

שרשרת הדורות

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EDITORIAL

The year 1993/4 brought important developments in the history of our Society. In May 1994 the Fourth International Seminar on Jewish Genealogy was held in Jerusalem at the Holiday Inn Crowne Plaza, bringing together about 300 people. About 70 came from Israel, about 180 from the United States, 11 from Britain, 10 from France, and individuals from Canada, Brazil, Australia, Switzerland, Germany, Russia, Ukraine and Sweden. We were particularly happy that so many Israelis came, despite the fact that the Seminar was conducted in English. (Had they registered beforehand, we might have been able to arrange simultaneous translation!) We welcome to the Israel Genealogical Society 20 new members who joined us following the Seminar, and hope they will enjoy their membership and contribute to our activities.

Many people have told us how much they appreciated the Seminar - the high standard of the lectures (22 of the 39 lecturers were from Israel), and the many centres of research at which our volunteer members helped visiting Seminar participants to search for and translate material.

We may fittingly quote here what Philip Abensur, editor of the Bulletin of the Jewish Genealogical Society of France, wrote in Bulletin no.38: "Three years after the Seminar in Salt Lake City, the Fourth International Seminar has been held in Jerusalem - a city suffused with Jewish history. The numbers taking part have grown from meeting to meeting, and this time reached 300. Once again it was hard to choose which of the many lectures to run to - the subjects were so varied and attractive - and which of the rich archives of Jerusalem to work in. In addition, we were given computer access in the hotel to the database of the Dorot Center computer at Beth Hatefutsoth in Tel Aviv.

A very important fact is that Jewish genealogists from many countries were able to meet, to strengthen previous ties and to form new connections, all of which will lead to a productive exchange of information. This is the long-term benefit of such seminars, for these connections make it possible to confirm information and explore it more deeply.

We would like to express our cordial thanks to the two organizing bodies - the Israel Genealogical Society and "Avotaynu", and in particular to Dr. Sallyann Amdur Sack, who to our regret had to leave for the United States before the end of the Seminar. Serious planning and organization enabled participants to enjoy the Seminar and to learn much in the course of this very special week".

The Seminar concluded with a banquet at which the guest of honour was our member Dr. Paul Jacobi. He accepted an inscribed shield presented in appreciation of his contribution to Jewish genealogy as a whole and the genealogy of 400 famous Ashkenazi families in particular. We add our congratulations to the many he received. The participants enjoyed Dr. Jacobi's consultations.

During the Seminar we had the opportunity to strengthen connections with other societies in the world and we trust that our newsletter also serves this purpose.

We are happy to announce that two members have joined the editorial board and we all wish you a Happy New Year and success in your researches.

Shalom Bronstein, Joachim Eilon, Esther Ramon and Ruth Rigbi

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Our other publications:

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

Annual Membership 90 NIS or \$36 (please pay immediately)

FORTHCOMING LECTURES

Wednesday 19.10.94	Our members Simcha Mandelbaum and Shmuel Even-Or The Salomon Family
Wednesday 23.11.94	Our member Haim Freedman The descendants of the Vilna Gaon
Wednesday 21.12.94	Our member Ruth Marcus - The Roots of My Family in Eretz Yisrael

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

RECENT LECTURES

100 YEARS OF FAMILY ECONOMIC RELATIONS BETWEEN THE COMMUNITIES OF AMSTERDAM AND LONDON FROM THE END OF THE 17TH CENTURY

Gideon Yaari-Cohen

In 1642 the Queen of England, Henrietta Maria, wife of Charles I, paid an official visit to the synagogue of the Spanish and Portuguese Jews in Amsterdam. No proclamation was made permitting Jews to enter England. Marranos in London, then living as Christians, acted as "Intelligencers" or channels of information about what was going on in the Low Countries, a fact that attests connections between them and Jews of Iberian origin in Amsterdam, Antwerp and Brussels. In 1643 there was recorded in Amsterdam a declaration by Abraham Benveniste of London of his intention to marry, and in 1651 there was also recorded in Amsterdam a declaration of intention to marry by Rachel, daughter of Abraham of London, widow of Leib Levi, to Moses Keijser of Glueckstadt.

In 1655 Rabbi Manasseh ben Israel sent his famous letter to Oliver Cromwell, Lord Protector of England, asking permission for Marranos to enter England and live there as Jews. And indeed in 1657 a Jewish community was founded and a tract of land bought for a Jewish cemetery. There were apparently some Ashkenazi Jews in London at that time, but they were few in number.

When war broke out between England and Spain in the sixties of the 17th century, the descendants of well-known Sephardic families who had settled in London declared themselves to be Jews, in order to avert danger to their personal freedom and the confiscation of their property as "Spaniards". In consequence, open relations were established between the Jews of Amsterdam and the Jews of London.

The first Av Beth Din (president of the rabbinical court) of the Sephardic community in London in 1664 was Rabbi Jacob ben Aaron Sasportas, born in Oran, Algeria, who had served as a rabbi in Amsterdam and Hamburg. After officiating in London he returned to Amsterdam and became head of a yeshiva there, but he kept in touch with the London congregation. At the end of his life, in 1693, he was appointed Haham (Av Beth Din) of the Spanish and Portuguese congregation in Amsterdam.

The Ashkenazi Jews in London organized a congregation in 1690, appointing as rabbi, R. Jehuda Leib ben Ephraim Hamburger, who was afterwards to serve as Av Beth Din of the Rotterdam Jewish community. His daughter Teltz was the wife of Shlomo Zalman ben Leib Norden, diamond and gemstone merchant of Amsterdam.

The Norden family is mentioned in various sources, among them "Megillath Sefer" by Rabbi Jacob ben Haham Zvi Ashkenazi known as "Yaavetz" and also as "Jacob Emden." This book relates how Shlomo Zalman Norden did not succeed in business and hence found it hard to provide respectable dowries for his daughters - until he won first prize in the Utrecht municipal lottery. The Amsterdam business began to flourish, and Zalman Norden took into partnership his eldest son Asher and his son-in-law Elijah ben Jehuda Posner of the De Lima family of Posen in Poland, whose ancestors had served as physicians to the community for three generations.

Zalman Norden founded in London, together with his sons Leib and Reuben, the family business Levy & Ruben Salomons. Modest, unpretentious people, despite their success as traders in gemstones and precious metals, they were

chosen by the Portuguese authorities as suitable merchants to handle the sale and distribution of diamonds from the mines newly discovered in Brazil, without disclosing their source. This was to prevent prices from falling the moment other merchants found out that there was another source of diamonds apart from the Indian diamond mines which had hitherto enjoyed a monopoly. The secret came to light some years later, following very large donations to charity by the brothers. The emphasis on modesty is noteworthy in the will of Leib Norden.

Haham Zvi, Av Beth Din of the Ashkenazi congregation of Amsterdam, kept in close touch with the Norden family. In 1713 he suddenly travelled to Rotterdam, where Zalman Norden's father-in-law, Rabbi Leib Hamburger, served as Av Beth Din. He went on from there to London, accompanied by the son-in-law of Zalman Norden, Elijah de Lima-Posner.

The Keijser family ("of the Bachrach family" as they are called), dealers in precious metals, also maintained close commercial ties between Amsterdam and London. So did Abraham Elias (Anschel ben Leijser Nijmegen) the cousin of Leib and Reuben Norden, Meyer Heyman, son-in-law of Reuben Norden, who belonged to the Gompertz family of Hamburg, known in the Jewish world as the Cleve or Cliff family and connected with well-known Amsterdam merchants like Zachariah Reitlinger and the heirs of "Gokkes", Sijmen Abrahams Polak, with the Salomons family known in the Jewish world as Cohen Kappman, and later the Goldsmid and Praaquer families.

