

# שרשרת הדורות

## Sharsheret Hadorot

חקר תולדות המשפחה היהודית

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## *My Link*



Over forty years have passed since a certain seventeen year old was responsible for the motley collection of articles and announcements that Bnei Akiva of Pittsburgh called a newspaper. So when Yocheved called and asked me to consider becoming her successor at Sharsheret Hadorot, as part of a reorganization of the Editorial and Translations Board, I was rather taken by surprise. Mostly out of politeness, I said I would give it some thought.

I have been a member of IGS for ten years and my copies of Sharsheret Hadorot are neatly arranged in binders. I have read them all – some with full attention and some just skimming. There was only one thing that ever had me saying “If I were the editor, I would...” and Yocheved accepted my suggestion for that small change a few years ago. So I have come to Sharsheret Hadorot with no agenda of my own, other than to see that the quality publication created by my predecessors continues to develop and serve the genealogy community, the IGS and its members.

Nonetheless, I had some thoughts about the types of articles that I have seen and the types I have not seen, so I did some statistics for the past six years. The numbers are rough, as not everything fits neatly into a single category, but here is a summary of what I found, year by year, not including the regular columnists.

Category	Explanation	2007	2006	2005	2004	2003	2002
History	General Jewish incl. Shoah	7	2	2	4	3	10
Names	Meanings etc.	1	4	2	-	2	1
Families	Family histories	6	9	10	3	12	9
Research	Tools, methods and analyses	1	-	4	5	5	6
Resources	Israel – Archives, cemeteries etc.	4	8	4	6	2	3
Resources	Abroad – Jewish and General	2	5	2	1	-	3
Towns	Local research and history	1	-	2	1	-	-
Portraits	Anecdotes, biographies, deaths	7	5	3	3	-	2
IGS	Business, seminars, SIGs etc.	1	3	-	2	3	2
Others	Reviews, conferences, misc.	5	5	8	5	6	8

When I examined the sub-categories, it became even clearer that some subjects were neglected, while others suggested themselves as perhaps over-emphasized. For instance, there have been on average nearly four book reviews per year, but in six years the single article about a computer program or website has been in reference to the websites of brick and mortar institutions. That may have been relevant years ago when few had computers and even fewer sites were available for online research, but I believe that this does not serve the research needs of our readers today.

My own bias – and surely we all have them – is in favor of articles which either advance the research of our readers or allow IGS members to show the results of their own projects. Increases in those types of articles could easily be offset by some general history and some of the “meet my family” types.

With all that in mind, and after consulting with the Associate Editors, I hope that you will be seeing the following changes.

a) Each issue will have a review of a research website, not a promotion by the website owner, but a user review, much like a book review. The two stipulations here are that the site being reviewed should be relevant to Eretz Israel or the places our ancestors came from (not for instance, Argentine burials or Ellis Island) and that the site has a significant component that is free of charge. To set the tone, I have written the first myself, about the website of the Hevra Kadisha of Tel Aviv-Yafo. I will probably write the next one as well, and I hope that others will volunteer to do additional reviews.

b) We shall encourage articles – if necessary, reprinting articles from other publications – on research methods, tools and analyses.

c) We shall encourage articles on lesser-known research sources here in Israel as well as sources abroad. In this issue, we have one example of each - Rose Feldman writes about names of women in the Montefiore Census of 1839 and Yossi Yagur and Bondy Stenzler write on the Radautz (Bukovina) Cemetery.

d) We shall try to limit “meet my family” articles to those about the families of IGS members or families with roots in Eretz Israel or which demonstrate interesting ways in which the research was done or use unusual sources. Joe Isaacs of Netanya gives us a good example in this issue.

e) We shall try to present reports of actual events in a timely fashion and in this issue, we have Martha Lev-Zion’s report on the Third Annual One-Day Seminar of the IGS. We also have two older reports: the Modiano Family Reunion by Anne-Marie Rychner Faraggi (June 2007) and Paul King’s Austria/Czech SIG meeting (April 2007).

We shall, of course, continue to include articles, which provide general historical context for our ancestors’ lives. In this issue we have two articles of this type, one on names and migration. Mathilde Tagger brings examples of Sephardic surnames, which found their way to the Russian Empire. Michael Toben writes on the effects of Jewish immigration into Germany.

An important article on a subject rarely mentioned in these pages is “The Role of the Jewish Genealogist In Medical and Genetic Family History” by Stanley Diamond (reprinted with the kind permission of *Avotaynu*). Rounding out our feature articles is the second of a three-part article on the Montel and Esdra families, by James Montel. Of course, we have our regular columns “Notes from the Library” from Harriet Kasow and “Extracts from Foreign Journals” henceforth to be coordinated by Meriam Haringman, with French and German journals covered by Mathilde Tagger and Esther Ramon. As usual, Yehuda Klausner brings us a rabbinic portrait, this time the family of R’ Akiva Katz.

Chana Furman’s regular column will no longer appear, as she has concluded her service as President of IGS. I join those thanking Chana for her years of service and welcoming the new President Michael Goldstein, whose greetings also appear in this issue. I hope that Michael will be a frequent contributor to the pages of *Sharsheret Hadorot* and of course we all hope that Michael and the other officers will play a role in continuing the development of *Sharsheret Hadorot*, as Chana has always done.

There may be some changes in the Editorial and Translations Board as we go along. For now we bid farewell to Harold Lewin who we hope will continue to be of assistance, from outside the Board.

Finally, a word of thanks to my predecessor as editor, Yocheved Klausner – both for her work these many years and for her help in easing me into the editorship. Yocheved will continue on our Board as Associate Editor (Hebrew) and Shalom Bronstein will serve in the new position of Associate Editor (English). I trust the readers join me in wishing them well in their new positions. Yocheved’s farewell column also appears in these pages.

*Israel Pickholtz*



## Farewell Message

Dear Readers,

This column has served as a means for me to communicate with you for eight years. To a certain extent, it was a one-sided conversation but our readers expressed their opinions in a number of ways and their reactions always reached me. I hope that we succeeded over time – the editorial staff and I as the editor – to carry on a two-sided dialogue responding to our readers with the appropriate respect they merit. I hope our readers felt that ours was a work of love and not just a task that had to get done.

It is obvious that *Sharsheret Hadorot* has made impressive strides in the past few years. Naturally, the editor usually receives the praise and I am grateful to all those who have sent me messages of support and encouragement. However, one must not forget that a journal does not rely on only one person but depends on the cooperative efforts of a team. I want to mention them with pleasure and gratitude.

The editorial staff, an exceptional crew that has continued working together from the beginning of my tenure: Rabbi Shalom Bronstein, Ms. Harriet Kasow, Mr. Harold Lewin and Ms. Mathilde Tagger; Ms. Meriam Haringman who joined us two years ago and is a valued member of the staff; two ‘outside’ helpers who have made

sure that we have abstracts of genealogical publications appearing in other languages: Ms. Esther Ramon who reviews the journals in German and Ms. Liba Maimon who reviews those appearing in Dutch.

Lastly we must not forget that anything valuable has to be built on a good foundation. In 1999, we received a respectable and high-quality journal and it was only on that basis that we were able to further develop it.

Special thanks go to the Israel Genealogical Society, the National Board and the Executive Board headed by Ms. Chana Furman that was always attentive and cooperative.

Lastly, I would like to point out with a great deal of satisfaction that after a long and arduous search I am able to hand the editorship of *Sharsheret Hadorot* over to good hands, our capable and dedicated member Mr. Israel Pickholtz. I am doing this with a feeling of ease and relief, and I can continue now with the work of proofing and translating, which I enjoy no less than editing – that too in the framework of *Sharsheret Hadorot*. I wish Israel all the best in his new position.

Sincerely,

***Yocheved Klausner***



## **From the Desk of Michael Goldstein**

### ***President, Israel Genealogical Society***

It is my privilege to assume the presidency of the Israel Genealogical Society. Coming after eight years of Chana Furman's valued leadership, it will not be a simple task to match her energy, involvement and guidance.

At the same time, I would like to thank Yocheved Klausner for her years of dedicated service as editor of *Sharsheret Hadorot* and to wish success to Israel Pickholtz, the new editor, and the Associate Editors Yocheved Klausner (Hebrew) and Shalom Bronstein (English).

#### **The Third Annual Seminar on Jewish Genealogy**

Our successful Third Annual Seminar "The Wandering Jew: Immigration Between the 18<sup>th</sup> and 20<sup>th</sup> Centuries," was held on November 12, 2007. Over 150 people, half of whom were non-members, attended the very informative seminar. Jean-Pierre Stroweis received the IGS award for his service to the Israel genealogy community and Mr. Harvey Krueger was awarded a lifetime honorary membership for his continued support for IGS seminars.

We are now attracting a greater number of speakers as well as participants from abroad. Our committee is not resting on its laurels but is already planning the next seminar...

These seminars would not be a reality without the generosity of Harvey Krueger.

#### **New Online Database**

In keeping with the development of databases around the world to serve genea-

logists, IGS has taken upon itself the development of databases dealing the Jewish communities in Eretz Israel in the 19<sup>th</sup> and beginning of the 20<sup>th</sup> centuries. The now-renowned "Eretz Israel Record Indexing (EIRI) Project" was launched with a special CD prepared for the 2004 IAJGS Conference held in Jerusalem. Today, 58,258 records are included in the EIRI resources and the number is growing rapidly as new material becomes available.

Presently EIRI includes records from the Ottoman Empire period, World War One and the British Mandate period. Among the most recent databases to go online are "British Protégés and Subjects" (1839-1914), "Refugees (from Eretz Israel) in Alexandria" (1914), "American Citizens in Eretz Israel in 1917," "British Mandate Census" (1922, currently includes only Petach Tikva), "The 1929 Riots" and "American Citizens in Palestine, 1929." Access and full details on the EIRI Project are available on our website, [www.isragen.org.il](http://www.isragen.org.il).

#### **Keep Us Informed**

Let us know of any changes in your address, telephone number and e-mail. Whether abroad or in Israel, a member or non-member, we will be pleased to add you to our mailing list and keep you abreast of activities and new resources our dedicated volunteers have made available. Please e-mail any changes in your contact information to [igs@isragen.org.il](mailto:igs@isragen.org.il), or mail to POB 4270, Jerusalem 91041, Israel.



## Names of Women in the Montefiore Census of 1839

*Rose Feldman*

Translated from the Hebrew

In the first census by Moses Montefiore in 1839 for Eretz Yisrael there are 6,570 people, including 2,648 women and 826 girls. These figures indicate that 53% of the population was female. There are also some 62 people whose gender is not indicated.

If one wants to find one of the women or girls in the list, the task is almost impossible. Despite the importance of the woman in the family, it seems that the census taker had no interest in recording the first names of the married women or many of the widows. It should be noted that the names of the girls in families were indicated together with that of the boys, their brothers. With the computerization of the data from the Montefiore Census by the Israel Genealogical Society it is now possible to obtain much information such as the name of the husband, the name of the father and the mother on the basis of the recorded details; it is also possible to locate women even if their names do not appear.

It is possible to calculate the number of married women from the family status of the husband if he is listed as married. Of the 1,656 married women, we know the names of the husbands for 1,586; however only 1,182 family names are recorded since the use of family names was not customary among Ashkenazim (in the 1839 census Ashkenazim made up 27% of the total Jewish population). The first name is listed for only 26 women and for 13 women we have the name of their father. These thirteen were for the most part young married women. The young couples lived mostly with the wife's parents.

With the listing of the widows the situation is far better. Out of the 986 widows on the list, the first name is recorded for 916 of them and the family name for 670. In 341 cases only the name of the husband is given. There are instances in which instead of the name of the

husband, the name of the widow's father is given, most probably to emphasize her "yichus" [status].

There are ten additional cases of widows who are recorded as the mothers of their grown sons. For four of them the family name of the son is given but only for one of the women the first name is recorded. The census records six instances of "mother of the husband" while actually in some cases it was the mother of the bride, as for example the two mothers-in-law of Shlomo Tovelem who had two wives. Since most of the widows are listed as "mother," it is probable that the other four are also mothers of the husbands. Their actual names are a mystery.

There are 145 female orphans who have no father. Since these orphans are listed in columns separate from the widows it is not always possible to make a connection between mother and daughter. Ninety percent of the female orphans are listed with a first name but only 79 female orphans have a family name and for 61 of these the name of the father is recorded.

With the girls we have the highest percentage of first names – 93%. There are 672 girls of whom 628 have their first name recorded, 541 list a family name and for 637 we have the name of their father. Therefore, for a large portion of the girls we have their first name and that of their father and perhaps a family name. Here too we see the characteristic factor that most Ashkenazim did not have family names and the use of family names reflects the fact that 73% of the girls were from Sephardic backgrounds.

In the statistical analysis of the women there are a few examples of additional family circumstances: there are three divorcees, one Aguna and two granddaughters. The divorcees and the Agunot lived in the house

\* All the above data are based on a statistical analysis of the database built by Rose Feldman and Mathilde Tagger for the Eretz Yisrael repository of the Israel Genealogical Society.

of their fathers and are listed as daughters. In a few cases the children are listed as the children of the woman “the son/daughter of the woman.” From this we can deduce that this was a second marriage of the woman. In these cases there is no information on the biological father of the stepchildren including his family name.

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



## **The Old Bailey, My Family and the Benjamins of Marylebone<sup>1</sup>**

*Joe Isaacs*

A few months ago I saw that there was a website with details of trials at the Old Bailey from 1674 to 1834. I entered the name of my great-great-grandfather, Samuel Isaacs and was amazed to find details of a trial on 28 November 1833 in which Elizabeth Isaacs wife of Samuel Isaacs of Three Tun Alley, Whitechapel gave evidence. The names and address were the same as that I had for my great-great-grandparents from both the 1841 and 1851 census. In this case an eleven-year-old girl (A.G.) had stolen a shift and pawned it. She was confined for four months.

I then entered the name of my great-great-grandfather, Mark Benjamin, and I found three trials where a Mark Benjamin from Marylebone gave evidence. On 16 May 1833 Israel Benjamin was indicted for pick pocketing a gold watch and chain. One of the witnesses was his brother, Mark Benjamin of 31 Paddington Street. He told how his brother had visited him at his house and left intending to take an omnibus. He gave the approximate times of the visit and stated that it would take a quarter of an hour to get to where the omnibuses start.

The next witness was the omnibus conductor who gave details of the journey from where the prisoner boarded (between Marylebone Lane and Bond Street) and Threadneedle Street opposite Princes Street where he alighted. He stated that the prisoner said he

was behind time and went off running down along Threadneedle Street. The prosecutor gave details as to how his watch was stolen. The prisoner also gave details of the journey and said that when he alighted from the bus, he heard a cry of “stop thief” and saw a mob running. He ran the other way and a watchman caught hold of him and took him to the watch house. “The gentleman said I took his watch; I can prove I never did such a thing in my life.”

The watchman (patrol) and constable also gave evidence; nine witnesses gave the prisoner a good character. The jury retired at 8:30 in the evening and as they had not agreed by 10:00 p.m. the case was adjourned till nine the next morning. At four o'clock in the afternoon they returned saying that eleven of them had agreed on a verdict of acquittal and the other juror would not agree. One juror was taken ill so that another jury was impaneled. The prosecutor declined proceeding further and the prisoner was acquitted.

In 31 Paddington Street I had found Mark Benjamin, a clothes salesman, in Piggott's 1833 and 1836 directories but he was not there in the 1841 census. In the 1841 census at 43 Marylebone Lane, my great-great-grandfather and his family appear; his occupation is shown as salesman. Thomson's 1844 directory lists a clothes

1. This article first appeared in the June 2007 issue of *Shemot*, the journal of the Jewish Genealogical Society of Great Britain and is published here with the kind permission of the Editor.



salesman of that name at that address. In the Post Office 1846 and 1849 directories, Mark Benjamin is listed as a fruitier. The marriage certificate of Mark's son, Solomon in 1841, gives Mark's profession as 'Clothes Salesman' whereas the 1845 marriage certificate of his son, Henry states that Mark's profession is 'Fruitier.' In the 1851 census my great-great-great-grandfather and family were at 27 Thayer Street and he is listed as a corn merchant. In his 1855 will his occupation is fruitier, as is his widow, Elizabeth's occupation in the 1861 census. Their son, David, also stated his occupation as fruitier at the same address in his 1882 will. This together with details I found in the Marylebone rate book appears to confirm that Mark of 31 Paddington Street was my great-great-great-grandfather.

