

שרשרת הדורות

Sharsheret Hadorot

חקר תולדות המשפחה היהודית

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THE PORTAL

Permit me first to extend a warm welcome to Ms. Meriam Haringman who has joined the *Sharsheret Hadorot* editorial staff. We greatly value her help and dedication.

It seems hard for me to find a common thread uniting the articles appearing in this issue, other than the simplest and clearest fact, that all deal with one or another aspect of Jewish genealogy. This time we have a wide choice: a description of a family through the generations, sources, names and stories.

Two articles cover the study of family names: Dr. Chanan Rapaport of Jerusalem deals with his family's name which existed many centuries before Europe's Jews were required to adopt surnames; Dr. Michael Kam of Ben Gurion University studied the source of his family's quite rare name and found some interesting facts, something we have come to expect from research of this type.

The item dealing with family research has three authors: Dr. Jona Schellekens, Mr. Ben Noach and Mr. Moshe Mossel. The article describes the family of R' Yehuda Ashkenazi, the author of the *Ba'er Heitev*, a commentary on the Shulhan Arukh of R' Joseph Caro. They develop a detailed account of the family covering many generations and many branches.

We have not neglected the genealogical resources – two contributions focus on this aspect: Professor Daniel Kazez of the United States tells us of genealogical sources he found in Istanbul while investigating his family; Rabbi Shalom Bronstein of Jerusalem describes another interesting resource, very rich in detail and not well known, the published reports of contributions that were sent from many places around the world to the Central Committee of the United Jewish Congregations at Jerusalem for distribution to the various Kolelim, initially on the initiative of Sir Moses Montefiore. These reports contain numerous details on the contributors, those who received the contributions and the other areas where these funds were utilized to assist the needy.

Our traditional features are book reviews, reviews of articles from foreign journals and vignettes by Professor Yehuda Klausner describing interesting events in the lives of rabbis drawn from the many genealogical accounts written about them.

Please note the letter to the editor, perhaps it will be the start of a new feature in our journal. Mathilde Tagger calls our attention to what is anticipated at the 26th International Conference on Jewish Genealogy that will be held in New York this summer; and finally, the new International Institute for Jewish Genealogy announces its inauguration in Jerusalem.

Lastly, please read the short story written by the late Dr. Carl Alpert some thirty years ago. There is no need to describe its contents here: I have no doubt that the story will bring tears to the eyes of all who read it just as it moved the author when he wrote it.

With wishes for a pleasant summer,

Yocheved Klausner



From the Desk of Chana Furman
President, Israel Genealogical Society

This issue arrives after the holiday that connects each and every one of us with our personal family histories as well as the historical story of the Jewish people. This is the power of the Pesah holiday, the Haggadah and the tradition passed from generation to generation that has accompanied us from our earliest years, the constant coping over the past sixty years remembering and perpetuating the memory of those members of our Jewish people who perished in the Holocaust and during World War II and culminating with our rebirth, independence and flourishing in the state of Israel.

In this interconnectedness, we genealogists who are aware of the continued development of additional ways and means to discover further sources of research, bear the responsibility to try to link together and reconnect all possible branches of families and unite descendants completing the cycle of generations.

Yad Vashem Names Database

Our Israeli readers are requested to help in locating the submitters of Pages of Testimony at Yad Vashem. Please go to the site: <http://www.isragon.org.il/NROS/Research/YVS.html>, enter Search for Submitters of Pages of Testimony in Israel. There you will find a range of opportunities to be of help.

From the time that Yad Vashem put the site online until now, we have seen a number of successes with the information recorded on the Pages of Testimony. When it was not possible to contact the submitter, people have been able to connect with descendants or other relatives. We can happily report that there have been a fair number of family reunifications after many years of separation. Some of these separations even dated back to the wave of mass immigration at the end of the 19th and beginning of the 20th centuries.

The 26th International Conference on Jewish Genealogy

Between the 19th and 24th of Av 5766 – 13-18 August 2006 – at the Mariott Marquis Hotel, New York City.

Registration and details of the Conference are available at <http://www.jgsny2006.org>.

The registration form can be copied and send by regular mail. Early registration ends on 15 May 2006.

Please DO NOT FORGET to keep us informed of any changes in your address, telephone or email. My address is ehfurman@netvision.net.il or P.O. Box 86, Kiryat Gat 82100

We mourn the loss of our IGS member
Benyamin Yaari
who selflessly devoted himself to Holocaust research
with a special focus on Poland.
He leaves a legacy of important articles and books
that will continue to help an increasing number of researchers.



The Family of Rabbi Yehuda Ashkenazi

Jona Schellekens, Ben Noach and Moshe Mossel

Rabbi Yehuda Ashkenazi is best known for his commentary *Ba'er Heitev* on Joseph Caro's Code of Jewish law, which was published in Amsterdam. Very little is known about his life and family. He only mentions his father Shimon Sofer in the introduction to *Ba'er Heitev*. Brüll (1874), quoting Finn (1860), claims that Shimon is a son of Schneur Treves. However, his tombstone records him as the son of Moshe. According to Eisenstein (1924) Yehuda Ashkenazi died in Königsberg in 1745, while the Minutes Book [*Pinkas Kahal*] of Tykocin still mentions him in the list of judges on 15 April 1749 (Halperin 1996).

Yehuda's brother Moshe had a famous grandson, Rabbi Moshe Sofer, better known as the *Hatam Sofer*. Biographers list Rabbi Moshe Sofer's father Shmuel Sofer as a descendant of a family of famous rabbis (Katz 1962-63). Perhaps, this is a reference to the family of Shmuel's great-grandfather Rabbi Zalman Cohen, who is a son of *dayan* Nathan Cohen and a grandson of Rabbi Shimon Hacoheh. There is also a family tradition, that the father of the *Hatam Sofer*, Shmuel Sofer, is a descendant of the thirteenth-century Rabbi Shimon Hadarshan, the author of *Yalkut Shimoni*, and through him of Rashi. Interestingly, there is also a tradition that Moshe's teacher, Rabbi Nathan Adler, is a descendant of Rabbi Shimon Hadarshan (Horovitz 1972). This raises the suspicion that someone confused the two traditions. In general, one should be skeptical about a tradition, which lacks any documentary evidence (Schellekens 2003). Probably, it tells us more about the esteem in which Rabbi Moshe Sofer was held than about his ancestors.

We identified a brother and a sister of Yehuda Ashkenazi in Amsterdam. They may have followed their maternal aunt Naomi who was married to the local *dayan* Rabbi Moshe Frankfort (1672-1762). Moshe Frankfort later remarried a sister of Yehuda Ashkenazi. The only two known children of Yehuda Ashkenazi also lived in Amsterdam,

where they adopted Frankfort as their family name.

Dietz (1988) was the first to publish a genealogy of the Sofer family in Frankfurt am Main in 1907. His genealogy was mostly based on tax records and leaves much to be desired, as is shown by Adler (Dietz 1988). Our genealogy makes extensive use of Jewish records in Hebrew in Frankfurt am Main and Amsterdam. For Yehuda Ashkenazi's family in Frankfurt we rely heavily on an unpublished manuscript by Ettlinger (n.d.), a copy of which is in the Central Archives for the History of the Jewish People. Most of the Jewish records from eighteenth-century Amsterdam have now been incorporated in Moshe Mossel's website on *Ashkenazi Amsterdam in the Eighteenth Century*. We consulted Verdooner and Snel (1992) for the registration of marriages in Amsterdam. We consulted the unpublished volumes of Unna (1914) for the registration of burials and Horovitz (1901) for tombstones in Frankfurt am Main.

Genealogy

Moshe ben Moshe Shimon, scribe, died in Frankfurt am Main 13 November 1687, married after 23 August 1658 *Frumet bat Moshe Segal* (d. Frankfurt am Main 22 June 1691), widow of scribe Yozel Leiter ben Mordechai, daughter of Moshe Segal of Metz. Moshe was scribe for many years in Frankfurt. Besides his name and function, the proximity of his tombstone to that of a brother of Yehuda Ashkenazi supports our argument that Moshe ben Moshe Shimon is the father of Shimon Sofer. According to the burial register of Frankfurt a son of Shimon Sofer, Moshe, lies next to Moshe Sofer and Shlomo Ments (Unna, vol. 18). The latter Moshe Sofer must be identical with Moshe ben Moshe Shimon, because elsewhere the burial register notes that Moshe ben Moshe Shimon lies near Shlomo Ments (Unna, p. 590).

Only one child is known (mother unknown, although probably *Frumet*):

Simon Schreiber/Shimon ben Moshe Sofer, scribe, died Frankfurt 15 April 1730, married *Bele bat Zalman Katz*, died Frankfurt 16 March 1739, daughter of Zalman zur Pforte and Blimchen bat Yehuda Trier. In the introduction to his book, Yehuda Ashkenazi calls his father our teacher (*morenu*) and scribe (*sofer*) in Frankfurt am Main. However, the tombstone does not mention the title *morenu*, but just calls him a fast' scribe (*sofer mahir*). Initially, he lived at the Kaltes Bad, later at the Goldener Adler. In 1721 he is mentioned as a Jewish scribe (*Judenschreiber*) and a poor man (*armer Mann*) at the Goldener Adler with wife and four children (Ettlinger n.d.). Dietz (1988) incorrectly attributes the tombstone of Shimon ben Moshe who died in 1730 to a hypothetical grandson of the same name (Adler in Dietz 1988).

Children of Shimon Sofer (probably from Bele; birth order unknown):

1. *Moses Simon Schreiber/Moshe b'Shimon Sofer*, born in or after 1687, mentioned at the *Goldener Adler* 1717 (Dietz 1988), died Frankfurt 4 February 1722, married ca. 1718 his cousin *Reizchen bat Shmuel Schotten Katz*, died Frankfurt 5 May 1731, daughter of *av beit din* Shmuel Schotten zum Warmbad ben Juzpe Katz and Channa bat Zalman Katz. The mothers of Moses and Reizchen are sisters. Moses died young (*rakh beshanim*).

Son of Moshe Sofer:

a. *Shmuel b'Moshe Sofer*, died Frankfurt 30 May 1779, married *Reizl*, died Frankfurt 8 March 1822, daughter of Elchanan Chazan. The burial register explicitly notes that he lies next to *his father* Moshe Sofer, and also notes that he received the title *Haver* posthumously (Unna, vol. 42).

Children of Shmuel (all born in Frankfurt):

1. *Moses Schreiber/Moshe Sofer b'Shmuel*, born 14 September 1762, rabbi, died Bratislava 3 October 1839, married (1) 6 May 1787 *Sara Jerwitz*, died 1812; (2) 1813 *Saril*, daughter of Rabbi Akiva Eger (for

his biography see Katz 1962/63 and Schwartz 1998/99).

2. *Simon*, born ca. 1768 (Dietz 1988), died Frankfurt 4 April 1819, married *Yendle*, died Frankfurt 12 March 1816, daughter of Nathan Oppenheim.

3. *Joseph*, born ca. 1769 (Dietz 1988), died Frankfurt 16 March 1821.

2. *Gumpricht b'Shimon Sofer*, bachelor, died Frankfurt am Main 9 February 1758.

3. *Feis b'Shimon Sofer*, bachelor, died Frankfurt am Main 13 April 1740.

4. *Yehuda Ashkenazi b'Shimon Sofer*, is mentioned in Tykocin [Tiktin] (Poland) during the years 1742-1749. The name of Yehuda's wife is not known. Occasionally, he is called Yehuda Tiktin after the town where he lived (Fürst 1960). This is also the name that occurs on the tombstone of one of his descendants (see illustration in hebrew section). Yehuda was judge in the rabbinical court of Tykocin, where his two known sons were born in the 1730s. The Minutes Book of Tykocin, which usually calls him Yuda Ashkenaz, mentions him in the list of judges for the years 1742-45 and 1748-49 (Halperin 1996). Only three volumes of his *Ba'er Heitev*, a commentary on Joseph Caro's *Shulhan Arukh*, were published in Amsterdam: *Yoreh Deah* in 1736, *Even Ha'ezer* in 1739 and *Orach Hayim* in 1742. On a visit to Amsterdam he heard the Chief Rabbi of Amsterdam, Aryeh Leib (served as Chief Rabbi 1740-1755), speak (Goldrat 1972). It may seem odd, that Rabbi Yehuda Ashkenazi decided to call his commentary *Ba'er Heitev*, because Rabbi Isaiah ben Abraham had already called his commentary by the same name. However, Rabbi Isaiah only wrote one volume, on *Orach Hayim*. Thus, Rabbi Yehuda intended to continue Rabbi Isaiah's work. Apparently, Rabbi Yehuda's commentary was such a success, that he was asked to write his own commentary on *Orach Hayim*. Ashkenazi refers to the previous commentary as "the *Ba'er Heitev* before me." A fourth volume, on *Hoshen Mishpat*, was written by his brother-in-law Rabbi Moshe Frankfort (Goldrat 1972). Modern

editions of the Shulkhan Arukh only contain Ashkenazi's commentaries to *Orach Chayim* and *Even Ha'ezer*.

