

# *Editorial*

Repeatedly, the genealogist reaches the point where the subject of names must be dealt with in some depth. In fact, names are the raw material in genealogical study. When we construct family trees, we record names, we search for names in archives and in listings of citizens and we hunt for name lists in microfilms. But dealing with names involves much more than that. How do we differentiate between the various families before Jews were required to assume surnames? What are the sources of the family names in use before they were obligatory? How do we navigate through the great confusion in names – including both first and family names – caused by the great immigration of Jews from Europe to America and to Eretz Yisrael? In the United States, there were many reasons that names changed, beginning with the error of the official recording the name to the adoption of ‘American sounding’ names in the desire to fit completely into the new world. In Israel, the Zionist and nationalist factor led to the Hebraization of family names and the creation of new first names, cleansed of any tinge of the Diaspora.

Moreover, the study of family names becomes intriguing when we search the sources of the name (place, profession, characteristic of the bearer, etc.), the reason for the adoption of the name and the circumstances involving its change, the compelling forces that were in control and more. A great deal has been written on this fascinating subject and there is still room to enlarge upon it.

Three articles in this issue deal directly with the subject of names.

Esther Ramon calls our attention to the difficulties for the researcher caused by the vanishing custom of choosing to give the newborn child the name of a grandparent or some other relative whose memory the parents wish to honor. Who would have thought that the development of the practice of using new Israeli names would create problems for the genealogist?

Dov Politzer, in his article, discusses the village of origin of his family that is also the source of their name. He talks about the variations the name has assumed over the years and the many locations throughout the world where the people who bear it have lived and worked to this day.

Margarita Maymi deals with the diverse theories on the origins of her name, its variants and the worldwide spread of the name.

Other articles cover a variety of subjects. Harriet Kasow presents in a comprehensive article how to set up a genealogical library. Arie Morgenstern brings to us an important genealogical source that has not been adequately investigated until now – the registers that record those who received honors to be called to the Torah in synagogues. Benjamin Ya'ari speaks about a difficult and important project, the documentation of the Jewish cemeteries in Poland and the recording of their tombstone inscriptions. Avihu Yannai tells of his adventures in the beginning of his research that has now grown to include a wide-ranging and detailed family tree.

We are inaugurating a new department, comments by the President of the Israel Genealogical Society, Hannah Furman, and we thank her for her contribution to our journal.

In the name of the staff and the readers, we congratulate those who have assumed new positions of leadership in our organization: Ms. Hannah Furman, President of the Society; Ms. Jane Vogel-Kohai, Secretary; Ms. Ada Holtzman, coordinator of the Polish SIG; Ms. Levana Dinerman, coordinator of the Sephardic and Mediterranean Basin SIG. We extend thanks to Mr Jean-Pierre Stroweis and Mrs. Mathilde Tagger for their devoted service to the IGS on the completion of their terms and convey to them best wishes for the future.

We extend our best wishes to the new English speaking section of the Jerusalem branch of IGS. Information and a schedule of its activities appear in the English section of this issue.

*Yocheved Klausner*



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## The Politzer Tribe

### Bernard Politzer

The village of *Police* (Politz) near Jemnice, was one of the only two manor-villages in Southern Moravia to harbor a Jewish community. Although documents exist from 1525, it was probably founded after the big wave of expulsions from the royal town of Znojmo in 1454. *Police* was the hereditary domain of the Counts Brechtold von und zu Ungarschitz, Fratting und Pullitz. The Jewish population at its maximum numbered 22 families. Because of its smallness, the community had an official Rabiner only in the late 18<sup>th</sup> c. From *Police* village records of that period we know the interesting story of the forced conversion of the son of Isaac Landesmann. The community ceased to exist in the early 20<sup>th</sup> c. and the village itself numbered less than 1000 souls in 1991. Happily, the Jewish cemetery there is being restored and a memorial plaque is affixed to the restored burial house.

The Politzers (also appearing as Politz, Pullitzer, Policzer, Puliczer and new-Hebrew Paltzur) undoubtedly originate from this village, though the earliest documents mention them as being from Mikulov (Nikolsburg), the central Jewish community of Moravia. At the Leipzig mass in 1711 there was a Politzer among the Mikulov traders. In the mid-18<sup>th</sup> c. there were four Politzer families registered in Mikulov, and Politzer was the 7<sup>th</sup> most common surname in the community, after Cohn, Deutsch, Abeles, etc. The most famous Politzer was the controversial Moravian Landesrabiner Gershon Politz (mid 18<sup>th</sup> c.) who sided with R. Jonathan Eybenschutz, his countryman, in his conflict with R. Emden. The monumental tombstone of *the Politzer* can still be seen on the *Rabonim Huegel* (Hill of the Rabbis) in the cemetery of Mikulov (See Hebrew text for photograph). By that time Politzers were already known from Oradea Mare (Nagyvarad, Grosswardein) in present Romania, and from Buda. A Politzer was among the first to be allowed to settle again

in Brno (Bruenn). Family centers were established in Nyitra County (Slovakia) and in the Hungarian Mako. From there they moved to Budapest and to Vienna. There were also many Politzers in Prague. In the register of the Mikulov Gymnasium of the second half of the 19<sup>th</sup> c. there were still 9 Politzer sons. A Haendl Politzer philanthropic foundation endowed in the 18<sup>th</sup> c. for providing dowries for orphan girls was still active between the two wars. Mikulov was part of the Sudetenland and was attached to Nazi Austria in 1938. The last Mikulov Politzers were sent to Theresienstadt.

Today no Jews live in Mikulov but the monuments of Jewish history are carefully preserved.

Famous Politzers include the ear specialist Professor Adam Politzer of Vienna, the press magnate Joseph Pulitzer, the socialist writer Sigismund Politzer, the composer Adolph Pollitzer of Budapest, (founder of the London Philharmonic), the French Marxist philosopher and psychologist Georges Politzer, shot by the Nazis, the Prague critic and writer Heinz (Jirzhi) Politzer (who spent the war time years at the Hebrew University, Jerusalem), the American linguist Robert Louis Politzer and the Budapest mathematician Rozsa Peter Politzer. There is a long world-wide list, especially of refugees from Nazi Vienna and Slovakia, of whom some have converted to Christianity. Many now live in Israel and North America, but there are Politzers as far away as Australia and Chile, where Patricia Politzer is an important journalist and anti-Pinochet activist. The family of Arnost Politzer of Kromeriz still lives in Moravia.

An important scientific aspect is the origination of the name Politzer from a single small village even before the Josephine decree on compulsory adoption of family names. The many hundreds of worldwide Politzers may belong to a pure patrilineal genetic continuum going back at least 12

recorded generations.

It is worth noting that a public subscription initiated by Joseph Pulitzer was responsible for the erection of the Statue of Liberty.

*Professor Dov Por (Politzer) was born in Romania and came to Israel in 1960. He has lectured extensively on Zoology and Aquatic Biology, founding the Marine Biology and Oceanography university curricula and the Marine Biology Laboratory in Eilat. He is currently Emeritus Professor of Zoology at*

*the Hebrew University and was also active as Chairman of the National Collections of Natural History of Israel and Secretary of the Fauna and Flora Committee of the Israel Academy. Professor Por has published several books on subjects of natural history. His recent interest in Moravian Jewish history is a retirement activity and his autobiographic chronicle *Walachian Years* is due to be published soon.*

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**Isaac Landesmann of Politz**  
**A story of 18th century Moravia**  
*Bernard Politzer*

The history of the Jewish communities of Moravia, the Eastern half of today's Czech Republic, is little known. It is a history of relatively quiet development lasting 500 years, lacking the extreme hardships, pogroms and expulsions of other Jewish communities in the German Empire. There was a continuity of self-administration and of spiritual-religious life, in nearly a hundred small towns and townships, strictly united under the communal regulations of a Synod with a *Landesrabbiner* at its head and ruled by the bureaucratic Hapsburgs. Throughout the period, they were a permanent haven for refugees from Germany, Spain, Turkey and the Ukraine. During the centuries, the Moravian Jewry colonised the lands that were conquered by the Hapsburgs in the East and the South, and when liberty came in 1848, people flocked to Prague and especially to Vienna. Many of the luminaries of Austrian Jewry, such as Freud, Mahler and Zweig, came from there. The new era of civic liberties brought an end to many of the small Moravian communities. That was also the fate of the community in the market village of *Police* (Politz) which ceased to exist early in this century. But its descendants, the

Politzers or Pulitzers, dispersed worldwide and reached prominence in many professional fields.

This is a story of 18<sup>th</sup> century Politz.

The community was a small one. According to the rules established by the Synod of the *Landsjudenschaft* of Moravia, the *Medinat Maehren*, every community with more than 30 tax-paying members had to have a rabbi. Politz was too small to have one, but it did have a prayer house. The Counts von Brechtold ruled the manor village including its Jews and even when away from Politz, the Jews were still their subjects. As early as 1735, we have a record of one Michel Politzer, living in faraway Grosswardein (Oradea Mare), a town freshly pacified after the demise of the Turks. Michel Politzer had to pay his seniorial duties, *Obrigkeits Steuer*, to the Count of his home village. Count Albrecht von Brechtold had a "Court-Jew", R. Isaac, by the name of Landesmann, to take care of the financial matters of his lands.

Isaac was a welcome guest at the castle and came to be friendly with the Countess – whose name is not known. Neither do we

know why the Countess tried to convince Isaac, sometime in the late 1750's, to accept baptism and thereby obtain a respected standing in the Austrian society. In nearby Nikolsburg (Mikulov), the Jewish capital of Moravia, Hayim Lipmann Perlin had been baptised and in 1746 received the title of Ritter von Sonnenfels. More than a hundred years later, in Vienna, a statue was erected to his son Joseph, one of the great Austrian Statesmen. Hitler had the statue removed in 1938 and in 1945 it was reinstated.

History is silent on the nature of the close relationship of the Jew with the Countess. In any case, Isaac Landesmann resisted the idea of baptism, despite her displeasure. Isaac was a good family man and had already two sons, Jeremias, 6 and Marcus, 2, when his wife Esther bore him Loebel in February 1760. He was shocked when the confessor priest of the Brechtold castle informed him confidentially that the vengeful Countess had convinced the midwife of the village to declare that she had baptised little Loebel in secret, when she brought him into the world.

