

שרשרת הדורות

SHARSHERET HADOROT

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EDITORIAL

In this issue readers will find interesting reports of genealogical activity by our members. There is also a fascinating account by Sallyann Amdur Sack, co-editor of Avotaynu of the Moscow Seminar on Jewish Genealogy, at which she lectured.

We urge all our members to become active in our society. Remember! In 1994 Jerusalem will host the International Seminar on Jewish Genealogy.

With greetings

Esther Ramon Ruth Rigbi

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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 or \$36

FORTHCOMING LECTURES

- 20.1.93 Our member Amnon Gaber - New Directions in Research on the Jaffe Family
- 24.2.93 Our member Gideon Yaar-Cohen - Family-based Commercial Connections among the Jews of Amsterdam.
- 24.3.93 Our member Leah Hartom - History of the Hartom Family in Italy

All lectures begin at 19.30 and the library is open from 18.00 at "Mevakshei Derech", 22 Sderot Shai Agnon, San Simon, Jerusalem.

RECENT LECTURES

THE A.L. FRUMKIN FAMILY AND THE FRUMKIN FUND by Daniel Ophir

The desire to learn the history of the Frumkin family, to document it, and to hold family gatherings to study the family heritage arose at the time of the Yom Kippur War of 1973, with a crisis of public morale in the background. We very soon discovered that genealogical study had flourished for generations within our family, the outstanding figure being R. Arieh Leib Frumkin of Kovno, who came to the Holy Land in 1871. He spent a year researching the history of the Jewish sages of Jerusalem, interviewing elders of the city and copying tombstone inscriptions on the Mount of Olives. He also restored worn and damaged tombstones at his own expense. He published the results of his research in a four-volume work, Toledoth Chachmei Yerushalayim, which appeared at the beginning of the 20th century.

In 1883 R. Arieh Leib Frumkin arrived with his family, intending to settle permanently in the Holy Land. They settled in Petach Tikvah, where R. Arieh Leib built a big house on his estate (the first house since the destruction of the colony (moshava)) and set up a farm and a religious vocational school. But the struggle for existence was so hard that the Frumkins left for England in 1894. Among the descendants of the family there, Samuel Segal became a member of the House of Lords, and Rabbi Dr. Jonathan Sacks is the present Chief Rabbi of Great Britain and the Commonwealth.

Part of the family stayed in Palestine and branched out, and part returned in time to the Holy Land from Britain. All these established the Frumkin Fund for research into family history.

The Activities of the Frumkin Fund

For the past twenty years, the Fund has:

1. Held study days on family history, usually as part of an annual gathering held on Independence Day or an intermediate day of Passover.
2. Reprinted old family books.
3. Conducted research into family history and published the results in booklets distributed to the members of the Fund. Some of the booklets commemorate deceased persons.
4. Organized trips and outings in the footsteps of our forefathers.
5. Renewed and repaired old family tombstones.
6. Put memorial plaques on meaningful sites in family history.
7. Published a family information bulletin, containing summaries of historical information, family news, congratulations and obituaries in Hebrew and English.
8. Printed (every 5-7 years) a list of names and addresses in Israel and abroad.
9. Printed commemorative envelopes for special family occasions.
10. Awarded an annual medal to a member of the family for praiseworthy service to the community.

The Roots of the Frumkin Family

Looking back 500 years, we see the family's origin in Prague, from the intermarriage of various families, among them Braude (Brodie), Horowitz, the Maharal of Prague (Loew), Akiva Katz, Teomim and others. About 5 generations later we find R. Arieh Leib Frumkin, son of Fruma Braude (Brodie) of Kelm in Lithuania (the origin of the name Frumkin) and of R.

Shmuel of Kelm. They both settled in Jerusalem in the nineteenth century and when their time came were buried on the Mount of Olives. Their story is recounted by A.L. Frumkin in his book Toledoth Eliahu, and by Dr. Emanuel Etkes in his book Lita be-Yerushalayim (Lithuania in Jerusalem). If we go further back, to the time before the expulsion of the Jews from Spain, the origins of the Horowitz family are to be found in the well-known Halevi family of Gerona and Provence and the ancestors of the Maharal in the sages of Babylonia. The Braude (Brodie) family apparently came originally from the town of Brod east of Prague, through a young man named Saul, perhaps a refugee from the decrees of n"n and v"n.

The contribution of R. A.L. Frumkin

In addition to Toledoth Chachmei Yerushalayim, R. Arie Leib published a series of booklets on the footsteps of the Messiah and the problems of the restoration of Israel in his time. He printed the complete prayer book of R. Amram Gaon, (from manuscripts he found in the British Museum), with his commentary "Magen HaEleph" (after the street of that name in Jerusalem). He also printed another series of religious and secular books. As a Zionist of the Vilna Gaon's school, and as the personal assistant of R. Shmuel Salanter of Kovno - founder of the Mussar movement - Frumkin fought against the emigration of Russian Jews to America on the one hand, and against dependence on Chalukah (distribution of charity) on the other. He himself settled in the Holy Land, joined the committee of founders of Petah Tikvah, learned the basics of work on the land, and himself put in long hours of agricultural labour on his farm, alongside the Jewish labourers of the First Aliyah whom he hired for the planting. In 1886 he founded a school in his spacious house, where agriculture and farm management were among the subjects studied. His practical working approach to the settlement of the Holy Land earned him the ostracism of the Jerusalem rabbis, who relied on Chalukah. At the end of his life he returned with his wife from England to Petah Tikvah. The Jewish National Fund printed a memorial stamp showing R. Arie Leib Frumkin against the background of the spacious house he built in the colony (moshav) in order to restore and rebuild it. The Jubilee Volume published on the 50th anniversary of Petah Tikvah devotes an extensive chapter to R. Arie Leib, perhaps more than to any other figure connected with the colony's history.

