

שִׂרְשֵׁרֶת הַדּוֹרוֹת

SHARSHEKET HADOKOT

Vol. IV, no. 3

Published by THE ISRAEL GENEALOGICAL SOCIETY

Jerusalem, November 1990

Harav Uziel 50 Jerusalem 96424

CONTENTS

- I. Editorial
- II. Forthcoming Lectures
- II. Lectures given at Society's meetings
- VII. Our members at work:
- VII. Joseph Ben Brith - Sources for the study of my parent's families
- IX. Eli Simon - About my research
- X. Shmuel Even Oz - New Sources for Genealogists
- XI. Zivia Rabinowitz - R. Meir Heilperin
- XII. Family Gatherings - Families Jaffe and Eger
- XIV. Where to write
- XV. News Assortment:
 - Joseph Goldschmidt - Words
 - Dan Efrat - Grandmother's Bolster
- XVI. New Sources of Information - New Microfiches
- XVII. Selections from the bulletins of other societies
- XXIII. Families being researched: addenda and corrigenda

EDITORIAL

The present issue contains summaries of three lectures recently delivered before the Society. In the section "Our Members at Work", new member gives vivid accounts of how they came to study their genealogy, and veteran researchers report on the progress of their work.

Two important family gatherings held in Israel in the summer of 1990 are reported in this issue. They brought together people from all over the world, and were both instructive and moving for all who took part. The organizers deserve much credit.

We thank all the members who sent in items of information and collected material from overseas bulletins and other publications for the benefit of our readers.

We wish all our members a fruitful year of work, and hope that we will all continue to further the cause of genealogical research in Israel.

Esther Rimon
Ruth Rigbi

The publications which are still available:

Annals and Deeds	10 NIS, 5 NIS for members
Our Father's House	20 NIS, 18 NIS for members
Membership for 1991	50 NIS or \$25

Sharsheret Hadorot is published three times a year by the Israel Genealogical Society, Harav Uziel 50, 96424 Jerusalem, Tel: 02-424147. ISSN 0792-5751

FORTHCOMING LECTURES

14.11.90	Prof U. Schmelz - THE CENSUSES OF THE OTTOMAN PERIOD
19.12.90	Aviva Neeman - THE JAFFE FAMILY IN HEBRON
16.1.91	Our member Dan Efrat - THE ISRAELITE FAMILY
13.2.91	Naomi Kaplanski - MORDECHAI BEN HILLEL HACOHEN FAMILY

All the lectures begin at 19.30. The building is open from 18:00 to allow members to peruse our genealogical sources.

Address: Mevakshei Derech Building
22 Shai Agnon Boulevard
San Simon

No individual invitations will be sent.

LECTURES GIVEN AT OUR SOCIETIES' MEETINGS

FAMILY HISTORY WITHOUT DOCUMENTS

Abraham Safdie

After the death of my mother Ada (Adele) in July 1977, some very old ladies who came to the Shiva told stories and recalled episodes of our family history that I had never heard before. At first I listened out of politeness. Then I realized that these memories were a treasure-house of information about generations of people in the great Jewish community of Aleppo, Syria. It was a community with little habit of written documentation. Unless somebody wrote down the old ladies' memories of the past, that past would be lost.

I quickly began to write down everything I heard: stories from life, extraordinary events, tales of tradition, personal stories that cast light upon customs or outlook. One day, I thought, I would work all this up.

One year later, in July 1978, on the anniversary of my mother's death, my father Ezra passed away. At his Shiva the same thing happened: relatives and friends recalled memories and episodes from the past. This time, however, I was more experienced: I was able to ask leading questions and elicit information that confirmed and intersected with what I had previously heard, giving names and dates to events.

The next stage was to decide what to do with the material. I had almost no documents of the kind used by historians and researchers to support or throw light upon oral evidence. As I could not change this situation I decided to make the best of it, and extract everything I could from the information at my disposal. After careful review, I sorted the material into subjects, examined details, dates, family structures, and formulated the following lines of inquiry into the daily lives of the Jews of Aleppo:

- Age of marriage
- Births
- How names were given
- Photographs
- Exceptional events - births, deaths

Age of marriage

The regular age of marriage, according to the material, was 17-18 for girls and 18-20 for boys. Sometimes the girls would be married earlier, at 16, if they were physically well developed, or if they "had" to get married. Exceptions to the rule always aroused questions, which led to a search for reasons.

Births

Births too tended to follow a regular pattern. The first child was born ten months to one year after the wedding. Exceptions led to a search for the reason - which usually turned out to be difficulty in conceiving or miscarriage due to physical exertion, etc.

The second birth decided the spacing of births for the couple. Some had a child every year for 8-10 years on the average; others had a child every two

years. In the latter case the baby would be breastfed for about 8 months, or even for a year, and during that period the mother would not become pregnant again. (I was unable to get any clear information about means of preventing pregnancy. There were certainly no contraceptives at that time and my informants did not wish to go into the subject.) After the baby was weaned, the wife would become pregnant again, and so there would be a 2-year interval between births.

Name-giving

The names given to babies followed a regular pattern in all the families studies, and this fact helped to build the family tree.

The first son was called after the paternal grandfather, even if the latter was still alive.

The first daughter was called after the paternal grandmother.

The second son was called after the maternal grandfather.

The second daughter was called after the maternal grandmother.

The third son was usually called after a family member or relative who had died young from an accident or illness.

If a baby died, his or her name was not given to the next baby of the same sex, but to the one after; in the case of a boy, the name Haim (life) would be added. Subsequent babies would be called according to the parents' taste and choice of names.

At all events, every grandparent had a baby named for him or her, there was no uniform pattern in the giving of names. However, there was a noticeable tendency to choose "modern", French-sounding names (Michel, Michelle, Arlette, Norma, Yvonne, Jacques).

Photographs

To have ones photographs taken at that period was no light matter. In the nineteenth century, it meant going specially to the photographer's studio - usually in honour of some special occasion. Occasionally the photographer would be asked to come to the family home. The few photographs are important sources of information, confirming oral reports. They depict as a rule some significant time of life: a wedding, a family reunion, a family group, or a youth or maiden about to be betrothed or married.

Documents

The few documents found - mostly identity cards - have to be treated with reserve, since birth-dates were sometimes falsified in order to avoid service in the French army (during the French Mandate over Syria after the First World War falsification was common under the previous Ottoman regime, which ended in 1917.)

Exceptional Events

Births - When there was an unusually long interval between births - more than two years - inquiry revealed the reason was a stillbirth, a miscarriage, or a baby who died shortly after birth. The infant mortality rate was relatively high, but that was typical of that period.