Sons of Yehuda Ashkenazi:

a. *Simon Simon/Shimon b'Yehuda Ashkenazi*, born Poland ca. 1735, died Amsterdam 28 March 1808, married (1) Amsterdam 29 October 1755 *Hindele Moses Frankfort*, born Amsterdam ca. 1730, died Alkmaar 10 March 1782 (but buried at Muiderberg), daughter of his uncle Rabbi Moshe Frankfort; (2) 1782 *Gelle/Egla Benjamin*, born Amsterdam ca. 1752, died there 1 May 1806, daughter of Roosje Levie. The identity of Simon Simon is clear from the burial register, which calls him Shimon ben Yehuda Ashkenaz, his place of birth, Poland, and the last nuptial agreement, which calls him Shimon ben *morenu* Rabbi Yehuda. Thus, the second name Simon is not a patronymic, but the name of his grandfather. Hindele's father donated 200 guilders to the dowry.

Children of Shimon (all born in Amsterdam):

1. *Soetje/Zische b'Shimon* born ca. 1758, died Amsterdam 9 January 1832, married there 22 August 1776 *Mozes Joseph Simon/Moshe ben Juzpe Dantsiger*, son of Joseph Simon. In the last nuptial agreement Zische's father agreed to give her a dowry of 1300 guilders. The amount of the *ketuba* was 1950 guilders.

2. Unmarried son, died Amsterdam 22 August 1786.

3. *Yeshayahu b'Shimon*, born 16 April 1784.

4. *Wolf Benyamin b'Shimon*, *brit* 29 August 1788.

5. *Izak b'Shimon*, *brit* 3 June 1790, merchant, sells glasses (1816), lottery retailer, died Groningen 23 October 1858, married *Betje David (van) Simmeren/Breine*, born Amsterdam ca. 1793, died Groningen 2 July 1869, daughter of David Bonnem and Henderina Jacobs. For their

children see de Vey Mestdagh et al. (2001). According to his death certificate in Groningen, Izak Simon Frankfort was born ca. 1790 in Amsterdam. Thus, Izak is probably identical with Itzak, the son of Simon, who was also born in 1790. There is one problem with this identification, however. In his death certificate, Izak's mother is called Debora Frankfort.

6. *Yehuda Leib b'Shimon*, born 29 September 1794.



The synagogue in Tykocin which dates from 1642
(collection Ethan J. Levine)

b. *Joseph Frankfort*, born Tiktin (Tykocin) ca. 1739, pawn-broker (*lombardhouder* 1778), died Oldenzaal 1799, married (1) Amsterdam 1766 cousin *Bele Isaac*, daughter of Isaac Simon; (2) *Hendrina Hartog Abrahams*, born after 1750.

The sources mention two people by the name of Joseph Frankfort who were approximately the same age. The first was born in Amsterdam, married Bele there, and disappears from the records after the birth of a son in 1776. The second appears in Oldenzaal two years later, was married to Hendrina and died there in 1799. We have reason to believe that they are one and the same person. First, the tombstone of a grandson of the second Joseph calls him a descendant of Yehuda Ashkenazi. The father of the first

Joseph is not mentioned anywhere. We do know, however, that he was born in Tykocin. Second, the two pieces of life history do not overlap. The 1795 Census of Oldenzaal mentions Joseph Frankfort, pawn-broker, heading a household of seven. Probably, Joseph Frankfort moved to Oldenzaal in 1778, because in that year he became leaseholder of the pawnshop of Oldenzaal, enjoying full civil rights of the town. He received an exemption of guard duty and quartering of the military. Each year he paid forty-two guilders for the lease and an additional thirty guilders to the Magistrate. In 1783 the lease was renewed for six years. In 1792, the pawnshop was taken over by Hartz Samson (Corwin n. d.; Weustink 2003). Joseph must have died in 1799, because in the same year his wife gave birth to a son by the name of Joseph. For his descendants see Noach (n. d.).

Children of Joseph Frankfort:

From first or second marriage:

1. *Yehuda b'Joseph Frankfort*, brit Amsterdam 1 January 1776.

From second marriage (all born in Oldenzaal):

2. *Michiel/Yechiel b'Joseph Frankfort*, brit 9 October 1781, innkeeper (*logementhouder*), died Zwolle 31 December 1853, married Deventer 9 April 1812 *Racheltje Hartog de Leeuw*, born 's-Gravenland ca. 1789, daughter of Benjamin Hartog and Eva Jacobs Grijsbergen.

3. *Joel b'Joseph Frankfort*, born ca. 1783, teacher of religion and *ba'al kore* [Torah reader], died Arnhem 9 January 1866, married Deventer 17 December 1812 *Saartje Mozes van Gelderen*, born Delden ca. 1791, died Arnhem 9 November 1857, daughter of Mozes and M. Salomon. The Jewish weekly *Nieuw Israelitisch Weekblad* of 11 January 1866 contained the following announcement: "Yesterday our community was given a severe blow by the death of Rabbi Joel Frankfort at the age of 77. ...

The line of carriages was immense, ... The chief rabbi [Lehmans from Nijmegen] eulogized at the dead body of his friend..." Joel's grandson, Joel Vredenburg, told his daughter, Shifra Tachauer, that they are descendants of Rabbi Yehuda Ashkenazi (Tachauer 1996). Joel Vredenburg, Chief Rabbi of Gelderland, was one of the outstanding rabbinical personalities of the Netherlands in the pre-World War II period (Gans 1977).

4. *Shimon b'Joseph Frankfort*, born ca. 1785, died Deventer 27 September 1843, married *Sara Mozes van Gelder*, born ca. 1781. Simon moved to Deventer in 1804. In 1816-1823 he signs as treasurer of the Jewish community (*Notulenboek* of the Jewish community of Deventer). The tombstone of his son Michael (1823-1913) in Groningen calls Simon a *Haver*. See also tombstone of his son Joseph Simon Frankfort.

5. *Kaatje Frankfort*, born 14 January 1792, died Amsterdam 28 October 1864, married Deventer 11 April 1822 *Abraham Salomon Vredenburg*, born Lochem 1 February 1794, died Amsterdam 4 January 1864, son of Salomon and Johanna Levy van Coevorden. At the age of 19 (1813-1814), Abraham was *hazan* and blew the *shofar* in the synagogue of Lochem, together with Mozes Jacob Fortuin, who was of the same age. Abraham moved from Almelo to Deventer and became member of the Jewish community there on 7 April 1825 (*Notulenboek* of the Jewish community of Deventer).

6. *Benjamin Frankfort*, born 1797, cigar-maker, died Zutphen 16 September 1870, married *Henriette Vredenburg*, born Lochem 7 July 1800, died Zutphen 17 June 1873, daughter of Salomon and Johanna Levy van Coevorden. In 1820 Benjamin served as collector of the Jewish community of Deventer (*Notulen-*

boek of the Jewish community of Deventer).

7. *Joseph Frankfort*, born 11 August 1799, teacher, died Deventer 4 January 1840, married 7 April 1828 *Matje Benjamin de Leeuw*, born 's-Gravenland 2 August 1790, daughter of Benjamin and Eva Jacobs Grijsbergen.

5. *Isaac Simon (Frankfort) b'Shimon Sofer*, born Frankfurt am Main ca. 1709, rabbi, died Amsterdam 28 February 1785, married there 26 October 1735 *Branca Isaac/Rebecca Isaac/Brivche*, born Amsterdam ca. 1713, died there 10 April 1782, daughter of Isaac Arend/Aron and Rechla bat Hayim Druker. Isaac accompanies his nephew Simon Frankfort at his marriage. Thus, he was a brother of Yehuda Ashkenazi. In the burial registration of his daughter Dina Isaac carries the title *morenu*.

Children of Isaac Simon (Frankfort):

a. *Simon Isaac/Simon Frankfort*, born Amsterdam ca. 1741, died there 18 April 1795, married there 1769 *Branca Levie Duijts/Brein*, born Amsterdam ca. 1743, daughter of Levie Samuel/Aron ben Shmuel Deitz and Eva Samuel/Hava bat Zanwil. In 1809 Branka, widow of Simon Isaac, appears on the poor list (no. 618). She claims to be 69 years old, and has two sons, 30 and 24 years old, living with her. One son is partially blind.

Children of Simon (all born in Amsterdam):

1. *Mozes*, born 23 September 1770.
2. *Levie*, born 22 March 1773, died Amsterdam 17 December 1811 (39 years old), bachelor, no occupation.
3. *Salman*, born 12 December 1776.
4. *Zamwil*, born 31 May 1779.
5. *Gompert*, born 7 April 1783, baker's apprentice (1811), buried Zeeburg July 1836 (drowned; 49 years old), married Amsterdam 1809 *Aaltje Hartog (Foltijn)/Edil Hirsch Fuld*, born Amsterdam ca. 1786, daughter of Hartog Israel and Clara Israel/Keile. At the engagement (16 November 1808) Edil's father pro-

mised a dowry of 200 guilders. On 29 January 1812 Gompert Simon Frankfort declared that he wants to retain his family name.

b. *Bele*, born Amsterdam ca. 1742, married there 1766 cousin *Joseph Frankfort*.

c. *Vrouwteje*, born ca. 1754, married (1) Amsterdam 1774 *Barend Zadok Gompert*; (2) Amsterdam 1790 *Isaac Jacob Hamburger*, born Amsterdam ca. 1758 (53 years old in 1811), widower of Roosje Aron, barrow-man (1811).

d. *Juda Isaac Frankfoort*, born Amsterdam ca. 1755 (but according to his death certificate in ca. 1752), died/buried Amsterdam/Muiderberg 5/7 March 1839, married (1) Amsterdam 1777 *Sara Meijer (Gompers)/Hazan*, born Amsterdam ca. 1751, died there 3 December 1805, daughter of Meyer Hartog / Hirsch Hazan and Sara Mozes Jacob, widow of Mozes Levie Logger; (2) Amsterdam 1807 *Marianne Marcus/Malka bat Mordechai Levie*, born Amsterdam ca. 1757, died there 9 January 1833, daughter of Marcus/Mordechai Abraham Schneider (Levie-Breslau) and Anna / Hendele Jacob Hagenau. On 20 May 1812 Juda retains Frankfoort' as his family name.

Children of Juda (all born in Amsterdam):

1. *Anna*, born ca. 1781, married Amsterdam 1803 *Gerson Levie Binger*, born Amsterdam ca. 1772, son of Sara Ruben.
2. *Vrouwteje*, born ca. 1784, died Oldenzaal 7 September 1879, married Amsterdam 1810 *Mozes Hartog Italia(a)n(d)er/Krukziener/Cutzien*, born Amsterdam ca. 1782, died there 29 November 1826, son of Hartog Arend (Krukziener)/Hirts Aron Italia(a)n(d)er/Hirts ben Aron Kutschin and Betje Elias/Bele Eliaser. In 1809 M. Hartog Italiaander appears on the poor list. He is twenty seven years old and a porter. On 3 February 1812 he adopts 'Italiaander' as his family name.

His son Isaac Mozes Krukziener, born 28 February 1817, died Oldenzaal 4 November 1889, was also known as Rabbi Itzig Oldenzel, the Yiddish name of the town of Oldenzaal. His appointment as Rabbi of Oldenzaal shows the importance of family networks. Jokev Slap who proposed him for the position was his mother's uncle. A 'village rabbi,' H. de Vries from Borculo described the search for a rabbi for Oldenzaal in 1836: "Solomon Themans, Parnas of Oldenzaal, set out for Amsterdam ... accompanied by his brother-in-law, Rabbi Moshe Elzas of Borculo ... to ... find a suitable candidate there. The two travelers arrived in the city and made contact with Rabbi Jokev Slap, a teacher employed by the *Hevre Mishnayot* [Mishnah study group], who warmly recommended to them his nineteen-year old pupil Isaac Krukziener, who had been brought up in the home of Rabbi Itzig Frankfort (his uncle). ... He remained in office for thirty-eight years, when his uncle Itzig Frankfort died in Amsterdam and left him a fortune" (Gans 1977). Actually, his uncle died in Oldenzaal, but was buried in Amsterdam.

3. *Bele*, born ca. 1785, married Amsterdam 1805 *Salomon Aron/Shlomo Aron Emmering*, born Amsterdam ca. 1784, son of Aron Simon Emmering/Amering and Branca/Brein Mozes Brommer/Schneider. On 29 May 1812 Salomon adopts Emmering as his family name.

4. *Betje*, born ca. 1786, died Amsterdam 23 March 1813 (twenty-seven years old), unmarried.