He was a rabbi, a thinker, a researcher and a writer - and withal a practical Zionist, a farmer and a pioneer. In his memory the Frumkin Fund awards a medal "The Golden Lion (Arie Leib)" to one of his descendants in recognition of outstanding service to the community in practical work or in research, to encourage younger generations to follow his example.

SUMMARY OF "SPLIT TREE-FRAGMENTED BRANCHES - THE KARA/CARO FAMILY"

In memory of HERBERT CARO (1906-1991) Porto Alegre, Brazil

by Chava Agmon

The first thorough, comprehensive and SECULAR genealogical (but as yet unpublished) 2-volume work of Dr. (jur.) P. Jacobi on the KARA/CARO FAMILY (1988) preceded my own attempts to continue this demanding task. It served me as a reliable backup and at the same time as a convenient spring-board for what was to come.

Sources and Uses of the name KARA and CARO

The Ashkenasi KARA/CARO/KARO family ranks high in the "Very Ancient" category. Already in Babylon of the 2nd and 3rd century A.D. a KARA (קרא)

was a professional or honorary title of SOMEONE ABLE TO READ the books of the Bible and/or teacher. The Hebrew word is the same in Arabic and means Koran reader. The name also appears in our Yemenite Jewish community but they make no claim to Kara/Caro descent. In Israel the Kara/C/Karo-s and their descendants are often not aware that the name is very frequently found in the NON-Jewish world, mainly in Catholic Spain, Italy and Latin America. The ACADEMIA DE HISTORIA of Bogota, Colombia states that "The name Caro or Karo is of Basque origin." As early as the 11th century A.D., the Caros were among the 'CONQUISTADORES' who 'liberated' Valencia, Murcia and Mallorca from Moslem rule and also comprised the Spanish intelligentsia consisting of writers, poets, scientists, politicians and statesmen.

Occupations in the Caro Family before the Inquisition

The earliest Jewish Caro family member I found recorded was an artist who illuminated the Copenhagen "Guide to the Perplexed" of Maimonides, commissioned by the learned Jewish physician Menahem Bezalel of Barcelona. This is the only copy with the artist's signature and the date: LEVI BEN YITSHAK HIJO (son) CARO - 1348. In Prof. Yitshak Baer's work "History of the Jews in Christian Spain" (1966) he writes: "Some of the tax-farmers were of the CARO, Arduziel and Shoshan families of Toledo.."

Riddles and the Split Tree

Maran (Sephardi title) Rabbi Joseph ben Ephraim Caro of Toledo, Spain (1488-1575) who died in Safad, Palestine was not only the author of the "Beth Joseph" but of the more influential "SHULHAN ARUCH", still the Codex of orthodox Jewish Law. In the early days of my genealogical research I took advantage of his towering personality and made him my 'lighthouse' to rally the Jewish Caro Family in its dispersions around him. At every opportunity and interview with Caro family members or descendants, one of my first questions was "Do you consider yourself a descendant of the Maran?"

Since Dr. Jacobi finished his work on the C/Karo Family I am more careful before I ask this question. He states: "R. Joseph Caro's great-grandfather who was the family's first known progenitor is identifiable dimly only. Was his first name EPHRAIM or was it YITSHAK? Did he already live in Toledo, somewhere else in Spain, in Provence or Northern France? In fact, regarding his provenance there exist not only NO historic data, BUT EVEN NO FAMILY TRADITION!"

"On the other hand, in the Ashkenazi C/Karo family there runs a deep seated tradition asserting some connection between the two families; though not in the sense of a "common origin" but of a later "confluence" - - - a virtual SPLIT 'TREE'.

Dr. Jacobi concludes: "as most of this is conjecture only, THE SEPHARDI CARO FAMILY SHOULD BETTER BE CONSIDERED, AS LONG AS NO EVIDENCE TO THE CONTRARY IS FORTHCOMING, AS UNRELATED TO THE PRINCIPAL ASHKENASI FAMILY."

Most of the Caro family members and descendants I was in contact with reacted to these findings with disappointed disbelief, but research and reality confirmed them.

Not (only) a la GOTHA, please!

Golda Augusta Caro-Cohen was my great-grandmother. She was the younger daughter of R. Joseph Chaim Caro (1805-1895) of Wloclawek, Poznan, Poland under Prussian occupation. Between her and myself are 4 FEMALE generations. Except for Golda Augusta, all the rest of us were already born with

different surnames, and after marriage lost that name as well. I therefore consider this the right place and opportunity to ask my fellow genealogists: PLEASE record your mothers, sisters, aunts and grandmothers by their FULL NAME, instead of 'daughter of', 'wife of' - men, even if they cannot always continue to carry their father's name after marriage. Such recording can simplify and help the genealogist's work, and ensure accuracy.

I inherited the manuscript (in German) of Cecilie Caro-Stueckgold (Golda's sister) of an essay entitled "A JEWESS' MEMOIRS OF THE POLISH UPRISING-1863" in which her father R. Joseph Chayim Caro played an important part as mediator between the Jewish community and the Russian authorities. This essay appeared in the YIVO Annual of Jewish Social Science - Vol. XIII, 243-1965. Neither CECILIE nor GOLDA A. were recorded by name - only as SISTERS of men.

