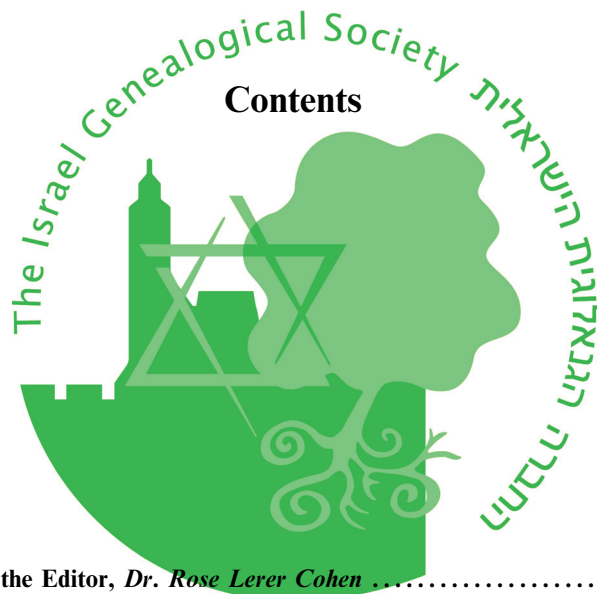


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חקר תולדות המשפחה היהודית



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The Israel Genealogical Society

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The Israel Genealogical Society is a non-profit organization founded in 1983

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Hanna Steinblatt [Hannast19@hotmail.co.il]

Jerusalem Branch: Meetings every third Wednesday of the month at 19:30, Beit Frankfurter, Derech Beit Lechem 80 (ask for the bus stop near Yehuda St.) Buses: 7 (from Central Bus Station), 30, 74
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Queries: Please enclose an international postal coupon for replies.

From the Pen of the Editor

Dr. Rose Lerer Cohen

The articles in this edition of *Sharsheret Hadorot* cover a wide range of topics. Manuela Wyler, in her article, introduces the reader to the Lyon Foreigner's File Collection. Liora Cohen and Evyatar Chelouche, share their family research with us. Lydia Hagoort and Ben Noach enlighten us with the biography and works of the Chacham Isak Aboab.

The regular features of *Sharsheret Hadorot* include Ask the Experts, where we learn about the Mormon Microfilms from Banai Lynne Feldstein; a book review and abstracts from foreign journals. I sincerely hope that The *Sharsheret Hadorot* Missing Persons is assisting readers in reuniting families.

News from Israeli Archives has been extended to Museums and Libraries. In this edition we have an opportunity gain insight into the holdings of The Central Archive of the History of the Jewish People, and learn about The Meir Padoa Collection at Beit Hatfutsot and the exhibition of the first Book of Circumcisions in Tel Aviv at the Beit Ariela Library.

There are reports of the fifth Israel Genealogical Society annual seminar and the International Conference on Digitization of Cultural Heritage. The announcements introduce us to the dynamic world of genealogy.

A special thank you to Meriam Haringman for translating and Batya Guttman for volunteering to proof read parts of journal.

As editor, I would like to apologize for the incorrect translation in Hebrew of the words: "National Socialism", in the last edition of *Sharsheret Hadorot*.



President's Message, Winter 2010

Michael Goldstein

I am delighted to once again greet our members and *Sharsheret Hadorot* readers. We ended 2009 on a very high note with the 5th annual one-day seminar on "Preserving Memory: Family and Community." This Yom Iyun took place at the expanded and renovated Bet Hatfusoth where participants enjoyed an excellent program. The seminar was co-sponsored by JFRA (Jewish Family Research Association), in cooperation with Bet Hatfusoth.

2010 sees the milestone merging of the IGS and JFRA, bringing Israel's two major genealogy societies together to fortify this country's organized genealogy realm. With this merger, we now have nine branches, but

more important, a strong cadre of members and volunteers which will enable us to bolster our achievements.

While our immediate focus is on this year's lectures, fieldtrips, seminars and other activities, our sights are upon the future as well. The IGS will be hosting the 2014 International Association of Jewish Genealogical Society Conference. Since 1984, IGS has hosted the conference every 10 years, with the 2004 conference drawing nearly 800 Israeli and overseas participants. Though the next conference is four years away, the work of organizing has begun, and we shall be turning to our members to volunteer their efforts to ensure our success.

IGS Website and Databases Updates

The IGS website continues to grow and the special goodies in our Members' Corner increase. We have begun uploading the presentations from the 2009 annual national seminar and continue to add newsletters from genealogical societies around the world as we receive them.

Our new calendar of events allows you to see all lectures being given in each of our branches and any special genealogical events that are brought to our attention.

The databases of the 1839 and 1855 Montefiore censuses have been sent to the Montefiore Endowment in London, and they are working on the search engine for these databases, which will be open to the public on their website. Work has begun on the 1849 census.

The database of "Memorials for Vanished Communities" continues to grow as our members send us photographs of street signs, plaques in forests and synagogues. The database of the Todros Warshawski's Ledgers (Sefer Hamokhtar Warshavski) for pre-mandate Jerusalem is near completion. The use of family names among the Ashkenazi families is more common in this database thus making it much easier to find your relatives. People interested in volunteering are requested to contact Billie Stein: billie.stein@gmail.com for the Montefiore Censuses and Rose Feldman: rosef@post.tau.ac.il for other projects.

Big Expectations; the Lyon's Foreigners' Files collection

Manuela Wylér

What would be the researcher's dream? To find a new source, a "virgin" territory from an archival point of view? How would you feel should you happen to have that chance? For me it was like snow in July or the first whale in the Saint Laurent River, or as my daughter would suggest, eating matzekneplich before the Seder, the perfect dream.

Whenever I scout for new sources of archives related to Jewish refugees in Europe, and visit a repository for the first time, while waiting for the first boxes of material to arrive, I begin by looking (some could say spying since as it is not always welcomed) at what kind of contents other readers are researching and sometimes I find series that are not mentioned in the inventories – and this is how it all started.

In Lyon's Departmental archives there was a researcher who had a pile of individual dusty records with foreign surnames in front of her. After a short friendly talk, she showed me the contents of this collection. They were individual files from the foreigners' police section of the prefecture du Rhône.¹ The researcher was working on her PhD. on Poles in Lyon.² I asked her if she had any idea on the proportion of Jews there might be in the collection and how big a collection it was. The answer was more than 1000 boxes (about 50 to 60 records per box, which represents an average of 1250 pages per box) but she had no idea of the ratio of Jewish people whose fate would be described in these files. This happened five years ago.

After that first visit, I met several times with the archivist³ in charge of this particular collection and she allowed me as a start, to check a database the Archives had created as a finding aid for the collection. In it there is a little over 60,000 names for the period

between 1933 and 1948, which was exactly the scope of my research. I asked for authorization to read these files, but at this time it was forbidden to copy them. I sorted the names by nationality and found the historical pattern we all know:

German Jewish refugees arrived in 1933, or after the Nuremberg laws in 1935; Austrians escaping the Nazi invasion in March 1938 and Kristallnacht in November of 38 and. At the beginning of 39, Poles arrived from Zbaszyn and the Sudatenland, fighters from the International Brigades escaping Franco's Spain, Jews escaping the invasion of Belgium in May 1940 and of course people from the occupied zone of France trying to survive in Vichy's France after the defeat of France. Later, survivors arrived from the concentration camps and still later Displaced Persons emigrating to Eretz Israel.

Originally these records were a part of the Control Unit of the Foreigners' section of the Prefecture. During WWII, this unit had the authority to scrutinize each member of the family in order to check if he/she was a danger to the State, an unwanted alien, an asset or a problem. Most of the foreign Jews were categorized as Unwanted Aliens, and sent to an internment camp, forced residency or arrested, tried and sent to prison for not having the proper papers. In these files, there is very little evidence of deportation. The record just ends with a returned letter or the report of a gendarme or policeman stating that the person no longer lives at the address and was sent to the Northern Zone.

A year after I received permission to read this collection, I began reading the files and was able to trace the saga of groups of people, families, and individuals on their routes of exile. In 2008, the French archival law

1. Service du contrôle des étrangers de la Préfecture.
2. Her name is Laurence Prempain.
3. Agnes de Zolt is her name; she is a wonderful person, dedicated and interested in the various topics related to persecutions in France. She is also answering the various requests of the CIVS³ for the investigation of plundering either by Vichy or by the Nazis.

changed mostly permitting public access to documents related to WWII.⁴ The collection is finally accessible for the files closed before 1950.

After acknowledging the incredible value of this collection for historians, families and general research, Dorot association d'histoire started working for the Memorial de la Shoah in Paris that some of you might know under the name CDJC, meaning Center of Contemporary Jewish Documentation which is the oldest private archival repository in Western Europe for holocaust related sources. After a long time of dealing with the Memorial and the Archives, an agreement was finally signed between both parties and digitizing of the collection began in July 2009. During the writing⁵ of this article, 400,000 pages have already been digitized and the company responsible⁶ reports that the job is half way completed. Next year this collection will be available in Paris and Lyon and eventually in other repositories in the coming years. The digitization represents only 57% of the total collection, due to economic restrictions and scientific interest for Holocaust research; some files that were not selected had people of south Asian origin or had a majority of non relevant information. The database is complete so even if a file is not digitized, it is available on site.⁷

What to expect from these records in tracing a member of the family?

First, the geographic scope is almost uniquely about the Rhône department in France which means Lyons area. Some records deal with individuals sent in bordering departments, because Lyon was also the place of the regional administration. So there might be a chance to find a trace of

a relative who was living in Savoie or in the Ain department.

Lyon in the time of WWII was known to be the capital of Resistance where Jewish networks were very active. These networks were active getting people out of the internment camps, hiding children – OSE & Eclaireurs Israélites⁸ – forging fake identities, crossing the Swiss border and later armed resistance.

In the southern zone under the Vichy administration, the French authorities were the only ones in charge of surveillance and persecutions until the invasion of the so-called free zone by the Nazis in November 1942 and the official arrival of the Gestapo. Services from the Abwehr and the Gestapo were operating surveillance and liaison since 1940 but were not able to arrest anyone.

Some files end without particular reason, meaning most of the time that the individual if he/she was not arrested for deportation, which can be easily documented through the Memorial de la Shoah archives and databases and the Memorial de l'Oppression,⁹ went underground and may have escaped.

What is in the files?

The record starts usually with a letter from an individual requesting residence or asylum. Or it might start with an administrative document, police investigation, expulsion order, or the like. Correspondence between the services and the person can be very exciting about finding facts but most of the time every three months the same type of letters are recorded: the foreigner asks for a renewal of authorization, a police investigator gives an opinion and the prefect's service states whether or not the foreigner can have a new permit of residence.

4. Except medical and judiciary data.

5. October 2009.

6. Ossenberg & Schneider gmbh known for its commitment in the ITS digitizing program.

7. <http://www.exilordinaire.org/AD/nun.html>.

8. Jewish scouts.

9. Another huge collection of investigations and reports of crimes and arrests collected after the Liberation for the seven departments of the Region Rhône-Alpes. This collection is also digitalized and accessible at the Memorial de la Shoah in Paris as well as in the Rhône departmental Archives in Lyon.

Foreigners had to ask authorization for almost everything: getting married, moving etc...

There are passports, pictures, identity cards of various natures. Sometimes only one sheet of paper is recorded, but in the vast majority of the collection, an average of 20 to 50 records per file is the usual of course, depending on the length of the stay in the department. Letters are often telling stories, not all of them are true because of the situation: lying to the administration was sometimes the only way to survive. There are visas, letters of relatives, and letters of rabbis from the local community, letters from welfare and rescue organizations (particularly for the 1933-1940 and 1944-1948 periods).

In some files lists the reason for an arrest or the date of emigration happen to be recorded, which may be of interest in order to understand the situation,

How to complete the information?

From home:

For information related to persecutions and internment in French camps you can visit our search page in English at

<http://www.jewishtraces.org/search.php>.

Only 25% of our databases are online, so do not hesitate to ask for more by mail. For information related to deportation from France the Memorial de la Shoah database and catalogue is online at

<http://www.memorialdelashoah.org>.

There is an English version.

On site:

For a list of public and private archival repositories, which is huge, and for information on their collections please refer to *Avotaynu's* last issue Volume XXV, Number 2 and our article on Unwanted Jewish aliens in France or contact us for specific advice.

Naturalizations files are kept in both the National archives outside of Paris for pre-

and postwar records in Fontainebleau, and in Paris main repository for earlier records, and in each department where the petition was submitted.

Unfortunately Yad Vashem does not have a copy of the departmental archives in France yet but maybe one day.

The Swiss federal archives have records of individuals who asked for asylum and complete the information from Lyon for a lot of individuals; also one should be aware of a similar collection in the National archives in Belgium.

Suzanne Leo-Pollak and her mother's file

In 2007 I came across a list of German Austrian and Polish people freed from the Gurs's camp in 1941 and sent to forced residency in the Rhône department with the support of Christian organization.¹⁰ I started documenting each of them and found for most them a file in the collection in Lyon, at the same time I found the daughter of a couple on the list and met her and gave her information about her parents. Ilse Leo, her mother, is still alive in Vienna and we met later.

Last summer, we became friends in the meantime, and as we were finishing the edition of a book about her parents, Suzanne and I went together to the archives in Lyon with a TV crew¹¹ to see the original file. Inside the file was a handwritten letter by Ilse stating that she had to leave the center. The letter was an original but the contents were a lie since at that time Ilse had already gone underground to survive and save her newborn child. Anyone reading the record without knowing the real story might sense something awry. So keep in mind that even if it's recorded, sorted and preserved, it is not always the reflection of the real story. Suzanne Leo-Pollak knew the story but she discovered the letter and she understood a little more how her mother managed to keep her alive in these darkest years while her father had joined the armed resistance.