There were two other trials at which a Mark Benjamin of Marylebone Lane gave evidence. In one on 17 February 1820, about a coat that had been stolen from a livery stable, Mark Benjamin stated that he had bought a coat for 32 shillings. The prisoner (W.J.) was found guilty and was sentenced to be confined for six months and whipped. This Mark may or may not have been my great-great-great-grandfather.

In the other trial on 15 January 1829, a prisoner (R.R.) was indicted for stealing a waistcoat from Mark Benjamin and his brother Benjamin Benjamin. The prisoner was convicted and sentenced to be transported for seven years. From details I have found in directories I think it unlikely that this Mark is my forefather.

I found five other Old Bailey trials where a Benjamin from the Marylebone area was mentioned.

On 26 November 1808, Samuel Benjamin of 43 Marylebone Lane who had a shop at 64 Marylebone Lane was burgled and six coats, six waistcoats and six pair of breeches were taken. Both Samuel and his son, Moses, gave evidence. The burglar (W.B.) was convicted and sentenced to death.

I do not know whether Samuel was related to Mark who was at the same address thirty three years later. At the Brompton cemetery

of the Western Synagogue where Mark (Mordecai ben Shlomo) is buried, I also found the stone of Sam Benjamin of Marylebone Lane (Eliezer ben Moshe) who died in 1831.

On 19 February 1812, Joseph Benjamin gave evidence in another case of stolen clothing in Marylebone. The verdict was guilty and the prisoner (W.W.) was sentenced to transportation for seven years.

At a trial on 24 October 1821, Benjamin Benjamin of Crawford Street, a dealer in wearing apparel gave evidence about being offered a gold chain by a man who had previously bought breeches from him. The man (E.H.) was convicted of theft and sentenced to death.

On 19 May 1825, Benjamin Benjamin who lived with Samuel Benjamin in Marylebone Lane gave evidence about the theft of a pair of trousers that were hung outside his shop. He pursued the prisoner and found the trousers in his hat. The prisoner (A.M.) pleaded distress and received an excellent character; he was found guilty and fined one shilling.

On 17 February 1831, evidence was given about a man taking trousers from the premises of Jonas Benjamin in Homer Street, Marylebone. The prisoner (H.J.) said "I was going down the street, and there were several Jews going by with loads of clothes, I saw the trousers on the pavement, I took them and walked quietly down the street." He was found guilty and confined for six months.

All of the above cases related to stolen clothes. In Robson's 1842 Directory, I found several clothes salesmen in Marylebone Lane whose names indicate they were probably Jewish. The details are listed below:

Clothes Salesmen and Clothes Warehouses in Marylebone Lane from Robson's Directory, 1841, 1842

10 Lazarus, J.

35 Harris & Jacobs

43 Benjamin, Mark.

- 44 Barnett, John
- 46 Davis, David.
- 48 Samuel, Simon
- 49 Lazarus, David
- 57 Philips, L.
- 69 Brandon, Elias
- 71 Myers, Mrs. Rachel

At 47 Moses, Elias had Coffee Rooms.

The following information comes from the JCR-UK Database on Jewish Gen and shows that it is unlikely the Mark Benjamin with his brother Benjamin, was my great-great-great-grandfather.

BENJAMIN, Mark	31 Paddington St.
clothes salesman	Pigot 1836
BENJAMIN, Mark	43 Marylebone La
clothes salesman	Thompson 1844
BENJAMIN, Mark	43 Marylebone Lane
fruitier	P O 1849
BENJAMIN, Mark	43 Marylebone Lane
fruitier	P O 1846
BENJAMIN, Mark	27 Thayer St. Manchester Sq.
orange merchant	Watkins 1853
BENJAMIN, Mark	60 Crawford St.
orange merchant	Robson 1830
BENJAMIN, M & B	26 Duke St.
tailors	Robson 1828
BENJAMIN, M & B	59 Marylebone Lane
tailors	Robson 1828
BENJAMIN, M & B	26 Duke St.
tailors	Robson 1830
BENJAMIN, M & B	64 Marylebone Lane
tailors	Robson 1830

Other information I have for Benjamin's in Marylebone came to me from George Rigal,

this was from Insurance Policies in the Guildhall Archives.

1826 Mark and Benjamin Benjamin, Tailors and Clothes Salesmen – 59 Marylebone Lane

1828 Mark and Benjamin Benjamin, Tailors and Clothes Salesmen – 64 Marylebone Lane

1806 Samuel Benjamin, Salesman – 45 Marylebone Lane

1819 Samuel Benjamin, Clothes Salesmen – 64 Marylebone Lane

1820 Samuel and Moses Benjamin – 74 Crawford Street, Marylebone

1822 Samuel Benjamin – 59 Marylebone Lane

From the information I have found, it appears that there was a thriving trade in clothing (probably mainly secondhand) in the Marylebone area, mainly concentrated in Jewish hands. None of the names of the prisoners mentioned, other than Israel Benjamin, (my great-great-great-great uncle), described above, appear to be Jewish. There was considerable crime, some of it petty, as shown in the Old Bailey cases, and the punishment was severe.

The Proceedings of the Old Bailey, London 1674 to 1834 that include details of over 100,000 trials and include all the above trials can be found at <http://www.oldbaileyonline.org>. If you then go to “Search the Proceedings” and do a keyword search for Jew one can learn a lot about the Jews of London during those years.

*Joe Isaacs was born in Slough, England and has been living in Netanya since 1975. All his working life he worked in the retail furniture trade. He is the fourth generation on every side to be born in England and several of his great-great-great-grandparents were also born there. He has been interested in his family genealogy for many years and as well as running the Netanya Genealogy Group of the IGS is a member of the Jewish Genealogical Society of Great Britain and also their Anglo-Jewish SIG.*

## **The Role of the Jewish Genealogist In Medical and Genetic Family History<sup>1</sup>**

*Stanley M. Diamond*

U.S. Surgeon General Richard H. Carmona notes that “Knowing your family history can save your life. Millions of dollars in medical research, equipment and knowledge can’t give us the information provided by this simple tool. When a health care professional is equipped with a patient’s family health history, he or she can easily assess the inherent risk factors and, in some instances, begin tests or treatment even before any disease is evident.”<sup>2</sup>

Genealogists not only have been documenting their family histories, but also have become the repository of vital medical and genetic history for their families. With the advent of widely available genetic testing, the giant leaps in disease identification, the dramatic growth of DNA databanks, the introduction of umbilical cord blood storage and the new science of gene replacement therapy, genealogists have been given an increased opportunity – and responsibility – to contribute to both their own family’s personal health and that of future generations.

The growing mass of genealogically related data available online has expanded and enriched our ability to find and connect with previously unknown family members. With family history research easier than ever, we genealogists now have previously unimagined opportunities to compile our medical and genetic data and, in tandem with our family trees, use this information to enhance the health of the people in our families. We can now use our genealogy and genetics to make a difference in the world.

### **Jewish Genetic Diseases: Reality and Responsibility**

Thousands of known genetic diseases afflict the world’s population. In almost every

ethnic or racial group, however, certain genetic diseases occur at higher frequencies among their members than in the general population. Such is the case for the Jewish people. Many of these diseases are severely incapacitating and some are tragically debilitating, leading to death in infancy or early childhood. Tay-Sachs is one of the most notorious of the lot, but other diseases and genetic predispositions to diseases, just as prevalent and just as devastating, shatter the lives of Jewish families.

If called upon, all genealogists have an obligation to play an investigative and advisory role in their families and when a genetic trait is discovered, we have an obligation to reach out and warn extended family members that they may be at risk. I hope my fifteen-year quest to document the incidence of the gene for Beta-Thalassemia disease, an inherited blood disorder causing mild to severe anemia, in my extended family will be a model for all genealogists and family historians dedicated to recording their own families’ genetic and medical history.

Even after archive doors open wide for research with life-saving potential, the challenge remains to persuade previously unknown family members to be documented and to convince close family members to cooperate with research. We must combat resistance of whatever cause – embarrassment, fear, laziness or ignorance.

Combining genetic, medical and genealogical research involves different methods and special responsibilities. Defining this philosophy, formulating the message and honing sensitivities are unusual challenges for casual genealogists.

1. This article was first published in *Avotaynu* Vol. XXIII No. 1, Spring 2007, and is reprinted here with the kind permission of the editor.
2. Carmona, Richard H, *M.D., M.P.H., F.A.C.S.*, Surgeon General of the United States Public Health Service, *U.S. Medicine*, January, 2005: “PHS Uses Education As Preventive Medicine.”

## Role of Genetic/Medical Research

Some family historians want to know about all the generations of musicians or scholars, and some want to track down every family story that has been passed down through the generations. But today there is growing recognition among genealogists of the need also to provide detailed information in the medical field in your genealogical computer program or use specialized family medical history software such as *Geneweaver* produced by Genes & Things, Inc.

The American Medical Association recommends that every family maintain a family health history. Recording one's personal and family medical history is becoming the norm rather than the exception. The ability to provide ready access to this information to an extended family can be of great and often unanticipated benefit. This is particularly so in the case of recessive disorders, where a single altered copy of a gene inherited from *both* parents may result in devastating consequences for the next generation, such as Tay Sachs disease and Thalassemia Major, to name two examples.

When a recessive disorder first occurs in a family, it appears to come from nowhere – but that typically is not the case. More likely, the recessive gene had been passed down silently for many generations. What makes recessive conditions appear so obscure is that inheriting a single copy of an altered recessive gene rarely causes medical complications. It typically remains quiet and does not reveal itself until two people, who both carry a single copy of the same altered gene, happen to have a child together. Consequently, once any genetic disorder – particularly a recessive condition is identified, genealogists have an *obligation* to reach out and caution family members that this gene is hiding in their family.

Fortunately, because of the joint efforts of the medical, genetics and religious communities and the ease and speed of modern-day communications, it now is possible to identify individuals and even pregnancies at risk for a number of recessive conditions. On the other hand,

since the majority of recessive conditions are rare, not as well publicized, and are not associated with any specific ethnic group, a routine public health genetic screening network usually does not exist. In this situation, typically vigilant genetic counselors and doctors have no red flag to alert them to the potential danger of a rare recessive gene that, unbeknownst to the family, has been passed down from generation to generation. Therefore, populations not considered at risk for certain disorders do not benefit from routine screening and discovery as is found with the Ashkenazic genetic conditions mentioned above.

In my case, family members either were unaware they carried a single copy of the altered beta-thalassemia gene, also referred to as “trait,” or only learned about it serendipitously later in life, usually when undergoing exhaustive tests for other medical conditions. Unfortunately, the knowledge often came too late to provide much-needed information to other family members, who in turn might have had a child with the devastating Beta Thalassemia disease. Carriers often were misdiagnosed as being just plain anemic, without specific differentiation. As a result, these people were often inadvertently prescribed ineffective medication, typically iron, suitable only for other forms of anemia. Recognizing the potential existence of hundreds of unsuspecting carriers in distant branches – and that this trait is virtually unknown among Ashkenazim – is what drives my genealogical/genetic research project.

Genealogists must be aware that genetic science is only approaching the threshold of the re-engineering of disease-causing genes. That is why genetic counseling and prenatal testing have played such an important role in raising awareness and helping people understand their chances of being affected with genetic diseases as well as how to deal with this knowledge. Directing family members to medical professionals who are trained to communicate the appropriate information is the responsibility of every

genealogist who charts his or her family's history for medical or genetic reasons.

### **Researching Your Family's Medical/ Genetic History**

Genealogists who ask medical history-related questions – whether of long-known or recently discovered relatives – soon realize they may be treading on delicate ground. Whether the information sought is general (i.e., just to fill in the cause-of-death field in a genealogical software program) or very specific, one often hears, “Why do you want to know?” While the question “why” may be the first one heard, the researcher's response must also address “who,” “when,” “where” and “how” – all the while being both cognizant of the sensitive issues and prepared to allay the concerns of a reluctant relative.

#### **Why Do You Want to Know?**

Whether it is simply asking for names, dates and places – the staples of genealogical research or medical-related questions, your family members will ask, “Why are you doing this?” Many excellent articles and hundreds of posts on the JewishGen mailing list detail reasons why individuals become fascinated with family history research. Answering the question “why?” when it involves medical matters presents special challenges. It has been said, “Ask the family gossip a medical question and the answer may be never-ending or dead silence.” Therefore, be prepared to give a direct, carefully crafted answer – one that invites cooperation as opposed to a “never bother me again.”

Family historians should:

- Define the objectives of your medical/genetic research project (your “mission statement”).
- Be able to clearly explain what you are doing, and why you are asking questions.
- Understand and be able to communicate the basic facts of the medical condition or genetic trait that is the basis for your reaching out. If you are gathering general information, ask questions about common concerns, such as heart disease, stroke,

diabetes or Alzheimer's. Prepare clear and concise documentation that can be used to follow up verbal communications. Provide references to reading material and/or Internet websites for those who want to learn more.

- Outline the benefits of your research to all members of your family and their future generations. Use terms they understand – “life-saving” or “early diagnosis.”
- Detail what you expect to do with the information you gather and how it would be communicated to family members or shared with the medical community which might find the data of scientific value. Explain what you will *not* do, such as making the information generally available on a website.

#### **Whom to Talk to**

Every member of each branch of a target family should be tapped for relevant information. “The left hand doesn't know what the right hand is doing” may aptly describe what one nuclear family knows and another does not about the circumstances of Zayde's death. When it involves a genetic trait, not every family member will be comfortable sharing all the details – or even mentioning it. Therefore, researching your family's medical history and making a genetic tree requires talking to everyone, frequently more than once. Researchers must:

- Focus on those branches and individuals who may be able to provide the key leads for expanding the search.
- Never assume anything! People often do not know or cannot remember their exact medical condition. Check and double-check. Ask for permission to talk to family doctors or anyone who has been involved with the health of the family. This is particularly relevant when tracking genetic traits that can be a potential disaster for future generations, because not everyone will recognize the implications of the trait they carry: Two carriers of a recessive gene have a one-in-four chance of producing an affected child.

- Enlist others in the family, particularly doctors and other medical professionals, who understand and support the aims of the research. Ask them to join your team.
- Keep the family up-to-date on your research, breakthroughs and plans. This will keep them involved and encourage them to help.

### **When to Start; When to Push**

We are told time and again, “Interview the living! The documents will be here forever.” The two words genealogists dislike intensely are “if only.” If only I had listened to Bubbe when she talked about her youth... If only I had written down the endless stories my father used to tell about his grandparents... If only mother hadn’t thrown out Zayde’s old address book or diary or \_\_\_\_\_ (fill in the blank!). It is no different for the family historian who seeks to record his or her family’s medical history. Remember when Mom or Dad came home from visiting Uncle Sam at the hospital and described his strange condition. I wasn’t listening, were you? Talk to the older generations *now!* Even if a death certificate states “arterial sclerosis,” you should be asking questions: “Was this a heart attack? When did Zayde first get sick? Was it his first heart attack? Did he die suddenly or did he go to the hospital?” Ask about and record the circumstances.

### **How to Find the Answers**

Face-to-face meetings are always best. They inspire confidence. The expressions on your face and the sound of your voice show that you really care. However, genealogists know researching family history entails more than a drive around town. Our ancestors settled all over the world and our modern families have spread with the winds. It is true that Internet resources, the advent of e-mail and low-cost long-distance rates have significantly simplified the search process and facilitated communications, but unless we are exceptionally skilled, the printed word can seem unfeeling when asking sensitive medical questions. Because your genuine concern and interest may not come through in written material, the telephone call is indeed “the next best thing to being there.”