The informant warned Isaac that the Countess intended to take Loebel away and raise him at the castle as a Christian. Isaac's reaction was to send his three sons away and to hide them in some of the many Moravian Jewish communities. Each town had its own noble "protector" of the Jewish community and these noblemen were wary of any infringement of their authority. The three sons were safe, but Isaac was taken in chains to the castle.

For several months he was kept in the dungeon of the Brechtold castle, and, unrepentant, was then put on a wagon and taken to the prison in Znojmo. In the Middle Ages this town had the largest Jewish community of Moravia, but after the expulsions of 1454 the town became Judenrein. It was therefore a secure place for a Jewish prisoner.

In Znojmo, Isaac heard that his wife Esther had borne him a fourth son, named Jacob.

Isaac describes his imprisonment in a letter to his wife: "The District Commander said he received orders to deal with me severely, keeping me fettered and manacled in the prison and taking away our few goods, because we have sent our little children abroad...This is how I am now living what is left of my life..."

As a real *Eshet Chayil* (Woman of Valour), Esther Landesmann kept fighting for her family. The opportunity for help arrived when Prince Wenzel Anton von Kaunitz, the all-powerful Chancellor of Empress Maria-Theresia, visited his lands in nearby Jarmeritz. Esther petitioned him and as a result Isaac's manacles were removed and after several more months he was set free on a bail of 3000 florins. It took a personal audience with the Empress (who had ordered the expulsion of the whole Jewish community of Prague in 1748) for Isaac Landesmann to get back his children and goods in 1768.

In 1769, one year after the acquittal of Isaac Landesmann, the entire *Judengasse* of Politz burnt down, including the small wooden prayer house. Landesmann became the benefactor of his little community, rebuilding the synagogue and, more importantly, providing a foundation for maintaining a rabbi in residence. The last Rabbi of Politz, Rabbi Samson Wohl of Eibenschuetz, died in 1825. The older son of Isaac was able to live in Politz, since, according to the Family Law the *Familiantengesetz* which was in force till 1848, only the eldest son of a family could continue to legally reside in the same town. A fixed number of 22 Jewish families were allotted for Politz. A third generation descendent, Heinrich Landesmann, born in Nikolsburg in 1821, became a celebrated writer and philosopher in Vienna and Dresden under the literary name Hieronymus Lorm. Mute from birth and soon after also blind, Lorm created an alphabet for blind-mutes, using different locations on the palm and the fingers of the left hand.

The community of Politz dwindled rapidly

after the emancipation of 1848, as people moved into the big towns previously closed to the Jews. In 1869 only 40 Jews lived there. The last to leave in 1913 was also a Landesmann by the name of Leopold. The Landesmann synagogue in Politz was turned into a gymnasium. The Brechtold castle, looted during the war, can still be visited.

The tombstones of the Landesman family are still standing in the cemetery.

Details of the story of Isaac Landesmann were related by S.Kohn in the Viennese weekly *Neuzeit* in 1864, and by M.H.Friedlaender in *Kore Hadorot* in 1876.

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**The Pinkas of those Called to the Torah  
as a source for Historical & Genealogical Study**

*Arie Morgenstern*  
Translated from Hebrew

Why do synagogues maintain an accurate record of those who are called to the Torah on the Sabbath and Festivals? It is a log that includes the name of the person who received the honor as well as his father's name and occasionally the family name or the place from which he came.

Some will respond that it was done so that the synagogue treasurers [Gabbaim] would know the amount that each honoree pledged and how much the synagogue's income grew from this practice. Others will say that it was to remind the donor of the passage in Ecclesiastes 5:4: "It is better not to vow at all than to vow and not fulfill" [NJPS]. This list could also be used in those cases when people protested that they did not remember the last Shabbat that they were called to the Torah, that the Gabbaim only call to the Torah their friends, and certainly that the Gabbaim never conferred upon them the honor to receive the Maftir and recite the Haftarah. Through the creative use of this list, the Gabbai could foster social harmony and feelings of unity among the members of the community. He would also be able to check on those who were called to the Torah frequently and those who were not called for a long time. This, of course, on the condition that he checked it Thursday night, before Shabbat. But what about the Gabbai who

does this task in the ten minutes between the recitation of the Shma' and the cantor's repetition of the Amidah, or even as late as when the cantor carries the Torah to the reading desk making his way through the crowd? In these cases, those who stand out are called to the Torah, those sitting next to the aisles, people who don't make problems and are always ready to be called, unlucky guests who just happen to be in the synagogue and especially the customary Cohen and Levi.

Lately, I realized that the lists of people called to the Torah could be used for other purposes.

Not so long ago a young woman approached me at the National Library and wanted to talk. While standing in the corridor of the Institute for Microfilmed Hebrew Manuscripts, she said, "I am an eighth generation descendant of the Gaon of Vilna and I am looking for archival sources on my family. I was told that it was possible that you could help me." I raised my eyebrows in disbelief. I invited her to join me in the nearby cafeteria and asked her precisely how she was connected to the Gaon of Vilna. I thought that perhaps this was another attempt to find connections based on rumors and genealogical figments of the imagination that had no authentic basis.

It was evident that she was indeed a descendant of the Gaon of Vilna. The young woman's name is Avigail Esther Rochman. Her father, who is no longer living, was born in the town of Serai [Seirijai], Lithuania and came on Aliyah after the Holocaust. Her father, whose life was spared thanks to the fact that the family fled to the forests, was educated in Youth Aliyah institutions, served in the Israel Defense Forces and raised a family in Haifa. His family origins never concerned him. Towards the end of his life, he told his daughter, who had meanwhile assumed a traditional Jewish lifestyle, that he vaguely remembered a family tradition that said that his mother was a member of the Raczkowski family which in turn was descended from R. Moshe Jurbowski who was the son of R. Tuvia who in turn was the son of R. Yehudah Leib, the younger son of the Gaon of Vilna.

I was amazed. For a number of years I was bothered by the question of why the family members of the Gaon of Vilna did not settle in Eretz Yisrael along with the students of the Gaon in the beginning of the 19<sup>th</sup> century. I have not yet found an acceptable answer to this difficulty, except for a hypothesis that I will relate below. Taking all this into consideration, I did find that at least one of the Gaon's grandsons did indeed settle in Eretz Yisrael and is buried in the Mt. of Olives Cemetery in Jerusalem. He was none other than Tuvia, the son of R. Yehuda Leib the Gaon of Vilna's son who died on 14 Kislev 5628 (December 11, 1867). His tombstone, located in the section of the Perushim on the Mt. of Olives, is the only verification of the Gaon's grandson reaching Jerusalem. This grave marker, which can still be seen today in the rabbinic section, is near the graves of R. Yosef Zundel of Salant, R. Shmuel of Kelm, the father of R. Arie Leib Frumkin and the brother of R. Elijah Rogeler, and next to the grave of R. Ya'akov Berlin, the father of the Netziv of Volozhin (R. Naftali Zvi Yehuda Berlin). Through our conversation, it was clear to me that Avigail Esther Rochman knew about the tombstone. Additional information that came up was that either a son or daughter came with him to

Eretz Yisrael or that one of their children returned at a later date to Lithuania to the town of their birth Serai [Seirijai].

In fact, the documentation of the tombstone is known. R. Asher Leib of Brisk recorded it some one hundred years ago with its exact wording in his book *Helkat Mehokek*, Jerusalem, as being 5656 (1896), Row 19, Tombstone 25. Besides this testimony that indicates the great respect accorded to R. Tuvia [the Famous Rabbi] we have no other data – the year of his Aliyah, of his activities in Eretz Yisrael or of his life before his Aliyah.

The scarcity of information about prominent personages is not uncommon when we deal with the old Yishuv (Jewish settlement) in Eretz Yisrael. It is due to a lack of historic records and attests to the lack of historic awareness of the people of that generation who never bothered to record their backgrounds or their activities. Despite the very few contemporary records, we can characterize groups of the population by their attitudes to family history. The *Mitnagdim* judged a person according to his knowledge and accomplishments in Torah study, without much concern placed on his family background. Among the *Hassidim*, there was a completely different approach. The sons of the head of the dynasty inherited their father's holiness and charisma and therefore a person was judged according to his family connections. It would be inconceivable that one would not know anything about the grandson of an *Admor*. In contrast, when we talk about the grandson of the Gaon of Vilna all that we know about him is the date of his death and his burial place. And this must be considered an accomplishment.

This encounter encouraged me to try to uncover a possible historical source that would shed light on the man and his activities in Jerusalem. While searching, I remembered that a few years back in the Jerusalem Municipal Archives, I came across a photocopy of an old *Pinkas* (journal) listing those who were called to the Torah in the Beit Ya'akov synagogue in the court of the Hurva of Rabbi Judah Hehassid. This synagogue was, as is well known, the main

place of worship of the Perushim in Jerusalem. I hurried to the archive and found the Pinkas. However, it was soon clear to me that the listings in the Pinkas began six years after the death of R. Tuvia and only covers the years 5634-5665 (1874-1905).

A careful study of this Pinkas, which contains hundreds of pages and thousands of names, reveals the identity of the members of the community of Perushim in Jerusalem during that time. It is most likely that the list also includes the names of pilgrims and tourists from Lithuania who visited Eretz Yisrael and about whom we have no information from any other source. There is a great deal of information in the Pinkas, including, as previously stated, an exact listing of those called to the Torah with the name of their father and sometimes their family name and town of origin. On some pages I found information on those Sabbaths when a future groom was called to the Torah or a Bar Mitzvah was celebrated. There is also information on those called to the Torah in celebration of the birth of sons or daughters and other family connections, details that are not recorded even in the census lists of the time such as that of Montefiore. In summary, the Pinkas of those

called to the Torah in the Beit Ya'akov synagogue is a rare and important genealogical treasure of the Jews of Jerusalem in the second half of the 19<sup>th</sup> century. As far as I know, up to now this important find has not yet been utilized for research.

In closing, perhaps as a result of this short article, the missing Pinkas of those called to the Torah at the Beit Ya'akov synagogue, in the court of R. Judah Hehassid, which covers the years 5624-5634 (1864-1874) will be discovered in the possession of an old Jerusalem family. Maybe someone will be found who has information that will help Avigail Esther Rochman in her search. Note: a page of the Pinkas is shown at the end of the Hebrew text.