Most of them can be found as members of the Hambro synagogue in London and as pillars of the Ashkenazi community in Amsterdam.

Facts about the trading operations of these families can be found in the late Dr. Gedaliah Yogev's book Diamonds and Coral": Anglo-Dutch Jews and Eighteenth Century Trade, Leicester University Press 1978, and in his Hebrew doctoral dissertation: The economic activities of Jewish patricians in England in the 18th century in international trade, presented to the Senate of the Hebrew University of Jerusalem, 1962.

A FOLKLORE APPROACH TO FAMILY HISTORY RESEARCH

Hagith Matras

Why do people write their own history and that of their family? Who undertakes the task? Is it a task imposed by the family? At what point in their lifetime do people write their history? Is the urge to do so internal, from within the family, or external, in consequence of some event? How and in what framework is the history presented - the period of time covered by the writing, the dramatis personae, the style and scope? Do the writers try to follow some well-known, accepted, conventional model?

We shall explore these questions from two points of view:-

1. Seeing family history as a folk creation.
2. Understanding the aims of family biography.

1. The folklore research that began about 150 years ago with the folk-tale, i.e. with the verbal creation, widened its field of interest to include folk culture as a whole. Researchers analysed the art of the folk-creation, and the process by which things are handed on: are they heard, or seen, or in daily use, or intellectually learned? Researchers also examined the

function of varieties of folklore in a society, considering the public or audience to be partners in the creative situation.

Social and political processes that generally influence cultural life bring about changes in folk culture too. Research evolves alongside, developing new research tools and new definitions of the field to replace the old. Modern society, in which the different ingredients of culture are transmitted mainly in writing, creates new kinds of folk or popular works which are transmitted in writing both synchronically and from generation to generation. It is interesting to find that even today, most written family histories open with the words "According to family tradition..." or "For generations the story has been told that the origin of the family..." etc. The words show that in the past these tradition - stories were handed down by word of mouth; they preserve the ancient opening form.

This formal characteristic resembles what we find in modern folk-tales based on memory, rumour and personal experience. And these same elements - memory, rumour and personal experience - are the most important ingredients of family biography.

2. What are the aims underlying the effort to pass on family history to future generations? In a short discussion of the subject at the monthly meeting of the Israel Genealogical Society, three aims were put forward: a) the educational-didactic - i.e. to teach; b) to learn a chapter in cultural history from the personal point of view of the writer; c) to inculcate a sense of belonging, and continuity of the dynasty, by providing a "family tree" and describing the "family pedigree". At subsequent meetings speakers reverted to the subject and said in their own words what they thought were important reasons for writing the material down: "To make the family heritage known to offspring and descendants"; "To establish a link between family descendants living geographically far apart"; "To tell the story of the family to children and grandchildren, so that they will tell it to their own offspring".

The Israeli writer, researcher and literary critic Dov Sedan was himself a folklorist. In 1981, when he was nearing 80, a new edition of his memoirs was published. He gave it the title (in Hebrew) "Writings of Confession and Memory" - a title that suits the main contents of the genre and fits what is said above. The first volume deals with his childhood in the town of Brody (Dov Sedan: Mimachoz Hayaldut 1938, new edition 1981), and with his family's origins and relationships. Here Sedan speaks of the all too common tendency of people to bring up their pedigree on every occasion: he describes humorously how his father was put off by their harping on "Yichus", and sardonically unmoved by their "Pedigree books". It was quite usual (and still is...) to produce a pedigree going back to the remote past: similar tradition - stories appear in many Jewish family biographies. My late grandfather Moshe Zvi Margolis, who also came from Brody (his family is mentioned by Sedan), wrote his own version of the family annals, opening as follows: "There is an ancient tradition, passed down the family by word of mouth for generations, that the family is descended from Rabbi Jochanan the Sandalmaker, and likewise in the Kahana family [his family by marriage] there is a tradition which traces their descent from משה" and through about 28 generations from Rabbi Jochanan the Sandalmaker. He adds the quotation: "The finest writing is the writing of history, and the fairest [most beautiful] history is the personal story infused with your own blood". (The diary was written in Yiddish in Danzig in 1935).

Both personal documents and the assembled documents of social events are components of cultural research. The personal interest of individuals in passing on their history and family tradition to their children is the primary motive, and the answer to our question in section 2. But the history of culture is the collective memory built up on the sum of the components of all those documents and their personal stories - i.e. as on family pedigrees.

It seems to me that the greatest contribution of family history research is to bring out the treasures of folk culture from the private to the public domain. Personal diaries, photograph albums, books of memoirs, libraries and manuscripts, collections on various subjects, song-books, even address books - all help us to study culture and popular or folk creations.

(Hagith Matras is a Lecturer in Folklore at the Hebrew University of Jerusalem)

THE JERUSALEM ROOTS OF MY FATHER REUVEN SILBERSTEIN

Yuval Elizur

Only thirty-five years and a few streets divide the Jerusalem in which my father spent his childhood and the Jerusalem in which I grew up. But they seem two different worlds.

In my father's home they spoke Yiddish (with a Russian-Lithuanian accent); in our home we spoke only Hebrew. Hebrew was the language in which father talked to us, and Hebrew was the language in which he wrote his memoirs; a Hebrew rich and precise, though naturally somewhat dated here and there. Father's boyhood home in the Mazkeret Moshe quarter was crowded and strictly orthodox. Judaism ruled every aspect of life. I grew up with plenty of space, in a secular atmosphere. Father spent his time at the Etz Chaim yeshiva in the "Hurva" synagogue in the Old City. I received a Zionist education and spent my free time in the youth movement.

Father felt bitter about some of the conditions of his childhood, and deep resentment towards his father. His nostalgia for the past was limited to a few early childhood memories. It is understandable therefore that I had little connection with the period Father describes in his memoirs and lacked his interest in the Old Yishuv families who left the confines of the Jewish Quarter in the walled Old City of Jerusalem and set up new neighborhoods outside - among them Mazkeret Moshe, where he was born and grew up.

In fact, it was only when the book of father's memoirs was published, 20 years after his death, that a hitherto unknown world was revealed to me. The demand for copies of the book and the meetings with people interested in it brought me into contact with enthusiasts for the history of Jerusalem families, mainly Ashkenazi families from the "Old Yishuv" of the city.

For my Barmitzvah I had received as a gift from my father's cousin Eliezer Rivlin his important book "History of Jerusalem Sages", in which he describes sons of the Yishuv who distinguished themselves in Torah and in work to build up the country. The book mentions our ancestor R. Shalom Bejsk, who was the grandfather both of Eliezer Rivlin and of my father.

Shalom of Bejsk was born in Jerusalem, was taken back to Lithuania at the age of 5, and returned to Jerusalem with his wife Hinda and 2 children. My grandfather, Ben-Zion Silberstein, was 12 years old at the time of his aliyah.

Eliezer Rivlin's parents were Etká, my grandfather's sister, and Benjamin Rivlin. Benjamin's brother was Reuven Rivlin, a pioneer settler of Motza, in the hills outside Jerusalem and father of Professor Yosef Yoel Rivlin, the famous scholar. "Ruby" Rivlin, a contender in last year's elections for mayor of Jerusalem, is called after his grandfather Reuven, uncle of Eliezer). The wife of Reuven Rivlin died a week after giving birth - on the day of the Brith Milah of her son Yosef Yoel. 'Materna' and other baby formulas being unknown, my grandmother Dina, who was nursing my father at the time, volunteered to nurse the motherless Yosef Yoel as well.

This history of how they were nursed together was told in the family both to my father Reuven Silberstein and to his second cousin Yosef Yoel Rivlin. Decades later, my father applied to a court of law in Israel to correct a mistake in his date of birth as recorded on his identity card. Professor Yosef Yoel Rivlin (whose birth certificate was accepted as correct) testified on oath before the court that he and Reuven Silberstein must have been born on dates close together because Reuven's mother had nursed both of them at the same time.

