

שרשרת הדורות

Sharsheret Hadorot

חקר תולדות המשפחה היהודית

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The Israel Genealogical Society

P.O.Box 4270 - 91041 Jerusalem

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

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

Jerusalem Branch: Dr. Lea Gedalia – President, Ms. Marsha Rapp – Secretary

Contact: msleag@bezeqint.net

English Group in Jerusalem Branch: Barbara Siegel, coordinator

Contact: bsiegel@netvision.net.il 02-561-8153

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

Negev Branch: Dr. Martha Lev-Zion – President, Shirley Rosen – Secretary

Meetings: at the Magen Avraham Synagogue, Omer, every first Wednesday of the month.

Contact: 08-646-0494, e-mail: martha@bgu.ac.il

Tel Aviv Branch: Billie Stein – President, Rose Feldman – Secretary, Michael Restacher – Treasurer

Meetings: at Beit HaTanach, 16 Rothschild Blvd., Tel Aviv, every second Monday of the month.

Contact: rosef@post.tau.ac.il

Netanya Branch: Joe Isaacs – President, Gidon Levitas – Secretary, Joe Gilad – Treasurer,
Sharon Rosenstein – Librarian

Meetings: at the AACI, Shmuel Hanatziv 28, Netanya.

Contact: 09-882-8402, e-mail: isaacsj@netvision.net.il

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

Haifa and North Branch: Hanna Steinblatt – President, Nurit Galili – Secretary

Meetings: at Beit Horim “Pisgat Ahuza”, 6 Sinai St., Haifa.

Contact: Hanna Steinblatt: hanna_st@hotmail.co.il

Shorashim Bagalil, Kiriath Tivon: Committee Members: Arie Zetler, Shaul Hollander,
Zeev Sharon, Shulamit Etzion, Yael Hollander.

Meetings: at Merkaz Hantsacha, Migdal St., Kiriath Tivon, every last Sunday of the month.

Contact: 04-983-7345, e-mail: shorashim.bagalil@gmail.com.

Special Interest Groups (SIGs) and their coordinators:

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

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

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

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

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

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

Sharsheret Hadorot Journal

Founder and first Editor: Esther Ramon

Editor: Yocheved Klausner

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

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EDITORIAL

The third annual Seminar of the Israel Genealogical Society will take place shortly – actually, when this issue reaches the homes of our readers, the Seminar will be behind us. I mention it here since Jewish immigration in the eighteenth and beginning of the twentieth centuries – this year's Seminar topic – represents a direct starting point in the development of Jewish genealogy in the latter part of the twentieth century. This topic promises an abundance of interesting articles and it is my hope that we will find a way to publish them all.

This issue contains the last of the presentations from the 2006 Seminar. Ms. Mathilde Tagger discusses the army service of the Jews of Algeria and the wealth of details she provides will be most helpful for those researching the genealogy of these Jews. The article lists addresses of archives, Internet sites and more. Dr. Aharon Shneyer, of the Hall of Names of Yad Vashem, focuses on Jewish soldiers who fought in the Red Army. He details the procedures required in order to track down those soldiers who were killed in World War II. Dr. Shneyer describes step-by-step the convoluted path to follow, instructing the researcher how to maneuver between the many institutions where one can discover information on the fallen. In the third article, Ilan Shtayer of the Hagana Historical Archives presents the military information but also the important personal and civilian data found in the various departments of the archive.

Two lengthy pieces, interesting and filled with information, cover the basic subject of genealogical articles – family research. One is by our long-time member from Beit Shemesh, James Montel, who presents the two sides of his family – Montel and Esdra. Because of the length of his contribution, we are publishing only the first part in this issue, his discussion of the Montel family. In our next issue we hope to publish the part on the Esdra family along with summaries and conclusions.

The second of these articles is the joint effort of Ms. Zohar Yereslav of Israel and Dr. Stephen Cohen of the United States who discovered the connection between their families through a marriage registered in 1894 that was microfilmed by the Mormons and found in their library. Now for our other topics in our journal – this time quite varied.

Ms. Rose Feldman contributes a book review that first appeared in the publication of the Jewish Genealogical Society of Los Angeles and who we thank for permitting us to publish it here.

In May 2007 Bar Ilan University hosted the International Conference on Syrian Jewry. Mr. Avraham Sfadia reports on the Hebrew lectures and Ms. Sarina Roffe discusses those presented in English.

Ms. Harriet Kasow provides us with her customary news from the library.

In the section that provides accounts of rabbinic lives by Dr. Yehuda Klausner we have the sad and not well known story of one of the sons of the founder of Habad Hasidism.

In our abstracts from foreign journals department we have our regular participants Ms. Esther Ramon, Ms. Liba Maimon, Ms. Mathilde Tagger and Ms. Meriam Harringman.

These lines are written after the end of Simhat Torah, the conclusion of the Sukkot holiday, which in Hebrew is known as Hag [Holiday] and on which Jewish law requires us to rejoice. The prayer for rain, *Geshem*, that we recited today is a request but also the forerunner of the hope and happiness that comes with timely winter rains. I wish all of our readers a pleasant and enjoyable winter as well as satisfaction with their genealogical research and all their other endeavors.

Yocheved Klausner

Last and certainly not least, as this journal is about to go to press we congratulate our longtime member Mr. Jean-Pierre Stoweis on being awarded the title of Distinguished Member of the Israel Genealogical Society for the year 5768/2007. We wish him many more years of activity and enjoyment.

From the Desk of Chana Furman
President, Israel Genealogical Society

This issue, 21/4, concludes another volume of our bi-lingual quarterly *Sharsheret Hadorot*.

It arrives close to the time of the Third Annual Seminar (Yom Iyun) of the Israel Genealogical Society whose interesting topic *The Wandering Jew: Jewish Migration between the 18th to 20th Centuries* relates to each one of us. The Seminar takes place on Monday, 3 Kislev 5768 (12 November 2007) at Beit Wolyn, Korazin 10, the Yad Vashem branch located in Givatayim. Further information and abstracts are available on the website:

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

We hope to see feedback and articles from the Seminar in the 2008 issues of *Sharsheret Hadorot*.

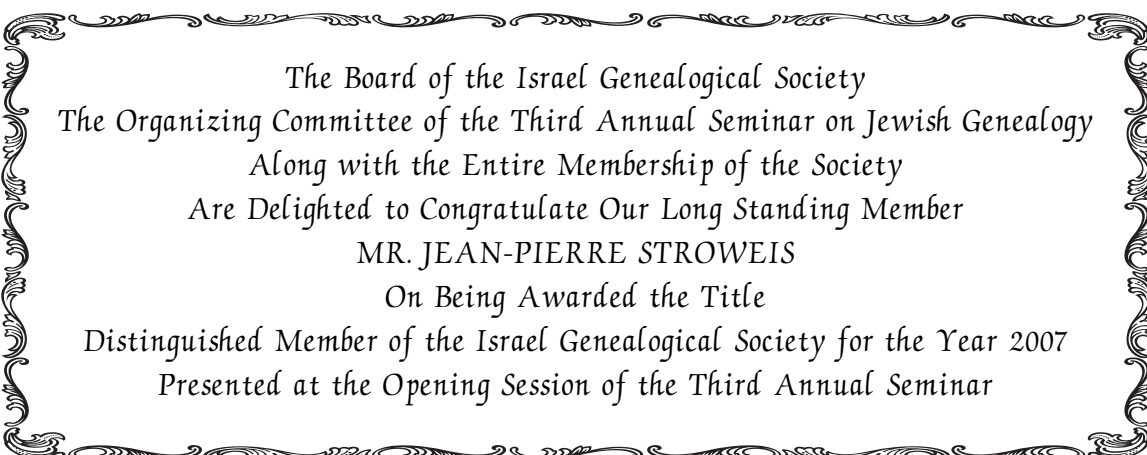
At this juncture I would like to inform you of the end of my tenure as president of the Israel Genealogical Society and take appropriate leave from each and every one of you. At the conclusion of seven years in this position, I want to take the opportunity to express my thanks for the privilege that was given to me to express ideas and see to their implementation that over time led to the expansion and growth of our society's activities. The ongoing activities of our branches and progress in all areas are an expression of the nature and needs of the IGS and a result of the innovations implemented in the area of Jewish genealogy in the past few years. Increasing membership in all our branches

is a constant challenge confronting us as those we add to our ranks bring vigor and renewal. More members provide an opportunity to increase programs, meetings and on-site tours and serve as a motivation to develop aspects connected with expansion and use of information gathered in this way.

With your permission, I would like to summarize the main achievements during the years of my presidency: the launching of the Haifa and North branch in April 2003; organization and preparation for hosting the very successful 24th International Conference on Jewish Genealogy in July 2004; participation in the preparation of the new cover format for *Sharsheret Hadorot*; renewing our relationship with Shorashim Bagalil in Kiryat Tivon pending its affiliation with the IGS.

I want to thank all who supported and helped, those whose opinions differed from mine, those who helped correct errors, those who corresponded, telephoned or communicated in some other fashion. A special thanks goes to all the Board members of the IGS for their cooperation. They enabled me to find the golden mean' to build a well functioning system that greatly contributed to the advancement of the goals of the IGS and its membership.

I wish my successor success as President of the IGS.



Mazal Linenberg-Navon ז"ל

Shmuel Shamir

Mazal, who was awarded the title of a Distinguished Member of the Israel Genealogical Society, received this designation for her accomplishments and for her research into the history of her family in Eretz Yisrael and the diaspora. In her research, which spread over the past three hundred years, she followed the history of the Ben-Attar and Navon families and uncovered the credentials given to emissaries from Eretz Yisrael to the diaspora, marriage contracts and ancient manuscripts. Her investigation began with the family in Jerusalem and spread to the areas of the Sefardic Jewish diaspora in Europe, Africa, America, Asia and Australia.

She began with studying her family names including the names of those who were no longer living and expanded the scope of her research to include their occupations and accomplishments as well as the society in which they lived. Her articles, which began as a hobby, quickly developed into significant and fundamental studies published in various journals. In her observations we are escorted through the history of Jerusalem and Spanish Jewry, exposing deep roots connected to both Jerusalem and the diaspora. Ladino, the unique Solitero Sefardic handwriting and the acronyms found in manuscripts aroused her curiosity as a researcher to reveal their hidden secrets. Her broad education and extensive knowledge along with her fluency in Hebrew, English, Arabic, Ladino and French helped in her research of material in archives both in Israel and abroad. It also enabled connecting with far-flung and lost family members.

Mazal belonged to one of the five oldest Jewish Jerusalem families that remained in the city for hundreds of years. She stood out at the 1982 Ben-Attar Family Conference attended by 500 participants from all parts of the world. The Conference produced a small, illustrated book on the Pesach Haggadah which appeared in Hebrew and English with comments that she wrote. It was published by the printer Jacques Ben-Attar. Her articles on the Ketubot [marriage contracts] of her family were published with illustrations in the

catalogue *A Local Marriage – on Ketubot of Eretz Yisrael between 1800-1960* and in the appendix. The story of her family appears in the book *Stories of Fifty Families in the History of Jewish Settlement* published by the Ministry of Defense edited by Zev Aner and in the collection of lectures and articles that the IGS published in Volume 4/3 of *Their Father's House*.

She also researched the branches of the Amzaleg family between 1816-1918 published in *Sharsheret Hadorot* in 1991 and wrote about Joseph Bey Navon who received the Firman from the Turkish sultan to construct the railroad from Jaffa to Jerusalem, which appeared in *Et-mol* published by Yad Ben Zvi. Mazal also discusses the “quirks of fate” that she uncovered in her research as well as discoveries about family members. She wrote about them in *Sharsheret Hadorot* in 1994.

Rabbi Haim Ben-Attar of Yeshivat Or Hahaim, his contemporaries along with those who succeeded him, the halakhic literature, everyday life, emissaries and rabbinic roles are skillfully discussed in her research. She highlights her uncle, Haim Ben-Attar, the journalist and author in early 20th century Jerusalem; she carries us along the movement of her family from Nahalat Shiva, to Ohel Moshe, Mekor Barukh and Talbiya neighborhoods in Jerusalem. She writes of her marriage to Moshe Linenberg in 1945, about her brother Yitzhak, the fifth president of Israel, her brother Victor the banker and about her sister Esther who married Eliahu Kamar.

She uncovers a mosaic of the history of the 20th century from her childhood, her studies at the Evelina de Rothschild School and her employment as accountant at the Mandatory Postal Service for sixteen years. After a break from work to give birth and raise her children Boaz and Ora, she enthusiastically returned to work at Sivan Press and volunteered to work at ORT and WIZO and as a tour guide. Some of the above is covered in a film produced about her. In her writings we find a sense of humor, modesty and learned and exacting research.

May her memory be for a blessing.

The Montel and Esdra Families of Marseille

James Montel

Part I: Who are the Montels?

Introduction

When I set out to learn the genealogy of my mother's extended family, I thought this would be a study in the personal histories of a few individuals. Instead, it turned out to be a major lesson in world history. To understand who the Montel and Esdra families were took me on an elaborate journey connecting Papal rule in southern France, the French Revolution and the Industrial Revolution, French colonies in Africa and Indochina, the Roaring Nineties and the Roaring Twenties, two world wars and the Shoah.

In this menagerie of diverse characters, a number of common threads are found. Many had their lives shaped, bent, or destroyed by these historical events and many were themselves active participants in the making of history.

The Montel Name

The origin of the Montel name is attributed to a small town in Southern France, which in modern times has the name of Monteux.¹ Monteux is located in between the towns of Avignon and Carpentras and was historically part of the Comtat Venaissin, the Papal principality established when the Pope reigned from Avignon.

Known variations of the Montel name are:

MONTEL, DE MONTEL, MONTEUX, DE MONTEUX, MONTELLI, MONTELIS, MONTALIS, MONTELLO.

Montels are documented in the Comtat and throughout Provence from the 1600s. Historian and author Marianne Calmann cites legal documents with numerous Montels and Monteux in Carpentras starting from 1636. The Montel name and variations thereof are also documented in

northern Italy and in particular in the Piedmont-Savoie region by historian Renata Segre. The earliest document she cites mentions Bonanfont Montel, a merchant in Cuneo (Piedmont) in 1584. Another notable mention is of a merchant, Moysse Montel of L'Isle sur Sorgue (County of Avignon) visiting Nice in 1662.² A major collection of *ketubot*, (marriage contracts), at the Skirball Museum in Cincinnati contains the 1790 *ketuba* of a Solomon Raphael de Montel in Pisa.

In modern times there are Montel families throughout southern France with some in northwestern Italy in the area of Turin and Milan.

The Carrières and the French Revolution

In her book, *The Carrière of Carpentras*, Calmann describes the history of the Jewish communities in the Comtat Venaissin during the Papal rule from 1273 to 1791. The Popes actually resided in Avignon from 1309 to 1377. The archives in Carpentras contain references to Jews for every year from 1277 to and including the French Revolution.

During most of this period, Jews of the Comtat lived in ghettos, called *carrières*, built in the cities of Avignon, Carpentras, L'Isle sur Sorgue and Cavaillon. Outside of the Comtat, Jews had been banned from Provence numerous times and thus the Jews of this area came to be known as the *Juifs du Pape* because of the Papal protection they enjoyed.

In 1791, the new Republic of France took control of the Papal lands and banned the ghettos. The gates were quickly torn down and the newly freed Jews dispersed. In the following decades, many sought economic advancement and higher education in the

1. Blumenkranz, Bernard. *Histoire des Juifs en France*.

2. A search at the Museum of the Jewish Diaspora in Tel Aviv shows a Salomon Montel in Nice in 1687.

larger cities like Marseille and Nice and from then on assimilation and intermarriage became a major trend. This is the background with which the story of this branch of the Montel family begins.

Salomon Raphael Montel

My great grandfather was Salomon Raphael Montel, born March 5, 1845 in Marseille. Very little is known about his family, except that his father was Raffael David Montel, born in 1815 and had the profession of mechanic.

Salomon Raphael married Elisabeth Duserre 1845-1908 and resided in Marseille. They had nine children: Ferdinand, Lucien, Lucie, Benjamine, Edouard, Rose, David, Julie and Raoul. Elisabeth was originally a Catholic from Gap (Savoie) but converted to Judaism in order to marry. How this marriage came about is a mystery, but in the melting pot of Marseille in the mid-1800s this was not uncommon. This sort of marriage was not recognized by the state, however, until the advent of the Third Republic.

One of the major legal trends of the Third Republic (1871-1940) was the secularization of French society. Civil marriage was instituted and the so-called Jules Ferry laws mandated free education for all in 1881 and mandatory laic [secular] education in 1882. In 1905 the institutions of Church and State were officially separated.

These events had a direct impact on the Montel family. In 1873, the marriage of Salomon and Elisabeth was officially recognized and registered in the *Actes de Mariage* and the births of their first four children were retroactively registered officially as “legitimate.”

The first four children attended a Jewish elementary school in Marseille. After the Jules Ferry laws were enacted, the other children attended the same elementary school, although it was no longer officially Jewish. Secular studies were introduced and some Jewish subjects were also given. In general, the population of the school did not change. Following elementary school, all of the Montel boys received technical training in mechanics and engineering while all of the

girls became schoolteachers. In addition to her family duties, Elisabeth worked as a seamstress and hairdresser. Salomon, Elisabeth and many of their children are buried in the Cimetière Israélite (St. Pierre) in Marseille.



Salomon Raphael Montel, c. 1886
(Photo by A. Montel, Nice)

Salomon's Inventions and Legacy. Salomon was an enterprising mechanical engineer and inventor in a period of rapid industrial development. In the 1880s, the soap industry was booming in Marseille and this is where he focused his energy. Together with his sons Ferdinand and Lucien, Salomon developed machinery for cutting slabs of soap into soap bars. Official documents called *Brevet d'Invention*, show patents granted in 1886, 1892, 1893 and 1896, including the “*machine automatique à couper les savons.*” The other related patents were for machines that cast, dried and stamped the soap bars.

A considerable body of paper accompanying the patent papers includes the detailed

technical descriptions and professionally drafted diagrams of the *Système Salomon Montel*.

In addition to the patent information itself, the certificates give us some other valuable information. In 1886, the Montels lived on Rue du Petit Chantier, in 1892-3 their address is 11A Boulevard Notre Dame and in 1886 the address is 74 Cours Pierre Puget. All of these are in the same neighborhood.

Ferdinand Montel

Ferdinand Adolphe Montel (1867-1887) lived scarcely twenty years, but a few remaining documents and artifacts that were kept in my grandfather's study tell a sorrowful story of seafaring adventure, technical creativity and tropical disease.

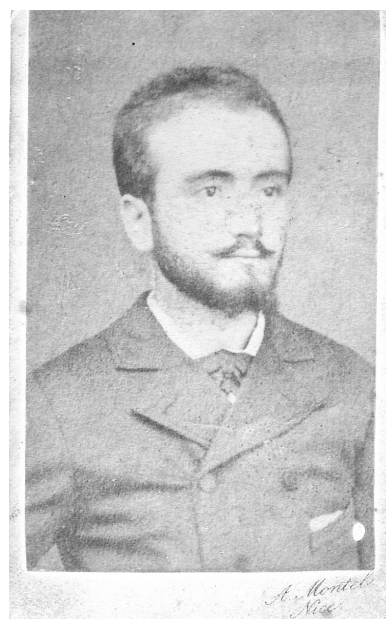
Ferdinand was very close to his father and shared the same interest and aptitude in mechanical engineering. Looking for an economical and interesting way to obtain a high level of training, he enlisted in the French navy, where he received formal training as a naval machinist.

Ferdinand made two voyages to French Indochina. On his first tour of duty, he served in Vietnam for fourteen months until he came down with a serious case of dysentery. A medical certification written in Saigon, December 21, 1885, and signed by a Dr. Ch. Riolon states the following:

“Je soussigné certifie que le second Maitre Mecanicien MONTEL, Ferdinand, Adolphe a eu après un séjour de quatorze mois dans la colonie, une atteinte de dysentérie aigüe pour laquelle je lui ai donné mes soins pendant deux mois (octobre et novembre 1885). J'ai fini par envoyer ce sous-officier à l'hôpital pour qu'il y suive un traitement tonique réclamé par l'état d'anémie dans lequel il se trouvait alors.”