*Dr. Arie Morgenstern is the author of the books, Messianism and the Settlement of Eretz-Yisrael (Jerusalem, 5745/1985), Redemption through Return – The Disciples of the Gaon of Vilna in Eretz-Yisrael 1800-1840 (Jerusalem, 5757/1997) and Mysticism and Messianism – From the Aliyah of the Ramhal to the Gaon of Vilna (Jerusalem, 5759/1999)*



The Smith's were proud of their family tradition. Their ancestors had come to America on the Mayflower. They had included senators and Wall Street wizards.

They decided to compile a family history, a legacy for their children and grandchildren. They hired a fine author. Only one problem arose -- how to handle that great-uncle George, who was executed in the electric chair.

The author said he could handle the story tactfully.

The book appeared. It said "Great-uncle George occupied a chair of applied electronics at an important government institution, was attached to his position by the strongest of ties, and his death came as a great shock."





## **Recording Tombstone Inscriptions and Documenting Jewish Cemeteries in Poland**

*Benjamin Ya'ari*

Selected from "Information for Youth Visiting Cemeteries on Polish Soil"

Translated from Hebrew

The Jewish people who were living in Poland and who were destroyed in the Holocaust had lived on Polish soil for a thousand years. They had established a civilization and ideals, building cities and towns, creating communities that included public institutions, organizations for mutual aid, enlightenment and culture and developing an impressive economic infrastructure.

The visitor to Poland today perceives few traces of our people, save for a number of monuments, a few museums and the presence of a few offensive placards against a people who are no longer there. The cemeteries still remaining are the most prominent physical Jewish manifestation on Polish soil today. Herein lies their great importance as a sign and symbol of many generations. Even the little that has survived today in the cemeteries may disappear in the future due to the effects of people, time or nature.

During the course of the Holocaust and afterwards, most of the cemeteries were intentionally destroyed by anti-Semites with the German conquerors in the lead. After the war, the devastation of the cemeteries, including the removal of tombstones, continued. The local population, especially those who sought ill-gotten gain, stole every tombstone of value; especially those made of marble. Today, there are no longer any expensive tombstones, and on occasion, even the simple tombstones are stolen as well for use as raw material for new tombstones or for other uses. Nature also has taken its toll on the cemeteries by way of wind and rain, storms and hail, overgrown vegetation and especially tree roots that destroy and dislodge tombstones.

We are obligated to note that parallel to this devastation, there is another factor. Both locally and worldwide, Christians and Jews have worked hard over the past years to restore the Jewish cemeteries. There are

those who now say that it is impossible to learn the history of Poland without recognizing its Jewish history and that it is impossible to value Polish culture without acknowledging and learning about the great Jewish contribution in this realm.

In spite of this, it appears that the future of the cemeteries is in doubt. The best and most effective way to preserve the great historical and cultural value of the cemeteries for future generations is through documentation. Of late, various forces are at work to document the Jewish cemeteries, by photographing and recording the tombstones, publishing the research in books and most recently by making the information available through the Internet.

This sacred task brings honor to those buried in the cemeteries. After the destruction of these communities, there is no one else who can, in this manner, honor the memory of the vanished communities – there is no one to visit ancestral graves. Perhaps, most important of all, a means of communication has been created with future generations and with those seeking their family roots. In the past few years, many people have traveled throughout the world seeking this information.

### **The Cemeteries in Poland**

Every Jewish community, with its founding, sought to establish a cemetery and in many instances, this predated the formation of the synagogue. This was first dependent on getting the approval of the authorities and acquiring land, something that usually required great effort and a large expenditure. However, there were instances where the ruler was interested in the development of a local Jewish settlement and helped the community and sometimes even donated the land for the establishment of the cemetery. Generally, the cemeteries were located close

to the Jewish neighborhood, and today some are found in the center of the town. There are other places where the Jewish cemetery is isolated and far from the populated center making access problematic and difficult.

According to current Polish law, the ownership of the cemeteries is entrusted to one of the nine officially registered Jewish communities in Poland. Under the previous law, ownership rested with the local authorities under the supervision of a regional "conservator of cultural heritage." In reality, the nine official communities have little connection with most of the cemeteries throughout the country. There are a number of places where local residents are willing to lend a helping hand and approach the work with enthusiasm and fervor.

The Jewish Historical Institute in Warsaw and those at its head, devote energy, exhibit concern and do a great deal of work in this area.

### **The Condition of the Jewish Cemeteries Today**

The cemeteries or the sections of cemeteries that have survived are for the most part in poor condition. They do not get regular care and the thick uncontrolled vegetation has taken over most of the area. In the main, a large amount of the areas are not fenced in and they serve as a meeting place for youth for soccer matches and other games. Suspicious types of people also find them suitable places to meet or to hide from the law. However, there are cemeteries that local authorities oversee, periodically maintain and see to it that they are locked. At some locations, a sign is posted informing visitors where they can obtain the key to enter. Some landsmanschaften (organizations of former local residents) from towns where cemeteries have survived have organized and financed the repair and preservation of the cemeteries. Most of the tombstones found today in the cemeteries are made of Polish sandstone. The granite and marble markers have been pilfered. Entire tombstones and even parts of tombstones of expensive stone have been ripped up. The situation is different in the cemeteries of large cities. There, at least,

some markers made of top quality stone still survive and elaborate highly crafted monuments still are in place.

Most of the monuments still in their original location are covered with soot and dirt, uncontrolled undergrowth and mold. Wind and rain have erased their inscriptions. However, with the help of water and cleansing equipment and a great deal of patience, it is possible to decipher the inscriptions on these tombstones. Chalk, rubbed on their surfaces, makes them easier to read. Those that have toppled or sank and are buried under layers of fallen leaves are easier to read after being raised and cleaned as they were protected from the wear of natural elements by being buried for many years.

The data and eulogies engraved on some of the stones have become blurred over the years. There are monuments that were painted in various colors that have faded away with their inscriptions. In some places, the color has remained, and especially those tombstones of over one hundred years ago whose inscriptions were painted with gold add grandeur and beauty to the memory of the past.

### **My Connection with the Subject**

In 1994, I returned to the city of my youth, Tomaszow-Mazowiecki, in search of my grandmother's grave. I was not successful in finding it. Before the war, some 13,000 Jews, most of whom perished in the Holocaust lived in the industrial city of Tomaszow. Only about 250 tombstones remained standing in the cemetery, covered with entangled vegetation, soot and dust. I returned to Israel resolved to continue my search. I consulted with experts on the preservation of stone, with chemical engineers, with Hevra Kadisha members and with rabbis on the procedures for funerals. For local technical assistance, I contacted the local authorities of Tomaszow and members of the Catholic clergy who were responsible for the Christian cemetery adjoining the Jewish cemetery. In August 1995, equipped with this knowledge, an operating plan, cleaning materials and tools for work, I

traveled with my Uncle Shlomo Birenstock to Tomaszow. During a month of vigorous work, aided by local Polish residents and a volunteer, a young historian from Berlin by the name of Dr. Beata Kosmala, we succeeded in raising many fallen monuments, cleaning them and recording the inscriptions of more than one thousand tombstones (including that of my grandmother which was uncovered during the project). On our return to Israel, we prepared, with the help of volunteers, the material we gathered and published a book on the cemetery of Tomaszow. It was distributed to Tomaszow natives, residents in Israel and the Diaspora, and reached many interested parties, research foundations and institutes of higher learning throughout the world that showed an interest in the publication.

At the request of many other organizations of former Polish residents, we documented the following cemeteries: Czesochowa; Starachowice/Wierzbnik; Ostrowiec Swietokrzyski; Krakow; Inowlodz; Zawiercie; Warta; Krzepice; Szydłowiec; Grodzisk Mazowiecki; Gombin.

The research in the last two locations was carried out through the initiative of Ms. Ada Holtzman, who dedicated herself to this project and worked to have the information made available on the Internet. The posting of material on the Internet has many ramifications. Dozens of people from all over the world, mostly young people, are searching their family roots and connections to their past. Many have approached us through the Internet and by letters. There is great satisfaction in this work; it creates a relationship with the past and with the memory of communities that were destroyed in the Holocaust; as the words of the saying state: "The future is concealed in the past."

### **Design of the Tombstones**

Most of the tombstones are a rectangular slab standing on the base of the grave built of cement or bricks. The top is usually rounded, sometimes carved and in the upper arch, a symbol often appears.

Modern monuments stand higher with a triangular top. On many of them, the

inscription also appears in Polish and until the end of World War I, also in German. Less uncommon are those in the shape of a sarcophagus or a tent-like structure, erected for the most part over the graves of hassidic leaders or famous rabbis. We know that there were also wooden grave markers, but they have deteriorated with the passage of time. In some isolated locations, there are wrought iron grave markers.

### **Symbols and Graphics on the Tombstones**

According to tradition and the laws of the Torah, the representation of human figures in Jewish art is prohibited. This limitation is reflected in the graphic designs on Jewish tombstones. Following are a number of examples of decorations on the monuments: outstretched hands indicate that the deceased was a Cohen; a hand holding a pitcher or bowl indicates the deceased was a Levi; an inkwell indicates he was a scribe. Animals and birds frequently appear – the lion most often, indicating confidence and authority and birds often appear on women's tombstones. Dominant is a bird with outstretched wings feeding the chicks, used on monuments for young women who left behind young children; candlesticks and candles are among the most widespread symbols on women's tombstones. Books are a common symbol on male tombstones and they indicate that the deceased was a scholar. The artisans generally signed their names on the tombstones as it is the custom for artists to sign their works, or it may have been for commercial advertisement.

There is a Jewish custom of visiting ancestral burial places. This, too, is denied those from communities destroyed by the Nazis during the Holocaust. By documenting the cemeteries, perhaps in some way this offense can be lessened. Congratulations and the expression of our deepest gratitude goes to each and every one of those involved in the cemetery documentation project. Note: See Hebrew text for photograph of the tombstone of Rabbi Avraham Yehuda Bar Yosef, Poland 1924.

*Benjamin Ya'ari, a survivor of the Holocaust, is a native of Poland. In his youth he received a Jewish and Hebrew education. With his Aliyah in 1945, he volunteered to serve in the Haganah and served in the War of Independence. For more than 25 years, in the*

*framework of the Lapid Organization, he has appeared before students and IDF units lecturing on the Holocaust and its lessons. For the past 10 years, he has traveled annually to Poland for a month to continue to document cemeteries.*



**Developing a Jewish Genealogy Library:  
The Israel Genealogical Society Library as a Case Study**  
*Harriet Kasow*

Genealogical research is as old as the study of man. The Bible offers us an excellent example of recording the family tree in a format accessible to all. As there have not been any updates lately, we are today concerned with the researching of family histories of the more recent past.