Deaths - Deaths at a ripe old age usually occurred at home. Deaths at the age of less than sixty were investigated. I found that the cause of death in these cases was usually high blood pressure, diabetes, heart attack or kidney disease. There seemed to be a hereditary tendency to some of these.

Results of the Research

The research, which went on intermittently for about 10 years, concentrated on the annals of the Safdie family, or Ba ouave as it was known in Aleppo (from the Arabic Bab, gate they lived at the gate of the city). The research worked backwards from 1935, as most of the family left Aleppo between 1930-1948. Some came to Israel, others went to Argentina, USA, Brazil and Canada.

The finds have enabled me to construct a family tree going back to 1808. The name Safdie was given to those Jewish families from Safed in Palestine who migrated to Damascus and Aleppo in Syria in the 16th century. They left Safed because of an economic crisis that had struck the town, apparently caused by English economic penetration into the Levant. Most of these "Safed" Jews probably came originally to Safad between the expulsion of the Jews from Spain in 1492 and the beginning of the 16th century.

My further research will concentrate on the period between the middle of the 16th century and 1808 - about 250 years. There is today enough material on the Safdie family in particular and the life and customs of Aleppo Jewry in general to lay the foundations of an extensive and thorough study.

THE DASSA FAMILY

David Dassa

David Dassa, a native of Jerusalem and a member of Kvutzat Kinneret, began his research on his family without information, without documents and without the slightest knowledge of how to proceed in the search for sources.

David was able, however, to tap a rich vein by interviewing family members, mainly aged women in the family and old people in Jerusalem who knew them.

He examined the registers of the Chevra Kadisha (Burial Society) in Jerusalem, photographed tombstones in the special family plots in the Mount of Olives cemetery.

David found valuable information in Jerusalem newspapers, chiefly from the 1920's. He collected family photographs from early periods, Ketuboth, and various documents, including membership cards in underground organizations etc.

He searched the literature: memoirs written by Jerusalemites and various encyclopedias: the Britannica; the Judaica; and the Spanish Heraldica. He found documents in the municipal archives of Jerusalem. He even established a connection with Spain through the priest Eduardo Angolo of Bilbao.

The amassing of material took about a year and a half. Putting together the information he had collected, David succeeded in discovering a 'lost' branch of the family in France, and in discovering marriage links with old and distinguished Jerusalem families.

David was able to build a family tree of 12 successive generations as well as some individuals going back to medieval Spain.. The family tales, the pictures, the genealogical lines of connection are all collected in a book of 308 pages written as a research thesis at the Ephal seminary in Tel Aviv. It will be published shortly.

The origin of the family is in Spain. The name Dassa comes from a small township of that name in the district of Soria in Northeast Spain. Many members of the family wandered within Spain and were forced to convert to Christianity. Some fled with the expelled Jews to Portugal, and in 1492 were expelled with the Spanish Jews and wandered to Saloniki.

Members of the Dassa family reached Saloniki, which was part of the Ottoman Empire, and belonged to Kehillat Shalom. At the end of the 17th and the beginning of the 18th century the Dassa left Salonika for the Land of Israel by sea, and settled in Jerusalem.

In Jerusalem they entered the life of the place and rose to positions of leadership and responsibility. There were great rabbis among them, merchants and others. Dassas were the first butchers in Jerusalem. Among the noted rabbis was R. Yitzhak Dassa, a founder of the Misgav Ladach hospital in the Old City of Jerusalem. In Israel's War of Independence the Dassas played a distinguished part. Some were taken prisoner by the Jordanians on the fall of the Old City of Jerusalem.

After the establishment of the State of Israel, the family spread out all over the country, establishing yeshivot and building up the land. Today there are Dassas in towns, kibbutzim and moshavim... about 3000 in all in Israel.

David has still not finished the work of seeking and uniting the family. He holds a 'limited' family gathering (about 80 people) every Israel Independence Day at Kvutzat Kinneret. He plans to hold a central gathering of all the Dassas in Israel one day.

RABBI DAVID ZVI ARYEH SCHNEERSOHN AND HIS CONTRIBUTION TO THE JEWISH YISHUV IN PALESTINE

Joseph Rom

Joseph Rom, an engineer from Ramat Hasharon in charge of industrial companies, gave a lecture on the family of his first wife, the late Alisa Rom. The lecture centered on her grandfather, Rabbi David Zvi Aryeh Schneersohn, who was born in Jerusalem in 1870 and died there in 1948.

The family is descended from the 'Old Admor', R. Schneor Zalman of Lady, (1745-1813), author of the 'Tania' and founder of Habad Hassidism. Our branch came to Palestine in 1844, headed by the Old Admor's daughter-in-law, Rabbanit Shifra, (wife of his younger son Moshe), accompanied by her daughter Sara Rivka, Sara's husband Nahum Joseph and their children Schneor Zalman and Haim Zvi.

Schneor Zalman ben Nahum Joseph (known by his initials as SHAZZBANI) became an important rabbi in Hebron and Jerusalem, and was the father of R. David Zvi Aryeh. Shazzbani wrote many books, the best known being "Nimukei SHAZZBANI", "Hemda Genuza" and "Or Hahama". His brother Rabbi Haim Zvi was a noted emissary who travelled all over the world and did much to encourage settlement in the Land of Israel. An eloquent speaker, he appeared in Australia and the USA. (In the USA he met the President, General Grant.) His activities are described in a book by Prof. Joseph Klausner).

R. David Zvi Aryeh was rabbi, lawyer, pleader in rabbinical courts, and land dealer. He was very active in representing Jewish institutions in Jerusalem before the Ottoman law courts and always dreamt of redeeming placed sacred to the Jewish people.

One of his first achievements was to redeem the land within the Jewish Quarter of Jerusalem known as the Abu-Medin Waqf. He sold the plot of land, and on it was built the Porath Joseph Yeshiva. R. David Zvi Aryeh tried to acquire additional land from the same Waqf (Moslem trust), but the outbreak of the First World War stopped the transaction.

At the beginning of the twentieth century he acquired all the assets of the German Frutiger Bank, which had gone bankrupt at the end of the 19th century. As a result of this acquisition he became the owner of the lands where the Sanhedrin Tombs are situated, and of a substantial mortgage on the lands of Emek Hefher. On the Jerusalem lands that he acquired arose the Sanhedria quarter, the Beth Yaakov quarter, and others. As for the Emek Hefher lands, he managed to exploit the mortgage with Joshua Hankin's help, and together they were able to redeem the land and transfer it to Jewish hands.

As a rabbinical lawyer he worked chiefly in land and inheritance cases. One of his clients was Moshe Benin, whose family's long-running legal disputes over inheritance kept R. David Zvi Aryeh and his son busy for many years.