5. *Isaac*, born Amsterdam ca. 1788, lottery retailer (1813), died/buried Oldenzaal/Muiderberg 30 April/3 May 1855, married Amsterdam 23 August 1812 *Annaatje Rubens van Embden*, born Amsterdam ca. 1787, died/buried Amsterdam/Muiderberg 26/28 July 1842 (55 years old),

daughter of Ruben Abraham and Betje Levie.

e. *Dina*, born ca. 1757 (but in 1747 according to death certificate!), died/buried Amsterdam/Muiderberg 14/16 July 1834 (87 years old), married Amsterdam 1780 *Jacob Salomon Slap/Derdingen/Rabbi Yookew Slap*, born Amsterdam ca. 1758, teacher (1813), teacher in *Hevre Mishnayot* (1836; Gans 1977), died there 13 November 1836, son of Salomon Jacob and Bele Leendert. On 6 December 1811 Jacob adopts Slap as his family name.

f. *Rachel*, born ca. 1766 (but in 1745 according to death certificate!), died Amsterdam 30 March 1813 (68 years old), married there 1786 *David Joseph de Vries*, born Amsterdam ca. 1756, son of Rebecca Hartog.

6. *Hennetje Simon/Hintche bat Shimon Sofer*, died Amsterdam 10 November 1776, married there *Moshe Frankfort*, born Amsterdam ca. 1672, rabbi and *dayan*, died Amsterdam 15 August 1762 (90 years old), widower of Naomi bat Shlomo Zalman Cohen and son of Rabbi Shimon Frankfort and Hendrikje Benjamin. In 1749 Rabbi Moshe Frankfort calls himself *mechutan* [related by marriage] of Rabbi Yehudah Ashkenazi in the introduction to his commentary *Ba'er Heitev* on the *Hoshen Mishpat* (Steinschneider 1852-60, column 1292). Moshe's first wife, Naomi, is a maternal aunt of Yehuda Ashkenazi. But later they became brothers-in-law, when Moshe remarried Yehuda's sister Hintche.

7. *Daughter of Shimon Sofer*, married *Shlomo-Zalman Manheim/Zalman Sofer*, rabbi. There is evidence for another child of Shimon Sofer in the records of Amsterdam. In 1761, Isaac Simon Frankfort accompanies his nephew Simon Salomon. Hennetje Simon, who accompanies her niece *Bele Salomon* in 1765 at the last nuptial agreement, is probably identical with Hintchen, the wife of Rabbi Moshe Frankfort, the father of the groom. Thus, the mother of Simon Salomon and Bele Salomon probably is a daughter of Shimon Sofer. The burial register of Muiderberg mentions Zalman Sofer's *morenu* title.

Children of Shlomo-Zalman Manheim:

a. *Simon Salomon/Shimon Manheim/Shimon ben morenu harav Zalman Manheim*, born Mannheim ca. 1735, chief rabbi of Nijmegen (Van Agt 1969), married (1) Amsterdam 1761 *Judith/Jochebed Samuel Frankfort*, born Amsterdam ca. 1739, died there in childbirth on 11 July 1762, daughter of Samuel Mozes Frankfort and Sara Simon / Sarah bat Shimon Frankfort; (2) Amsterdam 6 December 1763 sister-in-law *Bele Samuel/Blim bat Shmuel Frankfort*, born Amsterdam ca. 1742, daughter of Samuel Mozes Frankfort and Sara Simon. In the last nuptial agreement (6 December 1763) Blim's father promised to feed the couple and their offspring all his life, including Shimon's daughter Zische-Jochebed from his first marriage. If this were not to work out for some reason, then Blim's father will pay them three guilders per week for alimentation. He also promised to give the couple twenty-five guilders each year to rent a house for a period of ten years. If they go and live somewhere else, however, he will no longer have to support them. Zische died only eight days after the wedding and was buried at Zeeburg.

b. *Bele Salomon/Pleite bat morenu Rabbi Shlomo Zalman*, born Amsterdam ca. 1745, died there 24 March 1773, married Amsterdam 16 October 1765 *Eliaser Mozes Frankfort/Eliaser son of the late morenu Rabbi Moshe*, born Amsterdam ca. 1720, died there 10 March 1782, son of Mozes Simon Frankfort.

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Jona Schellekens, a demographer in the Department of Sociology and Anthropology at the Hebrew University, teaches demography and a course in genealogy. He is a member of the academic council of the Center for Research on Dutch Jewry at the Hebrew

University and the academic supervisor of the Dutch Jewish Genealogical Database.

Living in Israel since 1953, **Ben Noah** was born in 1936 in Deventer, the Netherlands and survived the Holocaust in hiding. A Certified Public Accountant (Isr.), he is married and has three children and ten grandchildren. Active in genealogical research since 1990 he is the initiator of the Dutch Jewish Genealogical Database at the Center for Research of Dutch Jewry – the Hebrew University (<http://dutchjewry.huji.ac.il/maineng/upload/genealogy/main.html>) where he is a volunteer. It is the leading Dutch-Jewish genealogical site in the world with over 18,000 monthly visitors. He serves as the Center's coordinator of genealogical activities and projects. In his leisure time he is an amateur chamber music cellist. His website: <http://www.bunch.net>.

Born in Amsterdam in 1940 and a resident of Jerusalem since 1966, **Moshe Mossel** began active genealogical research around 1990. After tracing ancestors residing primarily in Amsterdam from 1630 until World War II, he began working on a list of all Ashkenazic residents of that city up to the first quarter of the 19th century. Primary data comes from rabbinical marriage and engagement ceremonies, which is preserved in part in the Amsterdam city archive. A board member of the Center for the Study of the History of Dutch Jewry, he has published the results of his research on their site. A physicist by education he is married and is both a father and a grandfather.



On the Rapaport Family Name¹

*Chanan Rapaport**

Translated from the Hebrew

As the editor of the new feature *Tov Shem Tov*, in the historical bimonthly *Et-Mol*, published by the Ben-Zvi Institute, I was asked by the general editor to begin this

pleasant task by explaining the origins, history and folklore associated with this well-known family name.

* This article first appeared in the periodical *Et-Mol*, Volume 31:2 (184), November 2005. It is reprinted here with permission through the generous courtesy of their editorial board.

This family is very highly regarded in Orthodox circles, as it is a name borne by Kohanim, the Jewish priestly caste that originated with Aaron the High Priest, brother of Moses our teacher and leader. Those who carry this name are obviously called upon to bless the congregation by reciting the priestly benediction and are much in demand in order to fulfill the requirements of the ceremony of the redemption of the firstborn.²

The History of the Name

At various times and in keeping with the Zeitgeist – the mood of the times, various explanations were given as to the origin of the family name. From the middle of the sixteenth century, when the memory of the life of the Jews in Spain and Portugal was fading, until the nineteenth century, it was stylish among the Jews of Eastern and Western Europe to consider the Rapaport family among those who were exiled from Spain. With this attribution they had what could be considered the approval to be an ancient family along with the status that attached itself to such families.

During those centuries there were also two folkloristic explanations as to the origin of the name Rapaport:

1. The first explanation describes the marriage of two distinguished families of Spanish exiles – a son of the Rafa family married a daughter of the Porto (Portugal) family. The result of the marriage of the two was the creation of a new family name – Rapaport.
2. The second explanation claims that the name Rapaport is the combination of the important 'Rav' [Rabbi] of the city of Oporto, a major city in Portugal. No one ever bothered, so it seems, to try to track down the identity of this important rabbi in the history of the Jews in Portugal but in spite of that this explanation received wide and prominent resonance.³

In the last century, a discussion developed in scientific journals and in various encyclopedias (see the Bibliography) as to the source of this name. There are those who are convinced

that we are dealing with a single priestly family, of Ashkenazic origin whose name at first was RAFFA after the plain in Bavaria north of the city Regensburg (Ratisbone) (49°01'N/12°07'E), from where this family emerged from general anonymity. The Jews were expelled from Regensburg in the years 1420-1422, after malicious incitement by the monk Giovanni Capistrano (1386-1456) and the family arrived in the city of Mainz.⁴

With the second expulsion of Jews from Mainz in 1462, we find some of the family in northern Italy in the fertile area in the Po River valley. One son of the Raffa family moved to Venice where he served as the rabbi. Another relocated to Porto, which today is identified with the city of Legnago (Lenyago) (45°10'N/11°19'E) east of Mantua.

The second half of the name Rapaport is taken from the name of the city of Porto. When the son who lived in Porto moved to Venice, the local Jews wanted to differentiate between him and their newly arrived rabbi. They called him 'the Raffa from Porto' while their rabbi was 'the Raffa from Venice.' Over time the name remained Raffa-Porto, hence Rapaport.

Others maintain that the name Rapaport derives from the German word for raven, *Rabe* or *Rape*. A raven appears on the family's Coat of Arms, found in the Museum of Shields of Nobility in the Prado Museum in Madrid, Spain. It is also found on the printer's mark on the title page of the book *Minha B'lulah*, by Rabbi Abraham Menahem the son of Jacob the Kohen, published in Verona in 1594 (see illustration on following page). The symbol is representative of the period of the Italian Renaissance with partially clothed women and plant leaves surrounding the medallion. Within it are the outstretched hands in the priestly benediction pose representing the Rappa priestly family and the raven symbolizing the Jew wandering around the world from place to place.

We know that in 1520, some seventy-five years before the printing of the above mentioned medallion, one of the members of the family called himself The circumciser Yitzhak the son of Yeziel the Kohen of the Ravens.⁵ That is, 'raven' – *Rape* – as the first

part of the name was well known for many years by family members.



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In the opinion of the later researchers, the second half of the name of the family Porto comes from the town of Portobuffole, located some forty kilometers north of Venice. The family lived in this town before 1480, almost seventy years before we find them in Porto-Legnago.⁶

The Extent of the Dispersion of the Family and its Contributions

As was already pointed out, in 1380, we find the family in Regensburg in southern Germany and afterwards in Mainz. Following the numerous expulsions they wandered about Italy. From there, this family of rabbis, physicians, scientists, holders of titles of nobility and bankers spread northward to Vienna, Bohemia and Moravia (today the Czech Republic), Poland, Galicia, Ukraine, Russia and Lithuania. They also moved eastward to Hungary, Bessarabia and Romania.

From East and Central Europe at the beginning of the 20th century, the family

looked to the Anglo-Saxon world – United States, Canada, England, Australia and South Africa. In the wanderings throughout all the generations Eretz Yisrael was never ignored.

An analysis of the contributions of the Rapaport family in the last six hundred years to religious and secular literature, education, science, medicine, art, finance and commerce is beyond the scope of this short summary.

Relevant information can easily be found in every biography of a member of this distinguished family and in the biographies of those who married into it. In order to better study and appraise the history and contribution of the family, the Center for the Study of the Rapaport Family was established fifteen years ago. An indispensable focus of the Center is our research on the “Development of the Jewish intellectual class.”

Notes

1. It should be pointed out initially that the name will be spelled consistently throughout as Rapaport. Following are some, but not all, of the variations of spellings: Rappaport, Rappoport, Rapoportov, Rapiport, Rapeport, Rapperport, Rapart, Rappa, Rapovich, Rapert, Raport, Rapir and Praport.
2. The redemption of the firstborn is commanded in the Torah where it is mentioned several times. There is a widespread story of the Gaon of Vilna, known by his acronym ‘the GRA,’ who was the firstborn in his family. His father fulfilled this mitzvah as required when he was thirty days old but he repeated the mitzvah for himself in adulthood. When he met Rabbi Hayim Hakohen Rapaport, the chief rabbi of Lvov, for the first time he requested to redeem himself for a third time. He did this with the explanation that, “Now that he fulfilled the redemption through a distinguished Kohen, his mind was at ease that it was done exactly as required by Jewish law.”
3. The author of this article personally heard these two explanations from the noted professor of history Dr. Ben-Zion Dinur (Dinaburg) towards the end of the War of

Independence, before he was appointed as the Minister of Education of Israel. Professor Dinaburg was convinced of the veracity of these explanations.

4. As is well known, Johannes Guttenberg of Mainz invented the first moveable type printing press in Europe and opened in Mainz the first publishing house. We know that he kept his professional knowledge a secret and refused to teach Jews the printing profession, lest they spread heresy. Consequently, we do not know how Rabbi Meshullam Yekutiel-Kuzi Rappa, who lived in Mainz, learned to be a printer. However, after the second expulsion of Jews from Mainz, we find Rabbi Meshullam Yekutiel-Kuzi Rappa in northern Italy. He opened a printing house in the town of Piove di Sacco (45°18'N/12°01'E), eighteen kilometers southeast of the city of Padua. They printed the first Hebrew book ever published in 1472, Part one of the Arba'a Turim of Jacob Ben Asher. The publication of the Arba'a Turim was completed in 1475 and Rabbi Meshullam Yekutiel-Kuzi a son of the Raffa-Rapaport family became the world's first Hebrew printer.
5. Rabbi Eliakim Carmoli, who was the supervisor of the Hebrew Section of the Imperial Library in Paris, gave his historical research on the Rapaport and Young-Toivim families, the title *The Ravens and the Doves* (published in 1861).
6. A sad testimony from Portobuffole (Treviso region) where the family lived before 1480 is the Blood Libel of 1480, which came in the wake of the infamous Trent Blood Libel of 1475. In the transcript of the trial, today located in the Biblioteca Marchana in Venice, the Jews of Portobuffole were on trial for the murder of a Christian boy for the ritual needs of Passover. This insidious Blood Libel led to the burning of three Portobuffole Jews in the San Marco central plaza of Venice. In September 2005, more than five hundred years later, a delegation from the city along with its mayor and priest came to the Jewish community of Venice to seek

forgiveness and pardon for this reprehensible act.

