

# שִׂרְשֵׁרֶת הַדּוֹרוֹת

## SHARSHERET HADOROT

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## EDITORIAL

With this issue we inaugurate the ninth volume of "Sharsheret Hadorot", noting with pleasure the expansion of the section "Our Members at Work", which shows the growing range and depth of members' research. We invite all members - particularly those who cannot come to the monthly meetings in Jerusalem - to take an active part in this section of the journal. We value letters responding to previously published articles, and answers to requests for help.

The articles in this issue by our members Shmuel Even-Or and Chaim Freedman teach us much about the history of the Jewish people in general, and the beginnings of modern Jewish settlement in the Holy Land in particular. And all our readers will enjoy and benefit from the Research Tips.

Esther Ramon, Joachim Eilon and Ruth Rigbi

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

## FORTHCOMING LECTURES

Wednesday 25.1.1995	Our member Rose Cohen - Research on my family in Lithuania.
Wednesday 22.2.1995	Lea Balian - Following the TV film "Wanda's Lists": Genealogical Problems of Jews Without Identity
Wednesday 29.3.1995	Shimon Aplatoni - History and Writings of Jerusalem, of Senior Haim Israel Meir Mizrahi of Jerusalem, Sephardi physician, rabbi and emissary.
Tuesday 25.4.1995	(Wednesday is the Eve of Holocaust Day) Short research reports by some of our members: Chaim Freedman, Mathilde Tagger and others.

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

## LETTER TO THE EDITORS

November 13th, 1994

We wish to thank your members for the alphabetical list of names in the 1939 census (section J4), which you were kind enough to give us.

This list will certainly be of great benefit to genealogical researchers, and will make it much easier to use the material.

We particularly appreciate the great amount of work invested in computerizing the data for the list.

With greetings,

Rachel Rubinstein  
The Central Zionist Archives

## RECENT LECTURES

### THE SALOMON FAMILY by Shmuel Even-Or (Ornstein)

My mother, Rabbanit Moushka Liba Orenstein, was a fifth-generation descendant of R. Abraham Shlomo Salman Zoref. The Salomon family was the first Ashkenazi family to arrive in Jerusalem in 1812. The head of the family, Rabbi Abraham Shlomo Salman, was known as Zoref (goldsmith or silversmith) because of his profession. He came to Palestine from the town of Kedainiai in Lithuania with his wife Tasha and firstborn son Mordechai on Hosha'ana Raba in the year 1811. Arriving at the port of Acre, he proceeded to Safad. A year later, when an epidemic broke out in Safad, R. Abraham Shlomo Salman decided to move to Jerusalem. Eight families of his friends moved with him and they all settled in Jerusalem. Since Ashkenazi Jews there were harassed by Arabs on account of an old debt outstanding for almost a hundred years, R. Abraham and his friends and family joined the Sephardi Jews and dressed like them.

The family took root, entered all branches of the economy and came to be the largest family in the country, numbering some 13000 souls.

R. Abraham Shlomo Zalman became the leader of the community. He obtained licenses to cancel the Ashkenazi debts. He obtained permission for Ashkenazi Jews to settle in Jerusalem, release of the Ashkenazi courtyard (termed Hatzet el-Shiknaz), and a license to build the old Beth Midrash "Menachem Zion", which was erected in 1837. He also released the Ashkenazim from the yoke of the Sephardi community and made them into an independent and proud community of their own. Later he obtained a licence to build a

central synagogue. On R. Abraham Shlomo Salman's tombstone was engraved the following inscription: "who saved the property of the Ashkenazim from the hands of the Ishmaelites and was diligent to build it, especially to build the house. Died on the 19th of Elul 5615 (1851)."

His sons Rabbi Mordechai and Rabbi Itzhak Zoref were responsible for the building of the Beth Yaakov synagogue in the Old City of Jerusalem - the synagogue popularly known as the "Hurva" or "Hurvah Rabbi Yehuda Hehassid".

Rabbi Mordechai Zoref was among the first members of the Old Yishuv to think of agricultural work and settlement. He studied the operation of textile factories in England. He rented land in the Arab village of Beth Hanina north of Jerusalem and planted an orchard of fig trees there. Rabbi Yitzhak Zoref was a Torah and Talmud scholar, and studied in a Jerusalem yeshiva.

Rabbi Yoel Moshe Salomon, son of R. Mordechai Zoref, was a man of far-reaching vision, a leader of the Old Yishuv. To earn his living he set up a printing press, and he was one of the founders of the Jerusalem neighborhood Nahalat Shiv'a (where a street today bears his name). He was also among the founders of the first modern Jewish village in the country: Petach Tikvah. R. Yoel Moshe Salomon was known in Jerusalem as "Rabbi Moshe Drucker ha-Pikeach" ("Clever Rabbi Moshe the Printer").

How did the name Salomon come to the family? When R. Yoel Moshe arranged to go abroad, clerks asked for his name and his father's name and his grandfather's name. As the consular clerks had difficulty with the name Zoref, they took the Hebrew names Shlomo Salman and converted them into the foreign name Salomon.

R. Yoel Moshe's youngest son R. Haim Salmon (Salomon) was a well-known public figure in Jerusalem, serving as deputy mayor of the city and president of the Vaad Hakehilla (Community Council). He set up the "Teva" and "Assia" pharmaceutical industries in Jerusalem. Two of his brothers continued to work in the family-owned printing press. Two other brothers were farmers in Petach Tikvah.

In the family we find two High Court Justices, lawyers, economists, and hundreds of members of the liberal professions. Some set up flour mills and bakeries, others built roads, still others worked and developed the land for agriculture. There are very many Torah and Talmud scholars, and also physicians, military men, researchers and mathematicians.

To select a few for special mention:

R. Shaul Salomon, son of R. Yitzhak Zoref and grandson of R. Abraham Shlomo Salman, was a senior member of the "Etz Haim" yeshiva, expert in calculating festival dates and astrology. He published articles in the Havatzelet and other journals, and worked out a thousand-year calendar. The "Mabit" (Yechezkel Michel Tokaczinski) used this without acknowledgement in the wall calendars he published every year.

R. Michel Harrison, son-in-law of R. Yitzhak Zoref, was head of the kosher meat porgers in Jerusalem and also chief gabbai and financial trustee of the "Hurva" synagogue. He was one of the founders of the Beth Yisrael neighborhood in Jerusalem.

My grandfather, R. Asher Yitzhak Wiedemann, grandson of R. Yitzhak Zoref, was a noted scholar. He gave daily lessons in Torah and Talmud to adults in the early hours of the morning in the "Gra" synagogue (called after Eliyahu the Gaon of Vilna) in the Shaarei Hessed neighborhood. He was one of the first to settle in that neighborhood and taught hundreds of Jerusalem children there. He also served as emissary of the "Perushim" in the USA.

The son-in-law of R. Asher Wiedemann was my father and teacher Rabbi Yitzhak Avigdor Ornstein, a man who achieved much in many fields. He was a founder of The Young Mizrahi Association in Eretz Yisrael and the Mizrahi in Jerusalem, a founder of the Neve Yaakov village, superintendent and guardian of the Western Wall on behalf of the Chief Rabbinate and the national institutions. In Israel's War of Independence he was responsible for civil affairs on behalf of the Haganah in the Old City of Jerusalem, and was killed together with my mother, by a Jordanian-British shell. A fuller account of my father appears in Annals and Deeds (Toledoth ve Maasim), and of my mother in Le-Beth Avotam 3-4, published by the Israel Genealogical Society.