The eldest son of R. David Zvi Aryeh was R. Schneor Zalman Schneersohn, my father-in-law and the father of my late wife Alisa. He married Esther, eldest daughter of the famous Rabbi Aaron Simcha Blumenthal of Jerusalem. Some of my father-in-law's papers are in my keeping.

R. David Zvi Aryeh's archives, of which I have managed to rescue a considerable part, contain many documents of the greatest interest. There are maps, contracts and agreements, pictures etc, as well as correspondence with many people, including Pinhas Grayevsky, Haim Michal Michlin, Joseph Navon Bey, David Yellin, Joshua Hankin, Richard Hughes, Rabbi Zvi Pesach Frank, Schneor Zalman Cheshin, Moshe Benin, the Eliachar family, the Hassidoff family, the Baruch family and many many more.

OUR MEMBERS AT WORK

SOURCES FOR THE STUDY OF MY PARENTS' FAMILIES BUNDHEIM-GLUCKSTADT OF HAMBURG Joseph Ben-Brith

In 1988 I lectured and showed tables of the results of my research on the Bundheim and Gluckstadt families, and in Sharsheret Hadorot vol. 2, no. 3 (June 1988) I published an article on my research methods. Since then additional sources of information have enriched my knowledge.

The first source is the research of Professor H.P. Solomon of the State University of New York at Albany, based on the files of the Portuguese Inquisition in Lisbon in the years 1606-1611.

I wrote directly to the archives with a letter of recommendation from the Central Archives of the Jewish People in Jerusalem, but there was no reply. I then wrote privately to a researcher who found the file of Henrique Dias Milao and his family, and supplied the details I asked for.

She also referred me to Professor Solomon's book Portrait of a New Christian: Fernao Alvares Melo (1982). Fernao was a converso who was tried and pronounced guilty of Crypto-Judaism. Despite terrible torture, he succeeded in proving his innocence, and after some years was released. He managed to escape to Amsterdam and returned to the open practice of Judaism. He started a Jewish printing press, moved to Gluckstadt following a family tragedy, and from there moved to Hamburg, where he was buried in 1632. The Jewish writings he published were important to his fellow Jews of similar background, who were beginning to develop a Portuguese-Jewish community more and more openly.

In the course of his research on Fernao Alvares Melo, Professor Solomon discovered many fascinating details of the family of my parents' ancestor. I obtained his book from the Bureau of Portuguese Culture in Paris and translated from English into Hebrew everything relating to the family of Henrique Dias Milao/de Caceras, his wife's family, and their children, who were tried, tortured and released after being made to express 'remorse'. Their father Henrique, the ancestor of my family, was burnt at the stake by order of the Inquisition in April 1609. His nine sons and daughters and his wife managed to escape secretly from Lisbon to Amsterdam and Hamburg.

The sons called themselves Abensur [אבנסור] in Hebrew, and Milano in the vernacular. Their sons were called after their martyred grandfather: Henriques. All this led me to very interesting results, which I printed in a 50-page essay.

The second source is the research of the archivist of Gluckstadt Gerhard Kohn, published in 1974: Die Bevolkerung der Residenz, Festung und Exulantenstadt GLUCKSTADT, von der Grundung 1616 bis zum Endausbau 1652. This work contains many details of the part played by the PORTUGUESE in the original economic development of the town, their special status at the beginning, and their subsequent decline. I translated this book too (condensing most of the chapters) and printed the research in which the ancestor of the Gluckstadt family is mentioned. I added notes and appendices.

The third source is a didactic Hebrew play of 1650: Simchat Purim ba-Ir ha-Bezurah ve-ha-Mehulalah GLUCKSTADT (in the N. German-Danish pronunciation). This is a play with an educational, didactic purpose, whose author must have been a poetically inspired Hebrew teacher steeped in the language of the Bible. It consists of 86 rhyming verses intended to be declaimed by pupils, and includes the "Melamed's" own personal thoughts. One copy of the play is in the Hebrew Union College Library in Cincinnati, Ohio, and another in the Bodleian Library at Oxford University. The microfilm in the Jewish National and University Library in Jerusalem is incomplete, with many letters missing at the beginning and end of lines. A friend of mine in the USA enabled me to fill in the missing letters by hand.

Scholars do not know who wrote the play (the single hypothesis put forward fits neither the content nor the date). I prove in my research that the author was Ruben Henriques alias Reuben bar Jechiel or Jeziel, son of Samuel Jachia alias Alberto Dyonis alias Albert Denis, grandson of the martyred converso Henrique Dias Milao of the Portuguese family of de Caceres-Lopes, Manuel Gomes, originally of Castile, Spain.

With the help of the family, the restored play Simchat Purim ba-Ir ha-Bezurah ve-ha-Mehulalah Gluckstadt is being published in its entirety, complete with the author's glosses and my own explanatory notes, in an attractive format. At the end of the restored text there is a comprehensive genealogical list, leading from Spain at the end of the 15th century, through generations of conversos in Portugal, to my parents' generation in Hamburg, passing through Amsterdam, Emden and Bunde on my father's side and Hamburg and Gluckstadt on my mother's.

I have now established a family genealogy of 15-16 generations. The challenge ahead of me is to establish finally the truth of my assumption (deduced from political, economic and circumstantial evidence) of the direct father-son link between the martyred converso Henrique Dias Milao, his son in Amsterdam, his grandson in Emden and his great-grandson in Bunde near Emden.

The well-known genealogist Rabbi Duckesz of Altona told my parents at their wedding in Hamburg that they both sprang from the same ancient stock, that ten generations before them, their ancestors were brother and sister. I have now identified the sister definitely. The brother is one of three, and I am actively pursuing the quest for his identity.

This was one of the tantalizing pieces of information that aroused my curiosity and spurred me to years of research. It is gratifying to have been able to trace my parents' genealogy back to a common ancestor.

ABOUT MY RESEARCH

Eli Simon

My son Nir was asked in preparation for his Barmitzvah, to write a paper on his family roots. He sought information from me and from my wife Nitza. We referred him to my mother, to Nitza's father, and to a cousin of Nitza's mother. He accumulated a large number of stories about relatives, and started to draw family trees. At this point I became enthusiastic over the finds and the experience of search and discovery. I decided to help him to get more information. As a result I undertook full-scale family research, beyond the roots that Nir had unearthed.

I began with four families:

My father's father - Simon (Germany)

My mother's family - Kahan (Germany)

My wife's father - Arik (Lithuania)

My wife's mother - Arkin (Poland)

Extensions and offshoots of these were the following:

My father's mother - Mirauer (Germany)

My wife's maternal grandfather - Zlotoyabko (Poland)

My maternal grandmother - Oppenheim (Germany)

The sources at my disposal were the following:

A family tree of the Simon and Mirauer families, prepared by my paternal grandfather in 1907.