Compared with some members of the Israel Genealogical Society, I have only a fragmentary knowledge of research on the history of Jerusalem families, and that is information acquired almost by chance after the appearance of my father's book of memoirs "Dorot be-Yerushalayim" (Generations in Jerusalem). However, I can present the following list of six books:-

1. Toldoth Chachmei Yerushalayim by Eliezer Rivlin. Published about 50 years ago. Out of print (photographed edition also out of print).
2. Be-Shaarey Yerushalayim by Yehuda Aharon Weiss, one of the owners of the well-known Weiss printing press which used to be on Ben Yehuda street in Jerusalem.
3. Zichronoth by Isaac Shirion. Shirion was a paper merchant frequently mentioned by my father as a rival and competitor. The book, edited by Benjamin Rivlin, was published privately by the family in 1953.
4. 10 Dorot Be-Yerushalayim by Dr. Simcha Mandelbaum, Lina publishing house, 1994. The history of the Salomon family, to which the author belongs, includes the descendants of Rabbi Shlomo Zalman Surtz Salomon ("Rashaz") between 1794 and 1994.
5. Mishpachat Jaffe, a genealogical booklet on the Jaffe family originating in Hebron.

To these I add my father's book Dorot Be-Yerushalayim by Reuven Silberstein, published privately by the family in 1993.

All the above books and others are to be found in the library of the Ben-Zvi Institute in Jerusalem and on a special shelf in the Reading Room of the Jewish National and University Library of the Hebrew University of Jerusalem.

Of all the members of the family that my father mentions in his memoirs, a special place is occupied by his brother-in-law Nahum Nathanson, a brilliant scholar who took over management of the business of my grandfather Ben-Zion Silberstein. Nahum Nathanson was not only a Torah scholar, but also an eager businessman. Nevertheless, he reduced the family store at the Jaffa Gate to bankruptcy, and my father, then only 16, came to the aid of the family, took over management of the store, and made it profitable again.

Most of my father's book is devoted to his business activities, and as such forms a valuable contribution to the original sources for the economic history of the country. So I have been assured by my colleague Dov Genichowski and others who have read the book.

Nahum Nathanson and most of his family had to leave the country. Nahum himself moved to Canada and thence to New York, where he died. His son Moshe Nathanson studied Chazanuth with the Chazan Shlomo Zalman Rivlin and served in the Turkish army in the First World War. He moved to New York after the war with his wife Zipporah. He became the chazan of the synagogue of the Society for the Advancement of Judaism in New York, and there is a memorial tablet to him at the entrance to the Mevakshei Derech synagogue here. Moshe Nathanson brought to America the tune of "Hava Nagila" and made it a symbol of Israeli song for generations of American Jews.

(Footnote: Eliezer Rivlin's son Benjamin who lives in Jerusalem, has lectured to the Israel Genealogical Society, See Vol. 1, no.1)

TOWARDS A STUDY ON THE DEVELOPMENT
OF THE JEWISH INTELLECTUAL CLASS
Dr. Chanan Rapaport

History of the Project:

When I stepped down as Director-General of the governmental Szold National Institute for Research in the Behavioral Sciences in Jerusalem, I became interested in the history of the Rapaport family.

After reading on the subject and consultations with Dr. Paul Jacobi who researched, for many years, the whereabouts of the family (among other important families which he studied) I have found a full "chapter" on the Rappaport family. To my great surprise it is a family with an ancient genealogical register, the study of which was made possible through the books and writings of many generations of rabbis, physicians, scientists and others.

As a result, I have established The Center for Study of the Rapaport Family in Jerusalem.

As of now, important data about the origins, developments and contributions of the family through its generations since 1400 until the 1860's have been collected. Needed is still a great amount of work to fill in lacunae and enrich the picture of the earlier generations, as well as to collect the data about the development of the family in the last 130-150 years. This work has become especially difficult because of the Holocaust. yet, because the Jewish families have been interwoven into a beautiful fabric, the threads of which have left their marks on many realms of life and people, it is still possible to study family histories in spite of the shocking events of the Holocaust.

I thought, at first, that the outcome of this study would yield only a better and clearer genealogical tree. Later I realized that, through this study and others similar to it, we shall be able to establish guidelines and develop proper methodologies for such and similar guides.

Now, however, it becomes more and more clear to me that by delving deeper and analyzing those 600 years while studying the interrelationships between the Rapaport family with most of the prominent families within the Jewish people (mostly Ashkenazi), the study can yield an intellectual history of the Jewish elite as well as the stratificational patterns which led to the establishment of the intellectual stratum of our people, in the last half of the current millennium.

Purpose and Plan of the Study:

We all know that knowledge and learning have held places of honour in Jewish tradition since Biblical times. It is written in the ancient Babylonian Talmud: "A scholar takes precedence over a king of Israel; for when a scholar dies, no one can replace him while if a king dies, all Israel is eligible for the kingship" (Talmud Bavli, Horayot Tractate, Chap. 3, page 13 - side 1). It is important to learn whether and how that ancient tradition about the importance of learning and scholarship have been transmitted from generation to generation and how did it happen that a special social class, bearing the brunt of scholarship, has been established. A class that, for lack of a better name, will be called here The Intellectual Class or The Intelligentsia.

Our nation does not have a history of hierarchical social classes, since we were dispersed into a Diaspora after the destruction of the Judean Kingdom in 70 C.E.

A certain exception to this statement can be found in the special positions of Nassi & Nessi Hagola, (President and Diaspora president) a period which can be considered to "end" with the final collection, arrangement and "sealing" of the Jerusalemite and Babylonian Talmuds in the fifth century.

The First and Second Temple epochs of Jewish kingdoms and the later eras of centers of high learning in Eretz Yisrael and Babylon (with their Tannaim, Amoraim, Savoraim and Geonim, including their intellectual products, the Mishna, Baraitot, Toseftot, Mechiltot and the Jerusalemite and Babylonian Talmuds), have been carefully investigated in depth. The later developments of an emerging new intellectual elite remain to be seriously investigated.

In spite of the political and economic ruin of the Eretz Yisrael centers of learning, first by the Roman-Christian persecutions and later, by the Arab invasions and the Crusades and in spite of the later expulsions of the Jews from Spain and Portugal as well as from different cities and countries in Europe, despite all these unprecedented handicaps and limited freedoms of choice, the social position of "Chachamim" - Scholars remained high. Uprooted from one hostile country, they succeeded in striking new roots in the fertile and accepting soil of Jewish traditions of learning in the new country.

How did they do it? How did they move? How did they overcome all the hardships of acculturation into new societies, setting themselves, again, as a separate group, the duty of which is the intellectual endeavour.

By shedding new light on these processes and the mechanisms of these phenomena we may be able to learn what to impart to Jewish children and adults about the spirit which led our people to be called, justifiably, The People of the Book.

Understanding and describing this phenomenon might also lead other researchers to study, in a similar vein and strategy, the development of a Gentile intellectual elite. These might help in finding similarities and dissimilarities of such processes, thus teaching us more about the interrelationships between these two major cultures.

Methodology:

Hypotheses:

It is hypothesized that the earlier generations attached importance to "Yichus Avot" (Good family background), and have mainly intermarried with their equal counterparts.

Later, this ascriptive principle lost some of its major importance and another, more personal, achievement oriented principal replaced it. This process was strengthened especially after the recognition of that principle by the U.S. Constitution and by the French Revolution.

Our second hypothesis then states that, at such time, those holding positions of intellectual stature, through personal achievements, will be seeking to mix and intermarry more with their counterparts holding similar positions of social and intellectual status.