### THE DESCENDANTS OF THE GAON OF VILNA

Chaim Freedman

The family tree of Rabbi ELIYAHU, the Gaon of Vilna, has long posed a challenge to genealogists. Whilst many families of Lithuanian origin preserve a tradition of descent from the Gaon, the exact nature of many of these claims defies clear definition. Indeed the seeming uncertainty of such claims has engendered an attitude of skepticism as to their authenticity and an aura of legend pervades this seemingly insoluble puzzle.

Several attempts have been made to research the family of the Gaon of Vilna. The most comprehensive published genealogy is 'Sefer Hayahas Le'Mishpachat Rivlin Ve-Mishpachat HaGra MeVilna' written by the late Eliezer Rivlin in Jerusalem in 1935. Whilst recording many lines known at the time, it encompasses a mere 300 descendants of the Gaon out of a total of 2,500 people covered in the book. An extrapolation over eight to ten generations descended from the Gaon yields about 10,000 theoretic descendants. Even allowing for losses by decimation during the Holocaust, as well as cousin marriages, the Gaon's family tree should potentially encompass a considerable number of families of Lithuanian origin.

I have been interested in the genealogy of the Gaon since my childhood when I used to hear my grandparents telling stories about early ancestors including the Gaon. From age thirteen I started to record my family tree until I was able to print a book on my family history in 1982. Then the subject of the Gaon gained new momentum when the late Rabbi Shmuel Gorr and Binyamin Rivlin met and the subject of the Gaon came up. Rivlin suggested that I pursue research in order to update his late father's work. Shmuel and I instigated a major research project in mid 1987 whose objective is to collate all available material and to publish an updated genealogy. This will be the last opportunity to preserve both oral traditions and archival material before the passage of time further erodes the genealogical memory base.

To date innumerable families have been recorded and world wide publicity through genealogical societies and the Jewish press has produced an encouraging response. Already cross reference between seemingly independent traditions has resulted in the supplying of longstanding missing links.

I was able to update quite a number of branches recorded by Rivlin as well as adding entirely new ones. However, a large number of unsolved connections remain to be traced. This situation poses a serious academic problem. How should a genealogy of the Gaon of Vilna treat those families whose descent has not been proven? I am left with no alternative other than to include all those families which have provided me with material based on their oral traditions together with my assessment as to probable points of connection wherever possible. In this way the information will be available should evidence come to light in the future.

Due to Shmuel Gorr's contacts I was able to receive material from a number of ultra-orthodox families whose numbers naturally swelled my now bursting files. I traced branches which had been established in England from the middle of the last century; a small branch left by Rivlin as a dead end yet remnants live in Holland; several South African families of Lithuanian origin. One family living in the Northern Territory of Australia and long estranged from Judaism preserves a picture of the Gaon whom they regard as the head of their family. A number of American families provided material and for one in particular I was able to establish their missing link by cross-connecting with another branch here in Israel.

Concurrently I have started the tedious work of computerising the material. Then I will prepare capsule biographies of key characters. This aspect of my research is particularly important as I feel that family trees which simply record cold facts such as dates and names do not do justice to the lives and experiences of the people being recorded.

In addition to recording, analysing and assessing material provided by families, the research involves a comprehensive survey of library resources including community histories, newspapers and journals, rabbinic texts, biographies and family histories. The material already collected constitutes a primary source for those interested in the Gaon's family.

The target date for the completion of the project has been set as the year 1997 which will mark the bicentenary of the death of the Gaon. By that time it is hoped that adequate opportunity will have been given to families to provide material and justice will have been done to library sources.

The difficulties encountered in tracing the descendants of the Gaon are surprising considering that the time period is not so great, about 250 years. This period includes people of the sixth generation from the Gaon who are still alive and therefore should have retained oral tradition of the nature of their descent. Yet it seems that it was a characteristic of Lithuanian families to play down their Yichus.

#### Sources

One of the earliest sources for the biography of the Gaon is 'Aliyot Eliyahu' written by Yehoshua-Heshel Levin in 1855. Whilst it contains a wealth of material about the Gaon and his writings, very little information can be gained about his family.

Isolated items of biography can be gleaned from the introductions<sup>to</sup> the various books written by the Gaon and published, in the main, after his death by his students and several members of his family. In particular two of his sons, YEHUDA-LEIB and AVRAHAM worked extensively to publish his works and their introductions provide some insight into his life and personality. Likewise several sons-in-law published his works: Rabbi MOSHE of Pinsk and Rabbi URI-SHRAGA-FEIVEL of Dubrovno. One grandson, Rabbi YAAKOV-MOSHE Landau of Slonim was particularly active, as was his grandson Rabbi ELIYAHU Landau who lived in Tel Aviv.

Indeed ELI Landau was one of the most important sources for information about the Gaon's family and was consulted by various families overseas in an effort to solve some of the material published by Rivlin about these families was obtained from ELI Landau.

The most comprehensive study of the Gaon is Betzalel Landau's 'HaGaon Hehasid MeVilna' which was published in 1978. Not only does it explain the Gaon's approach to all aspects of Jewish life, there are many references to personalities involved with the Gaon, including his immediate family. Copious footnotes provide reference to many sources for more intense study.

This work has just been published in English thereby making its invaluable material available to a wider audience. Unfortunately the footnotes have been excluded and some glaring errors have crept in about the Gaon's family which do not appear in the original Hebrew edition. These seem remarkably similar to another short biography by Menachem Gerlitz in his book "In Our Leader's Footsteps".

Whilst I am not actively researching the families of the Gaon's siblings, (he had four brothers and a sister), I am contacted from time to time by their descendants.

Various books on Vilna provide genealogical information, in particular "Kiriya Neemana" by S.Y. Finn and "Ir Vilna" by Steinschneider, as well as Klausner's various studies of the Vilna community.

I have researched relevant texts extensively including rare religious works, and journals and newspapers such as HaZefira, HaMelitz and Hamagid and found valuable personal data. I am currently continuing my survey of these. I never cease to be delighted by the unexpected discovery of an article or obituary of someone who until now had been only a name on the family tree.

#### The Gaon's Wives:

Regarding the parentage of the various children of the Gaon, none of the sources make mention of the Gaon's second wife having mothered any children by him. Indeed the Gaon was aged 63 when his first wife CHANA died in 1783 and the second wife GITTEL was a widow with children from a former marriage. She was of the family Luntz and in a source detailing that family it is mentioned that she was the second wife of the Gaon. Although all the descendants of her brothers are given, no children are listed as having been born to her by the Gaon, which would have been proudly stated if it had been the case.

### Children:

Despite the fact that the sources give various numbers for the children of the Gaon, between three to six, there is reliable evidence that he had at least eight children, three sons and five daughters. It is possible that there were more daughters, several of whom died young, but it is certain that he had only three sons who reached adulthood. Several sources omit his eldest son SHLOMO-ZALMAN who died during the Gaon's lifetime.

1. A daughter, name unknown, died between her engagement and marriage. Obviously she had no children.
2. TAUBA, married Rabbi URI-SHRAGA FEIBUSH, ABD. Dubrovno. Sources on her husband state that he was a son-in-law of the Gaon by his first marriage. It is not clear whether he had any children by her or whether she died or was divorced. A Hungarian family which lived in Safed before the earthquake of 1837 was survived by one son whose descendants claim descent from TAUBA.
3. KHIENA, married Rabbi MOSHE of Pinsk. Rivlin lists one son Rabbi AVRAHAM of Pinsk, ancestor of the Nerches family of Jerusalem. Another family in the USA claims that KHIENA had many other children from whom they are descended.
4. PEISA-BASSIA, married Rabbi TSVI-HERSH Donchin of Dissna. Their descendants include the families Donchin and Horowitz.
5. A daughter, married Rabbi Yekhezkel Halevy of Bobroisk; divorced, at her father's command, since she bore no children. Therefore one must be careful in not considering descendants of YEKHEZKEL as descendants of the Gaon.
6. Rabbi SHLOMO-ZALMAN, died during his father's lifetime, married Rachel, a daughter of YISRAEL Kissin of Vitebsk. They had two daughters from whom many families are descended.
7. Rabbi YEHUDA-LEIB, married a daughter of Rabbi AVRAHAM (ben YEKHEZKEL of Serhei) and ESTER Jaffe, a descendant of the "Levush". His family is extensively recorded by Rivlin and I have updated a number of branches.
8. Rabbi AVRAHAM. The best known of the Gaon's children due to his extensive work in publishing his father's writings. Amongst his descendants are the families Landau, Ettinger, Pines, Sternbuch, Rappaport and others.