Genealogical research techniques and sources are neutral as to religions, cultures and nationalities. They include family interviews, oral history, personal papers and official documentation including birth, death, census, citizenship and tax records. This paper is devoted to the sources specific to Jewish genealogical research and will show how the collection resources of the IGS library have exemplified this. It is appropriate that we present it here in Israel whose language is that of the Bible which is a source of Jewish genealogical research.

Genealogical libraries originated as part of the local collections of public libraries. Many of the reference queries revolve around family histories and items of local interest. The collections include clippings, monographic material, newspapers, maps and photographs. These collections have evolved into History and Genealogy Sections of public and state libraries. Many of these local history or genealogical collections are accessible online. Judaic collections at university libraries have offered another

online avenue for research. A sampling of the research material exhibited on these web sites reveals a basic core of sources. They include: newspapers, vital records, indices of county, state and national records, handbooks and guides, censuses, passenger lists and indices, cemetery records, telephone directories, family histories/trees, periodicals, atlases and more recently online access to the genealogical resources of the Family History Library of the Mormons.

All of these are basic to Jewish genealogical research, but examples of unique sources would include remembrance books, Yizkor books, Holocaust lists and literature including Yad Vashem's Pages of Testimony database and Rabbinical dynastic literature. There are specifically Jewish reference books such as atlases, biographical dictionaries, encyclopedias, newsletters and the journals of the various Jewish Genealogical Societies around the world. Last but not least is the Jewish Genealogical web site JewishGen, which is an online umbrella organization that includes information files, databases, archives etc. Without stretching the imagination too much it can be designated as an online Jewish genealogy library of enormous comprehensiveness and utility.

The Israel Genealogy Society was established in 1984 as a result of informal meetings of like-minded researchers of Jewish family history. It immediately issued a bilingual newsletter (Hebrew and English).

This has turned into a scholarly journal called "Sharsheret Hadorot". The Society has had from its start monthly meetings that consisted of lectures on genealogical topics. These lectures were published in the Society's periodical. The index for the first 14 volumes was developed from an UNESCO software program and is an excellent bibliographic source. It is a classified list by subject, family names, place names in addition to subject headings. This periodical along with the small collection of newspaper clippings, family trees and books that were donated to the Society, became the nucleus of a special library devoted to Jewish genealogy.

The Society's beginnings coincided with the rise in popularity of genealogical research in general and Jewish genealogical research in particular. This latter development was due to the following factors: the opening up of the former communist Eastern European countries to the West with the ensuing access to archives, the renewed interest in the Holocaust and the subsequent suits for compensation from the Axis countries. These included insurance claims, forced labor payments and stolen property claims both private and communal. Documentation became increasingly important and access to names and places was essential. Technological developments, which include the fax, the Internet and ease of travel, are welcomed aids for family research.

In Israel, where there was an ingathering of Jews from around the world, associations were formed based on the city or town of origin (landmanschaften). Newsletters, pamphlets and occasional monographic materials were issued and archives established. An example is the Archives of the Jews of Lithuania located in Tel Aviv. Newspapers written in Yiddish, Ladino and other languages in the Diaspora continued publication in Israel. In the early years of the state more than 35 newspapers were being printed in as many languages. These newspapers represent an important Jewish genealogical source. The Associations developed archives of varying sizes, some of which were incorporated into larger research institutes. In addition to these "landsman"

archives, there are municipal, governmental and burial society records, which provide primary documentation for researchers. Public libraries in Israel have had an interesting history, first in the British mandate period and then later after the State was established. In addition to these sources there are the oral history projects connected with the Institute for Contemporary Jewry at the Hebrew University on Mt. Scopus, Jerusalem. The Jewish National and University Library (JNUL) is a depository library which receives two copies of everything published in Israel and in addition has an acquisition policy of obtaining books and periodicals of Jewish interest from world wide sources.

Why the need for a specialized Jewish genealogical library with all these sources available in the neighborhood, so to speak? This paper hopes to answer that question.

Before the technological revolution made data accessible with the flick of a double click and while the country was developing, there was not the leisure time to visit all these sources. Some of these sources were not cataloged and classified completely, since there was not a pool of professional librarians and archivists or the means to pay them. Individuals tended to collect their own documentation that could contain vital records, clippings, photos, family trees, books, ephemera, maps, and periodicals. Family trees were produced by hand, some in a graphic format, others in book form. The survivors of the towns in East Europe whose Jewish populations were decimated if not completely destroyed during World War II wrote Yizkor books. Family societies were created such as the Jaffe, Horowitz, Saltiel and Abulafia family organizations, as well as families from Egypt, Greece and North Africa (there is documentation of these families in our library). Family reunions were instituted both here and abroad. Newsletters and other items were produced as a result of these developments. Not all of this material was obtainable at the libraries, institutes and archives mentioned above, so de facto the

IGS Library was formed as a depository for this important material. The Library was begun before the vast amounts of computerized data was available online. This latter development has added exponentially to the value of this genealogical collection.

The founders of the IGS, which is a strictly volunteer organization, attracted people with various interests and abilities. One of them was Reuven Naftali, who devised a software program which could provide computer generated lists organized by the categorization system described above. The material also includes information source files developed especially by Mr. Naftali. They include the following types of research material: articles, clippings, documents and addresses of contacts. These are arranged by country or SIG (Special Interest Group). This sub-collection has an archival flavor by including data wherever possible on archives. This is a heavily used resource.

The software is a simple one, not having the capacity to provide a keyword search. A classification scheme such as LC or Dewey hasn't been decided upon and the various schemes developed for Judaic collections is not entirely suitable for genealogical research that extends into many subject areas i.e., geography, law and governmental records of various kinds.

The collection currently has more than 400 items. Audio-visual materials consist of audiotapes of genealogical conferences and videocassettes on various subjects relating to Jewish genealogy. Because we are a volunteer group and our budget is limited, our acquisitions policy is based on obtaining resources through gifts and purchases when attending genealogical conferences abroad or travelling to archives. The members of the Society can borrow materials and Mr. Naftali and myself will respond to queries by the membership.

The collection of periodicals is a specialized one being based on an exchange program with Jewish genealogical societies worldwide. Additionally we have bulletins, newsletters from museums, institutes as well

as guides that are published periodically by the various archives. Currently, we have close to 100 periodicals. The usefulness of these periodicals lies in the names and families being researched. A large number of Jews immigrated from East and Central Europe to North America, Latin America, Western Europe, Israel and Australia. These journals provide a means of communicating genealogical queries in a format that is readily accessible and inexpensive. That it makes the genealogical world smaller is a side benefit. The journal of the Society, "Sharsheret Hadorot", publishes abstracts of this material in English and Hebrew further expanding the reach of this resource.

Does a small, specialized library like the IGS Genealogical Library have a future in this highly technological world? The answer may lie in the virtual library concept. The IGS website currently provides information on the genealogical scene in Israel as well as providing links to computerized archives, institutes, museums and libraries. Our holdings are located in Jerusalem and not really accessible to the membership at large. It appears that the Internet revolution has occurred at a fortuitous time in enabling the specialized library to be preserved in a differing format. If the Biblioteque Nationale in Paris accomplished the monumental achievement of putting their library online, it seems only a modest goal for the IGS Library to become a virtual one.

The JGS genealogical library started out as a collection of items revolving around monthly lectures that has expanded as the interest in Jewish genealogy has grown. From being the repository of completed genealogical research, it is now a basic place to begin family research. It provides a starting place for beginning searches that will eventually lead to exploring the archives that exist not only in Israel, but also in all the places that the Jews have ever lived. With the enormous amount of Jewish Genealogical websites developing, the Society and its publication offers guidance in this area. To borrow a term from the Internet I would further

characterize the small genealogical library as a link providing similar services to those offered by the bigger libraries but specializing in the subject at hand.

### **Appendix 1. Subject Index of the IGS Genealogical Library**

The data is organized in the following manner: the main subject, which consists of general works, family name or country name, title, author and language. Following are some examples illustrating these categories.

#### **General Works:**

A Guide to Jewish Genealogical Research in Israel.

A Dictionary of Jewish Surnames from the Russian Empire.

Encyclopaedia Judaica

FAQ: Frequently Asked Questions about Jewish Genealogy.

From Generation to Generation.

Genealogical Resources in the New York Metropolitan Area.

Jewish Genealogy Research Articles.

Where Once We Walked.

#### **Family Names:**

Butenwieser Family Tree.

From Manchester to Jerusalem.

Geschichte des Namen Muehsam.

History of the Family Golodenz.

Homburger Family from Karlsruhe.

Jodaikens: A Lithuanian Jewish Family in Dispersion.

Reavin, Reavin, Nachman Genealogy.

Sarah & Alexander Berman: A Family Chronicle.

#### **Places:**

Distribution of the Jewish Population of The USSR, 1939.

Guide to the Girona Jewry.

Halle, Parish Registration 1936.

Izmir – List of 7300 Names of Jewish Brides & Grooms.

Jewish Roots in Poland.

New Jewish Cemetery in Prague.

Sources of Jewish Turkish Genealogy.

Tracing your Jewish Roots in London.

### **Appendix 2. Selected Bibliography: Jewish Genealogical Research**

Presented here is a sampling of research sources relating to Jewish genealogical research. This is just to demonstrate the variety of sources and formats. The material available in Hebrew and other languages would at least triple the possibilities.

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"Why waste your money looking up your family tree?  
Just go into politics and your opponents will do it for you!"  
(Mark Twain)

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## Study of the Surname MAYMI and its Variations

*Margarita Maymi Perez*

Dedicated to the family I barely knew

Family names have evolved due to historical, geographical, political and territorial circumstances, as well as language, ethnicity, religion, culture and personal choice. Names have often been recorded as they were understood. Based on these considerations, family names could possess several different origins. Today we are witnesses of this cross-cultural evolution, as part of an accelerating historical process.

### *Origins and Meaning of Maymi / Maymir / Maimi / Maimir*

#### **The Catalan Theories**

Statistically, these names are rarely found and then only in very few countries.