The first goal must be to gain the confidence of the person you are calling, often someone who may never have heard of you or your branch of the family. Even the words to be left on an answering machine should be considered carefully in advance. The response can be all the way from a demanding “how did you find me?” to “I am so glad you called!” Establishing credibility with someone you are calling or writing for the first time is a must. And after you have spoken to an older member of the family, follow up immediately with a son or daughter. Children are usually protective of the elderly parents and may be suspicious of strangers asking mom and dad many seemingly personal questions. And when you have someone make a call for you – to speak to your newfound cousin in his or her native language – try to be next to that person so you can give immediate follow-up answers. This approach makes the call more personal and helps preclude the feeling that the call has left you with more questions instead of the answers you sought.

When phone calls are impractical (because of old family feuds, language barriers, etc.), the reaching-out letter must be clear, concise and effective; having it co-signed by other family members and/or a doctor can enhance its credibility and is recommended.

### **Short Guide to Interviewing for Medical/Genetic Family History**

- Explain who you are, where you live and how you obtained your family member’s name.
- Convey in a few short sentences why you have an interest in the family’s history.
- Describe your exact relationship or what you think the relationship may be. Articulate it in terms that a non-genealogist can understand. “Third cousin, once removed” is likely to bring silence. But, “My grandfather and your great-grandmother were sister and brother” is far easier to grasp.
- Share your family history: Tell the story of your branch and show a general interest in theirs, where they live and how they got there. Offer to send a “family tree” but

avoid providing details as to whether it will be a graphic tree, a descendant's list or other report; that can be confusing to non-genealogists. Share a vignette about a common ancestor or living relative, one that will make a person proud or provide a laugh.

- Avoid the turn-off: Most people are flattered to be asked non-leading questions about their history and unique accomplishments, but it could be counterproductive to rush into discussions about college degrees or well-kept family secrets about mental illnesses or suicides. Allow the conversation to evolve. Avoid applying pressure. Do not try to get all the information in one telephone conversation.
- Define your role as the family (medical/genetic) historian: If you are the first person to call about the family, then – in their eyes – you become a special person to be befriended *or* feared. You will be *the* family historian by default. People want to be cast in a favorable light. Listen, take note, ask questions and take more notes!
- Elaborate about yourself as an individual: Describe where your family history studies have taken you, whether it be to ancestral towns, the Family History Library in Salt Lake City or visits with branches you just discovered. Your deep interest and sincere effort will be recognized. If articles about your research have appeared in magazines and newspapers, send copies. If you have a website, suggest that the person look at it and provide the URL; but refrain from put-downs if they are not computerized or don't have ready access to the Internet!
- Carefully pose the medical/genetic question: How you say it and what you say should be tailored to your own comfort level and the nature of the reaction. One example might be: "You know, because of my study of *our* family, I hear as many questions as I ask. It seems everyone is curious about one thing or another, and I now seem to be the one with some answers. Health preoccupies all our older relatives and that has taught me a lot. For instance, were you aware that Grandma

and almost all her siblings had heart disease? That made me curious and I found that their father's death certificate showed heart disease, too. I guess that's a signal for us. What's the heart situation in your family?"

The question I usually pose is: "Has there been any sign of mild chronic anemia in your family?" By way of follow-up, the comment is: "Well, we seem to be rather special. We are one of only 15 Ashkenazic families carrying a genetic trait called beta-thalassemia or Mediterranean anemia." Often, by the time I get that out of my mouth, the questions come rapidly: "What does that mean?" or "Is it dangerous?" or "How do I know if I am a carrier?" That is when calming words and clear statements are needed. My reply is: "It has no effect on carriers. I know because I am one. But there is a significance to future generations because two carriers have a one in four chance of having an affected child." The discussion goes on from there, and I quickly point out that I am not a medical person, but merely someone with a deep interest in the medical and genetic history of our family.

### **How a Medical/Genetic Focus Differs from Typical Family History Project**

Several important aspects of genealogical research with a medical/genetic focus set it apart from typical family history projects.

- Potential for networking: There are more receptive ears – everywhere, both within and outside the genealogical community, particularly when it involves potential life-saving situations.
- Response of the genealogical community: Genealogists probably are the most generous individuals one can find in any walk of life. When humanitarian activities are involved, the level of response from fellow researchers eager to help can be astounding.
- Reaction of archival resources: Whether at home or abroad, archivists' attitudes can vary from being highly cooperative to passionately supportive. Invite the archivist to be part of your research team! As

executive director of Jewish Records Indexing-Poland, I am learning that many of our fellow genealogists are researching for medical/genetic reasons. In almost every case, support from both the Polish State Archives and managers of civil records offices in Polish towns have been exemplary.

- Foundations or organizations with an interest in the medical or genetic condition in your family have the experience and materials to help you convey effectively the importance of your mission. Example: National Organization for Rare Disorders [NORD], [www.rarediseases.org](http://www.rarediseases.org).
- Support from the non-genealogical community: Newspapers want stories; doctors and scientists welcome the opportunity to share their expertise or learn from unique studies; universities seek projects that address the need of students to learn while at the same time making meaningful contributions to the outside world. The Jewish Genetic Disease mailing list <http://health.groups.yahoo.com/group/gaucherdisease/> is a forum for networking with both medical professionals and those at risk or living with genetic diseases.
- Credibility factor: Because it involves the health of both living family and future generations, your family history project should rightly give your research an enhanced level of credibility. This is not automatic. It takes time, effort and patience to bring all the pieces together.

#### **Documentation, Confidentiality, Perpetuity**

Whatever the reasons for charting your family's medical and genetic history, confi-

dentiality must be respected; permission is necessary to share information. In the United States, where it often seems that medical insurers are looking over everyone's shoulder, there is a particular need for prudence. I maintain a separate confidential family tree of carriers of the trait. Finally, decide to whom you will pass on your valuable research and under what conditions.

#### **Recommended Further Reading**

Bennett, Robin L. and M.S. Bennett. *The Practical Guide to the Genetic Family History*. New York: John Wiley and Sons, Inc., 1999.

McNabb, Luanne, Curtis, Elizabeth Curtis and B.A. Barclay-Rowley. *Family Health Trees*. Toronto: Ontario Genealogical Society, 1997.

Nelson-Anderson, Danette L., R.N., B.S.N., and Waters, Cynthia V. *Genetic Connections: A Guide to Documenting Your Individual and Family Health History*. Sonters Publishing, P.O. Box 109, Washington, MO 63090-0109, 1995.

Willard, Jim and Terry, with Jane Wilson. *Ancestors: A Beginner's Guide to Family History and Genealogy*. Houghton Mifflin, Boston, 1997 (see chapter 8: Your Medical Heritage, pages 89-102.).

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## **The Third Annual Israel Genealogical Society One-Day Seminar**

*Martha Lev-Zion*

The Third Annual Israel Genealogical Society [IGS] One-Day Seminar took place on 12 November 2007 at Beit Wolyn in Givatayim. This year's theme was *The*

*Wandering Jew: Migration between the 18<sup>th</sup> and 20<sup>th</sup> Centuries*. The call for papers brought in a wide array of excellent proposals, making it difficult to choose



among them. Besides Israel, suggestions were received from experts as far away as Europe and Australia. Early on, it was decided to have two parallel simultaneous tracks of lectures, one in Hebrew and one in English.

Interest was high, since the diversity of subjects covered was quite broad. The day began with the opening session, which included the presentation to Jean-Pierre Stroweis of an award for his volunteer efforts on behalf of the IGS and continued with the fascinating keynote talk by Professor Yaffa Berlovitz on “Zerach Barnett: Wandering Jew in a Zionist Version.”

After a coffee break, the participants split into two groups according to their preferred language or subject.

Throughout the day the following talks were delivered in Hebrew:

Professor Dov Levin: Between the World Wars: Vilna as a crossroads in Eastern European Migrations;

Dr. Lucian Herskovic: Romania: Migration of Some Jewish Maskilim [Intellectuals who led to the revival of Hebrew] in the 50s-70s of the 19<sup>th</sup> Century;

Ms. Esther Ramon: Migration of German Jews from the 18<sup>th</sup> to the 20<sup>th</sup> Century;

Mr. Silvio Gryc: Migration to Freedom: The Agricultural Settlement Issue in Argentina in the Latter Part of the 19<sup>th</sup> Century;

Mr. Avraham Sfadia: Migration of Aleppo Jews.

The English lecture track included the following talks:

Ms. Jill Culiner: The Romanian *Fusgeyers* 1899-1907;

Dr. Ruth Leiserowitz: Litvak Migratory Decisions in the Second Half of the 19<sup>th</sup> Century and their Consequences;

Ms. Melitza Amity & Serah Beizer: Migration Patterns among the Jews of Finland;

Ms. Rosemary Eshel: Glimpse of a One Time Merchant Family from Libya and Some of their Descendants from Archival Material in Israel and Other Countries;

Ms. Carol Hoffman: The Wandering Jew: Jewish Migration between the 18<sup>th</sup> and 20<sup>th</sup> Centuries – Kopcheve (Kapciamiestis), Lithuania

The final closing joint session included a talk by Ms. Yael Bein-Granot on “The Breakdown of the Jewish Family Migrating from Eastern Europe to England, 1881-1914” and a summary of the day’s events.

The Third Annual IGS One-Day Seminar left the participants in an elated mood of a day well spent. The talks were fascinating and well delivered, providing the listeners with a wealth of knowledge that they will be able to use in their own personal research. One of the basic conundrums of researching family history is why and when the family migrated and from where. This seminar certainly gave everyone a leg-up on the possible trails to follow!

*Dr. Martha Lev-Zion, a historian of modern European intellectual history is the founder and president of the Israel Genealogical Society of the Negev. A former member of the board of directors of the International Association of Jewish Genealogical Societies [IAJGS], she is the past president of the international SIG Latvia and serves on the steering committee of the Courland Research Group. Her genealogical research focuses on the German states of Franconia, Thüringen and Courland [Latvia]. She was one of the organizers of the 2004 International Jerusalem Conference and the one-day seminars hosted by the Israel Genealogical Society. She is the author of Taking Tamar.*

<http://www.avotaynu.com/books/tamar.htm>



# Jewish Immigration to Germany

## From the End of the 19<sup>th</sup> Century to the Beginning of the 20<sup>th</sup> Century

*Michael Toben*

### 1. The German Situation and Reaction to Aliens

The German Empire was created in 1871 following the defeat of France at the hands of the Prussians. All the German states were included in this union except for Austria. Its architect was the Prussian chancellor, Otto von Bismarck who remained in power for the next nineteen years. The new Empire was subject to great strains and divisions within itself and a great deal of self-doubt concerning its identity.

The citizens of Germany, who had only recently been united into a single federated state, were very sensitive to who was a 'true German' was and who was a non-German. German national identity was in the process of formation. At the time, as is usual when a state is taking shape and winning its independence, nationalism ran high. For the Germans, the Slavic influence and presence in their state weakened their perception of what they were. However, there was no doubt concerning who the Jews were. They were a completely foreign element. From the Christian teachings of centuries, Jews were usually identified with the forces of evil working in society and in the eyes of the anti-Semites they were seen as dedicated to the destruction of the new all-German society.

Poles and Jews were the focus of this prejudice and xenophobia, not as an official policy but as simple reality. It was not uncommon among government, public and intellectual leaders when they spoke of East Europeans to express their fears and prejudices. They believed that Eastern Europe was backward, resulted from a very low culture and used inferior languages. In their estimation Polish and Yiddish were substandard tongues. Nevertheless, a clear distinction was made between negative images of the menace from the east. Economically, the Poles were of value. They were to be exploited for their physical strength in the

mines and heavy industry, while the Jews, unsuited for physical labor, were only exploiters and parasites. "*Pushy beggars*" and "*Galician Schnorrers*" were common epithets for all East European Jews.

About this time, a spate of anti-Semitic writings appeared in Europe by some of the outstanding intellectual leaders of the day. Together, these works constituted the basis for the intellectual presentation of the racist, anti-Jewish position offered in rational terms. In 1879/80, Heinrich von Treitschke, an eminent and popular historian wrote *A Word about Our Jewry*. This was an attempt to arouse public opinion against "a swarm of ambitious pants-selling youths, whose children and children's children will some day control the German stock exchanges and the newspapers." Treitschke argued that the only acceptable solution for the Jewish public would be their total assimilation until they completely disappeared. That is he called for their spiritual, cultural and ethnic annihilation.

There were non-Jewish voices raised against this virulent anti-Semitism. In 1888, Theodore Mommsen, a distinguished professor of Roman history joined other high profile persons in attacking the inflaming of public sentiment against the Jews. They likened the anti-Semitic campaign to a contagious disease. Mommsen also wrote a learned reply to Professor Treitschke, defending the right of Jews to be part of newly unified Germany. However, he also believed that Germany should be a Christian state and as such it would be best if the Jews were to eventually convert!

A year after Treitschke's publication (1881), Karl Eugen Dühring, German economist and philosopher, wrote the first of a series of racial anti-Semitic tracts. He argued that the Jews represent not only a cultural threat but more importantly, a biological danger to the German people. Two years later (1883), Ernest Renan, the French orientalist and

philosopher wrote an essay entitled *Judaism: Race or Religion?* He popularized the myth that Aryans and Semites were opposing races and he was the first to raise the question of ethnic purity. In 1892, the French anti-Semitic daily *La Libre Parole* began publishing on a regular basis. Five years later (1899), Houston Stewart Chamberlain, a German by choice, and the composer Richard Wagner's son-in-law, published the racist anti-Semitic theory of Nordic superiority

## **2. The German Jewish Community Undergoes Change**

More than 500,000 Jews lived in Germany when the second Reich was founded in 1871. From that year on, Germany Jewry began to relocate to larger cities, mostly in Prussia, Saxony and Hamburg. In other German states, the number of Jews decreased. This urbanization also led to a social, upward mobility and a change in occupations as people concentrated in commerce, industry and the professions.<sup>1</sup>

By 1871, all the country's inhabitants became full citizens, but since German states retained considerable internal autonomy, the status of the Jews varied from place to place. The reality was that equality before the law was a mirage for the Jews. H. I. Bach in *The German Jew* sums up the situation in the following words:

The constitutional equality of rights was not abrogated but administratively sabotaged. In theory Jews were eligible for any career for which they were qualified. In practice, unless converted they were barred from appointment to the judiciary, civil service and municipal employment... (p.136).

Despite this situation, Jews were exceptionally successful in their adjustment to modern capitalist society. In those spheres in which they were able to compete, to be creative and original, they had been outstanding. They built new industries, such

as electricity utilities, machine manufacture and new businesses such as department stores. They developed the newspaper services (Reuters); in the sciences where they had been permitted to enter, they had won a completely disproportionate number of Nobel prizes for Germany. In theatre, in music and art they were leaders of the fields.

However, success had come at a cost: the loss of relevance of Jewish traditional life both within and without the community. Success had also stoked the fires of envy and hatred among the Gentiles. Furthermore, internal weaknesses within the community were appearing. Negative demographic tendencies began to characterize German Jewry in the 1880s, a result of a falling birth rate, fewer marriages, aging and finally, a growing number of intermarriages.<sup>2</sup>

## **3. German Anti-Semitism**

In fact, the intentions of the xenophobic and anti-Semitic groups went beyond trying to severely restrict Jewish immigration; their long-term target was the German Jew. They continually harped on the theme that the German Jew of today was the Polish Jew of yesterday.

The metamorphosis of the Eastern Jew into the German Jew was depicted by caricaturists who showed a Polish rag-dealer, Moische Pisch, entering Germany and turning himself into the haberdasher Moritz Wasserstrahl. As soon as he had enriched himself in Germany, he moved to Paris to open an art gallery under the name Maurice Lafontaine. It was clear that the Jew remained a Jew no matter what disguise he took upon himself as he went about his cheating, manipulative and exploiting ways.

Anti-Semitism was not confined to the working class and a few intellectuals; it also affected the political establishment and the aristocracy. An outstanding example of a high profile anti-Semite that mixed with high society was Adolf Stoecker (1835-1905). He was the court preacher at the Berlin church

1. In Berlin in 1907, 38.8% of the Jews were employed in industry and crafts, 48.1% in commerce and transportation, 9.8% in professions and 3.2 in domestic services. (see Friesel, p.104)/
2. By 1933, the percentage had risen to 20 percent.

attended by the Imperial household. He established the Christian Social Party, which he guided toward anti-Semitism until it became its major plank. Stoecker was elected to the Reichstag in 1881 on an anti-Semitic platform and by 1893 there were sixteen anti-Semitic deputies in the Reichstag who had received 262,000 votes in the German elections.

