

שַׂרְשֶׁרֶת הַדּוֹרוֹת

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EDITORIAL

In this issue some of our members relate about their work: our member Len Yodaiken describes how persistence, luck and intuition combined to aid his search for his family's Sephardi roots.

Leah Hartom's vivid and systematic research into the Hartom (Artom) family of Piedmont reveals a long history of Jewish family and community life in Italy. Valery Ladezhensky, who comes from Russia recently, tells a fascinating story of his family's roots, both in the former Soviet Union and in Eretz Israel.

You'll also find information about new sources and reviews on new books. At last let us not forget that the next International Seminar on Jewish Genealogy will be held in Jerusalem from April 30th to May 4th, 1994. Preparations are in full swing and members are asked to fill in the questionnaire included in this issue of Sharsheret Hadorot and to return it promptly. We rely on your cooperation!

With greetings

Esther Ramon Ruth Rigbi

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FORTHCOMING LECTURES

| | |
|--------------------|---|
| Wednesday 27.10.93 | Dr. Arie Morgenstern - Gravestones as a historic and genealogic source, the gravestone of Malka Babad from Brodi. |
| Wednesday 24.11.93 | Our member Mazal Linenberg - The Navon Families |
| Wednesday 22.12.93 | Jacob Vaz Dias - The Scarlet Thread - A Family History |

LETTERS TO THE EDITORS

From Joseph Ben-Brith:

To Ezra Shiprut's article (Sharsheret Hadorot vol. 7, no.2) I would add a different explanation for the name Sasportas. Sas Portas or Ses Portas is a reference to the six gates of Jerusalem by a family of Spanish or Portuguese Marranos who wished in this veiled fashion to express their hope to return to Jerusalem and their Jewish roots. Parallel is to be found in the Soares family, whose name conceals the Hebrew "Zu Aretz" (צֶרֶחַ אֶרֶץ) and is a hidden way of expressing their Marrano longing for Eretz-Israel. (Incidentally, Soares is the Marrano surname of the present Foreign Minister of Portugal.) I recall further that in seventeenth century Hamburg there lived a Haham Rabbi Sasportas who was among the sharpest opponents of Shabbetai Zvi and his movement, unlike most of the Marranos and their Hahamim in northwest Europe who returned to open Judaism. The book he wrote was "Tzizat Novel Zvi" by Rabbi Johacob Sasportas: Chief Haham of the holy community of Hamburg 1665-73. The letter h within the name Jacob must represent the characteristic guttural Sephardi pronunciation of the Hebrew letter ayin (ע) in the name Ya'akov.

From Aviva Neeman

"Sources on Greek Jewry in the Special Archives of Moscow" by Y. Kerem (Sharsheret Hadorot, vol. 7, no. 2) said that the documents and files of the Jewish community of Salonika, discovered in a Moscow archive, were not returned to Greece because the government of Greece did not claim them. The head of the Jewish community of Salonika (Thessaloniki) writes to me that the communal records and files have been demanded by the Greek Embassy in Moscow and their return to Greece is expected soon.

RECENT LECTURES

A GENEALOGICAL ADVENTURE

by Len Yodaiken

It started with my search for my paternal grandmother's family. I already had family trees for all the rest of my grandparents' families, dating back to the eighteenth century, and, as they all came from the same area in Lithuania, I wanted to demonstrate that, as the community in Lithuania was not all that large, the inter-relationship between them had to be on many levels. So to complete the picture, I needed Grandma's tree too.

In fact I knew very little about this grandmother, who died a few days before my late father was forced to flee the Czarist draft. Her name was Baila Judeikin nee Kadishov. She was the daughter of a Latvian Rabbi whose first name and place of residence I did not know. My father had lived in Estonia and, in consequence, knew nothing about the Latvian side of his family. By the time I came to ask questions, more than fifty years had passed. He had three other pieces of information which he gave me: Firstly, that his brother Leopold Judeikin had married a lady called Rachel Illion, a relative of my grandmother. The couple and their daughter perished in the Holocaust in Riga; we were not sure how or under what circumstances. Secondly, my father's first cousin, Shmuel Zalman Judeikin, married a lady called Nechama Elion, who was also a relative of my grandmother, and it

appears that she had arranged both of these "shidduchim". Lastly there was a family in Ireland, where I grew up, called Elyan, who were distantly related, but my father had never bothered to investigate the relationship.

Where to start? Uncle Leopold, of whom I had a small passport-type photo, was gone and could not be consulted. What was left of Shmuel Zalman's family was still behind the Iron Curtain, and of his children's generation there was only one daughter-in-law still alive. I tracked down one of the Irish family and wrote him a letter, to which I received a fairly terse reply saying that he knew nothing of the family in the Baltics. So far - nothing!

Initially, I searched the telephone directories and every book on the Jews of the Baltic for Kadishovs without any results whatsoever. In a belated flash of brilliance, it occurred to me that Elion, Illion and Elyan were in fact one and the same name and, as they were all relatives of my grandmother, it indicated that my grandmother's mother must have been from the Elion family. I was discussing the subject with a distant relative on the Judeikin side of my family, one day, when he told me that he had a cousin on the other side of his family called Ivan Elion (another level of inter-relationship), who was researching the Elion family. I immediately wrote to him and received in return a large number of charts, dealing with his own immediate family, some of the Irish branch and as many different efforts to connect them with Eliahu the Gaon of Vilna. It appears that the tradition in their branch of the family, as in one or two other branches, was that the Elions were direct descendants of that venerable Rabbi, and the name was derived from him (ELI{iahu HaGa}ON).

I then approached a relative who had recently come from Estonia and asked her to contact Shmuel Zalman's daughter-in-law. I wanted to know if she knew anything about her mother-in-law's family. I took myself off to the various libraries and read everything I could on and around the Gaon of Vilna. It was very confusing. There was a Jacob Elion who was said to be a son-in-law of the Gaon or a nephew and sometimes he appeared as Jacob ben Nechemia and sometimes as Jacob ben Menachem. I could not be absolutely sure that this Nechemia was the same Nechemia mentioned as a disciple of the Gaon. I knew there must be some sort of system or link up in all the information I had gathered but, how or where, I failed to see.

At the time, I was lodging in a North Tel Aviv suburb, enjoying a sabbatical. One day, while walking down the street from my lodgings, I noticed three old ladies coming towards me and speaking English, one of them with a very obvious Irish accent. Although, by nature, I am a very reticent individual, something told me that I must go and talk to them. So I approached and the conversation went something like this:

Me: "By the sound of your accent, you are Irish!"

She: "I am, are you?"