In Catalunya, Spain, these four variations are considered the same name, and it is generally agreed that the original spelling had the letter "i" in the middle. The name is considered uniquely Catalan and originally from the province of Gerona. In the book "Els Llinatges Catalans", Francesc B. Moll states that this name comes from the group that represents the paternal or maternal names, and has Germanic origin, deriving from the name Ermemir, composed of Ermin, a semi-god and Mir = illustrious. With time, it evolved into Aimamir - Maimir - and finally into Maimi or Maymi. It is said that this family settled in Catalunya at the beginning of the 9th century C.E., when Charlemagne created the Marca Hispanica (today Catalunya) to defend his domain from the Moors.

This theory is reaffirmed by the "Dictionnaire des noms de famille de France (et d'ailleurs)", under the name Maymil. The name Ermemir appears as applying to three different persons: the Bishop of Girona in 888 C.E., an unknown dynasty in 929 C.E. and the Viscount of Cardona in 986 C.E. Other Catalan theories claim that it originated from the union of mai, a working

tool like a giant hammer, and mir, meaning a hill. Finally it is said that the name was taken from the masias or landed property, where these families worked. The oldest documented dates so far are for Maymir (1568), for Maymi (1571) and for Maimir (1596). All are in the baptismal records of the city of La Bisbal in the province of Girona. Maimi occurs in a Swiss marriage record and in a 1724 marriage record from Peratallada, a province of Girona. According to the archivist of Tossa de Mar, Girona, Spanish church records date from the end of the 16th century.

The search for my ancestors has taken me to the towns of Cassa de la Selva in Girona, where I found information on my (7 times) great grandfather, Maymir, and to Tossa de Mar in the Costa Brava of Gerona, from where my gggrandfather, Maymi, emigrated to Puerto Rico at the beginning of the 19th century. This is an example of the evolution of the name.

#### **The Sephardic Theory**

The name Maymi/Maimi appears in the Consolidated Jewish Surname Index, database (S). This database is the book "Les Noms des Juifs du Maroc" by Abraham I. Laredo. He says: The name is derived from the Hebrew mayim = water or sea, and relates to the aquatic or maritime element. Maimi appears also in other books listed at the end of this study. Sephardic sources have mentioned a Rabbi by the name Maymin in Egypt, in the 12th-13th centuries.

#### **Some Considerations on these Theories**

The formation of Catalunya was a long and continuous process, impossible to date. However, it's known to have begun in the 9th century with the reign of Charlemagne. Jewish Settlements already existed in the Iberian Peninsula from the Greco-Roman period, during which the destruction of

Jerusalem by Titus took place (70 C.E.). The first settlements along the Mediterranean coast took root in the cities of Ampurias, Mataro, Tarragona, Adra, Malaga, Cadiz and Merida.

By the year 888 there were 25 Sephardic families established in the city of Girona. In the 12th century the Jewish community of Girona was one of the most important in Spain and, having the famous school of Cabbala, it attained its moment of grandeur. The city was known as Mother of Israel. The not so distant city of La Bisbal also had an important Jewish community.

Regarding a possible relationship between Maymi/Maimi and Maymo/Maimo, opinions differ. According to some, these names are tied together by having the same root, while others, basing their opinion on the name etymology, claim they're very different, despite being phonetically close. Maymo seems more related to Maimon. As stated earlier, Maymi/Maimi derive from the Hebrew for water, while maimon is from mamon, the Hebrew for fortune or treasure.

Sephardic family names were well developed in Aragon by the year 1213, most of them being of Hebrew derivation and at that time, Catalunya was part of the Kingdom. It was common in the Middle Ages to take the name of the father or an ancestor as a family name, and apply it to the descendants to confirm them as such. For example, we find Bonjuha Maymo and Maymo Bonjuha and Bonjuha Issac and Issac Bonjuha as different persons, among several examples.

Prior to 1492 we find the following variations in the Iberian Peninsula: Maimo/Maymo; Maimon/Maymon; Maimi; Maimona; Maymaran; Maymeran; Maymonell; Maymunchel.

Both theories use the same spellings for Maymi and Maimi.

In documents from the Middle Ages, Maymo/Maimo is found fairly frequently among the Jews of Girona. A possibility for reconciling these theories is that Sephardic families by this name were established in what later became Catalunya, during the Roman-Germanic Empire. When Charlemagne imposed Christianity as the

official religion, some Jews converted. As religious intolerance grew and culminated with the expulsion from Spain in 1492, the families that kept their faith moved firstly to other regions of the Iberian Peninsula, and then to Morocco and other countries.

### *Diffusion of the Name*

According to the international directories researched, the countries having the greater number of persons with these names are distributed as follows:

	Maymi	Maymir	Maimi	Maimir
Spain	119	8	20	12
USA	78	9	3	9
Puerto Rico	40	-	-	-
France	10	6	10	4

### **Maymi and its Variations in History**

Simeon Maimi: Chief Rabbi of Lisbon, resisted forced conversion and died as result of tortures endured in 1497.

Evaristo Maymi: 1538. Mestre de Seys. Handcraft artist in Catalunya, Spain.

Natan Maimi: Rabbi of Fez, Morocco, who left a considerable list of names of families who had disappeared in the famine of 1638.

Domingo Maymir: 1868. Tenor in Spain.

### **Other Extant Spellings with the Roots Maymi/Maimi**

Mamierca, Maimiero, Maimiliano, Maimin, Maimina, Maimini, Maimis, Maymil, Maymistova. (Source: International Directories).

### **A Final Note**

As we learn about our genealogy and become more aware of our identity, we also become more aware of other people's diversity and, consequently, can achieve a better understanding of humanity.

The reader is welcome to help complete these findings with new documented information. The complete study and related links can be accessed, in English and Spanish, on line at: <http://users.erols.com/gascue-maymi>.

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The Jews in the Crown of Aragon, provided by Ben Nahaman.

The World Wide Web

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## **Let Us Preserve Family Names**

*Esther Ramon*

From the beginning of the Zionist Aliyah movement and even more so since the founding of the State of Israel, many individuals have hebraized their family names, both out of enthusiasm for Zionism and under the influence of the country's leadership. As time progressed, and especially in the wake of the Holocaust many have regretted their move and some have reverted to their previous names.

Even in the giving of first names, the younger generations have abandoned the customs of the past. For many years, it was the practice to give the firstborn son the same name as the paternal grandfather (the Ashkenazim only did so if the grandfather was no longer living) and the second born

son received the name of his maternal grandfather. In the same manner, girls were given the names of their parents' grandmothers.

This ritual expressed the great respect that was accorded to the preceding generation and it strengthened family ties. In the framework of our Society's journal, we can also emphasize that this procedure greatly simplified the work of family researchers.

It would be a proper step for genealogists to join together in an attempt to use our influence to restore the pleasant old Jewish custom of naming children after the patriarchs and matriarchs of the family.

## How Not to Do Genealogical Research

Avihu Yanai

Based on notes taken by Hannah Furman at the lecture given at the Negev Branch of the Israel Genealogical Society  
Translated from Hebrew

The interesting lecture of Avihu Yanai dealt with the adventures he encountered in deciphering and interpreting his family tree and in the elimination of the mystery that had surrounded it.

The title listed for the talk, "How Not to Do Genealogical Studies after all the Possible Mistakes Have Been Made in Searching the History of the Family," was misleading. We heard from the lecturer the range of activities he undertook. During the talk we were given the opportunity to study the material that he brought along that included pages, booklets and books that shed light on his story.

Mr. Yanai, today a resident of Omer, was a member of Kibbutz Ein HaHoresh, where his mother Hedva and his father Yitzhak established their home. The story starts with his mother Hedva's family - TAUB. The family began its path from the village of Rona de Jos in the area of the city Sighet in the Maramures district. At that time it was part of Hungary and today it is located in Romania. From there the family spread to Slovakia, Hungary and the rest of the world. He was able to trace the roots of the Taub family back five generations, to about the year 1850.

In addition to Avihu's mother, her parents also lived in Israel as did two sisters and a brother. Thus, from an early age, a large family surrounded him. A large family can sometimes be a bit confusing to children.

Avihu began his genealogical journey at the early age (without knowing that it was genealogy) of fifteen or sixteen. At one family celebration that he attended, in order to differentiate between the various generations of the family, to know who each aunt was, and from where she came, he began to jot down on a piece of paper the

names of the relatives. After doing his 'homework', at the next family gathering he was able to greet each aunt by name without mixing them up.

The aunts (the sisters of Hedva Yanai, nee Taub) are Sarah Weil from Kibbutz HaOgen and Haya Klein from Kibbutz Ga'aton, while the uncle is Zev Taub from Kibbutz Shoval. Their parent's names (his grandparents) are Abraham Taub and Gisela, whose maiden name was also Taub.

Avihu began to ask his family questions about how they were related and little by little he created his first family tree. As the answers increased, so did the questions. The large family gatherings enabled him to get desired information.

After World War II, in 1947, grandmother Gisela and Grandfather Abraham arrived in Israel, survivors plucked from the fire.

His grandfather was a dentist. Since his religiously observant grandparents could not adjust to living with their children in the framework of a Shomer Hatzair kibbutz, his grandfather found a position as a dentist on kibbutz Masuot Yitzhak in Gush Etzion. So it was, that after surviving the agony of World War II, his grandmother had to be evacuated from Gush Etzion along with the other women and children, and his grandfather was taken captive by the Jordanian Legion along with the other men.

Avihu recalls a warm and good relationship with his grandparents and is sorry that he did not have the insight then, as a child, to ask and record that which is of interest to him today. When they were about sixty years old, they both decided to record their experiences in order to convey their story to their grandchildren and future generations. His grandmother, of course, wrote in Hungarian,

while his grandfather wrote in the elegant Hebrew style that he learned as a youth in the Yeshiva, reminiscent of Agnon's Hebrew. Eventually, these diaries ended up with Avihu. He had his grandmother's diary translated and from the very start, he was able to enjoy his grandfather's diary.

As Avihu relates, to his and his family's great fortune, his grandparents' memory was lucid and the stories they relate are coherent and clear. His grandfather wrote with a fountain pen, as was customary then, on letter paper. The ink was absorbed into the paper and the letters are now somewhat smeared.

The journals record stories, major and minor family events, information on places near and far, difficulties and personal thoughts, economics and politics, simply put – a picture of life. It gave the younger generation an opportunity to look into their world, a world destroyed that only exists on pages such as these. These diaries went back five generations and served as a wonderful basis for the preparation of a family tree, which now includes eight generations. A copy of the diaries has also been presented to the Memorial Museum of Hungarian Speaking Jewry located in Safed.