10. See the centre d'accueil de Chansaye and the Abbé Glasberg chapter on Jewishtraces.org

11. <http://www.exilordinaire.org>

Manuela Wyler is the founder and executive director of Dorot Association D'histoire, a French nonprofit research organization based in Lyon specializing in contemporary micro history and focusing on Jewish refugees in Western Europe. Her expertise in "scouting"

lated into French and published the writing of Israeli survivor and writer Batsheva Dagan.

*for archives has been acknowledged by the archive department of the **Memorial de la Shoah** in Paris which hired her organization for three years to trace and acquire public and private collections. She is the chief editor of the website jewishtraces.org and publisher of **Les Editions Traces & Empreintes** which trans-*



Frankel Family 28

Family Research and Family Gathering – 31.10.08-01.11.08, Netanya, Israel

Liora Cohen

Our family is a special family. My maternal great grandmother's was one of twenty-eight children to one mother, one father and with no twins. Not all of them reached adulthood and, in fact only fourteen of them raised families. We have the names of twenty out of the twenty-eight children.

The origins of the family is in Austro-Hungary, and we had documentation starting from the 18th Century. Among others were found addresses of the parents of the twenty-eight, **Benjamin Wolf Frankl** and **Regine-Rivka Obernbreit**, and also of Regina's mother, **Tziperl Obernbreit nee Obernbreit**. One daughter of the twenty-eight immigrated to the USA at the end of the 19th Century. Her descendants kept a family tree and constituted a saving anchor for those of the family who survived the holocaust in Europe. My parents, Chava and Mordechai (Max) Livni took upon themselves in 1977 to keep updating the family tree, and they do it until today.

In June, 2007, we decided to open a site on the internet for the family through MyHeritage. The site included the family tree, pictures, family stories, receipts and more. The great investment in opening the site enabled reestablishing the connection with distant family members in different countries.

All these years we believed that the family origins are from Bratislava, Slovakia. There lived the parents of the twenty-eight and many of their descendants. Simultaneously with opening the site, a family member from the USA visited Slovakia and decided to look for the traces of the family in a village not far from Bratislava, Mliecno, since the mother of Benjamin Frankl is mentioned as Eva von Milchdorf, the German name of Mliecno. The place was a small village and today is part of the town Samorin. The visit did not bear any fruit but caused my parents to investigate that lead. Many family ancestors and other relatives were found with the help of a Christian Jan Hevera, who voluntarily and with a deep sense of commitment has taken care of the ancient cemetery there for many years. The family tree started growing backwards.

Since then we continue to investigate. The Obernbreit branch remains unknown in this stage; we have not found additional information. We visited the Jewish archives in Jerusalem and found pieces of information that in this stage cannot be connected to our family. We are using websites that provide genealogical information JewishGen, a website of cemeteries in Slovakia, website of Austrian newspapers from the 18th Century up to 1938 (where I found a few obituaries of family members), Yad Vashem Names

Database and more. We are also in touch with an archivist from Bratislava and Samorin.

In May, 2008, I went to Samorin and visited the ancient cemetery. The experience was extraordinary. At the family convention, the occasion where I told the family about it, I was able “to take” them there, to have the family members stand with me exactly in the spot where my great grandfather Marcus had prayed in the ancient synagogue.

The family convention

A direct result of the opening of the website was the desire to meet all of these people face to face. In October, 2008, after a year long of organization, we met for a weekend, 70 people out of the living 200 in a hotel in Netanya in Israel from the 31.10.2008-01.11.2008.

The preparations were completed a few days before the gathering itself. Kits were prepared with T-shirts, name tags, a brochure and a farewell gift certificate. For months we prepared a presentation about the family, not a historic review, but a peek into this special family from different points of view.

People arrived from four continents North America (USA), Australia, Europe and Asia (Israel). There was one who arrived [for] the USA for one evening only because he promised to participate in the family stories evening.

In the hall where we were gathered, we hung giant signs where the whole family tree was printed, every branch in the family having its own sign. The impression was exactly as we thought everybody looked for his relatives, for the familial connections. They could not tear themselves from the walls.

We made an effort to diversify the program an opening meeting with a prepared presentation to the local municipality. Since 2007 she has been researching the families Frankl, Obernbreit. cohenyas@inter.net.il

tation; a group photo; an information center where the people could update their information, [to] scan pictures they have brought with them, buy booklets with the family stories that were previously published, and receive guidance on how to use the website; a lecture about the genealogical research; a joint *Kabbalat Shabbat*; a family story evening and mainly plenty of time for exciting meetings.

The success of the gathering was beyond all expectations. Especially touching was the younger generation; people who did not know each other previously decided that the contacts must continue. They were the ones who pushed for holding another convention, and indeed, in the fall of 2010 we are holding an additional convention, this time in Bratislava.

Family website:
<http://frankl29.myheritage.com>

Internet websites addresses:
JewishGen <http://www.jewishgen.org/>

Website of cemeteries in Slovakia:
<http://www.cemetery.sk/english/>

Website of cemeteries in Austria:
<http://friedhof.ikg-wien.at/search.asp?lang=en>

Liora Cohen lives in Yokneam Illit, and is currently employed as Human Resources Agency Administrative Manager. Hebrew is her mother tongue and she has full command of English, German, Dutch and basic Arabic. She is active in the Theresienstadt Martyrs Remembrance Association; a non profit organization – second generation – archive preservation. She is a member of “Business Women Forum”; Yokneam Megido, a member of “The Israeli Forum” for Aliyah and a member of the of the Education Committee in



The Mystery of the Second Joseph Chelouche

Evyatar Chelouche

Introduction

During research I conducted recently into the origins of the Chelouche family in North Africa and the name, “Chelouche,” I became acquainted with the different customs of naming children and with religious and scholarly literature on the subject. This examination led me to revisit a genealogical family mystery that has yet to be solved. I am referring to the mystery of the two Josephs, the sons of Avraham Chelouche, who emigrated from Oran in Algeria to Eretz Israel around the middle of the nineteenth century. The first Joseph, according to family lore, drowned in the sea of Haifa around 1840, leaving no trace. The second Joseph died on May 9, 1865 (Eyar 13, 5625) and is buried in the Ajami cemetery in Jaffa.

Part One: Two Josephs – Background, Sources, and Interpretations

Joseph Son of Avraham Chelouche – The “First” Joseph

The earliest evidence we have of Joseph son of Avraham Chelouche, the “first” Joseph, who drowned in the sea of Haifa when the family immigrated to Israel, is a letter from Joseph Eliyahu Chelouche to Moshe David Gaon, dated June 13, 1928.

M. D. Gaon had been corresponding with Joseph Eliyahu Chelouche about financial help for publishing Gaon’s book, *The Jews of the Orient*. He had also requested detailed information about the Chelouche family.¹ In Gaon’s letter of June 7, 1928, he asked Joseph Eliyahu Chelouche:

I would be grateful to you, sir, if you could enlighten me about why you always sign yourself “Joseph Eliyahu”

and not “Joseph Aharon” since, as far as I know, your father’s name was Aharon.

Joseph Eliyahu Chelouche answered his inquiry on June 13, 1928:²

... regarding my signature, you ask, sir, why I sign myself “Joseph Eliyahu,” instead of “Joseph Aharon,” the name of my father. You are correct, my friend. The reason for this is that I was named Eliyahu Joseph at birth. My parents gave me these two names in memory of my father’s two brothers who drowned in the sea of Haifa when they came by boat from Algeria. As far as I know, it appears in your notes and in the chronicles of our family.

An interesting fact, and a strange one altogether, is that in this particular letter where he explains his two names, Joseph Eliyahu Chelouche signs himself, “Joseph Chelouche,” omitting his second name.

Joseph Eliyahu Chelouche recounts the story of his two drowned uncles in his book, *The Story of My Life*, published in 1931, but with an interesting difference. In chapter c, when he describes his love for his grandmother Simcha, the wife of Avraham Chelouche to him, he writes:

My Nana, my father’s mother who loved me dearly – her soul was bound to mine and she loved me with all her might. At night I slept in her lap because I was named “Joseph Eliyahu,” after her two sons who drowned in the sea of Haifa when they were emigrating to Israel from Morocco, one of them named “Joseph” and the other “Eliyahu.” She could not part from me.

1. The correspondence comprising seven letters, five from Gaon and two from Joseph Eliyahu, is in the family collection housed in the Zionist Archive.
2. The original, signed by hand, “Joseph Chelouche,” on the letterhead of the Fabrique Chelouche Frères, is in the National Library, estate of M. D. Gaon, file I-17. A copy of the same letter is stored in the Zionist Archive as mentioned above, without a signature.

Gaon first recorded this story in a memoir published on the anniversary of Joseph Eliyahu Chelouche's death (1935):

His father, Rabbi Aharon, born in Oran, Algeria, in 1829, immigrated to the Holy Land in 1840, accompanied by his family. The manner of their journey was by sailboat from North Africa to Haifa. While at sea, a fierce storm broke out close to shore and their besieged vessel was hurled and tossed continuously between the great barriers for 30 days. When the ocean finally ceased its rage, the boats were lowered for the shore. One of them overturned and all 18 of its passengers sunk into the great depths. Among them were the two brothers Joseph and Eliyahu Chelouche, sons of Rabbi Avraham Chelouche. In order that their memory not be forgotten, the second son of Rabbi Aharon was named after them: he is Joseph Eliyahu Chelouche, RIP.³

Two years later, in 1937, Gaon republished the story in his book, *Jews of the Orient*, with more details about the family members who traveled with Avraham Chelouche and the ages of the boys:

The manner of their journey was via sailboat from North Africa to Haifa, accompanied by other families. While at sea, a fierce storm broke out close to the shore and their besieged boat was hurled and tossed continuously between the tumultuous waves for a few days. When the ocean finally ceased its rage, the boats were lowered for the shore, but one of them overturned, and all 18 of its passengers, men and women, sunk into the great depths. Among them were drowned his two sons, Joseph and Eliyahu Chelouche. In order that their

memory not be forgotten, the second son was named... The following list of his family members who immigrated with him at that time... his sons, Aharon, age 11, Eliyahu, age 9, and Joseph, age 7.⁴

According to Gaon, Avraham Chelouche immigrated in 1840. If the facts in Gaon's essay are correct, it transpires that the lifespan of the "first" Joseph is from 1833 to 1840.

Another account of the drowning of the "first" Joseph in the sea of Haifa is the oral testimony by Margalit (Chelouche) Havatzelet, Aharon's granddaughter:⁵

What I remember in my childhood, when I was 4 to 5 years old, was that Grandfather Aharon Chelouche loved to assemble the children and tell them how he came here. Then he would start to cry ... speaking about his brothers, Joseph and Eliyahu. "My brothers were with me on the boat, the older brothers drowned at sea, and I was left a small child of 11 together with my parents...."

Although this testimony occurs relatively later after the events described, one cannot be indifferent to the moving impression of the weeping grandfather telling his grandchildren about the loss of his two brothers while immigrating to Israel.

Joseph Son of Avraham Chelouche – The "Second" Joseph

The fact that Avraham Chelouche had a second son named Joseph, who was born in Eretz Israel and died on the eve of his wedding, has been known for some time. His story disappeared from the family recollection for many years. It reappeared in the early 1970s after the discovery of Joseph Chelouche's tombstone in the Jaffa cemetery by the researcher Pinhas Ben Shazar, who

3. *Rabbi Joseph Eliyahu Chelouche: A Memoire on the Anniversary of His Death*, edited by A. Elmaliach, and Y. A. Abbadi (World Association of the Sephardic Jews Press: Jerusalem, 1935), p. 43
4. M. D. Gaon, *Jews of the Orient in Eretz Israel*, 1938, p. 670.
5. Margalit Havatzelet, born 1902, was interviewed in a movie produced by the Israeli Film Service in 1966, *Chelouche – from Neve Tzedek and Shalom*.

was the first to record in writing the story of the “second” Joseph.⁶

The “second” Joseph is known to us from four historical records, presented below in chronological order:

1. Joseph is first mentioned in the second Montefiore census (1849), together with his parents, Avraham and Simcha, and his older brother Aharon. Unlike the

*A voice
was heard in Ramah
about a sturdy young man
who was cut off
whose stature was like a palm tree
and my heart was bleeding
oh pity on all this splendor around the
land
may my eyes overflow with tears
and my eyelids gush with water
at the time of his wedding he passed away
and turned joy into grief and lament
the charming young man
YOSEF CHELOUCHE
may his soul be bound up
in the bond of everlasting life*

13 Iyar 5625

4. The fourth and last piece of evidence is the inscription on a Torah scroll case dedicated by Joseph’s brother, Aharon Chelouche. This Torah scroll is located in the Chelouche synagogue on Aharon Chelouche Street in Neve Tzedek. The date of Joseph’s death in the dedication corresponds to the date on the tombstone. The rediscovery of the scroll bearing the dedication inscription (during the memorial service to Moshe son of Joseph Eliyahu Chelouche) is concrete evidence that the Joseph

later censuses, this census does not record ages or year of immigration.

2. Joseph appears in the third Montefiore census (1855), in the list of orphans, and he is 10 years old (i.e., he was born in 1845).⁷
3. The third attestation is the tombstone in the Ajami cemetery in Jaffa, bearing the following inscription:



mentioned on the tombstone is indeed the brother of Aharon Chelouche.