More 'Trees'

From my late childless 3rd cousin Dr. Heinz Albert Caro (Berlin - Tel Aviv, 1909-1983) I inherited the Hebrew MS called "ETZ AVOT" - 'Tree of Fathers' written compiled by JACOB CARO (elder brother of Cecilie and Golda) and written in Wloclawek in 1891. He was a professor of history, co-author with Historian Roepfel (1863-88) of 4 out of the 8 volumes comprising the official "History of Poland". "Etz Avot" was translated into German by Prof. Ismar Ellenbogen of Frankfurt at Main University and entitled "FAMILIEN CHRONIK DES HAUSES CARO" in Gothic handwriting about 1920. Another elegantly printed 'tree' compiled by Joseph H. Caro in Chicago, USA called "Caro Lineage" appeared in July 1962 but regrettably with numerous mistakes. About 1845 R. Abraham KARA COPIED the oldest 'tree' from his grandfather R. Yehuda Arye Leib Levin kara "Ha Charif" (the Sharp) (1747-1830) called "SEFER ha YICHUSS M'MISHPACHAT KARA" - a list of רבנים rabbis, and incorporated it in his own work "eyl Hamilu'im". In 1861 the noted Hebrew scholar and literary expert R. Dr. Elyakim Carmoly (1802-1875) published his "Ravens and Dovelings" dealing with the Heshel and Rapaport families. In it, he severely criticizes the first section of the abovementioned Rabbi Y.A.L. Kara's "Sefer HaYichuss" only 16 years after its publication. In spite of Dr. E. Carmoly's harsh criticism, his warning was knowingly or not, completely UNHEEDED and the 'Sefer HaYichuss' continued to be COPIED BLINDLY by most researchers, for more than 150 years. The lack of additional 'trees' made it - WITH all its errors - an UNCHALLENGED basic component for every family historian since then!

How I search - fragmented branches

I have never even attempted to connect the discredited rabbinical Caro 'YICHUSS' List, but try to search for the many (disregarded) missing, additional and new links in order to bridge the yawning genealogical gaps of R.Y.A.L. Kara - the SHARP's "Sefer HaYichuss".

I work simultaneously on 3 levels: A) A pre-coordinated personal interview with Caro/Karos and descended - 'candidates' in Israel, or mail a special questionnaire I compiled (in Hebrew) for this purpose. b) I write personal letters to C/Karo family and descendants worldwide - an unsubsidized correspondence of over 1000 letters from Argentina through Tasmania to Zimbabwe in Africa, Australia and New Zealand. Against one (recorded) Caro who altered his surname to CARR in USA, I also include those who have not done so for 3 generations. Even though they are not Jewish any more, they are well aware of their Jewish heritage. c) Bibliographical sources.

Apart from very few exceptions, I was not blessed with a cooperative family.

I also cannot say they are keen to be interviewed, definitely not to write a letter nor even fill in my questionnaire requiring dates of birth of their own children still living at home! The SUSPICION of what I am likely to do with this information and the hallowed PRIVACY are the likelier cover for idleness and/or lack of interest. I have unrelentingly worked on some family members for more than 2 YEARS. I write in Hebrew, English and German, and gradually wear down resistance by enclosing letters in greeting cards of our Jewish festival, Israel scenery and art - to which most of my 'victims' eventually yield. Each of the 55 pockets in my files contain the documented fragmented branches of my family, from one single name to a few dozen.

Winds of Change

The 18th and 19th century Emancipation in Europe brought equal civil rights to the Jews who lived huddled together in ghettos not only for safety but also to resist assimilation and unwanted outside influence. Alas, under these new enlightened conditions, the Rabbinate ceased to be the sole aspiration of the young generation of Caros. Nevertheless, it needed a lot of daring to turn their dreams into reality, instead of continuing the well-trodden and traditional path of a rabbinical career. They left their familiar surroundings, which estranged them from their angry families. Without a penny in their pockets they could now follow their natural inclinations, make their choice, and contribute their pent-up vigour, talents and ingenuity to medicine, the sciences, the arts and heavy industry. Some of these C/Karos can be found in the Jewish Encyclopedias, but if one can retrace their recorded background, we will find their origins with or without Spanish blood - in Poland and Germany until the beginning of the Second World War.

Family Images

Lastly, I chose to elaborate on 2 deserving and interesting personalities from the gallery of Caro/Karo-s over the ages. The first is described by N. Lipmann in his "Leben & Wirken des DAVID CARO" (1782-1839) an 1840 EULOGY for this persevering Pedagogue and great literary talent in Prussian Poznan. His efforts to introduce enlightened ideas in Poznan's Jewish education system and his bitter struggle for their acceptance, affected his mental and physical health bringing him to an early death.

The second - a lady in New Zealand, whom I had never heard of. I described my two-year search to trace Dr. JACOB SEELIG CARO, mentioned in the 1891 "ETZ AVOT", and was assisted by his 82 year old granddaughter RUTH ERICA from whom I requested and received a colour photo of his tombstone in New Zealand. On it was engraved: "He was kind to the poor".

OUR MEMBERS AT WORK

THE CENTER FOR RESEARCH ON THE RAPAPORT FAMILY by Dr. Hanan Rapaport

When Mrs. Esther Ramon asked me to write about my work, I replied that there was indeed a great deal of work but so far nothing to report. Yet, as I try to respond to her request in summary, I find myself overwhelmed by a flood of events.