The arithmetic of dates and time served would mean that Ferdinand embarked on the voyage when he was only sixteen or seventeen years old. Another document presents an official commendation with the medal, “*Médaille Commémorative de l'Expedition du Tonkin de la Chine et de*

l'Annam” on board the ship *Mytho*. Sadly, most of the other existing documents certify additional illnesses – once aboard the ship *Gironde*, and a two-month stay at the Maritime Hospital in Toulon in the summer of 1886. Ferdinand set out on his second voyage to Indochina in the fall, only to become sick again. During the return voyage to France, he died in the Red Sea aboard the ship *Annamite* on January 1, 1887.



Ferdinand Montel, c. 1886
(Photo by A. Montel, Nice)

Ferdinand was buried in the French cemetery at Port Said, Egypt. When the French navy reported that they put a cross on his grave according to standard procedure, Salomon was infuriated and insisted that this be changed. The navy obliged and chopped off the two arms of the cross. My mother recalls seeing a document that certified this but her father destroyed it during the war, because it was a highly official document stating clearly that the Montels were Jewish.

When the *Annamite* returned to the port of Toulon, Ferdinand's belongings were returned to his family. These included, among other things, a bag of coins from French *Cambodge*, his Hebrew prayer books and his diaries.

The diaries are fascinating. As Ferdinand was learning mechanical engineering, the diaries are full of detailed technical drawings describing various steam-powered machinery, including ideas for new inventions. Some of the machines were for the manufacture of soap bars and were, no doubt, intended as improvements and extensions to Salomon's soap machinery.

The early death of Ferdinand left Salomon emotionally devastated and led to a philosophical dispute with his rabbi. This marked another point when Salomon and his family moved further away from religious observance.

Lucien Montel

With the death of his elder brother, Lucien (1868-1933) became the prime builder and mover behind the family soap business. He originally had a boat repair business, which he converted into a factory of soap cutting machinery. The manufacturing equipment supplied by Lucien Montel is documented in a history of the soap industry of Marseille, *Mémoires du Savon de Marseille* by Patrick Boulanger. Lucien did not marry and had no descendants.

Lucie Esther Montel

Lucie Esther (1869-1951), known to the younger generation as Tante Esther, married Louis Friedlander and had one child, Ferdinand. The couple divorced when Ferdinand was still a baby, and she worked as a kindergarten teacher in Marseille.

Ferdinand Friedlander (1892-1951) became an industrial engineer (a *chaudronier*) specializing in the manufacture of pressurized gas and liquid containers.

Benjamine Reine Montel

Benjamine Reine (1871-1956) was a school-teacher in Marseille and married Joseph Lop, who prospered as a ship chandler. The Lops had three children, Ferdinand, George and Alfred.

Ferdinand Lop (1891-1974) was a journalist and an English teacher at the Berlitz School

in Paris but his passion was politics. He was a candidate for the French presidency in multiple elections, running on his offbeat platform, *Le Front Populaire*. His humorous and satirical speeches won him a loyal cult following among university students in Paris. During the First World War, Ferdinand relocated to the relative safety of Annecy, in the French Alps but continued to make speeches from a boat on the lake. His eccentric character and zany ideas were attributed by some to a bout with the Spanish flu in 1918. He married Sonia Seligman, the daughter of a rabbi.

George Lop (b. 1894) was a musician and became director of the opera in Montpellier in the 1930s. He was also a politically active Communist. Under the Vichy government, he was sent to an internment camp in the Pyrenees (believed to be Gurs). After the war, he went to Tunis and resumed his career as an opera conductor.

Alfred Lop³ (b. 1896) was a painter and art teacher in Paris. His paintings included impressionist and expressionist styles, portraits and Mediterranean landscapes. He was ashamed to be identified with his brother Ferdinand and signed most of his paintings Alfred Montel. Alfred married three times. He had a daughter, Myrtille, in his first marriage, and a daughter, Dominique, in his second marriage.

Edouard Montel

Edouard (1875-1915) was a businessman in Marseille and married Hélène Cremieux (1881-1946) of Avignon. They had two children, Ferdinand and Simone.

Ferdinand Montel (1902-1975), like his uncle Ferdinand, had a longing for overseas travel. He went to the French colonies in Africa and became a trader specializing in the import of hardwoods from French Cameroon, where he spent many years. Ferdinand Montel had one son, Claude Montel.

Simone Montel (1906-2003) had a career as a dressmaker and cutter of clothing in a factory. She lived with her mother and did not marry.

3. More information about Ferdinand and Alfred Lop can be found on the Web.

Rose Mathilde Montel

Rose Mathilde (1878-1929), like her sisters, was an elementary school teacher in Marseille. My mother recalls that her Tante Rose was tall and looked just like her sister, Alice Rose, who was named after her. Rose's favorite subjects were math and science. She tutored Hélène Esdra in math and always made a point of visiting her cousin, Paul Montel, a professor of mathematics, whenever he came to visit Marseille. Rose did not marry and had no descendants.

David Raphael Montel

David Montel (1881-1960) studied mechanical engineering and was interested in education. For his first teaching positions, David went to two towns in the Comtat, Carpentras (1901-1905) and L'Isle sur Sorgue (1905-1906). In 1906, he received a scholarship to study at the *École Nationale d'Arts et Métiers de Chalons sur Marne*, and after completing his studies he returned to Marseille to teach.

In World War I, he fought in the battle of the Somme, was injured in combat and was awarded the *Croix de Guerre* for his service. When the war was over, he married Hélène Esdra and continued a career in education.

David served as principal of polytechnic schools in Mazamet and Agen from 1921 through 1934. Hélène, who was also a teacher, played a very supportive role in his career, often taking on some of the administrative duties. In 1934, David was asked to fill the position of principal at the *École Pratique d'Industrie de Garçons de Marseille*. He and his family greeted this opportunity enthusiastically, as it was a chance to return to Marseille.

For his contributions to technical and engineering education, he was awarded the *Légion d'Honneur*. Enamored by the universalistic and intellectually enlightening ideals embodied in the Free Mason organization in France, David joined and earned the rank of "Grand Knight" of the *Franc-maçons* in Marseille.

Vichy and the German Occupation. When the Vichy government came to power, all of his honors were abruptly cancelled and David Montel became an outlaw. On October 1, 1941, he was notified by telephone and then by telegram that he was dismissed from his duties. David's disbelief and determination was so strong that he spent the next year methodically writing letters, appealing to officials in the government. He described in detail his years of military service for the Republic of France and his numerous contributions in public education. He also argued that he had never used his religion or his membership in a Masonic lodge to advance his career in an inappropriate way. All this correspondence was to no avail, and the responses from Vichy, like the one quoted below, were brief and frank:

*"M. MONTEL, David, Directeur de l'École Pratique de Marseille, dignitaire de loge de la Franc-maçonnerie est déclaré démissionnaire d'office. L'intéressé bénéficière des dispositions de l'article 7 de la loi du 2 juin 1941 portant statut des juifs."*⁴



David Raphael Montel, 1912

4. Memo from the *Directeur General du Travail des jeunes et de l'Enseignement Technique*, Dec. 5, 1941.

Since 1934, the Montel family had been provided a residence at the school on Rue du Rempart. David's dismissal meant that they were also out of a place to live. This is when they bought the flat on 57 Avenue Pasteur, a few blocks away from the school.

In 1943, the Germans occupied Marseille and deportations of Jews increased. David knew that he was in danger. He began to make plans in secret but did not make a move until the last possible moment.

In November, his in-laws, Albert and Laure Esdra were arrested. Upon hearing the news, he took the Montel family into hiding outside the city. He had arranged with his friends, the Matteolis, to stay at their farm in the village of Aubagne. The Matteoli family can be credited for sheltering and saving the lives of the Montel family. May they be remembered as righteous gentiles and examples of truly good people.

After World War II. When the Allied forces recaptured Marseille, the Montels were able to return to their apartment in Avenue Pasteur. The residence had clearly been searched and it is good they were not there. Although France was liberated, life would not be the same and in particular for David, the return was bitter. Although officially reinstated, he was simultaneously forced into retirement and only after a significant legal battle, was he granted the pension he had earned during his lifelong service to France.

David had a special compartment in the wooden secretary in his study where he was careful to save the documentation related to his dismissal and the subsequent legal battle for his rightful pension.

David's Daughters

David and Hélène Montel had three daughters, Elise Graziella, Alice Rose, and Reine Esther.

Elise Montel (1919-2003) and **Alice Montel** (1921-2002) were very close sisters throughout their lives. Both were interested in languages and made their careers teaching English. Alice was a professor of English at Sceaux University in Paris, and Elise taught *lycee* in Marseille. Having a

deep sense of commitment to her parents after surviving the war, Elise lived with them and took care of them until they died. Elise and Alice did not marry and had no children.

Reine Montel was more technically minded and completed a degree in chemical engineering. In 1947, she married Arthur Duell, an American soldier, and emigrated to the United States. The story of this classic war-bride romance was published by Hillary Kaiser in *Des Amours de GI's, Les Petites Fiancées du Débarquement*. (See the chapter called "*Vive la Reine!*") Reine and Arthur had eight children, of which I am the eighth.

Arthur, Reine, Alice and Elise can be credited for preserving many of the original documents supporting this genealogy and for being the primary transmitters of the oral history.

Julie Alice Montel

Julie Alice (1883-1977) was a schoolteacher and lived near the Montel farm at Graveson, near Avignon. Her husband, Paul Coutarel, was a principal of elementary schools and mayor of Chateaur-enard. Julie and Paul had two children, Elise and Jean.

Elise Coutarel (b. 1906) was a free-spirited-girl of the roaring Twenties. Among other things, she drove a Bugatti in local road rallies and liked to take part in the Feria of Arles, an annual festival culminating in a bull run and bull fighting. During the war, she was forced to settle down, however, and worked in a textile factory in Avignon making synthetic threads. Her husband, Louis Cavalier, had been drafted early and held prisoner in Germany. Julie took care of Elise's two children during those years. When Louis returned, they had a third child.

When **Jean Coutarel** (1911-1945) was three years old, World War I began, and he did not see his father for four years. Unfortunately, this was the beginning of a series of unfortunate events in his difficult life. Jean was politically active throughout his lifetime and responded to the rise of Fascism by fighting for various Socialist causes. In the

1920s he went to Shanghai where he was employed on a boat and supported the budding Maoist revolution.

Upon return to France, he worked with his uncle Lucien in the soap machinery business, but this did not work out. He had some drug addiction problems that may have begun during his stay in China.

At some point, he became an active member of the Communist Party and in the 1930s went to Spain to fight in the Spanish Civil War. With the conclusion of the civil war, he was interned at Gurs in the Pyrenees. When the Russians became allied with the three Western powers, Jean and his comrades were released. Jean then worked for the police militia of Vichy and for the Resistance. He was believed to be a double agent, and in 1943, he was arrested by the Gestapo and sent to Buchenwald.

Because he was classified as a political prisoner rather than as a Jewish prisoner, he was assigned to hard labor and not to extermination.

When Buchenwald was liberated, Jean was still alive, and his mother, Julie, went to pick him up at the border in Strasbourg. Jean was completely starved and was nothing but bones. My mother recounts, "like the photos of the camp liberations." He told his mother that the Germans had tortured him and used him for drug experiments. He suffered horrible nightmares and died on August 5, 1945. My mother remembers this day vividly because it was her birthday. She had planned to take my father (they were not married yet) on an outing in Avignon but had to cancel to go to the funeral. The funeral took place at the Montel farm in Avignon. Jean's father carried the under-sized casket on his back up the hill to the cemetery. My grandfather offered to help, but he would not allow it.

Only very recently (2004), the *Fondation pour la Mémoire de la Déportation* opened a database containing the records of political deportees from France. When I inquired, the

foundation found the original record of Jean Coutarel. Among other things, the record says that he was held in the French concentration camp at *Compiègne* and was sent on a transport to Buchenwald on December 14, 1943. The train arrived December 16 and he was given the serial number 388829.

A "Page of Testimony" in his name is on file at Yad Vashem.

Raoul Ernest Montel

Raoul Ernest (1885-1956), like his brothers, learned mechanical engineering. He married Madeleine Maille and had one son, André, also an engineer.

Raoul was friendly with his brother David but in matters of business did not get along so well with the elder brothers. After World War I, he started his own engineering business in Avignon.

André Montel (1920-1981) had a sickly childhood suffering from bronchitis and asthma and was sent away to a special school for asthmatic children in Cannes. Later on he attended David Montel's school in Marseille eventually completing a degree in electrical engineering. André continued his father's business in electrical contracting for construction and public utilities and was a business leader in the Marseille Chamber of Commerce. He married Huguette Vigne and had two children.

The Paul Montel Connection

When my elder siblings visited relatives in France in the 1960s and 1970s, a highlight of their trips usually included a visit with Paul Montel. Paul (1876-1975) was in his 90s then and always had charming stories to tell. He was originally from Nice but lived most of his life in Paris, where he was a mathematician at the University of Paris.

Paul's father, Aristide Montel, was a friend of Salomon and thought to be his first cousin.⁵ Salomon and his sons visited the Montels several times in Nice, where Aristide was a photographer. Several family photos, including those of Salomon

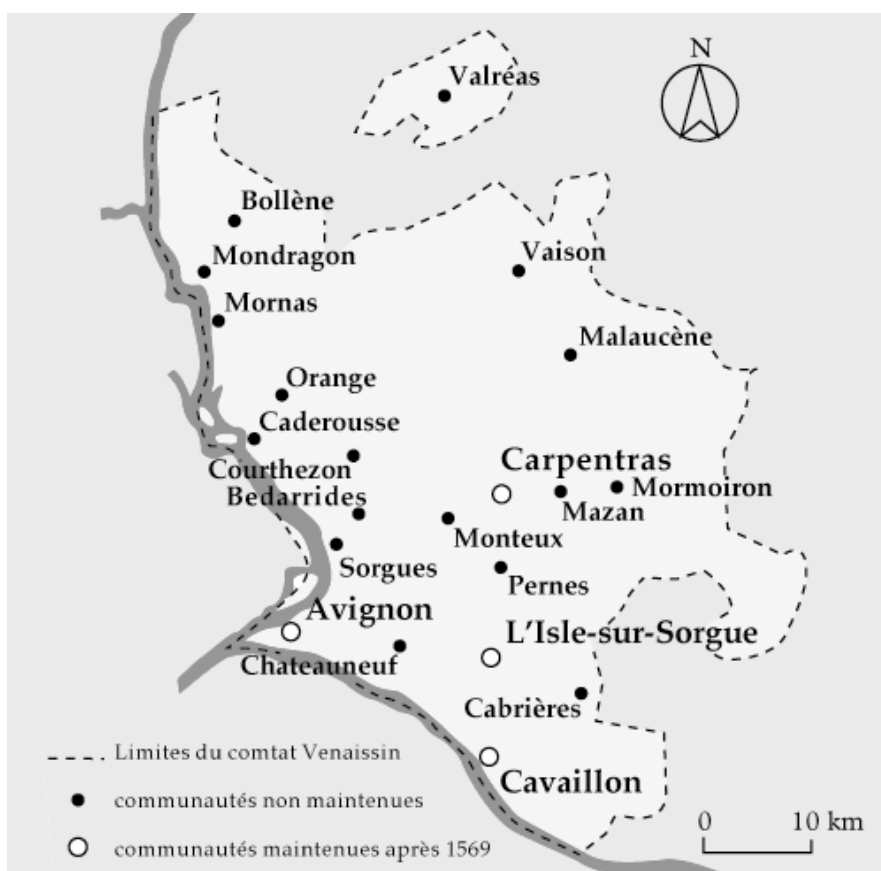
5. We have not yet found a record verifying the actual relationship.

and Ferdinand Montel were taken by Aristide Montel and bear the business logo of *A. Montel, Nice*.

The families maintained friendly contact in subsequent generations. Paul Montel visited the Montels in Marseille numerous times and when Alice Montel moved to Paris in the 1950s, she maintained contacts with him until his death in 1975. Occasionally, he sent a letter or postcard to his cousin Reine in the United States.

Paul Montel's biographies with extensive references to his academic career and mathematical publications are available on the Internet.

The next genealogical challenge will be to find the exact relationships of Salomon's and Aristide's ancestors and, in general, to find out what happened in the period prior to 1815.



The Comtat Venaissin

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Information about Ferdinand Lop: <http://www.answers.com/topic/ferdinand-lop> and <http://www.time.com/time/magazine/article/0,9171,776772,00.html>

James Montel is a technical writer at a software engineering firm in Jerusalem. He has a B.S. in Physics from the University of Arkansas and an M.A. in Germanic Studies from Indiana University. He moved to Israel in 1992 where he resides with his five children and wife, Judy, who contributed important research for this article. The Montels can be contacted at judymontel@013.net.



The Kantorovitch family from Lakhva

Stephen Cohen and Zohar Yereslav

A Brief History of Lakhva

The shtetl of Lakhva (Łachwa in Polish, לאַכװע in Yiddish) holds a generally undistinguished place in Jewish history. It is currently in the Brest *voblast* (province) of southwestern Belarus at 52 13' N, 27 6' E, about 200 km south of Minsk,¹ a part of Minsk Gubernia during Tsarist times, but within Poland between the World Wars.

Lakhva is situated in the marshes along the Pripyat River in the geographical area called Polesie. According to the Lakhva Yizkor book, no community of Lakhva was recorded in 1623, but by 1765 there were 157 Jewish inhabitants. The number fluctuated – in 1811 there were 73 Jews, but a few years later, 161 Jews (75 men and 86 women). But by the end of the nineteenth

1. Wikipedia, at <http://en.wikipedia.org/wiki/Lakhva>.

century the population had increased substantially to 2426 inhabitants, of which 43.5% (1057) were Jews. Jewish emigration took its toll in the next decades, for by 1921, the population was up to 3420, of which only 32.9% (1126) were Jews.²

Jewish emigration from Lakhva to the United States was intense, especially in the first decades of the twentieth century. Two hundred thirty-two Jews, roughly one fifth of the Jewish population, for example, were recorded as entering through Ellis Island from Lakhva.³ In New York, their landsmanshaft was the Lenin and Lachwer Benevolent Association. Lenin refers to a nearby *shtetl* of Lenino, at 52 20' N, 27 29' E. Many members from this town immigrated and intermarried with Lakhva Jews. Some immigration to the United States continued after World War I, but life approached normality under the Polish republic and Jewish life began to flower. In the 1930s the Jewish population reached around 2300 souls. Zionist groups began sending youth to settle in Eretz Yisrael (Palestine). Information flowed between Lakhva and its former residents.

After the beginning of World War II, the Red Army occupied Lakhva and incorporated the area into the Byelorussia Soviet Socialist Republic. The number of Jews

increased dramatically, for people fleeing the German-occupied areas reached Lakhva in relative safety.⁴ In April 1941, the Nazis occupied Lakhva and placed all its Jews in a ghetto. Information about this action was leaked to the Jewish world in the New York Yiddish newspaper *Der Tog*.⁵ Lakhva's primary claim to historical fame is that it seems to have been the location for the first organized Jewish uprising against the Nazis, on September 3 and 4, 1942.⁶ But after the uprising and subsequent annihilation of the Jewish inhabitants, Jewish life effectively ended in Lakhva, and all that remained were the few survivors who scattered in the Pripyat Marshes. Only 120,⁷ other sources state only 90,⁸ residents of the ghetto survived the war, apart from their relatives and descendants in the United States and Palestine.⁹

Stephen Cohen's Story

Growing up in the 1960s and 1970s, I was fortunate to have known Lakhva natives, my maternal great-grandmother Perla Gurewicz Nayman, Pearl Newman in the United States, ca. 1883–1977, known to her grandchildren and descendants as Bubby,¹⁰ her unmarried younger sister Chaja-Hinda Gurewicz, Hilda Horovitz in the United States, 1892–1976, colloquially called Aunt Hilda, and Pearl's children, four of whom

2. "L'toldot Hayehudim B'Lakhva," Dr. N.M. Gelber, in H.A. Michaeli, *et al.*, *Rishonim LaMered: Lakhva*, Encyclopedia of the Diaspora, Jerusalem, 1957, cols. 24–28. The Lakhva Yizkor book is not numbered by pages, but by columns.
3. Stephen Cohen's search through the Ellis Island on-line records in early 2002, using search terms "sounds like *Lachwa* or *Lachma* or *Lashuve*, or contains *achva* or *achw* or *achowo*."
4. Simon Wiesenthal Center's web page on Lakhva, at <http://motlc.learningcenter.wiesenthal.org/text/x14/xml1401.html>.
5. Kh. Lape, "*Foter bakant dem Tog' fun vanen er hot zikh dervust az zayn zun, der dikhter-partizan, Yitskhok Shutski, lebt*," *Der Tog*, Apr. 22, 1941, Vol. 30, No. 10,673, p. 1.
6. H. A. Michaeli, *et al.*, *Rishonim LaMered: Lakhva*, Encyclopedia of the Diaspora, Jerusalem, 1957, 35–68; Yuri Suhl, *They Fought Back*, New York, Schocken Books, 1967, pp. 165–167; Nearly two years after the event, the account was published in the *Forverts*: "*Er schildert in a briv tsu zayn foter vu er iz gelegn tsvishn di toyte kerpers fun ale ermordete yidn fun zeyer shtetl*," *Forverts*, Jul. 23, 1944, p. 2.
7. Museum of Tolerance Learning Center, The Simon Wiesenthal Center, <http://motlc.learningcenter.wiesenthal.org/pages/t042/t04295.html>.
8. Wikipedia, at <http://en.wikipedia.org/wiki/Lakhva>
9. See also Evelyn Romanowsky Ripp, "Why We Must Remember." *Jewish Monthly*, April 1983, pp. 14-19.
10. באבא, or *bobe*, is Yiddish for grandmother.

were born in Lakhva. Pearl and her children immigrated¹¹ to New York in 1911 to meet her husband Shloyme Khayim (Samuel in America); Aunt Hilda remained in Lakhva until 1920.¹² My maternal great-grandmother's family remained particularly close, for we gathered every year at her home in Brooklyn, New York for Passover Seders through the early 1970s.