The third hypothesis states that, as in modern times and undoubtedly since the Renaissance, communities and centers of learning have been seeking to include the best amongst themselves. Thus calling, luring and bringing over the best and well known rabbis, scholars and physicians.

Those, in turn, have made an impact on their new environs, not only by raising their standards, but also by bringing in their wake intermarriages with their kind.

The fourth and final hypothesis states that all these have brought, without planning to do so, to the emergence of a new social class: The Intellectual Class.

By choosing to take the Rapaport family as a case study, I have been guided by three main factors.*

First: It is a known and respected family of Cohanite (Priestly) rabbis, scientists, physicians etc.

Second: We can trace clearly and exactly (by name and offspring) the origins of this family from the beginning of the 15th century and almost until today, barring the horrific events of the Holocaust.

Third: The invention of the printing press in 1445, by Johann Gutenberg in Mainz and the appearance of the first Jewish printed books, dated 1472-1475, from Rome, Piove di Sacco & Reggio di Calabria, enable us to follow the writings and books which are the brain child products of an intellectual group.

We can follow, since that date until today, those intellectuals: 1) in the geographical sense of spread - where they served in their professional capacities, where they taught and established themselves as prominent towers

* In addition to the less important one, that this researcher's family name is Rapaport.

of learning and teaching, how and when, they moved from position to position, from one center of learning to another, and 2) the spread of scientific topics of inquiry and subject matter; their topics of research and their final production through printed books.

The Rapaport family can exemplify very well the above mentioned concerns.

One of the first known Jewish printers** was rabbi Meshulam (Kuzi) Yekutiel ben Moshe Yaakov Ha-Cohen Raza-Rapaport, from Mainz (Germany) and Piove di Sacco (Padua region - Italy), who printed the first edition of Yaakov ben Asher's Arbaah Turim in 1475.

This is a lucky coincidence and of great advantage to this research project.

The date of the appearance of the first printed (thus more widely spread) Hebrew books, in the same century in which we can follow the whereabouts of that family of rabbis, scholars and physicians.

The main source of my research data would be the books and scientific articles which have been written by Rapaport family members throughout the last 550 years. My preliminary work shows that we can count 4013 books in the different languages of the world. The number of scientific and learned articles, counted only in the last five years, amount to 5266 publications. Further work has to be undertaken in order to identify the books and articles, of the other prominent families who were related, through marriage, with this wide clan.

Early books (printed between 1450-1800) have, usually, been signed by many of the authors as sons of their fathers. This, together with the data collected from other rabbinical books, would enable us to verify exact relationships between a father and his offspring, which further enable us to identify the interrelationships, through marriage, with other families among the Jewish people.

This widespread family has intermarried with many well established and most prominent Jewish families of social stature and learning. Thus, we can find, after careful research and analysis, the societal mechanism which enable such an intellectual class to be established, enhanced and propagated among the Jewish People.

The research might, then, confirm the hypothesis that in spite of the horrific chain of events, all through our long history the pattern established in ancient times has not been broken but rather strengthened by setting its seal and mark on our people.

** As proven lately by Dr. Paul Jacobi (See SHARSHERET HADOROT, Vol.8;2)

OUR MEMBERS AT WORK

NEW DISCOVERIES LINKING THE ORIGIN OF THE BUNDHEIM FAMILY BEFORE 1634 WITH THE BUNDE ESTATE IN FRIESLAND

Joseph Ben-Brith

(See my series of articles in Sharsheret Hadorot on the subject: Vol. 2 no. 3 (1988), Vol. 4 no. 3 (1990), Vol. 6 nos. 1 and 2 (1992).)

I have in the past lectured on my research and the resulting discovery of previous generations of the Glueckstadt and Bundheim families. Their name was Henriques in Danish Glueckstadt from 1646 and in Emden from 1633. I was able to reconstruct the continuance of the Henriques family in Glueckstadt and later in Hamburg as I have already explained. But the only thing I knew about the father of Simeon Isaacs, who was born in Emden according to the notes of the investigator of East Friesian Jewish history Max Markreich, was that he was the son of R. Isaac who came from Holland, the ancestor of the Markreich, Frieslander, Loewenstein, Salomon, Bundheim and other families that I was able to reconstruct.

I assumed, from the closeness in time and place and from the basic data, that the father called R. Isaac was Itshac C. Henriques, known to have come into conflict with the merchants of Emden in 1633 over his imports. The question remained: whose son was he? According to the chronology, he must be the son of one of three brothers Abensur-de Milao; two of whom - Gomes Rodriques and Fernao Lopes - lived at that time in Amsterdam, while the eldest brother Manuel Teixeira lived in Hamburg. These three and their older brothers Paulo and Antonio were sons of the martyred Henrique Dias Milao, who was burned at the stake in Lisbon in 1609. Antonio and Paulo lived in Hamburg and Glueckstadt and neither of them was the parent of Itshac C. Henriques. I therefore concentrated on the other three brothers.

1. Manuel Cordoso Teixeira was the father of Gabriel Milao, who was appointed by the Danish Crown Governor of the Island of Saint Thomas. This colony, one of the Virgin Islands in the Caribbean, came under royal Danish rule in consequence of the economic activities in Denmark of Portuguese Jews, among them the Milao and Henriques families. Gabriel Milao was put to death by the central government in Copenhagen because of his cruelty to the natives of the island. In a bid to save himself he was converted to Christianity in 1684, but this did not save him from death in 1689. His numerous family remained in Copenhagen. He was not the father of Itshac C. Henriques.

2. Fernao Lopes de Milao lived in Amsterdam. I failed to discover his offspring.

3. Gomes Rodriques seemed the likeliest person to be Itshac's father, because the letter R noted by the researcher Markreich fits the name Rodriques. I acquired photographs of all the documents in the file "The Portuguese in Emden". The first document in it was the protocol of the commercial dispute in 1633 between the "Crudenier" group of merchants in Emden and Itshac Cohen Henriques and Jacob Cohen Henriques. Since none of our Bundheim family is a Cohen, I investigated and found that the wife of Gomes Rodriques was the sister of Dr. Henrique Rodriques of Hamburg, whose Hebrew name was Dr. Shmuel Cohen Rodriques. He was married to the sister of Gomes Rodriques, Lianor Henriques. Hence the name Cohen relates to Itshac's mother from her father Pedro Rodriques Cohen - and not to his father's

family. Itzhac's mother was Beatriz Rodrigues Cohen. The name Rodrigues was therefore dominant in the son Itshac - it came from both his mother and his father! My intuitive assumption was now confirmed.

The Hebrew name of Gomes Rodrigues in Amsterdam was Daniel Abensur, and his Dutch name Daniel de Holland or de la Piedra. The German scholar Prof. Kellenbenz wrote that Gomes Rodrigues later called himself, in London, Abraham Israel de Sequeira. The name de Sequeira aroused memories in me of my flight from France to Spain in 1944: the representative of the International Joint Distribution Committee in Spain in those days was Dr. Shmuel Sequeira, a Portuguese Jew who obtained my release from arrest. I subsequently found out from an old friend in France that Dr. Sequeira had died, but that he had a brother living in Haifa. When I wrote to the brother, his son answered that his father too was dead. The son still bears the Portuguese surname de Sequeira. I told him my theory that we might both belong to the same family of Marranos, one of whom settled in London and called himself de Sequeira. The Haifa de Sequeira, Aaron, was immediately interested and enthusiastic. He was due to travel to London on his own professional business, so he took from me all the necessary data to enable him to search for more information there. He returned from London with a discovery that confirmed the direction of my thoughts.

