

שרשרת הדורות SHARSHERET HADOKOT

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EDITORIAL

In this issue members of our Society report about their many-sided activity - researching their families, operating Family Associations and promoting Genealogy in Israel.

Fortunately members help to develop our Society. At the last general meeting on Wednesday, March 24, two new members joined our Board - Shalom Bronstein who will be responsible for our library and Robin Naftalin who is organizing our Archive. Nitza Ovadia and Abraham Zefadia asked to be relieved from membership of the Board.

At a separate meeting with Sallyann Amdur-Sack we discussed the plans for the International Genealogical Seminar which will be held in Jerusalem in May 1994.

With greetings

Esther Ramon Ruth Rigbi

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	Their Father's House 3-4	20 NIS	\$10
	Their Father's House 5-6	30 NIS	

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

FORTHCOMING LECTURES

21.4.93 Our member Naftali Bar-Giora Bamberger - Research on Jewish Cemeteries in Germany

The lecture begins at 19.30 and the library is open from 18.00 at "Mevakshei Derech", 22 Sderot Shai Agnon, San Simon, Jerusalem.

5.5.93 WE MEET IN TEL AVIV BY MEMBERS' REQUEST AT BETH HATEFUTZOTH
From 5 p.m. members can use the computer of the Dorot Center at Beth Hatefutzoth.

At 7 p.m. we gather in the auditorium of Beth Hatefutzoth.

Speakers:

Diana Sommer - Developments Planned for the Dorot Center Computer.

Esther Ramon - Books Published by Germans Aid Jewish Genealogical Research.

Dan Efrat - Unconventional Books from which I learned about the Israelit Family.

Letter to the Chairman of the Israeli Genealogical Society

March 7th, 1993

41 Rehov Hazohar
Tel Aviv 62914

To Mrs. Esther Ramon:

I have been a member of the Society for several years, and as a resident of Tel Aviv I wish to raise a problem certainly shared by other members living outside Jerusalem.

For various reasons it is impossible for me to travel to Jerusalem to lectures which interest me very much and can contribute to my subject of study. Would it be possible to prepare a summary of these lectures and make them available for payment?

Your bulletins are extremely interesting, but (combined with the fact that I am not able to use the Society's Library) do not justify membership.

It seems to me that this subject deserves consideration.

Yours faithfully

Asher Sidi

Reply by Esther Ramon, Chairman of the Israel Genealogical Society

To Asher Sidi:

In reply to your important letter, I am glad to tell you that we have taken several steps to meet the wishes and needs of members living outside Jerusalem.

1. In May we shall hold our monthly meeting in Tel Aviv.
2. We record all lectures, and members can receive and listen to the cassettes for a suitable payment.
3. We ask each of our lecturers to supply us with a written lecture summary to be published in Sharsheret Hadorot.

With best wishes,

Esther Ramon

OUR MEMBERS AT WORK

LOOKING FOR MATERIAL ON THE SECOND ALIYAH, 1906-1920

by Miriam Dobrinski

My mother Malvina (Mattel) Dobrinski, nee Neumann immigrated to Palestine from Vienna, Austria in February 1913 and joined the Women Workers' Farm at Kinneret run by Hannah Meisel. My mother wrote letters in German (in Gothic script), so that I can document where she was, and when. My father David Dobrinski immigrated to Palestine in 1906 at the age of 17 from Brahin (Bragin), White Russia. In Palestine he was an agricultural worker, moving up and down the country from Judaea to Galilee and elsewhere. He was one of the first vegetable growers in the country to use irrigation. From listening to his stories I knew he had been in many places, but for lack of written evidence I did not know where he had been at specific times. I began to search through material in archives and libraries, and discovered 'treasures' that placed family stories within the bigger picture of life in the country.

My thanks are due to all the librarians and assistants who helped and guided me in all the institutions where I searched for material.

First and foremost Ms. Chava Dinner of the Ben-Zvi Library in Jerusalem, who directed me to sources that I did not know of - among them Dr. Margalit Shilo who had researched the Second Aliyah. Her Master's thesis was on the precise subject of my enquiry: The Training Farm of the Eretz-Israel Office. On pages 94-5 she describes the agreement signed between Berman and four workers - among them my father David - for the leasing of 15 dunams of irrigated land to each worker - in all 60 dunams - for intensive cultivation. "This was the first attempt to give independent agricultural work."

"The agreement was signed by four of the best workers at Kinneret on 22.11.1910 - Shmuelevitch-Memsi, Ingberman, Chronomorski (Ben-Zion Israeli), and Dobrinski".

"The group did not live with the rest of the farm workers but in the motor house, and managed its own affairs, though it had to share the burden of guard duty."

In 1912-13 my father was evidently working with the Young Farmers group at Kinneret, as I have a picture of him with another three workers.

In 1914-15 his name appears on the list of workers receiving a salary at Kallandia (Atarot, near Jerusalem); in the group that Meir Rothberg managed.

In the census of workers carried out in the month of Tammuz (July-August) 1916 at Petach Tikvah, my father's name appears among the bachelor workers counted there: he is no. 96 on the list.