A tree of the Kahan family prepared by my wife's father in 1965.

A tree of the Arik family prepared by my wife's cousin in 1982.

For the rest of the families, I am the first to prepare a family tree.

I try to obtain information on any and every member of the above families, by writing letters to everyone whose address I know. To each letter I append a printout of a personal sheet (produced on the Quinsept Family Roots program), on which I mark the details I need. I also enclose sheets for parents and grandparents, children, brothers and sisters, or at least ask for their addresses and telephone numbers. In this way a chain reaction is created: every new address that I receive enables me to write further letters. In order to lessen the shock of this application from a relative unknown to many of the recipients, I introduce myself in my letter, enclose a photograph of our family, and a sheet giving a few details about us - our characteristics, favourite occupations etc. .

What is the response to these letters? I distinguish three groups: The first group - the majority - do not reply. The second group feel they have a duty to fill in the questionnaire and do so. No more and no less. In the third group are those who reply warmly, enthusiastically, encouragingly, offering every possible bit of information. They are the minority.

Our relatives are spread all over the globe today: in Argentina, Canada, USA, England, Wales, Holland, Germany, South Africa & Israel. I make a point of answering every letter I receive immediately, in order to foster whatever connection can be made by this means. I find that the creation of a personal connection is what means most to me in the family research, though the historical research is of compelling interest. We have visited the family of a second cousin of my wife's whose existence we did not know of before. Today I have fed into my computer program about 400 names out of about 900 (expected).

NEW SOURCES FOR GENEALOGISTS

Shmuel Even-Or

1. My friend Benjamin Rivlin, a veteran genealogist, recently brought me a page on which were written the dates of the Brith Milah (circumcision) and names of a number of baby boys in my family. Among them appeared the name of my late father and the date of his circumcision. Few of the children listed on the page grew up: most of them died in childhood, it was only through this document that I came to know of their existence. Benjamin copied the names from a ledger in his possession, which came to him as a legacy from his great-grandfather, the well-known Jerusalem Mohel (ritual circumciser) R. Neta Hersch Segal Hamburger. The Mohel recorded the first days of Kislev 5649 (winter of 1888-1889) until 1912. R. Neta Hersch Segal Hamburger prefaced his ledger with the following words in Hebrew:- "I thank God for granting me grace to be a Mohel, to circumcise the Children of Israel and bring them under the wings of the Shechinah and on the Holy Sabbath, portion Reeh, in the year 5649, circumcised the first boy, apart from my own two children whom I circumcised before and it was not given to me to bring them up, for our many sins. "Binding upon me is the command of my Mechutan (relative), teacher and rabbi R. Shmuel Muni (Rabbi Shmuel Muni Silberman, head of the Etz Haim Yeshiva, an early leader of Jerusalem Jewry) to write down those circumcised by me, and this I will do with God's help."

Recorded in the ledger between 1888-89 and 1912, the year of the Mohel's death, the names of 2300 Jerusalem children circumcised by him. The ledger is an important source of information for old Jerusalem families seeking sources and birthdates. Mr. Rivlin promises to publish the names of the children circumcised, with his own notes.

2. The ledger (pinkas) of the Articles of Association of the SHOMREI HACHOMOT Colel Beth ha-sofer veba-Meir, descendants of the states of Austria, Hungary, Bohemia and Moravia. Founded in 1870 for the purpose of studying Mishnayot for the ascent of the souls of those recorded in the book. The ledger (which is in the possession of the Hungarian Colel) contains names of Jews from throughout the Austro-Hungarian Empire with dates of their birth and death, parents' names, and various details that shed light on the life and work of the person recorded. The whole is a marvellous gallery of generations spanning 120 years. It gives precise details of almost all the rabbis of the towns and cities in the Austro-Hungarian Empire (which included the lands of the Czechs and Slovacs, the lands that are now Yugoslavia, etc.)

This rich mine of information for the researcher is in the possession of the Hungarian Colel ("Kolel Ungarn") in Jerusalem. Those interested should apply to Rabbi Hammer, who is responsible for the ledger, at the Colel. Address: Batei Ungarn, Jerusalem, Israel 95237, Tel: (02) 829-754.

OUR MATERNAL GRANDFATHER R. MEIR HEILPERINI AND HAGADOL OF MINSK
Zvia Rabinowitz

Soon the bookshop windows will display a new book; the biography of HAGADOL of Minsk, R. Yerouham Leib Perelman Hagadol. Hagadol was the Rabbi of Minsk from 1883-1896, and became a legend in his lifetime. The author of this chronicle is our maternal grandfather R. Meir Heilperin (1850-1923).

The story unfolded recounts the beginning and development of a staunch and unique friendship, despite the disparity of age between the two men. This wonderful friendship continued through four generations - from grandparents to parents, children and children's children. Two families interlocked, although there was no blood relationship between them, and the friendship continues to this day.

R. Meir was born in Raigrod, a small town near Lomza in Poland, in 1850. A brilliant student, he graduated from the Yeshiva after completing rabbinical studies and received a certificate of Semicha which made him eligible to serve as a rabbi. Leaving his native place, he made his way to Seltz - a small town renowned for Jewish learning and scholarship. Here he became betrothed to and later married Hannah, daughter of the well-known Wahrhaftig family. Since R. Meir's father-in-law was eager for him to embark on a rabbinical career (R. Meir himself preferred a modest independence and was no careerist), he sent him to be interviewed by the Rabbi of Seltz, R. Yerouham Leib Perelman, who was seeking a suitable melamed (tutor) for his sons. The Rabbi was favorably impressed by the candidate and approved his proposed system of teaching. The Rabbi became aware that R. Meir was not only profoundly learned but also had an inborn gift for teaching and a sensitive feeling for his future youthful charges. He engaged him as tutor and gave him a free hand in the education of his sons.

In the course of time Rabbi Yerouham Leib accepted the offer of a rabbinate in the town of Pruzhani, and it was only natural that R. Meir, who had become part of the Rabbi's household should move himself and family to Pruzhani too. There, in the year 1881, our mother Sarah-Elka was born.

In 1883 the Rabbi was approached and offered a prestigious post in the Minsk Rabbinate. His candidacy was weighed against others, but his supporters gained the day, for he was recognized as Gadol b-Torah. Then forward he was dubbed HAGADOL (the Great) and as HAGADOL he gained renown throughout Eastern European Jewry.

When R. Meir who followed in his footsteps came to live in Minsk, the great Rabbi's sons were already grown and in no further need of a tutor. So in order to make a living R. Meir opened a small business in his modest apartment, selling religious books in Hebrew. At the same time he continued day by day to sit alongside the Rabbi, giving him the benefit of his learned counsel and assistance in the numerous cases brought before the Rabbi for deliberation and judgement.