When I was seven, my teacher assigned a project for the students on their family trees. My mother was a history major in college; being visually oriented, she used her knowledge of European royal genealogies to draw family trees for me, explaining how everyone she knew of was related. On both sides of my family, about two hundred people were included. I was immediately taken with the clarity of the diagrams. Even after the project was handed in and I received my A+, I continued to research as best as a pre-Internet child could. I interviewed relatives and, with my younger sister, noted stories down on index cards. But tangible records from Lakhva were extremely limited. There were photographs of my great-grandmother's parents who remained in Lakhva, Zalmen ha-Levi Gurewicz¹³ ca. 1850–1940 and his wife, Golde Kantorovitch Gurewicz ca. 1850–1918 (*see photo in Hebrew section*). There was a pre-Revolution samovar that Aunt Hilda brought over, plus several Tsarist kopeks she gave me, which I still possess. That was all we had.¹⁴ Pearl's daughter, my grandmother, Diana Newman Cooperman, born as Dine Nayman in Lakhva 1904–1977,

told more stories of her life. She had an excellent memory and described many other Kantorovitch relatives, especially those that also came to New York. Pearl's youngest child, Rose Newman Entman, born in New York 1913–1999, also assisted me with interviewing Pearl.¹⁵ There were a number of intriguing items she told me, such as a female cousin of Pearl who married a man with the surname Shusterman, and the cousin's sister, Mikhle, also married a Shusterman. Another great-uncle, Donald Newman, born Dovid-Meyer Nayman 1906–1979, provided details of other cousins.

After my grandmother's death, when I attended the University of Pennsylvania I learned more about Eastern European Jewish culture by taking two years of Yiddish. My parents, sister, and I visited Israel during winter break of 1985–1986, to see the sights and cousins, including my great-aunt Selma Newman Greenhaus, born Sheyndl Nayman in Lakhva ca.1902–1986 and her son Avraham and family in Jerusalem. She was the oldest of Pearl's children, and told me a story of her great-uncle Moishe-Mordkhe Kantorovitch ca. 1858–1918?, brother of Golde Kantorovitch Gurewicz and how she sat on Moishe's lap in Lakhva as a child, learning to read Yiddish. She mentioned that he was the *staristva* (town elder) of Lakhva.¹⁶ She believed that Golde's father, *der zeyde Daniel*¹⁷ Kantorovitch, had a brother, Elaron Kantorovitch. Several months after our visit to Jerusalem, she passed away.

11. Ship's manifest for Perla, Scheindla, Dina, Dowid, and Daniel Neuman, S.S. Kursk sailing from Libau, arriving 26 December 1911 at Ellis Island; Russian passport for Perla Nayman' and her four children, dated October 18, 1911.
12. Ship's manifest for Chaja Gurrirtz [sic], S.S. Mobile sailing from Liverpool, arriving 28 September 1920 at Ellis Island.
13. How Zalman ha-Levi Gurewicz is related to the well-known, extensive "Horowitz" family tree is unknown at present.
14. Avraham Greenhaus of Jerusalem recently sent Steve a photocopy of Pearl and children's Russian passport. See endnote 11.
15. Undated correspondence ca. 1976, Rose Newman, Jacksonville, Florida to Stephen Cohen.
16. Moishe and much of his family eventually settled in Boston, Massachusetts. Ship's manifest for Moishe and Alter Kantorowicz, S.S. Barbarossa, sailing from Bremen, arriving 24 June 1908 at Ellis Island. Alter was also known as Alter-Hayim, and in the United States as "Haim Kantorovitch" or similar spellings. See endnote 18.
17. Yiddish for "the grandfather Daniel."

The last link to the early years in America thus remained with my youngest great-aunt, Rose Newman Entman. I attended graduate school in Houston, Texas, where Rose along with her elder son and family lived. I often chatted with her about her childhood. For example, she mentioned that she played in Brooklyn's Prospect Park with the daughters of Bubby's first cousin Haim Kantorovitch 1890–1936, a Socialist teacher, writer and activist.¹⁸

With the advent of the Internet in the mid-1990s, I learned that Eastern Europe still stored many civil records, that the Mormons had recently microfilmed the book of Lakhva Jewish marriages and that a number of Jewish genealogists were interested in Lakhva. Although after contacting them, none seemed to be related to me, I wrote to the famous Batya Unterschatz at the Jewish Agency in Jerusalem in April 1996 and received a prompt reply.¹⁹ In it, she provided the address of Avraham Schusterman, son of Gershon, of Ramat-Gan, who could assist me with information. I sent a letter of introduction to Avraham, and in May received a surprised e-mail response from his son, Gershon Sharon, of Kfar Szold.²⁰ Unfortunately Avraham had died the previous year, but Gershon gave me some interesting information about his family from Lakhva. We could not, however, establish a link between our families.

Then, in 1999, I received an e-mail from another Israeli, Zohar Yereslav, asking if we

were related, for her great-grandfather, Daniel Kantorovitch, who died in 1950, was born in Lakhva.²¹ It turns out that she was a cousin of Gershon Sharon. The genealogy she sent me was intriguing, but frustrating. Once again, I could see no obvious relation between her Daniel Kantorovitch and mine, but there were names that appeared in both: not only Daniel Kantorovitch, but the Shusterman surname. I even arranged a telephone call with Zohar and spoke to her grandmother, Chasya Szusterman 1922–2003, in Yiddish. The conversation was eerie. Chasya's voice and Yiddish intonation sounded exactly like my grandmother's of two decades earlier: there simply HAD to be a connection, but I could not see it.

Zohar Yereslav's Story

Originally I was not interested in genealogy at all, but my cousin had a family tree of another side of the family, a tree that we wanted to enter in the Beth Hatefutsoth database.²² The staff members at Beth Hatefutsoth could not estimate a reasonable date of entering our tree in the database, for it was entirely handwritten. Instead they suggested we submit a computerized tree to simplify matters. I jumped on the possibility to play with my new computer and made a family tree using computer software, which gave me a minor infection of the genealogy bug. My real search for new relatives began too late, when my grandmother Chasya was the last living child of Gershon and Pesya

18. Yefim Yeshurin and Y.Sh. Hertz, eds., *Arbeter Ring Boyer un Tuer*, Arbeter ring boyer un tuer komitet, New York, 1962, cols. 338–339. Haim Kantorovitch's writings include: *Di Geshikhte fun der Amerikaner Arbeyter Bavegung*, A.S.A.P. Poe'ts (Poalei Zion) Brentsh zeks (parteyshul opteylung), New York, 1920; *The Rise and Decline of Neo-Communism*, The Modern Quar., Baltimore, 1921?; In *Likht fun Marksizm*, Maks N. Mayzel, New York, 1925; *A Shmues Tsvishn Tsvey Arbeter vegn Sotsyalizm un Kapitalizm*, Farlag Veker fun Yidishn Sotsyalistishn Farband, New York, 1932; *Marksizm in Unser Tsayt*; *Zambukh Likhvod dem 50tn Yortsayt fun Karl Marks*, New York Farlag Felker, New York, 1933; *Towards Socialist Reorientation*, Education Committee of the Socialist Party, Chicago, 1933; *The Socialist Party at the Cross Roads*, Max Delson, New York, 1934; and *Problems of Revolutionary Socialism*, American Socialist Monthly, New York, 1936.

19. Personal correspondence, Batya Unterschatz, Jerusalem, April 24, 1996.

20. Personal e-mail, Gershon Sharon, May 30, 1996.

21. Personal e-mail, Zohar Yereslav, January 7, 1999.

22. Douglas E. Goldman Genealogy Center at Beth Hatefutsoth – The Nahum Goldmann Museum of the Jewish Diaspora, Tel Aviv, Israel.

Kantorovitch Szusterman. The only details I had were from my grandmother's memories.

My grandmother did not tell stories about Lakhva, so we in Israel did not really know about American relatives before my JewishGen search. We knew only about her uncle Hershl-Tsvi (George) Kantorowicz 1912–1967, who lived in Denver, Colorado. She only told us that part of the time she lived with her maternal grandparents Daniel and Fridl Kantorovitch (*see photo in Hebrew section*), because their house was closer to school and that in her parents' house there was a large grandfather clock that she missed. Chasya's husband, my grandfather Yehoshua Lopatin 1919-2001 bought her a big clock after they got married to remind her of home.

Chasya at age 12 and her older brother Yitzhak 1920–1961, at age 14 came to Eretz Yisrael in 1935 to live with their aunt Sara Kolinchik and their maternal grandparents in Tiberias. The rest of the family stayed in Lakhva, planning to come to Eretz Yisrael later, when they would receive certificates and save enough money for the voyage. Unfortunately World War II came first, during which Chasya's mother Pesye and her daughters Liube 1924-1942 and Miriam Ella 1941-1942 died in the Lakhva ghetto revolt. Gershon with sons Ya'akov 1928-possibly 1950s and Avraham (Avremo, 1929-1995) fled to the surrounding woods and joined the partisans, Ya'akov as a fighter and Gershon as a shoemaker. After the war ended, Ya'akov was called to join the Soviet Red Army and did so happily. Gershon, by this time gravely ill, boarded the ship Haim Arlozorov with son Avraham and arrived in Haifa in April 1947. This was the first ship to resist the British military blockade of Jewish immigrants to Eretz Yisrael. Avraham was sent to the Atlit detention camp and Gershon was taken to the hospital. He died²³ from cancer never seeing my grandmother again. The notifi-

cation letter about his illness was sent to Tiberias Street in Haifa instead of the city of Tiberias.

Chasya kept writing to her brother Ya'akov in Russia, but in the mid-1950s he stopped responding and her letters were returned to Israel. Her other brothers, Yitzhak, nicknamed Shusti²⁴ and Avraham, both became officers in the Israeli army. Avraham, the same Avraham whom Batya Unterschatz described to Steve, later served in the Ministry of Immigration and was involved in the massive *Aliya* from the former Soviet Union during the 1990s.

Hershl, however, was a bit of a mystery. He was supposed to come to Eretz Yisrael with Chasya and Yitzhak, but did not get a certificate. Hershl lost his wife and child during the war. Chasya remembered writing to him in the United States, but did not recall an exact address. We knew he had remarried to a woman named Frieda and had a daughter. I asked for Steve's help. He located George's wife Frieda 1916-2003 and I corresponded for a while. Many details he told her about his family were very different from what we knew. She thought that the similarity of names and hobbies was too great to ignore. Often Holocaust survivors did not discuss details of their past life with their new families; this appears to be the case with Hershl-Tsvi/George.

Combining the Kantorovitch Trees

In the spring of 2006, I (Steve) finally decided to take the short trip to the local Family History Center in West Windsor, New Jersey, and examine the microfilmed Lakhva book of Jewish marriage records from 1879 to 1915.²⁵ Like many communal records from the Tsarist era, they were mostly bilingual, with the left page showing the Russian information, and the right page showing the equivalent Hebrew. For a few years, the scribe may have been lazy or unfamiliar with one language or the other,

23. Hagana Archive death record, <http://www.archives.mod.gov.il/pages/search/ItemDesc.asp?ID=55964&PageNo=1&ARC=2&AR=2>.

24. Yizkor page, The State of Israel, Ministry of Defense. <http://www.izkor.gov.il/izkor82.asp?t=44729>

25. LDS Family History Library Catalog No. 1,920,792.

and only Russian, or only Hebrew was written down. There were gaps in the years. But almost immediately I discovered my first Kantorovitch family member. In fact, I read the microfilm twice through over the course of several weeks, in order to get used to the various handwriting styles and also to be sure I did not miss any pertinent records. The 243 marriages listed were between people of the local towns, e.g., Lakhva, Lenin, David Horodok, Stolin, Kozhan Horodok, although by the onset of World War I, the grooms came from further away, presumably as the local boys became soldiers and harder to find.

In sum, there were eleven Kantorovitch marriage records in the Lakhva marriage book, all from our family, plus the marriage record of Steve's great-grandmother Perl, the daughter of Zalmen Gurewicz and Golde Kantorovitch on June 12, 1901 to Shloyme, son of Avrom Nayman. One record, for example, between Rokhl Kantorovitch and Arn Mitvokh, could be traced to the Lakhva *Yizkor* book²⁶ and the Pages of Testimony²⁷ at Yad Vashem: Rokhl and Arn were killed in the ghetto with their 20-year-old son Yeshaye. Another record from 1901 recorded Mikhle, daughter of Arn Kantorovitch, marrying Leyzer Mordkhe, son of Khayim Dyatlovitski – the same Mikhle I heard of thirty years earlier. His family surname was recorded as Jadlowitzki at Ellis Island²⁸; currently there are many in the United States who bear the shortened version Jatlow.

The crucial bilingual (Russian and Hebrew) record for combining Zohar's tree with Steve's tree was recorded in Lakhva on March 31, 1894. In it, Daniel (דניאל), son of Ele Arn Kanterovits (אלא אהרן קאנטעראוויץ) or Даниель Аранов Канторовиц (Daniel Aronov Kantorovits), married Fradl (פראדל), daughter of Yankev (יעקב) (surname not given) or Фр... Янкелев... (Fr[adl]

Yankelev[a]). The key pieces of data linking the families together were:

1. Pearl Gurewicz Newman's information from 1976 about a Shusterman marrying her cousin;
2. Selma Newman Greenhaus's information in 1986 about her great-grandfather's brother, Elaron Kantorovitch;
3. The 1894 marriage record between Daniel, son of Ele Arn Kanterovits, and Fradl, daughter of Yankev, found in 2006.

A tree showing the first four generations of the Kantorovitch family is shown. It only took thirty years – one generation – of research to link the two families, separated for ninety-five years and two continents. Our two branches have never met yet, but we are now family again! Though the Lenin and Lachwer Benevolent Association in New York is now defunct, there is still an active Israeli Lakhva *landmanshaft*, *Irgun Yotzei Lakhva BeYisrael*, that holds annual memorial services and organizes trips to Lakhva, so the *shtetl's fallen are remembered*.

Acknowledgments

We thank our cousin Avraham Greenhaus for informing us periodically about events organized by *Irgun Yotzei Lakhva BeYisrael*, and for sending Steve the copy of Pearl Gurewicz Newman's Russian passport.

Note: All Yiddish names are transliterated according to YIVO standards.

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Dr. Stephen Cohen received his B.A. in Chemistry from the University of Pennsylvania, and his M.A. and Ph.D. in Physical Chemistry from Rice University. He has been a consultant for the United States Navy and a postdoctoral researcher at Rutgers University and performed postgraduate research at Nottingham University in the United Kingdom. Since 1999 he has been a science and technical writer. He began researching his family history at the age of seven and has continued ever since. To supplement his genealogical interests, he studied two years of Yiddish in college, and now raises bilingual English/Yiddish children. He is also a published choral arranger, president of Sharim veSharot Jewish choir (based in Central New Jersey), and a professional calligrapher, specializing in Judaica.
drstevecohen@earthlink.net

Ms. Zohar Yereslav has a Bachelor of Arts degree in Bible studies from the University of Haifa and a Master of Arts degree in Information Studies from Bar-Ilan University. Zohar is an acquisitions librarian at the University of Haifa.
zohar@univ.haifa.ac.il

Four Generations of Kantorovitch Descendants from Lakhva

Items in **bold** are marriage records found in the Lakhva microfilm. Marriage dates shown in Lakhva are according to the Julian calendar.

| | | | | | | | |
|---------------------|----------------|---------------------|----------------|---------------------|----------------|---------------------|----------------|
| <u>Abbreviation</u> | <u>Meaning</u> | <u>Abbreviation</u> | <u>Meaning</u> | <u>Abbreviation</u> | <u>Meaning</u> | | |
| Abt | about | Aft | After | b | born | | |
| <u>Abbreviation</u> | <u>Meaning</u> | <u>Abbreviation</u> | <u>Meaning</u> | <u>Abbreviation</u> | <u>Meaning</u> | <u>Abbreviation</u> | <u>Meaning</u> |
| Bef | Before | d | died | m | married | → | changed to |

- 1 ? KANTOROVITCH b: Abt 1800 in Russia d: Bef 1900 in Russia
+? ? b: Abt 1800 in Russia d: Bef 1900 in Russia m: Bef 1835
- 2 Daniel KANTOROVITCH b: Abt 1820 in Russia d: in Lakhva, Brest Obl, Belarus
+ Hinda ? b: Abt 1820 in Russia d: in Lakhva, Brest Obl, Belarus m: Abt 1845
- 3 Golda KANTOROVITCH b: Abt 1855 in Lakhva, Brest Obl, Belarus d: Abt Mar 1918 in Lakhva, Brest Obl, Belarus
+ Zalman GUREWICZ b: Abt 1850 in Lakhva, Brest Obl, Belarus d: Abt Feb 1940 in Lakhva, Brest Obl, Belarus
m: Abt 1875 in Lakhva, Brest Obl, Belarus
- 4 David GUREWICZ b: Abt 1877 in Lakhva, Brest Obl, Belarus d: 5 Sep 1942 in Lakhva, Brest Obl, Belarus
+ Ettel (Yokheved) ? b: Bef 1900 d: 3 Sep 1942 in Lakhva, Brest Obl, Belarus m: Abt 1920
- 4 Perla→Pearl GUREWICZ b: Abt Jan 1883 in Lakhva, Brest Obl, Belarus d: 19 Dec 1977 in Jacksonville, FL**
+ Schliome→Samuel H NAYMAN→NEWMAN b: Abt 28 Feb 1879 in Volya, Brest Obl, Belarus
d: 24 May 1948 in New York m: 12 Jun 1901 in Lakhva, Brest Obl, Belarus
- 4 Beile→Becky GUREWICZ b: 1885 in Lakhva, Brest Obl, Belarus d: 14 Jan 1969 in New York
+ Michel→Michael NAYMAN→NEWMAN b: Jun 1881 in Volya, Brest Obl, Belarus d: 16 Sep 1961
in Wawarsing, NY m: Abt 1902 in Lakhva, Brest Obl, Belarus
- 4 Chaja→Hilda GUREWICZ→HOROVITZ b: 10 Apr 1896 in Lakhva, Brest Obl, Belarus d: 11 May 1976 in New York
- 3 Moische-Mordechai→Morris KANTOROWICZ→KANTOROVITCH b: 1858 in Lakhva, Brest Obl, Belarus
d: 1920 in Boston
+? ?b: Aft 1848 m: Bef 1880
- 4 Freydl KANTOROVITCH b: Abt 1870 d: Aft 1900**
+ Shmuel Gets CHAFETZ b: Abt 1871 in Lakhva, Brest Obl, Belarus m: 21 Aug 1890 in Lakhva, Brest Obl, Belarus
- 4 Golda KANTOROVITCH b: Abt 1872 d: Aft 1900**
+ Yosl? LEYBOVITS b: Abt 1877 d: Aft 1897 m: 1 Jul 1897 in Lakhva, Brest Obl, Belarus
*2nd Wife of Moische-Mordechai Kantorowicz→Kantorovitch:
+ Mere Mirjam Mary ? b: 1868 in Lakhva, Brest Obl, Belarus d: 1921 in Boston m: Abt 1880 in Lakhva, Brest Obl, Belarus
- 4 Toybe→Tillie KANTOROWITZ b: 1882 in Lakhva, Belarus d: 19 May 1947 in MA**
+ Borukh-Yankev→Jacob SHUSTER[MAN] b: Abt 1885 d: 7 Feb 1958 in MA m: 18 May 1907 in Lakhva, Brest Obl, Belarus
- 4 Perl→Pauline KANTOROVITCH b: Aft 1883 d: Aft 1945
+? SCHNEIDER b: Aft 1873 d: Aft 1910 m: Aft 1910
- 4 Libe→Lena KANTOROVITCH b: Abt 1886 in Lakhva, Brest Obl., Belarus d: Aft 1930
+ Israel LUBOWSKY→LUBOFSKY→LEBOW b: Abt 1885 d: Abt 17 Nov 1958 m: Abt 1904 in Europe
- 4 Hinde→Annie KANTOROWITZ b: 1886 d: Aft 1930
+ Charles KAPLAN b: Abt 1868 in Russia d: Aft 1930 m: Abt 1914
- 4 Pesse→Bessie KANTOROWITZ b: 1889 in Minsk, Belarus d: 16 Feb 1981 in Lynn, MA
+ Hersch?Harry POMUS b: 15 Apr 1883 in Wilkomir, Lithuania d: Nov 1968 m: Aft 1910
- 4 Haim (Alter Haim) KANTOROWICZ→KANTOROVITCH b: 4 Nov 1891 in Lakhva, Brest Obl, Belarus
d: 18 Aug 1936 in Liberty, NY
+ Goldie→Jenny NOVIN b: Abt 1891 d: 18 Jul 1951 in Rockland Co., NY m: Abt 1917
- 3 Perle→Pearl KANTOROVITCH b: Abt 1863 in Lakhva, Brest Obl, Belarus d: 23 May 1932 in Manhattan, NY
+ Benzion GUTTMAN→GOODMAN b: Abt 1861 in Belarus d: 3 May 1935 in Brooklyn, NY
m: Abt 1880 in Lakhva, Brest Obl, Belarus
- 4 Golde→Gussie GUTTMAN→GOODMAN b: Abt 1888 in Belarus d: Jan 1986
+ Samuel WALLACE b: 15 Feb 1887 in Mozyr, Belarus d: Nov 1968 m: Abt 1911
- 4 Touba→Tessie GUTTMAN→GOODMAN b: Abt 1890 d: 1962
+ [1] Israel HELMAN b: 1895 in Belarus d: Abt 1923 in New York m: Aft 1907
*2nd Husband of Touba→Tessie Guttman→Goodman:

- + James PULVER b: Abt 1897 in England d: 29 Aug 1959 in W. Haven, CT m: Aft 1921
- 4 Aron-Moshe→Aaron Morris GUTTMAN→GOODMAN b: 23 Aug 1891 in Petrikov, Belarus d: Feb 1974
+ Ruchel→Rae GORELIK→GARELICK b: 7 Jun 1907 in Narovyje, Belarus d: 18 Aug 1988 m: 1927
- 3 Nekha KANTOROVITCH b: Abt 1863 in Lakhva, Brest Obl, Belarus
+ Yankl? Ishel? HELMAN b: Bef 1873 m: Bef 1895
- 4 [1] Israel HELMAN b: 1895 in Belarus d: Abt 1923 in New York
+ [2] Touba→Tessie GUTTMAN→GOODMAN b: Abt 1890 d: 1962 m: Aft 1907
- 4 Yeshaya HELMAN b: Bef 1900 in Belarus
4 Hindl HELMAN b: Abt 1895 in Belarus d: Aft 1925 in USA
+ ? ? b: Bef 1900 d: Aft 1925 m: Abt 1925 in New York
- 4 Velvl HELMAN b: Bef 1900 in Belarus
4 Yossele-Haim HELMAN b: Bef 1900 in Belarus d: Aft 1900
4 Motl HELMAN b: Bef 1900 in Belarus d: Aft 1900
- 2 Elaron KANTOROVITCH b: Aft 1815
+ ? ? b: Aft 1800 m: Aft 1830
- 3 Moshe-Aaron? KANTOROVITCH b: Aft 1830 d: Aft 1900
+ Cypora ? b: Bef 1864 d: Aft 1923 m: Bef 1879
- 4 Freyda KANTOROVITCH d: Aft 1900
- 4 Hirsh→Harry KANTOROVITCH b: Abt 1879 in Lakhva, Brest Obl, Belarus
+ Lube SHUSTERMAN b: Abt 1888 in Turov, Brest Obl, Belarus m: 5 Jul 1907 in Lakhva, Brest Obl, Belarus
- 4 Mikhle→Minnie KANTOROVITCH b: Abt 1882 in Lakhva, Brest Obl., Belarus d: Aft 1923
+ Leyzer-Mordkhe→Louis DYATLOVITSKI→JATLOW b: 15 Apr 1883 in Lakhva, Brest Obl., Belarus
d: 30 May 1965 m: 15 Mar 1901 in Lakhva, Brest Obl, Belarus
- 4 ? KANTOROVITCH b: Bef 1885 d: Aft 1900
+ ? KULANI b: Bef 1885 d: Aft 1900 m: Aft 1900
- 4 Rokhl KANTOROVITCH b: Abt 1885
+ Dovid-Meir KOLINCHIK b: Abt 1884 in Kozan-Horodok, Brest Obl, Belarus m: 29 Jul 1903 in Lakhva, Brest Obl, Belarus
- 4 Yehoyshue KANTOROVITCH b: Abt 1886 in Lakhva, Brest Obl, Belarus
+ Reyzl LEVIN b: Abt 1886 in Lakhva, Brest Obl, Belarus m: 28 Feb 1909 in Lakhva, Brest Obl, Belarus
- 4 Owsiej Avreme→?Abraham KANTOROVITCH→KANTOR b: 15 May 1886 in Lakhva, Brest Obl., Belarus
d: Jun 1970 in Tel-Aviv
+ Haya-Reyzl→Rose ? b: Abt 1890 in Poland d: Aft 1961 in New York m: Abt 1908
- 4 Rivke KANTOROVITCH b: Abt 1888 in Lakhva, Brest Obl, Belarus d: 3 Sep 1942 in Lakhva, Brest Obl, Belarus
+ Arn MITVOKH b: Abt 1887 in Turov, Brest Obl, Belarus d: 3 Sep 1942 in Lakhva, Brest Obl, Belarus
m: 18 Mar 1914 in Lakhva, Brest Obl, Belarus
- 4 Yitskhok-Leyb KANTOROVITCH b: Abt 1889
+ Feyge LEVINSOHN b: Abt 1890 m: 16 Mar 1910 in Lakhva, Brest Obl, Belarus
- *2nd Wife of Elaron Kantorovitch:
+ ? ? b: Aft 1823 d: Bef 1900 m: Aft 1838
- 3 Daniel KANTOROVITCH b: Abt 1870 in Lakhva, Brest Obl, Belarus d: Abt 1949 in Tverya, Israel
+ Freyda Fridl ? b: Abt 1874 d: Abt 1950 in Tverya, Israel m: 31 Mar 1894 in Lakhva, Brest Obl, Belarus
- 4 Avraham KANTOROVITCH b: Bef 1900 in Lakhva, Brest Obl, Belarus d: Aft 1900
- 4 Pesye KANTOROVITCH b: 1900 in Lakhva, Brest Obl, Belarus d: 3 Sep 1942 in Lakhva, Brest Obl, Belarus
+ Gershon SZUSTERMAN b: 1890 in Lakhva, Brest Obl, Belarus d: Apr 1947 in Atlit Camp, Israel
m: Aft 1918
- 4 Sarah KANTOROVITCH b: Abt 1902 in Lakhva, Brest Obl., Belarus d: Aft 1944
+ Tsvi KOLINCHIK b: Aft 1892 in Baranovitch, Belarus d: Aft 1944 m: Aft 1917 in Belarus
- 4 Baruch KANTOROVITCH b: Abt 1904 in Lakhva, Brest Obl, Belarus d: Abt 1990 in Gadot, Israel
+ Sarah ? b: Aft 1894 d: Aft 1919 m: Aft 1919
- 4 Hershl Tsvi→George KANTOROWICZ b: 17 May 1912 in Lakhva, Brest Obl, Belarus d: 13 Oct 1967 in Denver?, CO
+ Leah ? b: Aft 1902 d: Aft 1940 in Warsaw, Poland m: Aft 1927
- *2nd Wife of Hershl Tsvi?George Kantorowicz:
+ Frieda N. ? b: 27 Jul 1916 d: 9 Sep 2003 m: Aft 1950 in USA
- 3 Nekhama KANTOROVITCH b: Abt 1873
+ Yosef SANDLER b: Abt 1871 in Slovita m: 21 May 1895 in Lakhva, Brest Obl, Belarus

Military Genealogy – Algerian Jews Serving in the French Army *

Mathilde Tagger

Translated from the Hebrew

About Algeria

Algeria occupies the central region of North Africa bordered on the north by the Mediterranean Sea, on the east by Tunisia, on the south by the Sahara and on the west by Morocco.

Following are some of the highlights of its history:

Until 165 BCE it was under Phoenician rule; in 40 BCE it became part of the Roman Empire; it was captured by the Arabs at the end of the 7th century and all its inhabitants were converted to Islam; from 1519 until 1830 when it was conquered by France, it was part of the Ottoman Empire; it gained its independence in 1962.

Its population is made up of the following groups:

Its original inhabitants were Berbers who today make up a minority. A few Jews settled there in the time of the Phoenicians. At the end of the 7th century a portion of the Arab conquerors that were on their way to conquer and Islamize Morocco, Spain and the rest of Europe remained behind. With the expulsion of the Jews and Moors from Spain in 1492, both Jews and Arabs settled in Algeria. After its conquest by France in 1830 additional French and Europeans lived there. On the eve of its war of independence, this population had grown to one million. In 1948 when Israel declared independence, 150,000 Jews lived in Algeria. Today only a few remain about whom we have no details.

Algeria's Jews

Very few Jews lived in Algeria but the number grew in the wake of the first expulsion from Aragon in 1391. In the beginning the local Jews, known as veil wearers' did not mix with those who came from Spain known as beret wearers.' Among

the latter were the first two chief rabbis of Algeria: R'Isaac bar Sheshet (Rivash) and after his death R'Shimon ben Zemach Duran, who died in 1416. The two are buried alongside of each other in an impressive mausoleum.

In 1492 after the great expulsion from Spain the exiles were absorbed very well into the existing communities. In the 17th century they were joined by an additional element known as the Granas,' Jews from Livorno, Italy. During Ottoman times the Jews lived more or less satisfactorily.

French Conquest of Algeria

France conquered Algeria in 1830 under the pretext that the Ottoman ruler slapped the French consul publicly with his fan.

The conquest was difficult because of the resistance movement led by Abdel-Kadr, head of the local rebels. In 1847, after difficult battles in which 100,000 French soldiers participated, Abdel-Kadr surrendered. Algeria was not considered a colony in the eyes of the French rulers but as an integral part of France consisting of three districts – Oran, Algiers and Constantine.

Jews, who suffered from corrupt Ottoman rule, were happy with the French conquest. They spoke European languages that they learned because of international sea trade. Many among them immediately joined the armed forces of the conqueror, mostly as translators or dragomen as they were called in Turkish. A fair number of them fell in service in the ranks of the French army.

In 1833, as a result of the tremendous help rendered by local Jews to the French army, the city of Oran, the country's second largest, was captured. In 1834 the French greatly improved the legal position of the Jews and among the new requirements were the orderly registration of births, marriages and

* Lecture prepared for the Second National Seminar of the Israel Genealogical Society, November 2006.

deaths. From 1866 Jews could request French citizenship but only on an individual basis. Finally, on 24 October 1870 the French government passed the “Crémieux Law,” that granted all the Jews of Algeria full French citizenship with full equal rights. This completely changed the life of Algeria’s Jews. It could be said as an aside, that the majority of Moslem Algerians refused to accept the French citizenship offered to them and they never forgave the Jews for accepting it.

From 1870 Jews have made admirable efforts to adjust themselves to their new status. They sent their children to French schools and every year the number of Algerian Jewish students at the University of Paris increased.

At the end of the 19th century, a strong anti-Semitic movement that clouded the atmosphere developed in Algeria. The Jews defended themselves with all their strength and at no time did anything interfere with the community’s attempt to prove its loyalty to France including the sending of their sons to the army and to war as befits every citizen. Algeria’s Jews rallied around the flag in their masses when World War I and World War II were declared.

With Algeria’s declaration of independence in 1962, the Jews had no choice but to leave the country within two days, each with one small suitcase. The vast majority found asylum in France.

Military Sources of Information

a. Service Historique de l’Armée de Terre

Within the framework of the French Ministry of Defense it is possible to request a copy of the military dossier from the historical service of the infantry subject to the following conditions.

The person who requests this dossier will only receive the induction document that the soldier himself never saw and it contains three parts: (1) Personal details on the soldier; his family name, his personal name, date and place of birth, the personal name of his father and the personal and family name of his mother before marriage. All of these are without a doubt of great genealogical

importance. There are also additional facts concerning the soldier’s physical appearance; (2) Details on his induction and service; (3) Details on his discharge and whether he was awarded a “Citation of Exemplary Service” which was granted at the time of his discharge. Items listed here are his name and name of family, place and date of birth and a physical description.

Receipt of the ‘induction document’ is contingent on the following conditions: (1) the person whose document is requested was born at least 120 years ago unless it is by court order; (2) military court records can only be reviewed 100 years after the trial; (3) one must come in person to the Ministry to receive the copy of the document; (4) in order to receive a file for research one must provide identifying details such as name, date and place of birth of the soldier; (5) one can only receive a file the day after it is ordered.

The address of the historical service for infantry is:

Service Historique de l’Armée de Terre,
Château de Vincennes, Boite Postale 107,
00481 Armées.

b. French Navy

The naval archives are located in five ports, four of them on the Atlantic coast of France – Cherbourg, Brest, Lorient and La Rochelle as well as the port of Marseille on the Mediterranean.

c. Archives of the French Departments – Archives Départementales – where soldiers could enlist.

d. Archives for Overseas Territories: Centre des Archives d’Outre-Mer, 29, Chemin du Moulin de Testas, 13090 Aix-en-Provence.

Information for soldiers born up to and including 1899 from the three provinces of Algeria – Algiers, Oran and Constantine – which no longer exist is found in this archive.

e. Diplomatic Archive: Centre des Archives Diplomatiques, 17, rue de Casterneau, BP 1033 44036 Nantes Cedex 01.

The information for soldiers born after 1900 from the three provinces of Algeria – Algiers, Oran and Constantine is in this archive.

f. *On the Translators of the "Africa Army"*

This book by Jean-Claude Féraud, published in Algiers in 1876, provides many details about the translators who served in the ranks of the French Army: family and personal name, date of birth, dates of induction and discharge from the army, rank, decorations – if they were awarded to him, and on occasion a complete biography of the translator.

g. *The Golden Book of Algerian Jewry*

With the outbreak of World War I, all the Jewish men who met the conditions of induction, were part of the general draft. Many were wounded and many gave their lives. Several years later the Jewish community of Algeria published the first volume listing officers and enlisted men and under what conditions they were awarded various citations and commendations for service; the names of wounded officers and soldiers and under what condition they were wounded and the names of the 2,025 Algerian Jewish soldiers who perished, officers as well as enlisted men, and under what circumstances they sacrificed their lives. It should be pointed out that Jews numbered 50,000 out of a French population of 500,000.

Alongside of each name is the unit to which he was connected and the date of the awarding of the citation, of his injury or of his death. Sometimes it is laconic while sometimes it is very detailed. In the new edition published by the French Jewish Genealogical Society in 2001, they added an alphabetic index of the names, something that makes it easier to use this important book.

Additional Sources on the Internet

a. *Mémoire des Hommes – memorial to the fallen*: <http://www.memoiredeshommes.sga.defense.gouv.fr/>

This site provides information on (1) those who fell in World War I in the air, sea and land forces; (2) a list of the one thousand soldiers who fought in the underground who were murdered by the Germans in the fortress of Mont Valerien in the western suburb of Paris during World War II; (3)

soldiers who fell in Indo-China between 1946-1952; (4) French who fell in North Africa between the years 1952-1962.

b. *The Military Genealogy Section of the General Genealogy Site*:

<http://www.geneapass.org/guerres.php>

c. *The site "Guide-Généalogie – Guide to Genealogy"*

www.guide-genealogie.com/guide/archives_militaries.html

d. *Information on the soldiers and officers of Napoleon's Grand Army* that fought between 1792 and 1815. In 1857, Napoleon III awarded the Citation of Sainte Hélène to 405,000 soldiers who fought in the Grand Army and were still living. There is now an Internet site where 169,241 names are listed: www.stehelene.org/accueil.php

In conclusion, I should add that it is possible to take an Internet course on military genealogy. Those who are interested should investigate the site.

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

www.sephardicstudies.org/entrance.html

tagger@actcom.co.il

1^{er} CORPS D'ARMÉE
 DIVISION de Constantine
 4th BRIGADE
 8th RÉG^{IMENT} DE ZOUAVES

NOTA. — Cette pièce, en cas de perte, ne peut être remplacée par dupli-
 cata.

FORMAT :
 Hauteur, 9^{cm}, 21 ; largeur, 9^{cm}, 28.

CERTIFICAT DE BONNE CONDUITE

La Commission spéciale du 8th Régiment de Zouaves
 instituée en exécution du Règlement du 20 octobre 1892 sur le service intérieur des
 troupes,

Certifie que le **M^{onsieur} Moyal**, *Ar. Moyal*, *Ar. Moyal*
 de classe N^o 25061
 né le *26 Mars* 1877 à *Oran*
 canton du *dit* département d' *Oran*
 taille de un mètre *80* millimètres, cheveux *et*, sourcils *bruns*,
 yeux *bruns*, front *orbiculaire*, nez *orbiculaire*, bouche *moyenne*,
 menton *rond*, visage *oval*, marques particulières :
 a tenu une bonne conduite pendant le temps qu'il est resté sous les drapeaux, et
 qu'il y a constamment servi avec honneur et fidélité.

La présente attestation est donnée sur la proposition du Capitaine de
la 1^{re} Compagnie et du Chef de *1^{er} Bataillon*
 auquel appartient le *M^{onsieur} Moyal* après examen du registre
 des punitions en ce qui le concerne.

Punitions⁽¹⁾ subies durant les deux dernières années de présence sous les drapeaux :
Néant jours, dont *Néant* de prison et *Néant* de cellule.

Fait à *Constantine*, le *21 Août* 1899.
 Le Président de la Commission spéciale,
J. Schwarzfuchs

APPROUVÉ :
 Le Colonel *Le Général de brigade* *de l'Infanterie d'Algérie*
 et la Subdivision *de l'Algérie*

(1) Désignation du corps de *8th Régiment de Zouaves*, grade *énuméro matricule du militaire*. — (2) Désignation de la compagnie,
 de *1^{re} Compagnie*. — (3) Désignation du bataillon, de *1^{er} Bataillon*. — (4) Se occirent, pour l'insertion à des punitions, à la décision ministérielle du 23 Janvier 1893.

Paris et Limoges. — Imprimerie et librairie militaires Henri CHARLES-LAVARELLE. — T. 82.

Good behavior Certificate of the Jewish soldier
 Aron Moyal (1899)

How to Trace Red Army Soldiers Killed during World War II *

A Step by Step Guide to Use Multiple Military Resources

Aharon Shneyer

Translated from the Hebrew

If you would like to find out information on a family member who was killed or declared missing during World War II, be prepared for long and difficult work. Do not expect that when you ask a question someone will answer it promptly and send details. It may very well be that after years of work you will find no new information or it can happen that after a few months you will discover some piece of information that will help you advance in your research.

The records you want are scattered among many archives and a portion of the documentation did not survive. Archives burned to the ground and information about those who fell or are missing was lost. Not only individual soldiers lost their lives during World War II but entire units and even companies were wiped out with all of its soldiers killed or declared missing in action. It is especially difficult to find any information on soldiers from the early part of the war, 1941-1942 who were declared missing in action. In spite of all of this there are various ways to search for information in the event that it may have survived.

First Steps

1. Gathering Information at home

First one must clarify that they have accurate personal details: the first name, family name, year of birth and place of birth. The place of birth must correspond to the administrative divisions of the Soviet Union before the war. It is generally not difficult to find the place of residence and the draft date of the person being researched. According to where one lived one can find out the draft office where the person was inducted into the army.