Me: "Yes I am"

She: "What is your name?"

Me: "Yodaiken."

She: "I've lived in Glasgow for the past thirty years, and once a friend of mine's sister came to visit. Her name was Yodaiken and her maiden name was Jackson."

Me: "She was my late mother. What is your name?"

She: "Goldberg".

Me: "That wasn't your maiden name!"

She: "No, my maiden name was Elyan."

Me: "You are just the lady I'm looking for".

I then told her what I was doing and what I wanted. She told me that she lived around the corner and that I should come and visit her, although

really her sister, a Mrs. Jackson, was the authority on the family (again another level of relationship). Needless to say, I did not hesitate to go and visit her, and found her to have an encyclopaedic memory on the Irish branch of the family. Her grandfather, Rabbi Meir Elyan, had been the first Rabbi of Cork and she was able to give me all the details of their branch of the family. Later her brother, the person who had written me the initial terse letter, was able to tell me that their grandfather was the son of Yankele Krozher, the nickname for Rabbi Jacob ben Nechemia Elion, who had been one of the Sages of Jerusalem in the second half of the 19th century. He was also able to tell me of a second cousin from Latvia, who lived in a kibbutz near my own.

At this point the whole research took off like a rocket. The kibbutz relative knew there was a Judeikin connection in the family, but had left Latvia as a very young man, and did not remember details. He sent me to his sister, a recent immigrant, who lived south of Tel Aviv. She produced her family album, in the centre of which was a large photo of the Illion branch of the family and in the centre of that, my cousin Judith and my aunt Rachel, who was also her aunt. This was the family of my uncle Leopold, whom I had never seen. She told me the circumstances of their and my Uncle Leopold's deaths and also gave me details of those appearing in the picture, including her grandparents, Reb Mottle Illion and his wife Freda nee Gottlieb. I was beginning to get the feeling that some greater force was controlling me!

In the meantime a reply arrived from Estonia. That member of the family was able to tell me that the name of her mother-in-law's father was Rabbi Eliahu Elion. She also supplied me with the address of a woman in Rehovot who, she thought, knew a great deal about the family. I immediately dispatched a letter to the woman. I was also ringing up people in the telephone directory who bore some variation of the name. Some turned out to be Turkish Jews, who originated from Salonica in Greece and who were suspicious of what this Ashkenazi wanted of them. Others were Arabs and I even found another branch of the family which had come from Rhodesia. I contacted one of them and he told me that one of his aunts had married a relative, who turned out to have been one of the above mentioned Illions and that the tradition in their branch of the family was that they were Sephardim in origin. I wrote to this aunt, who said that her late first husband was a brother of my aunt Rachel Illion. She affirmed that, according to her father, they were Sephardim by origin.

I went back to the library to see if I could find anything else. I found references to a Rabbi Yekutiel Leib Elion, who had written a number of books. I even found some of his books and, from them, learnt that he was also a son of Yankele Krozher and a grandson of Nechemia Elion. In another book "Ohel Shem" by Noah Gottlieb, there was mention of a Rabbi Samorgan who married a daughter of Yekutiel Leib, whose lineage he traced back through Yankele Krozher to Solomon ben Jacob Ayllon, a Haham of the London Sephardi Community at the end of the 17th century. He was dismissed from this post in London, accused of being a sympathizer of the false Messiah, Shabbetai Zvi. He later took up the post of Haham in Amsterdam, and continued to be a focal point of controversy. I wondered where Noah Gottlieb had obtained his information, and it eventually transpired that he was a close relative of my same aunt Rachel's mother, Freda Illion nee Gottlieb, and it appeared that her husband Reb Mottle Illion was the source of the information.

A picture of the family tree was beginning to develop in which my greatgrandmother was a sister of Rabbi Jacob Elion known as Yankele Krozher, and they were the children of Rabbi Nechemia, the disciple of the Gaon of

Vilna, who in turn was the son of another Rabbi Jacob ben Menachem Elion, who was somehow related to the Gaon. At this point a well known Israeli genealogist, Chaim Freedman, pointed out to me the genealogy of the Luntz (Loans) family in the Jewish Encyclopedia, which showed that Jacob Elion married the daughter of Rabbi Eliahu the Gaon of Krozhe. They had confused the two Jacobs, as they had entered Yankele Krozher as the husband of Eliahu's daughter. This was impossible, chronologically, as Yankele lived in the mid 19th century. His grandfather Jacob ben Menachem Elion fitted nicely into the end of the 18th century. This Eliahu's pedigree was given, albeit with some gaps, back to Gershon of Rosheim and Jossel Josselson the great "Shtadlan" of the 15th century. Eliahu was also a close friend and brother-in-law of the Gaon of Vilna, the Gaon of Vilna having married Eliahu's sister on the demise of his first wife. So it was now clear that Jacob ben Menachem Elion was a nephew of the Gaon of Vilna by marriage and thus his son Nechemia had become a disciple of the Gaon. This was the basis of the "Yichus" to the Gaon of Vilna. Things were falling into place.

There had been no response to my letter to Rehovoth, so one bright day, I took myself off to that town to see what I could find out. I found the house, without much difficulty, and knocked on the door. The elderly lady who answered took one look at my bearded face and slammed the door in my face. Cautiously she demanded to know who I was. When I said Judeikin, the door was flung open, and I was literally propelled to a bowl of chicken soup in the kitchen. She was the niece of my father's cousin and in the centre of her album I found a photograph of Shmuel Zalman Judeikin, his wife and four sons. From her I got the complete tree of Rabbi Eliahu Elion's family of which the Rhodesians were a part. Once again I had the feeling that some greater power was taking me back to my roots.

At this point, I requested help from our member, the distinguished Jerusalem genealogist Dr. Paul Jacobi, who gave me the complete pedigree of the Loans family back to Gershon of Rosheim, their marriages into the Treves, Luria, and Spira families and thus back to Rashi and the controversy that surrounds his connection with those families. Meanwhile from a book of Sephardi "Ketubot" from Amsterdam and some Ailion wills from the Colyer-Ferguson collection, I was able to construct the family tree of Rabbi Solomon ben Jacob Ayllon between the years ~1660 - 1900 in England and Holland. His son Jacob Ailion (every second generation has a Jacob) moved to Altona, in Germany, and Jacob's son Menachem moved to Krozhe, in Lithuania, and was the founder of our Lithuanian branch.