1916-1918: The vegetable growers' group at Kinnereth

In Bracha Habas' book The Courtyard and the Hill (He-Hatzer ve-Ha-Giv'ah), page 97, my father's signature appears on an agreement to grow vegetables on 60 dunams of land that Kvutzat Kinnereth (Ben-Zion Israeli) was compelled to give to a number of workers who dreamed of setting up a moshav. This was during the First World War. They grew vegetables under irrigation, sold them to Damascus and to the German army, and earned considerable sums. Some of the workers subsequently moved to "Hamra" (today the lands of Kfar Gil'adi), and took part in the defence of the northern "finger" of Galilee, Tel Hai and Metulla (see Nakdimon Rogel's books). Most members of this group - including my father - were later among the founders of Kfar Yeheskel.

I have a note that Father took part in the "succara" - the Turkish Army's forced levy of men from Jewish settlements to transport goods to Turkish Army Units. Father was in the group organized by the Galilee workers to transport supplies from Galilee to El Arish.

I also have documents showing that my father was in Kfar Uriah, and in Huldah.

In the census of workers of 1920 my father appears as an elector on the list of Moshav Hamra near Metulla. This is in File no. 312 at Machon Lavon, the Labour Archive in Tel Aviv.

I know that father worked in Petach-Tikvah, Rehovot, Rishon le-Zion, in a number of moshavot in Upper Galilee, in Migdal, Poriah and Sejera, in Menahemia and elsewhere, but I have not yet managed to establish all the connections between stories and facts and I continue my search.

* The archives: Ben-Zvi Library, Jerusalem: Ms. Hava Dinner.
Central Zionist Archives, Jerusalem: Ms. Rachel Rubinstein
Machon Lavon Labour Archives, Tel Aviv
Haganah Archives, Tel Aviv

In all the four archives, I have mentioned, guidance and assistance are given; the problem is to know what to look for. The investigator needs a clue of some kind to put him on the right track.

**"FROM HISDAI IBN SHAPRUT TO OUR OWN DAYS":
HISTORY OF THE SHAPRUT-SHIFRUT FAMILIES
by Ezra Shaprut**

From a lecture given at the meeting of the Shaprut Family Association,
21.5.92

Our family name is of Arabic origin. Some think that it is a place-name in North Africa, but our friend Israel Chifrut, claiming a new discovery, says that the name has its origin in Roman tradition. The claim is based on what the Dictionary of Classical Studies writes about Caprotina - the ancient Roman festival Nones Caprotina; the name of the festival was apparently applied to those who took an active part in it.

The name is mentioned in history from the time of Hisdai in the tenth century C.E. in various forms: - Ibn Shaprut, Aben Kasprut, Ibn Chibrod, Kasprot, Ben Chabrod, Ben Shaprut, Chifrut, Sifrut. An interesting idea put forward by my friend Mordechai Ibn Ezra relies on the fact that Hasdai's grandfather was called Ezra, leading to the conclusion that all the Ibn Ezra families from the time of Hisdai have really been Shaprut families!

Another suggested explanation is that the name Sasportas (of Spanish-Roman origin) is a continuation of Shprut.

The grandmother of Benjamin Disraeli was Sarah Saprut (1743-1825) EJ, p. 109.

Hisdai Ibn Shaprut, son of Isaac, grandson of Ezra, lived in Cordova in the reign of the Caliph Abd el Rahman III (890-945 C.E.). He studied medicine and languages, and was well versed in the Bible and in Jewish philosophy. He was known for his amenity of address as well as for his religious devotion and his wealth. His biographers claim that Hisdai remained unmarried (despite the efforts of matchmakers) much longer than was customary, in order to succeed in his studies and master the arts of the

healer and apothecary. Following Arab custom, he took the name Abu Yusuf - from which we know that he did not remain a bachelor, as it denotes that he was the father of a son, Joseph.

What were the gifts and qualities that accounted for Hisdai's meteoric rise at the court of the Caliph? Without doubt his command of languages - Hebrew, Arabic, Greek, Latin, and especially Romance (the same dialect that we still speak and call Ladino). He was also a worthy harbinger of the golden age of Spanish-Jewish culture, devoted to his faith and to Jewish wisdom and learning.

At the age of 30 he was invited to the Caliph's palace to become the personal physician of the Caliph and his courtiers. The Caliph appointed him leader of the Jewish community and he was honoured with the title "Nassi". The Caliph also made good use of Hisdai's command of languages by sending him on many diplomatic missions. Most important in Hisdai's life was his exchange of letters with the Khazars, whose king was Joseph.

From our point of view, it is important to know that some scholars seek the last traces of Hisdai ibn Shaprut on his way to the Khazar kingdom in order to join it and live as an independent Jew.... The Caliph his patron has died and Hisdai has lost interest in court life.

THE EGER FAMILY ASSOCIATION by Akiva Eger

The Association was established in June 1990 at a world gathering at Beth Hatefutzoth, the Museum of the Diaspora in Tel Aviv, as a continuation of an association of the same name which was founded in Berlin in 1913 by about 300 descendants of R. Akiva Eger - 1761-1837 and was active until the nineteen-twenties. The revival of the Association was due to a combination of the initiative of Prof. Yitzhak Halbrecht, founder and director of the Institute for the Study and Teaching of Jewish Family History, and my own research on my family roots.

The Association was established only after more than a hundred members of the family had expressly stated on a detailed questionnaire their agreement to launch it and be members of it.

The aims of the Association were defined by the provisional managing committee (confirmed and enlarged at the gathering at Beth Hatefutzoth), following the original 1913 regulations of the Berlin Association:

1. To establish closer personal ties between members of the family - especially between those living in Israel and those in the Diaspora - to strengthen family solidarity and the feeling of common cause.
2. To get to know the differences in the family, and to bridge differences in the Jewish-humane spirit of R. Akiva Eger in order to increase mutual respect.
3. To collect and bring to the knowledge of members of the Association the annals and heritage of the family.
4. To publish a detailed bibliography of the writings of R. Akiva Eger and articles about him.