A lifelong admiration for HAGADOL and a deep sense of bereavement at his untimely tragic death impelled R. Meir to keep alive the memory of the man as he was, in the heart of his family and friends and the public in general.

The biography he wrote gives a fascinating insight into the character of HAGADOL, his way of thinking, his moral integrity and the strict principles that governed his behavior. Nearly a hundred years after his death he comes close and alive as if it all happened only yesterday. Unintentionally, the author too comes alive in these pages, his noble character, his unassuming way of describing himself, his boundless devotion stand out.

The biography makes very rewarding reading. In this materialistic age of ours, it is gratifying to know that such people existed.

FAMILY GATHERINGS

THE JAFFE FAMILY ASSOCIATION - (June 24th, 1990)

Nitza Jaffe-Ovadia

The idea was put forward about a year ago by Professor Halbrecht, as a follow-up to his planned world conference of the Jewish family (two or three such conferences have already been held). When the world conference was cancelled, we decided to go ahead and hold our family gathering on the date arranged.

A few people spent several months preparing the event. Tel-Aviv-Jaffa Municipality contributed the hall, and all the work was done voluntarily, so we could dispense with admission fees. Since the time of the establishment of the Jaffe Family Association, our expenses have been mainly for printing and postage, and total about three thousand new shekels (covered by the membership fees of the scores of Association members).

On the opening evening of the Gathering more than 600 people were present. The following day there were far fewer. Some had not been at the opening, and now came specially to attend lectures of interest to them.

We were moved by participants' heartfelt appreciation both spoken and written. Dozens of people joined the Association during the gathering. We hope to continue our activities in the spirit of the Association's aim.

JAFFE AND EGER FAMILY GATHERINGS

Miriam Dobrinski

The JAFFE FAMILY GATHERING was held on June 24th-25th 1990 at Eretz Yisrael Museum (Museum Haaretz) in Ramat Aviv, Tel Aviv. I was impressed by the excellent organization, and the efforts of the organizers at every stage.

The Jaffe family has played a notable part in the cultural, religious and practical life of the Jewish people and of the world. Jaffes of all shades of opinion were present, and the conference enabled them to choose and enjoy the lectures that interested them. The meetings between family members in the intervals meant a great deal to the participants.

A summary of the lectures follows:

PROF. I. HALBRECHT, Director of the Interdisciplinary Research Institute on the Jewish Family, spoke on the importance of holding such gatherings, of findings and preserving family connections, for the continued survival of the Jewish people.

PROF E. URBACH spoke on "Baal HaLevushimi", his personality and his work. he portrayed the character of "Baal halevushim", Rabbi Mordechai Jaffe and described his physical and spiritual journeys, which illuminate the life of the Jews in 16th century Europe. He described the doubts expressed in R. Mordechai's writings, his many-sided personality, his adventurous spirit and his work in the "Council of Four Nations" (Vaad Arba Aratzot).

R. Mordechai in his foreward to "Levush Malchut" says that he sees "in the establishment of Halacha, in the growth of Halacha over generations something that came in place of "Malchut" ("Kingdom"). This expresses the intellectual independence of Jews in parts of the Diaspora. They strove to achieve a certain autonomy by preserving tradition through the centuries and setting Halachot or norms for life in every sphere.

DR. PAUL JACOBI, the genealogist of the Jaffe family, spoke on the diversity in the Jaffe family, and the contrasting or opposing tendencies sometimes found in the same individual: on the one hand great devotion to work, on the other hand highly developed intellectual and social contributions to the Jewish community. In two lectures, Dr. Jacobi traced the fortunes of the family in Israel and abroad, their connection with printing, illustrating and bookbinding, and their writing of books and poetry in every period. In his opinion the family name Jaffe comes from Yafe-Sofer.

PROF. DOV LEVIN spoke on Rabbi Joel Sarkis-Jaffe, whose book Bayit Chadash was written following R. Joseph Caro's book Beth Joseph. He described his personality and his descendants. The genealogical map of the Jaffe family was particularly impressive.

ZVI JAFFE spoke on "The rabbi from Yehud", R. Mordechai Gimpel Jaffe and his descendants: his personality, character and importance, and the important part played by his family in the upbuilding of Eretz Yisrael.

PROF. TEDDY WEINSCHALL spoke on Bezalel Jaffe.

AMRAM HAYISRAELI spoke on Leib Jaffe.

AVIVA NEEMAN spoke on the Jaffe family of Hebron.

PINCHAS GOLINSKI spoke on the renewal of Habad settlement in Safad.

ENID JAFFE-ELTON spoke on descendants of R. Ephraim Jaffe in Australia.

ELIEZER JAFFE spoke on the Jaffe family of Nahalal in settlement and Hagana.

NITZA JAFFE-OVADIA spoke on the family of R. Jacob Jaffe of Kobrin.

The daughter of **RUTH NEUMANN** spoke on the mathematician Zvi Hirsch Jaffe, and described the flight from Lithuania after the Second World War.

LEORA JAFFE read beautifully from poems and writings of the Jaffe family.

THE EGER FAMILY GATHERING
June 26th, 1990 at Beth Hatefutzot

PROF. I. HALBRECHT greeted the gathering.

ELI EYAL, Director of Beth Hatefutzot spoke on the importance of dynastic research and Jewish intellectual and cultural life.

AKIVA EGER of Kibbutz Netzer Sereni spoke on Annals of the Eger family Association, 1913-1990.

SHMUEL SCHLESINGER publisher of Sinai spoke on R. Akiva Eger and his teaching.

PROF. MEIR EYALI of Kibbutz Yif'at spoke on Eisenstadt, birthplace of R. Akiva Eger, and the seven communities of Burgenland; Jewish life, culture, mutual help and independent communal life.

Both these family gatherings were moving experiences bringing together family members from far and near, and for each and everyone throwing new light on family history.

WHERE TO WRITE (from "Mishpacha, Fall 1990)

Czechoslovakia - Director, Stani Ustredni Archiv. V., Praze, 118 01 Praha 1, Malastrana, Karmellitska 2, Czechoslovakia.

Estonia - Samuel Lazikin, Kulimanni Str. 12-48, 200036, Tallinn, Estonia.

Latvia - Vitalij Kricessvski, Streliujeku Str. 11-4, 226010 Riga, Latvia.

Lithuania - Dr. Bronislovas Vonsavicius, Deputy Director, Main Archival Administration, Mindaogo 8, Vilnius, Lithuania.

Poland - Naczelna Dyrekcja Archiwow Panstwowych, ul. Długa 6, SKR Pocz. 1005, 00-950 Warszawa, Poland.

Soviet Union - Boris Ivganovich Kaptelov, Central State Archives, Bol'shaia Pirogovskaia ul. 117, 119817 Moscow, USSR.