Aharon Chelouche (great-grandson of Aharon son of Avraham Chelouche, hereafter referred to in this article as “Aroni”) addressed this issue in his book, *From Galabiya to Kova Tembel [Brimless Hat]*:

Surely he is not the son of “our” Avraham Chelouche, because it is not possible that he was born to the same mother, since in our places and communities the name of a son who

6. Pinhas Ben Shazar, *Forerunners of the First Aliyah: Jaffa and the First Jewish Community Outside the Four Holy Cities*, Bulletin #13 (Museum HaAretz: Tel Aviv, 1971), later re-published in his book, *The Houses of Tel Aviv: Jaffa Tel* (Ministry of Defense Press, 1991).
7. The age and year of birth should be considered carefully, due to the phenomenon of rounding, as Michal Ben Yaacov explains in her article, “The Montefiore Censuses and the Study of Jews in the Mediterranean Sea Basin,” *Peamim* 107 (Spring 2006).

dies is not given to another son for fear of the “evil eye.” And if for some reason it was indeed given, why was it not mentioned in the family stories?⁸



The donor – Aharon Chelouche

The initial conclusion of Aroni is that the “second” Joseph was the son of a different woman, and therefore the “evil eye” would not apply. He conjectures that the “second” Joseph was probably forgotten by Aharon and his descendants because their father neglected their mother, Simcha, in favor of his second wife. However, the dedicatory inscription on the Torah scroll case, “In memory of his brother... the finest of youth,” indicates a relationship of intimacy and love, not emotional detachment. Furthermore, this theory posits the existence of another missing person, the “other woman,” a figment of the imagination,⁹ for whose existence we have no tangible evidence – no name, date of birth or death, burial place, or even written evidence. This explanation of the mystery of the two Josephs and the “disappearance” of the

“second” Joseph from the family history, based on the invention of a new missing person, does not solve the mystery, which still stands.



“In memory of his brother, the charming lad, Yosef ben Chelouche...”

Or Aleksandrowicz¹⁰ raised, as a possible solution to the two Josephs mystery, the notion that the “first” Joseph was an invention. This explanation contradicts the personal story of Joseph Eliyahu Chelouche, described above. In addition, it requires the acceptance of one of two assumptions:

- A. that the parents and/or grandmother of Joseph Eliyahu Chelouche told him an untrue story about the “Joseph” that he was named after, and that in the drowning incident only one son – Eliyahu – was lost, or
- B. that Joseph Eliyahu Chelouche, for unknown reasons, changed the story himself (knowing the true story of the “second” Joseph, who died 5 years before his own birth).

8. Aharon Chelouche, *From Galabiya to Kova Tembel*, p. 23.

9. Eliyahu Adi Cohen, Aroni’s cousin, gave the writer of these lines the following testimony: “... when Pinhas Ben Shahar brought to our attention the existence of the ‘other Joseph’ I imagined the possibility that Joseph, whose untimely death was engraved on his humble tombstone, was born to a second wife....” Adi Cohen presented Aroni with the idea of the second wife, and the latter included it in his above mentioned book.

10. Or Aleksandrowicz, “A Journey to a Forgotten Yesterday,” in *Chelouche: One Family, One House*. The Chelouche family published this booklet in October 2004 and distributed it to the participants of a conference for the descendants of Aharon Chelouche.

Each of these assumptions is problematic on its own. With respect to the first assumption, another written source reinforces the version that two children were drowned. In the eulogy on Aharon Chelouche, Avraham Elmaliach,¹¹ the editor of *Doar Hayom*, writes:¹²

And the journey in those days was not like it is today, but all the difficulties and all the perils of travel could not dissuade the young Zionist from immigrating to the country of his dreams. After much wandering, the deceased and his family reached Alexandria. Since they could not find on shore a ship going to Jaffa, he and his two older brothers sailed on a boat, but when they reached Jaffa a great storm arose and sank the boat and all of its contents. His two brothers drowned as well, and he alone survived miraculously and decided to settle in Jaffa....

Although the names of the two drowned brothers are not mentioned, Elmaliach's eulogy is dated 15 years earlier than the first written testimony left to us by Joseph Eliyahu Chelouche in his book. The differences between the earlier version and the later one of Joseph Eliyahu Chelouche are evident, i.e., the place of departure and the location of the drowning. Does this difference arise from the fact that Elmaliach heard a different story from Aharon himself or did Elmaliach's story become distorted in his mind, while writing the eulogy about Aharon? This is an open question that requires further research.

Another detail captures our attention: while the name of the Torah scroll contributor is Aharon Chelouche, the name of his brother is written "Joseph son of Chelouche." The tombstone of their father Avraham records the name "Avraham son of Chelouche."

Why did Aharon make sure the word "son" was written beside his brother's name (instead of "Joseph Chelouche"), and yet omit this addition from his own name? The book is dedicated on Elul 25, 5626 (September 5, 1866), only a year after his brother's death. Is there any significance to this strange discrepancy? We will address this question later.

We return once again to Aroni's words. The declaration that it is not customary "in our places and communities" includes two elements. The first is "custom" and the questions that it raises – what really is the custom, what is its origin, and are there exceptions to this custom? The second element is "our places" – what are "our places" that would affect Avraham Chelouche's naming of the "second" Joseph, who was probably born in 1845?

Avraham emigrated from North Africa, and so we should consider North Africa as "our places," because the "second" Joseph was born in Eretz Israel, shortly after the family immigrated.

Further research into the mystery of the two Josephs led to more thorough study of the agreed customs in the following chapters: the general custom of naming (part two) and the naming customs that were practiced in North Africa (part three).

Part Two: Customs Relating to Naming

Joseph David Weisberg¹³ describes different customs related to naming and includes many references from the Talmud and other rabbinical sources for these customs. To the author's credit, he includes many exceptions to the rule and references that contradict the principal rules. Here are some important references relating to the naming of the "second" Joseph.

11. Avraham Elmaliach (1885-1967), author, journalist, researcher of Jewish history in the Levant, President of the Western Ethnicity, and a leader in the Sephardic ethnography in Jerusalem, member of the Municipality of Jerusalem.
12. *Doar Hayom* 2:156 (April 1936), 1920. Grayevsky quotes this eulogy in "Zikaron LeHovevim Rishonim (*Memory of the First Pioneers*)," fasc. 19 (1929), p. 45.
13. *Otzar HaBrit: Encyclopedia of the Laws and Customs of Brit Milah and Pidyon haBen*, Joseph David Weisberg (Torat haBrit Institute Press: Jerusalem, 1986).

Naming After a Person Who Died Young¹⁴

- A. It is customary not to name after a person who died after a short life, and some say that if he was righteous he may be named after even if he died young, [and there are] some who name someone after a father and mother even if they died young.
- B. Some wrote not to name after a young person if he was killed but if he died in bed he may be named after. Yet, if he died young without sons he is never named after.

Since Joseph was among the righteous, according to rule A. the phenomenon of the two Josephs was completely acceptable. However, according to rule B., it is not acceptable. Therefore we can reach no definitive conclusion based on these rules.

Naming After a Person With Bad Luck¹⁵

Some say one should not be named after a person with bad luck, but the name should be changed slightly or another name added.

Although this rule (not to name after a person with bad luck) is presented with an exception (to change or add to the name), we have no clear evidence that the “second” Joseph can be considered an exception to this rule, and so it is reasonable to accept the rule literally: if a person dies as a result of bad luck he is not named after.

Giving Identical Names to Two Sons¹⁶

Although we could play with the two previous rules in the hope of finding a legal loophole that allows two Josephs, this article closes the door on such a possibility:

14. *Otzar HaBrit*, §7.

15. *Otzar HaBrit*, §8.

16. *Otzar HaBrit*, §9.

17. *Otzar HaBrit*, §12

18. As written in his letter of June 14, 1928, and quoted in Part One.

19. It should be noted that most of the sources quoted by Weisberg are Ashkenazi, in particular, R. Shabtai Lifshitz, *Brit Avot*; R. Moshe Feinstein, *She'elot u-Teshuvot*; R. Shlomo Luria (the Maharshal), *Yam shel Shlomo*; R. Tzvi Hirsch Eisenstadt, *Pischei Teshuvah*; R. Meir Arik, *Minchat Pittim*; R. Joseph Patznovsky, *Pardes Yosef*; R. Chaim Yehuda Litvin, *Sha'arei Dayah*; R. Eliezer Yehuda Waldenberg, *Tzitz Eliezer* and others.

One cannot give his two sons the same name, even if the first son has already died. Also, if [the first son] has two names, his brother shall not be given either of those names. If he gave one of his sons a certain name, he shall not give his brother this name together with another one. Some say this is forbidden even if the second son was born to him from a different woman.

If we relate to the second part of this strict instruction, it further weakens Aroni's assumption of “another woman.”

Naming After Two People¹⁷

Some say one should not combine two names from two people. In any case, if one named his son after two people it is prudent to call him by his two names.

This reference is not relevant to the two Josephs but it is included here due to the case of Joseph Eliyahu Chelouche himself.¹⁸

Summary of Naming Customs

Determining the extent to which Avraham Chelouche was familiar with or influenced by these customs and aware of their Talmudic sources is difficult. It is also hard to evaluate how much the trauma of losing two sons could have influenced his common sense in naming an additional son who was born after their deaths. Could his wife Simcha have a hand in this matter? If we assume that Avraham Chelouche was a God-fearing person, knowledgeable of the scriptures, and strict about the different customs, then it would be hard for us to explain the existence of two Josephs, in light of the customs described above.¹⁹ Therefore, we must look for a different explanation of

why he did not follow these customs. We will examine this question by researching what was customary “in our places,” which are assumed to be North Africa, not Eretz Israel. The details for this are in the next section.

Part Three: “... In our places”

Research²⁰ on the descendants of the Chelouche family in Oran revealed 102 records (birth, marriage, and death) of bearers of the name “Chelouche” (including variant spellings in foreign languages). These records, discovered in the Centre des Archives d’Outre-mer in Aix en Provence, relate to descendants who lived in Algeria between 1837 and 1902.

An interesting phenomenon that was discovered during the research is the re-use of names given to newborns who died young. We found in two family units (out of seven identified family units) a number of cases in which the name of girls who died young was re-used for siblings born later. We did not find such cases for boys, however. Is it possible that there are similar cases, unknown to us, that attest to the existence of a different custom? Apparently, the answer is “yes” and here are a few examples:

In a conversation I have conducted on October 22, 2007, with Rabbi David Haim Shloush, the Chief Rabbi of Nethanya, the rabbi told me the following story about the origin of his name (with supplemental

information from Joseph Toledano’s book):²¹

Rabbi David Haim Shloush’s grandfather was Rabbi David Shloush²² (1800-1893), a famous Moroccan rabbi and the son of Rabbi Joseph Shloush.²³ When Rabbi David Shloush was 90 years old, he remarried. The first son born from that marriage was named Joseph David Shloush²⁴ (1860-1890). Joseph David was 2.5 years old when his famous rabbi father died. At the age of 13 he emigrated from Marrakesh to Eretz Israel and later became a famous rabbi in his own right.

Rabbi Joseph David’s first-born son was naturally named after his illustrious grandfather, David Shloush. This son died when he was about one year old. After that son’s death, Rabbi Joseph David and his wife had a daughter named Abigail. The third child was another son, whom his father wanted to name “David” after his grandfather and in order continue the tradition of having a David in each generation, a chain temporarily broken by the death of the first-born son. The mother objected to this idea, fearing the evil eye that caused her first son to die. As a compromise, the third son was named “David Haim,” which is different from “David” but still preserves the name of the famous grandfather. This David Haim Shloush was successful in the rabbinate and later became Chief Rabbi of Nethanya.²⁵

20. Evyatar Chelouche, “In Search of the Roots of the (Chelouche, Schelouche, Schlouch, Chlous & Slous) Families in Algeria, Late 18th–early 20th Centuries,” *ETSI* 10:38 (September 2007). Also published in Hebrew in *Sharsheret Hadorot*, 28:2 (May 2008/Eyar 2008).
21. Joseph Toledano, *Une histoire de familles: Les noms de famille juifs d’afrique du nord des origines a nos jours* (Editions Ramtol, Jerusalem, 1998).
22. Toledano, p. 754: born in Rissini in the Tfilalat district. At the age of 20, he moved to Marrakesh and established, during the late nineteenth century, a prosperous yeshiva that gathered many students from the Atlas villages. Moroccan Jewish tradition records that when his son was about two years old, he was gravely ill and was dying. The rabbi prayed and offered his soul for his son’s. Indeed, the son lived and the rabbi died a few weeks later. His burial place became a pilgrimage spot.
23. Toledano, p. 754: a rabbi and a poet who lived in the Tfilalat district in Morocco during the late eighteenth century.
24. Toledano, p. 754: Immigrated to Eretz Israel in 1903 at age 13 with 35 families from Marrakesh. During the First World War, he returned to Morocco and immigrated again in 1919.
25. Toledano, p. 756: grandson of R. David Chelouche of Marrakesh.

This example from the beginning of the twentieth century illustrates the great importance North African Jews attached to the tradition of preserving a name in an unbroken chain of generations. It is reasonable to surmise that Avraham Shloush, wanting to name his fourth son who was born in Eretz Israel, found himself in a situation similar to that of Rabbi Joseph David Chelouche. If he did not name his newborn son “Joseph,” despite the name having been given to a previous son who died in tragic circumstances, the continuity of the name “Joseph” would be lost from the family chain. The obvious conclusion is that, “in our places,” giving a subsequent son the same name as a son who died young was not an unprecedented event. On the contrary, this custom was practiced among North African Jews. Parallel research reveals that this custom existed in other Sephardic communities.²⁶

To return to the discussion of the “second” Joseph – the unanswered question is whether this Joseph had an additional name that differentiated him from his namesake. Both pieces of evidence, the tombstone and the Torah scroll case, preserve only one name, “Joseph.” If we had evidence of a second name, the solution to the mystery might have been found. Since we do not have concrete evidence, this conclusion remains in the realm of probability.

Is it possible to deduce, from the custom of preserving a name in the family chain, that the second Joseph was not the younger son of Avraham Chelouche, but actually his first-born son?

This issue is discussed in the next section.

Part Four: The “First” Joseph – Eldest or Youngest of Avraham Chelouche’s Children?

