

שֵׁרֶשֶׁת הַדּוֹרוֹת

SHARSHERET HADOROT

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EDITORIAL

This issue of Sharsheret Hadorot comes at the beginning of a New Year, and illustrates our activity in the year just past.

We have expanded the section on "Lectures Given Before the Society", because the summaries are now written by the lecturers themselves. Thus members who missed meetings can benefit from greater accuracy and fuller information in the published summaries. Daniel Ophir's lecture summary will appear in the next issue.

In the book section, readers will note an interesting report of books on Jewish genealogy in Portugal and Gibraltar.

As always, we publish detailed and varied sources of information, which we hope will help you in your genealogical research. Best wishes to all our readers.

Esther Ramon Ruth Rigbi

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Our other publications:

Three booklets:	Annals and Deeds	10 NIS	\$5
	Their Father's House 3-4	20 NIS	\$10
	Their Father's House 5-6	30 NIS	\$15

Annual Membership 90 NIS or 100 NIS in two installments * \$36

FORTHCOMING LECTURES

28.10.92 Our member Chava Agmon - A split tree, fragmented branches - The Karo Family
25.11.92 Moshe Perez - The Kuriel Family and its Scroll
30.12.92 Dr. Gabriel Bar Shaked - Important Sources for the Genealogical Research of the Jews in Hungarian and Adjacent Countries

All the meetings begin at 19.30. The library is open from 18.00.
Address: Mevakshei Derech Building. 22 Shai Agnon Boulevard, Jerusalem.

RECENT LECTURES

GENEALOGICAL RESEARCH ON GREEK JEWRY

by Yitzchak Kerem

Greek Jewry comprises of three subcultures: Greek (Romaniot), Italian and Spanish. Studies are divided into three periods: 1) Antiquity; 2) the Middle Ages; and 3) the Modern Period.

Greek Jewry has its roots well into Antiquity. Judeo-Greek culture began perhaps as early as the Phoenician times, and Jonah's visit to Crete is mentioned in the Bible. It's known that Aristotle had a dialogue with a Jew in Greece. More significant is the presence of 2 synagogues in Salonika - Eitz Hachayim and Eitz Hadaat in 142 B.C.E. In antiquity there were also Jewish communities in Chalkis, Paramithias, and on the island of Delos. When the disciple travelled in Greece, he met opposition from the Jewish communities of Salonika, Veria and Athens.

In the Middle Ages, this area was entitled Romania, the Second Byzantium. The Greek Jews developed a distinctive Judeo-Greek culture and were known as Romaniots. Benjamin de Tudela found Greek Jewish communities in Thessaloniki, Arta, Chalkis and Rhodes during his visit in ca. 1169. The Romaniot Jews were complemented by Venetian Jews in the latter part of the 12th century, from the first Spanish expulsion after that of 1391 and by Ashkenazic Jews from Germany, Hungary, and Central Europe fleeing the Black Plague. Salonika had an Ashkenazic synagogue from the 15th century until the Holocaust, the largest immigration being after the 1492 Spanish expulsion. Some 20,000 Jews arrived and formed independent communities from their city or region of origin in Spain, Portugal, Italy, and Provence. Salonika had prolific rabbis like Adarbi, de Medina, Joseph Caro, Taitazak, Ben Haviv, and de Boton. Salonika had a prosperous textile industry and the Jews controlled the port and maritime activities. By the time Shabetai Zvi amassed a great following of 3,000 students in the community and visited in 1651-1654, the community had deteriorated spiritually and economically. After the Sultan forced Zvi to convert to Islam, some 300 Jewish families converted to Islam and became known as the Deunme. By the beginning of the 20th century there were 10,000 Deunme in Salonika, who were sent to Turkey in the 1922 Greek-Orthodox - Turkish Muslim population transfer. Some 50 Deunme remaining in Salonika were deported by the Nazis as Jews in the Holocaust.

A period of prosperity began for the Salonikan Jewish community in the 2nd half of the 19th century through the influence of European education and industrialization. The Alliance Israelite Universelle established schools throughout the Ottoman Empire and Greece, and the Hilfsverein opened a school in Salonika. Due to economic distress, thousands of Jews left the Ottoman Empire at the beginning of the 20th century. Diaspora communities formed in the USA, and South America while the Rhodian Jews also formed communities in the Belgian Congo, Rhodesia, and later in South Africa. The Salonikan Jewish community retained its identification with synagogues based on former Iberian and Italian origin until they were destroyed in the large scale fire in 1917. Pre-WWII Salonika numbered 56,000 and 98% of these people died in the concentration camps. In the whole of Greece, only 10,000 out of 77,000 survived the Holocaust.