### Eretz Yisrael

Whilst the teachings and influence of the Gaon led to the Aliya of a large group of his disciples at the beginning of the 19th century, none of his family were amongst them. Valuable research continues to be carried out by Dr. Arye Morgenstern of Machon Dinur on the history of the immigration of the Perushim and the Old Yishuv.

A prominent visitor to Eretz Yisrael in the 1830's was the philanthropist SHEMARYA Zukerman, married to a granddaughter of the Gaon. From the mid-19th century other descendants arrived including:



Rabbi Eliezer Landau, son of Rabbi Yaakov-Moshe Landau of Slonim brought with him several manuscripts belonging to the Gaon which later found their way into the National Library.

Rabbi Tuviah Yubarsky was the closest relative of the Gaon to settle in Jerusalem, being a son of the Gaon's son YEHUDA LEIB of Serhei. Little is known of his activities and as far as I know all of his descendants live overseas. I located his grave on the Mount of Olives and together with my wife laboured to clean the moss off the inscription on his tombstone which I doubt had been visited by members of his family for over 100 years.

Rabbi Yaakov Lipshitz of Karlin, a descendant of the Gaon's daughter KHIENA, father of the Neches family.

Several other prominent rabbis, claiming descent from the Gaon, settled in Jerusalem during the 19th century.

My own connection with the Gaon is through my mother's family Komesaroff (or Komisaruk) which is descended via three paths from a daughter of Rabbi YEHUDA-LEIB of Serhei, the second son of the Gaon.

#### Brother and Student Confusions

From time to time I am sent enquiries from families believing that they are descended from the Gaon but, after investigation, prove to be either descended from his brothers, cousins, or even not related at all, but rather descended from one or other of his students.

Various sources are misleading in their terminology. "Of the family of the Gaon of Vilna" may mean actual descent, but more often than not refers to the brothers or even more removed connections by marriage with no actual blood relationship.

I have collected much material and have made many new discoveries which were not known in the previous sources. Full details will be made available when my book is published.

### OUR MEMBERS AT WORK

#### HOW I PROFITED FROM THE SEMINAR IN JERUSALEM

Aviva Neeman

I decided for two reasons to take part in the International Seminar on Jewish Genealogy held in Jerusalem in May 1994:

- A. As a member of the Israel Genealogical Society, I felt that it was the duty of all our members to reinforce the "home team" at the Seminar.
- B. As chairwoman of the Jaffe Family Association, I felt that I ought to bring to the attention of seminar participants the existence and activities of our Association.

Unlike other participants, I did not anticipate that the Seminar would advance my own family research, since all the families I study have lived in this country for generations, and I did not think that new knowledge was likely to be contributed by delegates from abroad. Such was my approach to the Seminar at the beginning. I made contacts with people studying the Jaffe family, told them about our Association and supplied material to those interested.

I very soon realized the limitations of my approach, for the high quality of the lectures certainly gave every member of the audience new knowledge and new horizons. But my real shock came one evening as I leafed through the Family Finder of the Seminar. My eyes fastened upon the name Pikeliai - the township in northwestern Lithuania from which the family of my grandmother's grandfather came to Palestine. I did not know much about it, but here in the Family Finder I saw that two participants in the Seminar were seeking information on the Newman, Leibowitz and Cohen families of Pikeliai. I could hardly believe it - my grandmother's mother was Rivka Leibowitz whose father lived in Pikeliai. In all branches of my grandmother's family there were women married to members of the Cohen family from the same township. The third name, Newman, seemed more problematic. I assumed that it was connected with the Neumann families from whom the Israeli Neeman families sprang. But most of those came from Austro-Hungary in the 19th century and not from Lithuania.

I found in the list at the seminar that Mrs Levy of Sacramento was researching the Leibowitz and Cohen families of Pikeliai and Jerry Becker of Washington was interested in the Newman family. My excitement grew, as I knew that my great-grandmother's sister Rivka Gibor nee Leibowitz was married to a man named Becker; my grandmother also had a cousin of that name in England whom I remember well. But what was the connection of the Becker families with the Neumann, Newman or Neeman families.

By this time it was too late in the evening to call anyone, so I looked for the two researchers on the morrow. I did not manage to meet them during the day, but towards evening I met Jerry Becker. His family, the Beckers, emigrated four generations ago from Pikeliai to America and have lived in the U.S. ever since. As the Becker family are related to my paternal grandmother, whereas the Neeman family is that of my paternal grandfather, I asked Jerry which Newman family he meant. It turned out that he pronounced the name Neumann as Newman, but spelt it exactly as did my grandfather born in the Old City of Jerusalem, and his father before him. Jerry continued his surprising story: the name Becker was chosen by the family to escape military service in Russia, but the original name was Neumann. I was amazed, as I had never heard of a connection with the Neumann family or of the origin of the Neeman family in western Lithuania. Here came the greatest surprise: Jerry pulled out a large family photograph and asked whether I could identify anyone in it. I pointed to the man in the middle of the picture and said "That is my father, and the man next to him looks very much like one of my uncles". But Jerry answered: "No. That is MY father!" We spent the evening comparing information, identical family physical features and character traits. We have no doubt that we are kindred, but so far we have not been able to understand how his father, a fourth-generation American who never left the USA looks like the identical twin of my father, son of the Neeman family and a fourth-generation Sabra.

When I finally managed to locate Mrs Levy, I learned that she had inserted the names in the Family Finder at the request of her neighbor in Sacramento, California, Bernice Bromberg... Another two months passed before communication was established with Bernice Bromberg. I learned that her maiden name was Leibowitz, and that her grandfather came to the United States from Pekeliai. As far as her family knew, the great-grandfather was Mordechai Leibowitz of Pekeliai. In order to confirm that Mordechai Leibowitz was the same Mordechai, my grandmother's grandfather, she sent me a family tree based on the American family's knowledge. For my part, I wrote to the Share family, cousins of the Beckers in London and Dublin, to the Becker family in England and to the Leibowitz family in South Africa. Together we began to assemble all the family data, in order to ascertain whether we were really all one family. In Bernice's family tree there appeared the name of Bertha Yodaiken, a relative of our member Len Yodaiken, and when I spoke to her the same names came up as in all the abovementioned families.

After comparing all the assembled data, we saw that there were some inconsistencies between Bernice's family tree and the information in other branches of the family. But the identical names, the identical family story, people appearing in both trees and Bernice's memories of visits to the Share family in Dublin and the Becker family in London decades ago, plus the knowledge of her cousin Bertha Yodaiken - all these together confirmed definitely that we do indeed all belong to the same family, and that Bernice's grandfather and my great-grandmother were brother and sister. It appears that the Leibowitz family of Pekeliai, a family of 2-4 sons and 6 or 7 daughters, left Lithuania and scattered through the world. Of the sons, one emigrated to America (the grandfather of Bernice and Bertha Yodaiken) and one to South Africa. Of the daughters, one married Gibor and lived in Jerusalem (she became my great-grandmother); one married Sharlin in Dublin and became the mother of the Share family; one married Becker and became the mother of the Becker family in England. I also discovered descendants of another two daughters, even though I do not know the daughters' names.