I am collecting material on all the Rapaports in Israel and the rest of the world. All my immediate family and known relatives perished in the

Holocaust; I have not heard of any survivors. When I began to take an interest in genealogical research on the Rapaports, I knew that there were already several publications on the family. My friend, Mrs. Rhoda Cohen referred me to Dr. Paul Jacobi, and it is hard to describe what I found at his place. I was amazed by the amount of well-organized material that he had amassed on the family up to about the middle of the 19th century, the fruit of many years' meticulous and systematic research. (Members of the Israel Genealogical Society know from personal experience the extraordinary depth and range of Dr. Jacobi's work.) I also much appreciated Dr. Jacobi's warm and sympathetic attitude to myself, an amateur in genealogical research; he was generous with his time and attention and gave me invaluable help.

On the basis of Dr. Jacobi's work, I wrote to all the Rapaports in the telephone directories of Israel (about 750 in number), informing them of his findings and announcing the foundation of the Center for Research on the Rapaport Family. I asked them to help complete the picture of the past 150 years, and concluded by proposing to organize a family gathering. About 10% of those addressed responded. Some answered immediately on the questionnaire I sent. Others telephoned to encourage me in my work and promised to send me material in their possession. (They did send it, but only after repeated telephone reminders).

About nine months later, Professor Halbrecht contacted me and told me that he had heard of my work. Since he and Beth Hatefutzoth, the Museum of the Diaspora in Tel Aviv, organized gatherings of important Jewish families, he suggested that a gathering of the Rapaport family should be held, and asked for my help. Needless to say I agreed. Some months later Beth Hatefutzoth published an announcement that a meeting of Rapaports was to be held at Beth Hatefutzoth. The idea was that a number of interested people would come, from whom we could elect a preparatory committee to organize a national conference. Instead of the small number we expected, about two hundred people turned up. We heard some lectures, and there was a call for volunteers to join the preparatory committee. The committee was formed, and met several times, but for external reasons the organization of the conference was postponed.

My extensive contacts and connections with Rapaport families in Israel and abroad are beginning to bear fruit. I was amazed first of all at the dispersal of the family all over the world. I had known of family in Israel, Europe and America, but now to my astonishment I found Rapaports in the Far East. Information on family members even reached me from Bandoeng in Java and Sumatra.

Many are interesting stories that can be told about these connections. For instance, someone whose surname today is not Rapaport calls to inform me that a family tree exists, carried by the family in its wanderings from place to place. In the 1920s it reached Chicago, Illinois. He does not know the names or addresses of any of the persons on it - only the name Rapaport. "Do I know anything about that tree?" Someone else discovered on his last visit to Hungary a number of letters confirming the name of the great-great-grandfather who settled in the Holy Land at the end of the 19th century. "Do I know anything about him?" Since I recounted at the Beth Hatefutzoth meeting how I had heard from my family that we are descended from the celebrated Rabbi Shlomo Yehuda Rapaport, known by his Hebrew initials as Shir (Lwow 1790 - Prague 1867), I have received letters from some people who "prove" and others who "resume" the desirable family connection with Shir.

A distinguished professor tells me that his connection with a member of his family in Siberia was cut off in the thirties under Stalin, following incautious correspondence. "Had an address or a name like that reached me from that region?" A lady wrote to me that she was perhaps the sole legatee of a bachelor relative who died in Israel, but could not inherit unless she could prove that the parents of that relative did not have other children who perished in the Holocaust. "Perhaps the lists in my possession could help?"

The president of a company in the USA informs me that a relative of his, a judge, has all the material on the family. The judge informs me that he has no interest whatever in the family and its history...

I receive a telephone call from London from someone whose surname is not Rapaport. He tells me that he will come on a certain day and bring me a photograph of two oil paintings of a man and a woman, paintings that hang in his home and are said by family tradition to go back ten generations. They depict a famous rabbi called Rappaport, from whom his family is descended, but that is all he knows. "Could I identify the portraits and tell him more about his roots? The editor of a newspaper in the USA telephones me: one reason why he is seeking his roots is that his daughter is ill. Her illness afflicts only Jews. He wants to find out whether anyone in earlier generations of the family suffered from that illness.

The Museum at Maidanek extermination camp sends me the names of Rapaports murdered there. However, in order to obtain a list of victims from the museum at Auschwitz - surely more extensive - I would have to pay them \$500!

To advance the work and establish further connections in Israel, the addresses and telephone numbers of Rapaports were copied from internal kibbutz telephone directories. In addition, Israel's electoral rolls were used to copy the addresses of all those bearing the name Rapaport in the past or in the present. This made it possible to locate people who do not appear in the telephone directories, and find the addresses of married women members of the family who do not appear under the name Rapaport in the telephone directory.

At present I have in my possession the addresses of all the Rapaports in Australia, New Zealand, South Africa, Mexico, Canada, Italy, Holland, and London. I await the addresses of other Rapaports in England, Germany, France and the USA.

The correspondence, the computer, printer and programs that I have bought to equip the Center, and the great amount of work involved have cost me a very large sum of money. I hope that somewhere a Maecenas will be found to assure the continuation of the work, so that when the addresses arrive I will be free to use my energy to write to everyone, all over the world, and collect all the material from each place. And if the hoped-for Maecenas does not appear? I will do what Herschele Ostropoler did in the story: I will carry on working by my own efforts and with my own budget. I will correspond little by little with everyone all over the world, and in time put the data into the computer.

Dr. Hanan Rapaport
21 Shmuel Hanagid
Jerusalem 94592
Telephone: 02-234138

"I PUT MY FAMILY INTO THE COMPUTER AT BETH HATEFUTZOTH!:"
by Esther Ramon

Readers of earlier numbers of Sharsheret Hadorot will remember that I published a book of 183 pages on the Homburger Family from Karlsruhe. The book includes more than 2000 descendants in 13 generations of Lev Homburger who arrived in Karlsruhe in 1721.