Another unknown part of Greek Jewry involves the former Jewish communities of the Peloponnese, which hosted Romaniot, Sephardic, Ashkenazic, and

Apulian Jews. Most of the more than 5,000 Jews of the Peloponnese Jewish communities were massacred at the beginning of the Greek War of Independence in 1821.

The key archives for researching Greek Jewry are the Alliance Israelite Universelle (Paris), the Central Archives for the Jewish People, the Central Zionist Archives (Jerusalem), the Center for the Research of Salonikan Jewry (Tel Aviv), the diplomatic archives of the Foreign Record Office (London), the Quai d'Orsay (Paris), and the Greek National Archives in Athens. Key libraries are the Benaki Library in Athens, YMCA (Thessaloniki), and in Jerusalem, the Ben Zvi Institute and the National Library. For researching the Holocaust period, one can consult Yad Vashem, the Bundesarchiv in Koblenz (Germany), and the Centre Documentation Juive Contemporaine.

Some general works include David Reacanati, Zichron Saloniki (Vols. 1&2); Michael Molho, Beit Haalmin Shel Yehudei Saloniki; Itzhak Emmanuel, Matzevot Saloniki (2 vols.); Joseph Nehama, Histoire Des Israelites De Salonique (7 vols.), Saloniki, Ir Ve'em Beyisrael; David Benveniste, Kehilot Hayehudim Beyavan; Rae Daiven, The Jews of Ioannina; and Marc Angel, The Jews of Rhodes.

For information on Greek Jewish names consult, Sari Mayer, "A Study Tracing Salonican Surnames To Spain" in the Jewish Museum of Greece Newsletter, Number 31, Spring/Summer 1991; Joseph Matsas, "Ta onomata ton Evraion sta Yannina" in Afieroma is tin Ipeiron (Athens, 1955); and Asher Moissis, "ee onomatologia ton Evraion tis Ellados" (Athens, 1973).

UNDERSTANDING BIBLICAL GENEALOGIES
by Prof. Aaron Demsky, Bar Ilan University

Contemporary interest in Jewish genealogies is a continuation of an ancient tradition rooted in the biblical view of Mankind and in the importance of lineage for the family and tribal structure of ancient Israel.

Most of the genealogies in the Bible are found in the books of Genesis and Chronicles, where they serve ideological, literary and historiographic purposes. For example, the "Table of Nations" (Genesis 10) presents the biblical view that all Mankind - the seventy nations - are actually one great brotherhood descended from one man, namely Noah. It follows that all human beings, by virtue of their common ancestry, are basically equal and share a similar pedigree. This was a revolutionary idea coming at a time when in the great cultures of the Ancient Near East socio-economic factors determined one's status. According to their legends, men were created en masse as a slave class to serve the gods without individual identity or lineage. (M.D. Cassuto's commentary From Noah to Abraham is illuminating in this context, especially his analysis of Genesis 10).

The genealogical passages in the book of Genesis (chs. 10; 22:20-24; 25 and 36) have a perceptible literary function as pauses or dividers of the ongoing patriarchal saga. However, they are not just "cycle dividers", marked by the change in genre from dynamic narrative to static lists, but rather a summation of what transpired among non-Israelite peoples (sons of Noah, Nahor, Keturah, Ishmael and Esau) who made up the more distant branches of Israel's extended family.

The first nine chapters of Chronicles, a veritable repository of biblical genealogies, serve a secondary, historiographic purpose. They form an introduction to the Chronicler's history of the First Temple period, focusing on the House of David, Jerusalem and the Temple. In order to lend the book a broader national scope, encompassing all Israel, the author gives

the lineages of almost all the tribes (chs. 2-9) and also adds a universal dimension by beginning ch 1 with Adam and his progeny. Evidently, the readers of Chronicles, composed during the period of the Return to Zion, about 400 BCE, were interested in the subject since the lineages of the returnees had a direct bearing on social, religious and economic aspects of their lives. In the words of the Chronicler, "All Israel was reckoned by genealogies" (I Chron. 9:1).

In comparison to the scholarly attention given to the narrative, poetry and wisdom sections of the Bible, genealogies have been somewhat neglected. Some people are just plainly bored by the list of "begats", others regard them as detached from reality and a few think that they are incomprehensible. Long ago, our Jewish Sages remarked "The Book of Lineage (that is the first chapters of Chronicles) must be expounded allegorically", implying that its literal meaning has been lost or was irrelevant.