Needless to say, a close relationship by letter has developed with my newly-discovered relatives, Jerry and Bernice. We shall all set out on new and hitherto unknown paths of research.

The Seminar gave me so much that I am moved every time I think of it. I am aware that the new information I gained will alter the research of all the Neeman families who have lived in this country since the nineteenth century.

Note: The following entry on Pekeliai appears in: "Where Once We Walked" by Sack and Mokotoff:

Pekeliai Lith. (Pekalin, Pikelen, Pikeli) Jewish population at peak 286. 82 km. WNW of Kaunas. 55<sup>0</sup>19/22<sup>0</sup> 48.

## IN SEARCH MY OF ROOTS

Valeri Ladyzhenski

It is a well-known fact that just a century and a half ago about three quarters of the world Jewry lived in countless towns and villages of Eastern Europe speaking dialects of Yiddish and professing traditional forms of Judaism that had come down from Ancient Judea. After a centuries-long trek from Babylonia and Spain, France and Germany, driven by the vicissitudes of their historical lives, the Jews, and my own ancestors among them, were stranded in the towns of the Ukraine under an alien rule but never forgetting that they were Israel and came from Jerusalem.

As time went on, more and more details of their past would sink into oblivion unless recorded for the purpose of match-making. One such record of renowned origins of my Ladyzhenski family was mentioned in Moshe Smilanski's autobiographical novel "In the Fields of the Ukraine" in the episode of the betrothal of his eldest sister Rivka to the boy Barukh Benzion, son of David-Hirsh Ladyzhenski was the paternal grandfather of my grandfather. This is what we read, "... Israel and Joseph (Smilanski) set out for the town of Kremenchug to see the boy Barukh, a son of one of the Hornosteipol Hassids. They were to look into the Scroll of Descent of the boy's father... They returned well pleased."

In the Archives of the National and University Library in Jerusalem I held in my hands a letter written by Barukh to his best friend Ahad Ha'am in 1907 where he calls himself: "Kryukov town-dweller (meshchanin) Barukh Benzion David - Gershevich Ladyzhenski" Kryukov being the suburb of Kremenchug, a big port on the Dnieper.

The Encyclopaedia of Hehalutz by David Tidhar (vol. II, p.3788) writes that David Hirsh was a famous Hornosteipol Hassid, a well-to-do merchant and a prominent scholar.

David-Hirsh is also to be found in the Chain of Descent that was presented to me by my relative in Ramat-Gan David Ladyzhenski who had obtained it from the USA where very serious research was undertaken by Harvey N. Ladin (Nahum Hirsh Ladyzhenski) who some fifty years ago (1958) had written down information from his father Isadore Ladin (Isaac Ladyzhenski) as told by David-Hirsh, his grandfather (maternal) and great uncle (paternal). This is what Harvey had written, "David Hirsh told about his father Itzhak. Itzhak and his sister survived a pogrom (Ladyzhenka, Kiev gubernia, 1785), in which their parents were murdered."

Thus I found out that Joseph (1754-1785) and his wife whose name is not mentioned in the American document had lived in Ladyzhenka and had two children: Rivka, born in 1776 and Itzhak, born in 1780 or so, and died on the same day in 1785 at the hands of the Ukrainian Haidamaks as rioters were called then. Ladyzhenka is just 32km away from Uman, my father's place of birth, and the awful catastrophe of 1768 when the Haidamaks seized Uman and killed all the Jews must have made a great impression on 14-year-old Joseph. The Poles and the Jews from all the vicinity had gathered in this important Polish fortress to defend themselves from the Haidamaks but Gonta, the leader of the Cossack hundred, went over to the side of the bandits led by Ataman Zhelezniak. About 20,000 Poles and Jews were massacred then in Uman. Joseph was 18 years old when Poland was divided between Russia, Austria and Prussia, and the Manifesto of Catherine the Second, Empress of Russia,

made a special mention of Jewish communities that would "remain and be preserved in all those liberties which they at present... enjoy."

I know nothing about Joseph's occupation, and nothing about his two orphaned children of his, Rivka and Itzhak, except that "Itzhak was badly slashed and would have died, with his throat cut, but his sister revived him, and nursed him. He was then five or six years old. From that time on, all the Ladyzhenskis have a mark on their necks, and on that spot no beard ever grows."

Itzhak had five sons: Lemel, Joseph, Hayim, David-Hirsh and Meyer, and all of them are known to have borne the family name of Ladyzhenski, under edict of Czar Nicolas the First.

David-Hirsh (1828-1898) moved to Kremenchug and had many children by three wives. This is how he is described by Moshe Smilanski, "...a tall Jew with a sharp face and shining eyes, and he spoke in a loud voice. He was dressed like one of the Rakhmistrivka Hassids, but with a slight difference: the neck of his shirt and the sleeves were not buttoned up with buttons as in Rakhmistrivka, but were connected with fringes of cloth as was the custom of the Hassids of Hornosteipol from among the distinguished. His wife had a clever soft face with traces of suffering on it... He traded in wood."

One more document is the grave stone of Barukh Benzion Ladyzhenski and his wife Rivka in the Nahalat Itzhak Cemetery of Tel-Aviv where they were buried in one grave because they both passed away in the same month 1940, and the inscription on the monument reads that Barukh was R. David's son and Rivka being a daughter of Shmaya Smilansky.

Barukh was David's son by his third wife, and he moved to Odessa and was a protegee of Wissotsky (Tea) and friend and neighbour of Ahad Ha'am. He reached Eretz Israel for the first time in 1890 and played an important role in the aliya of the Smilanski family. Born in 1863, he was always an ardent Zionist by all standards, and his eyes were invariably turned to Jerusalem.

Barukh's first-born son Solomon Borisovich was born in 1880. He was a doctor and during the First World War he served in a military hospital in Elisabetgrad near Odessa. When the Russian Bolsheviks occupied Elisabetgrad in 1919, they mobilized him and by force under convoy sent him to Moscow. Thus he was the only son of Barukh to remain in the USSR. Later he was a children's doctor in Odessa, had a wife and an adopted son who afterwards fell in action in the Second World War. It was all before my time, but I heard from my other relatives in Odessa that Barukh's first-born perished in the Holocaust.

All the other children of Barukh have reached Eretz Israel: Moshe, born in 1884, came in 1919, and settled in Haifa, Itzhak, born in 1889, came in 1914 after he graduated from Odessa University and becoming a teacher of mathematics in Jerusalem, Mira and Ida escaped the Bolsheviks in 1920, and led interesting lives in the Land of Israel.