He wrote to me as follows on his return:-

"Gomes Rodrigues is Abraham Israel Sequeira whose signature appears as no.5 on the "Agreements" (Hascamot) of the Congregation of Portuguese Jews dated 1677. He died in 1678 at the age of 104! His will is preserved in the archive of Anglo-Jewish Notabilities in London. According to the will, he had 3 sons and 2 daughters:-

1. Abraham do Porto (within the community) was called in the commercial world Antonio Milao. A partner in his father's business he opened a trading branch in the Canary Islands. He afterwards returned to London and married Sara Lobatto. Later, he traveled to the eastern Indian port of Madras to import gold, corals and diamonds. His signature appears with his father's on the "Agreements" of 1677.

2. Alphonso Rodrigues (his business name) was Isaac Israel Sequeira within the community, and also used the name Isaac Henriques. He was born in Hamburg or in Holland in 1612, and at the age of 14 worked with his father in Amsterdam. At the age of 19 he married Lea Caceres, daughter (or younger sister) of Simeon de Caceres. About a year later their son Simeon Isaac was born, and Lea died in childbirth. The baby boy was adopted by Simeon de Caceres and grew up in his home (apparently in Amsterdam). At that time Gomes Rodrigues (alias Abraham Israel Sequeira) was already in London. Isaac, after his wife's death, went to London to work with his father. Some years later he married again: his bride was Ribca Mendes. He continued to work in the family business, which grew and expanded very much. In 1699 he and five other Jews bought a plot of land on which to build the Bevis Marks Synagogue of the Spanish and Portuguese Congregation, which still stands today. Isaac in partnership with his brother Abraham had business dealings in India.

By his second wife, Isaac had 2 sons and 2 daughters. The eldest son, Jacob, was the ancestor of the family line of Dr. Shmuel de Sequeira and his brother Joel in Portugal. Aaron Sequeira of Haifa, Joel's son, found and passed on to me all the details. We are, it turns out, both descendants of the martyred Henrique de Caceres/Milao, through his son Gomes Rodrigues and his grandson Isaac Henriques. We Bundheims are descended from Isaac's first wife Lea who died young, and Aaron Sequeira is descended from his second wife Ribca!

3. Joseph Henriques, also known as Simeon Rodrigues.
4. Hanna Sequeira married in Amsterdam Moses Alvares Machado, a partner in the trading firm of Pereira-Machado which lent money to the rulers of Holland, the Princes of Orange, and to the English House of Stuart to finance the conquest of Ireland.
5. Abigail Sequeira married Jacob Samuda in London."

(Aaron Sequeira adds to the information given in the will the following details about his family:

"My family continued to live in London until 1770, then moved to Gibraltar, and in 1830 returned to Portugal following the abolition of the Inquisition's decrees. My father was born in southern Portugal.")
 Aaron was not permitted to photograph the will, and therefore summarized the contents as above. In addition he appended three photographs of "Agreements" (Hascamot) of Congregation Sha'ar Hashamayim in London:

1. Sahar ASamaim A - de Menahem de 5737 (1677). Among the 37 signatures are those of Abraham de Siqra, Abraham de Porto and C. Henriques (first letter illegible).
2. Saar asamaim 17 de Roshodes Tebeth ano 5454 (end of 1693). Among the 49 signatures are those of Itshak Israel de Siq' and Joseph Henriques.
3. On a page from Ascamot 5460 (1700) I decipher the signatures of Jshak Jisrael do Siq'', Jacob Ysrael Serrag', Joseph Jisrael Henriques, Isaac Israel Henriques.

The different ways in which the congregation's name and the signatories' names are spelt illustrate the fact that spelling at that time was not fixed and uniform.

In his quest to learn more about the personality of Isaac Israel Sequeira, Aaron Sequeira came to the notarial archive of Fox. There he found the will of Alphonso Rodrigues (Isaac Israel de Sequeira) written in Portuguese, and translated it for me into Hebrew. He was not permitted to photograph it.

Copy of the Will of Alphonso Rodrigues-Isaac Israel Sequeira
 CONFORME ESTA ARQUIVADO DO PRINCIPAL PROBATE REGISTRY, COURT OF
 CANTERBURY DO NOTARIO FOX. ANNO 1716. PAGE 36
LONDON

(Note: Isaac, like his father Abraham-Gomes, lived to the ripe old age of 104!)

"Under the wings of heaven and by leave of the Lord, king of the universe, I express in words my sacred wish in a testament that my sons will fulfil after my death, may it be so, Amen.

Blessings upon each one, who with God's help, blessed be His name, will establish a good family. I, Isaac, Alphonso Rodrigues of London, command and request: look after your families and be honourable and honest.

Of my property in this world, immovable and movable, one tenth shall be devoted "to the ransom of captives", to save Jews from the claws of Satan. You, my sons, keep far from the land of Portugal, for the danger is great and unseen. The rest of my property in houses, jewels, gold rings and books

shall be divided among you all, equally and justly, bearing in mind that the Judge of all the world is watching you. Be strong in comradeship and brotherhood both before the division and after it.

To Simeon Isaac my firstborn, son of Lea de Caceres - may she rest in peace - be sure to send his share by a trustworthy messenger. From the age of 14 I worked with my father - may he rest in peace - and I married young at my parents' wish Lea de Caceres - whom God took to Paradise when she brought our son into the world. That was the first time I saw death before my eyes and I was deeply shocked: "to live one moment and to die the next..." God gave and God took away; may His name be blessed. From Ribca Mendes - may she rest in peace - a holy wife, may God keep her in His bosom - she was the love of my life - were born Jacob, Joseph, Miriam and Sara.

I command you all to send this testament to your brother Simeon Isaac. Know your virtues, without disdaining others. Believe in the Lord our God, king of the universe. Be upright and remember our brethren of all the tribes of Israel.

Give your sons and daughters to faithful Jews, and be charitable in your communities. Preserve our tradition unchanged, you, your children, grandchildren and great-grandchildren, and marry among our friends and do not bring upset into our families. Be consoled for your father in the giving of charity - and above all keep your families from evil."

This new information enabled me to find out more about the life of Gomes Rodrigues and his sons, in researches documenting Jewish life in England during the 17th century and the beginning of the 18th. For me, the family picture now was complete. All the unknowns were revealed.

Simeon Isaac lived on the Manor of Bunde in Eastern Friesland from 1670. I searched the marriage registers of the Amsterdam community and found a man of similar name and suitable age. When his father in London wrote his last will and testament, Simeon Isaac was an old man of 82. His father evidently kept in touch with him and commanded the sons of his second wife to regard him as their brother in all things.

I also found, without intending to do so, that the ancestor of the Glueckstadt family - Albert Dionis as he was known outside the community - did not die at Glueckstadt in 1644/45, as scholars of the region think. On December 22, 1650 he personally signed as a witness to the marriage of a couple in Amsterdam.

I am now engaged in writing "The Dioanis - Henriques Line", the Odyssey of the House of Henriques. I hope to complete this chapter in the lives of my forefathers within my 70th year, God willing. At the end of the Odyssey, which will embrace 16 generations, I shall append a bibliography of all the sources used in my research, sources too numerous to be given here.

THE DESCENDANTS OF RABBI SIMON, SON OF RABBI ABRAHAM MEIR

Ruth Marcus

I am seeking information about the descendants of Rabbi Simon, the son of Rabbi Abraham Meir. Their last name would be either Wigisser or Lifshitz or Werner.