By the way, representing the Jews of Israel and the generations of the Rapaport family at this interesting ceremony was the young Israeli conductor, Mr. Dan Rapaport of Rehovot, who lives, temporarily, in Venice.

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Born in 1928, Chanan Rapaport served as a commander both in the Haganah underground during the War of Independence and subsequently in the IDF. He holds a doctorate in Clinical Psychology and completed post-doctoral studies in psychotherapy and research in the United States. Between 1965-1982 he

served as general and scientific director of Machon Szold – the National Institute for Research in the behavioral science. During those years he also served two Prime Ministers, Golda Meir and Yitzhak Rabin, as advisor for societal problems. He also was psychological adviser and supervisor of research in the Ministry of Education and Culture. Today he is the director general of the Rapaport Family Research Center, founded in 1990. Since the death of Dr. Paul Jacobi, he has served as the executor of his scientific estate. He is a member of the executive board that directs the International Institute for Jewish Genealogy and the Paul Jacobi Center at the Jewish National and University Library in Jerusalem.



A Good Name is Like Good Oil – Origins of the Name Kam

Michael Kam

Translated from the Hebrew

This article is dedicated in loving memory of my grandfather Efraim Kam (1891-1971) and my uncle Moshe Kam (1916-1999).

Like many researchers who begin to search the roots of their family where there are few great scientists or scholars, I too was faced with a brick wall: the elders of the family were no longer alive, letters and other relevant documents had been termed useless and thus, thrown out. In addition, the memories of the few remaining relatives were more often contradictory and only emphasized the missing pieces of the puzzle.

I tried to investigate the origin of the name as written in Yiddish by my grandfather and other members of his generation and they all wrote it as קאַם (in Latin spelling both Kam and Kamm). Later in Eretz Yisrael they wrote it as קמ (Kam). In old Polish documents the name appeared as both Kamm and Kam. There is a possibility that the name came from the German, Gebirgskamm = a chain of mountains. It appeared as the name of a small village as well as the acronym “Kalman Michael.” Since the name appears in families of Kohanim (Priests and Levites) I heard a

Hebrew explanation of the name Kam, literally “to get up in front of the public” or “to get up and serve the public” especially in saying the prayers in synagogue. From my father I heard a different explanation that perhaps the name came from the German-Yiddish word “Kamm” meaning a comb which would indicate that the family was involved in the manufacturing of combs. I knew that members of the family worked as artisans, painters and did woodwork but not one of them worked with combs. In the mean time, in the rush to find the roots of the family the research on the source of the name was pushed aside. In summarizing this part of the research it is important to stress the importance of the registration documents from the village of origin as a source of the family history.

My grandfather Efraim ben Mordechai Kam was a Chelm resident having come from that town in east Poland. After his marriage to my grandmother, Frida SHWAM, a native of

nearby Lublin, he moved to the big city where my father was born (1919) and two of his brothers as well. My grandfather and his family came on Aliyah around 1923 and settled in Tel Aviv. My grandfather was a painter and an artist and thus supported his family. He specialized in the painting of walls using stencils, decorating them with flowers and various ornaments. We do not know where he acquired this expertise but he was known all over Tel Aviv-Yaffo as an artist and was in demand. He made the stencils himself and then sold them to his fellow artists. Among his well known works were the paintings on the wall of the "Pagoda" in Tel Aviv as well as on other public buildings.

Concerning my great-grandfather Mordechai Kam, I heard few family stories. Since my uncle, the youngest of the siblings, who was born in Eretz Yisrael was named after his grandfather I can assume that my great-grandfather died in the early twenties of the 20th century. My attempts to find documentation of the family Kam in Chelm were unsuccessful. The reason became clear when a document from 1887 (a LDS microfilm) concerning the marriage of my great-grandfather Mordechai Kam to a girl, native of Chelm was found. In the document in the Russian language it said Mordechai ben Kalman and Besia Kam nee Weberszpil was a resident of Rejowiec, a village near Chelm. From this we can surmise that my great-grandfather Mordechai Kam, like his son, Efraim Kam after him moved after their marriages to the village where the bride and her family resided.

Further documentation concerning the identity of my great-great-grandfather, Kalman Kam came from an unexpected source. We knew that the uncle of my grandfather, Israel Kam, immigrated at the beginning of the 20th century to Argentina and died there. I received some information about him from the descendants of Bracha Winiarz nee Kam the sister of my grandfather, who was also born in Chelm and later immigrated to Montevideo, Uruguay, and had some connections with her uncle in nearby Buenos Aires. Many documents kept at the Jewish Community offices were destroyed in the

terrorist attack there but the documents of the cemeteries are intact. With the generous help of Mr. Armoni, the head of the Argentinian Genealogical Society, I was able to find the grave of Israel Kam and even to receive a photo of it (see hebrew section). It transpires that his full name was Israel Noah and in addition to the photo which appears on the tombstone, an important piece of documentation in itself, the name of his father is also etched in the stone and is Kalman Zawel.

Having acquired evidence from two different sources on the origin of the name of my great-great grandfather Kalman Zawel Kam, I now turned to the microfilms of the Mormons (LDS) which have dates concerning birth, marriage and death (BMD) in the village of Rejowiec. Unlike Chelm, in this town, Rejowiec, there are public records from 1827 and I found many documents referring to the family Kam which shows the family had its base there.

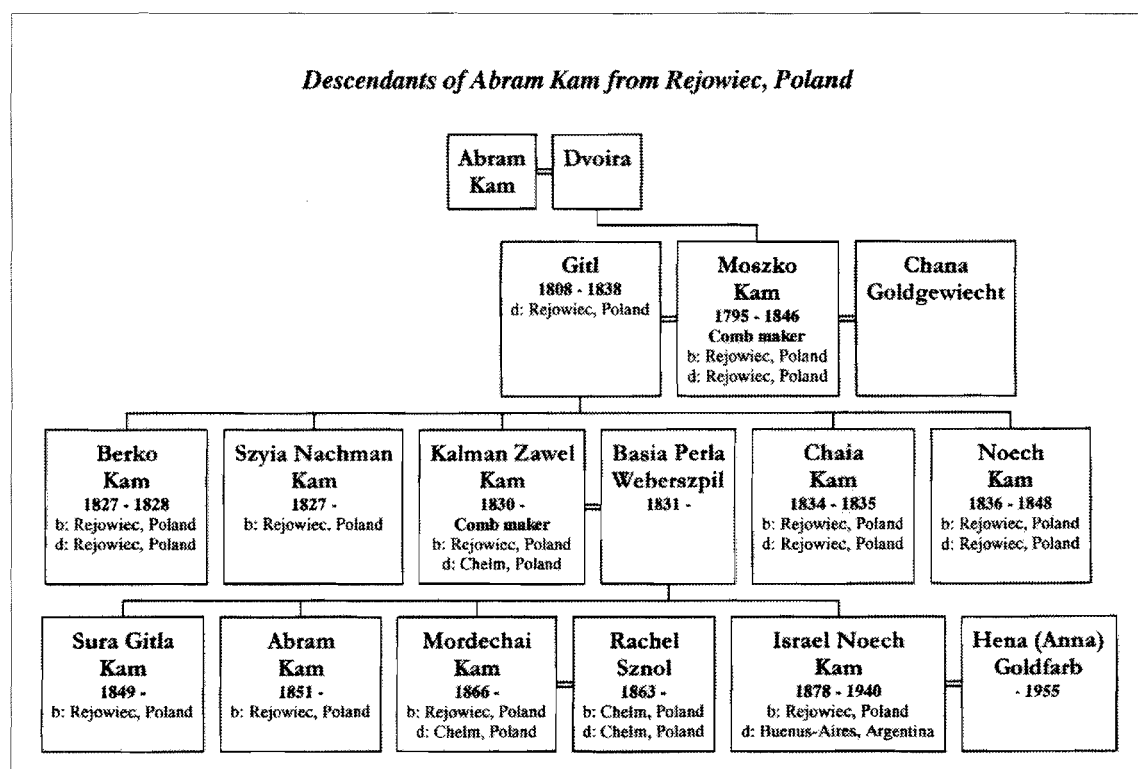
Amongst the many documents from Rejowiec of that period with the name KAM the name **Moszeko Kam** stood out. He not only appears in family documents but was a witness for others (births, marriages and deaths) in hundreds of cases. Evidently, he held some public position in the community at the time. Moszeko Kam died in 1846 and he was 48 years old, born in 1798. From his death certificate we learn that his parents were Dvora and Avraham Kam. I found other documents which show that Moszeko had five children and one of them was Kalman Zawel, born 1830. Another document from 1848 is the marriage certificate of Kalman Zawel, age 18 married to Besia Pearl Weberszpil, age 16. Besia is the Ashkenazic form of the Hebrew Batya. The data was the same as that on the marriage certificate of my great-grandfather and listed Kalman Zawel, son of Moszeko Kam, my great-great-grandfather. It is interesting to note that Kalman Kam, like his father Moszeko, had a position in the Jewish community (Kehilla). Kehilla books in the Russian language from the end of the 19th century (when he was already 70) are full of his signatures as a witness.

It is now evident that I have managed to build a family tree that spans some 200 years beginning with Avraham Kam, great-grandfather of my great-grandfather. However, the most interesting fact is the data learned from the translation of the death certificate from Polish of the wife of Moszko Kam and the birth certificate of the children of Kalman Zawel. In these documents the occupation of Moszko and his son are mentioned next to their signatures (see hebrew section). To my surprise both of them were comb manufacturers (Grzebieniarz in Polish). In the end, my father was right in his hypothesis.

We know that the grandchildren of Moszko and Kalman Zawel were artisans, artists and expert carpenters. In researching the com-

munity books of eastern Poland it transpires that this profession, of comb manufacturers was known but not widespread. I could not determine exactly the nature of this occupation. Were they the owners of workshops that made combs – perhaps from wood or from bone? Or perhaps, they were workers in a larger industrial firm? In any case, the registration by a Polish clerk of this profession is a sign that it was a known and accepted profession at this time and worthwhile mentioning.

If there are among the readers of *Sharsheret Hadorot* people who can direct me to known sources of information about comb manufacturing in east Poland during the years 1830-1850, I would appreciate it.



Three generations of the descendants of Avraham Kam from Rejowiec, Poland (later generations were taken out for the sake of privacy).

What happened to the descendants of the KAM family from Rejowiec? According to the family tree at my disposal, some of the descendants did not live for more than a few years, perhaps due to diseases or pogroms. Many Kam families who remained in Poland during the Holocaust perished. Despite the above, offspring from the three brothers Yisrael Noah, Avraham and Mordechai Kam, especially those who left Poland before the outbreak of World War II, survived. Some immigrated to South America (Argentina and Uruguay), others came on Aliyah to Israel during various periods from the beginning of the settlement of Eretz Yisrael till the emergence of the State of Israel. During the past few years, since I began making the family tree, I have reached many branches of the family in Israel and the world over and have found grandchildren, great-grandchildren and great-great-grandchildren of these three brothers from the Kam family, Israel Noah, Avraham and Mordechai. Meetings between the members of the extended family Kam have been very moving and have strengthened the ties between the descendants and renewed the ties between the generations.

These are milestones for over 200 years of history of this branch of my family and only a short description of the discoveries I made while unearthing the family history. The journey into the past is long and it will take time to make additions to what is already

known. The work has begun but is not finished.

Despite the knowledge gained concerning the “combmakers” and their way of life there is more to be learned. We do not know what happened to Nachman, the older brother of Kalman Zawel. Besides, we do not know what was the fate of Sara Gitel, the first-born daughter of Kalman Zawel. Did they survive the difficult times? Did they manage to build families of their own?

I wish to express my thanks to Mr. Paul Armony from Argentina for his help in finding and photographing the tombstone of Yisrael Kam ז"ל and to Mr. S. Limon from Israel for his help in translating the Polish documents.

Michael Kam is a native of Israel. His father's family were halutzim (pioneers) who came on Aliyah from Lublin, Poland in 1921. His mother's family were Holocaust survivors from Novogoduck, Belarus who came on Aliyah with the illegal immigration on the boat “Shabtai Luzinsky,” which broke through the British blockade, about a year before the creation of the State of Israel. Michael is involved in research on the physiology and ecology of animals (PhD from Ben-Gurion University, Beersheva) and is interested in Jewish heritage, history and genealogy.