His father, Yitzhak, from the Birn Zweig family of Tomaszow Mazowiecki, Poland, for many years avoided providing answers and, in fact, portrayed himself as the only survivor of his family with no other relatives. What Avihu did know was that his father left his home in Tomaszow for studies at the Sorbonne in Paris, settled in Eretz Yisrael in 1929 and went to the kibbutz. Contact with his family was severed and they perished in the Holocaust.

During his father Yitzhak's last years, Avihu realized that this was his last opportunity to probe and to ask his father about the history of his family. On a small sheet of paper with a few lines and five names, Avihu embarked on his journey to bring to light his father's family. Today, Avihu admits, he now knows what he should have asked and where to

press for more details. Through obstinacy and persistence, his father's family tree is beginning to take shape and now includes six generations with several hundred names.

To show that obstinacy pays, after many years of searching for his father's family and those who knew them, via the Internet, Avihu discovered Nathan Romer, now 88 and living in the United States, who was a childhood friend of his father in Tomaszow Mazowiecki. Besides the incredulity in making a connection with his father's friend, Avihu received a gift – Mr. Romer had a picture of Avihu's Aunt Esther, his father's sister. He was holding the picture in trust until claimed by a family member. Thus, Avihu received the picture of his aunt as a young woman. Today, any piece of paper that has any detail on it is not tossed out but put in safekeeping. During all these years, Avihu has recorded the family tree in pencil, so he can add or erase details.

In honor of the wedding of his oldest daughter Dikla in 1994, he decided that in addition to all the other gifts, he would present her with a family tree. To do so, he approached a friend who is an expert on computers and he developed a superb family tree, complete with graphics that was presented to his daughter on her wedding day. Currently Avihu is involved in the process of transferring the family tree to software that will enable its integration into databases around the world.

A few years ago, Avihu thought that the time had come for the cousins to meet, to continue old and to make new acquaintances. The first meeting included only those of the second generation, that is, Avihu's age group. With the success of that meeting and with the knowledge that it was about to become an annual tradition, the 'old' generation felt discriminated against in that they were not invited. Since then, anyone who could come participated. It is understood that this is an opportunity to fill in the tree, find connections and add details.

Avihu has added another aspect to his contribution in a family setting. Around

Israel it is the practice for seventh grade students to study 'roots' and to trace their family origins. The outstanding work of Tomer Livneh of Kibbutz Ga'aton, the grandson of Aunt Haya, incorporated Avihu's contribution of material from the stories related by his grandmother about her family.

After the death of his father, Avihu embarked on the documentation of the cemetery of Kibbutz Ein HaHoresh recording the tombstones and preparing a plan of the entire cemetery.

The years march on – Amalia Pessah of Kibbutz Mesilot and Avihu Yanai of Kibbutz Ein HaHoresh met in the army, established a family, and moved, first to Mesilot and then to Ein HaHoresh, Beer Sheva and now live in Omer.

As would be expected, a similar genealogical search was embarked on for the Pessah family from Kibbutz Mesilot, and for Amalia's parents Leon Pessah and Rashka Levi who were born in Bulgaria. Material was gathered and careful documentation undertaken, including a trip to Bulgaria and especially to the cemetery of Orlandofatchi – taking pictures of the tombstones, etc.

In summary, genealogy is a gripping process that can perhaps be compared to a boat in the vastness of the sea whose captain is trying to steer it in all directions at once and with each wave discovers new worlds.

Following are the names of Avihu Yanai's maternal grandparents (TAUB family), their children and birthplaces:

Grandfather Avraham Yehuda (Albert) Taub – born 1895, Rona de Jos

Grandmother Tova (Gizela) Taub – born 1895, Nagy Kallo

Both Rona de Jos and Nagy Kalo were at the time part of the Austro-Hungarian Empire.

Avraham and Tova were distant cousins, both Taub. Their children:

Aunt Sarah (Eva) Taub, now Weil, born 1920, Nyirbogdany

Avihu's mother Hedva (Klara) Taub, now Yanai, born 1922, Stropkov

Uncle Zeev (Feri) Taub, born 1924, Stropkov

Aunt Haya (Elza) Taub, now Klein, born 1925, Krompachy

The family lived in Krompachy, Slovakia, from 1925 to 1936, when the deportations began.

*Avihu Yanai was born in 1942 in Israel, Kibbutz Eyn-Hahoresch. He lives now in Omer and works as Consulting Engineering Senior Designer of air-conditioning systems. He is engaged in genealogical research for more than 40 years, researching the families: TAUB from Slovakia and Hungary (their origin was in Krompachy, Slovakia); BIRNZWEIG (Birencwajg) from Tomazow-Mazowiecki, Poland; PESSAH and LEVI from Sofia, Bulgaria.*

*His e-mail: yanai@inter.net.il*

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Blessed are the Elderly for they remember what we never knew

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## From the Desk of Hannah Furman, President of the Society

Generations continue.

This has always been and it shows all of us the connection between the past, present and the future. We have to decide between resting on our laurels and becoming stagnant or understanding that there is much to be done and that we must go forward.

I want to bring to your attention the summing up by Jean-Pierre Stoweiss at the Annual General Meeting, of his two years in office. In spite of the difficulties encountered, we have expanded the activities of the Society and in this spirit I am requesting we progress even further.

Before us, we have two parallel tracks, one for the short term and one for the long term. In the short term, we are continuing our involvement with the activities of the branches and with the Special Interest Groups (SIG's). The project for the future is the International Conference on Jewish

Genealogy to be held in Jerusalem in 2004. This will be held in cooperation with the IAJGS. I am turning to all the members of the Society to take part in this project. Those who have ideas pertaining to this conference can pass them to the Central Committee by electronic mail at: 2004@isragen.org.il

We wish to thank Jean-Pierre Stoweiss and Mathilde Tagger on the conclusion of their jobs as President and Secretary, respectively, for their activities and wholehearted devotion to the IGS.

Continuing in this spirit, the Executive committee wishes to announce the replacements who will continue the focus on progress. They are Jane Vogel-Kochi as Secretary, Joseph Goldsmidt as Treasurer and myself as President.

*Hannah Furman*



## London 2001 - 21<sup>st</sup> International Conference on Jewish Genealogy

### *A Letter from Arlene Beare*

Dear fellow Genealogists,

The 21<sup>st</sup> International Conference on Jewish Genealogy to be held in London from 8th-13th July 2001, is being organized by The Jewish Genealogical Society of Great Britain. The Society's Programme Committee has much pleasure in inviting your members. The conference will be at the Intercontinental Hotel at Hyde Park Corner where accommodation has been reserved at concessionary rates.

Our speakers include archivists, librarians, historians, geneticists, and expert genealogists. Lectures, seminars, panel discussions, special interest groups and

birds-of-a-feather meetings, and workshops for beginners and experts alike, will all be featured. Speakers include:

Professor Aubrey Newman - Patterns of Migration and Transmigration.

Karen Franklin (New York) - Leo Baeck Centre /German Jewish History Centre.

Paul Armony - History of the first Jewish Settlements in Argentina.

Galina Baronova (Head Archivist) - Lithuanian State Historical Archives.

Vitalije Giricyte (Head Archivist) - Newly discovered holdings in the Kaunas Archives.

Professor Ruvim Ferber - History of the Jews of Latvia.

Ilana Tahane - Illustrated Hebrew

Manuscripts in the British Library.  
Peter Nash (Australia) - China: European,  
Russian, & Sephardic Communities.  
Professor Vivian Moses - Genetics,  
Genealogy and Jews.  
Professor Michael Alpert - Crypto-Jews and  
Inquisition Records.  
Dr. Anthony Joseph - The Jews of  
Birmingham.  
Stanley Diamond - Jewish Record Indexing -  
Poland.  
David Hawkings - Criminal Records in  
England & Wales 16th-19th c.  
Ezra Kahn - Genealogical sources at 'Jews  
College' Library.  
Wendy Bellany - The Jews of Methyr Tydfil  
and the Welsh Valleys.  
Frederick E. Cohen - Jews in the Channel  
Islands during Nazi Occupation.  
Anton Felton - Jewish Carpets: genealogy of  
the carpet makers.  
Michael Gandy - Jews in non-Jewish  
Records.  
Susan E. King - JewishGen, Inc.  
Miriam Rodrigues-Pereira - Bevis Marks  
Records.  
Bill Williams - Jewish Community of  
Manchester & Salford 1728-2000.  
Shirley Flaum - Sources of Jewish Records  
of Lodz.

Henry Wellisch - Canadian Records of  
Jewish Interest.

JewishGen's ShtetlSchleppers London 2001  
Programs will be available in both scheduled  
group or individual departures to any of our  
presently listed hub cities in Poland,  
Lithuania, Latvia, Belarus, Ukraine,  
Romania, and Hungary. Trips to hub cities in  
Provence, Alsace, Morocco, Tuscany or other  
major areas of Jewish interest will be  
available. This is a perfect opportunity for  
family groups, research groups and  
individuals who wish to return to and search  
their ancestral towns of origin to have a  
departure customized to meet their needs.  
Discounted airfares: from London on to  
European destinations.

We will keep you informed as further details  
become available. Please address any  
inquiries or suggestions to myself, Arlene  
Beare at: [arl@dircon.co.uk](mailto:arl@dircon.co.uk) or to Saul Issroff  
at: [saul@swico.demon.co.uk](mailto:saul@swico.demon.co.uk)

Arlene Beare, President

Visit our web page:  
[www.jewishgen.org/london2001](http://www.jewishgen.org/london2001)  
or E-Mail: [info.london2001@talk21.com](mailto:info.london2001@talk21.com)

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### The Family History Library Visited

*Yehuda Klausner*

Last summer, my wife Yocheved and I were  
registered for the 20<sup>th</sup> International  
Conference on Jewish Genealogy at Salt  
Lake City. But our grandson's Bar Mitzvah  
caused us to cancel the registration and delay  
going to Salt Lake City until after the happy  
event, and to work in the Library on our own.  
Since we didn't know what to expect, we  
allowed ten days for the research, thinking  
that if nothing came of it, we could at least  
spend the time sightseeing. Although  
encouraged by friends who had participated  
in the Conference, we really had some doubts

about what might confront us there. Doubts  
were about what we could accomplish in  
such a short period, about the possibility of  
finding people waiting in line for a computer  
or reader, and about many other things that  
senior citizens might worry over. So we set  
off with mixed feelings and expectations.