5. To discover hitherto unknown manuscripts and publish them.
6. To complete the family trees.
7. To find out and bring to the knowledge of members of the Association material on the places of residence, life and publications of members of the family, particularly in earlier generations.
8. To collect stories and legends about the saintly Rabbi Akiva Eger.
9. To study his teachings in groups on the anniversary of his death (Tishri 13th), in accordance with his will.
10. By stages to establish an archive that will pass in the course of time to the public.

In the three years of the Association's existence, a good many of these aims have been fulfilled to a considerable extent:

a) more than 250 members have joined, most of them in Israel and a few dozen abroad. The majority are in touch by letter with the secretariat of the Association and pay the membership fee of 100 shekels or \$50 between meeting and meeting (every 3 years).

b) For the first meeting I prepared a booklet of family trees showing 35 branches of the family. These have been extended and brought up to date towards the publication of a second, improved edition at the next meeting this coming autumn. The booklet also includes detailed bibliographies of writings by and about R. Akiva Eger in Hebrew, English and German, as well as a review of his pupils and the regulations of the Association. We plan an updated booklet of family trees in English, if money can be found.

c) The collection of stories and legends about R. Akiva Eger continues.

d) Several study groups have been held at regional meetings in Haifa, Tel Aviv, Jerusalem and Kvutzat Yavne. Additional meetings will be held in the same places and at Shaar Ha-golan for members of settlements in Galilee and the valleys.

e) The archive is developing and is presently housed at Kibbutz Netzer-Sereni.

The next world gathering will take place in autumn 1993 at Kibbutz Netzer-Sereni. We ask any Society to circulate the information about The Eger Family Association.

Address of the Association: Akiva Eger, Kibbutz Netzer-Sereni, P.O. Beer Yaakov 70395, Telephone: 08-238242.

A JEWISH GENEALOG IN CALIFORNIA AT WORK

HISTORY SERVED UP ON A SILVER PLATTER by Ralph Bennett, Hayward, California

My discovery of a silver platter which was a family heirloom came about quite by accident while tracing the genealogical roots of my wife's family. While deciphering the silver marks engraved on the back of the plate, I unravelled a beautiful and previously unknown story about my wife's family history. The method I followed can be used by others to unlock the secret stories that might be hidden in their own family treasures.

My wife, Sherry, had very little knowledge of her family history. She knew that her father emigrated to the United States just prior to World War II from Amsterdam, Holland. She also knew that he'd been born in Surinam (also known as Dutch Guiana), a remote colonial outpost of the Dutch Empire in South America. Sherry believed her grandparents were Dutch people who had an export business which occasionally brought them to Surinam. As far as she knew, her father was born on one of these trips.

As I wrote and phoned my wife's cousins asking for information, one cousin Madge, who lives in New York City, suddenly remembered that she had a silver tray hidden in the closet that was given to her by her father. He believed it represented a piece passed down through the family. It had an inscription in Dutch; when Madge finally found someone to translate the inscription she proudly relayed the translated message: "Out of respect and friendship offered to the honorable Salomon Israel Levie on the occasion of his 25th jubilee as spokesman of the Netherlands Israelite Community by his congregation, Oct. 15, 1848 to Oct. 9, 1875, Paramaribo." (Paramaribo was the capital of Surinam.) Madge told me that the tray was a beautifully made piece with a delicately etched scroll design and two elaborate handles.

When I called around to Sherry's cousins telling them about the silver platter, one of them remembered that there was a distant relation in Holland named Karel Citroen. He was a silversmith and it was hoped that he might know the story behind the silver platter. I wrote Karel a long letter asking him for any information he might have.

Three weeks later a beautifully hand-addressed envelope bearing a silver crest arrived from Holland. Inside, the letterhead told me it was from the Citroen Company, Jewelers to Queen Juliana of the Netherlands. Karel Citroen explained that Salomon Israel Levie was Sherry's great-grandfather, which would indicate that her family had a long history in Surinam, contrary to what we had previously believed. Karel also wrote that his family made the silver platter that was given to Salomon Israel Levie in 1873. He was kind enough to send me a photograph of the platter, which he had taken when the platter was shown to him by his cousin Henrietta Levie on her visit to Holland in 1959. Karel explained that the plate was made by the Citroen Company back in his grandfather's time and that it had, as all Dutch silver pieces do, coded symbols stamped on the back which explained its history.

"According to its marks," he wrote, "the date (letter Y) indicates that the plate was made in 1858; of first quality alloy silver (the lion rampant); in Amsterdam (head of Minerva with letter A on her helmet); by the silversmith D.J. Haas (special silversmith letter symbols). You will be amused to note," he continued, "that although the inscription says it was given to

Salomon I. Levie in 1873 for 25 years of service, the marks indicate that this platter was really made in 1858, and not in 1873 when one would have expected. Therefore I assume it is a secondhand item that was made in 1858, and then re-engraved for Salomon in 1873. While my cousin Henrietta was visiting Amsterdam, she told me she intended to give it to the Amsterdam Jewish Museum; however, it seems to have stayed in the family. Regardless of its considerable sentimental value, this platter is a rare and important relic of Jewish culture in the Dutch colonies."