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Shemesh Tzedakah*

Shalom Bronstein

One of the most prominent personalities in 19th century Jewish life was Moses Montefiore. After his death, he bequeathed an annual stipend to be distributed among the needy Jews of Eretz Yisrael. Through his influence a number of Jews around the world

also sent annual contributions. In 1885, Heshvan 5646, the organization that was the recipient of these funds, *Der Israelitischen Gemeinden Aschkinasim Peruschim und Chasidim in Palestina* [Central Committee of the United Jewish Congregations at Jerusalem]

* This article is based on the presentation given at the IGS First National Seminar on Jewish Genealogy: *Family Roots in the Land of Israel and in the World*, Tel Aviv, November 2005.

began to publish reports listing its income and allocations. A motivating factor in doing so was to satisfy the desire of the public to know how their contributions were distributed. The title chosen for this publication was *Shemesh Tzedakah*. Six words from the quotation taken from Malachi 3:20 appear on the title page: "But for you who revere My name, a **Sun of Righteousness** [Shemesh Tzedakah] shall rise" (with healing on its wings. You shall go forth and stamp like stall-fed calves, (21) and you shall trample the wicked to a pulp, for they shall be dust beneath your feet on the day that I am preparing, said the Lord of Hosts.") In addition, the title page of brochure #1 carries a selection from Isaiah 32:17, "For the work of righteousness shall be peace, and the effect of righteousness, calm and confidence for ever." [Both translations, NJPS]

Unfortunately, since not all of the reports that were issued have survived our study of them is limited. Brochures 1-5 (1884-1887), 14 (1892-3), 16 (1894-5), 17 (1895-6), 19/20 (1897-99), 30/31 (1908-11), 41/42 (1919-21), 43/44 (1921-23) are available at the Jewish National and University Library at the Givat Ram Campus of the Hebrew University in Jerusalem in print form, call number PV 3846. The library also has a microfilm, call number PFi 2987, that, in addition to the first five reports, includes brochures 6 through 15-28 Tammuz 5647 to the end of Heshvan 5654 (July 20, 1887 to November 9, 1893); 16 & 17- Rosh Hodesh Kislev 5655 to the end of Heshvan 5657 (November 29, 1894 to November 5, 1896); 19-Rosh Hodesh Kislev 5658 to the end of Heshvan 5660 (November 26, 1897 to November 2, 1899); 30/31-Rosh Hashanah 5669 to the end of 5671 (September 26, 1908 to September 22, 1911); 41/42 and 43/44-Rosh Hashanah 5680 to 5682 (September 25, 1919 to September 1923). However, the microfilm is incomplete and is difficult to read.

Contributors

The reports cover various time frames. Those from 1885-1896 and 1919-1920 list the city of origin of the contributor. This is a 'gold mine' for genealogical research. In the reports that I reviewed the contributors listed

came from some eight hundred worldwide locations and about 80% of them were from the United States. Since the place names are written in Hebrew letters with Yiddish spelling, deciphering some of them is an insurmountable obstacle. Besides New York and Baltimore, spelled Baltimori, cities with large Jewish populations even in the 1880s, there are some localities that are almost unknown.

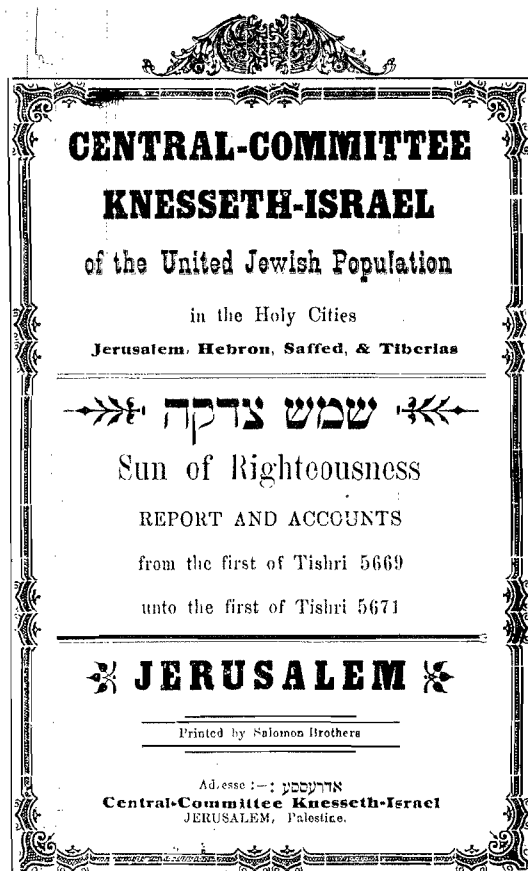
In going through the list, I tried to connect the towns listed with the states in which they were located. To do so, I utilized the early issues of the American Jewish Yearbook. Following is just a sample of places and their states where Jews contributed to help the poor of Eretz Yisrael, some of them had organized Jewish communities while others had only a cemetery or a handful of Jewish residents:

Alliance & Norma (Jewish agricultural colonies in Southern New Jersey established by Baron Hirsch); Billings, Montana; Brighton, Colorado; Cheyenne, Wyoming; Chippewa Falls, Wisconsin; Circleville, Ohio; Eveleth, Minnesota; Fargo, North Dakota; Hastings, Nebraska; Iron River, Michigan; Laredo, Texas; Oil City, Pennsylvania; Polasky, Michigan; Red House, Nevada; Sedalia, Missouri; Shamokin, Pennsylvania, Sing Sing, New York, Winkler, Manitoba and Yolo, California. I was unable to find the states for the following: Bluffton, East Prairie, Glass Bay, Leadwood, and Slippery Rock. Listed in the first and subsequent issues is the city of Titusville. It is a small town of 6,434 residents in Northwest Pennsylvania where oil was first drilled from the earth.

It is astounding at how widespread Jews were in late 19th century America. Since names of contributors are listed for all of these places, one can even trace the movement of individuals from town to town. I found that the various lists of Philadelphia contributors included the names of those who were later leaders in the Zionist movement. Another example of proto-Zionists is found among Baltimore contributors: Jonas Friedenwald, the founder of a family of prominent physicians and ophthalmologists is listed in

the first brochure. His grandson, Dr. Harry, was the President of the Zionist Organization of America from 1904 to 1918. He donated his world famous library on the history of medicine to the Jewish National and University Library and it is housed in a special collection on the Givat Ram Campus of the Hebrew University.

There are also lists compiled by emissaries most of whom were sent by Kolelim who traveled from city to city in the United States collecting. In the first brochure, names are in Rashi script. Looking at the places from where contributions were sent to Eretz Yisrael is a fascinating experience. The sampling of issues of *Shemesh Tzedakah* that have come down to us could easily provide enough material for a student to earn a doctorate.



A Look at Some of the Reports

It is beyond the scope of this paper to analyze the contents of each of the existing bro-

chures. That will have to wait for some future historian or doctoral student. However, in order to give the reader a taste of the scope of what they contain a few will be discussed. Items directly translated from the Hebrew text are in italics.

Brochure 1. 14 Heshvan 5645-25 Heshvan 5646 (November 2, 1884–November 3, 1885)

In the first paragraph listing we find the following:

13 Tishrei, from a bequest of the Righteous Prince Moses Montefiore, the memory of the righteous is a blessing, through the nobleman Sir Joseph Sebag, may God watch over and protect him – 100 pounds sterling.

This came to 13,600 grush, a Turkish coin in general use throughout the Ottoman Empire, according to the report.

I – General Allocations – Assistance to organizations and the provision of funds for Pesah; Allocations to Sefardim – the communities of our brethren who come from Asia, Africa and Turkish Europe who reside in Eretz Yisrael. Allocations to the Kolelim are divided between those whose members are Perushim and Hasidim – each sum is followed by the name of the person in authority who signed for the funds. The Kolelim listed for the Perushim are Vilna and Slonim, Zamut, Reisen, Minsk and Pinsk, Horodno, Warsaw, Suvalk, Hungary and Hod (Germany and Holland); the Hasidic Kolelim are Safed, Tiberias and Jerusalem, Volhyn, Austria, Moldavia, Wallachia, Kurlin, Warsaw, Hungary and Habad. (Page 7)

II – Allocations to those who are not members of a Kolel; those who came from Britain, America, Russia and Siberia. The recipients' names are given; however, widows are not listed by their name but as the widow of Meir Apter; the widow of Reuben the Shohet; orphans are listed as the orphans of Meir Cohen of America, etc. Two other disbursements of special interest are for the nursing of the orphaned son of R'Leib of Pinsk, and to the proselyte Eli Privalani and his son Abraham Michal. (Page 8)

IV – Assistance to those men and women who are required to travel abroad – to consult with physicians or abandoned women (agunot) who are trying to find their husbands.

The names of the men are listed first and then sixteen women are recorded of whom one is listed as *the woman Masha the Agunah from Elizabeth*; another person is *R'Abraham Jacob who is crippled*.

Brochure 2. 28 Heshvan to 25 Iyar 5646 (November 3, 1885–May 30, 1886)

It opens with a lengthy introduction, a report on the success of the first brochure (14 Heshvan 5645 to 25 Heshvan 5646 (November 2, 1884–November 3, 1885), plus a glowing letter of support from R'Haim Berlin. Also included is the exchange rate for francs & rubles to piasters. *All of our accounting is in local currency – grush – piasters, which are exchanged at a rate of 5.16 per franc and 13.15 per Russian ruble; all according to the daily exchange rate.*

It is of interest to look at the seven categories of income listed in the first pages.

The funds listed in the three sections A, B and C are designated for Sefardim and Ashkenazim and were raised in the names of the Rabbis, the Geonim our rabbi and teacher Raphael Meir Panigel, may God protect and preserve him and our rabbi and teacher Shmuel Salant, may God protect and preserve him.

- A. For Sefardim and Ashkenazim in the holy city of Jerusalem, may it be rebuilt and reestablished.*
- B. For Sefardim and Ashkenazim in the four holy cities, divided into twenty-eight parts.*
- C. From the country of America and divided into three parts:*

One third for Sefardim in Jerusalem and Hebron; one third for the Ashkenazim in Jerusalem and Hebron and one third for the Sefardim and Ashkenazim in Safed and Tiberias may they be rebuilt and restored.

Income Exclusively for Ashkenazim:

Funds listed in D and E represents funds collected through the solicitation of Rabbi and Gaon, our rabbi and teacher Shmuel Salant, may God protect and preserve him

or through Rabbi and Gaon, our rabbi and teacher Abraham Eisenstein, may God protect and preserve him.

- D. From the country of America for the Kolelim of the Perushim and Hasidim of Jerusalem, Hebron, Safed and Tiberias.*
- E. For the Russians in the four holy cities.*
- F. Exclusively for the Kolelim of the Ashkenazi Perushim*
- G. For the Ashkenazim in Jerusalem.*

Through the list of disbursements we learn of the difficulties facing the Old Yishuv in the late 19th century. Two items in particular stand out.

IV. The Account for the Sale of Flour Cheaply – This report contains a story that follows slightly abbreviated. This long forgotten incident has the deeds of the righteous few frustrate the attempt of speculators to benefit from a potential famine. The role of the Central Committee of the United Jewish Congregations at Jerusalem, the publishers of *Shemesh Tzedakah*, was crucial to the success of the endeavor.

The account for selling flour cheaply. Following is the account of the circumstances: In the month of Adar I of this year, because of the lack of rain in our country, prices soared by leaps and bounds causing fear, until each rotl' of flour which previously cost four or five grush climbed to seven or eight grush. This cast a great shadow in the sky of our country, and the heads of our committee quickly contracted with the worthy merchants Nathan Hamburger and his partners, may God preserve them, to import flour at a much lower cost from Trieste, of the finest available from the city of Pest – and the desire of God was successful – as these exalted gentleman, the noblemen who took notice like H. Morfogi and Farenti who head the Austrian Lloyd Company in Trieste, sought to spread salvation and from their own pocket paid for the steamship to transport 250 sacks of flour to Jaffa and thus they wrote in a letter: “To the rabbis, the head of the General Committee of the Ashkenazim in Jerusalem: Although it is impossible for the Lloyd Company to change its regulations and to transport cargo at no

charge, for the benefit of our impoverished brethren, this time we are paying the cost of shipping the flour from our own pockets (a total of some 620 francs) and regarding the balance of the flour we will try to obtain for the benefit of our poor brethren in Jerusalem a discount, this promise is fulfilled as the company is taking only one half of its shipment charge." From the depths of our hearts we extend our thanks and blessings in the name of the community of God dwelling in Zion to these noble and upright men. May they be blessed in the name of God. Also customs duties for the bulk of the shipment are waived by the upright government of His Majesty [the Turkish sultan] in response to the request of the Rabbi and Rishon L'Zion [official title of the Sefardic Chief Rabbi], May God protect him, and by the Parliament of the Austro-Hungarian government through its most honored representative here in Jerusalem. It is fitting for the upright to praise – Psalms 33:1 "Praise befits the upright."

This minor expenditure had very wide implications – flour that had been selling at eight or nine grush was now being sold for between 5½ and 6 grush to all members of the Ashkenazi community without exception. The monopoly that sold flour at inflated prices was broken and the cost of agricultural products came down. *The speculators who charged exorbitant prices hid their faces in shame for about three months. As a result of this deed, the name of the Committee* [those that publish *Shemesh Tzedakah* and broke the power of the flour speculators] *was praised and extolled for its commendable deed in the Land of Israel.* (Page 9)

XIV. *For the Askiriya Payment* (in lieu of serving in the army). This item deals with a rather substantial payment and is described in great detail. The complete text of this report appears in this article in the Hebrew section of *Sharsheret Hadorot*. The law stipulated that in place of serving in the Turkish army in every city in the Ottoman Empire for each 180 Jewish males, the community was required to pay 5,000 grush according to the government exchange rate. The exchange rate of the government, we are told, bears no correlation to the market rate.