From the Encyclopaedia I learned that Solomon came from Salonica via Safad to England and Holland. He had an uncle in Amsterdam called Joseph Ben Solomon Ailion so this fact gave me another generation going back to roughly 1620. It also showed me that the Turkish Elions, whom I had dismissed as not being related, may well be a colateral line of the same family which had remained in Salonica. There was also mention of a Jacques (Jacob?) HaCohen Elion in the encyclopedia, whom I had dismissed as not being related as he was a Cohen and the rest of the family were not. Now as a result of having learned something of Sephardi tradition, I realise that one of his maternal family was an Elion and that they followed the Spanish custom of adding the mother's family name to that of the father's.

Although I still do not know much about my grandmother, I can now trace my descent from her back to Rashi and the great mediaeval Rabbinical families of Western Europe, and the Sephardim of Western Europe. I have also found the town of Ayllon 70 km. North East of Madrid from which the family took its name. I have traced the family back to Salonica, and am now trying to find the missing four or five generations of the Ayllons between those I found in Salonica and those who left Spain at the time of the Expulsion and, to generate a tree of the Ayllons in Salonica. I would be grateful for any help!

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THE HARTOM (ARTOM) FAMILY OF ASTI, PIEDMONT, ITALY by Leah Hartom

The idea of tracing the roots of the Hartom family (Artom in Italian), my husband's family, came to me after I heard a conversation in my home between my father-in-law and Professor Salvatore Foa, the well known researcher of Piedmontese Jewry. I remember Prof. Foa's words: "I have discovered the origins of most of the Jewish families in this region, and the origin of their names, but I have not been able to discover either the place of origin of the Hartom family nor the source of the name".

That conversation took place in the nineteen-fifties. At the time I was busy raising my family and could not concentrate on other matters.

More than thirty years later, in 1986, when my husband was Chief Rabbi of Turin (Torino) in Piedmont, Professor Foa's words came back to my mind. Now, I thought, I might go and search for Hartom family roots in Asti, a nearby town where I knew the family lived before it scattered through Italy and the world.

We possessed a small family tree at home but there were very few dates on it, apart from the most recent. The tree went back to the beginning of the nineteenth century, but nobody in the family had made a deeper search for roots.

My first step was to apply to the state archives in Asti. I asked the director whether there was anything there about the Hartom (Artom) family. He replied that he knew of the existence of the family in the town and that the archives contained notarized documents arranged chronologically beginning in 1610. If I was interested, I could study them in the reading-room. Here began my research.

With excitement and emotion I found in the index to one of the very first volumes of notarized documents, from 1613, the name Emanuele Artom - a man with the same name as that of my husband, 373 years earlier! Inspired by this, I went on to take as the main basis of my research the notarized documents that I found in the state archives of the towns of Asti, Turin and Alessandria - all in north-west Italy. Concurrently, I made a very thorough examination of the material still remaining in the small museum-archives of the synagogue of Asti, the municipal historical records of Asti and the little that remained in the archives of the Jewish community of Alessandria. I went through all the documents from 1600 to 1900. Subsequently I was able to find in the state archives of Alessandria some earlier notarized documents in Latin, and I examined those from the years 1587-1600. At that stage my research came to a halt because of the illness of my husband and his death, but I hope to be able to resume it soon.

For the years after 1900 I collected information from members of the family in Israel, Italy and United States of America. I decided not to look at existing documents in archives after that date, since most people are still living.

It is interesting to note how the spelling of the family name changed. The original spelling in the Jewish family tradition throughout the generations is HARTOM, with an H at the beginning. But in the Italian documents the H disappears and the name begins with an A - ARTOM, since the letter H is not sounded in Italian, but it remained in Hebrew: הַרְטוֹם.

In my research I found documents proving the continuous use of the Hebrew language in the accounts of bankers and their agents. I also found notarized documents in Italian containing Hebrew expressions such as *kinyan sudar* and *zechut chazakah*, written in Latin characters.

The family is Ashkenazi in origin. This is proven by the fact that until about 1850 marriage documents contained the following sentence: "The couple undertake to obey the customs of the Ashkenazi Jews in Italy". In some documents these customs are called "praiseworthy". The purpose of this sentence was to determine the fate of the dowry, in case one of the parties died during the first, second or third year of marriage.

After 1850 this formula was discontinued. Instead we find the following: "The couple undertakes to behave according to existing laws" - i.e. not according to traditional Jewish customs but according to the state laws of Italy. This is clear evidence of the changes that ensued when the Jews came out of the ghetto. It is also a sign of assimilation, and a proof of their loyalty to the Italian state.

My research taught me many things about life in general at different periods. In 1700 there were in Asti 23 members of the Artom family. In the 1761 census 43 appear, and the time of Napoleon in 1808 there were 78. That is roughly a threefold increase in the course of about a century and shows the ramification of the family. The Hartom family lived in Asti continuously for about 300 years (apart from brides who followed their husbands to other towns in the region). Only in the last years of the nineteenth century did a few members of the family move to larger towns, particularly to the near city of Turin.

The first character in my research is Abram Artom son of Angollo (apparently Engel), who came from Frankfurt-am-Main in Germany before 1587. I know that he was a banker, and according to the documents I found he had two sons: Emanuele and Moise, and a daughter, Bella, who was married in 1593 to Lazaro de Padua. I have documentary evidence of Abram Artom from 1587 onwards, first in Novi Ligure, then in Asti. At first he was the agent to the banker Vita Poggetto and later his partner and relation, for Abram's son Emanuele married Bonina Poggetto. Abram Artom died between December 1611 and February 1613.

The Artom and Poggetto families had lent a large sum of money to the Municipality of Asti before 1600, and the Municipality was in no hurry to repay the debt. This failure to repay the debt caused the family acute financial problems and distress and led to the suicide of Emanuele Artom, who drowned himself in the river Borbore in 1649. Emanuele had two sons and two daughters. One son, Abraham, died young and unmarried. The other son, Moise, died in 1652 leaving one young son, Aaron. Aaron married twice but died without issue before 1717. Thus ended Emanuele's branch. His brother Moise, in contrast, had a numerous progeny, and the family tree I was able to build stems entirely from him.

At that period there lived in the district a man by the name of Volpino Artom. He too was an agent and partner of Vita Poggetto, until he was dismissed from partnership because of faulty book-keeping. He died in 1600 leaving two young children, Jacob and Stella. His brother-in-law assumed responsibility for the care of the children. There is no continuation from this Volpino in the family tree, since both his children were converted to Christianity and changed their name. In one of the documents the son claims that Abram Artom was his uncle; this claim is disputed by Emanuele, son of Abram. The names Jacob and Stella also appear in other branches of the tree, which may show family relationship between them. I could not discover the name of Volpino's father, and have not so far been able to substantiate the claims of his son.