Following Harold Lewin's article: "Family History: An Asset Begging to be Preserved" in Sharsheret Hadorot Vol. 5 no. 1, I decided to put all the data on these family members into the computer at the Dorot Center at Beth Hatefutzoth, The Museum of the Diaspora in Tel Aviv. In order to encourage readers to do the same, I will describe the work involved step by step:-

1. I put the data into Personal Dorot Software for Jewish Genealogy (published by Beth Hatefutzoth) a program developed by our member Gabi Shamshon. Every 20 names took me about an hour, adding up to a total of about 100 hours' work.
2. I have at home an IBM compatible computer without a hard disk. I therefore put the material on 5 diskettes.
3. All the data were put onto a hard disk and converted in GEDCOM. Gabi Shamshon did this for me, but he says that the Dorot Center is willing to do it.
4. All the data were put into the Dorot Center computer. This important step is today performed free of charge.
5. I sent a copy of the GEDCOM disk to Gary Mokotoff for him to insert the data into Jewish Genealogical People Finder (JGPF). Two weeks later I received a printout of all the names I had put in (28 pages). After another 2 weeks I received another list of two researchers whose names supplied to the JGPF match certain names on my list.

After the data are entered, the Dorot Center is prepared to supply the following printouts, for payment:

- a. Official confirmation that data have been entered on the computer. Fee: \$10
- b. A written table of descendants (without diagram): 50 cents per page.
- c. Printouts of 3 generations for certain individuals, as requested by the applicant. \$1 per page
- d. Summary list of all those recorded. 25 cents per page.

I recommend members to adopt the procedure outlined above for the following reasons:-

1. The Dorot Center does computer checks to see whether there are any "unreasonable" errors; if there are, it corrects them.
2. This is a good way to preserve material for future generations.
3. There is a possibility that further connections with other people may be discovered through the computer.
4. Putting the data into the above program is easy, and in the course of the work I discovered errors that I had missed in proofreading my book.
5. I had a feeling of satisfaction on completing the job.

NOTE: Data can be entered on any other program as long as it has GEDCOM.

Report on a Jewish Genealogical Seminar in Moscow

by Sallyann Amdur Sack

Both of my grandfathers were running away from the army when they left Russia. If anyone had ever told them that one day there would be a country called Israel, that it would have an embassy in Moscow, and that their granddaughter would be lecturing on Jewish genealogy in that embassy's cultural center—they never would have believed it.

I hardly believed it myself, and the very idea brought tears to my eyes as I started the first Russian seminar on Jewish genealogy, held in Moscow July 5–9, 1992. A sense of history in the making infused the proceedings all week, and, at the end, the group created the Jewish Genealogical Society in Moscow, with the seminar organizer, Dr. Alexander Kronick, as acting president.

The event, sponsored by the Vaad, the umbrella organization of Jewish organizations in the former Soviet Union, drew 50 to 60 participants from all over the former empire—from Siberia, Ukraine and St. Petersburg, as well as Moscow—even a Tat Jew from the Caucasus Mountains area. There was a wide range of ages and an astoundingly large number of college professors and academics. Even AROS, the genealogical research service set up by the Russian archives, sent one of its (non-Jewish) professional genealogists. When Harold Rhode, a fellow genealogist from the Washington, DC, area, in Moscow on business, delivered a lecture on the last day about deciphering a Jewish tombstone, there was rapt attention and copious note taking. Afterwards, a professor from Kharkov commented that he had not fully realized how much he needed to learn.

Moscow was much as I had expected, but there was far more that I had not realized. Living in the United States, I am accustomed to the problems of doing genealogical research within a population separated from its roots by immigration. Nothing had prepared me for the extent to which 70 years of Bolshevik rule had cut Russian Jews off from their roots.

Most questions were quite different from the typical, "Where do you find...?" I was flabbergasted when a psychologist asked how he might discover his original family name. Then it was explained that after the Revolution in 1917, many families had changed their names to something less Jewish-sounding. I was also told that some deliberately intermarried so that their children would not need to write the word *Evri* (Jew) on the line for nationality in their internal passport. A few people said that they did not know the name of the shtetl where their families had lived during the 19th century. Sadly, I also learned that some Jews who were very interested in tracing their genealogies were still afraid to appear at a public gathering such as the seminar.

I asked my host what it meant to be Jewish in Russia today. "It's measured by how far along you are on the road to immigration to Israel," he answered.

Given the massive migration from the Russian Empire a century ago, it is highly likely that almost every Jew living in Russia today has some cousins in the West. Thus, the popularity of the lecture entitled "Finding Your American Cousins" was not very surprising. Neither was the universal

interest shown in the Jewish Genealogical Family Finder (JGFF) I had brought along.

I consistently found that my emphasis was on an earlier time than that of most seminar participants. Then I realized why. My orientation is toward 19th-century Russia, the time when my relatives and the relatives of most AVOTAYNU readers lived there. But those attending the seminar were looking back initially 50 to 70 years, to the time before the Stalin purges and show trials of the 1930s (followed by the Nazi era) terrorized, imprisoned and exterminated hundreds of thousands of Soviet Jews. People broke into tears, as did I, telling stories of family members and friends imprisoned under inhuman conditions in Stalin's gulag. Later, during and immediately after World War II, the Jews who had managed

"A sense of history in the making infused the proceedings all week..."

to survive were further isolated from their roots when it became mortally dangerous to receive mail from the West—and all communication was severed. Even to keep addresses or photographs could be dangerous.