Until this time, the government did not recognize the Ashkenazi residents as a separate section of the Jewish community and they were included with the Sefardi community as far as this tax was concerned. Because of confusion and incorrect recording by government officials the tax levied on the Ashkenazi community alone was 40,000 grush. Order has been restored and more than 400 names were removed from the list. The Va'ad announced that it was deducting from the allocation to each Kolel the sum of 34½ grush, which is equivalent to 28½ government grush. A full accounting for each Kolel, including the number of members, follows the account. (Page 14)

On page 19 there is an endorsement in English by the Hon. N. T. Moore, Esq, the British Consul for Palestine. *For attestation of the above seal and signature of the Rev. Chief Rabbi Samuel Salant, and warmly commending this appeal for aid to benevolent attention, British consulate, Jerusalem, June 28, 1886; Noel Temple Moore Consul.*

Brochure 5. 28 Nisan 5647 to 28 Tammuz 5647 (April 22 1887–July 20, 1887)

It opens with a greeting engraved in gold for the New Year 5648. The actual year is spelled out in the Hebrew greeting: "ברוך תהיה" – Barukh T'hiyeh" – May you be blessed. The letters spell out the year 5648. The greeting was sent with the report that was mailed more than two months before Rosh Hashanah so that the donors would get it in time. In the list of expenditures on page 7 one finds an allocation of 258 grush for raising orphans, 449.5 grush for the *Jubilee Celebration of Her Royal Highness, the Queen of England*, 108.20 grush for preparations for the reception for the Baron [Rothschild] and 1078.10 grush to enable newcomers to return to their country of origin and for gifts.

Brochure 6. 28 Tammuz 5647 to the end of Heshvan 5648 (July 20, 1887–November 16, 1887)

Among the list of twenty-eight categories and sub-sections of distributions beginning on page 7 are the following: *Bread for the hungry; for synagogues putting up guests; for*

hospitals; annual assistance for those who are not members of a Kotel – names of recipients are listed with the amount that they were given; converts to Judaism; help for individuals for various emergency situations – reason for the special aid is not given; assistance for emergency travel – those receiving this aid are from Eretz Yisrael, Egypt and Europe, none are from America; rental assistance – many have city of origin listed, none from America; help to purchase equipment for work and special artisan tools; help in rescuing people from the missionaries – The names of those who have been rescued are delineated in the account book (page 116, side 1) and they number 15 souls, and assistance for raising orphans and the children of the poor.



This gold engraved elaborate New Year Greeting for the year 5648 (1887/1888) appeared in Brochure 5.

Brochure 7. *Rosh Hodesh Kislev 5648 to Rosh Hodesh Iyar 5648 (November 17, 1887–April 12, 1888)*

Transcription of an endorsement by Hon. Henry Gilman Esq, U.S. Consul at Jerusalem

* *The original was forwarded through J. L. Friedman Esq. Portland, Oregon. [Page 13]*

*on a petition addressed (June 13, 1888) by the Rev. Chief Rabbi Samuel Salant and others to a respectable gentleman at Portland, Oregon, U.S.America.**

In authenticating the above signatures I cordially endorse the appeal of the Rabbies (sic). The distress in Jerusalem is very great, and it is hoped that the true Israelites of the United States whom the Lord has blessed with the good things of this world will not forget the poor in the land of their fathers.

*Henry Gillman
U.S. Consul*

Brochure 8. *Iyar 5648 to the end of Heshvan 5649 (April 12, 1888–November 4, 1888)*

The introduction is in both Hebrew and Yiddish and a detailed three-page summary report in English is also included at the end.

Brochure 12. *Rosh Hodesh Kislev 5651 to the end of Heshvan 5652 (November 13, 1890–December 1, 1891)*

An endorsement by the US consul in Jerusalem is presented on page 18:

In authenticating the above signatures of Rabbi S. Salant and others I should add that building houses for the poor is one of the most worthy among the charities that are carried on by the Committee of the United Ashkenaz Jewish Congregations and I gladly recommend this kind of charity as well as the said Committee to benevolent Jews.

Salah Merill, U.S. Consul, Jerusalem Febr. 25. 92

Brochure 16. *Rosh Hodesh Kislev 5655 to the end of Heshvan 5656 (November 29, 1894–November 17, 1895)*

The first page opens with the words *An Essential Announcement* in very large letters.

I. There is, thank God, no disagreement in the Holy City between the Sefardim – that is those who worship following the Sefardic [Hasidic] prayer form and the Ashkenazim – those who worship following the Ashkenazi prayer ritual. All of them live in mutual peace

and serve together on this Central Committee regarding the internal affairs of the city and the community. Also with regards to the funds that come from countries that do not have their own Kotel such as Rasaii, Siberia, Britain, America etc., if anyone says that the Hasidim do not have a role in the Central Committee, their words are total lies.

II. The same holds true with the Portuguese, who are here called Sefardim – there is absolutely no disagreement or discord... In truth, there was never conflict with the Portuguese Sefardim; just as we have no objection to their [fund raising] income, they in turn cannot object to ours. As things were, so will they be now, and except for those who foment trouble, let not the generous individuals of our people pay them or their intrigues any heed.

It is obvious from this strong statement that there were those who spread stories of inequitable distribution of funds. This is also reflected in additional introductory messages found in other brochures.

Brochure 30/31. Rosh Hashanah 5669 to the end of 5671 (September 26, 1908 to September 22, 1911)

The English heading states as follows:

Central Committee Knesseth Israel of the United Jewish Population in the Holy Cities Jerusalem, Hebron, Saffed & Tiberias Sun of Righteousness, Report and Accounts from the first of Tishri 5669 unto the first of Tishri 5671 (1909-1911)

On the back outside cover page are fragments of three French Levant stamps of 6 centimes. It was posted in Jerusalem but the full date is obscured. The brochure bears the Jewish Cultural Reconstruction (JCR) bookplate. The JCR was established in 1947 to deal with Jewish cultural items looted by the Nazis and recovered by the United States Military Government. This was a brochure that survived the Holocaust and was restored to the Jewish people, "For this is a brand plucked from the fire." [Zechariah 3:2]

Brochure 41/42. From the beginning of 5680 to the end of 5681 (September 25, 1919–October 2, 1921)

Allocations (Page 59)

XVI. *The Jewish Legion.* For religious books, prayerbooks and mahzorim that have been provided to them – 2075 Egyptian grush

XVII. *For New Immigrants.* Provided by a highly regarded committee of merchants and homeowners – 6510 Egyptian grush

Brochure 43/44. 5682-5683 (October 1921–September 1923)

Allocations (Page 78)

XII. *The Riots of November 2.* For the funerals of the martyrs who were murdered during the November 2 riots and were buried on 3 Heshvan 5682 – 115 Egyptian grush.

For the support of families of those arrested and are now in jail resulting from the riots, contributed by the Jewish City Committee of Jerusalem – 900 Egyptian grush.

The total allocation for XII comes to 1015 Egyptian grush.

Conclusion

I have been able to provide only a very brief sampling of what appears in the pages of the few brochures of *Shemesh Tzedakah* that have come down to us. The pages of the reports provide the researcher with a tremendous amount of information on the problems and challenges facing the Old Yishuv. As has been stated on more than one occasion, genealogical research and history complement each other. In some of the brochures one can reconstruct the obstacles facing the administrators of the charity. The contributors as well as the recipients are listed. The amount of each contribution as well as the amount of every allocation is also recorded. It is very rare to see a family name listed for those on the receiving end. Apparently, family names were not in common use in the Old Yishuv. The pages of *Shemesh Tzedakah* unfold for us the drama of life in

late 19th century and early 20th century Eretz Yisrael in general and in Jerusalem in particular. The first head of the fund was Rabbi Shmuel Salant. After his death Rabbi Meir Berlin (Bar-Ilan) succeeded him and Rabbi Abraham Isaac Kook followed him. The guiding principles of the fund are listed and carefully followed. *Shemesh Tzedakah* awaits the PhD student who will provide us with a careful analysis of this publication. I have only begun to scratch the surface.

Shalom Bronstein is a native of Philadelphia. BHL – Gratz College & BSc Temple Uni-

versity, 1964; MHL, 1968, Rabbinic Ordination, 1970, DHL (HC) 1997 – Jewish Theological Seminary of America. From 1970 to 1986 served as a congregational rabbi and made Aliyah in 1986. Member of the Philadelphia Jewish Genealogical Society, the Israel Genealogical Society, Association of Professional Genealogists & the Rabbinical Assembly. Has published articles in Avotaynu, Chronicles and Sharsheret Hadorot. Served as president of the Jerusalem branch of the IGS and is on editorial staff of Sharsheret Hadorot. He is an independent researcher with emphasis on Zionist, Eastern European and Holocaust studies and lives in Jerusalem.



A Family Quest in Istanbul

Daniel Kaez

My father came to the United States from Istanbul in the 1950s. Most of his family was still living there – his parents, a sister, aunts and uncles, and 35 first cousins! My interest in family history began in the late 1990s. Phone calls and faxes and letters to my cousins in Istanbul generated huge quantities of information for my family tree. But soon I was stuck: I could learn no more without examining data available only in Turkey.

In online discussion groups, I had read stories that bemoaned the difficulty of getting records from Istanbul. To me it was an interesting challenge. I had already been to Istanbul twice, and found everyone wonderfully friendly, in the big cities and in the little towns alike. I assumed that the leaders of the Jewish community would be equally helpful.

As a concert cellist (specializing in Jewish-inspired classical music), a trip to Istanbul could be a musical trip also. I contacted persons in the Jewish community in charge of cultural events and was successful in setting up a major concert, attended by an overflow crowd at the Neve Salom Synagogue. In between rehearsals and sightseeing and visit-

ing my cousins, I visited the Office of the Chief Rabbinate and the Neve Salom registry office to examine the books – thousands of pages of records. In addition, I discussed with everyone I could my interest in copying, typing and indexing all of the Jewish genealogical records of Istanbul. They were interested, curious, cautious, and (very soon) extraordinarily helpful in my quest.

The first surprise occurred before I left Istanbul: I received a bound copy of the earliest index records for Istanbul Chief Rabbinate marriages, from the late 1800s. When I got home to the United States, I scanned the pages, found volunteers to type and proof them, and then I did a final proofing of every page myself. More bound books arrived from Istanbul, and we continued to type and proof for many months.

Soon, our project expanded to include hundreds and hundreds of pages of death records and burial records from congregations and synagogues across Istanbul. We have now typed over 50,000 records. But our job is not finished. We are working on another 1000 marriage records and a set of approximately 15,000 burial records. We have

*cont after page 34
SORRY!*

Carl Alpert z"l

by Yehuda Klausner*

This moving story, about the wimple that found its way home thanks to the perseverance and faith of Carl Alpert, brought back memories from years past.

The early fifties, when in 1952 I joined the Technion IIT's faculty as a young teaching assistant, were the times when the Technion under the presidency of Ret. Major General Yaakov Dori was in the process of major expansion. At that time, the administration that had previously encompassed less than a dozen persons and the professors of the faculty that numbered forty-six, began to grow toward the extent we know today.

Among the newcomers to the administration was the Boston born Carl Alpert. The thirty-nine year old journalist took charge of the newly established Public Relations office. Full of energy and radiating determination, it was clear that he meant business when he moved along the corridors of the Hadar campus, the home of the Technion at that time. In the course of his thirty-five years

with the Technion he was also in charge of the Technion's fund drive.

Previously, still in Boston in 1927, he became member of "Young Judea" organization, where he met his wife Nechama and married her in 1940 when he became also president of the organization. They made Aliyah in the late forties with their three children: Yami, Yoel and Ruth.

For about fifty years Carl Alpert acted in many ways for the Technion, serving several of his presidents. As a writer and journalist he wrote in the Jewish world press on subjects related to Israel and Zionism. In 1937, he published a *Dictionary for the Zionist Terminology*, in 1944 the book *Eretz Israel between Two World Wars*. He also wrote a two-volume book on the history of the Technion. In 2000 he was awarded the honor of "Distinguished Citizen of Haifa".

On Israel's 57th Independence Day Carl Alpert died at 92. May his memory be for a blessing.



The Fulfilled Blessing of a Tzadik **

Yehuda Klausner

The following account is a personal story. In the early 1930s, my brother Bezalel-Barukh, my sisters Rachel and Penina and I were seated on hassocks around our grandmother Rivka Peya, may she rest in peace, and listening to her stories. In the summer it was grandmother's custom to come from her nearby country village to the city of Arad in Transylvania where we lived and to stay with us. In those days, a journey of eighty kilometers was a two-hour trip that took place once a year. Grandmother, in a

different mold from grandmothers of today, always wore a dark dress with a kerchief on her head and sat with the *Tzenah u'Renah* days on end. On occasion she would take a break and we children would gather around her and listen to her stories: such as when she studied in a heder with the boys; how with a handshake, her parents arranged her marriage; how she wanted to run away when she saw grandfather Zev, the redhead, for the first time under the *hupah* at their wedding; on her hopes of receiving some sign of life

* Based on an article that appeared in the Technion quarterly *HaTechnion*, Autumn 2005.