In the last thirty years, biblical scholars have shown a growing interest in genealogies, not only as a literary genre but also as an important source for the social history of ancient Israel. The turning point in the study of biblical genealogies came with the application of the results of social anthropological research into tribal kinship patterns in primitive societies. Although those lineages were transmitted orally, they could be compared to the ones in the Bible, which were transmitted and possibly composed in written form, for in both cases genealogies reflected the vital functions of tribal society. This comparison illuminated the structure, the types of notation and specific terminology, in other words the internal mechanism of this biblical genre. Within the tribal framework, the primary importance of the lists was to define the degrees of kinship affecting marriage (endogamy and exogamy), inheritance (Jeremiah 32), redemption of land (Ruth 4) and blood vengeance (Numbers 35).

At the outset, one must distinguish between two main forms of biblical genealogies. The first is a linear form, which presents a dynamic historic line of fathers and sons, either in ascending (I Samuel 9:1) or in descending order (I Chron. 3:10-16). The second type is a segmented genealogy which begins with the progenitor or eponymous ancestor of the tribe or family and branches out (segments) according to his wives or his sons (compare the above mentioned lists from Genesis). The division into segmented branches gives us what the anthropologists call "the spatial depth" of the unit i.e. its geographical or territorial settlement. This is meaningful as it marks the living space of the family. In the tribal framework, clan territory, town or village are a function of the individual's identity (I Sam. 17:12).

As the list grows, descendants of several branches appear. A segmented genealogy is a sort of social contract defining family relationships. It tends to be short and static, and as a rule presents up to five generations. Each "generation" may be the father or progenitor of another branch and not necessarily a generation in the usual sense. Hence a comparatively short list may actually reflect a clan or tribal history of hundreds of years. We note especially that these lists contain a combination of personal, clan and

geographical names. In anthropological terms, the number of generations in these lists is the "structural depth" of the genealogy.

Since the biblical lineage is patriarchal, that is it follows the male line, mention of women within it demands special consideration. If a woman's name appears in the segmented genealogy with the appellation "wife", "concubine", "sister" or "daughter", these terms signify the following:

1. A connubium, i.e. an inter-tribal or family marriage.
2. A blemish in the mother's social or ethnic status which will affect the offspring's right to inherit equally with the children of an unblemished wife (Judges 11:1-2).
3. A woman famous in her own right (I Chron. 3:9,19).
4. A matriarch of a clan, which bears her name (Josh. 17:1-3).

Another frequently found appellation is "father of a place-name", such as "Jechiel father of Gibeon" or "Salma father of Bethlehem". In these cases, the term notes the founder of a specific family at a certain site. Perhaps this was necessary when a number of different families or tribes were living in the same town.

These principles may be applied in understanding the difficult genealogical lists found in I Chronicles 2-9 thereby enabling us to retrieve their primary social, historical and geographical message. For example, let us take the pedigree of the tribe of Manasseh in I Chron. 7:14-19, which differs widely from the other genealogies of that tribe found in the books of Numbers and Joshua. First of all, we note that this is a segmented list, dividing into two branches according to Manasseh's wives. The first spouse is apparently an Israelite and of a proper social status, therefore she goes unmentioned, whereas the second is an Aramean concubine. The two branches reflect the spatial depth of the tribe on both banks of the Jordan, a fact known to us from the books of Joshua and Judges. Hence, the first wife represents those Manassites dwelling on the western side of the Jordan, while the second, Aramean concubine represents those on the eastern side. This observation provides the key to deciphering the shorthand notations used by this biblical genealogist (see the Table). Additional help in understanding the list comes from the Samaria Ostraca, discovered in 1908-10. This written source provides further information regarding the tribe's pattern of settlement in the hill country of Samaria in the 8th century BCE.

Without going into details (those interested can consult my Hebrew article in Eretz-Israel vol. 16, 1982, pp. 70-75), we should mention Maacha, the wife of Machir the son of Manasseh. She was the sister of Huppim and Shuppim of the tribe of Benjamin. the term "sister" here indicates a connubium between the tribes of Manasseh and Benjamin and implies all the ensuing obligations inherent in this relationship. By the way, this intertribal union illuminates certain episodes in King Saul's relations with the Manassite people of Jabesh-Gilead. Similarly, the mention of another woman - "his sister Hammolekhet" in verse 18, apparently signifies the matriarchal clan called after Milkah the daughter of Zelophehad.

In my opinion, the radical changes in individual lineage between this later list and those in Numbers and Joshua reflect the historical developments that followed the Assyrian conquest and exile of a considerable part of the Manassite population in the years 732-720 BCE. The Chronicler's genealogy of Manasseh was an attempt by the remnants of that tribe to reestablish their pedigree based on a new social reality as well as to reforge their link with the past after the national calamity of the fall of the Northern Kingdom.