In the course of my study of the notarized documents I encountered an array of occupations among members of the Artom family. There were bankers, merchants, the proprietor of a silk workshop, rabbis, *mohalim* (ritual circumcisers), *shochatim* (ritual slaughterers), heads of the Asti Jewish community, a maidservant, a female cook, etc. From the documents in the archives of the Jewish community I discovered that not all members of the Artom family were of equal rank. Some lived in poverty, for I found documents attesting that Artom daughters received their dowry from the charity institutions of the Jewish community. Thus it is evident that family members belonged to all ranks of society. The fact that some members of the family were rich and others poor can be related to the custom by which the eldest son was the chief heir of his father, hence his family became richer than his brothers' families.

After the Emancipation of 1848 and the exodus from the ghetto, Jews could be accepted to institutes of higher education. Now there appear lawyers, scientists and - best known of all - Isacco Artom, secretary of the minister Cavour and who later achieved fame as a statesman.

When the Jews were confined to the ghetto of Asti by the law of 1724 (applied only in 1728), some Jews living in small places were compelled to move to Asti. Among these were members of the Foa family, who had lived in Canelli and who moved to Asti in 1737. They later married into the Artom family.

Many years must have passed before essential services were organized, following the confinement to the ghetto. But no information about conditions there is to be found either in the notarized documents or in the records of the Jewish community, until 1770. From that date there is a document according to which there was a need to build a matza-baking oven and a *mikveh* (ritual bath) inside the ghetto, because of the closing of the gates at sundown. The heads of the Jewish community ask permission of the Municipality to build the oven and the *mikveh*.

A document from 1770 records shows that the oven was given to the brothers Terracina. After nine years, they built it in the house of Giuseppe Artom. The work is at the Community's expense, but the family of Giuseppe Artom could enjoy the use of the place throughout the year, except for the

time of matza-baking. In 1791, after the decease of Giuseppe Artom's heirs, the oven was built in another place, but the document does not say where.

This same document from 1770 sheds light on another aspect of family and community life: the communal mikveh. There were two mikvaoth in town: one in the home of the Artom family and the other in the home of the Debenedetti family (Beth Baruch in Hebrew); both were at the disposal of the families and their guests only. Apparently before the ghetto was established the poorer women would go to dip in the nearby river, but subsequently restrictions on leaving the ghetto in the evening made it necessary to build a public mikveh inside the ghetto. It was built in the house of the Terracina family, which stood in the synagogue courtyard. The interesting document lists the following provisions: the brothers Terracina must pay a woman to look after the mikveh: her salary is to be 4 lire per annum. A woman using the mikveh who only dips in cold water need only pay 5 soldi (one soldo = one-twentieth part of a lira). A woman who requests a cleansing bath as well must pay 10 soldi. Anyone who wants hot water must pay 30 soldi, but if she brings her own firewood to heat the water, the price is only 10 soldi.

I also found interesting documents on the conduct of affairs between members of the Jewish community and between Jews and Gentiles; on Jews who hid in churches in order to escape arrest for debt; I found out about people who converted to Christianity and afterwards demanded their share in the family property, and so on.

The person who lived longest of all those I encountered was a single woman named Stella Artom, who died in 1892 at the age of 101. Her will, made five years before her death, is unusual. It states that she has no property at all save a bed and a clothes-rack. These she bequeathed to the non-Jewish woman who looks after her, on condition that the woman will continue to look after her until her death. Her few pieces of linen she leaves to her cousin, on condition that the cousin arrange for kaddish to be said in the synagogue on the anniversary of Stella's death. She thanks the Jewish communal charity which helped her with medicines, and her relatives who helped her in time of need.

My curiosity was piqued by the story of a little girl born in 1831 to Bella Marianna Foa, wife of Isaac Baruch Artom. The mother evidently died in childbirth as the child was given her name. The father, who was embroiled in political activity, fled abroad and gave no further sign of life to his family. The little girl was entrusted to the care of her paternal grandfather, Giuseppe Artom. After the grandfather died a family council was held (recorded in a notarized document), and the girl's uncle, her father's brother, assumed responsibility for her care, she being a minor. I had no information about her subsequent life until in the records of the Jewish community of Alessandria I discovered that Bella Marianna Artom married Samson Foa, a shoemaker, gave birth to many children and died at the age of 94.

About her father I had no information. But when I was in Asti, I found in the telephone directory a man named Artom. I telephoned him and he agreed to my request for an interview. He told me that he was not Jewish but knew he came from a Jewish family of Asti. He was born in Jaffa, Palestine, and returned to Asti (his "homeland" as he put it) in 1939, at the outbreak of the Second World War - exactly at the time when many Jews, among them members of the Artom family, were seeking refuge outside Italy following the introduction of the race laws. From my conversation with him I learned that the abovementioned Isaac Baruch Artom reached Turkey, where many misadventures befell him, including a flood in which his Turkish wife and children were drowned. He later married another Turkish wife. Their

offspring moved from place to place through the Near East and reached Lebanon and Palestine. They were apparently converted to Christianity under the influence of Christian missionaries, as my informant had a photograph of one of his brothers at the mission school in the Street of the Prophets, Jerusalem. Through all this they kept the family name, were aware of their Jewish origins in Asti and also kept a number of family photographs in which I identified people about whom I had information.

I made a summary of all the notarized documents I read relating to the Jews of Asti. (To read them was not an easy task.)

From my summaries my husband drew up an exact list of all the Jewish families of Asti that appeared in the research, noting the year, the volume and the page on which they were mentioned. This can be very useful to anyone bold enough to undertake research on other families in Piedmont. Of course the main focus of my work was the Hartom family, and I photographed all the relevant documents concerning wills, marriages and certain business agreements.

Our immediate family moved from Asti to Turin about 150 years ago after my husband's great-grandfather, Elia Jacob Artom, a teacher, *shochet* and rabbi, was expelled from the town because he would not bow down to a Christian procession in the street. He was first put in prison and then expelled. Elia Jacob was a highly cultivated person, a master of both Hebrew and Italian. He wrote a play: *Il Rifacimento*, inspired by the Book of Job. After the painful event of his expulsion from Asti his life became difficult: he was widowed at a young age, his baby son died, and he was left to bring up alone his remaining son. He was supported by the Jewish community of Asti, although after his expulsion he lived in Moncalieri, near Turin. His son, Menachem Joshua, became a clerk in the postal service. He had three sons and a daughter, but only two of the sons survived. Both of them studied and graduated from the university. One was my husband's father, Rabbi Elia Samuel Hartom [author of the well-known commentary on the Bible], and the other a professor of mathematics. In their student years they lived very frugally. They told me that in order to save lighting in the evenings they would sit with their parents around one table: the father read, the mother sewed and the sons studied. My father-in-law told us that after the great effort of his doctoral examinations at the university, at the age of 21, he was able to take a holiday: a journey to the city of Genoa where he saw the sea for the first time in his life.