Other - Civil Registration Office, Town, County, Country.

The Polish Embassy has suggested that people interested in genealogical research write to a "special center for genealogical research" at Osrodek Badan Genealogicznych "PIAST", ul. Zaulek 22, 06-100 Pultusk, Poland

Brazil - Jacob Epstein, Av. Epitacio Pessoa 2330/1105, Lagoa, 22471 Rio de Janeiro, Brazil. (a private researcher)

NEWS ASSORTMENT

WORDS

Joseph Goldschmidt

What is the connection between genealogy, birds and cranes? The origin of the word pedigree is to be found in the French Pie de Grue, or Crane's foot. This comes from the resemblance between the three lines of descent drawn conventionally in a family tree and the three claws of the crane's foot. The industrial crane is so called because it is tall and stands on a tripod. The same word crane is used in English for both bird and the appliance, the bird is kranich and the appliance Kran.

THE STORY OF GRANDMOTHER'S BOLSTER

Dan Ephrat

The local customs of a town or a community can help in genealogical research. The following story shows the value of 'detective work' in following up the smallest clues.

Part of my mother's family came from the Pinsk district, and part from Riga, Latvia. In those communities it was customary for parents whose children got married to give the young couple pillows, bolsters and down quilts. They would put a coin inside each bolster and quilt for luck.

Some years ago I discovered inside an old down quilt that had belonged to my mother's grandmother a copper disk the size of a coin. It had evidently been slipped inside for luck instead of a real piece of money, which they probably could not spare in those hard times.

A few months ago my mother decided to recondition a number of pillows that had belonged to her other grandmother and had been in family use for seventy years. Inside the pillows were found about 10 old Russian banknotes, each of 24 kopecks face value, and a number of slips of paper with words handwritten in Russian. I have not yet succeeded in deciphering the words.

The use of amulets containing money or written blessings to bring luck is known from many peoples and communities of the world, in different forms.

In the light of experience, I would advise anyone who possesses a garment, pillow, quilt or similar item inherited from parents or earlier generations to examine it carefully: test it with the finger, or preferably open seams while mending (or before throwing away). It should be remembered that a banknote or slip of paper may have become very soft after several washings, and will be hard to feel.

Good luck!

NEW SOURCES OF INFORMATION

We got more sets of microfiches from the Association of Jewish Genealogical Societies.

1. Index to name changes in the Palestine Gazette 1921-1948.
2. Index to Russian Consular Records.
3. Index to the newsletter of the JG Societies including Sharsheret Hadorot. All the newsletters of the JGS in Connecticut, Miami, Albany Long Island, Orange County, Pittsburgh and "Toledot" and "Avotaynu". In Sharsheret Hadorot 3/3 we announced the arrival of the following microfiches.
4. Gazette of Eastern Europe.
5. The above in the Daitch Mokotoff Soundex Index.
6. Unified Jewish Genealogical Index of Family Names.
7. The Black Book of Localities whose Jewish Inhabitants were exterminated by the Nazis.
8. Index to the 'Memorial to the Jews Deported from France'.

The microfiches are locked in the Bibliographical room of the National Library, Givat Ram. Ask for them at the information desk. There is a reading machine there. They may be used only there.

A SELECTION FROM OTHER JGS NEWS

Harold Lewin

As our readers will appreciate, a fair and comprehensive summary of the cornucopia of valuable data contained within the various bulletins of other Jewish Genealogical Societies, is well-nigh impossible, and this is particularly true of Avotaynu, the Summer 1990 issue of which is packed with items of interest. What I have tried to do here, is to provide a minimum selection from the great quantity of material published which may serve as a guide for those seeking specific information.

Lithuanian Vital Records

Gary Mokotoff reports that records, some from as early as 1800, have been found in the Central State Historical Archives in Vilnius. The two groups located are of the Kovno (Kaunas) Rabbinate and the Vilna (Vilnius) Rabbinate. Those interested should write to:

Dr. Bronislavas Vonsaviciuis,
Deputy Director, Main Archival Administration
Mindaogo 8, Vilnius, Lithuania

They should arrange their questions in as precise a manner as possible, with information on name, community and year being mandatory.

Soviet State and Regional Archives

Patrica Eames reports progress in the endeavours to make the Soviet Archival information more freely available to family history researchers. An American genealogical delegation recently visited eight archives in various parts of Russia, and a protocol agreement was signed by the two sides. It is hoped that as a consequence of this visit, a Soviet-American Genealogical Archival Service (SAGAS) will be set up, which will greatly facilitate family history searches in the USSR.

In another article Sallyann Amdur Sack writes of her personal success story in receiving from the Main Archival Administration of the USSR a well-documented nine-page letter containing detailed information on 145 individuals. The response had been awaited since September 1988, and came accompanied by a bill for \$450.

Research Opportunities in the German Democratic Republic

These are reported in a two-page article by Edward David Luft. He describes a visit to Washington DC by the Deputy Director of the State Archives Administration of the German Democratic Republic and provides a useful summary of some of the Jewish archives currently open to the public.

Sources for Genealogical Research in the Ukraine

Harry D. Boonin discusses sources for researching 1) the general history of the Ukraine, 2) the history of the Ukrainian cities and towns and 3) the chronology of events in the area that had a direct effect on the Jewish population. He describes the falsification or toning-down of accounts of the pogroms in the late 19th and early 20th century in text books usually regarded as authoritative. He suggests using newspapers of that era published in specific areas of the Ukraine to verify events and names, and states that some are accessible in the US Library of Congress, Newspaper and Current Periodical Reading Room.

Jewish Religious and Civil Records in Poznan

Stephen S. Barthel and Daniel Schlyter describe the adaptation of a guide to Prussian gazetteers (originally published by the Polish Genealogical Society of Michigan), to aid those persons seeking Jewish records in Poznan. They make the point that sometimes Jewish names are found in the Catholic and Protestant registers, and explain the index coding system employed.

Romanian Holdings at the Diaspora Research Institute

Jerusalem researcher and genealogist Carol Clapsaddle describes some of the Romanian holdings at the Diaspora Research Institute of Tel Aviv University which have genealogical value. She suggests that the Arie Mizrachi bequest and the Archive in Memory of the Jews of Bessarabia may be of the most general interest. Among the wealth of information contained therein is a list of the victims of the Odessa pogrom of 1906, and pinkassim from Dombrovski, Kishinev and Badsa. There are also papers from such institutions as the Old Age Homes and B'nai Brith, and the Jewish Hospital of Iasi.

Sephardi Migrations into Poland

An informative article on the various migrations of Jews of Spanish and Mediterranean origin has been written by Susan C. Sherman. The migrations commenced with the expulsions from Spain and Portugal and continued through the 16th, and possibly also the 17th century. The article is accompanied by copious notes and references.