OUR MEMBERS AT WORK

KANITZ-MORAVIA

Researching the roots of my mother's family - the Neumanns from Burgenland I discovered that the name of one of my great-great mothers was Rachel Konitz-Kanitz (her husband was Yehuda Neumann from Kobersdorf). Kanitz was a town in Moravia with a Jewish Kehilla dating from the 13-14th century.

There were close connections between the Jews of Kanitz and those of Vienna and other cities in Austria. In the 15th-16th century the leading families were Wannfrieden, Braunschweig, Elchanan, Kempner, Deutsch. Most came there from Hessen (Germany), and there were many intermarriages. Some of these families called themselves Kanitz from the name of the town. R. Aharon Jehoshua Elazar Braunschweig was the Court Rabbi of Shimshon Wertheimer in Vienna and also at the same time, the Rabbi of Kanitz. For sources see p. 6 in the Hebrew Section.

IT HELPS TO USE THE FAMILY FINDER by Shulamith Beth-Yanai

Two years ago I began to research my mother's family, the Leisten family of Tarnow, without any previous knowledge of genealogical research methods. I instinctively amassed written material, wrote to family members, and looked for relatives in telephone directories. I joined the Israel Genealogical Society last year, and found the books in the library most helpful. How astonished I was to find that other people had trodden the same path as myself!

Leafing through the Family Finder, without expecting too much, I found the name and address of a woman who was researching the Leisten family of Tarnow. Very excited, I wrote to her at once. About two weeks later I received a detailed and helpful reply from the woman, who, like me, is a fifth generation descendant of Abraham-Jacob Leisten, the family patriarch. Through the Mormons she had researched his descendants and she supplied me with many details about the Leisten family: for example she discovered Abraham-Jacob Leisten's mother, who was born in 1770. The information I received will enable me to continue my research.

LUDGER MOYAL - DID HE DISAPPEAR WITHOUT TRACE? by Mathilde Tagger

Ludger Moyal, my grandfather's younger brother, was born in Oran, Algeria in 1887. Unmarried, a dental surgeon, he left his native city in 1929/1930 and settled in Le Havre in northwest France. All trace of him has been lost since the Second World War. These facts are all that has been heard for the past fifty years by any member of the family who asked about the fate of Uncle Ludger.

A relative and I, discussing this subject in November 1991, were astonished that nobody had ever tried to find out more about uncle's end. I made up my mind that I would investigate, and went to the Yad Vashem library to begin my search. For one name among six million.....

At Yad Vashem, they referred me to Serge Klarsfeld's book: Le Memorial de la Deportation des Juifs de France, Paris 1977. I opened it and began to go through the alphabetical lists of the 82 transports that were sent from different places in France to the Camps. After about half an hour, I found the name of my uncle in the 35th transport which left the internment camp at Pithiviers on September 21st, 1942, for the extermination camp at Auschwitz.

Intense emotion seized me. I knew at once that I must do something with this vital information. I promised myself that I would collect testimonies and documents on my uncle's life and death, and bring them together in a "Yizkor" booklet, to raise a monument to his memory.

The people and bodies that I consulted and the steps that I took are as follows. The search for material continues.

1. Testimonies of family members who knew him: thanks to them I was able to record milestones in my uncle's life.
2. Applications to various authorities:
 - a. Service Internationale de Recherches de la Croix Rouge, Arolsen, Germany. (This was the recommendation of Serge Klarsfeld.) I asked them to supply information on the exact date and manner of my uncle's death, and a search is currently under way.
 - b. Archives Nationales d'Outre Mer, Aix-en-Provence: These archives contain lists of births, marriages and deaths of French citizens outside France up to and including 1899, and they sent me a photograph of Ludger Moyal's original birth certificate (free).
 - c. The mayor of Le Havre (the only person in that town whom I could approach): I asked him to locate any evidence or testimony of my uncle's presence in his town, and I also asked for the address of the Dentist's Association of Le Havre which existed in the nineteen-thirties. The mayor passed on my request to the Municipal Archives which sent me a photograph of directory pages from 1936 and 1939 containing my uncle's name and address. The archivist added that the Municipality has no archival material from before 1936, since the building that housed it was totally destroyed during the War. She also informed me that my uncle's name does not appear on the memorial plaque in the synagogue of Le Havre.
 - d. The Chief Rabbi of Le Havre. I asked him to let me know what I must do to add my uncle's name to those engraved on the plaque in the synagogue. I have not yet received his reply.
 - e. The Lycee Charlemagne in Paris, where my uncle was a pupil before beginning his academic studies. The archive accessible today begins in 1906 and Ludger's name does not appear. The archive of previous years is being restored and will be reopened in 1994. This was the answer given by the former editor of the student newspaper of the Lycee.
 - f. Military Service: The French Ministère de la Defense provides certificates attesting the military service of a person only on one of two conditions: that there is an official, proven administrative need of the certificate, or that 150 years have passed since the person served in the army - in the light of these two conditions, I did not request a certificate.