I finally received a letter from the Rijksarchief, the Royal archives library, in Holland. The article they sent me was called "The Brothers Levie," and was published in the 1940's in Surinam. It told the story of Shelley's great-grandfather and his brother, both of whom were cantors in Surinam. These men were affectionately known as Uncle Sjolom and Uncle Juda, and were known for their kindness and wisdom. Solomon was appointed cantor on October 15, 1848, and he was joined by his brother Juda, who became the second cantor of the Jewish community in January 19, 1864. Salomon retired on October 6, 1896, after 48 years of service and was accorded great ceremonies and honors. He died two years later in 1898. In 1939 a street in Paramaribo was named in his honor. It was called S.I. Leviestraat.

I was fascinated to learn about these two brothers and the Jewish community in Paramaribo, but something kept bothering me. The photograph of the tray somehow didn't look quite right. Suddenly I realized what it was... there were no handles! I distinctly remembered Madge telling me that the tray had handles. I put in a quick phone call to her and compared the exact Dutch words of the inscriptions on her plate with the one in the photograph as best we could. There was no doubt about it, the inscriptions were slightly different! The plate she had and the one in the photograph that had been sent by Karel Citroen were similar, but not identical. Now it looked as though there were two plates! One was in the Amsterdam Jewish Museum (I had the photograph of it taken by Karel Citroen), and the second platter Madge had in her possession. What could the story be?

I remembered that Karel wrote that the history of these silver pieces could be decoded from the marks stamped on the back. I placed another phone call to Madge and asked her to get hold of a magnifying glass to search the back surface carefully for the little etched marks. Over the phone I asked her to make me a sketch and send it to me so I could send it to Karel in Holland and have her plate decoded.

I endured several more weeks of waiting before I received Karel's reply. Madge's plate was made in 1873 (hexagon) in the city of Amsterdam (the "map of Holland" turned out to be Minerva's helmet) of first quality silver alloy (the lion) and was made by J.H. Helweg, a member of a well known silversmithing family. Karel concluded that this plate, since it was made in 1873, must have been the original dish that was given to great-grandfather Salomon. But why were there two silver platters, almost identical, given to the same man?

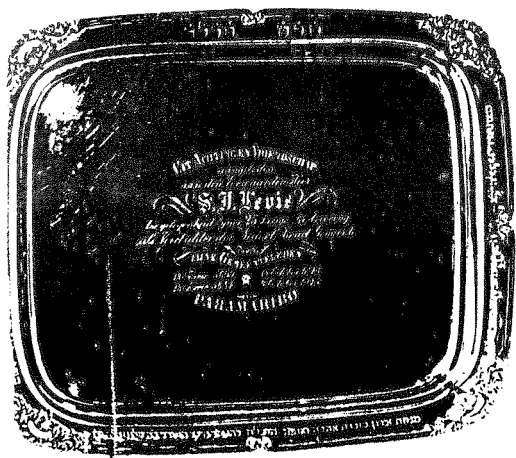
During this time I'd been researching the silver platter, I'd gradually been increasing the network of ever more distant relatives of Sherry's. I was writing to a whole network of people in Surinam, the West Indies, and Holland, as well as distant cousins in the United States. Finally, from leads given by several distant relatives, I was able to piece together another bit of the story behind the two silver platters.

It seemed that Sherry had a great-uncle Hartog Levie, (son of Salomon), who emigrated from Surinam to Holland where he opened a small bakery and candy store. His specialty was homemade chocolates. When war clouds began to form over Europe, he had the idea of casting chocolate in the shape of a soldier. He produced a chocolate bar called "Le Soldat". The Soldat was so popular that Hartog started selling hundreds of bars. Pretty soon he opened a factory to produce them on a large scale. Before you knew it, Hartog was a millionaire. He had a huge store on the Kalverstraat, the main shopping street in Amsterdam. When the Nazis began invading Holland, Hartog took some of his prized possessions, including the silver platter of 1858, and gave them to his niece, Henrietta Levie. She painted the tray red to disguise that it was metal and buried it in her garden. After the war Henrietta went back to her garden and dug up the tray. Years later she donated it to the Amsterdam Jewish Museum.

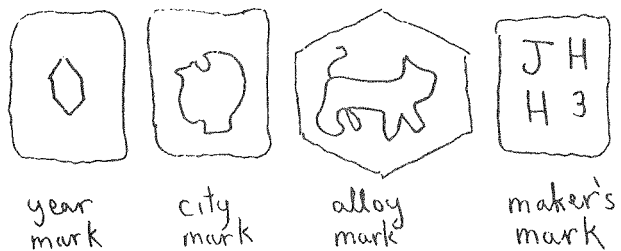
After this story was relayed to Karel Citroen, he concluded that Henrietta's platter was a replica commissioned by Uncle Hartog when he returned to Holland from Surinam in order to keep a copy in his branch of the family. The platter was such an honor to the family name that Hartog felt it deserved a copy. Meanwhile, the original platter remained in Surinam until it was successively passed through the generations, ending up in Madge's closet in New York City.

I was delighted to have unearthed the stories about the platters. They carried so much of the family history in them and it was wonderful to uncover all of the separate stories; from the esteem in which great-grandfather Salomon I. Levie was held as cantor in the synagogue in Surinam, to the wealth that great-uncle Hartog created out of candy bars in Holland, and finally ending with the triumphant survival of a few small remnants of the Levie family after the war.