Although a large number of participants spoke some English, they expressed concern about their inability to write a query in English (or other languages) to possible cousins listed in the Family Finder. I assured them that a letter from Russia, even one written in an incomprehensible language and alphabet, would be welcomed (and translated) by any devoted Jewish genealogist. Some AVOTAYNU readers listed in the JGFF have already received letters.

One source of anxiety (and many questions) is the almost insurmountable difficulty of paying for genealogical information from overseas. Not only does the weakness of the ruble make purchase of birth, marriage or death certificates prohibitively expensive, but there is no legal method of paying for anything with hard currency. Currently, credit cards and travelers checks are not accepted in most places in Russia, and there is no such thing as a checking account or methods of purchasing foreign bank drafts. Just about the only way that Russian Jews can pay for records or research from abroad is to barter time and services with members of societies belonging to the Association of Jewish Genealogical Societies. Organizers hope that formation of the new genealogical society in Moscow will facilitate such exchanges.

Seminar Participants Suggest Archival Sources

Anton Waldine, an associate of the Moscow Pedagogical Institute, offered a number of suggestions, emphasizing (as I had not) sources of information on Jewish residents of Moscow and St. Petersburg. Before the Revolution, relatively few Jews were permitted to live in these cities outside the Pale of Settlement—that western area of the Russian Empire to which Jewish residence was restricted. But some of the richer ones did. Certainly, when the Pale was abolished after the

Revolution, many Jews moved to the large Russian cities. Waldine also suspects that similar records may be found in other large cities where Jews needed special permission to live, such as Kiev and Odessa.

Among the items Waldine mentioned are those in the Central State History Archives of Moscow. Here are police books from 1800 to 1880. One looks under the heading "Jews." In 1881, the Central Police Precinct was razed, and there were few books saved after that. Some Jews may be found in the fond (record group) of the major commercial directories for Moscow that begin in 1879. These records contain the files of those applying for admission into the class of merchants. The same archives have alphabetically arranged files for all internal passports issued.

Before Jews were permitted to reside in Moscow, they needed a license granting this privilege. Investigations were made and detailed information was gathered from the police in the applicant's home town prior to granting such licenses. Licenses needed to be renewed yearly, so the records are quite extensive.

If anyone had relatives who attended universities before 1917, these records are a possible source of information, but the years of attendance must be known. Another potential source is the medical archives that begin at the start of the 19th century. The Artists and Writers Archives lists many Jews, but it may be necessary to know the date of admission to the organization.

The Archives of the October Revolution (synonym for Russian Revolution) has an index of 17,000 to 20,000 names for files of members of the partisans, the Red Guards, from the 1920s and 1930s. Many were Jewish. These records were used for military pensions; the partisans came from all over the country and, thus, their records should be found in city archives everywhere.

The Archives of Religious Affairs, Department of Spiritual Affairs of Foreign Confessions, is another source. Records date from the 1870s. Among those known to exist are records of the Moscow synagogue (written in Russian).

Waldine advises looking in city archives for permits of all sorts. Most permit documents have been destroyed, but not those pertaining to Jews. The problem is, however, that they are not catalogued. Another potential source, also not catalogued, is the Archive of Russian Foreign Policy.

How Jewish Archives Migrated to Kiev

A few seminar attendees proudly displayed family trees they had constructed. Other participants were able to contribute factual information. One, Valery Gessen of St. Petersburg, did both. Gessen is the son of Yuly Gessen, an outstanding

pre-Revolutionary Jewish historian and writer, author of a few volumes of a Russian-Jewish encyclopedia that was never finished because of World War I and the subsequent Russian Revolution. Gessen not only has compiled an extensive family tree, but also has done general research into the history of Russian Jewry. In the course of this study, he has learned a good deal about the fate (under the Soviets) of massive, pre-Revolutionary Jewish archives. His report was published in *Soviet Jewish Affairs*, December 1991.

According to Gessen, in 1927, Josef Liberberg, director of the Institute of Jewish Culture of the All-Ukrainian Academy of Sciences, organized the registration of files pertaining to the Jews in the archives of Kiev, Podolia and Volhynia within the Kiev Central Historical Archive (KTsIA). Liberberg later proposed that the Central Archival Administration of Ukraine (TsAU) concentrate in one place all Jewish archival materials in the entire Ukraine. This was to include everything on the history of Jews in Ukraine and was to be the center for scholarly systemization of information about every archive relevant to the history of the Jews wherever they were located. As a result of Liberberg's proposal, KTsIA established a Jewish archival section in 1929.

Among the archives transferred was that of the Kiev branch of the Committee of the Society for the Spread of Enlightenment Among the Jews of Russia (OPE). This group, established in St. Petersburg, operated from 1863 to 1929. Files transferred from the Kiev branch cover the years 1907-17. Gessen found a letter from the District Archival Administration in Zinovevsk (formerly Elizavetgrad, today Kirovograd) asking what to do with 700 books collected from 20 synagogues in the district and from the Elizavetgrad *kahal* (Jewish communal organization). Also noted were reports from Dnepropetrovsk and Odessa. So many records were in Odessa that Liberberg recommended the establishment of a Jewish section in the Odessa regional archives. This was not done, however, and records of the Odessa OPE were transferred to KTsIA, as were all Jewish communal records and other archival materials.