However, I found in my mother's archive a photograph of an official document given to Ludger by a military doctor, confirming the fact of Ludger's service and praising his devoted treatment of the soldiers.

3. Books on the Holocaust period in France:

- a. Klarsfeld Serge: Le Memorial de la Deportation des Juifs de France, Paris 1977. Before each transport there is an introduction giving important general information.
- b. Diamant, David: Le Billet Vert, Paris 1979. This is a description of the Pithiviers internment camp from which my uncle was sent to his death.
- c. Levy, Claude: La Grande Rafle du Vel d'Hiv, Paris 1977. From this book I learned that my uncle was not arrested before July 16/17, 1942. It describes how the Nazi and French authorities cooperated to organize the carrying out of the "Final Solution", and recounts the systematic and extensive arrests made in Paris and the provinces.
- d. Couture, Claude-Paul: La Deportation Raciale de la Seine Maritime 1940-1944, Rouen 1983. This booklet is devoted to the holocaust of the Jews of the region of northwest France that includes Le Havre. Here too Ludger's name is missing. But in the last paragraph the author, a retired teacher, asks any reader who knows of additional victims from the Seine Maritime region to inform him. I did so. In his answer, M. Couture wrote to me that his card index actually contained the name M. Ludger but he had no information about this man or woman. Now he will add the name to the new edition of his booklet. It is very possible that my uncle wished to conceal his Jewish identity, and so instead of Ludger MOYAL he wrote M. LUDGER. I await another letter, in order to establish the date and place of my uncle's arrest by the Nazis.
- e. Les Juifs sous l'Occupation: Recueil des Textes Officiels Francais et Allemands, Paris 1982, 2nd ed. This is a collection of all the antisemitic laws introduced by the Germans and the Vichy regime in France. From it one can work out an estimated timetable of the worsening conditions of the Jews in France, and of the Algerian Jews in particular. The Algerian Jews were deprived of their full French nationality. The restrictions on professions are listed, including the restrictions on dentists. Thus one can form a picture of my uncle's life between 1940 and 1942, before his arrest and consignment to the camp.

With patience and dedication I hope to complete the sacred task I have taken upon myself.

THE CENTRAL ZIONIST ARCHIVES
by Dan Efrat

Dan describes the efficient ways in which the staff of these archives may help the researcher if his ancestors had any connection with the Zionist movement.

The address is Zalman Shazar 4 (near the Central Bus Station), P.O. Box 92, Jerusalem 91920, Tel 02-527029.

SOURCES OF INFORMATION

SOME RECORDS OF THE HISTORIC EMIGRATION OFFICE - HAMBURG Harold Lewin

The Hamburg Tourist Board has issued an attractive and colourful brochure advertising the genealogical research services available at the Historic Emigration Office. This facility, located in the Museum of Hamburg History at Holstenwall 24, offers the possibility for visitors to Hamburg to process individual requests (via Emigration Office researchers) by researching a collection of 469 microfilm files. This collection constitutes the only complete historical record of Northern European emigration from 1850-1934 and the voluminous files contain the names of over five and a half million persons who left for the United States or United Kingdom through Hamburg.

The cost of this service is \$30 if the exact emigration year is known. For every additional year researched, an additional \$30 is charged. Payment is also required if the search is not successful, and payment for postal enquiries must be made in advance.

Those whose ancestors are located, will receive an official certificate with an excerpt of the original ship's list containing the emigrant's personal data including age, occupation, marital status, number of children and city of origin, as well as the name of the ship, its destination and date of sailing for the New World or U.K. The package will also include a brochure entitled "Emigration" and free entry into the museum. For additional information write to:

Historic Emigration Office, Tourist Information Im Bieberhaus, Hachmannplatz 1, P.O. Box 10 22 49, D-2000 Hamburg 1, Germany.