Ralph G. Bennett, M.D., is a physician whose practice encompasses Dermatology and Allergy in Hayward, California, (a suburb of San Francisco). he first became interested in the history of the Jews of Surinam when he discovered that his wife's ancestors were some of the first Dutch Jews who settled there in the 1660s. From genealogy, his interests over the years have broadened to involve scholarly study in a number of other areas as well. Dr. Bennett has written numerous articles concerning medical subjects, history, genealogy, anthropology, art history and economics. His work has been accepted for publication in the United States and six foreign countries and has been translated into four foreign languages.



Tray housed now in an Amsterdam museum, which proved to be a copy (made in 1873) of original tray made in 1858



Tiny marks etched in the silver enabled us to analyse the history of the tray.

GENERAL INFORMATION

SOURCES ON GREEK JEWRY IN THE SPECIAL ARCHIVES OF MOSCOW

by Yitzchak Kerem

Since the fall of the Eastern bloc, valuable archival and genealogical sources have been uncovered by Western researchers. Some 2-3 years ago Israeli archivists and researchers first noted that the Osove Archive in Moscow contained important collections of Jewish communal archives confiscated first by the Germans in WWII.

This archive captured by the 59th Soviet Army at the end of the Second World War, was revealed at first to the public when the former Soviet newspaper Izvestia wrote a series of articles about it. In general the archive contains numerous collections from Germany, Austria, France, Holland, Belgium, Poland, Yugoslavia, and Greece.

The Greek collection contains 450 files, mostly from the Jewish community of Salonika, but also includes documentation from the Athenian Jewish community. Unfortunately, the above collection does not contain documentation from any of the other more than thirty pre-WWII Greek Jewish communities.

The Salonikan material supplements the existing Salonikan Jewish communal material in the Central Archives of the Jewish People on the Givat Ram campus of The Hebrew University of Jerusalem. Most of the material involves communal correspondences requesting various services: supply of materials for Passover, and needed documentation for marriage and government services. The collection also includes minutes of meetings, and documents of institutional problems, budgets, and Jewish neighborhood coordination and management.

The Moscow collection of Salonikan Jewish documents has particular value for genealogical research and tracing. Unlike the Jerusalem collection, it indeed hosts rabbinical records of circumcision, marriage, and deaths, and records from the Eretz-Israel office in Salonika; detailing migration from Salonika and other parts of Greece to Eretz-Israel. Noteworthy also are the documents covering the period of 1933-1938, when between 15,000-18,000 Salonikan Jews migrated to Eretz-Israel.

This Moscow archive has documentation of the Salonikan Jewish community since the devastating fire of 1917, which destroyed over half the city and left 55,000 Jews homeless. Much of the communal material has never been retrieved in the aftermath.

Most of the 450 files have not been viewed or even catalogued, since no one there knew how to read and understand the Solitreo script of Judeo-Spanish or had a well-enough grounding in Hebrew and Katharevusan Greek. There exists a slight probability that some of the material from the rabbinic archives dates back to the mid-19th century, but this has not yet been scientifically confirmed. If so, aside from the Parisian Alliance Israelite Universelle Archives and the Bashbakanlik Arshivi (Prime Minister's Archive) of Istanbul, this may be the single most authoritative source on 19th century and early 20th century Ottoman Salonikan Jewry.

The archive is open for visitors to use, but one would have to sit there years to utilize it properly under present conditions. Photocopying services are available, but not as accessible and generously as in the West.

At present, none of the material has been systematically duplicated. The involved Russian authorities have negotiated with many, but affirm that the material can only be returned to their countries of origin. As of yet, Greece has made no appeal to request the material. Although several Israeli archives have made offers to the above Russian functionaries, no concrete progress has been made. Germany and its Bundesarchiv in Koblenz have a great interest that their valuable Nazi archival materials, including that of the Gestapo, the S.S., and Hitler's office, be returned to them; as well as the 4,000 file German Jewish collection, which includes valuable documentation on the Zionist movement in Berlin. Other valuable collections are those of the French Alliance Israelite Universelle and its schools in the East and in Eretz-Israel, the Parisian branch of the World Jewish Congress, and the Yugoslavian Jewish communal records. Regarding the latter, the Moscow archive has the Jewish communal archives of Sarajevo, Belgrad, Zagreb, and Dubrovnik. Due to the current political problems in the former Yugoslavia, it does not appear that the return of these collections to their governments will take place in the near future.

The Moscow archive will have an important role in tracing the past, and migration patterns of the Jewish community of Salonika before its annihilation in the Holocaust by the Nazis. The archive will expose numerous previously unknown details for the future historiography of the Jewish communities of Salonika and Athens, and their Zionist movements.

IS THE OCTOBER REVOLUTION COMMEMORATED IN NOVEMBER?
Some observations on the Calendar by Joseph Goldschmidt
(Supplements from the Britannica by Ruth Rigbi)

In the year 46 BCE Julius Caesar ordered the astronomer Sosigenes of Alexandria to draw up a new calendar. The Julian calendar, as it became known, was based on a solar year of 365.25 days, or 365 days and 6 hours. Every four years an extra day was added to the year, making it a leap year.

Julius Caesar sought to perpetuate his name by changing the name of the fifth month, Quintilis, to July. Not to be outdone his successor Augustus Caesar changed the name of the sixth month, Sextilis, to August. But as that month had only 30 days, he transferred one day from February to August, in order to make July and August equal in length.

According to the ancient Egyptians and Babylonians, the New Year began at the autumn equinox, when day and night were equal (the day we call the 21st of September). The ancient Greeks, for their part, took the shortest day of the year (the day we call the 21st of December) to be the dawn of the New Year. It seemed to them the most logical date to begin the year.