The origin of Australian Jewry

Sophie Caplan writes that the first Jewish settlers in Australia were (non-voluntary) passengers aboard the Mayflower, an Australian ship bringing convicts from Great Britain to the new penal colony in 1788. At least eight and possibly as many as fourteen of these convicts were Jews. She gives a comprehensive account of the growth of the community from those early days to the influx of Israeli "yordim" from 1948 onwards, and ending with the large numbers of Jews coming from South Africa and the beginnings of the "aliyah" from the Soviet Union.

The Rescue of Jewish children in Belgium during WWII

Marcel Apsel reviews a book written by Sylvain Brachfeld entitled: "Ils N'Ont Pas Eu Les Gosses" ("They did not get the Children"). The book is edited by the Research Institute of Belgian Judaism, 1989, and describes the viscissitudes in the lives of 500 Jewish children who lived in Jewish orphanages controlled by the Gestapo until Belgium was liberated by the Allies. Lists of children staying in Belgian orphanages during the war are provided, and these could be of considerable value to the researcher in Jewish genealogy.

Deterioration of Jewish Records in London

There are comments by Lawrence Tapper of Canada and by Dr. Anthony Joseph and David Jacobs of Great Britain on reports in the "Jewish Chronicle" and "Jewish Week" that an enormous 19th century collection of records, including thousands of marriage records, is in immediate danger of disintegration due to improper storage. Lawrence Tapper reports that the Central Archives for the History of the Jewish People had offered to restore and preserve these records, but that there was opposition in England to the

granting of an export permit. Dr. Joseph suggests that money may be available in the US for the microfilming and eventual distribution of these valuable records. In this connection, readers may be interested to learn that part of these records (those of the HAMBRO Synagogue) were microfilmed by The Genealogical Society of Utah, in March 1949, and are presently being transcribed by the writer of this summary.

Hamburg Records

The LDS Family History Library has 941 films that list residents of Hamburg who were not citizens of that city from 1834-1929. They may include the names of many Jews from Central and Eastern Europe who sailed from Hamburg on their way to the US and other countries.

ALL THE ABOVE ITEMS TAKEN FROM AVOTANU OF SUMMER 1990

A Review of Hebrew Genealogical Sources Part III

Chaim Freedman writes in the third of a series of reviews of Hebrew genealogical sources which are normally inaccessible to those who are not fluent in Hebrew. This review deals with a letter written by the late Rabbi Shmuel Gorr explaining the various chevrot kadisha in Palestine (Turkish and Mandatory) and Israel, and reports on those communities where pinkassim of the local chevra kadisha still exist. Chaim Freedman also describes the book "Khelkat Mekhokek" by Asher Leib Brisk, who recorded very many of the tombstone inscriptions on the Mount of Olives up to 1914. The book contains 3000 inscriptions, with additional footnotes which help to identify the deceased. Rabbi Gorr also used extensively the "Shemesh Tsedakah" which was issued by the Vaad Haklali in Jerusalem from 1884-1924. These were the records of the grants distributed to the Jews of Eretz Yisrael and which originated with donations received from overseas.

Induction of Aliens into the British Army during World War II

This article by Elizabeth S. Plaut describes the way in which many Jewish refugees were allowed to serve in the British army, and the concomitant name changes which occurred. In many cases the British army officials recommended the name changes prior to combat in order to increase the soldier's chances of survival.

The Jewish Community of Frankfurt, A Genealogical Study 1349-1849

This book, written by Alexander Dietz, and translated and edited by Isobel Mordy in a new edition published by Vanderher Publications of Camelford, Cornwall, UK, is the definitive work on the Jewish Community of Frankfurt over 500 years of settlement. The review is by Alice Soovy, and she describes the 650 pages of scholarship which have gone into the production. The original work by Dietz was published in Frankfurt in 1907, and this new edition, in English has a separate set of genealogical tables and pedigree charts which may be ordered.

THE ITEMS ABOVE WERE TAKEN FROM "SEARCH" OF SPRING 1990

Researching Jewish Genealogy in France, Holland and Belgium

Joe Fibel reports on a lecture by researcher Barbara Wright in the various records of the above countries held by the LDS Family History Center. In addition to these records, application to the Office of War Documentation for World War II in Amsterdam was recommended for records of the Holocaust, and the City Hall, Amsterdam, for birth, death and marriage records up to about 1900.

Dutch military records are kept in the city of Haarlem. The book "Dictionnaire du Judaisme Bordelaise" has biographies, professions and genealogies of the 18th and 19th century.

Immigrant and Passenger Arrivals in the United States

By sending \$2.00 to the National Archives Trust Fund, Washington, DC 20408 it is possible to obtain a copy of Immigrant and Passenger Arrivals, which lists many available microfilms for U.S. ports. The indexes for passenger arrivals at the Port of New York have been purchased by the New York Public Library Genealogy Division with the financial support of the JGS of New York.

Holocaust Records in Poland

By writing to Panstwowe Museum, 32-603 Oswiecim, Poland, it is possible to have any name contained in the extensive records at Auschwitz and Majdanek searched.

Holocaust Survivor Data

The first volume of the National Registry of Jewish Holocaust Survivors has been issued by the American Gathering/Federation of Jewish Holocaust Survivors. This limited edition includes 28,000 names of survivors who are presently living in the US or Canada. There is so far a total of 65,000 names of survivors in these countries.

News from the LDS Family History Library

Major microfilming projects in 1989 were completed in Britain, Spain, Netherlands, France and both Germanys, and in other countries. Over 800,000 pages were filmed in Poland and 400,000 in South Africa. The New York LDS Family History Center is located at: 2 Lincoln Square, 125 Columbus Avenue (NE corner of 65th St) and the phone No. is (212) 873-1690.

THE ABOVE 5 ITEMS WERE TAKEN FROM "DOROT" OF SPRING 1990

Location of Archives and Manuscript Repositories in the USSR

Two volumes of the books "Archives and Manuscript Repositories in the USSR" have been published by Princeton University Press. The first, published in 1981, covers Estonia, Latvia, Lithuania and Byelorussia, while the second, published in 1988, covers sources in Ukraine and Moldavia. These valuable reference works have been written by Partica Kennedy Grimsted. Harry Boonin of the Philadelphia JGS, spoke about the many sources of genealogical information in the USSR and described the success story of Miriam Weiner, who recently received a letter from the USSR containing information on her grandmother, great-grandparents, and many others. The data comes from the period 1870-1890.