Those readers seeking more detailed information on some of the lesser known records in the Hamburg State Archives are recommended to read Jurgen Sielemann's article in Avotaynu Vol. VII No. 3. Fall, 1991. Jurgen Sielemann is the reference archivist in the Department of Genealogy and Biography at the Hamburg State Archives. Some points from the comprehensive 7-page article are summarized here:

- Storage. The Hamburg emigration lists from 1850-1934 have survived without significant losses and are kept in air-conditioned underground storage at the Hamburg State Archives. They are bound in 555 large folio volumes and indexed by 203 separate registers.
- Period 1854-1910. Lists from 1854-1910 are divided into two series: one for direct passages to the emigrants' countries of destination and second for the so-called "indirect" passages (voyages to intermediate ports from which the emigrants proceeded on another ship to their final destination. Most of these records have been microfilmed by the Family History Library of Salt Lake City.
- 1850-1854 Lists. These came about as the result of a Hamburg law of 1837 that required ship brokers to give the police passenger lists of overseas-bound emigrant ships. The lists are arranged alphabetically according to the passenger's surname in chronological order of the ship's departure. Name, profession, birth-place (Geburtsort), name of ship, port of destination (Wohin) and date of departure is included.

- 1855 Registration System. From 1855, the lists submitted to the police were filed in chronological order and indexed in separate volumes, and included age of passenger and names of accompanying relations.

- Source of Possible Error (pre-1884). Mr. Sielemann pointed out the problems of locating, say, a younger brother who travelled with his family. If the family name is fairly common, the researcher may concentrate on the search for someone with the correct given name. However, a younger brother would have been listed unnamed, with the first name of his older brother. In cases where a number of unnamed family members travelled together, the corresponding passenger list should be checked. From March 1884, however, the practice of indexing additional family members by number and not by name was discontinued and even babies were indexed by name.

- Ship Departure Registers. It is suggested that ship departure registers are consulted before studying the index. These often include, in addition to the day of departure and destination, the page number of the passenger list. Knowing the pages of interest, it's possible to concentrate a search on the respective entries in the index and thereby save a considerable amount of time and painstaking reading.

- Post 1894 Lists. After January 1895, the indexes no longer indicated the port of destination and names of ships, but only dates. Consulting the departure registers usually reduces the search time where the destination was other than the United States.

- Indirect Emigration Lists (1854-1910). These relate to voyages to an intermediate port from which the emigrant sailed to his final destination on a different ship. These sailings are listed separately and mainly refer to passage from Hamburg to British ports, although transfers to Dutch and Belgian ports are also listed.

- Indexes. A 15-year index for the period 1856-1871 has been compiled by the LDS Family History Library from the basis of the original indexes. For all other periods the contemporary indexes written in old German need to be searched.

- 1871-1887 Listings. A police register of persons sailing to transatlantic ports on non-emigrant ships is available in two volumes. Although this ostensibly refers to sailings on other than emigrant ships for reasons of tax concessions, the registers also include some passages on ships that were constructed as emigrant ships and the distinction (abandoned after August 1887) cannot therefore be relied upon.

- Jewish Emigrants who returned via Hamburg (1905-1907). There is an alphabetical list of about 1,320 Jewish emigrants who returned (with their relations) to their former homes in Europe or Russia via Hamburg. Most of them departed from London and other British ports.

- Emigrants from Kaunus (Kovno) in 1897. Those family history researchers whose ancestors originated in Kaunus and emigrated via Hamburg in 1897 are particularly fortunate. In 1899, the Foreign Minister of Russia demanded an exact list of all the Hamburg emigrants who had left the Russian Province of Kovno between 1894 and 1899. However, for some reason, such a list was actually compiled only for 1897. It contains the names of 1,112 emigrants in strict alphabetical order, listing religion as well as age, profession and place of residence.

NEWS ASSORTMENT

GREAT NEWS

Dorot Genealogy Center announces:

Thanks to a generous contribution from a staunch supporter, we are now accepting diskettes of family trees in IBM compatible GEDCOM format, FREE OF CHARGE, for registration in the Dorot database.

We now have our own software for Jewish genealogy - "Personal Dorot", exclusively designed by Beligal Software. "Personal Dorot" is a simple, easy-to-use IBM compatible program to record you family tree and register it, free of charge, directly into the Dorot database. The price of the software is \$99.95 + \$5.00 postage, and includes a personalized certificate of registration, descendant charts of your tree and a list of links with other trees (when available) from the Dorot Center.