Barukh himself had every reason to fear the coming of Bolsheviks to Odessa: for many years he had been active in the Russian Zionist movement, the Lovers of Zion, as an associate of Leo Pinsker and Moshe Lilienblum. He was a close friend of Ahad Ha'am and a member of "Bnei Moshe", a secret society founded in Odessa in 1889, and later he was in the "Odessa Committee" of the Lovers of Zion. He returned to the Land of Israel in

1921. My father remembers watching his grandfather Arye-Leib write letters to a brother in Israel (from Uman) in the early 1920's. Leibl whose full name was Leib-Hayim-Yankel Ladyzhenski was Barukh's elder brother from the same mother or a previous wife of David's. His wife Leah was a Rabbi's daughter and my father was 9 years old in 1925 when she passed away. He remembers how the hearse with her body was taken from synagogue to synagogue all over Uman with sobbing prayers and funeral orations. My grandmother Eeta recalled how displeased Leah had been (in 1915) when her son Yehiel-Mikhel, my grandfather, shaved away his beard and side-locks. Before the October Revolution the Ladyzhenski family of Uman had been counted among the well-off. Arye-Leib and Leah had a haberdasher's shop in the market place and raised eight children: Isaac, Yehiel-Mikhel, Nahum, Rivka, Zilla, Hannah, Etl and Sarah. Isaak (Aizek) and all his family were murdered by white guards during the Civil war in the Ukraine. My grandfather Yehiel-Mikhel (1888-1916) died of Spanish influenza just five weeks after my father Itzhak was born in 1916, leaving my grandmother Eeta Refuilovna a widow with little Etl (Emma), Raful (Fuli) and Izzi aged seven, two and just a little baby, respectively. I omit details about the lives after the Revolution and during the Ukrainian pogroms. Here it will suffice to mention that Nahum, the youngest brother (1898-1944) and his wife Hanele brought up ten children, only two, Polina and Michael, being their own, the rest of them orphans like Eeta's children all in one big room with younger sisters and the parents. They were deprived of civic rights by the Communist authorities because of their "bourgeois" origins. I am proud to be able to tell that Nahum Leibovich (or Naum Lvovich in Russian) Ladyzhenski was the first on the long list of Uman's "lishentsy" (deprived of civic rights) which was hung on the board of the market place in Uman with its 50,000 Jewish population. It did not prevent Nahum's being recruited into the Red Army when Hitler attacked the USSR. Here is the official notification (form 14) the family received in 1944 when living as refugees in Kazakhstan: "Your husband Red-Army man Ladyzhenski Naum Lvovich fell in action ... displaying courage and heroism, true to his military oath... and was buried with honours of war in the Karelo-Finnish SSR, 40 metres to the north of sign 40.0, in a forest, square 35-34." (near Petrozavodsk).

Two and a half years before that tragic event a discord had divided the Ladyzhenski family of Uman: old Arye-Leib would not flee from the Germans claiming that it was all Bolshevik propaganda about the atrocities rumoured to be perpetrated against Jews. "Germans are good people", he said, "I did business with them in the First World War and I am going to do business with them now." So he stayed with his daughter Zilla, her husband Yehoshua who was a Ladyzhenski, too, and their son Leonid in Kharkov. Zilla said, "What have I done to them that they should touch me?"

(To be continued)

## HISTORY OF AN ORDINARY FAMILY

### Report and Plea for Advice

Benjamin Naor

Genealogical investigation in small communities where Jews once lived in Austro-Hungary and no longer live.

The histories of my family and my wife's family are the subject of my research. We both grew up in Vienna, but our families came from small communities all over the Austro-Hungarian monarchy where not a single Jew lives today. My research has achieved reasonable results, for an ordinary family neither rich nor rabbinical: in my mother's family I found birthdates of 1785-1788 attested in documents, and in my wife's family 1700 (undocumented). Incomprehensibly, however, dates are missing from the twenties of the present century. With my father's family I failed completely. My father was born in the famous Hassidic center of Sadagora (in former Bukowina, now Western Ukraine) and I know nothing more today than I remember from my childhood - which is very little.

My main aim today in the present state of my research, is to fill in the gaps - to find dates of birth, marriage, death of persons whose name alone is known, with profession and Hebrew name, if these are not recorded. If possible, I would naturally like to delve into my distant unknown past. My mother's parents were born in Bohemia - Moravia and Slovakia. By courtesy of the archivists in the Central Archives of Prague and especially of Bratislava, who photographed or copied many documents for me, I made considerable progress. They informed me separately that they had no more material either from our period or from earlier times: some was lost in the war, and they said they never had possessed earlier material.

Where can I find full or partial details of the following? Moravia (today in the Czech republic): Oesterreicher and Lustig families. Oesterreicher: Trstenice near Ivancice (formerly Stiegnitz near Eibenschitz, Maehren); Lustig: Ivancice (formerly Eibenschitz). Stiegnitz was joined to Eibenschitz apparently before the First World War. I seek the date of death of Maximilian Oesterreicher (born 1825), who evidently died in Stiegnitz in the seventies or eighties of the nineteenth century. Also any possible date for his parents and his wife's parents, Babeth (?) and Lazar Oesterreicher, Joachim Lustig and wife. All these were born around 1800, probably in these communities and I wish to go far back as possible. Where can one find material on the following apart from the above Prague archives?

Slovakia: Brandeisz, Strecker, Stief families.

Nove Mestum nad Vahom (formerly Waag-Neustadt), Ezechiel Brandeisz from Dyerbo (formerly/or Verbo), born 1785.

Dates of Chaim Stier and his wife, both born around 1800; earlier information if possible. I am especially interested in the Brandeisz family, as my mother's maiden name was Brandeisz. The origin of the name (however spelt) is well known: it was applied almost exclusively to Jews expelled from Prague in 1745-48 who dwelt in the town of that name (today Brandys nad Labem).

Ukraine: Hellenberg (my original surname) and Bart families.

Novaja Zhuchka in Sadagora near Chernovtsy, Western Ukraine (formerly Neuzuczka in Sadagora near Czernowitz, Bukowina). Here I drew a complete blank, as mentioned above.

I applied in Ukrainian to the population registry both in Sadagora and in nearby Chernovtsy (the modern name of Czernowitz); I applied to the Sadagora Rebbe in Tel Aviv and to the Association of Olim from Bukowina: I received no reply. From a young Habad Hassid who had visited Chernovtsy (without my knowledge) I heard that Habad has no representative there and does not plan to send one. I learned that I was the first Israeli to apply to RAGAS in the USA. The sums that they demand for research in Ukraine (\$400-\$1000, not returnable even if there are no results) are far beyond my means. Responding to their proposal to search for a single document, I asked for a death certificate or confirmation of the death of my grandfather Simson Hellenberg who died as far as I know in 1927-28. After more than a year I received from them a document with the official stamp of the state archives in Chernovtsy stating that there was no record in the village of Novaya Zhuchka of Simson Hellenberg's death in the years 1922-29. It is of course possible that he died a year later. But it is important to bear in mind that (according to a very thorough German-language article published in Israel) there were 16 small settlements belonging to the Jewish community of Sadagora and in the course of time at least some of them became part of the town. The town had one Jewish cemetery which served all the surrounding district, and one slaughterhouse, where my grandfather worked as a shochet and inspector. There is no doubt that he lived for decades in Novaja Zhucka (formerly Neuzuczka), Sadagora, Bukowina, and the family lived there until the Holocaust. What can be done? I applied again to RAGAS and asked them to continue in the direction I proposed, but they have not replied, after almost three months.

Hungary: The following families (there are thousands with the same name).  
Kohn, Kormend, Vas district  
Weisz, Bodge and Bussuszentlaszlo  
Krausz, Bussuszentlaszlo

The story of my wife's family is entirely different. According to family tradition, they had resided since the foundation of the modern community in Kormend (Vas district, western Hungary), and were the only Kohn family in town. All the documents were lost in the Holocaust. In 1962 we received from my wife's cousin a family tree containing, apart from the last two generations, only males, without dates or details. At that time, more than 30 years ago, we took no interest in the subject, but we kept the page. The cousin is now dead. His son and daughter know nothing about the subject and have found nothing that might indicate what their father's sources were. We turned for help to the Mormons in USA, to the district institutions in the district capital Szombathely, and to the municipal authorities in Kormend. The latter showed initiative and sent someone (apparently a lone Jew living there) to go and investigate the cemetery that was opened in 1900. According to him the former cemeteries were sold (apparently during the communist regime). We received a mass of data - and all the details fitted and confirmed the family tree we possess. But in contrast to dates like 1786 and 1810, which are now established, dates from the nineteen-twenties are missing, especially in the case of my wife's grandfather Mano Kohn, who died around 1925. According to the man who searched the cemetery, the tombstone inscription gives only the age of the deceased, without dates.