This research gave me the feeling that the dead are not really dead. They left traces behind, and as I read about them I learned about their human character, their devotion to Jewish heritage and their feelings for their family - especially in wills. I also witnessed quarrels and peace agreements between people: peace agreements that they reached and signed before the notary after they were reconciled through the good offices of friends.

Although I have proved that the family is Ashkenazi in origin and although I have consulted qualified people in Germany, I have still not been able to discover the origin of the name Hartom. The late Dr. Elimelech Rimalt suggested that the family came from Hartheim and on its wanderings took the name of its native place. Another suggestion is that the family went from the small rural town Hartum, near Minden. I still await for a documentary evidence.

RECENT GERMAN BOOKS ON THE JEWS OF SPECIFIC LOCATIONS IN
GERMANY - THEIR IMPORTANCE FOR THE JEWISH GENEALOGIST
by Esther Ramon

(Based on extensive reading of many books of this kind and on the article of Monica Richarz in Babylon, Beitrage zur juedischen Gegenwart No.8/1 1991.)

Over 2000 books on the Jews of specific locations in Germany were published in the last years. Alone in 1988, fifty years after the "Kristallnacht", about 400 books appeared and more books are being published today.

The authors, who wrote on these subjects before the Holocaust, were the local rabbis. Nowadays the authors are mostly local researchers (retired teachers or historians), working groups (mostly Christians) and teams of school pupils.

The great majority of the authors are not Jewish. They know little about Jews and Judaism and write for a mainly non-Jewish readership (as well as for former Jewish residents of the place). Many authors try to teach about Judaism through their books.

Publication is often sponsored by the local authorities and by institutions such as banks, newspapers and universities, or by Christian associations. Some authors publish at their own expense.

The sources include local archives (preserved in most places), official publications such as lists of the dead and deported, and claims for compensation submitted by former Jewish residents. Most of the authors have made great efforts to establish contact with the former Jewish residents and their descendants, and have interviewed them orally or by letter. There is practically no information however on local perpetrators of the crimes against the Jews, doubtless because of unwillingness to give the names of local people involved and of fear of confrontation with them (the film "Nasty Girl" deals with this problem). A few recently published books do give more information on the subject, but as a rule the books tell more about the victims than about the perpetrators.

The books give a general survey of the history of the Jews in the place or the district and emphasize the period between 1933 and the expulsion of the Jews. Most of the books are amply illustrated with newspapers extracts, archival material, pictures, personal documents, lists etc. The smaller the place, the greater the detail about individual Jews.

The importance of these books for the Jewish Genealogist:

They supply important historical background and give much genealogical information about local Jews, as well as the pictures and documents mentioned above. Especially valuable are the biographies and the lists of former Jewish residents and sometimes one might even find the addresses of their descendants.

(For the list of Selected Titles see at the end of the Hebrew article, p.10)

OUR MEMBERS AT WORK

MY FIRST DAYS IN GENEALOGY by Valery Ladyzhensky

I came to Israel as a new immigrant from St. Petersburg, Russia, just a few weeks ago. My name is Valeri (Velvl), and I was born in 1945 in Moscow where my father Isaac served in the Red Army. A son of a Hoznisteipol Hassid Yehiel-Michel, he was an officer of the General Headquarters of the Soviet Army. My mother Olga is the daughter of Minnah (Nina) Michels, a clerk in the Interior Ministry of the USSR, who came to Moscow from Odessa in 1924 when her brother Wolf (Vladimir) Michels was a journalist on the staff of the newspaper 'Iz-vestia'. A son of a shopkeeper in Peresyp (a poorer district of Odessa), he later became General Consul of the Soviet Union in Danzig, Germany, and after his boss Litvinov (also a Jew) was desposed in 1939, my mother's uncle was shot dead in the Lefoztovo prison by Stalin's thugs. Naturally, my grandparents and parents were 'silent Jews', because all along they were on the brink of the Soviet abyss, called the GULAG. My father was a "financial genius" of the Red Army and that saved us several times when I grew up. In 1952, my Jewish grandmother lost her job in the drugstore on Lubyanka Square where we lived and awaited an exile to Siberia for two months. We were all scared to death, especially because my father, too, had very dangerous roots - his grandfather Raphael had been a relative of the Twersky rabbinical family of Chernobyl, while his other grandfather Leib-Hayyim-Yankel Ladyzhensky, who was burned alive in his synagogue in 1941 (in Kharkov), had a brother in the Land of Israel, Borukh Benzion, a close friend of Ahad-Haam and a brother-in-law of Moshe Smilansky.

My mother never worked and my father never talked, and so we were never punished for our "criminal" connections. I went to a Russian school and a teachers' training college and became a Senior teacher of English at the Law Faculty of Leningrad State University, and at the same time a Jewish activist in St. Petersburg, especially in the periods of 1969-1975 and 1987-1992. These were my two 'five-year plans' of disseminating the Hebrew language in Russian Jewry according to the teaching of Ahad Haam that my great-grandfather passed to me through his grandson, my father.

On my mother's side, too, I had two Jewish grannies, Minnah and Miriam (Nina and Mania), two sisters from Odessa, whose mother Keila, daughter of Aharon Glazman, and the widow of Israel (Srul) Michels, openly dreamed about Eretz-Israel, though she was the mother of a Soviet diplomat. Her second son Fievel had escaped the Bolsheviki in 1919, fled to Roumania and disappeared. As I grew up, I naturally wanted to find out the roots of the family and for that purpose I began studying Hebrew and collecting information as far back as my school days in the 1950's. Recently I became a member of the Moscow Jewish Genealogical Society and, also, the Israel Genealogical Society. I visited and tried to involve numerous relatives in Russia, the Ukraine, the United States and Israel. In all these countries the Ladyzhenskys and their relatives cherish a dream to be able to restore the memory of our ancestors, Ukrainian Jews, who persevered against unthinkable odds in order to survive and make the old dream of Zion come true.

Some of my recent finds:

1. Information about my mother's uncle Vladimir Michels in the Kremlin.
2. My grandmother Minnah Michels' grave in Moscow.
3. Borukh and Rivka Ladyzhensky's grave in Tel-Aviv.

4. Larissa and Valeri Ladyzhensky and their "sabara" relatives, Yaakov and Rachel, the grandchildren of Borukh Ladyzhensky and Rivka Smilansky and the children of the teacher Yitzchak Ladyzhensky (who died in Jerusalem in 1966).