Diana Sommer
Director, Dorot Genealogy Center
Beth Hatefusoth
P.O. Box 39359, Tel Aviv 61392
Israel
Phones: 425161, 426541

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SELECTIONS FROM OTHER JGS JOURNALS Compiled by Harold Lewin

As in all previous selections from JGS journals, our readers are warned that a compact survey is only possible by making a rough precis of the articles, and since they don't all allow accurate summarizing, such radical truncation frequently introduces errors. However, we're not too apologetic and feel that this does still comprise a useful guide to the stimulating output from other JGS societies, assisting those who lack access to the journals and/or sufficient reading time for surveying everything. Please, therefore, view the selection merely as a rough guide to JGS literature, make every effort to read those articles that seem relevant to your interests and accept our apologies for any errors or missing credits!

AVOTAYNU SUMMER 1992 VOL. VIII. NO.2

Official Genealogical Service for Russia, Belarus and Ukraine
Patricia Eames, coordinator of the U.S. National Archives Volunteer Association (NAVA), reports on the climax of four years of contacts and preparation, the setting up of an arrangement established to help

researchers obtain family info by mail from the archives of those republics within the Commonwealth of Independent States. Researchers may choose either a request for a specific document or a search on an hourly basis. The request for a document must be accompanied by a non-refundable fee of \$22 including shipping and handling costs. The option of a search request will cost \$6/hour, plus, apparently, a \$50 non-refundable request fee. Applications for a request form may be made to NAVA at PO Box 236, Glen Echo, MD 20812.

The agreement is reviewed in a separate article by Dr Sallyann Amdur Sack.

Demographic Records of Galicia, 1772-1919

Suzan Wynne, past president of the JGS of Greater Washington and Editor of Mishpacha, writes on the demographic records of Galicia and lists vital statistic records from Eastern Galicia now in Warsaw archives.

Jewish Holdings in East German Archives

Frank Mecklenburg and Claus W.Hirsch provide information on Jewish records in (formerly) East Germany.

The Jews of Exotic Surinam

Surinam, also known as Dutch Guiana, is located on the north eastern coast of South America. Ralph Bennett writes on the history of the Jewish community in this former Dutch colony.

The History of the Jews of Romania

Dan Regenstreif describes the history of this community up to the Basic Rules of 1831-1832. He quotes a Romanian historian as claiming that the community dates from 1300, although there were Jews in the Danube River basin since the time of the Daco-Romanians and there is also evidence of a pre-Roman conquest Jewish presence in what is now Romania.

The 19-Century Montefiore Censuses

Neil Rosenstein writes on the five censuses commissioned by Sir Moses Montefiore of the Jews living in Palestine. The census years were 1839, 1849, 1855, 1866 and 1875. The National Library holds microfilms of most of the censuses, the actual documents being held by Jews College, London. However, the condition of some of them is too poor to permit microfilming. The first census of 1839 was published in book form by the Dinur Center of the Hebrew University in 1987. The National Library microfilms are reproduced on three reels, numbered chronologically in Neil's article as reels one, two and three. The contents of each reel (census year and description of each Kolel) is given in the article.

The Colyer-Fergusson Collection

Charles Tucker provides additional information on what is known as the Colyer-Fergusson Collection, the original documents being currently repaired and resorted at the Society of Genealogists, London. The contents consist mainly of probate records, church and synagogue registers, tombstone inscriptions, newspaper articles and notices, with the frequent addition of pedigree charts. Each sheet of the collection is headed by a surname. No use was made of the principal classes of documents now consulted by record searchers, such as indexes of births, marriages and deaths or the decennial census schedules.

Although the Collection could have supplied some of the information irretrievably lost as the result of the bombing of Jewish cemeteries, Colyer-Fergusson's inability to read Hebrew inscriptions has reduced its value to researchers. Monumental inscriptions were taken from every type of cemetery, Jewish, Christian and municipal, not only in the British Isles, but scattered across Western Europe. Emphasis was placed on the recording of those families which had achieved a certain financial status.

The Klau Library and American Jewish Archives

Sheryl Stahl provides information on the Klau Library at Hebrew Union College, in the form of a question and answer interview with Dr. Ida Cohen Selavan, coordinator of reference services at the College.

Jewish Records in South Africa

In "From Our Contributing Editors" I.L Meyerowitz writes on the difficulties facing the researcher of Jewish genealogy in South Africa and on the bewildering number of offices to which one may turn. He explains that this state of affairs is a legacy of the peculiar, divided history of his country.

The 1936 Jewish Census of Leipzig

A letter by Bruce Kahn describes the registration records for 1936 census of the Jews of Leipzig which still exist in the Jewish community offices there. The information is on cards containing such information as name, sex, birthday, birthplace, nationality (if not German), occupation, marital status, residence and other comments.