Before we deal directly with the question of whether the “first” Joseph was the first- or later-born of Avraham Chelouche’s children, we must address one of the unresolved questions in the family history: the birth date of Aharon son of Avraham Chelouche.

We have two conflicting reports of Aharon Chelouche’s birth date. The first version, that he was born in 1840, is corroborated by three records from that period: the Montefiore census of 1855, where Aharon is listed as a 15-year-old, the Montefiore census of 1866, where Aharon is listed as a 26-year-old, and the 1888 registration of Algerian protégées at the French consulate in Jaffa, where Aharon Chelouche declares he was born in Oran on May 19, 1840.²⁷

The second version is that Aharon was born in 1829. It is based on Gaon’s account of the family’s origins which were written by him in 1935. According to Gaon, the family emigrated in 1840, when Aharon was 11 years old (Gaon based his account on information supplied by Joseph Eliyahu Chelouche, 90 years after the fact).

Is there any logical reason to prefer Gaon’s version over the three records that contradict it, including a statement by Aharon himself? It appears not. From the material evidence we must accept the first version that Aharon was born in 1840. The obvious conclusion is that Gaon’s record of the immigration year is incorrect and that Aharon’s year of birth was confused with the family’s year of immigration. It is possible that this mistake came from the original source, the recollections that were presented to him by Joseph Eliyahu Chelouche himself.

26. Including: Oran, Casablanca, Metz, Livorno, and others.

27. The document was discovered in an archive in France by Dr. Rina Cohen.

| תקופת עלייתם Epoch of their Arrival. | שנת חיותם Age. | מקום מלידתם Place of Birth. | שם אבותיהם Parents' Names. | שם האב NAME. |
|---|-------------------|--------------------------------|-------------------------------|-----------------|
| | 15 | מדינת מצרים | אברהם ושלמה | אברהם |
| | 10 | מדינת מצרים | אברהם ושלמה | שלמה |

Montefiore census in Jaffa (1855) – Registration of Avraham Chelouche's children. Aharon is 15 and Joseph is 10 years old.

בעיה

היכב אשר יקשה במקרה השר מויד משה מונטיפיורי
 of the Congregation in the Holy City of Jaffa taken in the year, 5626, A.M.
 by order of SHM MOSE MONTFIORE, BARR.

| שם האב Name of the Father | שם האם Name of the Mother | שם הילד Name of the Child | מקום לידתו Place of Birth | תאריך לידתו Date of Birth | תאריך עלייתו Date of Arrival | גילו Age | מקום מגוריו Place of Residence | הערות Remarks |
|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|---------------------------------|-------------|-----------------------------------|------------------|
| אברהם | שלמה | אברהם | מצרים | 1840 | 1855 | 15 | יפו | |
| אברהם | שלמה | שלמה | מצרים | 1845 | 1855 | 10 | יפו | |
| אברהם | שלמה | יוסף | מצרים | 1850 | 1855 | 5 | יפו | |

The Montefiore census in Jaffa (1866) – Aharon Chelouche is 26 years old (last line).

RECENSEMENT DES Algériens
 No. 4
CERTIFICAT DE RESIDENCE
 42. Matricule

Date: 30 Septembre 1888
 Nom et Prénoms: Aharon Chelouche
 Profession: Juif
 Résidence: Jaffa
 Né le: 19 Mai 1840
 Femme: Sarah
 Enfants: 3 garçons et filles

SIGNALEMENT

Consular Certificate of Residence (1888) – Aharon was born on May 19, 1840, in Oran

If, however, we accept 1840 as the correct year of birth, the question of when the family immigrated arises. The second Montefiore census places the family firmly in Jaffa in 1849. If we assume that two years have passed between their arrival in Haifa and their registration in Jaffa (en route they stayed in Nablus/Shekhem and Jerusalem), we conclude that the year of immigration must be 1847 at the latest. This means that Aharon would have been about 7 years old when he immigrated.²⁸

According to Gaon, it appears that Avraham's children were Aharon, age 11, Eliyahu, age 9, and Joseph, age 7. Multiple sources confirm that one of the children was 7 years old. Was this child Joseph (according to Gaon) or perhaps Aharon himself (as the above calculation seems to indicate)?

We therefore return to the question of the children's order of birth. Two pieces of evidence in the first part of this article suggest that Aharon was the youngest child.²⁹ In addition, we present the following logical fact: if (according to Gaon) the older child of the drowned children was Eliyahu and the younger was Joseph, why would Aharon choose to call his second son Joseph Eliyahu Chelouche and not Eliyahu Joseph? It is more likely that the birth order played a role in determining the name for remembrance, meaning that Joseph was older than Eliyahu. If we take into consideration the notion that Aharon was 7 years old when he immigrated (and not 11, as Gaon writes) the ages and birth order of the children when they immigrated would be: Joseph (eldest, age 11), Eliyahu (age 9), and Aharon (youngest, age 7).

28. It should be noted that according to the Montefiore census of 1855, the family immigrated in 1842. This date does not agree with the birth of Aharon in 1840. In the census of 1866, Aharon Chelouche (age 26 = born 1840, immigrated 1846) and his son Avraham Haim Origin of Aharon – "Waharan." It turns out that Aharon was six when he immigrated. This date fits very well with the results of the above calculation.

29. According to Elmaliach's eulogy and Margalit Havatzelet's testimony.

30. In contrast to other assumptions raised by some family members: a) That there had been a second wife, and b) That there was only one Joseph.

31. The Hebrew name Joseph or Yosef means "he will add."

Summary

The new theory that I wish to present to the reader³⁰ to solve the mystery of the two Josephs is this: the "first" Joseph was the eldest son of Avraham Chelouche and was probably named after one of Avraham's ancestors, as was customary among North African Jews. Avraham gave the same name to his fourth son, born in Eretz Israel, for one or both of the following reasons:

- A. He wanted to perpetuate the tradition of the name "Joseph" in the family chain, after the "natural" successor (his first son) died in tragic circumstances in his youth.
- B. He chose "Joseph" as a symbolic name because God gave him an additional son,³¹ after he lost two sons when he immigrated.

This theory explains why it was reasonable to believe that Avraham Chelouche had two sons named "Joseph." However, the question of why the youngest of Avraham's children, "the charming young man" who "at the time of his wedding passed away" disappeared from the family's recollection, remains an unsolved riddle to this day.

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"A Laurel upon his Grave"

A Short Description of the Life and Works of Chacham Isack Aboab da Fonseca

Lydia Hagoort and Ben Noach

Chacham Aboab died in Amsterdam on
Adar II 27th, 5453, being April 4th 1693 at
the ripe old age of 88. At his funeral the next
day in Ouderkerk, the poet-rabbi Solomon
d'Oliveyra spoke at his graveside and
commemorated Aboab in poetic words. He
started his speech with a metaphor about a
broken clock: "the clock does not work
anymore, the wheels have fallen out and the
cords are broken, everything is mixed up".

I

This confusion is perhaps also the state of
mind of the speaker and his audience and

that is very well imaginable: Isack Aboab
had served the Portuguese community for
over 70 years and during this period he was
for many a source of wisdom, a beacon and a
source of strength. The seventeenth century
was a "Golden Age" of prosperity and
freedom for the Republic of the
Netherlands, Amsterdam and the
Portuguese Jews. At the same time,
however, it was for the Sefardim a century
of uncertainty, distress and conflicts to which
Aboab was witness. To begin with, there was
the uncertainty of the earliest period of
settling in Amsterdam. Then there was the

laborious strain around the 'Uniao', the uniting of the three separate communities Bet Israel, Bet Jakob and Neve Salom into one, the Talmud Torah in 1639.

Around 1641 Aboab and his companions left for Recife in Brasil; they survived the rough conditions that prevailed during the Portuguese siege. After his return to Amsterdam, Aboab was involved in the commotion around Baruch Spinoza in 1656. He was also swept along in the ecstasy around Shabtai Zvi in 1666 and afterwards experienced disenchantment with his ideas. In the end Aboab was the driving force behind the building of the new synagogue.

Aboab has left behind many works, both written as well as translated; he cooperated with writers, poets and printers and portraits have been painted of him. In the notary archives of the city of Amsterdam minutes have been found proving that he participated in the every day life of the city.

After his demise, his library was sold. A description of his collection has been kept.

In short, Aboab has left behind a long trail and his biography echoes the story of the Sefardi Jews in Amsterdam of the seventeenth century.

II

Isaac Aboab was born in 1605 in Castrodaira, Portugal; his parents were David Aboab and Isabel da Fonseca. Out of fear of the Inquisition, the family had themselves baptized; Isaac got the name Simao da Fonseca. Nevertheless, the family was not safe; they fled the persecution to St. Jean-de-Luz, very near the border in France and from there to Amsterdam where they arrived about 1612. His father became a member of Neve Salom. Isaac Aboab was educated by Chacham Uziel, who was a native of Fez in Barbary. Aboab turned, like his teacher, into a follower of the Cabala.

The first time his name appeared in a source is in the manual of the treasurer of Neve Salom. In the year 5380 (1619/20) he paid for the first time a small annual contribution to the community. The following year, in 5381,

he received a salary of about 15 guilders: he taught at the Talmud Torah and he dedicated himself to the Study of the Law. At that time he was not yet seventeen years old.

III

During this period, the development of the Jewish printing industry started began in Amsterdam. Menasse ben Israel (1604-1657) initiated in 1626 the first Jewish printing house in Amsterdam. He printed Spanish, Hebrew and Latin books. He was quickly followed by other Jewish printers/publishers. The arrival around 1640 of the important Venetian printer Emanuel Benveniste meant that Amsterdam had overtaken Venice as the center of the world market for Hebrew books. This came about as a result of the great freedom that Jews enjoyed there, as well as the economic growth in the Republic. The Jewish printing industry provided work for printers, proofreaders, agents and bookbinders – and the books were sent to all over Europe, as well as to the Ottoman Empire and Asia. Isaac Aboab earned his living in the printing industry, along with other activities. The first Hebrew book was printed in Amsterdam in 1627 by Menasse ben Israel, with Aboab's assistance as the proofreader for this prayer book.

In the historical writings of the period, it is almost always mentioned that Isaac Aboab was chacham at Beth Israel in the period before the union in 1639. From the archives it seems, however, that he was engaged by the Neve Salom community. In 1633/34 he received 200 guilders a year as chazzan. The following year, in 5395, chacham Aboab received 300 guilders a year. In 1638, one year before the Uniao, he still received this salary as chacham; chacham Menasse ben Israel received 150 guilders, as did 'Ruby' Jaccob Gomes.

IV

In 1639, along with the Uniao and the founding of Talmud Torah, Menasse Ben Israel, David Pardo, Saul Levi Morteira and Isaac Aboab were appointed chachamim. Aboab was instructed to teach the Hebrew language and the first lessons in Gemara. He also had to provide the 'Derashot de noite'.

He did not serve long at the new Talmud Torah of the community. From the colony Pernambuco in Northern Brazil came the news that Jews could live there in full freedom. The Dutch had conquered this colony in 1624 from the Portuguese. Aboab together with Mozes Raphael de Aguilar, among others, left around 1641 for Brazil. He served in the community Kahal Zur Israel in Recife. It came to light recently that Kahal Zur Israel, probably founded in 1636, was the oldest Jewish community on the American continent, and not the community Mikve Israel in Curacao, as was supposed until now. At the height of its existence in 1645, Kahal Zur Israel had 1,630 members. Aboab was for a long time the rabbi of this prosperous community; as a matter of fact he was the first rabbi to serve in the New World.

However, the Portuguese tried to re-conquer the colony from the Dutch. The siege was lengthy and the hardship was great. Afterwards Aboab wrote his memories about this time in a Hebrew work "*Zecher Asiti Lenifla'oth El'*": Reminded was I of G'd's Miracles.

Upon his return to Amsterdam in September 1654 he was immediately reinstated in his former position of chacham because of *seus meritos pasados y presentes* – his past and present merits. He earned a salary of 450 guilders and had to hold one sermon per month.

In 1655 he published an important translation. Isaac Aboab, as mentioned, was a cabalist; he was a follower of the Lurian mystical tradition. In his teachings, Isaac Luria (1522-1570) mainly emphasized the deep meaning of daily pious

deeds, which would bring the world nearer to a state of perfection. Luria was a native of Safed (Tsefat), where he headed a group of Cabalists. With their philosophy they made the town of Safed famous.

An important representative of the Lurian thought was Abraham Cohen Herrera (ca.1570-1635), who lived part of his life in Amsterdam. Cohen Herrera wrote in Spanish the cabalist-mystical work *Puerta del Cielo* –

Gate to Heaven. Aboab translated this work into Hebrew, entitled 'Shaar Hashamayim' thus bringing it to the attention of a larger public. The book was printed in 1655 by Emanuel Benveniste.

After the departure of chacham Menasse ben Israel to England in January 1656, Aboab took over some of his tasks. He now had to hold two sermons per month at a salary of 600 guilders. In his position as chacham he was involved in July 1656 in the pronouncement of the ban of Spinoza. After the death of chacham Saul Levi Morteira in 1660, Aboab became head of the rabbinate.

VI

In 1666 a large part of the Sefardic community in Europe got carried away by the belief in the arrival of a Messiah, namely Shabtai Zvi (1626-1676). In Venice and Hamburg people became overwhelmed by the prophecies, visions and wonders connected to the supposed Messiah. Also in Amsterdam the poor as well as the rich became intoxicated. They tied green ribbons to their clothes (green was the color of identifying Shabtai Zvi) and atoned in public for their sins. In the synagogues musical instruments were now allowed. Prominent Amsterdam Sefardim made arrangements to leave for the Holy Land in order to join the Messiah. Aboab too was in this state of intoxication and believed strongly in the 'new king'.