After a stressful landing in a Chicago  
snowstorm, we eventually arrived at Salt  
Lake City and from that moment everything  
brightened up. We had reserved a room at the  
Salt Lake Plaza, where prices were  
reasonable and which claimed: *you go out*



*our back door and you're at the Library.* The local weather, the city in its festive holiday attire, the spacious and pleasant hotel room facing the Abravanel Hall, the Family History Library with its abundance of equipment, the amiable people and the friendly help offered were all beyond our expectations.

The hotel was really next to the Library building, where we reported every morning at the un-American opening time of 7.30am. We had come prepared with a list of 150 family members, including locations and whichever dates of birth, marriages and deaths were known, all entered on Lotus 123. We cranked the readers until 9.15am, then breakfasted and returned to the Library. At 2pm we rested at the hotel for about an hour. Around 5pm we dined and then returned to

work until the Library closing time of 10pm. A Spartan workday. We had a coffee maker and refrigerator in the room and shopped at Smith's for kosher food.

After we were shown around the Library on our first day, we copied the microfilm numbers of all the locations on our prepared list, in all, 132 films. And in our 10 days (8 working days) we cranked 68 films. The result was over 600 new entries of KLAUSNERS, LEISERS, LUBASHs, ETTINGERS, etc., in addition to innumerable items of information on persons already in our database. Beyond short visits to Temple Square, the Tabernacle, some shopping malls and other local attractions, we didn't do much sightseeing, but we obtained a very good harvest from the Library.



### IGS Jerusalem Branch/English Speaking Section

Attention English speakers! The English-Speaking Section of the Israel Genealogical Society Jerusalem Branch is off to a very good start. As of now we have over 70 persons who have expressed an interest in our group. The first two programs focused on Genealogical Resources at Yad Vashem, and have been scheduled as follows:

1. Tuesday, 16<sup>th</sup> January, 2001  
Place: Mevakshei Derech Building,  
Shay Agnon Boulevard 22,  
Jerusalem  
Public Transport via Bus #22  
Time: 7:30pm.

The library is open from 6:00pm. We met in the large conference room for announcements together with the general membership. The English-Speaking Section will then re-group in the downstairs library shortly before 8:00pm.

Topic: An Overview of and Introduction to the Holdings and Facilities at Yad Vashem

of Interest to Genealogists.

Presenter: Dr. Alex Avraham, Director of the Hall of Names Project

2. Tuesday, Feb.20, 2001

Place: Yad Vashem

Time: 2:00pm - 5:00pm


Topic: Field Trip/Site Visit. A tour of sites of interest to genealogists, followed by a presentation on the Names Computerization Project by Dr. Alex Avraham, Director of the Hall of Names.

If you intend coming to one or both of the above programs, please try to confirm your attendance via Barbara at the address below, so we can plan accordingly. If you are unable to attend, but would like to remain on our list for future announcements, please also advise.

Barbara Siegel, Coordinator

Tel/fax: 02-561-8153

e-mail: bsiegel@netvision.net.il

 **Le livre d'Or du Judaïsme Algérien (1914-1919). Alger, 1919.**

**A reprint of a book about the Jewish officers and soldiers who died in World War I**


*Mathilde Tagger*

This first volume, which lists officers, sergeants and regular soldiers, was first published immediately after World War I in 1919 by the Algerian Committee for Social Studies (Comité Algérien d'Etudes Sociales) with the intention to provide witness to the outstanding bravery and steadfast loyalty of the Jewish soldiers in France. This was to some extent a way of expressing thanks to France for granting the Jews full rights according to the Colonial Law of Algeria. This law, known as the Decree of Cremieux (Decret Cremieux) was enacted in 1870. Volume two of this work never appeared.

The book contains many lists of high and lower ranking officers, professionals, and regular soldiers who served in the French army and died on battlefields throughout Europe. For each fallen soldier we have the family name, the first name, rank, regiment or unit and an account of the circumstances in which he died.

The French Jewish Genealogical Society took upon itself the task to reprint this important volume. A group of volunteers added a detailed index of names, which simplifies any search, as over 2,000 names are included.

In conclusion, I want to commend the French genealogical society for taking the initiative of reprinting this book. Let us hope that other genealogical groups will make similar important material available to all.

 **Carasso, Elie, ed. Les Juifs de Salonique 1492-1943. Tarascon, Fr., Les Cousins de Salonique, 2000. 190p**

*Mathilde Tagger*

This book, in part a French translation of *Saloniki – A Major Jewish City*, was published in Tel-Aviv in 1967. The editor provides a chapter on the many and varied synagogues of the city, which includes an interesting alphabetical listing of the names of the synagogues and of the families that were connected with each of them. The year of its founding and the name by which it was generally known by the people is also included. Many footnotes and an extensive bibliography have been added to this chapter. The second chapter deals with the Jewish schools that functioned in Saloniki between 1860 until the eve of World War II.

The third chapter covers newspapers and journals that flourished in Saloniki.

Finally, the fourth chapter covers the economic aspects of the community, banking, textile manufacturing, tobacco as well as other occupations and their professional organizations.

The editor includes a previously unpublished document: a listing of some 300 men who worked three or four days a month for the city of Saloniki. After 1943, Jewish names no longer appear on the city lists – the Jews of Saloniki were deported to the death camps.

Two genealogical articles conclude the book: one is on the Mallah family and the other deals with the Soustiel family.

The binding is illustrated with the photograph of a boy taken for his bar mitzvah – the boy is riding on . . . a picture of a horse. This is a portrait of innocence that has been lost forever.

Q A selection of *David Pablo Boder's* 1946 interviews with survivors (36 of 109) was edited and recently published by *Donald L. Niewyk*: "Fresh Wounds: Early Narratives of Holocaust Survival" University of North Carolina Press, 1998; ISBN 0807823937.

"Voices of the Holocaust" (requires Real Player) <http://voices.iit.edu/>

These are 70 interviews of Holocaust survivors conducted in 1946 when Dr. David Pablo Boder travelled to Europe and recorded 109 interviews (200 hours) on a wire recorder, 70 of which he later transcribed in English. This one is unique in that the interviews took place only one year after liberation, while the victims were still in displaced persons camps throughout Europe.

Q *Abraham David*, "In Zion and Jerusalem, The Itinerary of Rabbi Moses Basola (1521-1523)". Translated by Dena Ordan. C. G. Foundation Jerusalem Project Publications of the Martin (Szusz) Department of Land of Israel Studies of Bar-Ilan University, Jerusalem 1999. 200pp. Bibliography and indexes. ISBN: 965-222-926-1. \$25.00.

In the wake of the Ottoman conquest (1516), Jews from throughout the Diaspora now took the opportunity to visit and to settle in the Land of Israel. One such traveler and eventual settler was Rabbi Moses Basola, an Italian rabbi whose extended pilgrimage lasted from 1521 to 1523. Basola's informative diary imparts the details of his sea and land journey and of his visits to venerated sites, devoting distinct attention to Jerusalem and its local customs. This first English translation of Rabbi Moses Basola's itinerary sets before the reader an eyewitness account of aspects of Jewish life in the Land of Israel under the early Ottoman regime.

For orders Tel: 972-3-5318-299;  
Fax: 972-3-5351-233;  
e-mail: PENKOWR@MAIL.BIU.AC.IL.

Q From: "Ing. Felix Gundacker"  
IHFF@netway.at Organization: IHFF  
Genealogie Gesellschaft mbH  
Professional genealogist for Austria,  
Bohemia and Moravia IHFF Genealogie  
Gesellschaft mbH  
<http://ihff.nwy.at/index.htm/> in English  
<http://ihff.nwy.at/indexa.htm/> in deutscher  
Sprache

I just published a series of NEW BOOKS for genealogical research.

Dictionary of Moravian Parishes in the Czech Republic

Register of vital statistics in the Czech State Archives pertaining to Moravia - in 2 parts

Register of Jewish vital statistics in Czech State Archives pertaining to Moravia

Genealogical Dictionary  
Genealogical Dictionary - English version

Additional publications include:

Dictionary of Bohemian Parishes in the Czech Republic

Register of vital statistics in the Czech State Archives pertaining to Bohemia - in 2 parts

Register of Jewish Vital Statistics in Czech State Archives pertaining to Bohemia

Gazetteer of the former Galicia & Bukowina

Comprehensive Index of Roman Catholic Marriages in Vienna 1542-1860- in 3 parts

Comprehensive Index of Military Marriages in Vienna 1775-1860

Q You will be interested to know that there is a daily broadcast in Israel dealing with locating lost relatives and friends. It is broadcast on Kol Israel - Reshet Bet (Second Channel) at 16:45-17:00 and is called Pinat Ha'Mador Le'hipus Krovim (the hour of the *Search Bureau for Missing Relatives*).

The telephone number for leaving search details is 00-972-3-7652034. It is recommended to leave a telephone number of a relative in Israel. The editor said that they answer all inquiries, which are more than 60 per day.

## Jewish Genealogical Websites - Israel

*Harriet Kasow*

Jewish genealogical research is like any other research in that one has to dig for sources in many likely and unlikely places. Israel is blessed with a plethora of academic resources that have united into a consortium in order to provide access to databases and fulltext services. What at first glance appears to be merely an academic resource can, upon further inspection, be fruitful for the genealogical researcher.

MALMAD is the Hebrew acronym for the Israel Center for Digital Services. It is also a play on the Hebrew words teacher and learning. It provides access to databases that provide full text services. Examples that would be of use to the genealogical researcher are: Proquest Research Library, First Search, JSTOR, Arts and Humanities Citation Index, Dissertation Abstracts, Historical Abstracts, and Keesings Record of World Events. Some of these provide fulltexts of articles. It is like having an academic library at your fingertips. The use of these sources is restricted to the Universities' users. I am sure that there are similar consortia in the United States, Canada and Europe with similar access restrictions but if one can meet the criteria for use, it is an important resource. For those researchers in Israel who want a peek at what this site has to offer go to:

<http://libnet.ac.il/~libnet/malmaid-services-subject.htm>

Yad Ben Zvi is an institute named after Israel's second President, Yitshak Ben Zvi who was learned in the History of the Land of Israel (Eretz Yisrael) and the Heritage of Sephardi and Eastern Jewry. Some of the projects of the Institute include Oriens Judaicus - Sources for the History of the Jews in Muslim Lands, Archives in the Former Soviet Union, and the Ethiopian Jewry Project/

<http://sites.huji.ac.il/ybz>

The State of Israel Government Gateway can be reached at [www.index.gov.il](http://www.index.gov.il). There is an English version of the main page and from here one can get to at least two Ministries that would be of use to the Hebrew-speaking genealogical researcher. One is the Ministry of Religious Affairs which gives access to the Burial Societies (Hevra Kadisha) and to the holy sites in Israel.