My great-grandfather was named Rabbi Abraham Meir Lifshes (Lifshitz) Wigisser. His father was Rabbi Jeremiah ben Meir of Vilna, one of the disciples of the Ga'on Rabbi Elisha of Vilna who immigrated to the Land of Israel during the first decade of the 19th century. His son Abraham Meir was among the first Jewish Ashkenazis born in the Land of Israel. Rabbi Abraham Meir was active and involved in the public life of the Jewish community in Jerusalem. The biography and activities of Rabbi Abraham Meir during the 19th century were described in a booklet entitled: "Holy Seed and his Seedlings" (by Ruth Marcus, 1990). The wife of Rabbi Abraham Meir was named Hanna Rachel. She came to the Land of Israel from Satoraljaujhely (Ujhely) in Hungary in 1860. The first-born son of Rabbi Abraham Meir and his wife Hanna Rachel was named Shimeon (Simon). Simon (my grandfather's brother) was born in Jerusalem in 1865. According to the 1905 census conducted at the initiative of the Turkish government, the last name of Simeon was Werner. During World War I Simon and his wife Nechama, daughter of Joshua Herschel, left Eretz Israel and went to Hungary (probably to Ujhely). Simon attended an Orthodox Yeshiva in Hungary. He probably died in Hungary. In 1930 his wife Nechama came to Eretz Israel with her son who was about 16 years old. The son attended an orthodox Yeshiva in Jerusalem.

I would appreciate receiving any information regarding this matter.

FAMILY-TREE - PINCUS/COHEN (Posen Province)

Shlomo Erel

My thanks to the late Rabbiner Dr. B. Brillling and to the late Dr. Emil Kronheim.

I am writing the following facts and conclusions in English because the majority of our family read English better than other languages. When I was a youngster, my mother REGINA PINCUS-EHRLICH told me that we had a great Rabbi in our family in direct line who had been called the GAON (Gaon in Hebrew means genius and is used as a title for very outstanding rabbis) and had written books in Hebrew. Mother told me this fact when I started to learn Hebrew in Breslau. Strangely enough, that was the only time I heard about this outstanding Rabbi in our family, which was quite removed from Hebrew culture though we had preserved some semblance of Jewish tradition. I forgot the story about the Gaon though my mother was very far from being a woman who told unfounded stories. She was too gentle a woman to do that. As there was no proof of the man and his work in our house, I must have taken mother's remark with a certain scepticism.

About 1968 I came to New York on one of my trips and saw Dr. Emil Kronheim, a doctor and a cousin of my mother's. In fact he was the oldest survivor in the family. Out of the subconscious I asked him about this rabbi of olden times. He was surprised that I doubted the whole thing and he showed me the priceless book GWURAT HASHEM ("PERUSH NIFLA AL HAHAGGADA" - The Wonderful interpretation of the Pessah Haggada) by Rabbi Gavriel Hakohen printed

at Krotoschin by the Printer B.L. Monasch, 1838. This book is written in Hebrew (partly normal square Hebrew letters, partly Rashi letters) and in German (in Hebrew letters). It has all the marks of Seder use, that means it is full of wine spots from use during many Pessah nights. The book has an inscription by Pincus Cohn in German (Hebrew letters) in which he dedicates the book in handwriting (ink) to his son and mentions that the book was given him by his father.

The book of Rabbi Gavriel Hakohen was published by his son Yosef Shmuel as mentioned on the title page.

Dr. Emil Kronheim had made inquiries with the help of learned friends about our ancestor and had collected facts. I took it upon myself to check them with other sources. Firstly I read the above mentioned Haggada and searched for interesting data, and then I turned to Rabbi Dr. B. Brillling, whom I knew from Breslau as a man devoted to investigating Jewish family trees.

With Rabbi Brillling's help, with the facts collected by Emil and with the data supplied by the Haggada I can sum up the following clues:

GABRIEL COHEN, Rabbiner is mentioned in the German Enzyklopedia Judaica Band 7 and in the book of Aron Heppner and I. Herzberg "Aus Vergangenheit und Gegenwart der Juden und der Juedischen Gemeinden in den Posener Landen" (1909, p.906).

He was known as well as Rabbiner Gabriel ben Jakob Cohn, born in 1784 in Wreschen, died in 1864 in Samter. Before being a Rabbi in Samter he officiated in Tirschtiegel. An English Encyclopedia by Funk and Wagnall confuses two Rabbis of similar names; they mention Kohn, Gabriel ben Reuben Israel from Hungary, but this is not our ancestor. Ours is GABRIEL COHN with the full Hebrew name: GABRIEL BEN JAKOB COHN.

I found an obituary in the German Jewish newspaper "Allgemeine Zeitung des Judentums", Leipzig, page 433, 1864. The obituary mentions that the Rabbiner Gabriel Cohn was Rabbi in Samter, he died on the 23rd of May 1864, was born in 5644 (1784) in Wreschen. He was Rabbi in Gnesen, later on in Tirschtiegel. He died at the age of 80 and was called the Nestor of all German Rabbis. He had taught and trained many Talmudists and Rabbis.

The obituary mentions that the whole Jewish community and all the personalities of the Christian community (not the priests) participated in his funeral. His son Kaufmann J.S. Cohn of Schoenlanke prayed at his funeral.

In the Haggada "Gewurat Haschem" I found the following facts which corroborate the above:

Gavriel Ben Jakob Cohn is the father of Josef Shmuel. The wife of Gavriel was a woman named Sara. Their son Josef Shmuel published his father's Haggada and his interpretation and intended to publish three additional books of his father:

1. Sheerith Jaacov; 2. Sheerith Yisrael; 3. Minchat Gever (about the Book of Ruth).

The Encyclopedia Judaica in German writes under the heading GABRIEL BEN JAKOB KATZ, Katz is the abbreviation of Cohn Zedek states that four books of Gabriel Cohn have been published as follows:

1. Deraschot Gabre, 32 Predigten (homilies), printed in Frankfurt.
2. Tschuvot Gavre, 37 Responden (answers to religious questions), Frankfurt a.O.
3. Pedut Israel, Commentary to the book of Ruth, printed in Krotoschin (1853).
4. Gevurat Haschem, Commentary on the Haggada, Krotoschin (1838).

The books mentioned by the encyclopedia have other titles than the books announced in the Haggada. The Haggada was published in 1838, and it could be that Josef Shmuel had changed his mind and the titles at the date of publishing. The book PEDUT ISRAEL can be the book of MINCHAT GEVER, both are supposed to be a commentary on the book of Ruth. The four books can be found in the National Library of the Hebrew University, Jerusalem. The Hebrew catalog number of Pedut Israel is 22 V 6105; the author's name is Gavriel Ben-Jakob Hakohen.

The books mentioned in the Encyclopedia are reported as well in the manual AUS VERGANGENHEIT UND GEGENWART DER JUDEN IN POSENER LANDEN by A. Heppner and J. Herzberg under the chapter "Samter/Szamatuly", published in 1904 and 1921. This book can be found in the Library of Tel Aviv University. In this chapter "Samter" (p.908) are enumerated four bequests, among them the "Pincus Cohn'sche Kohlenstiftung". It seems that the above mentioned Pincus Cohn who gave the Haggada to his son with a German-Jewish dedication in handwriting donated a legacy for a supply of coal to the needy of the community in Samter. My mother Regina Pincus is a direct descendant of this Pincus Cohn who probably shortened his name to Pincus.

Summary: There is no doubt that the man Gavriel Cohn is an outstanding figure our family can be proud of. He stood stalwart at the time of revolutionary changes in Jewry (Reform, language transition, modernisation, etc.) He wrote German in Hebrew letters, knew Hebrew excellently and tried to preserve old values. His son did everything to collect his father's works and Gavriel Cohn had many admirers. In the Haggada exegesis appears a poem written in Hebrew by a member of the Kehilat Samter in which Gavriel Cohn is called "Hagaon Hagadol" (my mother was right when she mentioned the Gaon in our family); his wisdom was extolled in this poem by Zvi Hirsch Guttentag who had learned Tora with the Rabbi.

May I close with a remark of Emil Kronheim who wrote to me: "Was wir sind das sind wir anderen schuldig. Der Erbstrom des Rav Gavriel mag noch manches Interessante in unsereh Kindeskindern hervorbringen." (Translation: "What we are we owe to others. The heritage of Rav Gavriel might still bring forth some interesting traits in our progeny.")