Julius Caesar seemingly tried to begin his new calendar from the shortest day, but the Romans by ancient custom celebrated the New Year at the new moon. In the year when the Julian calendar was introduced, the new moon was sighted 10 days after the shortest day, and so January 1st was established as the official beginning of the calendar year.

Many years later, increased accuracy of observation showed the length of the solar year to be 365 days, 5 hours, 48 minutes and 49.7 seconds, i.e. about 11 seconds less than the calculations of Sosigenes. By 1582 CE there was a discrepancy of 10 days between the true vernal equinox and its calendar date of March 21st because of this error, which revived criticisms of the calendar. This led Pope Gregory XIII to reform the Julian Calendar and replace it with a new style calendar, the Gregorian. He was advised in his reformation by the learned Neapolitan astronomer and physician Lilius (Luigi Lilio Ghiraldi), and after the death of Lilius by the German Jesuit and mathematician Christopher Clavius who verified all the calculations and developed the rules. The reform was made by cutting out 10 days in October 1582. Thus October 4th old style was followed by October 15th new style. In consequence the next vernal equinox fell correctly on March 21st instead of on March 11th.

In order to prevent a recurrence of the error every 128 years, leap years would be fixed according to the following system: every fourth year would be a leap year, except when the century year was not divisible by four without remainder; that is to say, the years 1700, 1800, 1900 would not be leap years. By this calculation, 1600 was a leap year and 2000 will be a leap year too. The difference between the Gregorian calendar (new style) and the Julian Calendar (old style) remained ten days until the year 1700 after which it amounted to 10 or 11 days, because the year 1700 was a leap year in the old style.

Over the years, various countries adopted the new Gregorian calendar. They did so at different times, which explains the difference in the number of days they cut out - from ten to thirteen days. (In Britain where the new style was adopted in 1753 opponents shouted "Give us back our eleven days!")

Here is a list of countries and states and the year in which they adopted the Gregorian Calendar:-

- From 1583: Italy, France, Spain, Portugal, Prussia, Holland, Flanders, (Germany Holy Roman Empire), Luxemburg.
- From 1587: Poland.
- From 1588: Hungary.
- From 1700: Sweden (gradually, by abolishing the extra day in the eleven leap years between 1700 and 1740).
- From 1701: The Protestant States of Germany, the Protestant States of Denmark.
- From 1753: Great Britain and her colonies, Australia, Canada and America (later the United States of America).
- From 1583-1810: Switzerland. (The various Cantons adopted the Calendar on different dates)
- From 1873: Japan, Egypt.
- From 1913: China.
- From 1916: Bulgaria.
- From 1918: The USSR.
- From 1919: Turkey, Romania.
- From 1920: Yugoslavia.
- From 1924: Greece.

When the USSR changed the calendar in 1918, the date of the Bolshevik Revolution (25th-26th October, old style) moved to 7th-8th of November (new style). The French Revolutionary calendar too deserves to be remembered with its names of months portraying the weather, the seasons and the farming year. It was introduced on September 22nd, 1792, the day on which the Republic was proclaimed, and lasted until Napoleon abolished it on January 1st, 1806.

The civil calendar in use today is so exact (apart from adjustments of a fraction of a second on December 31st) that it can serve mankind for many years. Advice to genealogists trying to convert a civil date into a Hebrew date: be careful to check the year when the civil calendar was changed in the country you are studying.

WORK TO PROMOTE GENEALOGY IN ISRAEL AND ADVANCE OUR SOCIETY

THE 1939 CENSUS OF JERUSALEM JEWS

by Esther Ramon

This is the only census taken in Jerusalem between 1875 and 1948 of which the original forms have been preserved and are kept in the Central Zionist Archives in Jerusalem.

As we wrote in Sharsheret Hadorot vol. 4 no. 1, these forms contain much information on the Jews of the city in 1939: surname, first name, father's name, age, community, country of origin, military service in country of origin, profession and place of work. The material is arranged by quarters and streets.

With the help of a number of volunteer members we prepared:

1. A KEY making it possible to locate each quarter in a specific file.
2. A PARTIAL INDEX of the names that appear in the files. We decided to cease this activity as we could not find any more volunteers to do the work, and have found another way (more complicated) to reach the above information: In the Central Zionist Archives there is a list of adults from 1492 (registration number J 1/2332). This list is based on the census of 1939 and gives (in alphabetical order) the names of all the Jews of Jerusalem and the name of the street or quarter in which each one lives. Using the above key, it is possible to find the file of the quarter and to look in it for the desired census form. This method of search requires patience, but promises results.

The lists will be ready in May 1994.

CONTENTS AND SUBJECT INDEX TO MATERIAL IN THE LIBRARY

by Robin H. Naftalin, Haifa

During the last few months I have been collecting and organising the mass material in our library. I concentrated my efforts mainly on indexing and filing it into several sections or "collections", and preparing computerised indices for each section.

The beginning of the "Newspaper clippings" collection was made by the late member of our society Ms. Zviya Rabinovitch. During the years articles from newspapers, copies of articles from periodicals and other genealogical material accumulated in the library. I divided the material I found into several sections. I have now finished dividing it and preparing a contents and subjects index to the first four sections mentioned below. The subject in the indices have been defined in Hebrew but titles of the articles have been put in the language in which they were written. Usually I prepared two kinds of indices for each section or "collection":

1. An index according to the filing system (date or title of the article) which is filed with every file.
2. A subject index filed in a mutual file entitled "Indices to sections in the Library". I have also added a users guide in this file.