** This story previously appeared in the Habad newsletter *Sihat Hashavua* No.526, 31.1.1997 and is reprinted here with changes and additions.

from her youngest son, Uncle Bezalel, who went to the United States at the time of World War I and who disappeared – a dream that was fulfilled in 1935 and numerous other stories always about the family.

One of these follows:

When grandfather Zev, of blessed memory, approached Bar Mitzvah, his father R'Menahem, who lived in Stropkov, Galicia, brought him to R'Hayim the Admor of Sacz. They spent that Shabbat with one of grandfather's relatives who lived in Sacz. Parenthetically, although our family was originally Mitnagdim (those opposed to Hasidism), many of its members were attracted to Hasidism. When R'Menahem succeeded in being seen by R'Hayim, he asked him for a blessing for his son. The rabbi blessed him adding that he would attain a long life and would be privileged to die in Eretz Yisrael.

So ended grandmother's story and grandfather was then about seventy-four years old.

Afterwards, there were many upheavals. World War II came and the government in Romania changed with the Iron Guard coming to power. Jews were expelled from country towns to the district capitals. Thus, grandfather, grandmother, the uncles along with their families all moved to our city. I came on Aliyah in 1944, before the War was over, with my cousin Bezalel and we were the first members of our family to settle in Eretz Yisrael. Back at home, the Romanian city of Arad which the Germans occupied passed from hand to hand. It was captured by the Hungarians, next the Russians and then returned to the hands of the Romanians.

The War finally concluded and grandmother passed away 1946. In 1950 my late parents, all my aunts and uncles and rest of our family came to Israel on the ship Transylvania, the boat that carried most of the Romanian Jews who came on Aliyah. On the boat's final voyage in 1951 the last family members who remained in Arad, grandfather Zev, my uncle Benjamin and his wife my aunt Sara came. On Sunday, they arrived in Petah Tikvah where my parents, aunts and uncles and their families lived. Grandfather arrived in Israel ill with pneumonia, tired and worn out, but

he fulfilled the command of the Rebbe. He lived in Israel five days and on the evening of the sixth, he returned his soul to its maker. My wife, who at the time was expecting our first child, and I, who at the time was a student at the Technion in Haifa, planned to come to spend Shabbat in Petah Tikvah and meet grandfather. However, that Friday morning grandfather was brought to his final resting place in the old cemetery in Petah Tikvah. On his tombstone the following is engraved: "He fulfilled the blessing of the Tzadikim [righteous]; he was privileged to settle in our Holy Land, but to our sorrow was taken from us only a few days later. He lived ninety-one years and died on 10 Adar I, 5711."

Our first child who was born a few months later was named for him, David Zev.

The Admor R'Hayim the son of Arie Leib HALBERSTAM was the founder of the Sacz Hasidim and was the sixth generation of Hasidic courts and a tenth generation descendant of R'David Ashkenazi of Worms. His ancestry follows:

R'Hayim HALBERSTAM – born in Tarnograd in 5553/1793; died in Sacz 25 Nisan 5636/19 April 1876; was Admor and Av Beit Din in Ujfeherto and Sacz; the son of

R'Arie Leib HALBERSTADT, Brody, 1770-1831, Av Beit Din in Tarnograd and Przemysl, the son of

R'Moshe Mehsulam HALBERSTADT, Dubno 1847, Av Beit Din in Satanow, the son of R'Naftali Hirtz HALBERSTADT, 1777, Av Beit Din in Dubno and Kowel, the son of

R'Zvi Hirsh HALBERSTADT, Lwow 1670-1747, judge and Av Beit Din in Biala, Halberstadt and Lwow. the son of

R'Naftali Zvi ASHKENAZI, 1711, Av Beit Din in Kowel, Tykocin and Lwow, the son of

R'Yisrael ASHKENAZI, Worms -1680; Parnas of Hildesheim and Lublin, the son of

R'Zev Wolf the son of David ASHKENAZI of Worms.

R'Hayim ben Arie Leib HALBERSTAM was married four times:

The daughter of R'Barukh FRANKEL-

TEOMIM, Av Beit Din of Lipnik – there was no issue from this marriage.

Rachel Feige the daughter of R'Barukh FRANKEL-TEOMIM, the sister of his first wife;

Rachel Devorah the daughter of Yehiel Zvi Hirsh UNGAR the Admor of Dabrowa and Tarnow;

Rivka the daughter of Elimelekh Torm of Gorlice – she remarried after R'Hayim's death and gave birth to two more children;

R'Hayim had seventeen children from his three wives:

David – 1818-1893, Av Beit Din and Admor in Kishinev

Meir Natan – 1825-1855 of Sacz

Aaron – 1826-1903 – Av Beit Din in Sacz

Yehezkel Shraga 1828-1898 Av Beit Din in Sieniawa and Stropkov who settled in Eretz Yisrael

Barukh – 1829-1906 – Admor in Rudnik and Gorlitz

Arieh Leib – died at age eight

Shalom Eliezer 1862-1944 Admor in Eupatoria, Sacz, Rozprza and Tarnow, perished in the Holocaust

Yitzhak Yishayahu 1864-1943 Admor in Czchow, Satu Mare, Krakow and Lwow, perished in the Holocaust

His sons-in-law were:

R'Naftali Hirz the son of Avigdor MARGALOT, Av Beit Din in Zelechow and Wisznice

R'Bezalel Yehoshua the son of Yehiel Michal, rabbi in Gliniany and Bolechow

R'Moshe the son of David Mordecai UNGAR, rabbi in Dombrowa and Nowy Sacz who settled in Eretz Yisrael, was married to R'Hayim's daughter Miriam

R'Eliezer Yeruham the son of Yisrael Isaac BARON of Radoszyce, was married to R'Hayim's daughter Yuta

R'Mordecai Dov the son of Meshulam Zusha AUERBACH-TWERSKY the Admor of Hornesteufel, was married to R'Hayim's daughter Rachel Reitza

R'Aaron the son of Meir HOROWITZ-RUBIN the Av Beit Din of Biecz and Buczacz, was married to R'Hayim's daughter Tehilah

R'Yitzhak Tuvia the son of Meir RUBIN the Admor of Sacz, was married to R'Hayim's daughter Nehama

R'Bezalel Yehoshua MOSKOWITZ From Gliniany, was married to R'Hayim's daughter Gitel

R'Elazar the son of Yehoshua ROSENFELD Admor of Oswiecim, was married to R'Hayim's daughter Freida.



Letter to the Editor

I was very happy to receive the latest issue of *Sharsheret Hadorot*, 20-1. I was impressed by the quality of the new cover and the pleasant design of the Hebrew and English title pages. These improvements testify to the diligence of the editor and her associates.

Of the many high quality articles I want to single out for special mention that of our long-time member Leah Artom, *The Rossi, De Rossi Family from Jerusalem to Rome and from Rome via a Long Trip to Eretz Yisrael*. Here we find family history dating back to the 13th century with direct ancestors traced to the 17th century. From this article we learn

many details about the history and life of Italy's Jews starting from the first century of the Common Era. The author gathered the material over a period of many years from both official and other documents located in many archives in Italy.

Gloria Mound's article, *Casa Shalom – The Institute for Marrano-Anusim Studies in Gan Yavne*, covers an interesting topic and it would be most worthwhile to organize a tour for our members or to invite Ms. Mound to lecture at our branches.

Esther Ramon, Jerusalem

Books

Hîrlău – The Jewish Town of my Youth. People, Beliefs and Customs. Marcel Markowitz Maridan. Minimum Press, Tel Aviv, 1993. 108 pages; translated from the Romanian by Shraga Haber, 1998.

Lea Gedalia

The town of Hîrlău is located in the Iasi District, 48 kilometers from Botosani in Northwest Moldavia. According to Jewish tradition, the Jewish community dated from the days of the ruler of Moldavia Stephen the Great (1457-1504). The Jewish physician of the prince, Shmil (Samuel), brought his extended family with him and thus formed the basis of the Jewish settlement in the locality. In 1803 it had 784 Jews and in 1886 there were 2,254 Jewish residents who made up 59% of the population.

Hîrlău was one of those towns that had a vibrant Zionist Jewish life; many of its townspeople became the leaders of Romanian Jewry before World War I. The author's memories sketch in a most exact manner the streets of the town and its residents and relate the stories of their families and their communal involvement. Among the families mentioned are Haber, Landau, Hershkowitz, Rotenberg, Solomon, Segal, Blumenfeld, Stern and many more.

My father, who translated the book, wrote in the introduction: "The author left the town in 1928, two years before I was born. It is almost certain that his memories of community life cover the years 1915-1928. Most amazingly, I, who am a product of a slightly later period than that described in the book, find the same forces stimulating chords deeply buried in the layers of my memories and feelings."

By their joint effort, the author and the translator, who added general background information, statistics on the Jewish community and on the Jews of the area as well as biographical details on those people whom he personally knew, succeed in conveying the

authentic feeling of the typical Jewish town that has disappeared from off the face of the earth.

The Jerusalem Branch of the IGS has a copy of the book in its library.

Photos and Memories from the Greenfelder and Ginot Families 1700-2000. Dr. Noah Ginot: privately published, 2005 with 35 pages of photographs.

Lea Gedalia

Dr. Noah Ginot who has been interested in genealogy for many years, reconstructs the story of his family beginning with 1719 with the aid of documents from the Jewish community of Altenkunstadt. He reviews the family's involvement with the Zionist enterprise in Eretz Yisrael that started in 1919.

The author's grandfather was born in the town in 1848 and married a young woman from the Epstein family in Teplitz. The author's father was born in Saaz (Zatec) and studied medicine in Wurzburg, Munich and Vienna. He settled in Eretz Yisrael before the outbreak of World War I but like many Jews returned to serve as a physician in the German army.

The story of Dr. Ginot's family is told in a popular fashion with rare and fascinating photographs.

The Jerusalem Branch of the IGS has a copy of the book in its library.

Covo, Joseph. Ventura: Name, Family, Background and History. Herzliya, 2006. (English & Hebrew)

Mathilde Tagger

Our member, Joseph Covo, who is a member of the Ventura family, has written a booklet summarizing his research on this family. It is written in English but contains a detailed summary for the Hebrew reader.

He traced the origin of the family name and its history from its beginning in the city of Split in Croatia. A branch of this family

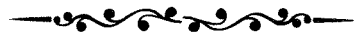
immigrated and settled in Rustchuk in Northern Bulgaria. They were one of the forty-two founding families of the Rustchuk Jewish community in the beginning of the 19th century.

But the main question that interested Covo was where the family lived before it arrived in Croatia. The result of his research is that there is a strong possibility that both branches of the family originated in Portugal. There they were forced to convert to

Christianity and when they succeeded in escaping to Italy, they returned to Judaism.

Covo was helped in his research by a Croatian historian who is an expert on the Jewish communities that existed along the Adriatic coast, by Ms. Anna Lebel, the well-known researcher of Yugoslavian Jewry and by some other individuals.

Joseph Covo has donated a copy of this booklet to the IGS library and I recommend that all who are interested read it.



Abstracts of Articles from Foreign Journals

Misjpoqe – Journal of the Dutch Jewish Society for Genealogy, 2006 No. 1

www.nljewgen.org

Liba Maimon

1. Harmen Snel continues his survey of Jewish pupils in the public school system in Amsterdam in the year 1823. He writes about the teacher Mozes Samuel Cohen Eljon (1785-1833). A great many of his students were from Portuguese ancestry, including the well known Samuel Sarphati(j). He lists 43 pupils with dates and names of parents.

2. Riet de Leeuw van Weenen-van der Hoek writes about the Jewish peddlers (“mediene-souchers”), both men and women, who peddled their wares through the countryside and barely made a living. They were shunned by the authorities and established shopkeepers, but gladly received by the rural population. She lists many names of these 17th, 18th and 19th century Jewish peddlers. She also mentions Jewish cattle traders who roamed the provinces. This remained a typical Jewish profession until World War II.

3. Rob van het Groenewoud presents his research in the Van Praag family and discusses such well known members of this family such as Esther de Boer van Rijk, the actress who performed in plays of the widely recognized Jewish dramatist Herman Heijermans, and the painter Eduard Frankfort. Web site: <http://groenewoud.kleerekoper.nl>

4. Book reviews:

Alles zal reg kom [Everything will be All Right] by Jan R. Magus. An exchange of letters of the noted textile factory owner in Enschede, Sig Menko, who spent the war years in Westerbork and Theresienstadt, with his brother Alfred in New York. It portrays life in Enschede before, during and after World War II.