Public figures freely and openly expressed their prejudices. Government officials spoke not only privately but also publicly about the Jews in stereotypical images legitimizing the public defamation of an ethnic minority. They fostered a fear, a sense of threat and thus hatred that was irrational as it was disproportionate, while at the same time the expression of anti-Semitic feelings gave the anti-Semite a feeling of being more truly German when he attacked the Jew.

This resulted in a considerable degree of social prejudice that led eventually to legal discrimination, economic boycott and a *numerus clausus* in education. All this seemed logical and reasonable in an atmosphere of German nationalism, xenophobia and anti-Semitism.

During Germany's Imperial era (1871-1914), there were three distinct periods of anti-Semitic activities; the first was from 1879 to 1881 with the emergence of political anti-Semitism. During this period, there was a campaign of widespread agitation against Jewish immigration that included the Anti-Semite Petition that was signed by almost a quarter of a million Germans. The petition demanded that Bismarck implement in the newly unified Reich four new policies regarding the Jews of Germany. They were: all immigration of foreign Jews must be totally forbidden or at least restricted; Jews must be barred from holding administrative offices; schools must maintain their Christian character, which meant that Jewish teachers would not be permitted to teach Christian children, effectively barring Jewish teachers from working in all state schools and universities. Furthermore, there was a demand for the religious census to be renewed.

Despite the fact that the petition was met by wide protests not confined to Jews, two of these demands were met by 1886. In 1882, government statistics were issued on the religious confession of the German population. Under the direct encouragement of Bismarck, immigration procedures were greatly tightened up which led to the expulsion of 10,000 Jews from Prussia from 1884 to 1886.

The second period, was from 1890 to 1899 when the anti-Semitic political parties had their greatest electoral successes. In the third period from 1900 to 1914 new coalitions of the Right accepted anti-Semitism as a unifying force. Their main aim was to introduce tighter restrictions on immigrants and local Jews. The link was most significant, ominous and threatening to German Jewry; anti-Semitism had become a legitimate political policy.

#### **4. Life in Germany for the Jewish Immigrants**

Practically, it was impossible to rely on immigration restrictions at the points of entry since the borders were relatively easily crossed at this period and so the German federal government encouraged the German states to handle the 'problem' of Jewish immigrants at the local level. The result was that German bureaucrats at the local state level in many cases carried out a policy of psychological 'terror' tactics against Jewish (and Polish) immigrants. Once an immigrant had entered Germany, he was required to notify the local police to obtain an official residence permit. The permit could be valid for a few days or years and the rules were often changed. Of course, those that had entered the country illegally were subject to immediate expulsion if discovered.

The law required of the immigrant that he inform the police of any change of residence. The specific conditions for residency and the restriction on the immigrants varied by state. Each state had its own bureaucratic structure headed by a minister who administered the system. The administration had the power to expel individuals, families and whole classes of people if they so wished; this left the

immigrant almost powerless when confronting the state. Expulsions were not uncommon, to quote Jack Wertheimer:

*During the course of the Imperial era, tens of thousands of temporary residents in Germany were issued expulsion orders when a local official decided their presence was no longer desirable; thousands more were driven from the country in periodic mass expulsions that punctuated the history of modern Germany. (p. 18, ibid.)*

In addition to the above disabilities, immigrants were forbidden to work in certain professions and businesses. Immigrants were not allowed to hold public meetings in their native tongue, nor were they permitted to participate in any way in the German political process. The result was that immigrant Jews remained permanently without franchise and without any mechanism to improve their legal standing. Simply put, they were almost completely without rights. The immigrants were referred to as Ostjuden, an Eastern Jew, even after they had lived all their lives in Germany or were children of immigrants.

The Ostjuden were in an exposed and vulnerable position due to their lack of rights along with the threat of sudden expulsion hanging over the heads for as long as they lived in Germany. Naturalization was little more than a theoretical possibility. The general acceptance of the idea that Jews were a threat to the state made it far easier for officials to implement restrictive and expulsion policies against immigrant Jews.

### **5. The Impact of Mass Jewish Immigration of 1881-1914 on the Local German Jewish Community**

It is worth noting that the extent of immigration between 1881 and 1914 was in some ways statistically insignificant and in other ways of great relevance. In 1910, there were between 60 and 65 million Germans in the Empire, about 1% were Jews, that is 600,000. About 7% of the Jews in 1900 were foreign born, that is 42,000 Ostjuden all told. Second and third generation Ostjuden, socially remained Ostjuden and formed a

kind a replica or mirror image of the host community, while maintaining the separateness.

In terms of identity, German Jews tended to define themselves in ideological and religious terms. In general social terms, German Jews as with other West European Jews, seemed to have been socially and culturally integrated into the general society, notwithstanding the strong ground swell of anti-Semitism.

However, there were many individuals who allowed their acculturation to continue until they became completely assimilated. They lived a completely German life and disassociated themselves from other Jews who identified themselves as such. This group statistically is very difficult to examine but clearly they must have constituted a very considerable proportion of the community.

The problems inherent in the immigrants' situation and its confrontation with the German Jews, played its part in making the whole community one of the most self-aware and intellectually productive Jewries in modern times. Internally, the presence of Ostjuden was vitally significant to German Jewry. They filled most of the positions for Synagogue and community officials and workers, positions that very few German-born Jews were interested in. Even more significantly in the long term, the German community had demographically stopped growing and its future depended on the immigrants.

### **6. Internal Community Tensions**

Socially, at least, East European and German Jews led totally separate lives; where they were not divided by language, they were often divided by culture. The East European Jews who came as poor workers, inept in Western ways, speaking faulty German, felt accurately enough that the German Jews looked down on them as uncouth. What they valued and knew – Jewish learning and tradition – suddenly had no value in their new world, while the term *Ostjude*, Eastern Jew, itself carried a pejorative overtone.

According to state law, all Jewish communities in Germany were controlled

by a central organization, known as the 'Gemeinde.' Every Jew, whether German or Ostjude, had the legal right to vote in Gemeinde elections and was required to pay taxes to the Gemeinde. The immigrants were quick to utilize the community resources and participate in internal elections. This meant that the German Jewish establishment, despite feeling threatened by the immigrants, was forced by law to accept them as full members of the community. In the different states German Jews tried in many ways in to reduce the standing of the immigrants by denying them the vote but this met with only partial and temporary success. For example, in Prussia, many communities refused to allow the Ostjuden to vote in the community elections claiming that they were not German nationals. It was only after an edict issued in 1914 by the Prussian Minister of the Interior that the local communities backed down and recognized the equality of Ostjuden within the community and their legal right to vote. These circumstances forced the communities to work together to some degree but a very strained relationship always existed between the Ostjuden and the German Jewish community at large.

As for the immigrants, themselves, they did not constitute a unified community with its own policy or direction because of their legal status, the constant threat of expulsion and their fear of the authorities.

All this must have psychologically undermined the will of the group to do much more than merge as quickly as possible into the general human landscape and if possible without losing their identities. The Ostjuden, lacking any genuine representation, did not succeed in establishing a single national organization or in publishing a journal or newsletter of their own that could have served to help unite the dispersed immigrants, or give advice on adapting to Germany, let alone organizing them for some unifying effort.

One result of this lack of representation was that the immigrants were absorbed into their local general German communities very rapidly. They acclimatized, if not acculturated generally far quicker than immigrant

Jews in other countries. The negative side of this was that their absorption created great strains and animosities within the local Jewish German communities. Those Ostjuden that attempted to become part of the local German Jewish community tended to upset the balance of power that had existed until then between the different groups and classes in German Jewry.

### **7. The Attitude of German Jews to the Immigrants**

In the process of acculturation and assimilation, German Jews adopted many German social values and attitudes that led them to feel a deep alienation toward the Ostjuden. They tended to stereotype them and avoid their company. The language of the Ostjuden, Yiddish, was for the German Jew a jargon, a primitive language.

With the influx of East European Jews, dressed in their strange ways, speaking a primitive language and behaving in a manner that the German Jews had tried so hard to distance themselves from, the German Jew inevitably asked himself what he had in common with these people. In the 1850s, there was no serious answer of any depth the acculturated German Jew could have given that he himself would have found acceptable.

For the German Jew the only solution to their predicament was that the immigrant had to emulate them. The Ostjuden had to be educated in the ways of Germany. They felt they must internalize the German way and abandon their primitive 'Asian' ways. The German Jews were well aware that anti-Semites linked them with the immigrants, so it was essential to remove this aberration from their 'community' as quickly as possible lest they lose the rights they had worked so hard to win.

Notwithstanding the very negative perception of the Ostjuden, organized German Jewry acted responsibly and charitably toward the refugees arriving in Germany. This was a great strain on the financial resources of the communities as the immigrants often arrived completely destitute, having lost their meager belongings either in a pogrom, or when they slipped across the border and had been

stripped of everything by border smugglers and thieves. They naturally turned to their co-religionists who helped within their means.

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## **The Radautz Jewish Cemetery Documentation**

*Bondy Stenzler & Yossi Yagur*

### **The Town of Radautz**

Radautz<sup>1</sup> (in the Austro-Hungarian original, Radauti in Romanian today, Radevitz in Yiddish) lies in the southern part of the Bukovina District, which was once part of the Austro-Hungarian Empire and today is part of Romania. The town was founded in the 14<sup>th</sup> century and Jews began settling there in the 15<sup>th</sup> century. The Jewish community was at its height on the eve of World War II, when it numbered about 9,000 out of the then 40,000 residents of the city. The community never regained its former strength after the war and now only a few Jews live there.

### **The Cemetery**

The Jewish cemetery is situated about four kilometers from the city – on the way to the village of Marginea. Ephraim ben Jacob Goldschlager, at that time the ritual

slaughterer and spiritual leader of the community established it in 1831, when the Jews in the locality numbered about 370. Unfortunately the slaughterer Goldschlager was also the first person to be interred there – he died in the cholera epidemic that year. The cemetery was enlarged to its present size in 1921.

The cemetery is divided into twenty-six sections of various sizes and also contains a ritual purification facility along with several *ohalim*<sup>2</sup> of rabbis and families. Paths separate the sections from each other. Some are clearly defined, while others are in such poor condition that the boundaries between sections are completely obliterated. Regarding the number of graves in each section, some are still completely empty, some are small sections with only several dozen tombs and some, for example, are as large as section 23, which has 17 rows, with

1. See Israel Margalit, *Radautz – A Jewish Community in Growth and Decline* (Postilnik, 1990), It was published in Hebrew by the Organization of Former Bukovina Jews in Israel.
2. A structure built over the grave of a famous rabbi. Among Hasidim the *ohel* [singular form] becomes a place of pilgrimage and gathering. Prayer notes are often left on the grave protected by the ohel. The word means tent in Hebrew.

about 80 graves in each for a total of about 1,250 graves.

The headstones in the cemetery are of different kinds. Some are made from hard stone, beautifully carved and have stood the test of time for 150 years or more; there are limestone headstones, a portion of which have crumbled a little with time; headstones of concrete and plaster which are badly deteriorated and finally headstones made of metal, completely rusted now and of course, undecipherable. There also are beautiful marble headstones dating from the second half of the 20<sup>th</sup> century.

The text written on the headstones varies with each period. The oldest headstones are totally in Hebrew containing only the Hebrew date and without family names. Subsequently there are a few last names inscribed in Hebrew. Later there are family names and non-Hebrew names along with the traditional Hebrew text, first on the back of the stone only, then on the stone itself, on its lower part. Still later the Gregorian date of death and even date of birth appear. As the community deteriorated, mistakes appear in both Hebrew dates and spelling and some have only Romanian inscriptions.

The cemetery is in generally good condition, although it has suffered from the ravages of time. Even though there is a watchman on behalf of the community, marble plates, candleholders and so on have been stolen. Part of the fence of the cemetery has been fixed, thanks to the project of conservation and documentation.

### **The Project of Conservation and Documentation**

In 2004 a group of former Radautz residents and their children joined together with the intent to conserve part of the material and spiritual values of the community. A detailed account of their activities can be found at <http://radautz-jewishheritage.org/>, built and maintained by Bondy Stenzler. Documenting the cemetery has so far been the principal concern. An early and partial version of the database is available at the site mentioned above. The site also has an extended bibliographical list of sources for

information about Bukovina Jewry in general, Radautz in particular and details about the project of restoration and conservation of the main synagogue of the town.

Apart from the documentation project a few steps have been taken to improve the general state of the cemetery. Using money donated by former residents of Bukovina, the holes in the fence surrounding the cemetery have been fixed, tools have been bought and while leaving massive trees in place, trees and bushes have been cleared.

### **The Raw Material**

The burial data of the cemetery is based on three kinds of sources: photographs of headstones, burial maps and a partial index. The following paragraphs describe each of these sources in detail.

**Photographs of Headstones:** in the spring and summer of 2005 Bondy Stenzler, with the help of his wife Sidi, photographed about 3,600 headstones in the cemetery from sections 1 through 23. Sections 24 and 25 were very partially photographed and section 26 was not photographed at all. In total, about 5,700 photographs were processed. In many cases more than one photograph was taken of each headstone either from different angles, concentrating on a particular part or of the back of the stone if it contained additional information. The pictures were taken with a digital camera, using quite high resolution, so each picture has a volume of 1.5-2 Mbytes. Using high resolution made the deciphering of the photographed data easier, especially with those headstones that were in poor shape. In some cases the headstones had to be cleaned first with a brush – this too was done by Bondy and Sidi. Some 3,600 names were deciphered from the pictures of the headstones. The overwhelming majority are in Hebrew with the name of the deceased and of his/her father. Some of them contain the foreign first name and family name as well. Very few stones have only Latin lettering and they date from the middle of the 20<sup>th</sup> century on. The greater part of the names on the headstones also appear on the burial maps and most of those inscribed in Latin letters only are also



in the index. Furthermore, the pictures of the headstones are a unique source for about 360 first and family names engraved on other peoples' stones, recording of those who perished in the Holocaust especially in Transnistria and elsewhere.

**Maps of the Cemetery:** there is a map of the entire cemetery as well as one for each section. In certain cases there are two maps for one section, with minor differences between them. On the comprehensive map a separate section where victims of cholera were buried is indicated but there are no headstones and no map of the section. The maps were filled by hand, some of them in pencil, by several writers, all of them anonymous. The name of the deceased is written in Hebrew in the usual way "Elazar ben Aharon HaKohen," and sometimes, especially in the 20<sup>th</sup> century, the first and last names are in Latin letters. Some of the names written in the map in Latin script use only the foreign version, for instance, Sally instead of Sara. In a small number of cases the date of death was also written on the map. The systematic listing on the map was almost completely discontinued in the middle of the 20th century and few burial data have been entered since. The authors of this article are of the opinion that the maps were originally made in the first half of the 20<sup>th</sup> century, listing the graves of the cemetery and using no other sources. Pictures showing headstones that have fallen down substantiate this assumption. Even though according to the map those graves are supposed to be occupied, the names of the deceased are not filled in. Bondy Stenzler photographed the maps in the summer of 2005, using a hand-held digital camera, under far from optimal lighting conditions, but using high resolution. The maps of the large sections were photographed piecemeal, with some overlapping, to make it possible to decipher every name.

**Partial Index of the Cemetery:** Between the years 2001-2003 the late Ms. Tania Grinberg, the Jewish community's secretary, made a partial index of the cemetery. The index is written in Latin script and is alphabetical according to last names. It contains the

following columns: last name; first name; Gregorian date of death; section; row; number in the row; number of death certificate and notes. The index contains some 2,850 names with about 18 names on each page. In a large number of cases, only the name and the section number are spelled out. It is our opinion that the main source of the index is the names written on the maps in Latin letters. As Ms. Grinberg did not know Hebrew, she could not read the Hebrew names. Beginning with the 1940s there are detailed lists of deaths including the number of the death certificate. These data were probably taken from the community's archives. A special subgroup of this collection consists of names without the place of burial, section or row. No parallels of this kind of list were found either in photographs of the ground or in the maps and it is doubtful that those listed are buried in Radautz. The names listed in the index are mostly written using German spelling with the balance in Romanian especially towards the end of the period. Bondy Stenzler also photographed the index in the summer of 2005, using a hand-held digital camera, under far from optimal lighting conditions but using high resolution.