Gessen's research has shown that many important St. Petersburg Jewish archives, including those of the St. Petersburg office of OPE, the archives of the Jewish Historical-Ethnographic Society (1903-19) and Archives of the Museum of the Jewish Historical-Ethnographic Society (1908-29) were all in Kiev at some time during the 1920s and 1930s. Many were returned to the Central State Historical Archives in Leningrad (TsGIASSSR) later, but some, strangely, are today at the Central Scientific Library of the Ukrainian Academy of Sciences.

OUR OWN FAMILY FINDER TO HELP MEMBERS OF OUR SOCIETY
IN GENEALOGICAL RESEARCH
by Shlomo Brandwein

I have drawn up lists based on two classified lists in alphabetical order, as follows:

1. Members' names, addresses and telephone numbers.
2. Names of families being researched by members.

The aim of the lists is as follows:

1. To increase the efficiency of information transfer and data sharing among members.
2. To establish closer ties between members in order to make their research more efficient. (For instance, five members are working on the name Horowitz and three on the name Jaffe).

Another advantage of these lists is that through them our society's secretariat can bring up to date the number of 'active' and 'non-active' members, payment of annual subscriptions and so on.

The data on the lists are continuously updated, according to the activity of the members. I therefore suggest that:

1. Members who have not yet filled in the registration form should do so.
2. Members who have something to add, complete or change should do so.
3. The lists should be printed from time to time and added to the lists.
4. Updated sheets should be printed from time to time and added to the lists.

To sum up, these lists are a step towards greater efficiency in family research. I call upon all members to put their own ideas for greater efficiency into writing and send them to Sharsheret Hadorot.

"THE NEW YORK JEWISH EXPERIENCE"
by Zemach Jacobson

In the last week of July 1992 the Jewish Genealogical Society of New York hosted the eleventh national seminar on Jewish genealogy under the title "The New York Jewish Experience". The great majority of participants were Americans or Canadians, and much of the conference was devoted to computer methodology, with lectures at both beginning and advanced levels. There were displays, presentations and sales of all kinds of software, and an extraordinary range of programs. Throughout the meeting a computer hall was at the disposal of participants to enable them to try out programs and see developments.

A deep impression was made by Alexander Beider a Moscow Jew now resident in France. Over the years in the USSR he collected data on 49,000 Jewish surnames from electoral registers of Czarist times. Beider developed a database which is to be published at the end of 1992. The database contains etymology of surnames and an exact record of the places where they were found at the beginning of the twentieth century. This is a collection of

Jewish surnames of unique historical value, and Alexander himself is a walking encyclopedia of names. (Two articles by him have appeared in Avotaynu).

There were trips of Jewish interest in New York, and special visiting hours were arranged to archives of genealogical interest in the Greater New York area.

The 500 participants in the conference also had access to a "Source Room" containing a great deal of varied material ranging from New York marriage registers to the Mormon computer and database giving access to the millions of names in the Mormon historical library. Presented for the first time was The Jewish Genealogical People Finder, a collection of 150,000 names (in the first stage). The first edition of the microfiches is at the disposal of members in the bibliography room of the Jewish National and University library in Jerusalem.

The meeting was very well organized, with helpers and guides on every hand and a written syllabus of several hundred pages containing much information. (There is a copy in the library of the Israel Genealogical Society).

OUR CHALLENGE WILL BE TO ATTAIN A COMPARABLY HIGH STANDARD WHEN WE COME TO ORGANIZE THE NEXT INTERNATIONAL SEMINAR ON JEWISH GENEALOGY, WHICH WILL BE HELD IN JERUSALEM (FOR THE SECOND TIME) IN THE SUMMER OF 1994.

PUBLISHED BOOKS

ספרים שהופיעו

The History of the Dassa Family: by Dr. D. Dassa privately published, Jerusalem 1992, 313 pp.

In this beautiful book, David Dassa gives an impressive account of the history of his family, which has been established in Jerusalem since the end of the seventeenth century. There are fascinating descriptions of life in the Old City of Jerusalem, the move outside the walls, Mishkenot Shaananim and Yemin Moshe. These will interest all Lovers of Zion.

Students of genealogy will be specially interested in the vicissitudes of this Jewish family over the generations, how it reached Spain, and from Spain wandered to France, Greece and back to the Holy Land.

The book is illustrated with pictures and family documents from the nineteenth century and the beginning of the twentieth, and encompasses all branches and all members of the family in Israel (with some from abroad) showing their manifold contribution to the life of the country as rabbis, scholars, merchants, businessmen and labourers. The book also reveals a vigorous communal life - synagogues, the foundation of "Misgav Ladach" hospital and vividly describes the War of Independence of 1948-49 in Jerusalem.

The author obtained interesting material from Spain and from the Inquisition files. The origin of the name Dassa is a small town of that name in the district of Soria in north-eastern Spain. Part of the family bore a title of nobility and a picture of their coat of arms appears in the book.

The author gives a short but adequate survey of the history and vicissitudes of Spanish Jewry, in addition to the history of his own family (including Marranos from the house of Dassa.) The book is fully referenced, and the graphic use of family trees makes it easy for the reader to follow each branch of the family as its story is told.

Jewish Family Names and Their Origins: An Etymological Dictionary

by Heinrich W. and Eva H. Guggenheimer

The volume in 7" x 10", hardbound and runs over 900 pages. The list price is \$99.50, but it is available at a special pre-publication price of \$75.00. Ktav Publishing House, Inc.
900 Jefferson Street
Hoboken, NJ 07030

Memor-Buch - Der juedische Friedhof in Celle-Naftali Bar-Giora Bamberger -

Carl Winter Universitaets Verlag, Heidelberg 1992.