I possess a Memorial Book of the Vas District, published in Israel many years ago. It is written mostly in Hungarian with a small Hebrew section. All the family members killed in the Holocaust are listed but the chapter on Kormend makes no mention of the Kohn family. The book was written by Jews from the Vas district who were not researchers, and



most of them are no longer alive. The book contains the Letter of Protection granted by Adam Graf Batthany on 10.7.1687, which marked the beginning of the resettlement of the district by Jews. The name Kohn does not appear in it [it was written before surnames were enforced on the Jews of Hungary] and I find no connection there. I ask again: to whom should I apply and what should I do? The other two families, Weisz and Krausz, married into the Kohn family. They too are ancestors, but I know nothing about them.

The Museum of Hungarian-speaking Jewry in Safad has no material on Kormend.

I shall be grateful to anyone who can help me to continue and complete my work. Advice and information, and pointers to possible additional sources, will be most welcome.

Benjamin Naor, Kibbutz Dovrat, M.P. Jezreel, 19325 Israel.

### THE RABBIS OF TUNISIA

Mathilde Tagger

A fat volume named "Malkei Tarshish" by Benjamin Raphael Cohen, published in Jerusalem in 1986 (Hebrew), is a biographical dictionary of the rabbis of Tunisia (including the island of Djerba) from ancient times until the present day. Experts attribute real historical value to the section dealing with the period 1690-1890. Here the biographies contain genealogical information of first-class importance.

The alphabetical order of rabbis' surnames in the book is so erratic that the reader has a hard time looking for information in it. For this reason the library of the Ben Zvi Institute in Jerusalem asked me to prepare various indices to the book.

In August 1994 the library published a booklet of indices in a very limited edition. It covers only the period 1690-1980 and contains the following:

1. Index of rabbis' names (surname and personal names). This is a very valuable resource for genealogists.
2. Index of book titles quoted with names of rabbinical authors attached. This index is a most useful bibliography as it contains both books that were published and those that remained in manuscript. The genealogist will particularly value the fact that many of the rabbinical authors included their own family pedigrees in their writings.
3. Index of place-names. This index does not contain the towns "Tunis" and "Djerba" as these two places appear on almost every one of the 300 pages indexed. Town and village names are accompanied by the French version in order to avoid error.

The book "Malkei Tarshish" and a copy of the booklet "Indices" are in my possession and I am ready to help any investigator who wishes to consult them.

## INDEXING OF LONDON SYNAGOGUE REGISTERS

Harold Lewin

The early London synagogue registers comprise a valuable source of information on births, marriages and deaths prior to commencement of compulsory civil registration on 1st July 1837. Records later than July 1837 often contain information which corroborates a vital record in the Office of Population Censuses and Surveys or corrects ambiguous or incorrect data.

As was reported in *Sharsheret Hadorot* Vol. 6, No. 2, May 1992, the work of transcribing microfilmed synagogue registers of births and burials in the London Jewish community, has been continuing since mid-1990. These transcriptions are alphabetically indexed by computer according to family and given names.

The indexed birth registers constitute a readily accessible record, that includes the source location, birth date and names of the child, and sometimes also place of residence and parents' names.

The indexed burial registers may include such information as status of deceased (widow/er, spouse, infant, stillborn), name of spouse, if applicable, as well as the former address and date of death.

Up to the present, three birth registers, covering the period 1770-1905, (containing 971 names), and three burial registers covering the period 1797-1872, (containing 1,490 names) from the old Hambro Synagogue in the City of London, have been transcribed from microfilm and alphabetically indexed. The aim is the eventual indexing of all twelve of the Hambro registers of births, marriages and deaths.

By manipulating the database, indexing priority can be given to any other field, such as event date. Additional to its primary function as an aid to the genealogist and family history researcher, the database also constitutes a powerful tool for demographic research on London Jewry during part of the 18th and 20th centuries and for the entire 19th century.

All transcribed and indexed material has been deposited with Dr. A.P. Joseph of 25 Westbourne Road, Edgbaston, Birmingham, UK B15 3TX.

### RESEARCH TIPS

#### Getting Results By Mail

There are ways to enhance the quality of genealogical research conducted by mail. Whether corresponding with institutions, genealogists, or other research sources, follow these simple rules for success.

1. Take your correspondence seriously. Write a professional looking letter that

demands attention.

2. Do your homework. Find out everything you can about the institution you are writing to.

3. Don't expect the staff to do research for you. They don't have the time,

training or inclination (unless you know for sure they will do it for a fee).

4. Use the complete, accurate address of the institution or person to whom you are writing.

5. Make one initial request and make it as simple as possible. Explain what you need briefly and specifically. Don't clutter your letter with family information they don't need to know.

6. When asking for information about a specific person, give the person's name, locality and the time period from which the information is sought.

7. Enclose a **SELF-ADDRESSED STAMPED ENVELOPE (SASE)**.

8. Offer to pay for copies and labor whenever no fee has been quoted.

9. Include your complete name and complete, accurate address **ON THE LETTER** as well as the envelope.

10. Date and make copies of all correspondence.

11. Send thank you notes for all responses to correspondence.

(From Church of Latter Day Saints via newsletter of Zion, IL GS. Vol 9, 1993.)

### Hiring a Genealogist

1. Submit one request and assess the quality and timeliness of the work before ordering more.

2. Do as much research as you can yourself. Hire a researcher only if you can't assess the records yourself.

3. When you hire a professional keep in mind that you are paying for his skills,

time and costs. Be sure that any agent you employ has easy access to records and is well-experienced in searching them. Next, make an assessment of the research skill level you will require. Genealogical record searchers know the records for areas in which they specialize, and they charge less for their time. Genealogists know the records well and can also suggest areas of research that may not have occurred to you; in addition, they can assess evidence they uncover and write lengthy and credible reports about your ancestors. The latter skills are expensive, so clarify your goals and your ability to pay at the outset. Before making a deposit, stipulate clear financial and reporting arrangements. Begin with a small task to assess your researcher's skill and timeliness. Avoid researchers who demand a large deposit.

4. Where to look - The Board of Certification of Genealogists (BCG) certifies individuals who display sound, professional research skills. If you are dissatisfied with a certified researcher's work you can contact the board. For a list, mail \$3 and a SASE to: BCG, P.O. Box 5816, Falmouth, VA 22403-5816.

The Association of Professional Genealogists (APG) is a group of individuals who conduct genealogical research professionally. Many are record searchers or genealogists who do research for clients; others are genealogical archivists, librarians, authors, columnists, editors, translators and desk-top publishers. Many APG members are also certified by BCG. If you are unsatisfied with work done by an APG member you have recourse through its professional review board. Check your local library for its Directory of Professional Genealogists, 1993. This 110 page volume provides biographical details and areas of specialization for most of its 750 members. To order a directory, send \$12

to APG, 3421 M Street, NW, Washington, DC 20007.

The LDS Church (Mormons) has examined accredited genealogists in specialized geographic areas or in certain types of records. Those who are accredited are not necessarily church members. For a list of researchers, send a SASE to the Family History Library, 35 North West Temple Street, Salt Lake City, UT 84159-0001.