### **Analyzing the Sources of Information**

In principle, the photographs of the graves are the fullest and most abundant source of burial data and probably also the most accurate of all three. In reality, some of them have been hard to decipher, for one or more of the following reasons: part or all of the headstone has fallen; partial deterioration of headstones made out of concrete or soft stone; sinking of the stone into the ground; trees making the text invisible; peeling paint; non-optimal lighting conditions; non-optimal photographing angle; spots and sediment on the stone, etc.

The second-best source is the maps of burial sections. Because of the incompleteness of the data on the maps their main function is to support the evidence provided by the photographs. This takes one or several of the following forms: adding a family name if it was not written on the headstone; adding non-Hebrew first names and the date of

death if it was not deciphered from the headstone. In addition, the photographer's route was "tracked" on the map. This tracking has made possible the completion of names in cases where headstones had been completely destroyed and not photographed but were still in good condition when the map was made and the name of the deceased was recorded on the map. The maps are the best source of information for those cemetery sections not yet photographed.

The third-best source of information is the burial index. Its basic incompleteness, in that names written only in Hebrew are not included, spelling mistakes, double entries, as well as missing entries all render it less than optimal. Nevertheless, this source has been used for completing information in quite a few cases in addition to the pictures and maps of one or more of the following: adding non-Hebrew first names; date of death, if not deciphered from the stone and additional information drawn from the notes. Above all, as mentioned above, the index added names that do not appear in the maps or photographs.

### **Principles of Listing**

In view of all this, it was decided to adopt an inclusive attitude in listing the data. This means all the accumulated data on every deceased person from different sources shall be written down. It holds true for data occurring in one source and not in others, family name and so on and data occurring in markedly different forms in diverse sources, especially in the columns of first and last name.

The justification for this is that it provides every researcher access to all information using the data that he knows. For example, a person whose first names are Ya'akov Eliezer is listed under them on the Hebrew part of the tombstone. If the non-Hebrew part exists he might occur as Jakob (German) or Iacob (Romanian). In this case the name will be written as Ya'akov Eliezer Jakob Iacob.

### **The Structure of the Database**

An Excel spreadsheet was used for building the database, because of its availability, the

ease with which it can be converted to HTML and for the sake of its posting in an Internet site. The data taken from the raw material has been transferred to the database with one row for each record of a deceased person. The (-) sign in any cell means absence of any information. The (?) sign means doubt about the correctness of information, both because of difficulties in deciphering and because of conflicting data. Between 2006-2007 Yossi Yagur deciphered the data, cross-referenced it and entered it into the database.

On every row, the data has been set in 34 columns as follows:

**Name** (Latin lettering): last name, if known; first name; Hebrew name (for example Elazar ben Aharon HaKohen); in the column of last name the (/) sign is used for dividing two transliterations of the same name and the (-) sign for dividing between two family names. In the first-name column the (-) sign is used for differentiating between two first names and additional (non-Hebrew) names occur at the end without any sign.

**Additional Names** (Latin lettering): father's name, including last name if known and different from deceased's name; mother's name and additional family names, if recorded.

**Dates and Localities** (Latin lettering): Gregorian birth date; place of birth; Gregorian death date; Hebrew death date; place of death; Gregorian date of burial, if known and not identical with date of death and age at death, if explicitly stated in the information sources. Gregorian dates are recorded by day, month and year. Where there was a contradiction between the Hebrew and Gregorian dates in the sources of information, it was solved by finding the origin of the mistake and entering the correct date in the record. If unsuccessful, the information is written down as it occurs, with an appropriate comment in the notes column.

**Name** (Hebrew lettering): last name (if known), first name.

**Additional Names** (Hebrew lettering): maiden name, father's name, mother's name, spouse's name.

**Dates** (Hebrew lettering): Hebrew date of birth, Hebrew date of death and Hebrew date of burial, if known and different from date of death.

**Other Data** (Latin lettering): number of section, number of row in section, codes used for sources of information: H=Headstone; M=Map; I=Index and T=Tablet. This last item indicates that the source of the information is from memorial inscriptions engraved on the headstones of other deceased persons identification of the pictures of the headstone, up to four per record and notes. The notes column provides annotations on family relations such as grandson of Rabbi xyz, profession, ritual slaughterer/doctor, etc.; mention of two persons buried in the same grave; an indication of conflicting information and so on.

This database includes as a subset all the data types defined in the JewishGen Online Worldwide Burial Registry (JOWBR) data entry template. Identical columns are called by identical names. This has been done to enable future support of some “shrinking” of the database to JOBWR template.

### **Statistical Data**

At this point, the database includes the following:

- About 5,700 names with family name for about 3,800
- About 360 names of people who perished in the Holocaust
- Record of about 3,700 headstones, in 5,700 pictures

### **Summing up**

This article sums up the work done so far on registration of the cemetery of Radautz. The detailed information will be posted on the above-mentioned website towards the end of

2007 or the beginning of 2008. As mentioned above, there are some sections that have not been photographed therefore the information is incomplete. But, as there is now no precise decision to continue the work, it is better to publish the existing material and ensure public access to information, rather than wait for an unknown period for more complete information. Posting the information on the web ensures the tribute to the memory of the Jewish deceased of Radautz at a time when the physical access to the cemetery and perhaps even its very existence in future generations are not at all certain.

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*Yossi Yagur, born in Israel in 1950, holds a BSc in electronic engineering and an MSc in systems engineering. For the past 15 years he has been documenting the trees of his parents' families JURGRAU and HASS of Bukovina in northern Romania. His research on the Jurgrau family who lived in Radautz for 100 years led to his interest in documenting the cemetery. His wife Miriam is descended from the BICKEL family of Radautz. [yagury@netvision.net.il](mailto:yagury@netvision.net.il)*



# The Montel and Esdra Families of Marseille<sup>1</sup>

*James Montel*

## Part II: The Marseille Melting Pot

### Introduction

The story of how the Montel, Esdra, and Carasso families met up in Marseille is a testament of the geographic and demographic crossroad in this bustling port city of the 19th Century. David Raphael Montel married H el ene Esther Esdra in 1918. H el ene was born in Marseille, but her parents, Samuel Tranquille Esdra and Grazia Carasso, came from other places.

### The Esdra Family

Samuel Esdra (1858-1930) was born in Rome to Isaac Leon Esdra and Allegre Pontecorvo. Samuel had a younger brother, Jules Esdra, who also moved to Marseille and worked as a leather craftsman; a younger sister, Rachel Esdra, who moved to Paris, was an antique dealer.

Samuel was a skilled saddler and leather craftsman, a trade he inherited from his family in Rome. Business was good in Marseille, and the Esdras had a residence on Rue Sainte with a large shop on Rue Grignan. As automobiles became more popular and fewer people were riding horses, the business focused more on custom harnesses and accessories for horse racing. They also made handcrafted pocket books and handbags.

When he was not working, Samuel liked to go fishing on the Corniche. Frequently he liked to take one of his children along. Samuel also had a weakness for betting at the horse track.

In the early 1920s, the Esdras came into some financial difficulty and moved to 8 Rue Lafon, just off the Rue de Rome. This was a smaller shop and their apartment was on the floor above. A business card of *S. Esdra, Sellier, Harnacheur* (saddler, harnesser) from the 1920s tells us what was for sale in the

shop: *Articles de Voyage, Maroquinerie, Harnais de Luxe, Cravache et Fouets, Eperons, Mors, et Filets, Couvertures pour Chevaux, Selles, Brides* (luggage, leather items, luxury harnesses, whips and quirts, spurs, bits, snaffles, horse blankets, saddles, bridles, and reins).

Samuel and his wife Grazia had four children: Leon Isaac, H el ene Esther, Laure and Albert Mardochee. Samuel and Grazia are buried in the Cimetiere Isra elite (St. Pierre) in Marseille.

### Grazia Carasso Family

Grazia Esther Carasso (1870-1940) was born in Saloniki to Mardochee Mo ise Carasso and Esther Jossef. In her teens, Grazia came to Marseille from Saloniki as an employee of the wealthy Allatini family. She had been educated in a school of the Alliance Fran aise and spoke French, English and Italian. Her family spoke Ladino. The Allatini family had a large staff of servants and she was invited to be a tutor and governess to their two daughters.

Some important connections were made through the Allatini family. Samuel Esdra who was hired to saddle and outfit their horses was soon after introduced to young Grazia. She was eighteen when they married and the Allatini gave a wedding gift of embroidered linen sheets.

When World War I began, Grazia traveled with the Allatinis on business to Paris. Through the Allatini's connections with the military, she secured large orders for the family leather business of saddlery supplies for French and British officers.

Grazia Carasso had at least four siblings – Bella, David, Mo ise (Morris) and Joya (Oro) – who all emigrated to the United States. Immigration, census and business

1. Continuation from *Sharsheret Hadorot*, August 2007.

incorporation documents in New York provide some important details about them. Moïse (b. August 5, 1879) arrived on June 8, 1907 aboard the ship Kaiserin Auguste Victoria. He married in 1910 and had three children listed in the 1920 federal census. His name is registered officially as Morris Carasso. In 1908, Bella and Joya (registered as Oro) entered the United States together aboard the ship S.S. Argentina. The sisters were thirty-five and twenty-two at the time. In 1916, David and Morris officially incorporated their business, a factory for the manufacture of Turkish cigars, cigarettes, and tobacco products. David died in the great flu epidemic of 1918.

Grazia may have had other siblings who stayed in Saloniki.

### **Leon Isaac Esdra**

Leon Esdra (1890-1951) learned leatherwork with his father. During World War I, Leon fought with the French in the Allied campaign to control the Gallipoli peninsula. He was in a cavalry unit that included many Australian troops of Italian origin. The Turks slaughtered the Allied cavalry, and after the failure of this campaign, the Allies sent the remaining troops to Saloniki to regroup for an assault on Serbia from the south. However, when the Bulgarian army cut off the only passable road the troops retreated again to Saloniki. Leon, who miraculously survived all of this, took these chance opportunities to visit his Carasso cousins in Saloniki and to catch up on family news.

Upon return to Marseille, Leon was very quiet and never left the city again. He worked as a broker selling coal to the city, and went fishing every weekend. He married Benjamine Cremieux, a real estate agent and alderman of the City of Marseille. Benjamine officiated the civil marriage of my parents in 1947. Leon and Benjamine had two children, Raphael and Georgette.

**Raphael Esdra** (1918-1963) completed his pharmacy degree in 1938 and was a reservist in the army. When the war began, he fought along the Maginot line. He was discharged in 1940 because of a bad knee and

went to work in a pharmacy in Lyon. As the situation for Jews in Lyon rapidly deteriorated, Raphael fled to Spain to escape deportation. Unfortunately, the Spanish arrested him immediately and held him in jail for some time. For reasons unknown, the authorities later released him at which point he went to North Africa and joined the French Foreign Legion. In 1945, David Montel met him by chance on a street in Marseille. Raphael had just returned to Marseille and was dressed in uniform. David was so happy to see him alive, he gave him hugs and kisses and 20 francs for a welcome back. Raphael married his Spanish friend, Ines, who had helped him flee Lyon, but had no descendants.

After finishing lycee Longchamp in Marseille, **Georgette Esdra** (1920-1980) lived in a building on Boulevard de la Madeleine, where she took care of her grandmother, Noemie. Several Cremieux families lived in the same building and in the neighborhood. Her grandmother introduced her to a second or third cousin, Maxime Cremieux, whom she married in 1943. Georgette and Maxime then left the neighborhood and kept very low profile, an act that probably saved their lives. The deportation records show that entire Cremieux families from Marseille were deported to Auschwitz. After the war, Georgette and Maxime had two children, Nicole and Leon, and moved to Dijon.

### **Hélène Esther Esdra**

Hélène Esdra (1892-1982) had a deep sense of perfection and was always one of the best students in her class. She went to the teacher's college in Aix en Provence and became a teacher. During World War I, she taught at Sisteron and Toulon. While in Toulon, her friends, Esther and Rose Montel (see Part I), introduced her to their brother David. The two married in 1918.

While David Montel was occupied in his capacity as a school principal, Hélène also took on many administrative duties, including purchasing of food and supplies and managing the meals for the boarding school.

## The Montel Connections

The Salomon Montel and Samuel Esdra families were neighbors and lived in the densely populated area of Cours Pierre Puget. This is near the central synagogue on Rue Breteuil and to this day it is a neighborhood with many Jewish families. The families knew each other from synagogue and from social life in the neighborhood. The Montel girls, in particular, liked to congregate outside the synagogue on the Sabbath to meet their friends and catch up on the latest news.

A family heirloom, a photograph of Ferdinand Montel, sheds some light on the Montel-Esdra connection, but also invites more questions. The 11 by 16 cm. photo is from c. 1886 and shows Ferdinand in naval uniform. The back of the photo bears the inscription: "*Souvenir de sincere amitie de la famille Montel a la famille Esdra, Le 24 mars 1887*" [A memento of sincere friendship from the Montel family to the Esdra family, March 24, 1887], and in a different handwriting, perhaps Ferdinand's, is the name *Ferdinand Montel*. The date is less than three months after his death. Apparently, the Salomon Montel family gave this to the Esdras as a souvenir of their late son. Considering that this happened about 30 years before David Montel and Hélène Esdra would marry, what was Ferdinand's connection to the Esdra family?

## Laure Esdra

Laure Esdra (1901-1943) had a secondary school education and learned bookkeeping. She married young to André Bergeron, a Protestant, who was a mechanical engineer specializing in steam engines. They lived in Carpentras for a while and then in Romans (Drome). Laure had one son, Roger.

**Roger Bergeron** (b. 1921) is a retired agricultural engineer and has one daughter, also an engineer.

## Albert Mardochee Esdra

Albert Esdra (1903-1943) was interested in theatre and acted in school productions in Marseille. In the late 20s, he went to Paris to pursue a career in theatre, but he did not fare so well. When his father passed away in 1930, Albert returned to Marseille to work in the shop with his mother. They stopped selling equestrian gear and sold elegant handbags, luggage and expensive leather office furnishings.

Albert had not learned leatherwork himself, so he hired a craftsman to do the handwork. Albert did not marry and had no descendants.

## Premonition

Before Grazia died in 1940, she had a premonition that Albert and Laure would face "trouble" and she told her older children to watch over them.

In 1942, Laure's husband died tragically of an incurable brain tumor. In order to support herself and be close to family, Laure moved in with Albert, who was now in charge of the S. Esdra shop on Rue Lafon. She enrolled in classes at a private business school in Marseille. During the night of October 28, 1943, the two were arrested and never seen again. The following day, their sister Hélène heard the news while shopping at the outdoor markets. This is when she and the Montel family went into hiding. The leather shop was confiscated and other people moved into the apartment.

