellent prototype for others who may have a genetic trait that needs documentation.

Sallyann Amdur Sack gives practical information on those seeking Holocaust survivors or others who immigrated to the United States between 1940 and 1957. She has a second article on circumstantial evidence in trying to find Amdur ancestors in Lithuania.

Many Jews who perished in the Holocaust lived in the former Soviet Union. It is imperative to get testimonies for as many people as possible. Since the mass Aliya and the opening of the gates to the former USSR it is much easier to reach people but time is running out and the data must be gathered quickly. Deborah Berman of Yad Vashem explains what can be done.

Fay Vogel Bussgang relates the family stories she heard as a child and then manages to find actual documentation in the archives of Poland for the town of Zychlin and Laszkowice.

There are seldom articles on Georgia Archives but Aaron Khatkevitch discusses them in connection with Ashkenazic Jews who lived outside the Pale of Settlement in the mid 19th century. He even gives a sample list of some Jewish craftsmen from 1827 and 1852.

Gary Mokotoff explains that we expect the preponderance of data to be correct versus the minority piece of information. He brings the case study of Jakov Mokotowicz to prove his point.

Rick Liftig recalls the photo on the wall of some relative but only when he saw a television program on vaudeville did his relative Benny Ross alias Benjamin Rosenberg come alive.

Steven Stein managed to recreate the family of his brother-in-law whose mother had died when he was a baby.

It is not enough to document our own families but once our children marry there is the added joy of finding the roots of the daughter or son-in-law. This is exactly what Alice Perkins Gould did and was able to trace the ancestry to the Civil War in the United States with hopes on finding more in the old country.

Even now after sixty years people are finding their Holocaust connections. Lori Bachrach Miller being American born presumed she had no family who had perished in the Holocaust. Nonetheless, she spoke to her great aunt Clara who told her about their family in Donetsk and Simferopol, Ukraine. Through the Pages of Testimony from Yad Vashem she got to meet the living relatives she did not know had existed.

Ann Goodsell wanted to hear that her ancestors had been on the covered wagon and had gone West like the rest of the pioneers. What she found out was that a great-great grandfather who had come to America went back to Germany while the son returned and worked at his cousin's department store.

Merle Kastner describes how two siblings were re-united after sixty-five years through the Pages of Testimony at Yad Vashem and with the help of members of the Bukovina discussion group.

Dayna Reader Chalif had old photos and then put them together with data from Hevra Kadisha and Pages of Testimony and was able to connect on a personal level with family.

Roslyn Sherman Greenberg had heard stories about her family in Europe from her father who corresponded with them up to the Holocaust. She had submitted Pages of Testimony for these relatives who perished. However, she did not know that one child had survived and because of her testimony was now contacted by a living cousin.

The following family books have come out recently.

1. Cissie Eppel's "A Journey into Our Ancestry; Chronicles of the Hyman (Yucha) and Goldman (Goldenberger) Families from Ludza and Varaklani, Latvi and Kirovograd, Ukraine. A whole list of family names is given.
2. Abraham Frank's "The Dinkelsbuhler, Honisberger and Wilmersdorfer Families of Floss and Furth (Bavaria)."
3. Edward Gelles "An Ancient Lineage: European Roots of a Jewish Family." Families included: Gelles, Griffel, Wahl, Chajes, Safier, Loew and Taube.
4. Barney Rubin and Henry Snyder's "Eisberg Family: a Brief History and Genealogical Listing of the Eisberg Family in Kansas City."
5. Randy Stehle and Nancy Schoenburg are the editors of "The Raphael/Rafalin Family: Jewish Roots in Punszk, Poland and Vicinity including Krasnopol, Kalwaria, Sejny, Augustow, Suwalki, Filipow and Klororejsc."
6. Arthur Stupay's "Memory and Understanding" is a collection of letters of the Gombiner family from Poland to their relatives in the United States between 1929-1941.
7. Marek Web and Krysia Frisher's "The Reiments of Koydanovo." A short history of the dynasty of Kalman Reisen of Koydanovo, Belarus.