The disenchantment was great when Shabtai Zvi was taken prisoner by the sultan in Constantinople and after being given the choice in September 1666, between death or conversion to Islam, he chose the latter. The board in Amsterdam ordered all publications and books referring to him to be destroyed. His name was cursed and all traces of him were obliterated.

Belief in tradition and authority were to take the place of shaken expectations.

VII

Aboab's wife Ester died in 1669. She was buried in a new part of the cemetery, which had been bought in 1663. There was plenty of

space in that part. Up till until that year one was buried in order of entry, but after this expansion of the cemetery there was the possibility of reserving burial spots in advance. Chacham Aboab made use of this possibility and had the tomb of his wife covered with a double stone. On the right side the following text by Aboab was engraved:

*I shall stow away Ester
Until the time comes
That she shall return and
Her soul shall rejoice in happiness
Because her end came in the night*

Above the text is a wreath of leaves with the text 'a virtuous woman is the jewel of her husband'. Underneath the text on the tombstone, a reclining hour-glass is engraved.

Aboab remarried with Sara, whom he also survived. David Henriques de Castro discovered in the nineteenth century a small blue tombstone very near the double tombstone. According to this stone Sara passed away in 1690.

VIII

In 1670, when it turned out that the synagogue at the Houtgracht had become too small, Aboab took the initiative to argue for building a new synagogue instead of enlarging the existing one. On November 23rd, 1670, he held an enthusiasm-inspiring sermon after which the amount of approximately 40,000 guilders was offered. His exertions were rewarded and it was decided to buy a piece of land near the synagogue at the Houtgracht. The construction suffered delays because of the war against England and a heavy storm. However, on Friday, August 2nd, 1675, the building was inaugurated in the presence of mayors, aldermen and other notables. The imposing building was lit up with candles. Three encirclings were made carrying Torah Scrolls and with Chacham Aboab carrying the first Torah Scroll. The songs that were sung during the three rounds were composed by Aboab himself and Solomon d'Oliveyra.

The name of Aboab is intertwined ingeniously in the Hebrew words above the entrance to the synagogue. The text reads as

follows: 'But I shall enter Your House through Your greatness and mercifulness' (Psalm 5:8).

According to tradition a date/year can be made up from the letters/numbers of an aphorism. These words are then often indicated by little stars or other signs. In this case the last word is 'beit-cha': meaning Your House, the letters *beth-yud-tav-kaf* having the value of 2+10+400+20. These total up to $(5)432 = 1671/1672$.

The name of Aboab is spread over two words, one after the other. The fifth word *Avu = aleph-beth-wav-aleph* and the first letter of the last word, the already mentioned beith-cha. In this way his name, spelled *aleph(a)-beth(b)-wav* (like o)-*aleph-beth* is cleverly intertwined in the text.

The building still is impressive. The Czech writer Egon Kisch wrote: It is in no way a house of assembly for outcasts, the house neither withered nor tending to hide, a beautiful building, a Jewish cathedral.

Isaac Aboab was and is still being honored for his contribution to the realization of the house of prayer. "Honor to his memory for this meritorious work! For this a laurel was put on his grave!" wrote David Henriques de Castro.

IX

The period of about 1670 till about 1685 was a turbulent one in the history of the Talmud Torah. There were constant conflicts about money between the management and the members of the community (family Del Sotto), about the prohibition of buying poultry from the Ashkenazi Jews (Abarbanel), about choices of marital partners (families Curiel and Aboab), about the place persons were assigned in the new synagogue (Isack Henriques Coutinho), and about the text of the hashkava at the grave of a deceased (families Pereira and de Mercado).

The conflicts had one thing in common: rebellion against the authority of the parnassim. These quarrels always came down to the same thing: the families who were in opposition wanted to establish their

own community and home synagogue. Obviously the parnassim strongly opposed this and were supported by the Amsterdam municipal authorities. The aldermen passed a ruling in 1680 in response to the request of a Portuguese Jew who was denied permission to establish a home synagogue: *as long as he wanted to be Jewish he would have to keep to the regulations of the establishment.*

Aboab fulfilled an important role in all these conflicts. It appears from the events that the members of the community mostly did not listen at all to the parnassim, but in the end they recognized the authority of the chachamim. In all these conflicts Aboab stood steadfastly behind the parnassim and tried to restore the peace. He was successful: in the end the rebellious families returned to the Talmud Torah.

One of the quarrels was about the text of the hashkava used for David de Mercado who died in 1682. Here, a group of family members and friends, amongst whom Jacob Israel Pereira and his sons did not agree with the leadership and the Chief Rabbis. The documents have been kept in the notary's archives; we can follow this conflict almost day by day.

Chacham Aboab also handed a declaration to the notary. In Dutch he described what he had experienced at the cemetery in Ouderkerk and in the synagogue. In the cemetery a quarrel broke out about the text of the hashkava. The family and friends of David de Mercado wanted to perform the hashkava as it was phrased originally: *haham asalem*. Aboab translated this for the notary as 'a wise and perfect preacher'. But because the leadership and the rabbis were of the opinion that David de Mercado had been a member of the community just like all the others, they refused to honor him this way. A row broke out and many hard words were said. Because chacham Aboab and chacham Sasportas (who would succeed Aboab after his death) could not calm the people's mood they both left Ouderkerk in haste in a boat. A few days later the quarrel was continued in the synagogue. There was a great row and the parnassim did not succeed in restoring order. Finally, the chachamim raised their

voices and told them to be quiet and so they calmed down.

X

Isaac Aboab was absorbed in his studies until his death.

When he was about 75 years old he wrote a commentary to the Pentateuch: *Paraphrasis comentada sobre el Pentateucho*. The book was published by Jacob de Cordova in 1681.

During the last years of his life Aboab was blind. *Even though the light in his eyes was darkened, he saw the Light better through study and contemplation*, said Solomon d'Oliveira in a speech at his grave.

Aboab was laid to rest next to his first wife Ester. The double tombstone now got the text on the left side: 'Tombstone of the very wise and excellent rabbi (...) spiritual head and leader of theological studies at the Holy Community in Amsterdam, who was called to the divine fields of heaven on Saturday, 27 Adar II of the year 5453 (April 4th, 1693). For 70 years he was head of this community and reached the age of 88 years (...). Above the text are engraved a pomegranate branch and an olive branch hanging from a crown, beneath the text lies an hourglass and between both sides stands a column with an open book and a little crown as well as on one page a burning candle. Beneath this is a text from Yesaya 'and your virtue is your vanguard', and out of a cloud appears an arm whose hand holds a crowned F. The F refers to Fonseca. A two-armed lamp is placed above both slabs with the text. As previously mentioned, his collection of books was put up for sale. From the catalogue printed in 1693 by David Tartas, we know that he had owned more than 400 books, most of which were in the Hebrew language. In this collection there obviously were not only a great number of cabala works, but also philosophical works from Jewish authors like Maimonides and non-Jewish ones like Aristotle.

His name lived on, also in a literary sense. After his death his name and the date of his death were printed on each side of the Sephardic Ketuba, the marriage settlement. These forms were still in use.

Lydia Hagoort (1953), historian, works at the Stads Archief Amsterdam (= Municipal Archives of Amsterdam). During the last decade of the past century she wrote a number of articles in Studia Rosenthaliana, among others about A.M. Vaz Dias, Rebecca Naar and the 17th century family Del Sotto.

In 2005 her book about the Portuguese Jewish Cemetery – Het Beth Haim in Ouderkerk aan de Amstel : de begraafplaats van de Portugese Joden in Amsterdam 1614-1945' – was published by Verloren in Hilversum.

At present she is preparing a biography about Samuel Sarphati (1813-1866), physician and entrepreneur. She is married to Ruben Sijes

and her hobbies are Marathons (New York 2008), riding a bike and golf.

Ben Noach was born in Deventer (NL) in 1936. Survived the Nazi persecution in hiding. Emigrated to Israel in 1953. Retired Certified Public Accountant (Isr.) Married, 3 married children, 10 grandchildren. Active in genealogy since 1992 (website: <http://www.bnnch.net>). Region of main genealogical research: Achterhoek, Overijssel. Vice chairman of the Board of Amoetat AKEVOTH and coordinator of its daily activities. Leisure and special interests: History of the Bible and the Second Temple period, archeology, and chamber music.



MISSING PERSONS BUREAU

Searching for Relatives in Israel

Dr. Joseph M. Schwarcz, Dr. Ida Selavan Schwarcz [idayosef@013.net]

According to my late father, his second cousin, **Avraham Lehrman**, a watchmaker in Uman, Kiev Province, Ukraine, came to

Eretz Yisrael (before World War I?) and lived in Haifa. His mother was Alta, nee Kitaigorodsky and I do not know the name of his father. He had a brother David. I would love to find descendants of Avraham.

* * *

Jessica Falikman Attiyah [rea@ucsd.edu]

Falikman: My father's family came from Czernowitz, which was once part of the Austro-Hungarian Empire but then was in Romania and eventually became part of Ukraine. I know that my father had a half-brother (whose given name I don't know) who was living in Israel in the 50's or 60's when my father visited there. This half brother, whose father was Josel Falikman and whose mother was Bertha or Brane Sperling, had a son who might still be in Israel, possibly with family. My father, born in 1893, was registered at birth as Adolph, but in America he was known as Moe in his work with the International Ladies Garment Workers Union and with Histadrut, and as

Misha among family. Also, because Falikman is an unusual name, I am very much hoping that perhaps others of my father's siblings or other relatives managed to emigrate to Israel, with children and grandchildren still there, and that the Falikman surname is known to this generation.

My grandfather and grandmother were JOSEL/JOSEF/ FALIKMAN and HENIE GROSS, both of whom died in Czernowitz before WWII. Henie's parents were GROSS and FISHBACH, from Zaleschiki.

Josel's and Henie's children who survived to adulthood were all born in Czernowitz/Cernauti. Except for Max and his wife and son I do not know what became of them:

- CHAYA GITEL FALIKMAN, born on December 1, 1879.
- MANELE FALIKMAN (Max), born on March 9, 1881. He married BERTA OSTRER, in Czernowitz. She was born September 24, 1885. He was a merchant. They had a son, BERTHOLD FALIKMAN, who was born in Czernowitz in 1908. They all died in Siberia Geo Region, according to Pages of Testimony submitted by her sister Roza Lerer in 1957, in Israel.
- LEON FALIKMAN, born on April 24, 1888. He married MINA BRANDES, who was born on October 31, 1897, in Botosany, Romania.
- FISHEL FALIKMAN, born on April 4, 1890.
- MARKUS FALIKMAN, born on June 23, 1895. He married ROSA KIMMELMANN on February 1926. She was born February 22, 1900.

There were other children, whose names were Tobias and Dora. Tobias died as a young child in Czernowitz. Dora married ELIAS

FELDMAN in New York the day after she arrived at Ellis Island in 1912; he died a few years later, after they had two children (Daniel and Muriel). Dora died in 1948.

Note: Josel's first wife, Bertha/Brane SPERLING, had several children, among them Rozel and Sali, and the half-brother my father met in Israel. Rozel died in Czernowitz, and Sali married ADOLF/ABRAHAM SCHATTEN in 1901 in Czernowitz, son of SHLOMO SCHATTEN and JUTTE/ETI KANDLER. He was born 1877 in Podgaytsy, Ukraine. Both Sali and her husband Abe Schatten emigrated to America in about 1909. Sali died around 1947. Abe died some years later.

I know that there are other Falikman families in Israel whose ancestors came from the towns of Lyubar and Kizhniki in Ukraine. I would like to hear from them. I have been in touch with their cousins in Moscow and Berlin. I would also like to hear from any other Falikman or Falikmann descendents.



NEWS FROM ISRAELI ARCHIVES, MUSEUMS AND LIBRARIES

The Central Archives of the History of the Jewish People

Hadassah Assouline

In the past few months there has been a good deal of "genealogical" activity at the Central Archives for the History of the Jewish People in acquisition, in detailed cataloguing of extant genealogical material and in the use of a computer program to catalogue new material by genealogical keywords, in addition to the traditional geographic categories.

New Acquisitions

The following is a **selection** of genealogical materials which have recently been acquired by the Archives:

Microfilms of:

- a card index made by the late Professor Ruth Kestenberg-Gladstein from the census of *Bohemian Jewry* carried out in 1724;

- the census of *Lithuanian Jewry*, carried out in 1765;
- birth, marriage and death registers from 9 communities in the area of *Lvov (Lemberg)*, 19th century (Berezany, Bolechow, Brody, Drohobycz, Lwow, Nadworna, Podhajce, Stanislawow, Tarnopol);
- birth, marriage and death registers from communities in the area of *Zhitomir*, (including the registration of Chaim Nachman Bialik's birth).

A list of voters to the Polish parliament from Rohatyn, 1870.

A list of deaths in *Bialystok*, 1938.

A list of tax payers from *Krakow*, 1906.

A digital list of burials in 4 Jewish cemeteries in *Buenos Aires*.

A Selection of Extant Genealogical Material Recently Catalogued

Over the past few years the Central Archives has benefited from the assistance of a group of volunteers from Argentina, who catalogued a number of collections from South America, some of which contain much material of genealogical interest. Among those collections are:

The Files of the Argentinian Branch of the Jewish Colonization Association (JCA)

This collection contains about 9,000 files, of which 7,000 files are personal files of colonists who immigrated to Argentina from Eastern Europe and received plots of land in the colonies set up there by Baron Moritz Hirsch and the association which he founded. Each such personal file contains a contract and/or other legal papers relating to the colonist's plot of land. **A complete list of these files is posted on the web site of the Central Archives (<http://sites.huji.ac.il/archives>)**

The remaining files in this collection consist of correspondence, reports, account books and censuses of the various colonies in Argentina. These censuses often contain names of colonists and of their wives and children, as well as their ages upon arriving in Argentina and the name of the community in Eastern Europe from which they originated. Such information is of great value to the genealogist in locating the community from which his or her family came, enabling them to approach the relevant archives in Eastern Europe, housing vital statistic registers from these towns. In some cases microfilms of these registers are to be found at the Central Archives in Jerusalem. (see above – Zhitomir, Lvov etc.) **The list of these files does not yet appear on the web site, but is available on the Central Archives' premises.**

The Files of JCA's Head Office (Paris)

These files contain correspondence, reports, newspaper clippings, maps etc. concerning the activities of JCA in various parts of the world, including Eastern Europe, Israel and

South America. The correspondence files concerning emigration of Eastern European to South America often contain lists of potential emigrants, often including information on their ages, occupations and communities of origin. **The list of these files is available on the Central Archives' premises.**

Files of the Far Eastern Jewish Central Information Bureau for Emigrants Daljewcib which was located in Harbin and later in Shanghai, China.