In a Ladyzhenka pogrom of 1785 a little boy aged 5 or 6 years old named Isaac lost both parents and was badly slushed. He would have died, with his throat cut, but his sister Rivka revived him and nursed him.

One hundred years later, a young Jew, his grandson, came to the swamps of Hadera. His name was Borukh Benzion Ladyzhensky. It was in 1891, in the years of the first aliya.

Another one hundred years elapsed. In 1991, my son Dmitry (Borukh Mordecai) Ladyzhensky, a young Jew of 18, made his aliya to Israel, an independent Jewish State.

Moshe Smilansky's autobiographical novel "In the fields of the Ukraine" prompts to me a future sequel under the title "In the deep snows of the USSR" to describe how the former inhabitants of the Jewish Pale of the Russian Empire, and later the Soviet Jews, turned from Bolshevism to Zionism and supported Israel through mass aliya.

FAMILY GENEALOGICAL RESEARCH by Dov Basker

A distant relative in the United States of America found a photograph of her late mother as a very small girl; a baby was with her, but her mother in her lifetime had never mentioned that there was anyone younger than her in the family. My relative began to telephone the authorities that register births and deaths in her town, which is the town where her mother was born. In the end she discovered that indeed she had an uncle who was born in 1913 but died a year later. She went to the Jewish cemetery of the town and, after further search, found the baby's grave, on which no stone had been erected. A small piece of family research, which led finally to a sad discovery unknown to her mother as an adult.

My maternal grandfather left his native Lithuania alone for the United States before the beginning of the present century. According to family stories, he worked in America for a number of years on "collars", i.e. in one of the sweatshops of the period. In order to get permission to leave Lithuania, he had served in the army in Lithuania for four years, a hardship for an observant Jew. According to the family story, he said that he was obliged to eat, but not obliged to eat meat - and at that time soldiers' rations were not generous. After half a dozen years in the United States he returned to Lithuania, saying that America was not a country for Jews - in Yiddish: Es is nit a land far Yidden. Some years later - travel tickets being expensive - he left again - this time for South Africa. Several years passed before he managed to save enough money to bring over his wife and children. In the meantime the First World War broke out, during which they were tossed from the Baltic lands to southern Russia. But that is another story.

Till now I have more than 1300 names in my family - seven generations from 1810 to our times, although I did not find anything in the Mormon Library nor in the American indices.

A NEW QUARTERLY: LA LETTRE SEPHARADE
by Mathilde Taggar

La Lettre Sepharade began publication at the beginning of 1992 and appears four times a year. M. Jean Carasso, a member of the French Genealogical Society is the founder and editor.

The language of the periodical is chiefly French, but it includes songs, stories etc. in Ladino. The first issue has 8 pages; the most recent has 16.

As its name implies, La Lettre Sepharade deals with various subjects connected with Sephardic Jewry. It contains, inter alia, a question and answer section which can be a source of genealogical information. Furthermore, from the September 1993 issue (no.7), it is to contain a new section in which readers are asked to report on family trees in their possession. The important genealogical information is to be basically the following: 1) Main surnames. 2) Countries of origin and present places of residence. 3) Years covered by the tree. 4) Number of generations. 5) Details of the tree's owner.

The main aim is to try to build a data pool of Sephardi family trees, both simple and more sophisticated. This will have the added benefit of enabling readers engaged in family research to help one another

The address: M. Jean Carasso
F 84220 Gordes
France

NEW BOOKS IN OUR LIBRARY

Chut ha-Shani - Toledoth Mishpacha: 1492-1945
by Jacob J. Vaz Dias-Haifa (in Hebrew). Tenne publishers and distributors,
2 Rehov Ravitzky, Raanana, Israel. Tel: 09:452750.

Reviewed by Joseph Ben-Brith.

The Israeli author has combined historical and genealogical research most interestingly. In the 13 chapters and two appendices of his book he recounts the family history of the descendants of one of the last Portuguese Marranos to reach the flourishing 150 year old Jewish community of Amsterdam. The author's important introduction gives the reader the necessary background to understand the problem of Marranism: how to live a secret Jewish life in far from normative Judaism, seven or eight generations after the forced conversion to Catholicism of Portuguese Jewry at the beginning of the sixteenth century.

Taking a young Marrano and the background of his life, the author traces the creation of the family name Vaz Dias; the beginning of the former Marrano's new life in a proud Portuguese-Jewish community; his marriage with the daughter of an Amsterdam rabbi of Moroccan origin and his Sephardi wife from Bulgaria; descendants of the couple and the internal organization of the Amsterdam community. These are moving chapters, rich in general Jewish and especially local knowledge. The description of the generations that follow portrays the problems of each in vivid detail: mixed marriages and conversion to Judaism; professions and communal life; Judaism and Emancipation. The family spreads out through Holland and abroad; the Jewish tragedy of the Holocaust strikes the descendants of the Marrano after many

generations: these events too are told from the records of the organized community and in letters from the Holocaust. Using civic and communal archives, tombstones in the Jewish cemetery and other evidence, the author presents his information in a lively and convincing manner. He does not build on suppositions and assumptions:- all the documentation is given in the book. At the end of his instructive study, 18 computerized genealogical tables display the generations, the first beginning in 1692 and the youngest descendant born in 1982. There is a full apparatus criticus of notes, sources and explanations of texts, and a bibliography. With all this the book is easy to read, with touches of dry humour, and both genealogist, historian and the general reader will enjoy it.

Generations in Jerusalem

by Reuben Silberstein (Hebrew)

ed. by Yuval Elizur, Jerusalem 193 pp.

The book is a reliable source of information on the commercial life of the Jewish population of Palestine at the beginning of the Ottoman period and up to the Second World War. It mentions many names of businessmen and community workers; numbers are given, commercial deals and family events described. For example, a vivid description is given of changing the family surname. "My father was called Ben-Zion Baisker. One time an intermediary came to us and told him that the United States Vice-Consul would for a seasonable sum of money sell him an american passport. When my father came to the agent to fill in the forms he told him that Baisky was only the name of a small township in Lithuania and that it was desirable to change the surname. And thenceforth father's name was Ben-Zion Silberstein. But evidently the agent was a swindler. The name remained but father did not receive and American passport." (p.29) On pages 10-11 a seven-generation family tree is shown.

Other books published: Two volumes on the Jewish cemetery of Endingen-Lengnau in Switzerland: Der Judenfriedhof Endingen-Lengnau, 2 B. 400 Seite, 100 Sw. Fr. Neues Verlag P.O.B. 5070, 5405 Baden (AG) Switzerland.