Emil gave me the original book of the Haggada GEWURAT HASCHEM as a family trust. I shall preserve it for the family and give it in trust to one of the family when my time will be up.

The family tree is based on the above sources and on uncle Hans Pincus' and my memory and on the help of our relatives in Los Angeles, Barbara Algaze. Our family tree can be found (with 250 names) in Dorot, the genealogical department of Beth Hatefutsoth, Tel Aviv.

FAMILY FINDER - DATABASE
Reuven Naftali

The Database lists the Families researched by members of the society since it was founded. Not all members filled in a form like the one enclosed. Therefore they appear only in the list of researchers.

There are two Databases. A researcher's Database, and a Surname and Places researched Database.

Researcher's Database Reports

1. A list of Researchers and their addresses indexed by the Researcher number (only at IGS Library).
2. An ABC indexed list of Researchers (including a code for researchers who have not submitted the list of Surnames researched).

Surname and Places Database Reports

1. An indexed list of Surnames, Places and Countries + Researcher number.
2. An indexed list of Places, Surnames, Country + Researcher number.
3. An indexed list of Researcher number, Surnames, Places and Countries.

The Database will be in the library for the use of the members. Notices of new printouts will be presented to the members.

Members of the society may submit their data without charge. The charge for Researchers who are not members of the society is at present 10NIS (in cash or postal order). All submittals must include a self-addressed stamped envelope. A sample of the output returned is enclosed.

The address for sending the forms or updates is at the society's office or send directly to: Mr. R. Naftali, 5 Ya'arot Street, Ahuza, Haifa 34787.

STAMMBAUM - The Newsletter of German-Jewish Genealogical Research Vol. I, 1-4

There is much of interest for the student of German-Jewish genealogy in these four bulletins which we have recently received. They contain information on sources in the United States and Germany, a report of research work on families and places where Jews lived in Germany, and lists of the many books published on German Jewry:

The Main Items:

Sources in the States:

The Berthold Rosenthal Archives (1)
Leo Baeck Acquisitions (1)
The 1938 German Census (1)
German-Language Newspaper Collections in the New York Public Library (2)

Sources in Germany:

Part of the Gesamtarchiv in Potsdam (1)
Southern Germany (4)
Public Sources in Bavaria

Information on Jewish Communities:

Westfalen (1)
Mommelsdorf (1)
Hamburg (2)
Altenmuhr (3)
Aschaffenburg (3)
Sugenheim (4)
Anhalt (4)

Family Histories:

Lederer from Gladbach (1)
Blumenthal from Altenmuhr (1)
Duplon from Wittlich (2)

In all the newsletters appear -
Addresses of people who do research in Germany
Lists of helpful books
Addresses of the authors
Suchen Mishpochah (organized in lists)
Family tree summaries
Name and Place Index for every newsletter!

JGS JOURNAL SELECTIONS
Compiled by Harold Lewin

Readers are asked to view this compilation merely as a convenient guide to some of the more important JGS literature. If something of interest is found, please make an effort to read the actual article. We express regrets for any errors and missing credits.

BALTIC STATES

Jewish Vital Statistic Records in the Latvian Archives: A. Feigmanis

The author provides an inventory of Fond No. 5024, i.e., the contents of Latvian Rabbinate's Fond by Localities. For each locality the relevant period and files numbers are given. During the period of the Russian Empire, births, marriages, divorces and deaths were documented by the rabbis appointed by the czar, (the Crown Rabbis). Records in this format were kept from 1857 until the Bolshevik Revolution in 1917. (1)

Discovering Jewish Roots in Riga: Miriam Weiner

In an interview with Dr Marger Vesterman of Riga, Miriam was informed that there were 58 Rabbinate's in Latvia, but birth, marriage and death records have been found only for Riga and five other towns. These registers are stored in the State Historical Archives in Riga and are not generally accessible by mail request. (8)

BELGIUM

The Jews of Heide (Kalmthout): Marcel Apsel

An account is given of the development of the Jewish community of Heide (Kalmthout) after Belgium declared its independence from Holland in 1830. (1)

BOHEMIA AND MORAVIA

The Jews of Bohemia and Moravia: Wilma A. Iggers

Bill Gladstone reviews this book written by a professor of modern languages at Canisius College, Buffalo, New York. (1)

CHINA

The Shanghai Jewish Ghetto, 1940-1947: Claus W.Hirsch

This informative article provides much background knowledge on the development of the Shanghai Jewish community. A bibliography is included for further study. (6)

CONFEDERATION OF INDEPENDENT STATES (FORMERLY U.S.S.R.)

Russian-American Genealogical Archival Service (RAGAS): Sheila Kieval

Useful information is provided on the procedures and limitations of the RAGAS service. (4)

EGYPT

History of the Jews of Egypt: Ralph G.Bennett

An interesting account is provided of the vicissitudes of Jewish settlement in Egypt from earliest times to the persecution/expulsion of 1956. (1)

FRANCE

Naturalization in France: Philip Abensur

The author describes a new publication providing information on lists, decrees and dossiers of Naturalization. (1)

FRANCONIA & UPPER PALATINATE:

Franconian Jewry Genealogies: Charles P.Stanton

Charles Stanton, of New York, has amassed a collection of more than 800 genealogical charts of Jewish families from Franconia and the Upper Palatinate, and would be happy to share this information with other researchers. Address: 52 Garden Place, Brooklyn, NY 11202. (3)

GERMANY

Address Book for Germanic Genealogy: Ernest Thode

A. Friedlander reviews this 174pp manual which lists genealogical, historical and other German-related societies and archives, primarily in the U.S., plus a listing of German-American religious organizations, including Jewish ones. (6)

GREAT BRITAIN

Jewish Chronicle Naturalisation Lists: Ian Melville

By sending an International Reply Coupon to Ian Melville, of 58 Strensall Park, Strensall, York YO3 5SH one can have a name or alias searched in a database of applicants for Naturalization during the period June 1902-November 1906. (2)

Bevis Marks Records Part V: Anthony Joseph

This latest volume has kept up the standard of the excellent tradition of records publication that the Bevis Marks Congregation of London (established in 1656) has adhered to over the past 50 years. The book lists more than 6,000 names of births registered with the Congregation between 1767 and 1881. (2)

The Jews of Portsmouth: Sources & Information 1740-1870: Henry Roche

This interesting article describes the development of the Portsmouth Jewish community and the author's extensive research of its records over several years. (2)

HOLLAND

A Census of Jews in Eastern Groningen from 1774: Lo van Leeuwen

The above title is one of several articles described by the Contributing Editor for Holland. (1)

HUNGARY

Hungarian Special Interest Group: Louis Schonfeld

This SIG is intended to serve those researching all Hungarian-speaking regions of Central Europe, including modern Hungary, Transylvania, Slovakia, Subcarpathian Ruthenia and parts of former Yugoslavia. Contact: Louis Schonfeld, POB 34152, Cleveland, OH 44134-0852. (6)

1877 Hungarian Gazetteer: Debbi Korman

The author reviews the Hungarian Gazetteer in Two Volumes by Jano Dvorszak, which is available on microfiche and through the Family History Library. (7)

The 1848 Hungarian Census of the Jews: Daniel M.Schlyter

This census gives a wealth of information about Jewish households. It gives not only the age of all members of the household but also the specific birthplace. The article includes a list of Free-City census returns. (10)

IRELAND

Jewish Genealogy in Ireland: Asher Benson

The proceedings of the first Irish genealogical congress includes an article on Jewish genealogy in Ireland and provides interesting facts on a community that has been established for 330 years. (5)

ISRAEL

Research in Israel: Echoes from a Vanished World: Randy Daitch

The author gives an interesting account of an eventually successful genealogical search in Israel that took him to various sources in Jerusalem, Safed and Tiberias, including cemeteries. (1)