This collection contains correspondence files on the organization's activities assisting refugees from Soviet Russia and Nazi Europe between 1918 and 1947. The collection also contains personal files of about 3,000 Jews from Germany, Austria, Poland, Italy and other countries in Europe, who sought refuge in Shanghai, China during the years 1938-1940 via the German Jewish *Hilfsverein*. **A detailed list of these names is available on the Central Archives' premises.** The collection also contains files listing the Jews who resided in Shanghai during World War II, and who applied for permits to emigrate after the War.

Computer Program

The Central Archives have begun to catalogue microfilms recently acquired, as well as a selection of other material, by means of a computer program which allows searches, not only by the customary geographical place names, but also by a number of key words. From 640 microfilm reels (containing thousands of files) registered thus far (excluding the material from Lwow, mentioned above, which has not yet been catalogued), the program (**quickly**) extracted 57 files of contain birth, marriage and death registers from Eastern Europe during the years 1752-1887, using the key word "genealogy". The key word "lists of names" yielded 594 files from places in Russia, Poland, Ukraine, Lithuania, Romania, Turkey, Morocco and Bulgaria, which contained lists of names, from the years 1626-1940. Each day the number of microfilms on this data base increases, increasing the number of files of genealogical

interest, retrievable, with relatively little effort.

From the small selection described above, it is clear that the Central Archives have acquired and are acquiring much primary and secondary material of genealogical interest. The potential for acquiring additional material is practically unlimited *and is a function only of the funds made available to the Central Archives.*

Finally, we are looking for personal or family correspondence written from Europe to relatives who emigrated to the U.S., Israel or elsewhere – for the years preceding W.W.II, as far back as they go. This material, although “private” and seemingly unimportant, provides us with valuable

information on the lives of people in those years and on communities, for some of which no material remains.

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The Meir Padoa Collection of Jewish Family Trees from Italy

Horia Haim Ghiuzeli

Israel Mario Meir Padoa was born in Florence, Italy, on March 30, 1907 son of Gustavo Emmanuel Padoa and Clara nee Sacerdoti (Cohen). Both parents belonged to Jewish families with multi-centennial roots in Italy. Dr. Meir Padoa's biography stands out as a typical example for the stories of many other Jewish families of Italy during the 20th century. The emergence of the Fascist regime in the 1920s and especially its rapprochement with Nazi Germany in late 1930s encouraged an incisive introspection into the identity of many Italian Jews. Scion to deep-rooted Italian Jewish families who by early 20th century underwent a strong acculturation into the host society, only to be faced with rapidly changing realities no longer than a couple of decades later, the young Meir Padoa developed a growing interest in Judaism and Jewish history while taking an active part in the activities of student Jewish organizations in Italy. His studies and personal experiences turned him into an ardent Zionist who in the early 1930s decided to settle in the Land of Israel. It was then that Mario changed his name to

Meir. His later career never prevented him from pursuing an extensive research into the history of Jewish families of Italy. It became his main occupation after his retirement in the early 1970s. With the constant assistance, encouragement and collaboration of his family and many friends Meir Padoa managed to accomplish a vast work of documentation of Jewish life in Italy.

There were many factors that left their imprint on the history of the Jews in Italy. Although never a large community, the Jews of Italy have developed a highly original civilization to the extent that today their heritage and place in the general history of the Jewish people is considered by an increasing number of researchers as being on the same level of achievements with that of the Jews of Spain and the Jews of Ashkenaz, the two dominant centers of Jewish life in medieval Europe.

The life of the Jewish communities in Italy was strongly influenced by the intricate history of that country. Known in Italian as *Il paese dei cento citta* (“The country of one

hundred cities”), Italy achieved political unity only during the last half of the 19th century. Deep historical divisions have marked the Italian history since late Antiquity; foreign domination and intervention as well as internal strife and rivalry have resulted in different paths of development for the various regions of Italy. The fate of the Jewish communities had repeatedly been decided by those political events as well as by changing economic conditions.

“Jews of Italy” or “Italian Jews” are actually generic names designating numerous small communities dispersed in almost all the regions of Italy. There are discrepancies in their specific heritage reflecting local developments and achievements: Jewish history in Venice is different from that of Rome and both significantly dissimilar to that of the small communities in the regions of Marche or Piemonte. Moreover, Italian Jewry comprises many congregations of various origins including descendants of *galut Romi* and immigrants to Italy from northern Europe, Spain, the Levant and North Africa. In addition there was a permanent migratory movement inside Italy either because of intermarriages or as a result of historical vicissitudes and the pursuit of a better life and more promising economic opportunities. The rise of Fascism prompted many Jews to seek refuge in other countries. Their dispersion includes Israel, Brazil, and USA.

Already at a young age, Meir Padoa started collecting photographs and postcards of buildings in Italy that once belonged to Jews. He was especially interested in collecting personalized postcards that were fashionable with affluent Jewish families during *la belle époque* before the start of WW1. These postcards frequently feature views of private properties, either sumptuous *palazzi* in the heart of historic towns or picturesque villas in the countryside and occasionally they even feature images of highly decorated salons and living rooms. The collection was organized according to families, cities, and provinces in Italy. The visual collection contains over 37 albums

with thousands of photographs classified by cities and provinces. There is also an alphabetical card index with the names of the property owners, a vast correspondence with individuals in Italy and other countries. The visual collection has an important historic and artistic value. It was precisely this vast visual documentation of the life of Jewish middle class that ignited Dr. Meir Padoa’s interest in the history of the Jewish families of Italy. As a result, he started to collect information about Italian Jewish families and systematically to build their respective family trees. His efforts continued after his retirement in the 1970s and increasingly Meir Padoa dedicated more and more time to his genealogical project. It is worth pointing out that most of his work was done in the era before the advent of modern instant communication and growing accessibility to archives, secondary literature and other sources. Padoa labored restlessly on every working day for long hours day and night, writing thousands of letters to practically all corners of the world asking for details about the lineage of thousands of Jewish Italian families. At least once a year he travelled to Italy with a detailed work plan that he had prepared months in advance. His visits were focused exclusively on conducting extensive research in the archives of various Jewish communities as well as in the municipal or national archives trying to get answers to all the questions encountered in his investigations. Meir Padoa continued his research persistently even when he was already into his 90s and his sight was seriously impaired. During his last years of work Meir Padoa received the invaluable help of Ms. Anita Kersenti, his personal assistant. Meir Padoa stopped expanding his collection when he was 92 of age, having felt that the work had been finished and the mission accomplished.

The scope and detail of the genealogical collection, the result of the great efforts Meir Padoa employed for many decades, are truly impressive. The Meir Padoa Collection contains eight hundred family trees of Jewish families from Italy, some of them going back to the 16th century. The genealogy of the Padoa family, for instance,

goes back to the 17th century, when its earliest known ancestors lived in Modena. There are well over 30,000 individuals recorded in these family trees, the majority of them covering the 19th century and the early decades of the 20th century. As a result of the well known fact that after the Middle Ages, Italy has never had a large Jewish population, and remembering that at least the initial scope of the research was focused on middle and upper class families, Meir Padoa's collection of family trees covers the genealogy of the majority of the Jewish Italian bourgeoisie especially in northern and central regions of Italy during the last couple of centuries. Therefore, anyone interested in the genealogical history of Jewish families in Italy has a good chance of finding the required information in the collection of Meir Padoa.

The original collection was organized according to the various Italian provinces and by the alphabetical order of the family names. The eight hundred family trees cover all Italian provinces that hosted Jewish communities during the last two centuries: Veneto, Lombardia, Piemonte, Liguria, Toscana, Lazio, Campania and the South. The history of Jewish families from small communities in the Piemonte and Emilia-Romagna as well as the larger and better known communities of Trieste, Milan and Rome is being pursued systematically over many generations. It is the story of ancient Italian families who are believed to have settled in Italy already in the days of the Roman Empire, but also the history of illustrious Sephardi families that trace their ancestors to Spain and Portugal as well as of Jewish families that came to Italy from other countries in Europe and the Mediterranean basin. The chapter dedicated to the region of Veneto includes information on Jewish families from ten communities including those of Venice, Trieste, Padova etc., but also from other lesser known communities like Maurogonato, Gorizia etc. In addition the research covers six communities from Lombardia, including Milan; seventeen from Piemonte and Liguria; sixteen from Emilia-Romagna; six from Toscana; four from Lazio, including Rome; and Naples for the

chapter dealing with southern Italy. The collection also contains some family trees of Jewish families from cities on the Dalmatian coast – places that used to be under Italian rule – and a small number of family trees belonging to families originating from other countries (France, Poland, and Ukraine). There are many hundreds of surnames recorded in the collection. The Meir Padoa Collection boasts the ancestry of a number of well known Jewish families, among them the Olivetti family of Ivrea or the Naples branch of the Rothschild family. It also contains the genealogy of famous Italian Jews, like the Livorno-born painter Amedeo Modigliani (1884-1920); the 1986 Nobel Prize laureate for medicine Rita Levi-Montalcini (b. 1909); the Verona-born criminologist Cesare Lombroso (1836-1909); the first Jewish member of the Italian Senate Isacco-Jonathan Artom (1829-1900); the Zionist leader and Resistance fighter Enzo Sereni (1905-1944).

In the summer of 2002, at the initiative of Mr. Ugo Luzzati, a connection was established between Ms. Michal Padoa, the daughter of Meir Padoa, and the Douglas E. Goldman Jewish Genealogy Center at Beit Hatfutsot. Their aim was to convert the family tree collection into a digital format and to integrate the information into the genealogical database of the museum. Meir Padoa knew about this initiative and the start of the important process of digitizing his collection. In accordance with Dr. Padoa's will, his family decided to register his collection with the database of the Douglas E. Goldman Jewish Genealogy Center at Beit Hatfutsot. Dr. Meir Padoa passed away peacefully in Jerusalem, the city where he spent most of his life, in 2003, before the accomplishment of the digitizing process, but knowing that future researchers will enjoy the fruits of his life work.

The digitization work presented numerous challenges. Over 90 percent of the material was in manuscript, sometimes in hard to decipher handwritten notes in Italian. There was no consistent method of recording the data, actually there was a large diversity in the way the family trees were arranged and

recorded. It was very important to follow the meticulous instructions that Meir Padoa inserted in his manuscripts. They contained clues on how to connect the various branches of the same family tree or between different family trees. Almost every family tree contained several layers of annotations reflecting strenuous research spanning over several decades. With the help of the devoted team of volunteers that included Ms. Barbara Esmond, Mr. Yitzhak Volkin and Mr. Julio Mazo, as well as the kind assistance of Ms. Michal Padoa and Ms. Anita Kersenti, the family trees have been digitized and inserted into the database of Beit Hatfutsot.

The introduction of an advanced database system by Beit Hatfutsot in late 2007 enabled the integration of the genealogical information recorded in the Meir Padoa Collection with items from other sections of the database. Beit Hatfutsot's extensive collection of photographs contains an

important visual documentation of Jewish life in Italy. An advanced search of the database retrieves not only the names of various individuals from the genealogical collection of Meir Padoa, but also explanations of the meaning and origin of their family names, short histories of the relevant Jewish communities in Italy, visual documentation, including photographs of specific individuals that have been collected by the museum from different sources, and also pieces of music reflecting the specific tradition of the Jews of Italy. Meir Padoa's important collection is now accessible to researchers from all over the world.

For a detailed biography of Dr. Meir Padoa and a short history of his family please review the website of Beit Hatfutsot at: <http://www.bh.org.il/database-article.aspx?48187>

Horia Haim Ghiuzeli is the Director of the Databases Department of Beit Hatfutsot – The Museum of the Jewish People.

First Book of Circumcisions in Tel Aviv Rambam Library, Beit Ariella

Avishai Elbaum

Towards the centennial (2009) of the establishment of the city of Tel Aviv there was an exhibit at the Rambam Library at "Beit Ariella". For the first time, the Circumcision Book of the *mohel* Reb Nachum Weinstein, was open to the public. In this book, are listed the names of over 22,000 boys born in Tel Aviv and were circumcised from 1909-1955 by Reb Nachum Weinstein.

Circumcision books are a unique source of information. The *mohel* lists the names of the child born with the date of the *brit*. Sometimes there are notes on the side, such as in the secret book of Reb David Lida. In the catalogue of facsimiles in the National Library at the Hebrew University in Givat Ram, Jerusalem there are over 270 circumcision books from the 17th century onwards.

There are many more in private collections or in the hands of *mohalim* or their descendants. Circumcision books were used in all the Jewish communities, be they Ashkenazi or Sephardi.

What is the reason for writing these books? It is well known that it is a big *mitzvah* to perform the *brit mila* as a reward in the world to come. It seems that the right to bring Jews into the covenant of Abraham, which is then recorded in the Circumcision Book, will stand by the *mohel* when he has to justify his life on earth.