Be extremely cautious when hiring researchers outside the U.S. The Directory of Professional Genealogists lists screening agencies in Australia, England, and France. For help in hiring an agent in the United Kingdom send a SASE to the International Society for British Genealogy and Family History, P.O. Box 3115, Salt Lake City, UT 84110-3115.

(extracted from the National Genealogical Society newsletter May/June 1994)

#### Note from the JGSI Research File-

You can obtain a list of Professional Jewish Genealogists by writing to: Association of Jewish Genealogical Societies, 1485 Teaneck Road, Teaneck, NJ 07666. Another source to explore for a local researcher is a genealogical society in the area in which you are researching. Archives such as libraries and historical societies in the local area of your research might supply you with their own list of local researchers.

(Morasha Vol X no. 2.)

## THE TEN COMMANDMENTS FOR GENEALOGISTS

by Rabbi Malcolm H. Stern (Reprinted from The Newsletter of the Jewish Genealogical Society of Sacramento)

1. I am a genealogist dedicated to true knowledge about the families I am researching.
2. Thou shalt use family traditions with caution and only as clues.
3. Thou shalt not accept as gospel every written record or printed word.
4. Thou shalt not accept as gospel every written record or printed word.
5. Thou shalt clearly label the questionable and the fairy tale.
6. Thou shalt handle all records in such a way that the next users will find them in the same condition you did.
7. Thou shalt credit those who help you and ask permission of those whose work you use.
8. Thou shalt not query any source of information without supplying postage.
9. Thou shalt respect the sensitivities of the living in whatever you record, but tell the truth about the dead.
10. Thou shalt not become a genealogical teacher or authority without appropriate training.

Rabbi Malcolm H. Stern, the father of contemporary Jewish Genealogy died in 1994. (The Kosher Koala Vol. 1, no. 4.)

## ENGLISH JGS JOURNAL SELECTIONS

Compiled by Harold Lewin

Please view this compilation merely as a convenient guide to some of the more important JGS literature in English. If you do find anything of interest, make an effort to read the original article - and please accept the compiler's regrets for all errors and missing credits.

### BALTIC STATES

#### Source for Latvian Research: Alex E. Friedlander

Dr. Aleksandra Feigmanis of Kahovkas 2-12 LV 1082, a researcher of Riga, Latvia, is recommended for Latvian research by both Alex Friedlander and Sallyann Sack. The all-inclusive price for a complete research project on a given family is \$110, payable by personal cheque. Requests should be sent via registered mail. No deposit is required. (2)

#### Lithuanian Special Interest Group

This group is being formed for Northwestern Lithuania. The contact is Edmund Cohler, 85 Bloomfield St, Lexington, MA 02173-5534. (2)

#### Lithuanian Research: Mimi Moses

Rokas Oginskis, Jewish Genealogical Society. The Jeruniv Assoc. P.O.Box 2799, 2000 Central Vilnius, Lithuania, (Fax No. 370-2-223451), is recommended for Lithuanian research. Rokas will supply a copy of an original record plus a typed copy of the translation for \$50, or a typed copy of a record translated for \$30. He is chairman of the above society and administrator for the Center for Judaic Studies, Vilnius University. (7)

#### 19th c. Czarist Jewish Birth Records and Revision Lists: Harold Rhode

Although Harold Rhode's research is focussed on Lithuanian records, birth and census records were the same all over the Czarist Russian Empire, and therefore the approach described is applicable to almost all Russian records. Adapted from the author's lecture at the 4th International Seminar in Jerusalem. (10)

### CHINA

#### Consular Records on Jewish Refugees in Shanghai: Jonathan Goldstein

The author describes meetings, in November 1992, with representatives of the Polish, Russian and American Consulates General in Shanghai, China, to determine what records might exist on 20th century Jewish refugees. The most productive visit was to the Polish Consulate, where Goldstein was allowed to examine a 200-page volume listing Polish citizens who passed through Shanghai or Nanjing between January 1934 and October 1941. (1)

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

### A Report about RAGAS: Patricia Eames

RAGAS (Russian American Genealogical Archival Service) is reviewed by the author, who provides a comprehensive summary of the current situation, including details of various fee scales for specific categories of researcher. (1)

### 19th c. Czarist Jewish Birth Records and Revision Lists: Harold Rhode

See description under BALTIC STATES. (10)

### Dictionary of Jewish Surnames from the Russian Empire: Gary Mokotoff

Gary suggests some valuable additional aids to genealogical research within Alexander Beider's "Dictionary of Jewish Surnames from the Russian Empire". He informs that the Dictionary is particularly useful in cases where the ancestral town is not known, but also as an extensive source for Jewish given names. One of Beider's examples is of 35 variant forms of Esther giving rise to surnames. (10)

### Jewish Genealogical Sources in Ukrainian Archives: Volodymyr Lozytsky

Dr.Volodymyr Lozytsky, the Deputy Director of the Main Archival Administration of Ukraine, gives a comprehensive historical account of Jewish genealogical sources. Numerous lists of Jews killed during pogroms exist in various Oblasts. Summary of Dr.Lozytsky's lecture at the Jerusalem Seminar. (1)

### Belorussian Archives Revisited: Vladislav E.Soshnikv

The author is chairman of RAGAS, Moscow. He provides a comprehensive summary of the current situation re. access to and use of Oblast-level and Central State Historical Archives in White Russia. The archival situation in Minsk, Belarus, Mogilev and Grodno is described in some detail. (10)

### Victims of Ukrainian Pogroms 1919-1920: Katerina Kronick

A list of surnames and geographical locations of the victims of pogroms in Ukrainian towns during 1919 and 1920 is included. Katerina will supply photocopies and translations of data on individual communities for \$50. (10)

## FRANCE

### Jewish Names and Napoleon's Decree of 20th July 1808: Edward D.Luft

The Napoleonic Decree of 1808, obliged Jews in France, and also those seeking admission to France, to adopt a family name. Only names specifically authorized were acceptable, and these included Biblical names or from ancient history. Jews who defied this law faced deportation. A name change necessitated application to the Emperor. (1)

### Jewish Genealogical Research in Alsace: Pierre Katz

In an article originally appearing in Revue Trimestrielle du Cercle de Genealogie Juive, No.36, 1993, the author lists the three major sources for researching Jewish families from Alsace. (1)

## GERMANY

### German Laws Regulating Genealogical Records Access: Jurgen Sielemann

In a summary of the author's lecture at the Jerusalem Seminar, he describes some of the rewards and frustrations of Jewish genealogical research in Germany and summarizes the laws and regulations governing access to German records. Sielemann suggests examination of citizenship files which may reveal personal data that is classified elsewhere. (1)

## GREAT BRITAIN

### A Concise History of Jews in Glasgow, Scotland: Kenneth E. Collins

The author has written three books on Scotland's Jewish inhabitants. These are summarized in the article, and accompanied by an extensive bibliography. (6)

### Spitalfields, London Index to 1891 Census

The index (25pp) lists 1,353 heads of families in Spitalfields, taken from the 1891 census. Available from Mrs Diana Rau, of 38 Fairfax Road, London NW6 4HA for \$15. (2)

### The Conversion of Col. Albert Goldsmid: Sharman Kadish

The author describes an interesting British case of assimilation in reverse, with Col. Albert Goldsmid, (born Poona in 1846), whose mother and father were baptized Jews, and who decided to defy the assimilationist trend and become a convert to Judaism. (8)

### Hounding the Home Office: David Flelker

The author describes difficulties and rewards in attempting to extract information from some official sources in England, including Kew Record Office searches for Naturalization certificates. (8)