*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.*

## Montel

- .1 Raffaël David Montel; b. 1815 in La Ciotat, France;
- ..2 Salomon Raphaël Montel; b. 05 Mar 1845 in Marseille; d. 1911 in Marseille;
- ..\*Elisabeth Duserre; b. 1845 in Gap, France; d. 1908 in Marseille;
- ... 3 Ferdinand Adolphe Montel; b. 1867 in Marseille; d. 01 Jan 1887 in Ship Annamite (Red Sea);
- ... 3 Lucien Montel; b. 1868 in Marseille; d. 1933 in Marseille;
- ... 3 Lucie Esther Montel; b. 1869 in Marseille; d. 1951 in Marseille;
- ... \*Louis Friedlander; d. in Marseille;
- .... 4 Ferdinand Friedlander; b. 1892 in Marseille; d. 1951 in Marseille;
- ... 3 Benjamine Reine Montel; b. 1871 in Marseille; d. 1956 in Marseille;
- ... \*Joseph Lop; d. in Marseille;
- .... 4 Ferdinand Lop; b. 1891 in Marseille; d. 1974
- .... \*Sonia Seligman;
- .... 4 George Lop; b. 1894 in Marseille; d. in Tunis;
- .... 4 Alfred Lop; b. 1896 in Marseille;
- .... \*Suzanne (maiden name unknown);
- .... 2nd spouse of Alfred Lop:
- .... \*Mireille Malan;
- .... 3rd spouse of Alfred Lop:
- .... \*Jennie (maiden name unknown);
- ... 3 Edouard Montel; b. 1875 in Marseille; d. 1915 in Marseille;
- ... \*Hélène Crémieux; b. 1881 in Avignon; d. 1946 in Marseille;
- .... 4 Ferdinand Montel; b. 1902 in Marseille; d. 1975 in Marseille;
- .... 4 Simone Montel; b. 1906 in Marseille; d. 2003
- ... 3 Rose Mathilde Montel; b. 1878 in Marseille; d. 1929 in Marseille;
- ... 3 David Raphaël Montel; b. 1881 in Marseille; d. 1960 in Marseille;
- ... \*Hélène Esther Esdra; b. 1892 in Marseille; d. 1982 in Marseille;
- .... 4 Elise Graziella Montel; b. 1919 in Marseille; d. 2003 in Marseille;
- .... 4 Alice Rose Montel; b. 1921 in Marseille; d. 2002 in Marseille;
- .... 4 Reine Esther Montel; b. 05 Aug 1923 in Mazamet;
- .... \*Authur Lloyd Duell; b. 27 Oct 1921 in Ruleton, Kansas;
- ... 3 Julie Alice Montel; b. 1883 in Marseille; d. 1977 in Rognac, Bouche du Rhone, France;
- ... \*Paul Coutarel;
- .... 4 Elise Coutarel; b. 1906 in Avignon; d. in Avignon;
- .... 4 Jean Coutarel; b. 1911 in Avignon; d. 05 Aug 1945 in Avignon;
- ... 3 Raoul Ernest Montel; b. 1885 in Marseille; d. 1956 in Marseille;
- ... \*Madeleine Maille;
- .... 4 André Montel; b. 1920 in Marseille; d. 1981 in Marseille;

## Esdra

- .1 Isaac Léon Esdra; b. in Rome; d. in Rome;
- .\*Allegre Pontecorvo; b. in Rome; d. in Rome;
- ..2 Samuel Tranquille Esdra; b. 1858 in Rome; d. 1930 in Marseille;
- ..\*Grazia Esther Carasso; b. 1870 in Saloniki; d. 1940 in Marseille;

. . . 3 Hélène Esther Esdra; b. 1892 in Marseille; d. 1982 in Marseille;  
 . . . \*David Raphaël Montel; b. 1881 in Marseille; d. 1960 in Marseille;  
 . . . . 4 Elise Graziella Montel; b. 1919 in Marseille; d. 2003 in Marseille;  
 . . . . 4 Alice Rose Montel; b. 1921 in Marseille; d. 2002 in Marseille;  
 . . . . 4 Reine Esther Montel; b. 05 Aug 1923 in Mazamet;  
 . . . . \*Authur Lloyd Duell; b. 27 Oct 1921 in Ruleton, Kansas;  
 . . . 3 Léon Isaac Esdra; b. 1890 in Marseille; d. 1951 in Marseille;  
 . . . \*Benjamine Crémieux; b. in Marseille; d. in Marseille;  
 . . . . 4 Raphaël Esdra; b. 1918 in Marseille; d. 1963 in Marseille;  
 . . . . \*Ines (maiden name unknown); b. in Spain;  
 . . . . 4 Georgette Esdra; b. 1920 in Marseille; d. 1980 in Marseille;  
 . . . . \*Maxime Crémieux; b. in Marseille;  
 . . . 3 Laure Esdra; b. 1901 in Marseille; d. Nov 1943 in Auschwitz;  
 . . . \*André Bergeron; d. 1942 in Romans (Drome);  
 . . . . 4 Roger Bergeron; b. 1921 in Carpentras;  
 . . . 3 Albert Mardochee Esdra; b. 1903 in Marseille; d. Nov 1943 in Auschwitz;  
 . . 2 Jules Esdra; b. in Rome; d. in Marseille;  
 . . 2 Rachel Esdra; b. in Rome; d. in Paris;

#### Carasso

.1 Mardochee Moise Carasso; b. in Saloniki; d. in Saloniki;  
 .\*Esther Jossef; b. in Saloniki; d. in Saloniki;  
 . . 2 Grazia Esther Carasso; b. 1870 in Saloniki; d. 1940 in Marseille;  
 . .\*Samuel Tranquille Esdra; b. 1858 in Rome; d. 1930 in Marseille;  
 . . . 3 Hélène Esther Esdra; b. 1892 in Marseille; d. 1982 in Marseille;  
 . . . \*David Raphaël Montel; b. 1881 in Marseille; d. 1960 in Marseille;  
 . . . . 4 Elise Graziella Montel; b. 1919 in Marseille; d. 2003 in Marseille;  
 . . . . 4 Alice Rose Montel; b. 1921 in Marseille; d. 2002 in Marseille;  
 . . . . 4 Reine Esther Montel; b. 05 Aug 1923 in Mazamet;  
 . . . . \*Authur Lloyd Duell; b. 27 Oct 1921 in Ruleton, Kansas;  
 . . . 3 Léon Isaac Esdra; b. 1890 in Marseille; d. 1951 in Marseille;  
 . . . \*Benjamine Crémieux; b. in Marseille; d. in Marseille;  
 . . . . 4 Raphaël Esdra; b. 1918 in Marseille; d. 1963 in Marseille;  
 . . . . \*Ines (maiden name unknown); b. in Spain;  
 . . . . 4 Georgette Esdra; b. 1920 in Marseille; d. 1980 in Marseille;  
 . . . . \*Maxime Crémieux; b. in Marseille;  
 . . . 3 Laure Esdra; b. 1901 in Marseille; d. Nov 1943 in Auschwitz;  
 . . . \*André Bergeron; d. 1942 in Romans (Drome);  
 . . . . 4 Roger Bergeron; b. 1921 in Carpentras;  
 . . . 3 Albert Mardochee Esdra; b. 1903 in Marseille; d. Nov 1943 in Auschwitz;  
 . . 2 Bella Carasso; b. 1873 in Saloniki; d. in U.S.;  
 . . 2 Moise (Morris) Carasso; b. 05 Aug 1879 in Saloniki; d. in U.S.;  
 . . 2 David Carasso; b. in Saloniki; d. 1918 in New York, NY;  
 . . 2 Joya (Oro) Carasso; b. 1886 in Saloniki; d. in U.S.;



## Sephardic Names of Jews who Lived in the Russian Empire

*Mathilde Tagger*

Translated from Hebrew

As someone who is involved in the building of various IGS databases, one of my jobs is to compare the material in the database with the original, as well as to translate the data into English or to transliterate into Latin letters. It is possible to view the databases on the IGS website:

<http://www.isragen.org.il/NROS/INF/projects.html>.

The major problem in transferring the names from Hebrew to Latin letters is the combination of the vowels and consonants in a specific name. This past year I have gone over 100,000 names and the “bible” for this are the three books by Alexander Beider on Jewish Names in the Russian Empire (1993 *Avotaynu*), Jewish Names in the Kingdom of Poland (*Avotaynu*, 1998) and Jewish Names in Galicia (*Avotaynu*, 2004).

While checking names, especially those from the Russian Empire I found a number which are Sephardic in origin. I do not intend to bring them all but here are some examples.

‘Portugal’ appears with the following variations: PORTUGAL, PORTIGAL, PORTIGUL, PARTIGUL, PORTIGULA, PARTYGULA, PORTUGALOV, and ‘Portuguese’ appears as PORTUGES, PORTIGES, PARTYGEZ. Portugal or Portukal in Ladino means “orange.” Does that mean that everyone with the name Portigal or Portugalov and its variants was in the business of selling oranges? It seems doubtful. It should be pointed out that among Sephardic Jews a widespread name is Lisbon or Lisbona, the capital of Portugal, and not the name of the country.

There are also examples of the name SPHARD – a transliteration of the Hebrew name for Spain: Sepharad, as well as SHPANE, which is based on Shpanie, the Yiddish name of the country. Variations are: SHPANI, SHPANION, SPANON, SPANIER, SHPANER, SHPANIR, SHPANERMAN. In Beider’s dictionary there is also the name SHPANERFLIG meaning a Spanish flag.

In addition, we find the name ALFAS or ALFES meaning “from the city of Fez” (in Morocco). The most noted member in the Alfasi family is Rabbi Yitzhak Alfasi – the RIF, born in 1013 in Kal’at Hamad, Algeria, moved to Fez and settled there, and later was forced to flee to Spain since there were those libeled him. He died at the age of 90 in 1103 in Spain.

Beider also mentions the name ALBA meaning “white” in Spanish and its Russian derivation ALBENSKY meaning “belonging to Alba.” Also listed is the name ALGAZ, that Beider claims derives from ALTGAUZ, a Russian pronunciation of Althaus, meaning ‘old house’ in German. However, in Istanbul, the capital of Turkey, there is the very well known rabbinic family bearing the name ALGAZE, meaning ‘the Gazan’ (from the city of Gaza). Is there a connection between the two names? Is the similar sound a coincidence? I do not know.

Beider also mentions the name ASHKENAZI, with its many varying forms, found for the most part in the areas of the Ottoman Empire. It means literally Jews who came from Ashkenaz (old Hebrew name of Germany, in the sense of Eastern Europe).

But we must not be misled: these are isolated cases even though there are other names with a clear Spanish sound such as Pintov which is not connected with the Spanish town of Pinto near Madrid but with the Russian town of Pyntyv, so Beider claims! If we move westward to Poland, do not think that the name MAROKO found there is connected with the Jews of Morocco. It is a technique of tanning leather that originated in Morocco and those who practiced this method were given the name of their occupation.

In conclusion, Jews wandered from place to place in all periods of time. An example of this is with the exiles from Spain and Portugal, some of whom reached the Russian Empire, perhaps via the Spanish-Portuguese community in Hamburg,

northern Germany. Their names seem to bear this out.

*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). Received the 2007 IAJGS Lifetime Achievement Award for developing the Sephardic genealogical research. Her work can be seen at: [www.sephardicstudies.org/entrance.html](http://www.sephardicstudies.org/entrance.html) [tagger@actcom.co.il](mailto:tagger@actcom.co.il)*



## ***Research On-line***

**<http://www.kadisha.biz>**

***Israel Pickholtz***

About two years ago, the Hevra Kadisha (burial society) of Tel Aviv-Yafo put up its website, which has proven to be a great help to anyone looking for graves and death dates in the Gush Dan area. The Society serves twenty-one cities and communities, including some like El'ad, Shoham and Elkana, which are fairly distant. The Society operates three cemeteries from the Mandatory period – Yafo, Trumpeldor and Nahalat Yitzhak – and three newer ones – Kiryat Shaul, Darom (known as “Holon”) and Hayarkon. They are all active to one degree or another; though in Yafo there have been only six burials in the last seven years.

I shall review here the search capabilities, which is what the genealogy researchers generally look for, as well as other features of the site. However, I must begin by citing three negatives that the visitor encounters immediately. First, the home page emits a loud musical wail upon every visit. You can shut it down by clicking on the loudspeaker icon on the left side, but you must do that every time, even if you have not left the site itself. And I use “must” literally, because it is a nuisance both to the visitor and to those in nearby rooms.

The second problem is that the site is strictly in Hebrew. You can get some help in searches from <http://www.stevemorse.org>, but this is at best a partial solution.

Another problem for some researchers is that the site does not operate during Shabbat and major holidays – Israel time, that is at the time the holiday is celebrated in Israel. You must take the time difference into consideration when using the site.

There are two types of information for the genealogist – descriptions of the cemeteries and searches for graves and dates of death. There is basic information for each of the six cemeteries including a description of the place and its history, maps of the sections and the neighborhood, bus directions, cemetery hours and phone numbers. It is easy to use and can be very helpful.

On the home page, you can do a simple search, with fields for surname, given name and cemetery and the results are displayed in alphabetical order, forty to a page. You do not need to fill in all the fields and you can use partial words. The search is liberal in its use of the fields. For instance, if you search the surname “Ilan,” you will also get “Ilanberg” and “Ilani,” despite the final nun. You will also get “Bar Ilan,” because the search is not limited to the beginning of the name. Similarly, if you search a given name using the letters “aleph-bet,” you will get the names like “Avraham” that begin with these two letters, but also names like “Zeev” which have them together elsewhere.

In the last few days, they have split the results into two tables – exact and approximate.

The results include the name of the deceased, father's name, death dates (Jewish and Gregorian) and cemetery. Clicking on the deceased's name shows the grave location and the Gregorian date of the next Yahrzeit. It will also show birth date, age and sometimes country of origin, but from my experience these are not reliable. There is a link to a form for submitting comments and corrections and these are sometimes necessary. They also show the name of the person who has memorialized the deceased in something they call a "Memorial Chamber," including the relationship to the deceased and the date of commemoration. There are not many of these memorials but they can be very useful. I was not able to find more information about these Chambers on the site.

There is also a page for advanced searches, which can give either more or fewer results, depending on how you use it. The fields are name of the deceased, father's name, a range of death dates (Jewish or Gregorian), cemetery, special sections (for artists, newspapermen, Knesset Members, rabbis and others), a reference to sections that serve particular ethnic communities and the one commemorating. Judicious use of these fields can reduce the number of results when the name is a common one or increase the

number of results when only some information is known. None of the fields is mandatory.

You can also search specifically for IDF soldiers or terror victims, however the Society does not operate the adjacent military cemeteries, so the only soldiers who appear will be those buried in the civilian cemeteries.

The one search they do not offer is by grave location, so you cannot see who is in a neighboring grave.

The site includes features that may not interest the genealogy researcher – today's funerals and Yahrzeits (you can register for fax notification), chapters of Psalms and *Mishnayot* for a particular name, photographs of monuments to destroyed communities but without indicating their location, laws and customs of mourning, useful information for the deceased's family such as how to design and order a death notice, verses for tombstone inscriptions and more, contact information for service providers and some technical matters.

The site is excellent – very useful, friendly and comprehensive and the Society answers questions promptly. Unfortunately only those who read Hebrew can benefit from this site. And I wish they would get rid of the noise on the home page.



## Summary of Israeli Austria/Czech SIG Get-together 2007

*Paul King*

The Israeli Austria/Czech (A/C) SIG group held its second annual get-together at Beit Terezin located on Kibbutz Givat Haim Ichud on Friday April 27. Counting latecomers, more than 22 people attended. Anita Tarsi, director of Beit Terezin, took the attendees on a tour of a temporary art exhibit of water colors produced by residents of the Theresienstadt Ghetto, titled "Drawing on Pages of Time, 1942-1945" (לצייר מעל דפי הזמן).

1942-1945), based on the collection of the Groag Family.

Ms. Tarsi pointed out and offered explanations for several apparent anomalies, which meet the eye on first viewing the art works. The main themes, focusing on food and love, although associated with life's necessities, for the most part convey an optimism which is in sharp conflict with the inmates' living conditions; moreover, the use of color

contrasts with the somber ambiance permeating daily life in the densely overcrowded quarters of the camp.

After viewing of the art exhibit, we heard a lecture, also delivered by Ms. Tarsi on *The Dilemmas of Leadership in Terezin*. The various rationales of the Germans behind the establishment of Terezin as a ghetto and the appointment and activities of Jewish leadership were described. This was followed by accounts of the acute moral dilemmas faced by the leadership in matters of transport selection, as well as food and clothing allocation. A central dilemma was whether to allocate on an equal basis or on the grounds of social triage – that is, favor those who had a greater chance of surviving and could contribute to the survival of the greatest numbers. The uniqueness of Terezin was stressed, its organization as a newly and on-going settled ‘city’ with committees for culture, housing allocation, the grim task of deportation selection, and other social functions. Questions and discussion followed the talk. Present were several survivors or children of survivors of Terezin.

The first public announcement was made concerning the 1724 Non-Metropolitan Bohemian Census Project, which has obtained the official support of JewishGen. The raw data has been filmed and scanned

and is ready to be entered onto Excel Spread Sheets. Volunteers skilled in working with Excel, proficient in Juden-Deutsch and German are requested to contact Paul King: [pauleddking@gmail.com](mailto:pauleddking@gmail.com)

A number of attendees made use of the research facilities of Beit Terezin, and found documentation on members of their families who perished or survived. The gathering provided the opportunity for continuing contacts among those present and several expressed the hope that this ad hoc gathering would become a traditional annual event.