Circumcision books are a source of information for the genealogist. The information varies from book to book. Usually, the basic information given is the name of the child, his father's name and the

date of the brit. Sometimes the date of birth is also mentioned since the brit can be delayed for reasons of health. Sometimes the place of the brit is also mentioned when the mohel is the mohel of the district and not just in his own town or city. The information written is considered truthful since it comes from a primary source. There is also a disadvantage in the circumcision books. There is no mention of the birth of girls. For genealogy, this is a problem. Sometimes, there are two mohalim and in special cases the mohel may go out of his community in the case where the mother gave birth at the residence of her parents and not in her own home.



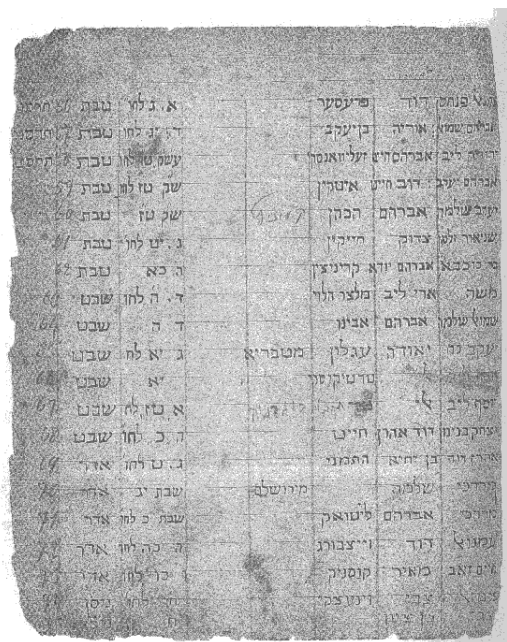
The subject of this report, Reb Nachum Weinstein, was five years old when his parents left Jerusalem and went to live in Jaffa in 5641 (1881). His father was the *Shub* (= *shohet* and *bodek* [ritual slaughterer] for the tiny Ashkenazi community in Jaffa. At the tender age of 17 Reb Nachum married and was sent to be the “mohel” of Gedera, Lod and Ramla. For three and a half years he served in Cyprus in the community that was founded by *Ahavat Zion* [=Lovers of Zion]. At the age of 24 he returned to Jaffa to take over from the veteran mohel, Reb Meir Hamburger. In the course of time with the establishment of *Ahuzat Bayit*, the first neighborhood of Tel Aviv, Reb Nachum became one of the founders. He went to live

there with his brother. For many years till he died at the age of 80 he circumcised thousands of children. It was told that the Mayor of Tel Aviv, Dizengof promised Weinstein that after 20,000 circumcisions he would be rewarded with a car. A street in north Tel Aviv was named after him.

I became acquainted with the Circumcision books of Reb Nachum through my friend Reb Yaakov Shlomo Levi, the head of the “Tel Aviv Shel Maale Institute” which researches the religious life of Tel Aviv from its earliest days. The grandson of Reb Nachum has the *pinkasim* in his possession and he too is a well-known mohel in Bnei Barak. He agreed to have the “circumcision books” exhibited before the public. The first book covers the period of 1908-1926 and has 3,620 britot listed. The importance of such a document is the documentation of life in the city from its beginning. At the time, Reb Nachum was the only mohel in the city. With the 4th Aliya and the influx of Ashkenazim, there were additional mohalim and the work doing this *mitzvah* was divided up among them. From these *pinkasim*, a facsimile edition was made in order to computerize the data. There is now a computerized database at the library which can be used by visitors.

For those who have family in Tel Aviv or roots in the city looking at the books is a fascinating journey into the past. It includes all the people living in the city without difference from where they came from or their place in society. In the first few pages one can also find some personal information about the family such as the profession of the father or where he originated from. For example, on page three we see Ben Zion was the son of Zalman Dworkman, the shoemaker. On the same page, we will meet Joseph Cohen from Safed [=Zfat], a carpenter as opposed to the carpenters of Jaffa: Haim Steinberg and Yaakov Joseph Zaliansky. It appears that the profession of carpenter was popular at the time. It is interesting to note – who was Eliyahu, the father of the child called *Ezrach* who was circumcised on 26 Ellul 5669 (1909)? The family name of Eliyahu was not given only

that he was the son-in-law of the teacher Feffer.



A certain amount of detective work was required of me when I came to look for the generals in the “high command” in all the generations who were born in Tel Aviv. Most of them changed their names to “Israeli”

names as was the custom to do. Aharon Remez (833 in the book of circumcisions) was born to the Reis family. Yishaiyahu Gavish was born Shaklir (No. 2877), the late Yekutiel Adam was Admovitz (No. 4820) and Beni Peled was listed as Wiedenfeld (No. 6098).

The exhibit is called “Tel Aviv of Mila” a play on words for circumcision and word in tribute to the expression of “The heavenly Tel Aviv”, as the brit mila ties every Jew to his roots and to his people.

While the exhibition was on, many people came to check out the database at the library and were glad to find their loved ones listed as having been circumcised by the *mohel*, Reb Nachum.

Beit Ariela: Rambam Library

25 Shaul Hamelech, Tel Aviv

Tel: 972-3-691-0141/249 Fax: 972-3-691-9024

Avishai Elboim listed a few professional milestones in his life: graduate of “Merkaz Harav” yeshiva with Rabbinic ordination (Smiha). He is a graduate of the Library School at Haifa University (BA). He has been the director of the Rambam (Maimonides) Library at Beit Ariela in Tel Aviv since 1991.

REPORTS

Report on The Israel Genealogical Society; Fifth Annual Seminar

Hagit Matras

As we begin the year 2010 we can look back with pride on the success of the Annual Genealogical Seminar, that was held in 2009 on the 1st December 2009 at Beit Hatefutzot.

As one of those responsible for the planning and implementation of the last two seminars (December, 2008 and December 2009) I would like to evaluate both of them in terms of the content, goals and conclusions when looking towards the future.

The aim of the 4th annual seminar can be seen from the title: “Oral Family tradition – a source of family roots” whereby the aim was to look away from the modern tools such as: computer, telephone and electronic ties back to “family stories”. To be reminded of the family albums, the old wives tales, the food we were raised on day by day and on holidays. To listen to the lullabies and songs we once heard as children and the

heirlooms that were handed down from generation to generation. All of these deserve their rightful place in building our private family history. As we toil to put in another name, date and place in our family tree programs we tend to neglect all the other materials that we have around us and that make up our past as it was. The aim of the seminar was to give the “family aspects” their pride and glory in the family history.

The subject of the 5th annual seminar was “From the Family to the Community – Keeping the Memory of the individual and the collective in the past and present”. In reality, this year’s subject was a direct continuation of what came previously. This does not mean that the old tools are passé but there are now so many new options for researching the more distant past of the family. This includes: archives, new computer programs, internet options for connecting people the world over and the possibilities of reaching sources about faraway places which were beyond our reach in the past.

We were fortunate in having so many people turning to us to give us the benefit of their research. I don’t know if it was by chance that the interest was double that of last year. This enabled the committee to have more options to choose from and to keep a balance between the languages of the lectures and the scope of the topics from Sephardi, Ashkenazi and Mizrahi = Oriental communities. One of the aims of the seminar is to have high-level lectures. However, this is not an academic seminar and some of the lecturers and researchers were chosen because of the abstract they sent and subsequent communication over the phone. Success can be determined not only by the way the subject is presented to the audience but by the interaction between the lecturer and the listeners. Each lecturer has his technique in presenting his subject matter.

In both seminars we thought it was best to break up the continuity of lectures only. For that reason there were workshops to give the “hands on” approach. The public wants to “work” with the materials at hand. People today are “connected” to the media (this I

learned from participation in the international conference in Philadelphia). It appears that the workshops were a big success. They were given by the people who are experts in their field and by members of the Israel Genealogical Society. It is needless to say that all the lecturers were not given a fee.

The annual seminar of the Israel Genealogical Society is the only place and time where all members, guests, students and outsiders can get together in order to exchange material and ideas, pick up new ways of doing research and make acquaintances with people working in the same area.

Over and above, this is a golden opportunity for members of the different branches to bring each other up to date on what is going on and how the members can cooperate with each other furthering various projects. In my opinion, more can be done in this field.

It is important to note that much of Jewish genealogy is concerned with the narrative of perpetuating “memory” of family and community. This is especially important when dealing with communities that were destroyed and are no longer in existence. Many times the researcher goes in many directions and is not sure where it will lead him. In that case, it is not his personal “memory” but rather that of “recreating the family” that was.

All of the above is directly connected to the message that should be passed on from the yearly seminars: an educational message to those involved in “hadracha” = informal and formal teaching: that the research of family should not be a one-time project in the 7th grade towards the *Bar/Bat mitzva* but an ongoing one for the entire family.

It is our goal to try and bring this message to the public at large.

Dr. Hagit Matras is a lecturer and a researcher in Hebrew Literature and in Folklore and a professional Archivist. She is long time member of IGS-Jerusalem, and is a member of the editorial committee of Sharsheret Hadorot.

International Conference on Digitization of Cultural Heritage

Rosemary Eshel

Jerusalem's Van Leer Institute was the venue for an International Conference on the Digitization of Cultural Heritage organised by Eva /Minerva network on the 10th & 11th November 2009 . The conference had a full and varied program with three parallel sessions throughout the day focusing on the various digitization projects by International organisations and portals and Israeli Archives and other institutions

On the second day of the conference, several IGS members participated in a very interesting genealogy session – which was well attended and there were many questions. Daniel Wagner and his project on the Polish town, Zdunska Wola and his virtual rebuilding of a vanished community; Mathilde Tagger with a masterful presentation of the comprehensive Sephardic website www.sephardicgen.com and its many databases, which contains material from all over the Sephardic Diaspora and Rose Feldman's excellent look at the digitization of material here in Israel in progress,

and what has been already uploaded onto the IGS website. Haim Ghuizeli of

Beth Hatefutsoth gave an overview of some genealogy material being digitised including the collection of the late Dr. Meir Padoa, family trees deposited in Yad Vashem and the Museum's participation in Face Book. At a second presentation Haim Ghuizeli showed photos from Beth Hatefutsoth's Collection from Lithuania, Spain and Synagogues from Hungary.

From the lively audience response to the session on Jewish Genealogy it is clear that there is much public interest in academic and scholarly genealogy. Such conferences present an important opportunity for the IGS to participate and be represented in scholarly and other forums relating to Jewish studies and other fields of interest in the future.

Rosemary Eshel is a consultant to Digital Heritage Israel and undertakes genealogy and other research commissions in Israel and abroad.

ANNOUNCEMENTS

Dictionary of Jewish Bulgarian Surnames

A dictionary of Jewish Bulgarian Surnames by Mathilde A.Tagger has been uploaded on the web. It includes 803 surnames, many of which were found in the territories of Ottoman Empire.

- The details given for each surname are as follows:
 - the surname,
 - all its variants,
 - the language it derives from,
 - its meaning

- when available, a reference to its historical background in medieval Spain. These references are all part of databases on Spain found in: www.sephardicgen.com/databases/databases.html
- Eight surnames remained of unknown language and/or meaning.
- Ashkenazi surnames of those who settled in Bulgaria at the end of the 19th and the beginning of the 20th from mainly Romania, Ukraine and Russia have not been

treated here as they can be found in one of the already existing dictionaries.

Before searching any name, it is suggested to first read the introduction in order to understand the history of the Bulgarian Jewish surnames as well as paying attention

to the rules of transliteration from Cyrillic alphabet to the Latin one.

The present dictionary is searchable at: <http://www.sephardicgen.com/databases/BulgarianSurnamesSrchFrm.html>

From the Director of the Oded Yarkoni Archives for the History of Petach Tikva

A number of years ago the Petach Tikva Archives donated the 1922 census enumerated by the British to the Israel Genealogical Society (IGS). At that time we had not thought of a web site for the archive and cooperation with the IGS gave us exposure on the internet. Nowadays, as the website of the archives is in its final stages of construction, we have decided to continue this cooperation with the IGS because we

have no plans (and no budget) which would enable us to build a special information system especially for genealogy. This is a win-win situation: The IGS enlarges its collection of databases for public use, and the archive has a place in which to expose the content of its collection relevant to genealogical research (all with the approval of the city's legal advisor, of course).

MyHeritage.com – Beit Hatfusot Family Tree Collaboration

Under this collaboration, online family trees built on MyHeritage.com <http://www.myheritage.com/BH> or via its free software, Family Tree Builder <http://www.myheritage.com/BeitHatfutsot> – with the consent of the tree creators – will be transferred to the Museum for digital safekeeping.

MyHeritage was founded in 2003 by a team of people who combine a passion for family history with the development of innovative technology. It is now one of the world's leading online networks for families, and the second largest family history website. MyHeritage is available in 36 languages and home to more than 35 million family members and 420 million profiles. For 30 years, Beit Hatfutsot has been collecting digital information about the Jewish people

in many categories. The goal is preservation for the future of these materials, including family trees with millions of records.

The immediate benefit of the new arrangement, is to offer the public free software from MyHeritage.com to create family trees, with the option to share those trees with Beit Hatfutsot.

For more information please contact:

For MyHeritage.com:
Daniel Horowitz, Genealogy and
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ASK THE EXPERTS

Banai Lynne Feldstein: Mormon Microfilms

Q. I am new to genealogy, and have heard about the Mormon microfilms, can you tell me more about these microfilms and how will they contribute to my research. Do these microfilms only relate to Ashkenazi research?

A. Mormon is another term for members of the LDS Church, the Church of Jesus Christ of Latter-Day Saints. < <http://lds.org/> > The LDS religion began in the 1820s in New York State. They put a strong emphasis on family and on conducting genealogy research. One purpose for the genealogy research is their desire to baptize their ancestors, which allows those ancestors to accept the religion in the afterlife, thus allowing them to spend the rest of their afterlife with their descendents in the LDS version of heaven.