Computers and Genealogy

Ray Stone gives an account of the PAF (Personal Ancestry File) which has been developed by the LDS Family History Library. The software, he writes, appears suitable for the beginner genealogist, although for recording of Jewish genealogy it suffers from certain disadvantages. Two publications which evaluate genealogical hardware and software systems are mentioned. They are: Genealogical Computing, 350 South 400 East, Salt Lake City, and The National Genealogical Society, 4527 17th St. North, Arlington VA 22207.

THE TWO ITEMS ABOVE WERE TAKEN FROM ROOTS-KEY, SPRING 1990

Access to Wills and Vital Statistics in Various Countries

Sallyann Amdur Sack reports that public access to the above documents varies greatly between countries. The information, taken from the International Records Handbook by Thomas Jay Kemp, (Genealogical Publishing Co. 1001 North Calvert Street, Baltimore, MD 1990) reveals the following:

South America and South Africa: Indexed wills, Birth, Marriage and Death records are public property.

Australia and New Zealand: Vital records not open to the public.

Canada: (with possible exception of Ontario) Records closed to the public.

Israel: Closed to public but public access to wills decided case-by-case on a "need to know" basis. (Discrepancy here between Sallyann Sack's personal experiences and the information in the Handbook.)

Computerization of Yad Vashem Records on Hungarian Jewry

Yad Vashem is embarking on a project to computerize the names of 500,000 Hungarian victims of the Holocaust over a period of 4 or 5 years. Funds are badly needed to assist this project.

Russian Language Documents from Russian Poland: A Translation Manual

This book, written for genealogists by Jonathan Shea, is now available for \$14.50 incl. shipping. Order from Genealogy Unlimited Inc., 789 South Buffalo Grove Road, Buffalo Grove, IL 60089-3607.

Fading of Fax Documentation

Since documents transmitted via Fax will fade very rapidly, it is important to photocopy the material as soon as possible if the copy is of value.

U.S. Naturalization Records & Indexes on Film

A supplement to the list in Vol. 9 No. 4 of the U.S. naturalization records is given. There is now a complete list of the microfilmed records and indexes at the Main Archives (of U.S. National Archives).

Towns with Jewish residents in Galicia

Suzan Wynne offers to search the computerized list of all towns where Jews lived in Galicia in 1875 to identify the correct administrative districts for towns which served as collection points for vital records. This area was under Austrian rule from 1772-1919, and today is divided between Southern Poland and Western Ukraine. Send a stamped envelope to her at: 3128 Brooklawn Terr. Chevy Chase, MD 20815.

THE ABOVE ITEMS ARE FROM MISHPACHA, SPRING AND SUMMER, 1990

Berlin Cemetery Records

For records of interments over period 1750-1930, write to: Stiftung Neue Synagogue Berlin, Centrum Judaicum, Oranienburger Strasse 28, Berlin 1040, GDR.

Name Changes of German Jews

Applications for name changes by Jews in Germany over the period 1840-1867 and 1900-1932 are housed in:
Central State Archives, Merseberg (GDR) and Secret State Archives in Berlin Dahlem (FRG).

The Shtetl Finder

Having been out of print for several years, this reference work by Chester Cohen, containing location, alternate names and further reference for 2,000 Eastern Europe Jewish communities, has been reissued. Available from:
Heritage Books, 1540E Pointer Ridge Place, Bowie, MD 20716, for \$21.50 inc. post and packing.

Guiding to 1,800 Genealogical Societies

The Directory of Genealogical Societies in the USA and Canada, 7th Edition, edited by Mary K. Meyer, also lists 250 genealogical periodicals. It may be obtained from:
Libra Publications, 5179 Perry Road, Mount Airy, MD 21771. \$20.75 incl.

THE ABOVE ITEMS WERE FROM JGSLI LINEAGE, SPRING, 1990

IMPORTANT REMINDER!

JEWISH VITAL RECORDS OF LONDON FOR PERIOD 1770-1905

One of our members is researching microfilms of Jewish vital records (births, marriages and deaths) for the period 1770-1905 (with some gaps).
Note: Inquiries should include precise dating and, if possible, the Hebrew name. Inquiries to: Harold Lewin, P.O.Box 253, Jerusalem 91002.

השלמות ותיקונים לרשימת החברים והמשפחות הנחקרות
Additions and corrections to the list of our members
and the families researched

<u>המשפחות הנחקרות</u> <u>The Researched families</u>	<u>הכתובת</u> <u>Address</u>	<u>השם</u> <u>Name</u>
<u>Israelite</u> - Novogradok, Zhetl (Lithuania)	Moshav Yarkona 45915 מושב ירקונה 45915	אפרת דן Efrat Dan
<u>Israelite</u> - Latvia		
<u>Pruss</u> - Russia		
<u>Koifmann</u> - Russia		
<u>Dobrinsky</u> - Brahin or Bragin (Minsk)	P.O.B. 8256 ת.ד. Jerusalem 91082 ירושלים	דוברינסקי מרים Dovrinsky Miriam
<u>Neumann</u> - Kobersdorf, Ginz Lackenbach, Burgenland		
<u>Wannfrieden/Kaniz</u> - Wien/Burgenland		
<u>Kuniz</u> - Wien, Lackenback, Burgenland		
<u>Warndorfer</u> - Eisenstadt, Rust Burgenland		
<u>Leipen/Leitner</u> - Wien, Mattersdorf, Burgenland		
<u>Lipschitz/Godberg</u> Kollezischken (Telsch, Kowno), Lithuania	Hashikma 2 השקמה Naharia 22423 נהריה	אלישבע כהן Elisheva Cohen
<u>Rau</u> - Preussisch Friedland, Westpreussen		
<u>Neumann</u> - Schlochau Mossin, Westpreussen		
<u>Konin</u> - Fordon, Posen		
<u>Jacoby</u> - Koerlin, Pommern		
<u>Nagel</u> - Rummelsburg, Pommern		
<u>Zaloscer</u> - Brodi, Poland	Yasmin 14 יסמין	אוהד לוי
<u>Schwartzberg</u> - Stry, Poland	Migdal Haemek 10500	Ohad Levi
<u>Jacoby/Jacobi</u>	10500 מגדל העמק	
<u>Kinderfreund</u> - Lezansk, Poland		
<u>Knebel</u> - Jaroslaw, Poland		
<u>Dereczynski</u> - Wolkowysk, Poland		
<u>Levy</u> - Odessa		
<u>Palevsky</u> }	237 West 16th Street	שבת סם
<u>Mintz</u> } from Kobry and	New York, NY 10011	Sam Chwat
<u>Pomerantz</u> } Maltsch (Malecz)		
<u>Pinchuk</u> }		
<u>Bayuk</u> }		
and all direct descendants of Elijah Vilna Gaon		

תיקון ובתובת:

אלוי סימן
Katznelson 19 קצנלסון
K. Tivon 3600 קרית טבעון
Eli Simon