Special thanks go to Uri Meretz for his initiative and support during the planning and implementation of this gathering and to Celia Male who spearheaded the initial gathering in March 2006.

*Paul King has been engaged in genealogical research of his Bohemian family for the last six years and has taken an interest in the demographic structure and economic role of Bohemian Jewry from the middle 17<sup>th</sup> to the 19<sup>th</sup> century. He has taught social science courses at several institutions of higher learning in Israel and conducted evaluation research in the field of municipal politics and Jewish communal affairs. He is currently a free-lance translator of Hebrew material in the social sciences and humanities into English.*



## **The Modiano Family Reunion in Salonika June 2007**

*Anne-Marie Rychner Faraggi*

The English translation by Shalom Bronstein is based on the Hebrew translation by Mathilde Tagger of the French original

When Mario Modiano retired from his position as the London Times correspondent in Greece, he began to devote all of his time researching the history of his family. After a number of years of assiduous research in 2000 he published the book *Hamehune*

*Modillano: The Genealogical Story of the Modiano Family from 1570 to our Days.*<sup>1</sup> Subsequently, Mario made the book available over the Internet at the site [www.themodianos.gr](http://www.themodianos.gr). This enabled him to make corrections and additions with relative

1. *Hamehune MODILLANO. The Genealogical Story of the Modiano Family from ~1570 to our Days.*

ease. From the site you learn that the founder of the family was Moshe who in 1566 settled in the village of Modigliana, which is in the vicinity of Florence, Italy. The current spellings of the name are Modigliano, Modillano or Modiano.

The first reunion of the Modiano family took place in Florence in 2005 and the second was held in Salonika in 2007. These were the two locations in which the family was centered. This year's meeting included 140 participants who came from Greece, France, Switzerland, Israel, Italy, Mexico, Monaco, Turkey, England and the United States. Each one of them had a parent or grandparent born in Salonika and some of them were even natives of that city. It was held in a hotel located near the White Tower, the symbol of the city.

The head of the city's Jewish community, David Shealtiel, extended greetings at the festive opening session in which he highlighted the role of the Modiano family especially noting their legendary generosity.

The program included a visit to a selection of local sites. The first was to the Modiano family mansion that today houses the folklore museum of Thrace-Macedonia. It was emphasized, that it was built by Eli Modiano (1881-1968), as a residence for his father Jacob Saul Modiano who was born in 1857. Eli also constructed the "Modiano Market" which today is more precisely the commercial center, where the participants had a meal in the framework of the tour. They were treated to a surprise when the governor of the district Mr. Psomiades told them of the contribution of the Modiano family to the city of Salonika.

In 1928, in tribute to the memory of their father Saul Daniel Modiano who died in 1922, his sons built an old age home.<sup>2</sup> It should be pointed out that this home is still

in operation with thirty-four residents cared for by a staff of twenty-one.

Also included in the program was a visit to the city's Jewish museum located in the heart of the former Jewish quarter. The recently opened museum includes photographs, religious artifacts, costumes and documentation recording the expulsion of the entire community to the Nazi death camps. We were told that there is a great deal of documentation found in Berlin that is slowly on its way back to Salonika to be added to the museum's collection.<sup>3</sup> Recently a comprehensive article on the topic appeared in the American publication *Avotaynu*.<sup>4</sup>

The tour included a stop at the monument in memory of the 50,000 Salonika natives who perished in the Holocaust. Constructed in the shape of a menorah whose stems incorporate the shapes of bodies, it was dedicated by the Prime Minister of Greece in 1997.

The tour concluded with a visit to two of the city's synagogues: that of the natives of Monastir (Macedonia) consecrated in 1927 and *Yad Lezikaron*, constructed in 1984 on the ruins of *Kahal de la Plaza*, opposite the Mondiano Market in memory of the victims of the Holocaust.

The second day of the reunion consisted of a series of lectures. After greetings from the city's mayor, Mario Modiano's talk was "How Progress of the Family Research Was Proceeding?" He also announced that by the end of 2007 the seventh electronic edition of his book will appear. Yanis Megas discussed the history of the Salonika Jewish community. He also published a collection of Salonika postcards.<sup>5</sup>

DNA research occupied a good portion of the day's discussions. Dr. Bianca Maria

2. Saul Modiano Old People's Home.

3. The curator of the Museum, Erica Perahia Zamur, asks that anyone who has photographs, documents or objects connected to Salonika consider donating them to the museum. The address is Jewish Museum of ThesSalonika, 13 Agiou Mina Street, 546 24 ThesSalonika, Greece – jctmuseuo@otenet.gr

4. Devin E. Naar, "Bushkando Muestros Nonos I Nonas: Family History Research on Sephardic Jewry Through the Ladino Language Archives of the Jewish Community of Salonika," *AVOTAYNU*, Volhyn. XXIII, Number 1, Spring 2007.

5. Yannis Megas. *Souvenir: Images of the Jewish Community. Salonika 1897-1917*. Ed. Kapon, Athens, 1993.

Cimminelli, an expert and researcher in genetics in the Department of Biology of the University of Rome, Italy, spoke on the topic. Since there are various branches of the family that have not yet found a direct connection with the other family members, the descendants of the rabbinic branch that settled in Salonika in the 17 century, recommended DNA testing. It is a simple test involving taking a saliva sample. Twenty-one of the male participants agreed to undergo this test.

A video film was presented of the humorous music, which was composed by a member of the family. The purpose of the film was to emphasize the pluses and minuses of the members of the Modiano family. All those asked agreed that the male members are diffident who believe that they are always right!

Much more dramatic was David Gavriilidis' film "Towards" on the community of Salonika that was composed of selections from old documentary films. The tale is based on the story of a boy who visits the Jewish Museum in the city, sees photographs

and from them he relives the horrors of war in which his family and all the other Jewish families of Salonika were destroyed. This is an especially moving film.

The reunion concluded with a gala meal on the seacoast but those who were not in a hurry to leave Salonika visited the new Jewish cemetery on the following day. Tombstones that were found scattered around the city after the Nazis totally destroyed the old Jewish cemetery in 1943 were brought there.

The next Modiano Family reunion, which will be the third, will take place in Jerusalem in 2009.

*Anne-Marie Faraggi Rychner was born in Algiers in 1947. She completed her university studies in Neuchatel, Switzerland with a specialty in archeology. Her father was a native of Salonika and her mother was born in Paris. Her genealogical research encompasses all the Jewish families of Salonika, while focusing on the Faraggi and Mallah families. She is a member of the Sephardic Etsi Society and of the French Cercle de Généalogie Juive.*



## The Priestly Blessing Literally Fulfilled\*<sup>1</sup>

*Yehuda Klausner*

The story of R' Akiva KATZ Hakohen of Ofen (Buda) is well known but his genealogy is less familiar.

Members of R' Akiva's family were among those expelled from Spain. His grandfather,

after whom he was named, left Spain at the time of the disturbances and first exile in 1391 and was elected ABD (head of the court) in Salonika. His father, R' Yitzhak b' Akiva, was the head of the rabbinic court in Galanti and Paro quarters in the city of Constantinople.

\* Based on: Eisner, Avraham Abba. *The Life of the Gaon R' David Lida, May his memory be an eternal blessing*, Breslau, 1935. [Hebrew];

Shapira, Yaakov Leib. *Old Families in Israel*; Vered, Tel Aviv, 1981. [Hebrew];

Wunder, Meir. *Meorei Galitzia [Luminaries of Galicia]*; The Foundation for Memorializing Galician Jewry, Jerusalem, 1982. [Hebrew].

1. In traditional synagogues, Kohanim, the members of the priestly caste, come forward to bless the congregation when the cantor repeats the Amidah, the silent devotional prayer. This is based on the Biblical injunction that Aaron and his descendants are to bless the 'People of Israel with love.' In Israel it is done daily while outside of Israel the blessing is only performed on major holidays. Lately, it has been restored in some Conservative and Reform congregations.

His brother, R'Hayim the son of Yitzhak KATZ, may God avenge his soul, died a martyr's death on 25 Tishrei 5269 (1508) and was buried in Prague. His son, R'Mordecai Gershon b'Hayim KATZ who was among those expelled from Vienna, d. 1560, was the son-in-law of R'Yitzhak KLAUBER. He had a son, R'Joseph KATZ (1411-1591), head of the yeshiva in Krakow and author of *Sheerit Yosef* [the Remnant of Joseph] and a daughter, named Shprintza who was the second wife of R'Moshe ISERLES (The REMA).

R'Akiva b'Yitzhak KATZ, d. 1496, (see the partial list of his descendants) was an authority of the Torah, rabbi and Nasi in Ofen, which was ruled by the Turkish Sultan. Through his first marriage he was the son-in-law of R'Avraham b'Yitzhak KATZNELENBOGEN of Ofen. Because of his prominence the princes of Hungary were jealous of him and slandered him before the Sultan. He fled with all of his property to the Christian countries settling in Prague. He built a large house there, teaching Torah to the generation of the celebrated gaon R'Yaakov POLAK who was at that time the head of the rabbinical court in Prague.

His well-known sons were Gershon the ancestor of the GERSHUNI family and Gershom who operated the first printing press in Prague.

According to tradition, R'Akiva fathered twelve sons, all noted Torah scholars and thirteen daughters. It is not known how many times he was married. Twelve of his daughters married Kohanim. One daughter, Yocheved, who was a child from one of his later marriages, was the wife of R'Shabtai Sheftel Halevi HOROWITZ, the author of *Shefa Tal* [Plentiful Dew], who was the grandfather of R'Yehoshua HOROWITZ,

universally known by the acronym SHLAH, the author of *Shnei Luchos Habrit* [Two Tablets of the Covenant].

When R'Akiva would ascend the pulpit to fulfill the ritual of reciting the priestly benediction and bless the congregation along with his twelve sons and twelve sons-in-law, a total of twenty-five, it was said that he had the unique privilege of literally fulfilling the command in the Bible, "Thus, you shall bless the Children of Israel," Numbers 6:23, as the numerical equivalent of the Hebrew word for thus is twenty-five.

The genealogy of his children, with the exception of two of his sons, Gershon and Gershom and his daughter Yocheved, mentioned above is not known.

Even in Prague, R'Akiva did not enjoy tranquility. Princes envied him because of his prominence, making it impossible for him to live in peace. However, his reputation as a scholar protected him.

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## Descendants of: Akiva 2 b'Yitzchak KATZ HaKohen m'Buda

- 1 Akiva 2 b'Yitzchak KATZ HaKohen m'Buda #2744 [57,61,94,305] b. \_\_\_\_\_ d. - \_\_\_-1496 Prag  
 m. Unknown 1 b'Avraham KATZNELENBOGEN #2745 [57, 61,94,305]  
 m. Unknown 2 UNKNOWN #4570 [55,57,61]  
 m. Unknown 3 UNKNOWN #147206 [72] d. - \_\_\_-1546 aft Prag  
**Children of Akiva 2 b'Yitzchak KATZ HaKohen m'Buda and his wives**
- 2 Gershon b'Akiva 2 KATZ HaKohen #2746 [57, 61]  
 m. Unknown UNKNOWN #4724 [74]
- 2 Gershom b'Akiva 2 KATZ Hakohen #2747 [57,61,146]  
 m. Unknown UNKNOWN #4884 [55,146]
- 3 Shimshon b'Gershom GERSHOM Hakohen m'Prag #4725 [74]  
 m. Unknown UNKNOWN #4726 [74]
- 4 Israel b'Shimshon GERSHOM Hakohen m'Niklsburg #4886 [55,70] b. " Prag  
 4 Moshe b'Shimshon GERSHOM KATZ Hakohen #4887 [55,70]  
 4 Yitzchak b'Shimshon GERSHOM Hakohen m'Wien #4722 [70,74,1012,2018] b. \_\_\_\_\_ Prag d. - \_\_\_-1624 Prag  
 m. Lea Feigele b'Yehuda LIWAI #434 [0,53,74,1012] d. - \_\_\_-1629  
 m. Ester b'Yitzchak SHAPIRA #639 [0,52,53,58,143] d. - \_\_\_-1604 Krakow
- Children of Yitzchak b'Shimshon GERSHOM Hakohen m'Wien and Lea Feigele b'Yehuda LIWAI**
- 5 Chava b'Yitzchak GERSHOM KATZ #5932 [70,87,1012,2018] b. - \_\_\_-1580 Prag d. - \_\_\_-1651 Sofia  
 m. Shmuel Avraham b'Yitzchak BACHRACH m'Koln #5938 [70,87,94,1012] b. - \_\_\_-1575 Bumsala d. 26-May-1615  
 Gernsheim,Alsbach
- 5 Israel b'Yitzchak GERSHOM KATZ HaKohen #5930  
 5 Chayim b'Yitzchak GERSHOM KATZ Hakohen #5931 [70,94,137,1012] b. \_\_\_\_\_ Niklsburg d. - \_\_\_-1635  
 m. Bella b'Shmuel LIWAI #127 [70,1012] d. - \_\_\_-1677
- 5 Naftali b'Yitzchak GERSHOM KATZ HaKohen #4207 [58,74,87,126] b. - \_\_\_-1607 d. - \_\_\_-1648 Lublin  
 m. Unknown b'Yeshayahu LIEBERLISH #38112 [72,301]  
 m. Dina b'Yehuda WAHL #275 [30-26,51,58,87] b. - \_\_\_-1607 d. - \_\_\_-1649 Brody
- 5 Unknown b'Yitzchak GERSHOM KATZ #74122 [143]
- 3 Shlomo b'Gershom GERSHOM KATZ Hakohen #4888 [55]  
 3 Mordechay b'Gershom GERSHOM KATZ Kohen #4889 [55,146]  
 m. Unknown UNKNOWN #39587 [146]
- 3 Yehuda b'Gershom GERSHOM KATZ Hakohen #4890 [55]  
 3 Sara b'Gershom KATZ #56049 [146]  
 m. Shmuel b'Moshe YOFE SIRKIS #3597 [70,81,143,153] b. - \_\_\_-1515` Krakow d. - \_\_\_-1561 aft Brisk
- 2 10 sons b'Akiva 2 KATZ Hakohen #2748 [57,61]  
 2 12 daughters b'Akiva 2 KATZ #2759 [57, 61]  
 2 Yocheved b'Akiva KATZ #2651 [61,70,2014] b. \_\_\_\_\_ Buda d. - \_\_\_-1551 Prag  
 m. Shabtay Sheftl b'Yeshayah ISH-HOROVITZ Halevi #2650 [61,94,2014] b. - \_\_\_-1566 Prag d. - \_\_\_-1619 Prag
- 3 Akiva b'Shabtay Sheftl HOROVITZ-SEGAL #4572 [55,72,94,2014]  
 m. Unknown UNKNOWN #4575 [55]
- 4 Shabtay Sheftl b'Akiva HOROVITZ SEGAL #4576 [55,94,2014] b. - \_\_\_-1566 Prag d. - \_\_\_-1619 Prag  
 3 Avraham b'Shabtay Sheftl HOROVITZ Segal #2652 [55,61,70,72,94] b. - \_\_\_-1548 Prag d. - \_\_\_-1605 Lwow  
 m. Unknown UNKNOWN #2653 [61,70]
- 4 Yakov b'Avraham Segal HOROVITZ #2654 [55,61,94] b. - \_\_\_-1568 Lwow d. - \_\_\_-1622 Szczepreszyn  
 m. Sara b'Menachem Menish CHAYUT #4531 [72]  
 5 Shabtay Sheftl b'Yakov HOROVITZ SEGAL #4577 [55]  
 5 Moshe b'Yakov SEGAL HOROVITZ #2657 [55,61,94]  
 m. Unknown UNKNOWN #2658 [55,61]  
 5 Yoel b'Yakov Segal HOROVITZ #3808 [70]  
 5 Baruch b'Yakov HOROVITZ HaLevi Charif #9852 [72,73]  
 m. Unknown UNKNOWN #9853 [73]
- 4 Yeshayahu 1 b'Avraham HOROVITZ HaSHLA #2655 [54,55,61,70,94] b. - \_\_\_-1568 Lwow d. - \_\_\_-1630 Tiberias  
 m. Chaya b'Avraham MOYAL #3469 [55,70] d. - \_\_\_-1620 Prag  
 m. Chava b'Eliezer UNKNOWN #4594 [55] d. - \_\_\_-1627 Tiberias
- Children of Yeshayahu 1 b'Avraham HOROVITZ HaSHLA and Chaya b'Avraham MOYAL**
- 5 Shabtay Seftl 1 b'Yeshayahu HOROVITZ #3470 [70,94,161,2002] b. - \_\_\_-1592 Lwow d. - \_\_\_-1660 Wien  
 m. Unknown b'Moshe Pinchas SHACHNA CHARIF #3472 [70,72,161]  
 m. Unknown b'Mordechay YALES #4599 [55] d. - \_\_\_-1680 Krakow
- 5 Yakov b'Yeshayahu HOROVITZ m'Krakov #3471 [55,70,72,94] b. - \_\_\_-1604 d. - \_\_\_-1642 Krakow  
 m. Sara b'Eliezer CHAYUT #3806 [55,70,72,94]
- 5 Nechama b'Yeshayahu SEGAL HOROVITZ #4596 [55,94]  
 m. Chayim Feivel b'David Zcharya MENDELN #4607 [55,94] d. - \_\_\_-1645 Kremennaya
- Children of Yeshayahu 1 b'Avraham HOROVITZ HaSHLA and Chava b'Eliezer UNKNOWN**
- 5 Hilda b'Yeshayahu HOROVITZ SEGAL #4595 [55] b. \_\_\_\_\_ d. - \_\_\_-1627 Tiberias  
 4 Hendl b'Avraham Segal HOROVITZ #31841 [70,2014]  
 m. Yitzchak b'Yosef Yeshaya HOROVITZ Levi #4557 [55,94,2014] d. - \_\_\_-1639 Prag  
 5 Yosefa b'Unknown HOROVITZ #31848 [70]
- 3 Yeshayahu Salman b'Shabtay Sheftl HOROVITZ Halevi #2770 [61],72 b. \_\_\_\_\_ Prag d. - \_\_\_-1607 Prag  
 m. Unknown UNKNOWN #2771 [61]  
 4 Unknown b'Yeshayahu Salman HOROVITZ Halevi #32277 [61]
- 3 Rivka b'Yeshayah Sheftl HOROVITZ #4573 [55,72,2014] b. \_\_\_\_\_ d. - \_\_\_-1579 Prag  
 m. Chayim UNKNOWN #4608 [55] m. - \_\_\_-1546 bef  
 m. Zvi Hirsh GRONIM #90965 [2014]
- 3 Mindl b'Shabtay Sheftl [HOROVITZ] #4574 [55,72]  
 3 Hendl b'Shabtay Seftl HOROVITZ #4609 [55,72]  
 m. Yitzchak Isig b'Yosef ISH-HOROVITZ HaLevi #4553 [55,72,114] d. - \_\_\_-1620 Prag
- 4 Yosef Yeshayah b'Yitzchak ISH-HOROVITZ Halevi #4610 [55,72] b. \_\_\_\_\_ Prag d. - \_\_\_-1626 Orly  
 m. Unknown UNKNOWN #4611 [55]
- 5 Yitzchak b'Yosef Yeshayah ISH-HOROVITZ Halevi #4612 [55] b. \_\_\_\_\_ Prag d. - \_\_\_-1639 Prag