It is best to work with the information you have at home, especially old photographs and letters since through them you can find out the number of the unit or the military mail number, rank, names of villages of the area and dates. The rank can be determined by the level of education and the occupation of the missing person before the war. It is also important to know in which branch of the military he served – infantry, navy or air-force and if possible, which unit he served and the regiment number. Likewise, one should know the date of death or the date he was declared missing in action.

It is generally possible to determine the number of the larger unit (usually division) according to the military postal number. Next to the number of the unit on the envelope, in the center, there is a stamp with the date that the letter was sent. This can help determine a time framework and from the letter itself one can sometimes determine the soldier's rank, the decorations he received and information that could establish if he was an officer.

2. Checking the Internet

There are a number of websites you can check using the family name; however, there is not a central database containing all the information. It is advisable to search similar sounding and variant family names. This is especially appropriate if the name is long, if it is difficult to comprehend or if there is some doubt as to whether or not it has been distorted. In the search windows all the known details such as family name, birth date, date of enlistment into the army, etc. should be filled in. It is important to check military and genealogical Internet sites as well as their forums in order to find as many

* Based on the lecture delivered by the author at the Second Annual Seminar of the Israel Genealogical Society, November 2006.

ways as possible to gather information. The collections and catalogues on military literature in libraries should not be overlooked.

One must remember not to be over-reliant on information received via the Internet and it is advisable to corroborate these sources with something more authoritative. One should always indicate that these facts were received from unauthenticated sources. When confronted with information that is clearly incorrect, inaccurate or not likely, it should not be discarded. It may happen that after some time with the discovery of additional data, that which was considered untrustworthy may be part of a larger component that will bring us closer to our goal.

3. Memorial Books

There are Memorial Books for eighty-six districts in Russia and they contain the names of the majority of those who were killed or are listed as missing during the time of the War. These thick volumes are crammed with information but they are hard to obtain outside the borders of these districts. Some of these books are in my possession and an incomplete version is available on the Internet. It is always advisable to corroborate the information found in the various books such as those dealing with localities where people lived and the centers for military enlistment. In those areas where difficult battles raged there is generally information on those who fell in that particular place. If you know in which battle the soldier was killed the details should be checked against the existing information.

A very large database is available at the Poklonnaya Gora Museum in Moscow, which also provides telephone service. However, the recorded details list only a few personal items about the dead and missing: first name, name of family, father's name and year of birth. It must also be taken into account that some factual errors exist in the Memorial Books.

4. Questions to the Archives

Most of the documentation connected with World War II is found in the Central Archive

of the Russian defense ministry in the city of Podolsk. Similar collections are located in the following places:

Navy – The Central Archives of the Navy in Gatchina includes material on sailors, coast guard and the naval air force.

Army – The Army Archive in Moscow also has information about the security forces, the NKVD.

Border Police – The Central Archive of the Border Police in the city of Pushkino.

To obtain information one has to send a request to the appropriate archive with all the known details. It is recommended to include a stamped, self-addressed envelope. If the rank of the soldier is not known or if there is some basis to believe that he was an officer, a request can be sent to the Central Archive of the Defense Ministry requesting that a search be made of the databases of the 6th, 9th and 10th Departments, where information on the rank of soldiers is catalogued. One should indicate the personal and family name, name of father, year and place of birth of the soldier. It is also suggested to request information on any decorations the soldier may have been awarded, since the Archives has records on all the soldiers who received citations of honor. The answer may take six months or a year to arrive, so if at all possible, it is best to visit the Archive and not contact them by mail.

Given the conditions of war and being under fire, the recording of the dead and missing was carried out as much as possible in an orderly fashion. Every unit supplied the command with the names of the killed and missing: personal and family name, year of birth, rank, job in the army, date and place where he was killed or went missing, place of burial, office where he enlisted into the army and the address of parents or wife. After the war, all these details were transferred to the Archive of the Ministry of Defense; the databases mentioned above were developed on the basis of this information. These data in addition to the number of the division, brigade, company and platoon were entered into the soldier's personal file and

transmitted to their family in the letter informing them of the soldier's death or of his being officially declared missing in action. Prisoners of war were recorded among the missing in action. Among the five million Red Army soldiers taken as prisoners of war were some 80,000 Jews of whom only about 4,700 survived.

Answers from the Archives can include the text of the letter informing the family of the death of the soldier with the number of the unit to which he was attached; place and date when it took place; rank and place of burial; announcement that the soldier was missing in action with the number of his unit and where he went missing; determination that the soldier was missing based on bits of information supplied by family and an announcement that the name of the soldier was not found in the database of the Archive. The more detailed the received information the more likely is the possibility to reconstruct further facts about the life of the soldier.

5. Searches at the Enlistment Office

A written request or a visit to the office where the soldier enlisted in the army may bring results. If the exact address of the enlistment office is not known one can address a letter to the city or town to "The Regional Enlistment Office." In the request one must include all the details known about the soldier in order to improve the chances of receiving additional information. In the process of induction, the soldier was issued an enlistment card, which is preserved in the office. On the second side of the card on the second line from the bottom the number of the unit and the date that he joined the unit are indicated. One must remember that the induction cards in the enlistment offices in the Western Soviet Union, areas that were under German occupation, for the most part were destroyed and the information has not survived.

If it is known that the soldier's family received a government benefit, in those cases where the family breadwinner was killed or missing, it is possible to check in the Welfare Department. The original

document or a copy approving the payment such as a death certificate or an army document reporting on the soldier and the number of his unit will likely be found. It is also probable that there is other documentation in the personal file in the Welfare Department such as a birth certificate, a marriage license or another record connected to the soldier or his family. The pension file is kept for twenty years after the death of the eligible individual and sometimes even longer.

On Site Research at the Archives

The next step is on site research at the Central Archives of the Ministry of Defense. Very careful planning must precede this visit. Not knowing the operational pattern of the Archives will only lead to frustration and a waste of time.

If one knows the number of the unit, it is possible to go to the hardest part of the research – reconstructing the soldier's military service record. Helpful details are: the number of the battalion or company and its assigned military task and actions carried out on which front. It must be remembered that units underwent innumerable changes such as absorbing other groups or being absorbed into another unit. Attention should be paid to the mobilization number, for example the 96th Division, third mobilization.

Some of the information can be obtained during the course of the day, especially personal details about the individual soldier. Following are some of the other data: the fate of the soldier according to lists of those who fell in action; if the soldier received military decorations, which ones he was awarded and a short explanation of the nature of his act of bravery; the officer's card and his personal file; reports on missing soldiers and methods of research such as the coordination of data between the various archives.

Answers to all of the above can be obtained in two to five hours. It is possible to examine these documents in the reading room – this can take days and even weeks of intensive

study. It takes one day to get the ordered files.

If this is the first visit to the Archive and no further information other than the number of the division is available it is advisable to study the Archive bulletin that lists the numbers of the units and this will reduce the range of the search. Afterwards, one can order the details of the actions of the unit. An official authorization of the actions of the battalion or company can be obtained from the enlistment office of the soldier. From this point it is possible to trace the soldier's movements during the war.

Information on Soldiers who were Patients in Military Hospitals

If it is known that the soldier was hospitalized the archive of medical records of the Army Medical Museum of the Russian Federation (see list of archives at end of paper) should be contacted. Even if no other information is found at any other place, it is worthwhile to be in touch with them. It is probable that the soldier was wounded and would thus appear on the Archive's list. If the place and time of the injury is known it is advantageous to find the number of the hospital where he was treated by searching the units operating at that location at the time he was wounded. After checking the possibilities Unit 9 of the Central Archives of the Ministry of Defense should be approached. This database has information on those killed in action and the place of their burial.

Researching Soldiers who were taken Prisoners of War by the Germans

The Defense Ministry has nearly five hundred thousand German information cards recording soldiers who were killed while they were prisoners of war. This contains 321,000 soldiers who were not officers. Soldiers liberated by the Soviet army from German prisoner of war camps were debriefed by the NKVD, where the security personnel clarified details on their capture, a map of the German camp and conditions in the camp.

It is not true that all the liberated soldiers were sentenced to serve in Soviet camps. In those cases that did not require further clarification only an interview was held and the soldier was reassigned to rear infantry units. In other cases the soldiers were sent to punishment units. The period of time in the debriefing units ranged between one to two months. It is likely that in the archives of the region where the soldier lived or at his birthplace debriefing documentation can be found. One must make telephone contact to obtain any information. Family members can acquire photocopies of documents but to do so one must write to the actual archive or to the Defense service station in the area.

Many regions transferred the documentation from the debriefing locations to the archives of the FSB (Federal Security Services) or to the national archives of the region. It is probable that there is a German database with information on prisoners of war, but the Russian Department of Defense Central Archive has no record of it. There is also the possibility that data on those born before 1910 was destroyed because of obsolescence.

Researching *Home Guard* Soldiers (Volunteers)

In the first years of the war a number of volunteer infantry units were organized. If there is no information on these units in the Central Archive of the Defense Ministry it is recommended to check the archives in the area where the soldier joined the unit. The order to join must include the place where the unit was commissioned or the order of enlistment. From this information it is possible to determine the number or the name of the unit or the number of the enlistment office. Continued research depends on the data in the Archive of the Defense Ministry according to the number or name of the unit.

Researching Infantry Soldiers Killed on the Front

Sometimes research at the induction center only provides the date the soldier was sent from the center but does not indicate his destination. Generally, infantry soldiers were sent from the induction center to reserve

infantry units, to points of assembly of units or directly to the front line.

Reserve units were made up of called-up reserve soldiers, soldiers released from hospitals after being wounded, soldiers who were separated (lost) from their divisions, released prisoners of war after being discharged from debriefing points, civilians who were re-inducted after their localities were liberated from the Germans, soldiers from disbanded units and citizens inducted for the first time. The reserve units underwent basic training and instruction to do various army jobs. This time of preparation lasted from a few days to half a year.

Researching Discharged Soldiers

When a soldier was discharged he turned in his army card and received documentation that permitted him free passage to the location where he was inducted. After turning these papers over to the induction center he received discharge papers and an identity card. To locate information concerning his discharge one must check the induction office. The Archive of the induction center possesses information on all the discharged soldiers who were still suitable to be called up for reserve duty. This includes the place of residence and the profession of the soldier until he reached the age when he was exempt from reserve duty.

If the soldier received disability benefits from the army one has to search in the department of disability pension. The number of the hospital and the reason why he is eligible for such a benefit would be in his file. To continue to search one would contact the Army Medical Museum of the Russian Federation. Two requests must be submitted: (1) a search for the soldier's general file; (2) request to establish contact with the hospital where the soldier was a patient. Most likely, the second question's answer will be negative since most of the hospitals never transferred the information to the Archive.

Researching Partisans

Data on partisan units during World War II are maintained at the Russian General Headquarters under the entry Political History.

International Tracing Service of the International Red Cross at Arolsen

It is possible to find documentation on prisoners in concentration camps from 1935-1945, on foreign nationals who were swallowed up in the area of German, on those deported to Germany and on the children of all of these people. The address for international enquiries is:

Grosse Allee 5-9, 34444 AROLSEN, Bundesrepublik Deutschland.

<http://deutsch.its-arolsen.org>

The Tracing Service was established during World War II with the goal of finding those missing and those deported and reuniting families separated as a result of the war. Today its primary goal is cataloging all the information on those who were in concentration camps and work camps in Germany during the war.

Arolsen has information on the procedures in the camps, lists of prisoners, prisoners transferred from camp to camp, the ethnic makeup of the prisoners, documentation on attempts to escape, punishments meted out on those who violated the regulations, lists of work groups, citizens deported from their homelands, work-cards of forced laborers, medical files, insurance policies of the camps, documentation on medical experiments carried out in the camp, marriage licenses, lists of births and deaths, documentation and lists of prisoners who did not return to their native countries after liberation but emigrated to other countries. There is also data on foreign residents in Germany at the time of liberation including lists of more than forty-four million files of people sent to concentration or forced labor camps.

From the time it began operation 7.2 million requests have been answered. About one third received positive replies and additional information was requested from two million questioners. Every year about one hundred thousands requests are received from various

countries including Russia, Ukraine, Belarus, countries of the former Soviet Union as well as the Baltic countries, Poland, Germany and others.

Documentation is provided for requests on the following topics:

- Prisoners in concentration and forced labor camps under the direction of the SS in Germany and other European countries between 1933-1945.
- Foreign residents in the Third Reich between 1933-1945.
- People sent for forced labor to Germany, Austria and Italy during World War II including those who at the end of the war were under the protection of international organizations such as the headquarters of the United Nations for post-war rehabilitation and international organizations to aid refugees.
- Children who were part of the above groups who at the end of the war were under eighteen years old.

The archive does not have any information on prisoners of war unless the prisoner was in a concentration camp or was engaged in agricultural or construction work in Germany. In most of the cases, even if there is not detailed information, a document with date of death and place of burial will be provided. It is also possible to locate people who did not return to their birthplaces after the war but emigrated to the United States, Canada or other countries.

It is important to state that not all the documentation survived the war. A large portion was destroyed by SS soldiers before the camps were evacuated. In some of the countries the documentation was not kept in an orderly fashion while in others it disappeared or was destroyed during the course of the war. In the camps Treblinka, Kolmof, Sobibor, Belzec, Riga-Jungerhof none of the names of the prisoners were recorded. We also do not have information on the camps and Ghettoes established in the former Soviet Union, with the exception of Riga, Kovno, Klooga and Vaivare.

In order to receive information, one must write indicating full details or complete a

form in Russian or German. Basically you are asked to fill in details on the family, the name of the father, for a woman, her maiden name, exact date of birth and the name of the company for which the prisoner did forced labor or the name of the employer, if known. If the missing person was held in a German concentration camp the name of the camp, its location and prisoner number must be indicated. Unsigned requests with no return address will not be dealt with. If the request concerns a family member, the relationship should be indicated.

A special feature of their service is that even if a great deal of time has passed since the initial request, if new relevant information is discovered, it will be forwarded to the enquirer. Consequently, it has happened that even after a negative reply has been received, new data is sent after the lapse of a few years. It takes between one to three years to receive an answer. The waiting time is shortened if the person making the request is over eighty years old or if there is a cooperative agreement between the service and another humanitarian organization. Such an agreement exists with the Fond Vzaimoponimaniya [the Understanding Fund] of the Russian Federation reducing the waiting time to six months. There is no charge for searches.

I suggest using the Arolsen records if no information is forthcoming from the archives of the Russian Federation.

List of Archives in Russia:

The Central Archive of the Ministry of Defense: Tsentralny arkhiv Ministerstva Oborony Rossii, 142100, Moskovskaya obl. G. Podolsk, ul. Kirova, 74

The Central Archive of the Navy in Gatchina which includes material on sailors, coast guard and the naval air force: Tsentralny voenno-morskoy arkhiv, 188300, Leningradskaya obl. Gatchina, Krasnoarmeyskiy per., 2

The Archive for medical documentation at the Army Medical Museum of the Russian Federation: Arkhiv voenno-meditsinskikh dokumentov Voенno-meditsinskogo

muzeya, 191180, Sankt-Peterburg, per. Lazaretnyi, 2

The Military Archive of the Russian Federation: Rossiyskiy gosudarstvennyi voennyi arkhiv, 125212, Moskva, ul Admirala Makarova, 29, e-mail: rgvarchive@mtu-net.ru

Dr. Aharon Shneyer was born in Latvia in 1951 and completed his studies in history at Riga University. He has been on the staff of Yad Vashem since 1993. Dr. Shneyer is the author of a number of books on the tragedy of the Jewish prisoners of war during World War II.



The Hagana Historical Archives as a Tool for Genealogical Research *

Ilan Shtayer

Translated from the Hebrew

In the following lines I will discuss documentation found in the Hagana Archives in Beit Eliyahu Golomb, material that does not necessarily deal with the history of the Hagana or the defense of the Eretz Yisrael Jewish community. Because of the unique nature of the Hagana, part army and part underground movement, the material found in the collection that was gathered by its security and administrative apparatus contains unique and important personal information that is now become available.

Beyond the military activities of the Hagana from 1920-1948, the collection has administrative information on people who served in its ranks as well as their families, their past civilian life and environment, along with the groups of people who came in contact with the Hagana in various circumstances such as illegal immigrants and Jewish residents in Eretz Yisrael in those years. There is a considerable amount of information on those who were believed to be rivals of the Hagana in thought or deed, the separatist underground groups and the other nationalist organizations that did not accept the

authority of the national institutions and because of that were subject to surveillance and intelligence gathering. There is also intelligence collected about British and Arab personages, but that is beyond the scope of Jewish genealogy.

My intensive involvement for the past seven years¹ with the history of the Hagana and defense in Eretz Yisrael in the first half of the 20th century has shown me the great extent of documentation in the archive that has yet to be studied. Up to this point, there has only been superficial analysis of the history of the Hagana and we hope that in the future we will have the opportunity to delve further and reveal many more treasures. For us and for those who will follow there remains a great deal of work in organization, discovering, writing and publicizing. Large amounts of information remain to be discovered. Personal and historical records wait to be properly studied and processed in the collection of the Hagana Archives and in similar collections from the same period.

In 1949 an extensive project of documentation and recording of the organization began. The

* Based on the lecture delivered by the author at the Second Annual Seminar of the Israel Genealogical Society, November 2006.

1. Between 1999 and 2005, the Hagana History Archives and the Pre-IDF Archives of the Ministry of Defense under the direction of Mr. Neri Erel, focused on documenting and preserving information about the activities of defense and security during the time of the Yishuv (pre-1948 Jewish community) in Eretz Yisrael. Special emphasis was placed on documenting the members of the Hagana and those who came into contact with them through its activities.

eight-volume book *Sefer Toldot Hahagana* [History of the Hagana] is not only a summary and a source for study on the matter of defense but also an important resource for all research on this period of the Yishuv. The work, whose writing took almost as much time as it covers, was completed in 1972. Alongside of additional research accomplished and extensive publications that appeared since that time, a good deal of work was done in organizing and recording existing material as well as locating and discovering more documentation.

The data collected for the book served as the basis for the historical archive. Within the wide range of materials collected over the past few years particularly noticeable are the individual memorials of the members of the organization. In the research room at Beit Eliyahu Golomb and on the Internet site that went online a few years ago an effort has been made to make this information as accessible as possible. This includes photographs, documents, testimonies, memorial books and above all lists and file cards that provide information on tens of thousands of people. This is an important source and sometimes the only record we have of these people.

A crucial turning point in the area of personal documentation of the members of the Hagana took place at a seemingly unimportant administrative meeting at the beginning of 2000. The Tel Aviv branch of Hagana veterans left their old location and moved to new quarters at 8 Rechov Kaplan. As in every move, years of collected dust had to be removed. Boxes full of documents were taken out and the staff of the Archives was called upon to have a look at the papers and see if there was anything that would be of historical interest for “the future generations...”

What we uncovered in that ground-floor apartment and what we received over time from the branch was a treasure of thousands of personal file cards detailing the Hagana members from the greater Tel Aviv area from the time it was an underground movement. It was recorded in very great detail either later

in time or close to when the events took place.² We thus found ourselves at the beginning of this century, more than fifty years after the conclusion of official activity, discovering anew lists and file cards concerning members of the organization providing data in a wide range of areas personal and military.

This card-file, continually updated until the late 1980s, holds a great deal of information on activities, roles and frameworks of affiliation. From the mid 1960s mostly administrative items, such as payment of dues to the Hagana veterans, were recorded but among them there are those that have information on service in the Hagana and even in the IDF when it was first created. Later in other contexts they requested their fellow members to report from their recollections their continued service.

Similar documentation was created in other veterans' branches. First involved in this, as in many other details concerning the Hagana, was the Jerusalem branch, which recorded its members from the beginning of 1949. The Haifa branch, a portion of whose records have been lost, recorded its membership on cards that were transferred to the Archives. At one period that branch consisted of members from throughout the settlements of the North including city dwellers, kibbutz members and those who lived in villages. Even smaller branches, some of which ceased functioning, transferred their holdings to the Hagana Historical Archives and continue to update it with general and personal information such as membership cards. Examples are the Dan Region branch that merged with the Tel Aviv branch a few years ago and the Rehovot branch that operated in all of the surrounding settlements. In this way, the Archives received material from other sources as well, such as the Sharon, Emek Hefer, Netanya, Emek Yizreel and Afikim in the Jordan Valley. In the kibbutz and village area, the documentation still remains in the local and regional archives and the computerization of lists is just

2. The entire card file is preserved in one unit, File 068.

beginning so they are not yet available to the public.