International Tracing Service Records at Yad Vashem: Sallyann A.Sack

Sallyann describes the importance of the microfilm records from the International Tracing Service in Arolsen, Germany, held in the archives of Yad Vashem. (1)

POLAND

More on Polish-Jewish Genealogical Research: Edward David Luft

The author makes additions and corrections to Jeffrey Cymbler's article, "Polish-Jewish Genealogical Research - A Primer" (Avotaynu Vol. IX No.2, Summer 1993), especially relating to the province of Posen, formerly the Grand Duchy of Posen (1815-1850), annexed from Poland in the Partitions of 1772 and 1793. A useful reference bibliography for further study is included. (1)

A Galician Success Story: Suzan Wynne

Difficulties in obtaining Jewish records relating to the region which was formerly Galicia, resulted in the formation of a special interest group named Geshet Galicia. (1)

Archives of the Jewish Historical Institute in Warsaw: Faye Bussgang

The article provides a list of archival holdings of the Jewish Historical Institute. These holdings are divided into three main periods: Prior to 1939, from 1939 to 1945 and post-war. (1)

Family Names from West Prussia: L. Horwitz

The author describes a rare publication which can be found in the Archive of German Jews, in Berlin, entitled: General Listing of All Jews in the Department of the Royal Government of West Prussia Who Have Been Granted Citizenship Rights. 2,381 Jewish citizens are listed with their new names. A list of the cities where they resided is given in the article. (2)

Society Burials in New York City Area: Flora & Herbert Gursky

See U.S.A. (3)

Names from the Town of Koden, Lublin, Poland: Harvey M. Ballen

Research done by Joyce Oshrin on Koden, Lublin during the period 1810-1875 is summarized. Her diskette contains over 3,000 Jewish names with dates and places of birth, death and marriage. (9)

SOUTH AFRICA

South African Jewish Genealogy: Saul Issroff

This excellent article, originally published in Shemot, Autumn 1993, and now reprinted in Mishpacha, describes the development of the South African Jewish community. Useful reference sources are provided. (11)

SLOVAKIA

Slovak Vital Records: Debbi Korman

The Family History Library has begun to receive microfilmed Slovakian Catholic, Protestant and Jewish vital records. The holdings of Levoca archives has already been filmed and some of these films may be listed in the next edition of the library catalog. Filming at Presov archives are nearly complete and the next archive will probably be Kosice. (8)

SPAIN & PORTUGAL

Research on the de Sola family: Julian Kemper

This is an interesting account of the origins of the de Sola and related families from earliest times, through the Expulsion, the Inquisition and the Dispersal. (2)

UKRAINE

Report on a Recent Trip to Ukrainian Archives: George Bolotenko

This article presents a more detailed description of the oblast-level Ukrainian archives visited in November 1993 by the author and Lawrence Tapper and first described in Avotaynu Vol. IX, Winter 1993. The author states that there is no monopoly for anyone over the materials in the Main Archival Directorate in Kiev: all are free to come; all have equal access, and all receive equal service. (1)

Meeting with Two Officials of Ukrainian Archives: Sallyann Amdur Sack

The author describes a meeting with the Assistant National Archivist of Ukraine and the Chief of Research of the Archival Ministry of Ukraine, in Ottawa in January 1994. She makes the point that original returns from the 1897 Russian census are stored in oblast archives in the cities once administrative centers of the guberniyas. (1)

Society Burials in New York City Area: Flora & Herbert Gursky

The authors have compiled a list of burials in the New York City area from the landsmanschaft societies of Lysyanka and Taganicha in the Ukraine, and of Raciaz (Racionz), Sokolka and Kuznica in Poland. (3)

U.S.A.

Report from Salt Lake City, Utah: Bill Gladstone

These excerpts from a conversation between the author and Thomas Daniels, the Family History Library's public affairs director, together with an exchange of letters between Gary Mokotoff and the Executive Director of the Family History Library, Elder J. Richard Clarke, (appearing on the same page), address and clarify some of the issues which trouble Jewish family history researchers when the exploitation of Morman genealogical facilities is considered. (1)

Resources for Jewish Genealogy in Chicago: Alice Solovy

An account is given of the early settlement of Jews in Chicago together with a list of research sources. (2)

Society Burials in New York City Area: Flora & Herbert Gursky

The authors have compiled a list of burials in the New York City area from the landsmanschaft societies of Lysyanka and Taganicha in the Ukraine, and of Raciaz (Racionz), Sokolka and Kuznica in Poland. (3)

American Passenger Arrival Records: Michael Tepper

Alex Friedlander reviews this scholarly overview of the origins, contents and development of the various records of passengers arriving by ship in the United States. (4)

A Guide to Chicago's Landsmanschaften, 1870-1990: Sidney Sorkin

A. Friedlander reviews this book, which he calls a genealogist's delight. The chapters are organized alphabetically by the names of the societies, and there is a complete personal name index and a subject index. (6)

Searching the Census without Soundex: Robert W. Marlin

The article explains how one may obtain information from the 1900 and 1920 census schedules without using the (often inaccurate) Soundex system. (7)

GENEALOGICAL SOFTWARE

Computer Resources for Jewish Genealogy: David A. Chapin

This useful article gives a user's opinions of some of the best known programs for PC-DOS-compatible and Macintosh software. He also comments on bulletin boards/E-Mail and on genealogy databases. (1)

Computers and Genealogy: Eileen Polakoff

The article provides useful guidance for the family history researcher considering purchase of a first computer + genealogical software. (6)

Family Tree Maker 3.0 It's a Winner!: Richard Carle

The author praises the capabilities of Family Tree Maker 3.0. He claims that it's easy to use, has GEDCOM utility and a direct path to Roots III. This Mishpacha article was reprinted from NGS/CIG Digest, November-December 1993. (11)

Two New Genealogy Computer Books Released: Fred Kolbrener

The 1993 Edition of Archer's Directory of Genealogical Software lists 229 genealogical programs. Archer's Directory of Genealogical Utility Software (1993 Edition) lists 333 utility programs such as GEDCOM utilities, cemetery databases, Soundex and Tiny Tafel generators, etc. Both books are available from Heritage Books. (11)

PERSONAL RESEARCH & GENEALOGIES

The Name Falk: Maerkisch Friedland, Prussia: Josua Friedlaender

This article, translated by Michael Honey, was originally published in Judische Familien Forschung (Jewish Family Research) June 1993, No.6, from the Arthur Custos Archive. It gives examples of the use of Falk or Falek both as a given and as a family name and explains the various categories according to which Jews in Prussia were listed and permitted (or not) to remain in a given locality, prior to and following the first division of Poland. (2)

KEY TO JOURNAL REFERENCES

Ref.No. Journal

1.	AVOTAYNU	(International)	Spring 1994.	Vol. X, No.1.
2.	SHEMOT	(Great Britain)	January 1994.	Vol. 2, No.1.
3.	SHEMOT	(Great Britain)	May 1994.	Vol. 2, No.2.
4.	DOROT	(New York)	Fall 1993.	Vol.15, No.1.
5.	DOROT	(New York)	Winter 1993/4.	Vol.15, No.2.
6.	DOROT	(New York)	Spring 1994.	Vol.15, No.3.
7.	ROOTS-KEY	(Los Angeles)	Winter 1993/4.	Vol.13, No.4.
8.	ROOTS-KEY	(Los Angeles)	Spring 1994.	Vol.14, No.1.
9.	CHRONICLES	(Philadelphia)	Winter 1993/4.	Vol.12, No.4.
10.	MISHPACHA	(Gtr Washington)	Fall 1993.	Vol.13, No.4.
11.	MISHPACHA	(Gtr Washington)	Spring 1994.	Vol.14, No.2.