Note: The numbers in square brackets [ ] are the references.



## Notes from the Library

*Harriet Kasow*

The Jewish National and University Library effectively will be the national library of Israel although its financial relationship with the Hebrew University will continue for the time being. The main benefit of the Knesset's legislation providing for the separation is that foundation funds can be utilized in the building of an additional wing on the Givat Ram campus. The JNUL has been physically deteriorating over the past years with access to the enormous and valuable collections being limited. This is a major step for all researchers of Judaica, the Middle East and Jewish genealogy.

### New Books:

Baxter, Angus. *In Search of your European Roots*. Baltimore, Genealogical Publishing Co. 1994. 292p. 2<sup>nd</sup> edition.

**Notes:** Although brief in the scope for all countries, this is a useful guide for beginners and may provide an informational gem or two for the advanced researcher. Subjects: Guide, Europe.

**Shelf no.:** JERL, ULI. GEN 104.

Helm, Matthew L. and April Leigh Helm. *Genealogy online for Dummies*. Foster City, CA. IDG Books Worldwide. 2001. 327p. 3<sup>rd</sup> edition.

**Notes:** Includes Family Tree Maker and more on CD-Rom. Subjects: Guide, United States.

**Shelf no.:** JERL. GEN 103.

אפליג, דוד אישוני. *זכרונות. רמת השרון, תשמ"ח*. 142 ע'.  
הערות: פולין, תולדות משפחה.  
מיקום: FAM 129, JERL, ULI

בית לינדנבאום; *קורות משפחה בעתות משבר*. ירושלים.  
2007. 79 ע'.

הערות: גרמניה, תולדות משפחה.  
מיקום: FAM 136, JERL

מימון, עמנואל. *מכתבים מפודיה*. ירושלים. 1999. 139 ע'.  
הערות: ישראל, תולדות משפחה.  
מיקום: FAM 18, JERL, ULI

מימון – האיש, יעקב. *שלום לך לינה יקרי*. ירושלים. 2002.  
236 ע'.

הערות: ישראל, ביוגרפיה.  
מיקום: FAM 140, JERL, ULI

פולין, ברל. *תולדות כיתה עלומה*. ישראל. קיראון. תשנ"ט.  
1999. 331 ע'.

הערות: ליטא, תולדות משפחה.  
מיקום: FAM 165, JERL

קל הדרור על בתי – *חנה ושלמה כנרתי*. עורך מוקי צור.  
קבוצת כנרת. משפחת כנרתי, 1999. 291 ע'.

הערות: זיכרונות, תולדות משפחה.  
מיקום: FAM 165, JERL, ULI

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## Abstracts of Articles from Foreign Journals

*Meriam Haringman, Coordinator*

### English-Language Journals (*Meriam Haringman*)

***Shemot* – The Jewish Genealogical Journal of Great Britain, March 2007 Volume 15**

**Tracing Roots I.** Six articles deal with family history: Booba and Zaide describes the

ROZRAZKOWSKI family's move from Czarist Russia to England and Ireland. "Presidential Genealogy" tells the tale of Jewish and English roots in the JOSEPH family in England. "Finding My Family-50 Years Later" unravels the tale of the ROSENTHAL and SCHALLMACH

families from Germany by their daughter in England. "Family's Survival in France" is the tale of a Polish Jewish family, MANDELBAUM, who managed to get through the war. "Grandfather's Snake Ring" traces the roots of the SALOMON family in Lithuania to the Gaon of Vilna. The tale of the HART and WOOLF families goes back some 270 years in London.

Two articles describe the expulsion and readmission to England: "From Expulsion to Readmission" gives the background of the Jews living in England before being expelled. "Evacuation to Delamere" enlightens the reader on the way sickly Jewish children were cared for in the countryside during the 1930s.

### ***Shemot June 2007 Volume 15, 2***

The article "Making it Good in Australia" tells the fascinating tale of the few Jewish convicts sent out to Australia.

**Tracing Roots II:** Grandpa Cohen tells the tale of a man who was a Levi, came from Uman in the Ukraine, settled in Cardiff, Wales and managed to raise his children as Orthodox Jews. All his 100 great-grandchildren are not only Jewish but also Orthodox.

"The Jewish Community in 1851" a new online database gives biographical data about the 35,000 Jews living in the British Isles in that year.

Two articles unravel Jewish roots for non-Jews:

The first is "The Mysterious Magen David" which tells how a tattoo leads the author to search his roots and discover his Jewish ancestors in the MARKWALD and CASRIL families. Ten websites helped him in his search.

The second, "Discovering My Jewish Roots" enlightens the reader on a 19<sup>th</sup> century Jewish family called WOOLF or WOOLFE.

"Some Aspects of Yiddish" is enjoyable reading to all who relish the way Jews talk be it Litvak or Pollak in London, Leeds or New York.

The article "The Old Bailey and My Family," by Joe Isaacs is reprinted in this issue of *Sharsheret Hadorot*.

In the "Book Reviews" in this issue, you can learn about Sephardi Jews in Gibraltar, the fate of Jews on the St. Louis and what happened to Jews who went to Russia in 1917.

### ***Avotaynu Volume XXIII, Number 1 Spring 2007***

"Some Issues in Ashkenazic Name Searches" is a gold mine of information for the layman trying to transliterate names from Russian, German, Polish, Hungarian, French, Spanish and English.

"The Role of the Jewish Genealogist in Medical and Genetic Family History" by Stanley Diamond is reprinted in this issue of *Sharsheret Hadorot*.

"Guidelines for Respecting Privacy in Jewish Genealogy" is a very sensitive topic. Taking into consideration the wishes of living relatives is important and should be discussed.

Do you want online information of your relatives from the press? In the article "Finding Immigrant Ancestors in Historical Newspapers" you will learn about American and British sources for your family.

Two articles deal with the Jewish communities of Mattersdorf and Salonica: "Constructing a Town-Wide Genealogy: Jewish Mattersdorf, Hungary 1698-1939" and "Bushkando Muestros Nonos I Nonas: Family History Research on Sephardic Jewry through the Ladino Language Archives of the Jewish Community of Salonica."

What began as the search for family roots in Mattersdorf became a project of a whole town and is indeed a gold mine of information. Since most Jews did not have family names until quite late, the use of numerous documents to show relationships was imperative. They included not only the Jewish sources of: mohel lists, Ketubot (marriage contracts) and tombstones, but donations, school records, organizations and many more. Secular sources include the census, taxation and military records. Over the course of time, names change, from

Yiddish-Jewish ones to secular Hungarian-German ones. A list on the variations of common given names monitors the changes.

The second article deals with Salonica. Material comes from various archives (CAHJP, YIVO and others), which had to be reconstructed as much was destroyed in a fire in 1917. The time frame of the existing documents is 1917-1941. The extensive lists of family names and professions first appeared in the census of 1917. This article is a must for anyone researching roots in Salonica.

New books are reviewed and include a bibliography of known sources for German-Jewish research, a Guide to Research in the United Kingdom and a book on the remnants of Jewish Life in Spain.

### ***Avotaynu* Volume XXIII, Number 2 Summer 2007**

The subject of DNA testing has become a burning issue and a new means to determine family relationships. Three articles touch on this subject from different points of view.

The ITS (International Tracing Service) or the Bad Arolsen records are finally open to the public. The story behind it is told in an interview with Paul Shapiro who was instrumental in opening it.

“Immigration to Argentina Listed as Baron de Hirsch Colonists” gives the history of Jewish settlement beginning in 1887. The first Jews came on the ship Weser from Germany and settled in a series of colonies. Important archive material on these Jews is now in the CAHJP.

“Strategies for Assigning Surnames to Early JRI Poland Records” describes the situation in the 19<sup>th</sup> century. This article explains how to go about sorting and inferring surnames and then using an auto-filter.

Jews living in Egypt and India also merit articles: “Bene Israel of India” and “The Jews of Modern Egypt and Their Records.”

The Bene Yisrael Jews lived in India for over 2000 years. The writer gives the origins of the community and also includes a table with family names, their Hebrew root and a

translation into English. The Millet System gives registers of Jews living in Egypt, and a series of tables summarize the data. The problem today lies with access to the documents. One can read them in Egypt but taking them out of the aging community is forbidden.

“How to Locate a Hard-to-Find Library Holding” is a guide to sources with all the websites cited in the article itself. Unlike other online genealogical forums or newsgroups “Tapuz” the Israeli based one, is in Hebrew. The writer explains how the forum works and its benefit as an additional means of communication between genealogists.

Neil Rosenstein is an expert on rabbinic families and his book *The Unbroken Chain* is a classic. In this article “Finding the Genealogy Tree in the Sherwood Family Forest,” he explains how a misreading of sources can cause a whole line of inaccurate family developments. All this relates to the CHAVER and KATZNELLENBOGEN families.

One book review deals with the history of the Jewish community in Schneidemuhl, Germany from 1641 to the Holocaust and the other is on how to read Jewish tombstones.

### **French-Language Journals (*Mathilde Tagger*)**

#### **Revue du Cercle de Généalogie Juive, No. 90, April – June 2007**

“A Grand Wedding in Algeria in 1852, by Philippe Danan.” In 1852 Aron Tubiana, a French Army major, who was promoted as a translator, married the daughter of Judah Amar the Chief Rabbi. The author uses this opportunity to focus on Haim Benichou, witness of the bride and to give an overview of the BENICHOU families of Oran and Algiers.

“Weddings at the Temple Israelite of Marseille between 1877 and 1893,” by Elise Leibowitch. One hundred ninety-four stubs of Ketubot (marriage contracts) celebrated or registered at the Great Synagogue of Marseille from 1877 to 1885 and 1885 to 1893. They contain the names of nearly 800 persons!

“Italian Jews and Genealogical Researches,” by Bernard Lyon-Caen. This is the summary of a lecture given by Marc Margarit and Basile Ginger. It provided basic notions about the history of the Jews in Italy as well as several leads for genealogical researches in this country.

Three other short articles deal with various aspects of Alsace Lorraine Jews, their names and their genealogies.

### **GenAmi, No. 41 – September 2007**

First we want to compliment GenAmi on the new format of the journal’s cover.

The issue under review has four articles in addition to its regular features. One of the four focuses on the statesman Pierre Mendes-France. No, it is not about politics but we do have the history of a Jewish family in Portugal before the expulsion. The authors describe the hardships the family endured in Portugal and as a result they settled in Bordeaux in Southwest France in the middle of the 17<sup>th</sup> century. Naturally, there is an extensive discussion of the especially gifted Pierre Mendes-France who served as France’s Prime Minister in 1954. In 1933 he married Lili Cicurel a member of one of the most prominent Jewish families in Egypt. The article concludes with a family tree going back from the year of Mendes-France’s birth, 1907, to an ancestor born in 1385 who died in 1415.

GenAmi has a custom of marking the birthday of famous people by writing an article about them. Mendes-France was born on 11 January 1907.

This issue also contains a contribution summarizing a trip to Rangoon and its Jewish community.

### **German-Language Journals (Esther Ramon)**

### **Maajan No. 83 – The Journal of the Genealogical Societies of Switzerland and Hamburg, June 2007**

#### **Switzerland**

*Rabbis in Switzerland*, by Raymund M. Jung.

The tombstone of Rabbi Raphael Ris and a photograph of a Hanukkah menorah that was in his possession, without dates. On the cover of the journal the same author provides a photograph of the portrait of Rabbi Wolf Dreyfus 1782-1860.

*The Jewish Cemetery in Konstanz*, by Peter Stein. Jews were present in this city from 1250 when Rabbi Meir of Rotenberg served the community. The cemetery was consecrated in 1869. There is a detailed list of 245 graves with name, sometimes with both the Hebrew and secular first name, date of birth and date of death up to the year 1984.

*The Administrative Legacy of Refugees in Switzerland 1933-1945*, by Rene Loeb. Refugees were required to complete very detailed questionnaires; that information is especially important for genealogists. Up to now that data has only been released with the approval of the refugees or their descendants.

#### **Hamburg**

*News on the Artist Alfred Yaakov Schueler and the Poet Elsa Lasker-Schueler*, by Ulrike Schrader. Many details about the family of the poet Elsa Lasker-Schueler with the sources of this information.

*Details from the Office of Civil Marriage Registrations in Hamburg*, by Hannelore Goettling-Jakoby, part II. Fifty alphabetical listings from K to W. Each entry contains the date and place of marriage, name of groom, name of bride, their birth dates, names of parents and their occupations.

Additional information on the Stumbling Blocks [Stolpersteine] project and placing the blocks in memory of Ernst Victor as well as Gertrud Gumpel and her three children are given by Johann-Hinrich Moeller, the initiator of the project. Many details are provided about their lives, including pictures.

*Sources for Researching Jewish Families in the State Archives*, by Juergen Sielemann. This is part seventeen of the series.