## HOLLAND

### Index to Jewish Marriages of Amsterdam 1650-1911: John Henry Richter

The author, no longer living, described the use of the Index to Jewish Marriages in Amsterdam from 1650 to 1911 for the creation of family trees. The 'Handleiding' to the ketubot in Amsterdam for marriages in the 262 years to the end of 1911, does not offer the texts, but has the vital information concerning the families of bride and groom. These are listed in two parts, for groom and bride in alphabetical order of family name. (1)

## HUNGARY

### How to Exploit Budapest Vital Records: Debbi Korman

This useful article provides some guidance on how to obtain maximum information from Budapest vital records. (3)

#### Hungarianization of Jewish Surnames: Krisztina Forgacs

Difficulties are described of gaining access to, and extracting information from 1869-1945 archival material. The decree of Emperor Joseph II stipulated that from 1st January 1788, Jews were required to choose and bear German given and family names. (10)

#### Information on Hungarian Resources: Ernest Jellinek

A letter from E.Jellinek gives names of two persons willing to help with Jewish genealogical research in Hungary. One is Director of Foreign Relations of the Federation of Jewish Communities and the other a guide at the Jewish Museum in Budapest. (10)

### ISRAEL

#### Report on Jerusalem Seminar: Sallyann A. Sack & Bill Gladstone

This summary of the proceedings of the International Seminar on Jewish Genealogy (April/May 1994), also contains a list of Family Genealogies developed and deposited at the Museum of the Jewish Diaspora by Dr.Paul Jacobi. (1)

#### Two Genealogical Resources at the Keren Kayemeth: Robin Naftalin

The author describes useful genealogical information in the Golden Book and the Computerized Photographic Archive of the Keren Kayemeth. (1)

#### List of Family Trees at Bet Hatfutsot

This list of family names, originally published in Shem Tov, December 1983, is reprinted in Roots-Key, Summer 1994. (3)

### NORTH AFRICA

#### The Jews of Morocco, Algeria and Libya: Ralph Bennett

This is an interesting summary of Jewish settlement in various countries of North Africa which also lists a number of sources for genealogical research. (10)

#### Sephardic Genealogical Research in Morocco: Philip Abensur, et al.

The article, abstracted from a panel presentation at the Fourth International Seminar of Jewish Genealogy in Jerusalem, lists a number of sources, including a bibliography for Spanish Morocco. (10)

### POLAND

#### Jewish Genealogical Research in Polish Archives: Jerzy Skowronek

Prof. Dr Jerzy Skowronek, the State Archivist of Poland, who lectured at the Jerusalem Seminar, provides a useful summary of Jewish holdings in the various Polish archives. He describes the procedures for requesting searches and advises against the hiring of private researchers. Search and duplication fees charged by the State Archives are detailed. (1)



Jewish Surnames in the Kingdom of Poland: Alexander Beider

Some rabbinical families regularly used hereditary surnames in the 1700s and earlier (Epstein, Horowitz, Lipschitz, Margulis, etc.). On 27th March 1821, the Governor General of the Kingdom decreed that surnames must be assumed and declared to the authorities and many did so during the following year. However, most Polish Jews did not acquire hereditary surnames until the end of the 18th c. Interesting information on Polish name endings is included. (1)

Polish Sources at the Central Archives, Jerusalem: Hanna Volovici

The author states that the boundaries of interwar (between WWI and WWII) Poland are those used to catalogue material in the Central Archives. Important sources (mainly civil registers) are now held that were not listed in "Guide to the Sources for the History of the Jews in Poland in the Central Archives: Adam Teller (1988)". (1)

Genealogical Detective Work in Poznan and Przemysl: Bernard Orenstein

The author describes his experiences in ordering document searches in Poland and provides useful information on the scale of fees. See Ref.(1) for a summary of the original article under "From Our Contributing Editors" (5)

U.S.A.

1995 Seminar Planned for Washington, DC: Rita K.Margolis, et al

The Jewish Genealogy Society of Greater Washington hosts the 15th annual seminar on Jewish genealogy in Washington, DC, (25th-29th June 1995). For research preparation, there is a list of relevant Avotaynu articles from recent years. (1) and (10).

U.S. Visa Records Locate Post-WWI Immigrants: L.M.Krupnak & E.D Luft

Older State Department visa case files are held by the U.S. National Archives. This article expands and updates discussions that Suzan Wynne and Sallyann Sack published in Avotaynu Vol.IV No.1 (1988) on the genealogical value of United States visa records. (1)

Genealogical Research in St.Louis: Victoria Goldman

The author, resident in the U.K., describes a successful family search in St.Louis. A list of useful St.Louis addresses is reproduced from the Encyclopedia of Jewish Genealogy. Vol.1, by Kurzwell and Weiner. (8)

Jewish Genealogical Sources: Library of Congress: Peggy Pearlstein

The author describes some special sources for researchers in Jewish genealogy, to be found among the 150,000 books, journals and newspapers in collections of the Hebraic Section of the Library of Congress. (10)

Researching Post-1906 Naturalizations Washington, DC: Edward D.Luft

U.S. naturalization records, especially those issued after 1906, may be very helpful to genealogists, usually providing the name of ship, date of arrival, names of parents of person naturalized, and date of their death where applicable. Edward Luft explains how to exploit these records. (10)

## GENEALOGICAL SOFTWARE

### Family Tree Maker

Banner Blue Software is offering for \$58 a "Family Tree Maker Deluxe CD-ROM Edition," claimed to be an easy way to learn Windows program for a) compiling a family members' database and b) for printing out family trees. Requiring a PC Windows software and a CD drive, the software also contains an index of 150 million names, mostly deceased U.S. residents. (9)

### Software Review: Roots IV: Howard Shidlowky

This article provides a useful and constructive critique of the latest Commsoft genealogical software. (4)

## JEWISH GENEALOGY (NON-GEOGRAPHICALLY DEFINED)

### Prenumeranten as a Source for Jewish Genealogists: Chaim Freedman

This article, adapted from a Jerusalem Seminar lecture, explains the importance of Prenumeranten lists to the Jewish genealogy researcher. The advance subscribers to books, mainly of a religious nature, enjoyed the privilege of seeing their names in print in the List. Since the lists are grouped by town, and the books were published at various times, a cross-section of the communities is visible for different dates. A valuable index of prenumeranten lists (900 books and 8,000 communities) is found in Berl Kagan's Sefer Haprenumeranten, 1975. (1)

### The Daitch-Mokotoff Indexing System: Warren Blatt

The author explains the rules for conversion into the National Archives Soundex and the Daitch-Mokotoff Indexing systems. (11)

## HOLOCAUST RESEARCH

### Holocaust Information Sources: Jeffrey K.Cymbler

Jeffrey K.Cymbler, New York JGS Vice President, has compiled a comprehensive list of possible information sources for researching the fate of family members whose traces were lost during the Holocaust. (2)

## KEY TO JOURNAL REFERENCES

### Ref.No. Journal

1. AVOTAYNU (International) Summer 1994. Vol. X, No.2.
2. DOROT (New York) Summer 1994. Vol.15, No.4.
3. ROOTS-KEY (Los Angeles) Summer 1994. Vol.14, No.2.
4. MISHPACHA (Gtr Washington) Summer 1994. Vol.14, No.3.
5. KOSHER KOLA (Australia) March 1994. Vol. 1, No.2.
6. SHEM TOV (Canada) March 1994. Vol. X. No.1.
7. MORASHA (Illinois) Summer 1994. Vol. X. No.2.
8. SHEMOT (Great Britain) October 1994. Vol. 2. No.4.
9. ZICHRONNOTE (San Francisco) August 1994. Vol.14. No.3.
10. AVOTAYNU (International) Fall 1994. Vol. X, No.3.
11. MASS POCHA (Greater Boston) Summer 1994. Vol.III No.3.