There has been cooperation these past years with the Yad Tabenkin Archives, the association in the name of Israel Galili studying defensive power as well as with the kibbutz archives with the goal of centralizing the effort to record and collect additional materials on the topic of security and defense. Within this framework, more than one hundred local and private archives have listed their relevant holdings, including personal accounts. However, this project is not yet complete.

Alongside the later administrative and informative card file mentioned there are also some original series from the days of the Hagana. One, that includes hundreds of particulars, deals with the recording of those discharged from the British army in World War II.³ This is a name file and its source seems to be in the registration carried out by the Hagana and the Yishuv institutions with the purpose of evaluating the trained military potential that would be available for the future confrontation with the Arabs. It contains general individual information but in many cases there are blank lines. The writer lists his address, his British army service, length of service, framework of service, his duty assignment, rank, personal serial number (the Pal., which serves as a key to locate the personal files in the British National Archives) and his military occupation. Fortunately, his civilian occupation and family status including the number of children are also included.

The most comprehensive card file is that of the Tel Aviv and Gush Dan area. Its importance is that it contains thirty thousand names from the middle and late 1940s. It updated data from the end of the 1930s to the outbreak of hostilities at the beginning of the War of Independence in 1948. The reliability of the information it contains was checked and found to be of utmost dependability. It was held and supervised by the unit command and updated according to stringent orders and

directives. The concern for systematic detail and exactness in every aspect leaves very little room for doubt concerning the information provided.

However, the exceptionality of this card file is not only in the characteristics already mentioned but also in the manner that the information contained was transmitted. David Rimon, who was one of the people who supervised this recording, emphasizes the complexity of the registration. When I first looked at the dust-covered drawers along with the papers in the cellar of the branch I did not comprehend the vastness of the treasure that fell into our hands. Only after some time and when we acquired the proper research equipment did I understand the importance of the discovery. The file has the customary entries for identifying members according to their personal organizational numbers. Many of those seeking information do not know the numbers that were distributed at that time, but we now have the appropriate key to overcome that difficulty. The information itself is organized according to topics in clearly defined fields. With the completion of the indexing of the card file and the accompanying documentation, with the supervision of the Tel Aviv branch, over time many questions were solved.

The decoding of these forms made the basic information available to the public. Even if the codes that were used in them are not yet entirely clear, it is possible today to provide more and more information on the subject of the card. Information provided by the researcher sometimes makes possible a more detailed interpretation of the coded records on the card file, thus complementing and reinforcing the known facts.

Along with the card file the Archives possesses additional documentary material that may add to the personal and genealogical information. For example, over twenty thousand photographs document various chapters in the history of the Hagana and Eretz Yisrael. Many of them have not yet been fully analyzed but they can be located

3. Other sources of information on those drafted into the British Army are British National Archive, the Central Zionist Archives, the Avihail Museum, the collection of the Jewish Solider at Latrun and the IDF Archive.

according to topic and their general historical context and thus one can draw information from them; there are also more than eight thousand interviews and oral testimonies of Hagana members. Most of them were collected in the 1950s and 1960s in preparation for the book on the history of the Hagana.

This testimony is of special importance in the study of micro-history and in the area of genealogy as it uncovers details from various perspectives that the first parallel sources did not reveal.

In the framework of the original collections that chronicle the activities of the Hagana and its various departments there is a great deal in the collections of what took place in the underground arms manufacturing (documentary unit 001), information and intelligence service of the Hagana (documentary units 008, 105, 112 and 115) and documentation from the C.I.D. (Criminal Investigation Department) of the British that gathered information about the Jewish residents of Eretz Yisrael. The members of the intelligence service of the Hagana (SHAI), who were interested in those same people, were able to obtain a portion of this material just before the British left Eretz Yisrael and turned it over to the Archives. All of these collections bring, alongside the general story and picture, personal information about those who were involved in this type of activity.

It is important to mention the documentation of the illegal immigration (unit 014), which contains information on most of the illegal immigrant ships and the Hagana activities in illegal immigration between the years 1939 and 1948. The lists of illegal immigrants are located in the Central Zionist Archives.⁴ However, the Hagana collection also has rather extensive lists. Beside the correspondence files, files from various stations and ship files that sometimes contain lists, there are

lists of immigrants mostly from post-Hagana activities in illegal immigration, mostly from Iraq⁵ and Iran, in the framework of the mass immigration by way of Tehran and from North Africa in the mid 1950s.

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See in the Hebrew section

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Ministry of Defense – Site for those who gave their lives in the course of service in the defense forces of the State of Israel:
<http://www.izkor.gov.il>

Bituah Leumi – Site in memory of citizens who lost their lives in acts of terrorism:
<http://www.laad.btl.gov.il>

Making History Site:
<http://www.makinghistory.co.il>

Ilan Shteyer, born in Jerusalem in 1969 where he continues to reside, began his involvement with micro-history in 1994 and completed his BA in history at the Open University in 1999. Since then he has studied specific places and personalities; has been active at the Schechter Institute for Jewish Studies and the Institute for the Study of Eretz Yisrael and its Settlements. He continues today with the special unit for the locating of the missing soldiers of the IDF and in the private initiative "Making History." He was deputy director of the Archives for the History of the Hagana from 1999-2006. Since the beginning of 2007 he has been the director of the Archives of Religion and State at the Center for Pluralistic Judaism.

4. The Central Zionist Archives holds also card files of earlier immigrants recording the story of their immigration, lists of detainees in the Cyprus camps and lists of legal immigrants recorded by the British.
5. Currently, at the Babylonian Jewry Heritage Center a group headed by Dr. Tzvi Yehuda is doing important work in updating the listing of family names from the Hagana Historical Archives and corroborating them with additional data from other sources.

The Admor's Son Who Converted *

Yehuda Klausner

Rabbi Shneur Zalman b'Barukh LOEWE of Lyady (1745-1812) the founder of Chabad Hasidism and their first Admor was among the earliest leaders of Hasidism and the author of the book *Tanya*. He is considered to belong to the third generation of the Hasidic movement. He was a contemporary of the Besht [Ba'al Shem Tov] R'Israel b'Eliezer (1698-1760) and of R'Dov Ber b'Abraham FRIEDMAN of Miedzyrzec (1704-1772) who were the movement's founders as well as of R'Elijah b'Shlomo HASID, the Gaon of Vilna (1720-1797) the great opponent of Hasidism.

R'Shneur Zalman was descended from a long line of rabbis of the LOEWE family and was an eighth generation descendant of R'Judah b'Bezalel LIWAI, the Maharal of Prague (1525-1609) and ten generations removed from R'Hayim LOEWE (d. 1522) the grandfather of the Maharal.

R'Shneur Zalman and his wife Charna bat Yehuda Arie Leib SEGAL Halevi had seven children, three sons and four daughters:

R'Dov Ber SHNEYER¹ b'Shneur Zalman (1773-1827), his father's successor as the Admor of Lubavitch, known as the 'Middle One;'

R'Hayim Abraham SHNEYER b'Shneur Zalman (d. 1848) of Lubavitch, a scholar and a modest man;

R'Moshe SHNEYER b'Shneur Zalman (1784-18??) the rabbi of Ula;

Frieda b'Shneur Zalman who was married to Eliyahu b'Mordecai;

Devorah Leah b'Shneur Zalman, who married Shalom Shakhna ALTSCHULER of Lyady and who were the parents of the 3rd Admor, R'Menachem Mendel SCHNEERSOHN, the *Tzemach Tzedek*;

Rachel b'Shneur Zalman who married Abraham b'Zvi SCHEINES of Shklov, died in her father's lifetime;

Hava b'Shneur Zalman who married Aaron b'Eliyahu of Kremenchug who died in her father's lifetime.

The son Moshe was likeable, gifted and talented and surrounded by love and respect in his father's house. However, from about the age of eight he began to show intermittent signs of mental instability. His father took him to doctors in Vitebsk, St. Petersburg and Smolensk for treatment. His illness was kept secret and public discussion on the matter was obscured.

In one of the periods when his illness was dormant, on 22 Kislev 5558 (1797) he married Shifra, bat R'Zvi Hirsch of Ula, located not far from Lyady and Moshe moved, as was customary, to his in-law's house and subsequently was appointed rabbi of the community. R'Zvi Hirsch was, it appears one of Shneur Zalman's followers. About a week before his marriage the "wonderous young Yeshiva student" was accepted as a member of the Hevra Kadisha of Liozno, most certainly as a sign of respect to the family of Shneur Zalman.

In 1812, Shneur Zalman and his family left Lyady and fled from the army of Napoleon towards inner Russia. During these tribulations, Shneur Zalman died while fleeing and was buried in the town of Gadyach in the District of Poltava. His family continued on to Kremenchug where they remained until the danger passed. R'Moshe and his family were not among those participating in this escape.

In 1813 R'Dov Ber and R'Hayim Abraham returned and settled in Lubavitch in the District of Mogilev. In 1814 the three brothers jointly signed approbation for their

* Based on *Neehaz Basyakh* – [Caught in the Thicket – Chapters of Crisis and Discontent in the History of Hasidism], by David Asaf. Zalman Shazar Center of Jewish History, Jerusalem: 2006.

1. The family name of the sons was SHNEYER and it was Rabbi Menachem Mendel who changed the family name to SCHNEERSOHN.

father's book *Tanya*. However, in 1817, R'Moshe experienced a new physical and mental crisis and his mental illness worsened. His brothers took him from doctor to doctor and he underwent various treatments until the summer of 1820 when events came to a head. R'Moshe, about thirty-six years old, married, father of children, rabbi of Ula decided to convert to Christianity. Not many details were known, because of the desire of Chabad to downplay the incident and the lack of documentation. This left room for speculation and denial – did it happen, or did it never take place, did he or did he not convert? With the recent accessibility of documentation in the former Soviet Union some of the events began to unfold.

In the Minsk National Archives are two files dating from 3 Av 5680 (1820)² in which the rabbi of Ula Moshe S ALMANOVITZ declared before the Catholic priest Josaphat Siodlowski and before witnesses signed next to his own Hebrew signature that for a number of years he was desirous of changing his religion and becoming a Catholic. In spite of the fact that the Jews tried to prevent him from doing this by keeping close watch on him, he is still determined to accept Christianity and requests the protection of the Church. Three days later on the 6th of Av 5680 (1820) he was baptized in the house of the priest Siodlowski and from there brought to the monastery in Beshenkovichi near Vitebsk and began to study Christianity under the tutelage of the mystic Johannes Gossner.

Another document testifies to an appeal to the priest Bohusz, the Metropolitan of all of the Catholic churches, in which his two brothers describe Moshe's longstanding illnesses which were exacerbated by his imprisonment by Napoleon's army in Shklov and in which they request the nullification of his certificate of conversion.

Also found was Moshe's appeal to the Consistory of the Russian Orthodox Church in Mogilev in which he requests to change his affiliation from Catholicism to the Eastern Orthodox Church. As a result of this application a conflict developed between the Catholic and Orthodox churches with the Orthodox Church finding a series of irregularities in the baptism process: It was not registered properly; there were not enough witnesses; Moshe was immersed only one time; he was mentally ill; he was given alcohol before the baptism to make him drunk; it was not reported to the police as required nor to the superiors of the baptizing priest. Additional documents shed further light on the investigation that reached the highest levels of the Russian government including Prince Alexander Nikolaivitch Golitsyn, the Minister of Education and Religion and even Tsar Nicholas I. The investigation included extensive medical tests that determined in the end that he was indeed mentally ill which, in turn, led to the annulment of his baptism and of Moshe being returned home to recuperate. Towards the end of 1821 the condition of his health took a turn for the worse and he was admitted to a mental hospital. From here on we lose track of him and although his burial place has not been found, most likely he died in the mental hospital.

It should be noted that in 1843, his wife Shifra, his daughters Sara Rivka and Rachel, his sons-in-law Nachum Joseph SCHNEERSOHN and Moshe Zvi FUNDAMINSKI, their descendants and additional family members came on Aliya to Eretz Yisrael. They first settled in Hebron and subsequently moved to Jerusalem. Shifra died on 7 Tevet 5609 (1849) and was buried on the Mt. of Olives. Many of Moshe's descendants live in Israel today and among them are a number of prominent personages.

2. The dates of the documents are recorded according to the Julian calendar and in this article are rendered according to the Hebrew calendar.



Report on the International Conference on Syrian Jewry *

Bar Ilan University, May, 28-29, 2007

Sarina Roffé

The International Conference on Syrian Jewry at Bar Ilan University brought together academics from universities all over the world who presented papers on the history, culture and heritage of Syrian Jewry, from both Damascus and Aleppo, as well as their surrounding communities. After a heartened plea from Mrs. Nadia Cohen, a petition was signed by the hundreds of participants to bring Eli Cohen's remains to Israel from Syria, where they have been for over forty years.

Sponsored by the Aharon and Rachel Dahan Center for Culture, Society and Education of the Sephardic Heritage, the conference was a culmination of more than a year's work by the organizing committee, led by Mr. Moshe Zafrani and including Mr. Menahem Yadid and Mr. Ezra Kassin from the World Center for the Heritage of Aleppo Jewry, Dr. Yitzhak Yitzhaki, Mr. Yehoshua Kalash, Mr. Moshe Shemre, Mr. Eliahu Hasson, Mr. Shlomo Yishai and Mr. Yitzhak Dahan.

The Conference Academic Committee was chaired by Dr. Yaron Harel and included professors Yomtov Assis, Moshe Gat, Shaul Regev and Dr. Shimon Ohayon.

Lectures were organized into themed sessions, with three to four simultaneous lectures on the following topics: External and Internal Relations, History and Genealogy, Interpretation and Philosophy, Halakha and Halakhic Decisions, Jews in the Political Labyrinth, Zionism and Aliya, Piyyut and Music, as well as and Art and Culture.

Rabbi Shaul Matlub Abadi, Mr. Moshe Sasson and Dr. Walter Zenner were remembered and honored for their important contributions.

Syria is one of the oldest Diaspora communities in the world and Jews are reported to have lived there on land that

belonged to Rabbi Yehuda Hanasi. In the 10th century, the Jews of Syria were artisans, engaged in commerce, banking and government administration. The influx of Jews from Spain at the end of the 15th century and later, strengthened the communities of Syria, where the influence of cabalists from Safed was intense. The Hebrew printing press was introduced in Aleppo in 1806 and this soon became the leading industry.

As it is difficult to summarize two days of intense research in a short article, I will present some highlights from those presentations I attended.

Dr. Yaron Harel focused on how Jews identified themselves: from Damascus or from Aleppo – by the city their ancestors were from, rather than the country of origin. Why?

Damascus was closer to Safed and it was easier to travel from there to Tiberias than to Aleppo, where the Arabic dialect was slightly different. The Jews of Damascus were Zionists, liberal, had mixed schools and their Hebrew developed into modern Hebrew language. Many of them were wealthy and from distinguished elite backgrounds. The middle class started to develop in Damascus only in the 18th Century, although most Jews remained in the lower classes.

By contrast, Aleppo preserved its own identity, even when the Spanish Jews came after the 1492 Expulsion and the *Francos* (European) followed later. The *Francos* were not obliged by local rules, enjoying a kind of extraterritorial privilege. Their orientation was more modern, paving the way for the introduction of modernism in Aleppo. They included the Picciotto family, who were consular representatives in Aleppo, supported the building of synagogues and

* See Hebrew summary by Avraham Sfadia in the Hebrew section.

attempted to establish their own educational system. The gap in classes between the old neighborhood and Jamilliyah, the new neighborhood was noticeable.

The famous and influential Jews in Syria included the Farhi, Antebi, Elmaliah and Safra families. Edmond Safra, although not the eldest son, took on his family's banking legacy, expanding it to the empire we see today.

A presentation by Dr. Yosef Ofer of Bar Ilan University on the Aleppo Codex, now in the Shrine of the Book at the Israel Museum, discussed its history, mnemonic marks which are categorized as initials, verses and Aramaic.

Syria was plagued by earthquakes, floods, epidemics, anti-Semitism, the Black Plague and other natural disasters. The cities maintained several charity funds including a Bikur Holim, hospitality and bridal fund, according to a presentation by Yaron Ayalon of Princeton University.

Prof. Ayalon mentioned that in the late 17th century, Syrian Jews adopted the European attitude of quarantines, which harmed commerce. Doctors were cautious about deciding if someone was contagious, because the family would then go into quarantine and were isolated for months, shutting down trade. In Aleppo, the wealthy lived outside the city during these periods; while in Damascus many lived by the river, where it was believed the air was cleaner.

A look at Aleppo rabbinic literature and Responsa indicates that in most cases names were not mentioned, but it is known that most of the Responsa were sent to nearby Jewish communities in southeastern Turkey, who relied on Aleppo as a spiritual center and sought the services of its rabbis and its rabbinical court.

Occupations in Aleppo included international trade along the caravan route, local trade, small business and money exchange. Silk was the primary export. A look at the records of the British Levant Company by Professor Minna Rozen of Haifa University indicates that for many centuries Jews in Aleppo controlled the customs houses where

the interpreters were Sephardic Jews who could converse in Spanish, Italian and Arabic.

The opening of the Suez Canal was catastrophic for the residents of Aleppo, because they no longer had a source of trade. After it began operation, more than half of Aleppo's rabbis moved to Jerusalem and its spiritual center moved with it. Spiritually, Aleppo was central to southern Turkey (Antioch, Kilez, Orpha, Entebbe and others) and the areas east of Baghdad. Aleppo and its yeshivot were supported by rich bankers, who helped rabbinic scholars, according to a presentation by Professor Yomtov Assis. There were no strong Zionist beliefs in Aleppo, as few people ever came to Aleppo from Israel.

When the Alliance Israélite Universelle opened its schools in Damascus and Aleppo in the mid 19th century, it was a revered institution that included Torah studies, so it was supported by the rabbis.

After World War I, when the geographic and political lines were drawn between Turkey and Syria, the smaller communities in southeastern Turkey who relied on Aleppo as its spiritual center were now cut off and the Syrian communities had no ties to the Chief Rabbi of Istanbul.

Sefardic Chief Rabbi Moshe Amar – the Rishon Lezion – indicated that Syria has a unique status in halakha, that it is like the land of Israel, and that some of the commandments that apply only to Israel, apply to Syria as well. Rabbi Amar indicated that Syria, due to its conquest by King David, has a higher status than other places outside of Israel.

In Syria, the methods used to decide halakha were similar to those used in Eretz Yisrael. In Aleppo, the Shulhan Arukh is followed very strictly and the community is more devout than anywhere else.

Dr. Zvi Zohar of Bar Ilan University presented a talk on Rabbi Shaul Matlub Abadi (1889 Aleppo-1970 Brooklyn), providing participants with a historical perspective on his life, education as a Torah scholar and head of the Magen David

Talmud Torah program, that served Brooklyn's Syrian community for over forty years. He left Aleppo when Bnai Brith tried to establish a chapter in Aleppo and he opposed it. Rabbi Abadi came to Brooklyn in the 1920s to serve the Brooklyn Syrian community.

A descendant of many rabbis, he studied with Rabbi Yitzhak Dahan and Ezra Shayo, taught thousands of students in the Sephardic method of study, where you read what the sages have said, determine a correlation between the sages and today, and look at the structure of the paragraph, the sentence, and the order of the words. Rabbi Abadi was also an excellent writer, especially in using meter and rhyme.

In his speech to the Magen David Talmud Torah graduating class in 1939, Rabbi Abadi called for the Jewish education of the girls in the community and on the graduates to help settle Israel.

Dr. Leah Makovetzky of the College of Judea and Samaria gave a fascinating presentation on "The Responsa Beit Dino Shel Shmuel as a Historical Source on Syrian Jewry in the First Half of the 18th Century." The responsa is a 200-page manuscript of Rabbi Shmuel Laniado and can be found in Paris. It has largely been ignored by Aleppo rabbis but it is a source of information on the life of Aleppo Jews in the early 18th century. The collection of responsa shows the authority of the rabbis on personal matters and includes Rabbi Yehuda Kassin, Rabbi Ovadya Levi, a codex of questions and answers by Rabbi Moshe Harari, questions from rabbis in Kurdistan, Iraq and Italy and

others. Ironically, there is nothing in the responsa about the *Francos*, even though there was a turbulent debate at the time.

Questions were raised by Professor Rabbi Neria Guttel of Orot College during the conference about the Golan Heights and whether it is part of Eretz Yisrael since it was conquered by King David. Do the laws of shmita, Temple sacrifices and impurity apply to the Golan Heights? Talmudic sources say the laws of shmita apply to the Golan Heights and Maimonides agreed.