With reference to this guide I have the following request from all members of the society contributing material to the various sections:

1. Ensure that the name of the newspaper/periodical and the date of publication will appear clearly on the material contributed to the library.
2. Newspaper clippings should include margins to facilitate filing.

There are the following sections in the library of the Israel Genealogical Society:

1. "Newspaper clipping collection". Consists mainly of articles from the newspapers in Israel including those which have appeared in the weekend magazines. (Two files with a white cover and orange stripes).
2. "Genealogical Article collection". Consists mainly of articles written for genealogical seminars, newsletters from the Association of Jewish Genealogical Societies (AJGS) or material sent to the society by institutions or individuals. (Two red files).
3. "Periodical Article collection". Consists of articles taken from periodicals regarding various aspects of genealogy. (Two white files).
4. "Family Trees collection". Consists of material donated by many people, some distributed during lectures, some sent to the society both by people in Israel and abroad. The filing and indexing has been mainly done for that material which did not appear in a book format. (One green file).
5. "Newsletter and Periodical list". A list of titles of the Newsletter sent to us by the Genealogical Societies. To this list I have added the titles of all other periodicals in the library.
6. "Catalogues and publications". This file consists of catalogues of books and publications of organisations dealing with genealogy. (One brown file).
7. "The general Index to material in the library". Includes all the books and brochures in the library. The list is indexed by main subject, secondary subject, title and author/editor. The books were marked with labels identifying those three main subjects. Red for general books. Green for family research. Yellow for research of places.

Comments and corrections both to the contents and filing system will be welcomed.

A NEW BOOK IN OUR LIBRARY

The City Archives of Cologne (Koeln) have sent us the Family Book of the Jews of Deutz (today part of the city of Cologne):
Familienbuch der Deutzer Juden - Mitteilungen aus dem Stadtarchiv von Koeln
herausgegeben von Hugo Stehkaemper. Koeln 1992, 414 pages, 98 DM.

Almost 200 pages of the book are devoted to 65 family trees and to sources connected with them. These Jewish families lived in Deutz and the surrounding district in the nineteenth and twentieth centuries. Among them appears the composer Jacques Offenbach. Usually four generations are documented. In the notes to each tree the sources of information are detailed. Keys to people and places help the reader to find the persons he is interested in.

The introduction gives the history of the Jews of Deutz. More than 100 pages are devoted to sources for the nineteenth century. The old synagogue is described by the Curator responsible for the preservation of buildings in the city, P. Heimann.

This book is of great value to the genealogist interested in this part of Germany.

מקורות מידע: מיקרו־פישים חדשים
SOURCES OF INFORMATION
New Microfiches:

1. Index, Jewish names in Protection of Interests of US Citizens in Russia, U.S. Department of State
2. Index, Jewish names in Protection of Interests of US Citizens in Austria-Hungary, U.S. Department of State
3. Index Jewish names in Protection of Interests of US Citizens in in Romania, Germany and Poland
4. Index Registration of US Citizens: Jerusalem 1914-18
US Department of State Consular Past Records
5. Index Jewish Applicants for Emergency US Passports 1915-24
US Department of State Records
6. Galician Towns and Administrative Districts
7. Burials in the Old Section of Washington Hebrew Congregation Cemetery

These microfiches are to be found (together with the previous microfiches reported in Sharsheret Hadorot vol. 6, no. 3) in the Bibliography Room of the Jewish National and University Library in Jerusalem. Apply to the librarian in charge.

SELECTIONS FROM OTHER JGS JOURNALS
Compiled by Harold Lewin

Readers are reminded, as in all previous Selections, that only such an imperfect precis as this makes a compact survey of most of the published JGS journals possible. Since they don't all lend themselves to accurate summarizing, the truncation often introduces unavoidable errors. We don't however, feel too guilty because of this deficiency, knowing that the selection does provide a useful guide to the stimulating output from other societies, helping those who lack access to the journals or sufficient reading time for looking at everything. Please, therefore, view our Selection merely as a rough guide to JGS literature, making every effort to read those articles apparently relevant to your interests, and accepting our regrets for all errors and missing credits!

CANADA JGS (SHEM TOV) SEPT. & DEC. 1992 VOL.8, Nos.3 & 4

Jewish Community Tax Records in Neu-Raussnitz, Moravia

Patrick Gordis and Henry Wellisch review a recent reprint of The Neu-Raussnitz Tax Book by Dr. Heinrich Flesch (1875-1942). The Tax Book comprises an annotated list of Jews from Neu-Raussnitz, Moravia who paid taxes in 1808, and is used as a basis for a study on the origin of Central European Jewish family names.

Surveying the Jewish Cemeteries of Poland: Miriam Weiner

Miriam describes the work of Jan Jagielski, who has photographed Jewish cemeteries in small towns throughout Poland for more than 25 years. He is a founding member of the Citizens Committee for the Protection and Preservation of Jewish Monuments, and is currently conducting an extensive survey of Jewish cemeteries in Poland, sponsored in part by the Polish Academy of Sciences, Institute of Art.

CLEVELAND JGS (CLEVELAND KOL) WINTER 1992 VOL.6 Nos. 3 & 4

Russian-American Genealogical Archival Service (RAGAS)

The request forms for a specific record and for a fuller genealogical search using the RAGAS facility, are included in this issue. The fee for the first service is \$22 and for the second service \$50. (We have the forms of RAGAS and we can send it to you for 5 NIS).