The Jews of Poland and Lithuania until 1648 by Shmuel Arthur Cygielman (in Hebrew) (See p. 11)

NEWS ASSORTMENT

The Twelfth Annual Summer Seminar on Jewish Genealogy will take place in Toronto, Canada, June 27-30, 1993 at the Park Plaza Hotel. For further information write to the Jewish Genealogical Society of Canada, Dr. Rolf Lederer, P.O. Box 446 Station A, Toronto, Canada M5N 2T1.

The 1994 International Seminar on Jewish Genealogy will be held in Jerusalem. (wait for further information)

SELECTIONS FROM AVOTAYNU

Compiled by Harold Lewin

As in all previous selections from JGS journals, our readers are reminded that only by making an imperfect precis of the articles, is the making of a compact survey possible. Since they do not all lend themselves to accurate summarizing, this truncation frequently introduces errors. We're not, however, too apologetic about this deficiency, and still feel that the selection does provide 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 apparently relevant to your interests and accept our regrets for any errors or missing credits!

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Jewish Surnames in the Russian Empire : Alexander Beider

This article is based on a talk given at the Summer Seminar on Jewish Genealogy, New York, on July 29th 1992. Mr Beider comments on other reference works (Gold, Kaganoff) dealing with the same subject. He concentrates on the Imperial Russian Empire and excludes the Kingdom of Poland (today's Eastern Poland).

Records of Jews in the Vinnitsa Oblast Archives: Vadim Y. Altskan

Details of archival sources are given for the territory comprising Vinnitsa oblast which historically was part of Podolsk guberniya in the Russian Empire from 1796 until the start of World War I.

Newly Available Materials on Jews and Jewish History in Lviv: Z. Baker

Much of the archival material discussed in this article by Zachary Baker, chief librarian at the YIVO Institute for Jewish Research in New York, was provided by Dr. Tatyana Shtankova, former head of secret collections at the Bernardin Archives in Lviv.

The Elusive Russian Consular Records: Elaine B. Kolinsky

This article provides suggestions on an order of priorities for researching the consular records stored at the U.S. National Archives and the Canadian National Archives. It also supplements the reference work "Russian Consular Records Index and Catalog" by Sallyann Sack and Suzan Wynne which contains an index to the records.

The records comprise Russian documents from the late 19th and early 20th centuries confiscated from Russian consulates in the United States by the U.S. government after the 1917 Russian Revolution. The original documents were microfilmed by the LDS Family History Library before their return to Russia in 1990.

Yiddish Meidan: An Agricultural Colony in Ukraine: Ben Weinstock

This article describes the range of resources available to genealogists researching roots in agricultural colonies in such regions as the Podolsk guberniya in the Ukraine.

An Index to the 1784 Census of the Jews of Alsace: Daniel N. Leeson

This article describes the 1784 census of the Jews of Alsace and provides some guidance on methods of exploiting the contents to the best advantage.

Translating Judeo-German: Arline Sachs

This language was developed by the Jews around the city of Cologne to overcome the problems incurred with the primitive Germanic lettering, that was in current use in that region in the 7th century. Ms Sachs gives some guidance on interpreting documents written in German using Hebrew characters.

Can We Prove Descent from King David?: David Einsiedler

This article examines the credibility of claims to descent through Rashi from King David.

Rashi's Descent from King David: Neil Rosenstein

The author summarizes the sources of the currently accepted ancestry linking Rashi to King David and explains the reasons for their ambiguity and lack of completeness.

From the Seed of Rashi: Laurence S. Tauber

This article supplements those of Einsiedler and Rosenstein and discusses some of the arguments contained in Paul Jacobi's "The Historicity of the Rashi Descent" (Avotaynu, Vol. 6. No. 1).

Two Sources for Research on British Palestine: Carol Clapsaddle

Carol discusses the lists compiled of all Jews, male and female, age 20 and older, who had been in Palestine for at least 3 months during the mandatory period. These lists and those of eligible voters for candidates to the Assefot HaNivcharim (Elected Assemblies) constitute valuable sources of information on the Jewish population.

A Report on Selected Hungarian Jewish Cemeteries: Louis Schonfeld

The article comprises a report of visits to eight Jewish cemeteries in northeastern Hungary and Mukachevo, a city in pre-WWI Hungary, today part of western Ukraine. It highlights some of the pitfalls and difficulties in conducting cemetery research in this region.

Chabad-Lubavitch Literature as a Genealogical Source: Michael Ronn

In addition to providing an interesting account of the Chabad Lubavitch movement, the author gives a list of most place names mentioned in "Likkutei Dibburim" compiled from the index of the recent Hebrew translation of the original Yiddish. These places were all associated with the Chabad chassidim. He makes the point that most Chabad literature of interest to genealogists was written by the previous Lubavitcher Rebbe, Rabbi Joseph Isaac Schneersohn (1880-1950) and his followers.

Turkish-Jewish Cemeteries of the Ottoman Period: Mina Rozen

The article comprises an excerpt from a talk delivered at the Annenberg Research Institute in Philadelphia on 5th April, 1992. The author describes an attempt lasting six years by the former director of the

Annenberg Research Institute, Professor Bernard Lewis, to locate, photograph and document the relics of Jewish life in Turkey before their destruction. Between 1987 and 1990, 3,000 rolls of film were exposed in the recording of 60,000 tombstones of the Ottoman era.

Resources for Sephardic Genealogy: Anne Cardoza

A number of useful addresses for Sephardic genealogical research and for information on Sephardic history, culture and anthropology are provided.