[www.religinforseiv.gov.il](http://www.religinforseiv.gov.il)

The other is the Ministry of Defense's Israel Defense Forces Archives. The Archives contains 7 million files. Among them, which would be of interest to the researchers, is data about defense organizations before the establishment of the State such as the Haganah, soldiers that served in foreign armies during the two World Wars and all the personnel connected with the IDF since 1948. Inter alia there is information about battles, logistics, and declassified material which has had its restricted access reduced from 50 years to 32 years. There is oral documentation, an index to periodicals whose concern are the military and a reference library on the same topic. This site is in Hebrew but the Archives are available for perusal by appointment, and address, telephone and fax information is provided. [www.mod.gov.il/modh1/archion/index.html](http://www.mod.gov.il/modh1/archion/index.html)

The Union of Local Authorities in Israel is an umbrella organization of 50 municipalities, 142 local councils. There are links to the major cities and the regional councils of Gush Ezion, Har Hevron, Kiswa-Smei, Qatzrin and Pardes-Hana - Karkur. What would be of interest here are the libraries, archives and museums that are listed in addition, of course, to the services the municipalities provide to the residents. [www.ladpc.gov.il](http://www.ladpc.gov.il)

Other websites related to genealogical research fall into the following categories: family home pages, Shtetl pages, government

offices, archives, libraries, newspapers, public records, shipping lines, Holocaust-related sites, cemeteries, maps and of course the Family History Center website.

This column will report on these in the future. If anyone of our readers have particular preferences let me know.

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**JGS Journal Abstracts**  
*Compiled by Harold Lewin*

In this guide to JGS literature, space limitations unfortunately exclude many interesting accounts of journeys to ancestral villages, parochial news and individual success stories. Nevertheless, the many readers who will find something useful herein are urged to locate the original articles, for abstracts never do them justice. Apologies are offered for all changes of title and missing credits.

**Explanation:** The reader will notice such notes as 3pp. (4) at the end of the abstracts. These inform that the original article (in this particular example) is about 3 pages long and its origin is in Ref. No. 4 (see Key to Journal References).

#### **FORMER SOVIET UNION**

In **Jewish Genealogical Research in Belarus, Moldova and Ukraine** Vlad Sochnikov attempts, in three separate articles, to summarize the present situation regarding sources for Jewish family history research. Some advice is provided on techniques to be employed when applying to archives. He emphasizes the importance of consulting old maps and learning about border changes to determine the territory in which one's ancestors lived. 8pp. (1)

**Some Belarus Records in Vilnius Archives.** Regina Kopilevich describes the historical division of Lithuania into several guberniyas in 1795, 1797, 1801 and 1842. She states that as the result of border changes over the past two centuries, the Lithuanian State Historical Archives in Vilnius holds many vital records

from several localities that today are in Belarus. 1p. (1)

**Translation of Name Lists & Revisions from the Dnepropetrovsk Archives** by Kahlile Mehr. The article comprises a list of 27 record items pertaining to Jews. This volume which is not microfilmed, only inventories material through 1818. 1p. (1)

**The Russian National Census of 1897** Thomas K. Edlund provides a comprehensive history of census taking in Imperial Russia. His article gives much information on the only attempt at enumerating territorial population, together with its associated demographic characteristics, in the census of 1897. 11pp. (1)

**New Ukrainian-Jewish Records at the Family History Library** are reported. Available now on microfilm are records from Melitopol (aka Kiziyar), Tavrida, Russia. The FHL has also cataloged registers of Jewish births, marriages and deaths for the Chernigov region, Russia (later Chernihiv, Ukraine). 1p. (1)

**Navigating the Revolving Doors of the former Soviet Union** is an account of Miriam Weiner's presentation at the 20<sup>th</sup> Annual Conference on Jewish Genealogy in Salt Lake City (in September 2000). She mentions her meeting Heads of various State Archives in Poland, Ukraine and Belarus and gives tips on correct approach and expectations when applying to do research at these archives. 1p. (4)

## GERMANY & AUSTRIA

**LDS Films of Viennese Registration Forms (*Meldezettel*) as a Genealogical Resource** by Peter Lowe describes films available at LDS Family History Centers that provide genealogically rich information on persons from other places within the Austro-Hungarian Empire who resided at some time in Vienna or even vacationed there. The two relevant periods are 1890-1921 and 1940-1948. 3pp. (1)

**Holocaust-era Asset Registers as a Source of Genealogical Information.** Claire Bruell describes tracing her husband's ancestral line through the use of the Family Tree of the Jewish People and the Vienna *Meldezettel* (population registers) with discoveries extending to Sydney and London. 1p. (1)

**In More About Viennese Registration Lists & Related Matters,** Baerbel Johnson provides additional information on the *Meldezettel*, describing her own experiences in using this source. She makes the point that the films are not part of the Family History Library's "core collection" and must, therefore, be ordered by and for the Library. An interesting example based on her own family is given and the article includes a list of LDS Family History Library research sources relevant to the Austro-Hungarian Empire. 2pp. (1)

**Report on Brillig Collection in Frankfurt.** Edward D. Luft gives advice on requesting research information from the Rabbi Bernhard Brillig Collection at the Jewish Museum of the City of Frankfurt am Main. The collection is rich in sources for the Jews of Posen, Silesia, West Prussia, Baden-Weurtemberg, Koenigsberg and other areas of Germany. 1p. (1)

## GREAT BRITAIN

**In Major London Record Offices for 2001 Conference,** Anthony Joseph has provided details of some of the most important (non-Jewish) sources of genealogical information in London. 1p. (1)

## GREECE

**Italian Diplomatic Documents on the History of the Holocaust in Greece (1940-1943)** has been published in book form by the Diaspora Research Institute at Tel Aviv University. It includes 158 previously unpublished documents dealing with attempts to rescue the Jews of Salonika. 1p. (1)

## HUNGARY

**A Good Internet Source for Hungarian Genealogists** is recommended by Kenneth Nylardy, Hungarian specialist at the U.S. Library of Congress, who has linked several web sites useful to genealogists with Hungarian roots. The site is: <http://lcweb.loc.gov/rr/european/huwebres.html> 1p. (1)

## ISRAEL

**Italian Diplomatic Documents on the History of the Holocaust in Greece (1940-1943)** has been published in book form by the Diaspora Research Institute at Tel Aviv University. It includes 158 previously unpublished documents dealing with attempts to rescue the Jews of Salonika. 1p. (1)

**Central Zionist Archives On-Line.** Under Jewish communities in Israel are found such entries as the 1939 Census of the Jews of Jerusalem. There is a separate category allowing searching for archived collections by surname. The site is at: [www.wzo.org.il/cza](http://www.wzo.org.il/cza) 1p. (4)

## POLAND

**In The Polish Concept of Permanent Place of Residence and More About Polish Books of Residents' Registration,** Julian Bussgang has edited and simplified a translation of an exposition of administrative law in force in the 1882 Kingdom of Poland. He clarifies the difference between the legal concept of permanent place of residence and the place where a person actually resided. The article explains the Decree of January

27<sup>th</sup> 1818 and changes in 1861 & 1866. Fay Bussgang, in a second article, has explained some of the limitations in using lists of residents and the different forms of these lists in different periods. 4pp. (1)

**Can Jewish Genealogists Successfully Research 18<sup>th</sup>-Century Poland?** Sallyann A. Sack shares some thoughts on conducting research by determining the identity of the nobleman, magnate or landowner for a particular area in Poland and thereby obtaining the lists of Jews living on his estate. 3pp. (1)

#### UNITED STATES

Gladys F. Paulin's article **Jewish Genealogical Research in Florida** describes some of the complications and difficulties experienced by those researching what is primarily a retirement community. These difficulties include finding burial information in the case of persons who have married several times. Several Web and other sources are provided. 3pp. (1)

**United States Census Available On-line.** Two separate and competing Internet sites have announced the availability on-line of the entire collection of United States Census records from 1790 to 1920. This will probably be the largest single database on the Internet with approx. 10 million images and data on 500 million individuals. 1p. (4)

#### GENEALOGY SOFTWARE & THE INTERNET

**Prima's Official Companion to Family**

**Tree Maker Version 7** by Myra V. Gormley & Rhonda R. McClure is a softcover 526pp guide approved by the company producing the software. 1p. (2)

#### JEWISH GENEALOGY – GENERAL

**Braude Beginnings** by Neil Rosenstein, provides the genealogy of Abraham Braude (1640-1717) the author of the *Eshel Avraham* and of Abraham Braude of Prague, who died in 1676. 3pp. (1)

**The Hamburg On-Line Index vs. Migration From the Russian Empire.** Alex E. Friedlander compares the ease of use of a new database from the Hamburg Emigration Lists, available as an on-line utility, with the same lists microfilmed some time ago by the Family History Library. He quotes a comparison (by Howard Relles) between results obtained (using a common family name as an example) from the index of a database created for ship arrivals of immigrants from Austria, Poland and Galicia and those obtained from the published Migration from the Russian Empire index. 3pp. (3)

#### HOLOCAUST-RELATED GENEALOGICAL SOURCES

**Holocaust-era Asset Registers as a Source of Genealogical Information.** Claire Bruell describes tracing her husband's ancestral line through the use of the Family Tree of the Jewish People and the Vienna Meldezettel (population registers) with discoveries extending to Sydney and London. 1p. (1)

#### KEY TO JOURNAL REFERENCES

Ref No.	JOURNAL	GEOGRAPHICAL AREA	ISSUE	YEAR	VOL.	No.
1.	AVOTAYNU	International	Fall	2000	XVI	3
2.	DOROT	New York	Spring	2000	21	3
3.	DOROT	New York	Summer	2000	21	4
4.	DOROT	New York	Fall	2000	22	1