APPLICATION

FAMILY FINDER - להרשמה ל

JEWISH GENEALOGICAL FAMILY FINDER

IT IS IMPORTANT TO READ THE INSTRUCTIONS ON THE REVERSE SIDE OF THIS FORM

This application should be typed or printed very legibly

Name: _____

Address: _____

| Family Name | Town | Country | Atlas Used (or source) |
|-------------|------|---------|------------------------|
| | | | |
| | | | |
| | | | |

1. There is a new format. Future copies of JGFF will be on standard-sized paper, three-hole punched. The first time you order, we will supply a binder for the listing.
2. The JGFF will be updated quarterly.
3. The price is \$25 per copy (\$35, outside the U.S. by surface mail) It is to cover the cost of reproducing the master copy, postage costs and a small portion to subsidize the data entry function. Checks should be made payable to "Jewish Genealogical Society, Inc." Checks made payable to any other group or person will be returned. All requests must be prepaid.
4. A microfiche version of JGFF is available for \$10 plus \$1.50 for postage/handling.

**PLEASE READ THESE INSTRUCTIONS
PRIOR TO FILLING OUT YOUR APPLICATION**

Towns and Countries

Many cities and towns, especially in Eastern Europe, have alternate names or spellings. *You must use the name as it is known today.* In addition, it must be that name which is used by the native country as written in the Roman alphabet not the Anglicized version. List only that name, not variants. A good source for correct town names is *Where Once We Walked: A Guide to the Jewish Communities Destroyed in the Holocaust.* It can be found in many major libraries. Another good source is *The Times Atlas of the World.* When submitting information indicate which atlas was used next to each town on the application. If the town does not appear in either atlas, you may use and name another source.

The country in which the town is located is that country as it exists on modern-day maps. This means that such locations as Prussia, Austro-Hungary and Galicia are *unacceptable*, as these political entities do not exist today.

Entries

An entry consists of **one** surname associated with **one** town within **one** country.

Examples: INCORRECT Cohn/Cohen Warszawa Pol INCORRECT Schwartz Grodno Pol/Russ
CORRECT Cohn Warszawa Pol CORRECT Schwartz Grodno Byel
Cohen Warszawa Pol

How It Works

The enclosed application **MUST** be sent in with a **SELF-ADDRESSED STAMPED LEGAL-SIZED ENVELOPE (SASE)**. After the information is keyed into the computer, a printout will be mailed to you. If you find any errors, return your corrections within 30 days.

Costs

First-time submitters

If this is the first time you are submitting entries, there is no charge for the initial 16. If you submit in excess of this, there is a charge of \$2.50 for each additional set or partial set of 16 entries. If the proper fee is not enclosed, only the first 16 entries will be entered.

Updating records

If you have previously submitted names and are updating your entry, there is a charge of \$2.50 for each set or partial set of 16 entries. This includes changes, additions or deletions. Indicate this submission is an update.

Send your application to:
Jewish Genealogical Society, Inc.
1485 Teaneck Road
Teaneck, New Jersey 07666

SELECTIONS FROM JGS JOURNALS
Compiled by Harold Lewin

Please regard this selection as merely an indication of Jewish genealogical society literature published in English. Try to obtain and read the articles that are relevant to your research. Regrets are expressed for errors and missing credits.

AVOTAYNU WINTER 1992 VOL. VIII, No.4

Microfilming of Lithuanian Jewish Documents: Marek Web

The Head Archivist of YIVO Institute for Jewish Research reports on reneging (by the General Administration of the Lithuanian Archives), on agreements made for the photographing of Jewish documents.

Visits to Eastern Europe and the Baltic States: Various Authors

Mike Getz, Bert Press and Fay Bussgang describe in three separate articles: genealogical research visits to Poland and to Dvinsk, Skuodas, Kavarskas and Ukmerge in Lithuania.

Jewish Cemeteries in Poland: Sam Gruber

This article describes a survey of Polish Jewish cemeteries and provides a comprehensive list of those cemeteries surveyed by the Jewish Heritage Council of the World Monuments Fund.

Jewish Genealogical Resources in Canada: Rolf Lederer

Rolf Lederer provides details of various genealogical sources in Canada and quotes a booklet published by the National Archives entitled: "Tracing Your Ancestors in Canada." He points out that the Canadian Privacy Act stipulates closure of public records for 92 years and that naturalization records created after 1917 may be accessed only by the naturalized immigrant. A useful list of references is given.

Helping former USSR Jews to locate relations in USA: Gary Mokotoff

Gary describes four interesting and instructive cases of successful detective work by which the US relations of Jews from the former USSR have been traced.

Glimpses of Jewish Genealogy Studies in Russia: Valery Gessen

The special circumstances prevailing during three discrete periods of Russian Empire and USSR history, are described, and also the concomitant influence on the preservation and storage of Jewish genealogical material. The earliest period dealt with is that prior to the partitions of Poland in 1772, a year which marked the end of the Commonwealth of Poland and Lithuania and the annexation by Russia of the many formerly independent territories with significant Jewish populations. Gessen emphasizes the scant probability of a Russian researcher being able to locate pre-1772 documentary material.

International Conference on Genealogy in Russia: Patricia Eames

Patricia Eames reports on the first international professional conference on genealogy which was held in St.Petersburg in autumn 1992. The session on Jewish genealogy was led by I.G.Levin, a renowned scholar from St.Petersburg. Patricia's impressions of AROS, the Russian side of the Russian American Genealogical Archives Service (RAGAS), were positive.

Wealth of Uncatalogued Judaica in Kiev: J.Baker & B.Wallfish

Zachary Baker and University of Toronto Judaica librarian, Barry Wallfish, reported at the June 1992 conference of the Association of Jewish Librarians in Los Angeles, on the great wealth of Judaica discovered at the Academy of Sciences Vernadsky Library in Kiev. Much of the material has been stored for many years in damp basements, catacombs and caves and it is not expected that there will be access to the general public in less than a decade.

A Report on the FAST Genealogical Research Service: Harold Rhode

Harold Rhode writes on his positive experience in using the FAST, Inc., genealogical research service. 18 Lithuanian birth records were sent to him for an initial cost of \$29.50.(FAST Inc.of Potomac Maryland.)

AVOTAYNU SPRING 1993, VOL.IX, No.1

Genealogical Material & Research in Former USSR: Various Authors

Several persons have contributed articles dealing with sources of Russian-Jewish data recently discovered, or with genealogical research in the former USSR. Anton Sergeevich Valdin writes on "Little Known Sources of Russian-Jewish Data", Vadim Altskan on "Jewish Genealogical Material in the Archives of the Former USSR", Patricia Eames on "RAGAS Inquiries Producing Results" and Harry D. Boonin provides "Some Guidelines on Completing the New RAGAS Forms".