Of particular interest was a presentation on the role of Aleppo women in Amnon Shamosh's work, by Dr. Zvia Meir. Amnon Shamosh, an Aleppo-born novelist who moved to Israel when he was nine years old, writes warmly of his childhood in Aleppo and the female figures in his life.

The conference also had presentations on Syrian Jews in Latin America and case studies on Halabi [Aleppo] Jews from Mexico City.

Presentations on piyutim and music were fascinating and the conference closed with a beautiful concert by Cantor Yehiel Nahari, who entertained the lively audience for over an hour.

Sarina Roffé has researched, written and published about the Jews of Syria for over 20 years. A dedicated genealogist, she has researched genealogies of Jewish families from Aleppo and Morocco and is a member of the New York Genealogy Society. Born and raised in Brooklyn, NY, Ms Roffe holds a BA in Journalism from University of Maryland and an MA in Jewish History from Touro College.



Book Review

Princess or Prisoner? Jewish Women in Jerusalem, 1840-1914, by Margalit Shilo. Translated by David Louvish. Brandeis University Press Waltham, Massachusetts. Published by University Press of New England Hanover and London, c. 2005.

Reviewed by *Rose Feldman* *

The book was written as part of the discipline known as gender studies. It is a window opening on to a place and period in time that has little documentation, due to the attitude of the rulers of the Ottoman Empire towards immigrants. For those genealogists who have family members that lived in Jerusalem and Eretz Israel between 1840 and 1914, it is a glimpse of their way of life, especially of the lives of the women who lived there at that time.

During this period of almost eighty years, demographic changes took place within the ethnic makeup of the Jewish population in Jerusalem and Eretz Israel. Based on a partial analysis of the Montefiore censuses, which were conducted five times between the years of 1839 and 1875, the author combines the statistics with historical documents to complete the picture. The information and description of the lives of various women in the book are based on diaries they wrote and what few documents are available.

The book has six chapters dealing with the various aspects of life that include: immigration, marriage, the home life, women in the public sphere: religious, economic and philanthropic involvement,

education, poverty, widowhood, husband desertion, prostitution, and missionary efforts. The way of life of the women in Eretz Israel was similar to that in the countries from which they had immigrated and yet there were influences of the various Jewish sub-ethnic groups on one another as they lived together in close quarters and had to deal with their being surrounded by populations of other religions. There is one unusual status, which is discussed in the book and that is that of the widow who immigrated to Eretz Israel.

The descriptions of the economic situation and living conditions in Jerusalem in the nineteenth century, enables those who grew up in the twentieth century to understand the lives and attitudes of their forefathers. It is only toward the years before World War I that a “secular” Jewish way of living begins to develop in Eretz Israel. The book shows the isolationism and emphasis on strict orthodoxy typical of Jerusalem and various other settlements in Eretz Israel toward the end of the 19th century and how it found expression in their way of life.

I found the book enlightening, since my mother had immigrated to Eretz Israel in 1911 at the age of five, with her parents, brothers and sisters. Though they did not live in Jerusalem, my grandparents were Orthodox, so I came to understand what conditions they came to in Eretz Israel.

There is an extensive bibliography, though most of it is in Hebrew, which allows you to continue your research in many primary sources.

* This book review first appeared *Roots-Key*, the publication of the Jewish Genealogical Society, Los Angeles, Volume 27, No. 1. We thank the editors for their kind permission to reprint it.



Notes from the Library

Harriet Kasow

Some Observations

This year I attended the 8th International Jewish Name Conference at Bar Ilan University. It was extraordinarily interesting. It took place on Thursday, June 21, 2007 and was in honor of Professor Aaron Demsky on his retirement. The three sessions were “Names in the Ashkenazi and Italian Communities,” “People, Places and Objects in Rabbinic Literature” and “Names in the Yemenite and Oriental Communities.”

I also had the opportunity to look at the Arolsen files at Yad Vashem which are not online but worth a visit. I found my mother’s family name appearing in places in Poland and it provided me with idea of looking beyond Ukraine for tracing my ancestry. As depressing as these files may be they provide indications of survival. Hearing so much about these files in the last year or so, I felt privileged to see them.

Our long-time member Rhoda Cohen donated a densely packed box of material related to genealogy. It includes books, collections of articles about Hadassah, the Mormons, Sephardim and important archival documents relating to the Society’s activities in the early years. Invaluable stuff and on behalf of the Society we thank you. I will report in depth on this collection next issue.

New Library Acquisitions

(see the list of Hebrew books in the Hebrew section)

Demsky, Aaron, ed. *These are the Names: Studies in Jewish Onomastics. Vol. 3.* Ramat Gan. Bar-Ilan University Press. 2002. 154p

This volume contains seventeen essays, seven in English and ten in Hebrew with abstracts. Some of the articles included are Aharon Gaimani’s “Family names and appellations among Yemenite Jews,” David Golinkin’s “The use of the matronymic in prayers for

the sick” and Marlene Schiffman’s “The role of the Library of Congress in the establishment of English names for authors of Hebrew and Yiddish works.” **Location:** JERL, ULS, GEN 50, Subjects: Names, Conferences.

Demsky, Aaron, ed. *These are the Names: Studies in Jewish Onomastics. Vol. 4.* Ramat Gan. Bar-Ilan University Press, 2003. 349p.

This volume is in honor of Prof. Edwin D. Lawson on his 80th birthday. There are seven articles in English and five in Hebrew with abstracts. Some of the articles included are: Aaron Demsky’s “Some reflections on the names of the Jews of Kaifeng, China,” Boris Kotlerman’s “Jewish names on the map of Birobidzhan” and Stanley Lieberman’s “Jewish Names and the names of Jews.” **Location:** JERL, ULS, GEN 50, Subjects: Names, Conferences.

Klopp, Eberhard. *Ein Brief an die Nachfahren der Familie Klopp aus Altendorf/ Brome und Wolmirstedt. Mit Forschungsergebnissen zur juedischen Herkunft der konvertierten Bauer-Familie aus Magdeburg/ Bernburg und Gros Muehlingen. Teil I.: 400 Jahre Lebenslaufe zwischen 1590 und 1990.* Trier. 1997. Unpaged. Family tree. **Location:** JERL FAM 95, Germany Family History. [If you do a Google search of the ISBN No. you will find this information translated. ISBN: 3-00-001878-6].

Wagner, Esther. *Poles Apart; My Journey from Poland to Jerusalem.* Jerusalem. 2007. 121p. Photos. **Location:** JERL FAM 76, Subjects: Poland, Family History.

This is a Holocaust survivor’s personal story from her birthplace Buczacz, Poland, working in Germany during the war years, marrying in Austria and then moving to Bolivia in 1947. Shortly afterwards, because of the difficult climate and isolation, they left for the United States. In 2000, they made Aliyah to Israel.



Foreign Genealogical Journals

Misjpoge

Liba Maimon

20th year, 2007, number 2

This issue starts with an article by Ze'ev Bar about Eli Heimans 1861-1914, a famous schoolteacher and nature conservator who introduced topics related to nature into the school curriculum in the Netherlands.

Eli grew up in an Orthodox Jewish family in Zwolle, a medium size town in the eastern part of the Netherlands. Due to economic problems, he had to leave secondary school before completing his studies and was thus unable to obtain a university degree. Instead, he worked during the day and in 1880 acquired an elementary teacher's certificate by studying at night. He decided to move to Amsterdam in 1882. As headmaster, he introduced new study programs, such as walks into nature, growing plants in the classroom and keeping small animals in the school aquarium. He published guidelines for elementary school teaching and, in cooperation with Jac. P. Thyse, a colleague with similar interests, he established associations for the protection of nature and published natural history periodicals. He died while on a geological tour and is buried in the Jewish cemetery at Muiderberg.

P.D. Meijer in his article: Willem van Wieringen, Rozetta van Hes and their descendants, follows the genealogy of this family which lived in small towns around Leiden from the mid 18th century up to the 20th century, including the history of some of its members who were involved in the Dutch resistance movement during World War II.

Cees Sprangers writes about Arie (Aron) Bos 1892-1962, the first Dutch world champion in billiards who made a living as a diamond worker – a typical Jewish profession in Amsterdam in those days – before becoming a professional billiards player in the 1920s and 1930s. He left for the United States just before the beginning of the war and never returned to the Netherlands.

Daniel Metz in his article about the “Sterbe-buecher” [Death Books] of Auschwitz explains that many of the dates of death listed in official sources for Dutch Shoah victims are not always correct. After the war, the Dutch Ministry of Justice was responsible for establishing the date of death for each victim. When no exact date was available, it was determined by approximation, such as the date of arrival in an extermination camp, or the last day of the month in which somebody was definitely still alive. Only after the “Sterbebucher” of Auschwitz became available, many dates of death could be rectified. However, as the country of origin of each victim was not indicated in these books, definite identification remains a problem. On the official Dutch web sites, www.ogs.nl and www.joodsmonument.nl, the “official” date of death is maintained but in addition, the date of death such as found in the Sterbebucher is added.

Ko Sturkop writes in his article *Suicidium per suspensionum* [suspected suicide] that knowing the cause of death may shed some light about the life of the person you are researching. In the municipal archive of Amsterdam, it is possible, if the date of death is known, (from about 1854 until 1940) to obtain the medical term for the cause of death

Web sites

- Questions, points for discussions, etc. may be sent to: forum@nljewgen.org or by mail to: Rogier Foyer, Spruitenburg 5, 3813 LN Amersfoort, tel: 033-4803652
- Searching Dutch emigrants to Australia via: www.nationaalarchief.nl
- Registers of ritual circumcisers from the 18th and 19th centuries from the cities of Amersfoort and surrounding towns, Nijmegen, the provinces of Groningen en Drente and some small towns in the southern part of the Netherlands, which were all in the possession of private

families, have now been translated and indexed by Ury Link and Ze'ev Bar and can be consulted via: www.duchjewry.org

Books

Frans Crone: Voorbijgaand verblijf. Joodse weeskinderen in oorlogstijd. Amsterdam, De Prom, 2005. [A transitory stay: Jewish orphans in the war period].

The journalist Frans Crone describes life in the Jewish orphanage in the city of Utrecht in the years before World War II and in particular the attitude towards the Jewish children who came to Holland with the “children transports” from Germany and Austria in 1938 (1500 in total) and of whom about 50 were placed in this orphanage. A list of all children who lived in the orphanage from 1938 onwards is appended. Only very few survived the war.

Paintings by Erich and Heinz Geiringer.

The Geiringer family, who came to Amsterdam in the late 1930s from Austria, became neighbors of the Frank family (after the war Otto Frank married Mrs. Geiringer). The Geiringer family was sent, after being betrayed, in 1944 to Auschwitz. In the train, Heinz told his sister Eva that he had hidden his paintings under the floor in his last place of hiding. When she and her mother survived the war, she immediately fetched them. In 2006, an exhibition of the paintings of father Erich and son Heinz took place in the Resistance Museum of Amsterdam with a personal introduction of Mrs. Eva Schloss-Geiringer and interviews of former school friends of Heinz in Amsterdam.

20th year, 2007, number 3

Harmen Snel continues his survey of the Jewish pupils in the public school system in Amsterdam in 1823 (12th installment) with the teacher Nathan Moses Loonstein 1759-1825.

Loonstein, who like his father before him, had the honorary title *morenoe*, which indicates that he had enjoyed a religious education, had obtained a teacher's certificate in 1808 as part of the new

educational system regulations. However, only after his death it became clear that he never had been involved in the public school system, but had been giving religious instruction and only to boys! When one of his sons, Meijer Nathan Loonstein 1795-1868 tried to continue this illegal teaching method, it appeared that supervision had become more serious and he was forced to switch to the framework of the religious instruction schools of the Jewish community.

We have the names of 18 boys who were Nathan Moses Loonstein's pupils in 1823, with their dates of birth, the names of the parents, the profession of the father and the address where they lived.

Simon Bornstein researched the Jews of the small town of Schagen, in the very northern part of Holland (near Den Helder and Alkmaar).

In 1809, King Lodewijk Napoleon, in accordance with his brother's instructions, introduced in the Netherlands a Consistoire Generale as central organ for Dutch Jewry. At that time, all Jews in each community were counted. Thus we know that already in 1811 at least one Jew lived in Schagen, in 1849, 72 Jews are registered, but in 1929 only 8 remain – and the same phenomenon can be observed in other small towns in that area, such as Hoorn and Enkhuizen.

The Jews were buried in the Jewish cemetery in Den Helder and a list of 25 residents from Schagen is provided. The story of a few families (De Vries, Trompetter, Schaap, Coltof) who lived in Schagen in the 20th century is discussed in detail and, in addition, Ton Veldman writes about one particular Jew from Schagen, Joseph Isaac de Jong (1890-1943), called “The Jewish Jozef” in a short separate article.

Zeev Bar tells us about Alexander (Ziskind) Samuel Kijser and his family, one of the earliest wealthy Ashkenazi families of Amsterdam (1665-1717), whose richly decorated tombstone made him curious to know more about him.

The grandfather of Alexander had moved to Amsterdam from Speijer in about 1650. In

1699 Alexander Samuel made a will, which has been conserved. Thus we know that he was a merchant of cotton tissues registered with the East India Company, that he possessed two houses, one in the area where a few other rich Ashkenazi families had bought properties. In addition, he was “parnas” of the Jewish community exactly in the period when Haham Zvi (Zvi Hirsch Ashkenazi) became chief rabbi of Amsterdam. Very interesting is the list of possessions which were divided among his children after his death which indicates clearly that he was an extremely rich person.

Daniel Metz in his article *Palestina Pioneers in the Netherlands*, shows that in the early 20th century, Dutch Jews, who, in contrast to Jews in other European countries were well integrated within Dutch society, did not usually feel the need to emigrate. Nevertheless, already in 1918, the first “hachshara” was established in Deventer (in the eastern part of Holland), by Rudolf Cohen (1889-Bergen Belsen 1945) with both theoretical lessons and practical work at farms in the area. By 1940, there were 250 members involved. After the rise in anti-Semitism, and particularly after the influx of German Jews in the 1930s, many other centers were established, such as in 1934 in the Wieringermeer in the north of Holland, with 300 Dutch and German Jews. The Religious-Zionist Mizrahi movement established its own network, called *kibbutz* and had two centers with about 130 members. Even the non-Zionist religious Aguda movement established a hachshara in a small village near Enschede, in the eastern part of Holland, with 55 members. For children under 18, many of them orphans or young refugees from Germany, a special framework was created.

When after May 1940, emigration became impossible, Joachim Simon 1919-1943, called Shushu, together with a non-Jewish couple, Joop and Wil Westerweel, organized a resistance group which helped Jews to find hiding places or to escape to Spain. He was apprehended on one of those trips and committed suicide while in prison.

However, quite a few children had been hidden in time. Others escaped to Spain or Switzerland or if they were already in possession of a certificate for Palestine; some were sent to Bergen Belsen and later exchanged for Germans living in Palestine. Those who did not survive the war are mentioned in several memorial books and appear on the central web site for Dutch Shoah Victims.

Books

Jantje E. Bazuin: Theesurrogaat voor Sneek, Joodse kinderen overleefden de oorlog. Leeuwarden, Penn 2006. [Tea substitute for Sneek, Jewish children survived the war].

The title is explained only in the 6th chapter of the book which deals with saving Jewish children (and adults) in the area of Sneek, in the northeastern province of Friesland. Coffee and tea substitutes were code names for Jews with light hair (tea) who could be hidden in Friesland and dark hair, who were transferred to the southern part of Holland, where dark hair was more frequent.

During the war, the Dutch resistance movement smuggled hundreds of Jewish young children from a nursery home opposite the Hollandsche Schouwburg (the central place for the collection of Jews in Amsterdam before transfer to Westerbork and hence to extermination) and hid them. Thanks to the resistance a total of 960 young children survived the war. Two hundred thirty of those were transferred to Friesland, eighty were hidden in the area of Sneek. In 1999 Dr. and Mrs. Hendriksma were honored by Yad Vashem for placing these children in foster homes. Another chapter deals with the post war years and the many legal fights to once again save those Jewish children whose parents had not survived the war when the non-Jewish foster parents refused to give them up. Some of the Jewish families who used to live in the Sneek area are dealt with in detail, such as the Velleman, Hes, Bouscher, Van Voolen and Pino families. The lives of some of the children who had been hidden in the area are also described.

Pim Ligtoet: "Ik heb een heel tijdje niets van me laten horen," Joden in de Zaanstreek 1940-1945. Wormer/Zaandam, 2007. [You have not heard from me in quite a while, Jews in the Zaan region].

The title was chosen from the first line of a letter sent by a Jewish woman, Julia Rika-Vet, who was born in Zaandam, a town to the north of Amsterdam, in 1923, to a school friend before being shipped off to Sobibor in May 1943. Julia, together with other Jewish inhabitants of Zaandam, had been sent in January 1942 to the ghetto in Amsterdam, making Zaandam the first town in the Netherlands to become "Judenrein" (cleansed of Jews). Julia did not survive the war, but Ligtoet interviewed more than 50 survivors and using archival material describes the life of the Jews in Zaandam and the smaller communities around it before and during the war. An extensive index is included. At the launching of the book, the well known Dutch Jewish journalist Max van Weezel, whose mother survived the war hiding in this area, conducted interviews with three Zaandam survivors, the youngest of whom, Max Degen, born in 1942, had been smuggled out in a suitcase from the Amsterdam Nursery School mentioned above. He had been hidden with foster parents in Zaandam, where he remained also after the war. Another survivor who was hidden in the area is the author Frans Pointl.

Harry Fields: *Turbulente tijden – de odyssee van een Joodse vluchteling.* Laren, Verburn. [Turbulent times – the odyssey of a Jewish refugee].

Harry, whose name used to be Fuehrer, was born in Cologne in 1924 and came as a boy of 8 years to Zaandam with his family. They survived the war but did not feel at home in Holland and immigrated to the United States in 1947.

Rob Cohen: *Niet klein gekregen – mijn overwinning op de Nazi's.* Laren, Verburn. [They did not break me - my victory on the Nazis].

Rob tells us his experiences in several camps during the war and how he survived against all odds.

Moshe Zvi Laufer: *Gered uit het vuur.* Personal publication, obtainable from author tel: 972-2-6421740. [Saved from the fire].

Written for the many grandchildren and great-grandchildren of Willy and Bep Laufer, the author, their son, describes the daily life of a Jewish family from 1930 until 1975 in Rotterdam and in particular the experiences of his parents and their three daughters in various camps during the Shoah.

Various

Martha Hering: *Mijn joodse (en andere) roots.* [My Jewish (and other) roots]. *Wi Rutu*, periodical for Surinam genealogy, Vol. 6, number 2, December 2006. In this research, the author describes the lives of several Jewish families who emigrated to Surinam in the 19th century, such as the Behr, Vas, Wijnbergh and Bueno de Mesquita families.

The Jewish Historical Museum in Amsterdam organized an exhibition about the "divine" Sarah Bernhardt, with photographs, posters of Alphonse Mucha, personal possessions and films in which she played. Harmen Snel, a frequent contributor of *Misjpoeg*, has written a booklet for the occasion in which he describes who Sara's real (Dutch) mother was, entitled: *The Ancestry of Sarah Bernhardt – a Myth Unraveled.*

A unique register has been found in the house of a former resistance member in the southwestern part of Friesland with 450 registration cards of Jews who had been hidden in the area giving name, place of origin, address in hiding, financial support and in some cases a photograph. Sjoerd Wiersma was the central person in this network and he continued his resistance work even when he had to go into hiding himself. The cards are now in the Museum at Camp Westerbork and a special database will be created to make them accessible.

Soon a web site will become available recording all tombstones in Jewish cemeteries which existed before 1940 in the Netherlands. This is a collective enterprise of various organizations. The graves will be

photographed and the Hebrew text translated. When available, genealogical details will be added. A call for volunteers for this project has been launched.



English Journals

Meriam Harringman

Avotaynu, Volume XXII No. 3, Fall 2006

Two articles deal with the new International Institute of Jewish Genealogy: one by Claire Bruell and the other by Rose Lerer Cohen. There is a list of the potential projects that the Institute is interested in pursuing. The other point is the aim to make genealogy an academic discipline.

Harold Rhode in his article "Clues to Determining Whether and How a Female Branch Without a Family Name is Related" describes how using the available evidence one can find the female line of a family. Just paying attention to his method is a good lesson in how to go about it.