AVI AVOT, (JGS ORANGE COUNTY) APRIL/MAY 1992. VOL.9 No.2

German Research

The Imigrant Genealogical Society of Burbank (POB 7396, Burbank, CA 91510), has very comprehensive German records, said to be second only to those in the Family History Library at Salt Lake City. These include a complete collection of telephone books of (what was formerly) West Germany and a 15 volume index to published German genealogical sources.

CHRONICLES, (JGS PHILADELPHIA) SUMMER 1992, VOL.11, No.2

National Archives Administration NE Region: Change of Address

The National Archives Records Administration Northeast Region, has changed locataion from Bayonne, New Jersey and is now at the following address:
201 Varick Street,
New York, NY 10014-4811

DOROT WINTER 91/92 & SPRING 92 VOL.13 Nos.2 & 3

How to Publish a Family Genealogy and Interview Relations

Articles by Marilyn Brenner and Susannah Juni give useful hints on publishing a family genealogy and interviewing relations, particularly those of advanced age.

Access to Czech Archives

The procedure for obtaining information from Czech archives has been speeded up somewhat by using the services of the Archivex Company in Prague. However, initial inquiries should still be directed to the Prague archives: Statni Ustredni Archiv V Praze, Karmelitska 2, 118 01 Praha 1, Czechoslovakia.

Volunteers Required for Translating Posen Vital Records

Mr Edward Luft, of 1825 Corcoran St. NW., Washington, DC20009-1607, is appealing for volunteers to translate Posen death records for 1820s to 1850s from Hebrew to English. He is currently writing a book on the Jews of Posen (Poznan).

Useful Genealogical Sources in Israel and other Countries

Dr. Alex E. Friedlander gave an illustrated talk in May 1992 describing useful sources in Poland, United States and Israel. According to Dr Friedlander, the Nefus register in the Israel State Archives includes a book (62A) that is not in Turkish but Hebrew. It contains 450 pages of an 1884 census with notes on deaths of individuals. He also speaks of the possibility of purchasing the Montefiore Census of 1875 in Israel.

The Chelkat MeHokek by Asher Leib Brisk, comprises an inventory of the tombstones on the Mount of Olives at the turn of the century. Supplementary footnotes contain Chevra Kadisha information.

Russian Jewish Data for 1853

Dr. Deych, 6 Summit Street Apt. 115, West Orange, NJ 07052, has a 60-page list of almost 5,000 Jews who were living in the Pale of Settlement in 1853 and served in an official capacity in some form of synagogue. The list can be purchased for \$21.50.

Development of Jewish First Names in the Austrian Empire

This article first appeared in Shem Tov, the journal of the Toronto JGS. An edited version of Henry Wellisch's translation of the original study (in Czech) by Dr. Wenzel Zacek (1936), is reprinted in Dorot. This article is of particular interest in that it deals with the restrictions on freedom of choice within the Austrian Empire, to name children as one wished.

MORASHA (JGS ILLINOIS) SPRING 92 VOL.VIII NO.1

1938 German Census of non-German Minorities

The Family History Library has recently acquired films of the 1938 German Census which lists all non-German minorities with special emphasis on Jews. The record lists full name, birthdate, place of birth, schooling, and verification of any Jewish grandparents. A list of the towns covered by the census is given.

National Archives - Great Lakes Region

Lists are provided of microfilm records useful for genealogical research, including census records, immigration, military, and other records for the Great Lakes Region held by the National Archives and Records Administration in Chicago.

ROOTS - KEY (JGS LOS ANGELES) SPRING 92 VOL.12 No.1

The 1920 Federal Census

Kellee Green, Archivist, provides an extremely detailed explanation of the 1920 Federal Census, including all questions asked by the enumerator. They include such matters as: Mother's mother tongue, whether home is owned, free or mortgaged, whether able to read and/or write, information on school attendance.

Milwaukee Resources

Hal Bookbinder has compiled a list of resources available at the Milwaukee County Historical Society.

SHORASHIM (JGS SOUTH ORANGE COUNTY) FALL/WINTER 91 VOL.1 No.1

Obtaining Records from the Polish State Archives

One should write to: Naczelna Dyrekcja
Archiwow Panstwowych
ul. Długa 6 skr. poczt. 1005
00-950 Warszawa, Poland

Requests should be typed in English, German or Polish giving specific info. on date, religion, birthplace, marriage and death. Specific locality is essential. State how far back or forward to search and request that if records are not found, the search info. be forwarded to the appropriate civil registration office (urząd stanu cywilnego). Fees, not to be sent in advance) are \$20 + \$10/hour + \$10 for photocopying.