German Special Census of 17th May 1938: Harry Katzman

The LDS Family History Library in Salt Lake City has received about 400 16mm reels of microfilm from sources in Germany, listing only Jewish (non-aryan) households in this Special Census.

GREAT BRITAIN JGS (SHEMOT) VOL.1 No.1 WINTER 1992

Jewish Roots in Scotland - A Guide: Harvey L.Kaplan

A summary is provided of the many sources available for research on Jewish communities in Scotland from the beginning of the 19th century.

Genealogical Research in Government Records: Lydia Collins

This article comprises an explanation of some of the more important sources for genealogical research available at the General Register Office, London, the New Register House, Edinburgh, and other locations.

GREATER BOSTON JGS (MASS POCHA) WINTER 1993 VOL.2 No.1

Discovery of Jewish Records in Moscow Archives

The 25th December 1992 issue of Yated Ne'eman reported the discovery by M.Rosen of Tel Aviv University of 27 km of shelf space in the Moscow national archives containing the archives of various Jewish communities in the Balkans, Greece and Yugoslavia, plus archives and pinkassim of other European countries. The material was confiscated from the Germans at the end of World War II and sent to Moscow in 5 trains.

GREATER WASHINGTON JGS (MISHPACHA) FALL92/WINT.93 VOL.12/4 & VOL.13/1

Oppeln, Germany 19th and 20th c. Cemetery Records

The GWJGS library holds cemetery records covering the 19th and 20th centuries for Oppeln, previously in Germany and now Poland.

Vitebsk Gubernia Records

Records from the Latvian part of Vitebsk Gubernia (1857-1883) are held by the Latvian Central Archives in Riga, despite the area now lying within the borders of Belarus. This information apparently originated in Scattered Seed (South Palm Beach County JGS), Vol.1, No.1.

Use of the 1920 United States Census: Boris Levine

Some useful advice is given on ways of exploiting this U.S. census more efficiently.

Intermarriages between German Nobility and Jews: Hans G. Hirsch

The third year book (discovered by Faith Klein) of the anti-Semitic Semigothaisches Genealogisches Taschenbuch ari(st)okratisch-juedischer Heiraten (Semigothaic Genealogical Pocket Book of Aristocratic-Jewish Marriages), published in Munich in 1914 is reviewed.

New Material from Eastern Europe: Editorial

The two sources for this material are:

1. the FAST Genealogy Service of Shadevich and Feldblyum at 8510 Wild Olive Drive, Potomac, MD 20854.
2. David Mayfield, previously director of the LDS Family History Library and now running LDS international outreach operations, reports that huge caches of Jewish records have been located in Kiev (925 volumes covering 1844-1862), Lvov (1785-1942), Minsk (-1917), Leipzig (1880-1945) and Vitebsk.

Gesamtarchiv der Deutschen Juden: Peter Lande

One of the best single sources of genealogical information on German Jews, collected in the 1920s and early 1930s by Jacob Jacobson, and confiscated by the Nazis, is now divided between three institutions. Copies of the index to these holdings, compiled by Peter Lande, may be obtained by writing to him at 3002 Ordway St. N.W., Washington, D.C. 20008-3254, enclosing \$1.

NETHERLANDS GENEALOGY ASSOCIATION: (MISJPOGE) 1993/1

The Unknown Jewish Community of Ouldenbosch: F.J.Hulst

The article (in Dutch) describes the old Jewish community and cemetery of Ouldenbosch, which still contains some fine 18th century memorial stones.

ספר חדש בספרייתנו

הארכיון של העיר קלו שלח לנו את הספר - "ספר המשפחות של יהודי דויטץ" (כיום חלה מהעיר קלו)

Familienbuch der Deutzer Juden - Mitteilungen aus dem Stadtarchiv von Koeln
herausgegeben von Hugo Stehkaemper. Koeln 1992 414 S. 98 DM.

כמעט 200 עמודים של הספר מוקדשים ל-65 עצי משפחה ולמקורות הקשורים בהם. המדובר במשפחות יהודיות שגרו בדויטץ ובסביבה במאות היח' והיט'. ביניהם למשל המוסיקאי ג'ק אופנבך. בדרך כלל תיעדו ארבעה דורות. בהערות לכל עץ פרטו את מקורות המידע. מפתחות של אנשים ושל מקומות יעזרו לכל מעוניין למצוא את האנשים בהם הוא מעוניין.

ההסטוריה של יהודי דויטץ מופיעה במבוא. לגבי המאה היח' מופיעים המקורות בלמעלה מ-100 עמודים. בית הכנסת העתיק מתואר על ידי האחראי על שימור המבנים בעיר פ. היימן.

ספר זה בעל חשיבות גדולה לכל גניאלוג המעוניין בחלק זה של גרמניה.

PUBLISHED BOOKS

ספרים שהופיעו

A Biographical Dictionary of Canadian Jewry 1909-1914

from the Canadian Jewish Times

by Lawrence F. Tapper

\$35, \$5 for postage.

Jewish Personal Names

Their Origin, Derivation and Diminitive Forms

by Rabbi Shmuel Gorr

\$15, \$3 for postage.

A Dictionary of Jewish Surnames From the Russian Empire

by Alexander Beider

\$75, \$6.50 for postage.

All published by Avotaynu, P.O. Box 1134, Teaneck NJ 07666.