How can we find ancestors in 18th century Bohemia? It will now be easier thanks to the new five-volume Directory of Jewish Records scheduled to appear in late 2006. Julius Muller founder of the Toledot in Prague in his article "Directory of Jewish Families in 18th Century Bohemia" explains the contents of the lists. Since the division is according to areas, people can look for a name without knowing the exact town. In Bohemia most Jews were in small villages whereas in Moravia there are more Jews in the larger towns. He reminds the reader that already in 1787 there was a decree to take German surnames.

More and more information can be scanned from the libraries of Budapest according to Andras Koltai's article "Hidden Treasures in the Libraries of Budapest, Hungary." He describes the holdings of three libraries where one can find regional publications with census data from 1798 or synagogue

membership in 1848. There are Jewish documents pertaining to Jewish schools and institutions. The register books of Budapest cover the period 1881-1928 and the telephone books date from 1918-2004. There are also Jewish journals that cover not only Hungary but Slovakia, Romania and Transcarpathian Ruthenia. Koltai has put an Excel file of 420 resources on his website www.jewishroots.hu

Jeffrey Malka is an expert on Sephardic Jews and their names and he gives a highly informative and documented article on the development of names within the Sephardic communities. Beginning with the Biblical period, he moves on to Babylonia and Rome and then on to the Muslim Era. Referring to the double names among Sephardic Jews he notes that it is a recent phenomenon dating from 1886. Jews usually had a patronym and only after leaving their locality did they add the name of the place they had come from. However, if they returned to their previous abode they went back to the patronym only. They also used the names of ancestors, which makes it hard to follow family lines. Sometimes they even added the names of the royal families. Women retained their maiden names after marriage and the children could choose which name to use. In addition, he notes the difference of notation depending on the period and the use of phonetics and translated names. He gives tables of translated surnames (sometimes previous first names), surnames from localities and a list of variants. Even his name Malka is a first name "queen" for a girl but the Aramaic form is that of a king.

Ernest Kallmann, author of the article “The Half and Quarter-German Jews of the Nazi Era” tells the sad story of finding relatives who were ‘half’ or ‘quarter’ Jews and who were not interested in being in contact. As a result, he did not add them to his family tree. He suggests that people be careful about publishing information about living relatives.

“A Proposed Standard for Classification of Relatives” by Richard M. Spector, explains why he thinks it is necessary to have four different classes of relatives depending on the amount of data available and the known or “likely” relationship. In his fourth class he makes the differentiations based on DNA data.

Neil Rosenstein has done extensive research on rabbinic families and he has some ideas on the subject which he discusses in his article “MaHaRal’s Descent from King David: Additional Comments.” He notes what others have said and the misinterpretations of known sources. In his conclusion, Rosenstein states that there is no clear line of ancestors back to King David.

Rabbi Shalom Bronstein has done a great service to genealogists by writing about “Rescuing Names from Oblivion: The Galician Medical Personnel Files at Yad Vashem.” Bronstein not only did a mitzvah by making more names of murdered Jews known but enriched the genealogist with the information gleaned from a four page questionnaire given to medical personnel by the Germans. He put all the information in an Excel spreadsheet, which gives information on the person himself, his spouse, children etc. The documents cover Galicia and date from 1940-1942. Though the people who filled out the questionnaires number no more than 1500 souls with the spouses and children and parents the numbers greatly increase to the thousands.

“Finding the Location of Someone Whose Exact address is Not Shown in the 1860 Census” by Edward David Luft gives practical advice how to use other public documents.

Anyone interested in reading about Jews in Eretz Yisrael (Tiberias, Safed, Hebron, Haifa and Jaffa) in 1875 should read the article by Meriam Harringman on the “Montefiore Census of 1875.” It covers the cities outside Jerusalem. The importance of this census is not only to know who was living in Eretz Yisrael but also to find lost relatives from Europe who might have come on Aliya. The article also appeared in *Sharsheret Hadorot* in 2006.

Book Reviews: *Genealogical Gazetteer of the Kingdom of Hungary* by Jordan Auslander.

Jewish Ancestors? A Guide to Jewish Genealogy in the United Kingdom by Rosemary Wenzel.

The Sephardim of Manchester: Pedigrees and Pioneers by Lydia Collins in collaboration with Morris L. Bierbrier. There is a list of all the families mentioned in the book review.

Roots and Remembrance: Explorations in Jewish Genealogy by Bill Gladstone based on his column in the *Canadian Jewish News* over the past ten years.

Avotaynu Volume XXII No. 4 Winter 2006

“Onsite Archival Research in Minsk and Other Eastern European Archives” by Neville Lamdan gives you the step-by-step approach on how to benefit from use of the archives. He recommends preparation before actually going to the archives, describes the logistics involved and the financial outlay for such a trip.

Many genealogists invest years of hard work only to learn that the precious documents recording the research get lost or ruined. Gary Mokotoff, in his article “Backing up Your Records” strongly recommends taking care of the records we accrue over the years in a number of ways. It is worthwhile heeding his advice and he enumerates practical suggestions about how to go about it.

Peter Nash describes how it took years for him to find his relative Anne Levy in his article “Finding an Elusive Ancestor in the United States.”

England was not only a country where Jews migrated and settled but also an important way-station on the way to the New World or South Africa. Harry Boonin decided to find out how his Russian parents had reached America. Through letters and memoirs he was able to trace the route they used. His article is entitled "Coming to America through Hamburg and Liverpool." The tale comes to life because of the integration of documentation and the extraordinary way the family memories are presented.

Stanley Diamond has enlightened genealogists with his family research. His work is not just another family tree but geared to a specific genetic trait. His article "How I Traced the Beta Thalassemia Trait" is an eye opener about his research but also a manual for others to follow for finding other genetic traits that run in the family.

"A New Tool for Tracking Holocaust Survivors" by Sallyann Amdur Sack indicates the records of aliens in the United States and the way to gain information about possible relatives.

Deborah Berman deals with Holocaust victims in describing the problems involved in finding the name of over one million Jews who perished in the Ukraine and other areas once part of the former Soviet Union. Jews both in Israel and abroad are busy trying to fill in the gaps. All this is described in her article "Recovering the Names of Holocaust Victims from the Former Soviet Union."

A third article deals with the aftermath of the Holocaust when families were divided and found it hard to locate one another. Just such a story is told by Lori Bachrach Miller in her article "Lost Because of the Holocaust."

Fay Vogel Busgang in her article "More Than a Grain of Truth" describes how she managed to find relatives long after her parents had died. By putting together the little she had from her brother's "interview" and intelligent use of records she found out a great deal.

"Evaluating Circumstantial Evidence" is an article by Sallyann Amdur Sack about her search for Amdur relatives using the little bit and pieces she had heard.

Aaron Khatskevitch in his article "Searching for the Roots of Ashkenazic Jews Who Lived outside the Pale of Settlement" deals with Jews who resided in Tbilisi, Georgia Armenia and Azerbaijan in the 19th century. There are the police archives from 1827-1852 whereby Jews had permanent residence status. Another document notes that in 1827 some twenty-five Jews were deported.

Seven articles deal with personal stories of finding relatives or locating the identity of an adopted child: "Preponderance of Evidence: The Curious Case of Jakob Mokotowicz, by Gary Mokotoff, "Serendipity Answers – Who was Benny Ross?" by Rick Liftig; "Making a Mother out of Thin Air" by Steve Stein; "The Unfolding Story of a Family" by Alice Perkins Gould; "A Family Reunited After a Separation of 65 Years" by Merle Kastner; "Finding Faiga" by Dayna Reader Chalif and "Lost and Found" by Roslyn Sherman Greenberg.

The following family History Books appeared in 2006:

1. Eppel, Cissie. *A Journey into Our Ancestry: Chronicles of the Hyman (Yucha) and Goldman (Goldenberger) Families.*
2. Frank, Abraham. *The Dinkelsbuhler, Honisberger and Eilmersdorfer Families of Floss and Furth (Bavaria).*
3. Gelles, Edward. *An Ancient Lineage: European Roots of a Jewish Family.*
4. Rubin, Barney and Henry A. Snyder. *Eisberg Family: A Brief History and Genealogical Listing of the Eisberg Family in Kansas City, Missouri.*
5. Stehle, Randy and Nancy Schoenberug, eds. *The Raphael/Rafalin Family: Jewish Roots in Punskey, Poland and Vicinity, Including Krasnopol, Kalwaria, Sejny, Augustow, Suwalki, Filipow and Klonorejse.*

6. Stupay, Arthur. *Memory and Understanding*.

7. Web, Marek and Krycia Fisher. *The Reisens of Koydanovo*.

Book Reviews are given for three new books.

The Lost: A Search for Six of Six Million by Daniel Mendelsohn and details his search for close relatives.

The Grandees of New Jersey: Naar, Baiz, Peixotto, Pretto and Seixas Families by Dr. Neil Rosenstein and deals with Sephardic Jews who settled in New Jersey, US.

Gedenkbuch: Opfer der Verfolgung der Juden unter der nationalsozialistischen Gewaltherrschaft in Deutschland 1933-1945 (Victims of the persecution of Jews in the National Socialist dictatorship in Germany 1933-1945) is the revised edition of all those German Jews killed in the Holocaust. The list includes sources that were not used in the past.

Stammbaum, Issue 30, Winter 2006

“Ancestry of the Klein Family of Johlingen, Baden” by Ralph Baer. He began his research with little information but with family letters. He then had to corroborate the family legends with official data. As soon as one problem was solved another came in its place.

Janet Isenberg decided to take her 71-year-old mother back to the old country in Vienna, Budapest and Prague. In her article “One Genealogist’s Approach to Austrian Research” the author combines the documents with photographs of the places she visited.

Friedrich R. Wollmershauser writes about “Jewish Families in Buchau” gives the list of Jews from 1722 and 1726.

“Dating The Oldest List of Jewish Inhabitants in Altona and Hamburg” by Jona Schellekens describes how he connected the cemetery lists with that of the civil records granting Jews the right to settle there. It covers the early 17th century with

Jewish and civil names for some 17 Jews with that of parents or spouse.

“A Letter from the Cape” by Adam Yamey is not strict genealogy but is a fascinating tale of a young German Jew going to South Africa in 1859. Much can be learned about the journey of 108 days. The article is copiously footnoted.

George Arnstein in his article “Officers and Military Legacies” describes various sources that discuss the participation of the 150,000 half and quarter Jews in the German army. He notes the books and websites.

Jorge Ruschin in his article “The German-Jewish Community in Argentina” notes how the 45,000 Jews who arrived in the 1930s remained a closed community amongst themselves. They were immigrants who refused to be part of the general Jewish community. Later some 2,000 of these emigrants returned to Germany.

Julius Muller wrote about “Family History Research in Bohemia and Moravia – Vital Records Lost and Found” both in Stammbaum and in Avotaynu. However, there are differences in explanations of the Jewish and civil sources. Jews migrated between Germany and the former Austro-Hungarian Empire over the last few centuries making it imperative to look in various places and sources. He notes that whereas some of the Jews of Bohemia lived in the larger towns of Prague, Kolin or Jung Buzlau the majority were located in small towns. In Moravia the local government and landlords were more relaxed in their attitude towards the Jews. Some of the records appear in duplicate making it possible to compare and contrast Jewish and civil records.

Joachim Mugdan gives an in-depth explanation of the newly revised German Gedenkbuch and informs the reader of all the possible ways to find specific names as well as the differences when compared to the previous editions. He gives concrete examples of the 1986, 2006 and CD version of the Gedenkbuch. Not only were new

names added but the format has also been improved.

Roots-Key, Volume 27 No. 1, Spring 2007

Book Review: *Princess or Prisoner? Jewish Women in Jerusalem 1840-1914*, by Margalit Shilo, translated by David Louvish. Anyone interested in life in Jerusalem at the time will find it valuable. It describes everyday life of immigration, marriage, home life, women in the public sphere and the economic situation.

Harvey Kaplan has given a very detailed description of online sources and repositories in Scotland for those looking for their roots there. His article, "Finding your Jewish Roots in Scotland" also gives concrete examples of available documents.

"A Journey to Latvia" by Lois Ogilby Rosen tells about her trip to find the family roots of her husband, meeting up with a cousin and seeing it all firsthand. She visited Riga, Rumbala, Salaspils, Pasvalys, Subate and Daugavpils.

A first hand report of the 1905 turbulence in Russia called "The Bloody Days of the Czar" by Isaak Tiplisky aka Isadore Tjep is contributed by his grandson, Larry Booth.

Yosef Hillel Trifon (1894-1980) in his article "A Jewish boyhood in Konotop: A Typical Ukrainian Village" describes his childhood in the old country. If you want to get the atmosphere of everyday life, the article makes you feel you are there.

"HIAS: Solving Genealogical Mysteries" by Valery Bazarov goes into the case histories of seven people who had trouble finding their relatives and explains how they managed to make the connection with the help of HIAS.

Looking for Jews in Deadwood South Dakota? Then read what Marion Hattenbach Bernstein has to say on the subject in her search for her family in "The Wild West."

If you are interested in the New York State Censuses: 1905-1925 then read what Joel

Weintraub relates based on the Steven Morse "One Step" site.

**Roots-Key, Volume 27 No. 2,
Summer 2007**

Jonny Joseph in his article "From Los Angeles to Leeds: Recreating a Family via the Internet" gives the step-by-step approach he used with all the websites he checked.

"Beshert" by Barabara Algaza is just the kind of thing that happens to the genealogist. One works so hard but also you need a little "mazel" now and then. She relates the story of a German clerk going over wills looking for heirs among whom was her grandfather's will. In addition, the clerk asked her to find someone with a common name and how going over Lost and Found items she came across that person.

Bonnie Rogers has written a heartwarming story of Chaim Shapiro and Los Angeles based on letters in the book *The Founders: The Story of the City of Hope* and data from the Internet.

Putting the Pages of Testimony online by Yad Vashem has opened a whole new world for genealogists. Jerry Touger tells how he met up with his cousins who were from Kishinev after a breach of more than 60 years.

Gerald Simon recalls the roots of his family in Sierpc, Poland. He received permission to have part of Gene Church's book *80629: A Mengele Experiment*, dealing with the childhood of Jack Oran aka Yakoff Skurnik in Sierpc reprinted in this issue of *Roots-Key*. It is truly a gem of a description of a shtetl prior to World War II of 12,000 people half of whom were Jewish.

Book Review: *My Future is in America: Autobiographies of Eastern European Jewish Immigrants* edited and translated by Jocelyn Cohen and Daniel Soyer. Published by YIVO. The review notes that the tales are not idealized and are based on the difficult experiences of adults adjusting to the new life.

**Dorot, Volume 28 No. 2,
Winter 2006-2007**

More and more information is becoming available on Jews who fled into the former Soviet Union during World War II. Peter Lande has written a very well documented article on the subject calling it "Did Cousin Rabinowitz Die in the Holocaust? New and Old Sources of Information." He goes into descriptions of Jews as soldiers, the "Memorials" in Russia and Uzbekistan, Central Russia and Poland. He lists the pertinent websites enabling the reader to go directly to them.

The Online News gives updated information on the Center for Jewish History, the Eldridge Street Synagogue in NY, the Ellis Island Database Gold Form, Online Genealogy classes, the Arolsen records, Queens County Supreme Court naturalizations and Suffolk County Marriage Certificates.

Dorot Volume 28 No. 3, Spring 2007

Martin Perl tells about his mother and the other eight women who came from Vienna to the United States and their story now filmed. The article is entitled "A Family Journey Back to Vienna."

Ann Rabinowitz has done a great service to those who need direction in researching their families Online. The article is entitled "The Hottest Online Sources for Researching Your Families in the United States, Canada, South Africa and the United Kingdom, Part I."

Online News notes the following sources which can be accessed via their websites: Manhattan Bride Indexes, New York Public Library, selected historical newspapers, copyright Renewal Database of books since 1923, historical maps, Istanbul Sephardi and Ashkenazi Marriages and Burials, Family Roots Radio, Yad Vashem newsletter.

GenAmi, No.40 – June 2007

Mathilde Tagger

As is customary with GenAmi a large portion of this issue is devoted to genealogical studies connected with the Jewish population of the

provinces of Alsace-Lorraine in Northeast France. Nonetheless we are this time presented with two book reviews sharing a common bond, the Holocaust.

The first book titled *Jews from the Area of the Vosges Mountains 1940-1944* is by Jean-Camille Bloch. Among topics discussed the author describes the ghastly concentration camp in the area near Strasbourg where conditions were especially horrific. The book includes a large number of documents and testimonies. Thanks to the genealogical knowledge of the author he was able to make known the names of some 1,200 victims.

The second book, *Forbidden Life* by Mireille Boccara focuses on the tragedy of a family originating in Tunisia that lived in Lyon, France on the eve of World War II.

***Maajan, The Publication of the Jewish
Genealogical Societies of Switzerland and
Hamburg***

Esther Ramon

December 2006, No. 81

Switzerland

Testimonies of Jewish Presence, by Raymund M. Jung

The first evidence we have of Jewish presence in the area dates from the 10th century.

The Jewish Cemetery in Nonnenweier, by Peter Stein

Located in the German state of Baden, Jews lived there from 1708. The Jewish cemetery was dedicated in 1880. There is a listing of all 128 people buried there including their name (sometimes the personal name is in both Hebrew and German) and the date of death. Burials date from 1881 to 1936.

The Earliest References to the Dreyfus Family Name in Upper Alsace in the Seventh Century, by Denis Ingold. The name appears in many variant forms: Dreyfuess, Dreifuss, Dreifuos, Trufus and Treves. The author is of the opinion that the name derives from the city of Troyes as the Treves family came from Troyes in the Champagne District of France.

The Earliest Generations of the Family of Meyer from Muellheim, by Guenter Boll. A three-generation family tree appears in the article starting with the founder of the family Israel Meyer who died between 1760 and 1770 and concluding with Israel Mayer who lived in Hirsingen between 1770 and 1853.

Addendum on the Mayer from Muellheim family by Rene Loeb.

A Comprehensive Review by Rene Loeb on the book:

Wolfgang Ribbe & Eckart Henning: *Taschenbuch fuer Familiengeschichtsforschung. 13 ueberarbeitete Auflage*. Verlag Degener & Co Neustadt/Aisch. 350 pp. ISBN 3-7686-1065-9

Hamburg

Dr. Egon Klebe – Dermatologist Expelled from Hamburg, by Ursula Randt

His daughter researched the history of the Klebe family that lived in the village Rhina/Hessen from the end of the 17th century. Her grandfather moved to Eisenach where her father was born in 1887. He studied medicine and moved to Hamburg. He suffered a great deal during the Nazi era and succeeded at the last minute in June 1939 to go to the United States with only ten marks in his possession.

Details on the Stolpersteine Project in Hamburg. The 'Stumbling Stones' project is being carried out in many cities in Germany, where small stone plaques are inserted in the pavement in front of houses once occupied by Jews with details of the former Jewish residents, bearing their names, date of birth including the date and place of deportation.

Juergen Sielemann reports on the Hamburg project in general terms and Johann-Hinrich Moeller describes the dedication of the markers in two places for Moses Moritz Stern, Minna Meyer and Malchen Berlin. The article provides biographical information including a picture of each of the three people.

Research Sources for Study of Jewish Families in Hamburg's Central Archive: Part 15, by Juergen Sieleman.

March 2007. No. 82

Switzerland

Rabbis in Switzerland, by Raymund M. Jung

The database presents a list of forty-three rabbis and the communities they served spanning the years 1567 to 1881.

The Jewish Cemetery of Diersburg, by Peter Stein.

Located in the German state of Baden, Jews lived there from 1737. The Jewish cemetery was dedicated in 1756. There is a listing of all 209 people buried there including their name (sometimes the personal name is in both Hebrew and German) and the date of death. Also included are the names of those buried between the years 1737 and 1916. In addition there is a family tree containing six generations beginning with Loeb Meyer Stein who died in 1809 up to the author of the article, Peter Stein.

Easing of Restrictions in the Use of Lists in the German Interior Ministry, by the German expert Martin Richau

Hamburg

Additional Details on the above Easing of Restrictions, Juergen Sielemann

The Registration of Forty-three Civil Marriages in Hamburg in the 19th Century, Juergen Sielemann

Each listing includes the following: date and place of marriage, name of the groom, name of the bride, dates of birth, names of their parents and their profession.

Additional Details on the Stolpersteine Project in memory of the Blumenthal, David, Leopold families by the initiator of the project Johann-Hinrich Moeller.

Sources for Researching Jewish Families in the National Archives, by Juergen Sielemann, Part 16.