The Social Security Death Index: Elaine Bunny Kolinsky

The article explains the genealogical value of the Death Index and provides advice and guidelines on its correct exploitation for family history research.

Genealogical Research in Germany: Peter Lande & John H. Richter

Peter Lande writes on "Germany Yields Finds from Other European Countries." He describes a major collection of records originating in Poland and now physically located in Berlin, and another which is presently in a Moscow archive. Peter has also included "Gesamtarchiv der Deutschen Juden" (The Complete Archives of the German Jews) collated by Jacob Jacobson in the 1920s and early 1930s. This comprises a 5-page list of localities or provinces plus the period covered by the records and their location.

These locations are: Potsdam, Germany; the Leo Baeck Institute in New York City; and the Central Archives for the History of the Jewish People in Jerusalem. John Henry Richter writes on "How the Jewish Cemeteries of Altona Survived World War II" and describes a project to photograph the 6,000 tombstones and graveplates in the two sections of the cemetery on the Koenigstrasse in Altona.

German-Jewish Genealogical Research (Stammbaum) Vol.1. No.1

This, the first issue of Stammbaum, contains several interesting and informative articles:

Mannheim and The Berthold Rosenthal Archives: Claus W. Hirsch

The genealogical writings of Berthold Rosenthal (1875-1957) take up about 6 linear feet of shelf space and include 62 family trees, mostly of families in the Mannheim area and many articles about Mannheim. These trees are indexed on the computer of the Leo Baeck Institute in New York City, mainly through the personal efforts of Claus Hirsch and the LBI archivist, Dr.Frank Mecklenburg.

Valuable Resources for German-Jewish Genealogists: Karen Franklin

Karen provides a list of seven individuals, each having an expert knowledge of a particular area of Germany, who have helped her considerably with her family history research.

The 1938 German Census: Harry A. Katzman

The census of 1938 was actually taken in the spring of 1939 and contains valuable information for the researcher of German Jewry. The indexing is now complete and the census may be viewed in LDS libraries in the USA and elsewhere. Towns are arranged alphabetically within each district and within each town the returns are arranged alphabetically according to the surname of the household head. Confirmation or denial of Jewish ancestry (grandparents) was among the mandatory questions of the census.

JGS Great Britain (Shemot) Vol.1., No.2 Spring 1993

Leeds Jewish Community-The Early Years: Murray Freedman

Murray provides an interesting account of the early days of the Leeds Jewish community, and points out that in the census of 1841 only 56 Jews were listed. Sheffield had an older community and was the source of kosher meat up to 1823. The assassination of the Czar in 1881 and the ensuing programs in Russia precipitated a large increase in Jewish immigration and community growth.

Genealogical Records - Their Prospects for Survival: Harold Lewin

This article (originally published in Sharsheret Hadorot and Dorot, and now modified in the light of readers' comments and recent developments), is a plea (directed at the Jewish family historian), to examine possible repositories for genealogical material before one's age or demise causes its irreversible loss.

Compiler's Note: The opportunity is taken here to mention an important potential repository of family history material that was inadvertently omitted from the above article. In the Central Archives for the History of the Jewish People there is a large quantity of personal genealogical material, comprising family charts, documents, photographs and other items deposited by many individuals over an extended period. The Central Archives should therefore be included among potential repositories, particularly if the material partly comprises items not accepted by the DOROT facility or People Finder.

New York JGS (Dorot) Vol.14, No.2, Winter 1992-93

Researching the Hamburg Passenger Lists: Steven Siegel

An informative summary is given of an illustrated lecture on researching passenger lists of emigrants who departed from the port of Hamburg. Mr Siegel reports that the Historic Emigration Office, located at the Museum of Hamburg History, was closed in late 1992 due to financial problems. The Hamburg indexes and lists may be consulted at the New York Family History Center, located at 125 Columbus Avenue, corner East 65th Street and Broadway.

Pre-War and Wartime Germany: Two Important Sources

An explanation is given of the 1938 census and the "Gedenkbuch" published in 1986 by the Bundesarchiv Koblenz. A useful bibliography indicates much additional information on these important sources for researchers of German Jewry. One of them, Essential Gedenkbuch, is a 9-page guide prepared by Bernard I. Kouchel, President of the JGS of Broward County, Florida. A copy of this guide may be obtained by contacting JGS Broward County, P.O. Box 17251, Fort Lauderdale, FL 33318; enclosing a SASE.

Los Angeles JGS (Roots-Key) Vol.13, No.1 Spring 1993

Polish-Jewish Records at the Central Archives: Herb Mautner

This issue of Roots-Key (and also the previous issue) contains a summary of the Guide to the Sources of the History of the Jews in Poland that are to be found in the collections of the Central Archives for the History of the Jewish People, Jerusalem.

Russian-American Genealogical Archival Service

Copies of the application forms used for this service have been extracted from the Fall 1992 issue of Etz Chaim, Vol.III No.1, and appear in this issue together with some notes for the user.

Greater Washington JGS (Mishpacha) January 1993

A list, dated January 1993, of the comprehensive collection of Greater Washington JGS library holdings has been published. It includes all books, folders, articles, etc., followed by the complete microfiche listing.

Los Muestrros - The Sephardic Voice No.10 April 1993

This journal, reviewed for the first time in Sharsheret Hadorot, contains a number of interesting articles dealing with the following topics:

History of the Jews in Brazil: Ralph G. Bennet

Besides providing a potted history of Jewish settlement, information on names such as Coronel, Pinto, DaCosta and Fonseca are supplied.

Nonsense about Columbus: Franz J. Katz

This article constitutes a critical examination of the work of various historians, exposing many of their inaccuracies concerning the background of Columbus.

Resources for Sephardic genealogy: Anne deSola Cardoza

This article informs on sources for researching Spanish crypto-Jews and conversos (new Christians), and describes a major archive in Seville, Spain, which possesses nine million maps, drawings, letters and church records. The original records have been digitally enhanced and computerized and may be accessed through the Huntington Library in San Marino, California.

JGS Cleveland (Cleveland Kol) Vol.7, No.1 February 1993

Imperial Austro-Hungarian Army & Navy: Index to Jewish Officers

Patrick Gordis and Sherrill S. Laszlo have compiled a comprehensive list of Jews who served as officers and doctors in the Imperial Austro-Hungarian army and navy. The compilation is based on an original work published by Moritz Fruhling in Vienna in 1911.