To this end, the LDS created the Family History Library (FHL) in Salt Lake City, Utah (the base of the LDS Church), and Family History Centers (FHCs) around the world. The LDS, using the name Family-Search (and historically, the Genealogical Society of Utah), travel all over the world and create microfilm and microfiche of genealogical records. They keep the original films in a vault in Granite Mountain in the Salt Lake Valley. The FHL has copies of many of the microfilms, and any others can be ordered from the vault to the FHL for free. Most films can be loaned to the FHCs for a small postage fee.

The LDS have over 2.5 million films cataloged. These films can contain civil records, census, probate, land, military, and religious records, including Jewish, covering a variety of locations around the world. Both Ashkenazic and Sephardic research can be conducted with the records. The catalog is online, so you can see what is available:

< http://www.familysearch.org/Eng/Library/FHLC/framest_fhlc.asp >. They are actively filming in over 100 countries

and create 20 thousand rolls of microfilm per year, according to their web site: < http://www.gensocietyofutah.org/about_us.asp > .

The FHL and FHCs are almost like public libraries. They are free for anyone to use and charge only for copies, certain handouts and forms, and for shipping the microfilms that you request to the FHCs.

Currently, there is no FHC in Israel. Some of the LDS microfilms are available at Beth Hatefutsoth. There is a list on their web site of the Polish films that they have: < <http://www.bh.org.il/database-article.aspx?55905> > JRI-Poland estimates that Beth Hatefutsoth has about half of the Jewish Polish films, though BH itself claims that it has only a fraction of the records originally filmed in the 1960s and 1970s. The LDS films will often have either a lot of records for the location you are researching or they will have nothing. Some archives simply do not allow the LDS to film; some don't seem to want anyone to have access to the records they hold. Recently, the Catholic Church has decided to disallow the LDS from filming because of the religious implications; they think the LDS will try to baptize their deceased church members, as has happened in the past with Jewish Holocaust victims.

Most of the research that I have done for myself and for clients has been American and Eastern European. I have traced back some Jewish families into the late 1700s, with records going back to the early 1800s, in several Polish locations, as well as Ukraine and Lithuania. It is my understanding that Spanish records may go back to even earlier dates, but I have not yet researched any Sephardic families. On the other hand, for my family from a city in present-day Moldova, the earliest record I have is the passenger ship list to America because the LDS have almost no records for that location; although I was able to find a lot

of US information about the family in the LDS films.

The LDS microfilms can provide excellent genealogical sources for many, if not all, of your family lines. Salt Lake City is a popular “vacation” spot of genealogists. There are several genealogy societies and professionals that plan annual group excursions to the Family History Library. The IAJGS annual conference returns to Salt Lake City approximately every seven years. Even Europeans will travel all the way to Salt Lake City because it’s easier for them to use the FHL than to go to their local archives. When you’re ready to visit, be sure to contact the

Utah JGS <<http://ujgs.org/>> and perhaps some of our people can meet with you to help you get started.

Banai Lynn Feldstein is a professional genealogist who currently conducts most of her research at the Family History Library in Salt Lake City, Utah, USA. She has extensive experience with USA and Eastern European research including Poland, Ukraine, Lithuania, and Hungary. She can decipher records from Polish, Russian, and most European languages. You can contact her by email at banai@feldstein.info or at her web site <http://IDoGenealogy.com/>.

BOOK REVIEW

Sephardic Genealogy; Discovering Your Sephardic Ancestors and Their Worlds, Second Edition by Jeffrey S. Malka¹

Mathilde A. Tagger

Dr. Jeffrey S. Malka’s earliest initiative in the field of Sephardic genealogy was in 1996 when he created the first website dedicated to Sephardic genealogy. All the Sephardic websites then existing were mainly oriented to culture and cuisine and perhaps one or two to history.

The first edition of Dr. Malka’s book in December 2002 was an event of immense importance since it was the very first book ever published on the genealogy of Sephardic Jews. This noteworthy work won the 2002 Best Reference Book of the Association of Jewish Libraries – a well-deserved recognition of this premiere.

In this second edition Dr. Malka has revised the existing chapters, enlarging some of them and updating addresses and URLs. He has also included new chapters, although the book’s format remained as it was before, covering four parts: A Little History,

Genealogy Basics, Country Resources and Internet. The book concludes with Appendices, Surname Index and Index.

The following were added to the new edition:

Several sentences on the Hellenic Era as part of the ‘Evolution of the Sephardic Names’ chapter; a whole new chapter about ‘Sephardic Surnames in Iberian Research’ – a must for understanding and researching the rich medieval Spanish archives which are slowly opening their doors closed for centuries; a novelty dealing with ‘DNA and Genealogy’ – an actual topic that has its place in any Jewish genealogical research book. Asked, Dr. Malka answered: “There is today so much discussion about DNA in genealogy – it would be wrong not to say something about DNA, at least to state what we know and don’t know about the subject”; the Genealogy Software chapter has been enlarged with “Reviews of Software

1. First appeared in *Avotaynu*, Vol. XXV, No. 3, Fall 2009.

Programs” – a good tool to help new researchers to make a choice; the ‘Periodicals’ chapter now includes selected bibliographies from *Avotaynu, Etsi* (France) and *Revue du Cercle de Généalogie Juive* (France).

Then comes the third part entitled Country Resources, alphabetically arranged by names of country even though Bulgaria and Yugoslavia are both placed under ‘Balkans’.

The heading ‘Austria’ did not exist in the first edition and this is a very necessary addition since Turkish (Sephardic) Jews formed an important community in Vienna until its complete decimation in the Holocaust.

By a quick look at the “Suggested Reading” in the ‘Balkans’ chapter, one realizes that it is incomplete, especially regarding Yugoslavia. Missing, for example, is the book of Mark Cohen on the Jews of Monastir (now Bitola, Macedonia) (NY, FASSAC, 2003), which, among other things, lists in detail all the 760 families that were sent to their deaths in 1943; or *Pinkas Hakehilot: Yugoslavia* (Yad Vashem, 1988).

‘England’ and ‘Germany’ are new chapters that complete the Sephardic North-European triangle of Amsterdam-Hamburg-London.

After ‘Germany’ ‘Greece’ is not listed, but further on one will find Rhodos as well as Salonica. In the first edition Salonica was the only representative of Greece. It is regrettable that the other Greek communities such as Athens, Ioannina, Larissa, Volos etc. did not catch Malka’s attention. It is true that the literature and resources are mainly written in Greek, yet it

is possible to overcome that difficulty. But “Greece” has been added in the Internet fourth part of the book.

This edition, as the first one, includes chapters on Iraq and Iran that were not specifically Sephardic communities. When interviewed about this issue after the publication of the first edition, Dr. Malka said: “Oriental Jews have no books on genealogy, and I wanted to be as inclusive as I could” (*Avotaynu*, 2003, IX, 1: 60-61):

A completely new chapter is dedicated to Israel – an important addition since many rich genealogical resources are concentrated in this country.

The chapter on Turkey that was quite short in the first edition has been here enlarged and this is indeed an important extension.

The last part ‘INTERNET’ has been completely updated and nearly doubled with added items on the Balkans, Greece – as earlier mentioned – Hamburg (Germany), Portugal and Turkey. Besides all these Jewish genealogy blogs are also included.

The thirteen appendices as well as the surname index and the general index complete this new edition while forty-four pictures of scripts, diagrams, all kinds of certificates, family tree, memorials etc. illustrate the book.

The extended information and added chapters in this second edition make this book, more than before, an “essential” source for the researcher with Sephardic roots, no matter where his family used to live. Bravo and thank you Dr. Malka



ABSTRACTS OF ARTICLES FROM FOREIGN JOURNALS

Avotaynu – Spring, 2009 Volume XXV,
No. 1

Meriam Haringman

History and Genealogy of the Jews of Rhodes and Their Diaspora by Leon Taranto

This Judeo-Spanish community was in existence from the time of the Ottoman conquest in 1522 until the Holocaust. The material online includes cemetery lists. Otherwise, if interested in the census or civil and municipal records one has to make email contact with the community. For information on Jews of Rhodes who perished in the Holocaust there are the pages of testimony from Yad Vashem but also others that appear in books by Hizkia Franco and Lilianna Picciotto Fargion. The article also gives a good amount of material available online.

When Jews Could Not Marry: Forbidden marriage in 18th and 19th Century Bohemia by Jerome King Delson

Delson gives a practical description how Jews managed with the Familiant Law where officially only the first born son could marry. Jews of course wanted all their children to marry.

British Migration Records, 1793-1960 by Nicholas Evans

Evans shows how people tracking the immigration of a family can use British sources not only for those who intended to stay in England but also those who used it in transit for other destinations. His list of sources both in books and online sites is most helpful.

Just How Were Passenger Manifests Created? by Sallyann Amdur Sack-Pinkus

Sallyann makes it clear that the kind of exact documentation we now have did not exist a hundred years ago. Thus, many manifest lists had information about the passengers from

the people themselves who did not know English well or from their relatives. The companies supposedly knew who and how many people were on board but many times people bought the tickets from agents and not directly from the shipping company. In addition, the shipping companies listed the names of those in steerage while the names of passengers in cabin class were not listed. Thus, one should check more than one source when looking for information about family who reached Ellis Island.

The Jews of Vienna and Their Moravian Hometowns by Julius Muller

Muller explains how Jews living in Vienna in the 19th century had come from the towns of Moravia, circumventing the familiant laws and improving their economic conditions. Usually, the second and third sons were the ones to migrate.

Successful Quest for Ancestors in Aleppo and Baghdad and for Kinsmen in Calcutta by Lucien Gubbay

Recently more and more research is being carried out on the wandering Jews in the Orient. Gubbay has enabled the reader to trace the movements of the Gubbay family not only in Aleppo, Baghdad and Calcutta but their migration to the West in London, Buenos Aires and Brazil. Very well documented.

Two articles deal with directories. The article by Alex Friedlander is larger in scope, while Edward David Luft, in his article "Directories in Addition to City Directories" limits himself to the nineteenth century.

Directories by Alex E. Friedlander

Though some of the information in this article appeared in 2004, it has been updated and gives the reader an overview of the

different kinds of directories available and how to use them. The scope includes not just the addresses or phone numbers, but also information connected to business and the professions and of course the "Who's Who". The writer also warns the reader how to use the directories in an intelligent manner and to be aware of their limitations.

If you are interested in learning about the projects undertaken by Jewish Genealogical Societies, then take a look at what Sallyann Amdur Sack-Pikus has written on the subject.

Finding Prisoner B68739, Jacob "Cuppy" Migden by Carl R. Migden

Though the writer could not find conclusive evidence that this criminal was his relative, he is giving the reader the tools to go and search various avenues for material.

Dealing with Relationships That Are Known but Cannot Be Proven: A Case Study by Israel Pikholtz

The advantage of Pikholtz's article is his basic assumption that one needs supporting evidence to show family ties. His persistence paid off and only after checking information at Yad Vashem did he finally reach a living relative who enabled him to finish the puzzle.

Vilnius Jewish Leaders who were Killed (1941-1945): Seeking Answers by Howard Margol

Though lists have been published, the work being carried out today is to try and obtain biographical data on these people. Margol describes what has been achieved until now but there is still work to be done.

Maajan 89 – The Genealogy Journal of Switzerland and Hamburg, December 2008

Esther Ramon

Switzerland

Rabbis in Switzerland by Raymund M. Jung

Rabbi Moritz-Meir Kayserling (1829-1905) served as a rabbi in the Argo province of Switzerland from 1861-1870 and is considered the representative of the Jews in the German speaking part of Switzerland.

Analysis of the Hebrew Text on the Listings in the Birth Registry of Vienna by Anna L. Staudacher (part 2)

The details go into the handwriting.

The Jews' Oath in the Luebeck Trials in the 18th and 19th Centuries by Peter Guttkuhn

During the oath the Jew had to lift the finger of his right hand while it was turned outwards. This was the tradition until 1879 when the laws of the Reich came into existence for the Jews as well.

The Descendants of Salomon Manus Viant Shene Bloch by Thomas Bloch

There is a family tree of four generations. The family history begins in 1737 until our own days. The first three generations lived in Gailingen, Germany and then moved to Switzerland.

Who was the Uncle Izzy or Julius Gutmann? by Ariane Mil-Gutmann

Julius Gutmann was born with the name Israel Gutmann in 1889 and died in 1960. He was an opera singer in Germany and later a music teacher in the United States after his migration there in 1934. The writer made a genealogical study of Gutmann from the biographical details she had in hand and was thus able to make contact with his descendants.

Hamburg

News about the Painter Alfred Yaakov Schueler, the brother of the poet Else Lasker-Schueler by Ulrike Schrader

New information about the poetess Else Lasker-Schueler with careful notation of the sources.

Details from the Hamburg Civil Marriage Registry by Hannelore Goettling-Jakoby

The data includes 50 listings according to the alphabet k-w. In each registration record the following details appear: date and place of

marriage, name of the groom, name of the bride, dates of birth, names of the parents and their occupations.

Further Information on the Stolpersteine and their Use for the Memories of Ernst Victor and Gertrude Gumpel and their Three Children by Johann-Heinrich Moeller

There is ample information about the family and photos are included as well.

Sources of Information for Jewish Families in the State Archives by Juergen Sielemann

Revue du Cercle de Généalogie Juive No. 99
Juillet- September 2008

Mathilde A. Tagger

A guide in French has recently been published by two members of the French Jewish Genealogical Society, Basile Ginger and Daniel Vangheluwe, for researching roots in Poland, especially for those who do not know Polish but know some English.

15,000 vital records from Constantine, Algeria, for the years 1843-1895 have been indexed and database is online in the members' corner at <http://www.genealoj.org> only open to paying members of the Society. The records were found in Centre des Archives d'Outre-Mer, in Aix-en-Provence, France.

Other articles in this issue concern Jews from the French Moselle district.