51 Portraits of murdered Jews of Steenwijk from the shadows by Jan van Rossum. It discusses Jewish life in Steenwijk before, during and after the war and gives extended biographies of the 51 Jews who perished in the Holocaust.

Etsi, Vol.8, No.30, Septembre 2005

Mathilde Tagger

It is rare to read an article in this journal dealing with the history of an Iranian Jewish family and if I am not mistaken, this is the first time that this geographic area appears on these pages. Nehama Kramer-Hellinx tells of her maternal grandfather, Rabbi Menahem Shmuel Levi from Hamadan and it appears that she takes this opportunity to discuss other family members and the atmosphere in which Jews lived in the 19th and 20th centuries.

From Iran in the east, we jump to Oran, the second largest city in Algeria in North Africa. Here Robert Attal reveals a unique source of information – the record book of the local *Hevra Kadisha*. It was written in the

Jewish-Arabic Oran dialect and was printed in 1867. On one hand, it contains a list of fifty-six laws of burial and handling of the deceased and in addition there is a list of members divided by their assigned tasks: those who wash the bodies, sixty-eight men and fourteen women; eight tailors who sew the shrouds; thirty people who carry the deceased and finally, forty gravediggers. It contains the names, occupations and addresses of a total of one hundred sixty *Hevra Kadisha* members.

The third article, which I authored, is titled *Gomel: The Name and the Family*. The possibility of a Sefardic origin is checked as well as a Russian derivation from Gomel, the city in Belarus. Neither of these two directions produced any real results. It does appear that its source is Hebrew and that it is connected with the blessing recited at the Torah after the recovery from illness or the safe return from a long journey. With the exception of the family name Mevorakh, no Sefardi family name bears the name of a blessing. In addition to researching the name, there are other signs in the history of this family that connects it to the city of Manisa adjacent to Izmir in Turkey. Many of this town's residents were teachers in the Alliance network of schools.

Etsi, Vol. 8, No. 31, December 2005

Mathilde Tagger

Roland Taranto statistically studied the list of names of Jewish residents of Rhodes, an island off the coast of Izmir (Smyrna), Turkey, which is part of Greece. He based it on the list of deceased residents from all times that is posted on the Internet.

On "Orient in Rome" we have the article by Moris Bierbrier. The author went to the Archive of Diplomatic History, which is part of the Italian Foreign Ministry. In the files that exist for every Italian citizen who lived at some point in one of the Oriental countries one can find valuable genealogical treasures.

In a very disturbing article Laurence Even-Zur Hazan tells of the frequently repeated attacks by Arabs on Jews in Tetuan in northern Morocco. In addition to the historic

aspect the author adds a list of those who were murdered in 1866, 1867, 1868, 1879 and 1880.

In a letter found in the Alliance files from 1884 written by Shem-Tov Pariente, the director of the Alliance school in Izmir, we are told of the celebration held by the Saragossi family from the city of Aydin. The commemoration was known as the "Saragossi Purim." Mr. Pariente relates that in other parts of Turkey people whose family name is Saragossi but have no connection with the Saragossi family in Aydin mark the same day with festivities.

GenAmi, No. 35, March 2006

Mathilde Tagger

In the current issue we have the genealogies of the Cohen and Joseph families of London; the descendants of Nahum Joseph who was known as Yossele Hollander and the genealogy of Rabbi Joseph Kaplan, who was the Chief Rabbi of France for many years and died recently at the age of 100. The French Philately Service issued a stamp with his picture in his honor.

**Revue du Cercle de Généalogie Juive, No. 83
Octobre-Décembre 2005**

Mathilde Tagger

Jean-Pierre Kletz has discovered the documentation that formed the basis for the census report for Alsace in 1784. This material contains much more information than the statistics reported in the census.

The memoirs of Jules Hayem who lived between 1865 and 1947 describes among other things life in the Metz community located in Lorraine in Northeast France.

Didier Amar is researching the Altini and Amar families of Istanbul and provides us with some additional details.

Calude Sabin Nadjari relates the history of the Or-Hahayim Hospital in Istanbul.

Eliane Roos Schuhl presents the instruments of the Mohel Cay Vidal Naveu from the southern city of Carpentras who lived in the 19th century. The author analyzes the inscriptions engraved on the implements.

Internet information

www.nljewgen.org – List of names of Jewish residents of Oudewater

<http://www.jcdp.de/login.php> – various tombstones in German cemeteries

<http://www.archieven.nl> – on line search in about 30 archives

www.gemeentearchief.denhaag.nl – on line search in marriages between 1812-1928 in The Hague

www.drelias.nl – database of 22000 notarized statements between 1811-1915 lists 85,000 names

www.stamboom.nl – 400 family trees



The 26th International Conference on Jewish Genealogy to Take Place in New York City, August 2006

Mathilde Tagger

The most striking fact about the New York Conference, without a doubt, is the record number of anticipated participants – 1,500 to 2,000! This points to the ever-increasing interest in Jewish genealogy.

The full list of lectures has not yet been published but the range of topics to be covered is very extensive. Among them is a workshop in how to utilize the computer and take advantage of the best software available to the genealogist. This is an innovation! How to use a Power Point presentation will be explained within this framework. To be honest, this is the easiest and most effective way to present a lecture. To use Power Point is to move with the times. There will be organized tours to most of the Jewish cemeteries in the New York area. There will also be a walking-tour where the participants will visit Sephardic New York at the end of the 19th and at the beginning of the 20th century. This is an unknown aspect of Jewish history in the largest American city.

As far as the lecturers – we will have those who speak at every Conference such as Stanley Diamond, the head of JRI Poland; Gary Mokotoff and Sallyann Amdur Sack from Avotaynu; Steve Morse is slated to give five talks, Karen Franklin and others will share their knowledge with us. I have a

feeling that many of the lecturers will be appearing at the Conference for the first time. Is this a sign of the changing of the guard? Perhaps!

Members of the Israel Genealogical Society will be among the presenters. Jean-Pierre Stroweis will discuss name changes during the British Mandate and in another talk will show how to utilize the EXCEL program for a genealogical database. Yosef (Neville) Lamdan will also be speaking twice, once on the Minsk Archive and his second talk will be on the new Academic Institute of Jewish Genealogy in Jerusalem. Martha Lev-Zion will discuss using the Internet to access sources in Israel and thieves and oligarchs in Central Europe during the Middle Ages. Rose Lerer-Cohen will lecture on Sephardic sources for names of Lithuanian Jews; Daniel Wagner in conjunction with Sallyann Amdur Sack will speak on the project of constructing family trees of communities destroyed in the Holocaust. Also on that topic, Rose Feldman will discuss the project that she initiated finding the people who submitted Pages of Testimony. Rose and I will speak on the population of Eretz Yisrael between the years 1839 and 1929. I will give a talk on the database of Sephardic and Oriental female given names.

Without a doubt, the members of the IGS will present a variety of unique and interesting topics.

The Conference will be held in a hotel in the heart of Manhattan at Times Square. When I leave the hotel for a break, I will think of the Camel cigarette billboard that occupied an honored place here years ago. Rings of smoke would come forth from the mouth of

the smoker on the huge advertisement. This will provide me with another opportunity to remember my father who saw the old advertisement in 1944 when he was a delegate at the World Jewish Congress and was so impressed by this technological wonder!

It will be easier to write of the Conference after its conclusion; meanwhile it appears most promising.



Academic Institute for Jewish Genealogy Opened in Jerusalem

The International Institute for Jewish Genealogy and Paul Jacobi Center

opened on 29 January 2006 in the Jewish National and University Library at Givat Ram, Jerusalem.

After riveting the attention of thousands of Jews throughout the world over the past two decades, Jewish genealogy and family history has reached a level of maturity that makes it ripe to take its place in the academic world. To that end, the new Institute has two main aims – to engage in Jewish genealogical research and teaching at the university level and to make Jewish Genealogy a recognized academic discipline within the realm of Jewish Studies.

The Institute is the only one of its kind in the Jewish world. It plans to operate on an interdisciplinary basis and also in a collaborative way with organizations engaged in aspects of Jewish genealogy. It will put a

premium on innovative programs and projects of practical benefit to individual family historians.

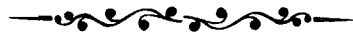
Its establishment is the result of efforts over the last two years of an international Founding Committee, headed by Dr. Sallyann Sack, Ph.D., of Washington, DC.

Dr. Yosef Lamdan, D.Phil., has been appointed as Director of the Institute.

Telephone numbers: 972-(0)2-658-6967 and 972-(0)526-622-624.

Email address: info@IIJG.org.

Home page (under construction):
www.IIJG.org.



no more than half-a-dozen volunteers working on the project now. Prospective volunteers should note that the typing involves no translation. We just type names and numbers. Contact <dkazez@wittenberg.edu> if you are willing to help.

After typing and proofing, the next step was to find a host for our web site and search engine. Remarkably, this was by far the most difficult part of the project. I submitted the data to one prospective web host three times, only to wait and have no response each time. Another prospective host discussed the matter for over two months in voluminous email exchanges only to withdraw interest in the end. Another host put the web site online but then was unable to add new data when our collection began to grow.

I had better luck at home: My son, Benjamin Kazez, a computer-science student, was willing to create the necessary search engine, crafting it with careful attention to our data. Next, I found the International Society for Sephardic Progress, now named The International Sephardic Leadership Council (<http://www.isfsp.org/>) eager to host the web site. Their attitude was refreshing and heartening: They agreed to host the web site and managed put it online, all in under 24 hours!

The Istanbul Jewish Genealogy web site includes both Sephardic and Ashkenazi records for Istanbul. To my knowledge, it is

the largest data base in existence that includes a substantial collection of Sephardic records. I hope that searchers will have success in searching our collection:

<http://www.sephrdiccouncil.org/istanbul>

Searching is by surname: Sounds Like or Exact or Starts With.

This collection includes:

- * More than 35,000 Istanbul marriage records (1878-).
- * More than 10,000 Istanbul burial records, including *Hemdat Israel* (1899-), *Italian burial list* (1918-), *Italian (Sisli) Cemetery* (1800s-), *Kuzguncuk Cemetery* (1913-), *Ortaköy Cemetery* (1939-), and *Yuksekkaldirim Synagogue* (1916-).

Daniel Kazez is Professor of Music at Wittenberg University (Springfield, Ohio USA). As a violoncellist, he has performed concerts of Jewish-inspired classical music at Jewish sites throughout the world: Paris, London, Prague, Rome, Istanbul and Casablanca. His interest in Istanbul genealogy is due to his Istanbul-born father, physicist Emil Kazez whose grandparents bore these surnames: KAZEZ/CAZES, ALHADEF/ELHADEF, FRESKO/FRESCO, BENHABIB/HABIB.

His family web site:

<http://userpages.wittenberg.edu/dkazez/dk/elh-kaz-fre.html>

Numero	Nome & Cognome dello sposo	Suddittanza	Nome del padre dello sposo	Nome & Cognome della sposa	Suddittanza	Nome del padre della sposa
1	Chico Isaac	?	Isa	Emilia...		Isaac...
2	Abraham...	Vienna	Abraham...	Rebecca...		Isaac...
3						
4	Jane...	Prussia	Jane...	Anna...		Isaac...
5	Abraham...	Vienna	Abraham...	Rebecca...		Isaac...
6	Isaac...		Isaac...	Isaac...		Isaac...
7	Moses...		Isaac...	Isaac...		Isaac...
8	Isaac...	Vienna	Isaac...	Isaac...	Vienna	Isaac...
9	Isaac...		Isaac...	Isaac...		Isaac...
10	Isaac...		Isaac...	Isaac...		Isaac...

Sample of Records

The Wimple that Came Home 60 Years Later*

Carl Alpert

A thrilling and deeply moving story, which began in a little village in Germany more than 60 years ago, came to its climax here in Haifa not long ago. It is the story of a wimple, which found its home at last.

For those who don't know, a wimple is the length of cloth used to bind the Torah scrolls tightly together when they are closed. Among many German families it was a custom to make a wimple of a swaddling cloth worn by a baby boy at the time of his circumcision. Suitably embroidered and decorated, it is then presented to the synagogue.

When a boy was born into the Zirndorf family in the town of Waibstadt in Bavaria, east of Heidelberg, in 1915, the proud parents followed the custom. The wimple carried the proper date and bore the wish, in colorful letters, that young Moshe, son of Eliezer Zirndorf, should grow up to a life of torah, happy marriage and good deeds, amen.

The small Jewish community gradually disintegrated as families left. The sifrei torah and other synagogue appurtenances were transferred to the house of worship in nearby Neckarbischofsheim. And on that infamous night of November 1938, the synagogue together with hundreds of others all over Germany was burnt to the ground. A few neighbors shocked by the event, tried to rescue some of the holy belongings and secretly passed them on to the Jewish refugees who carried them to Holland. The wimple was only a dirty strip of cloth but it was preserved.

On another continent, Dr. Karl Darmstadter began to gather historical mementoes for an exhibit at the Jewish Community Center in Washington and the wimple was sent to him as a curiosity. It was washed and pressed and put under glass as a memorial to the community and the family now vanished.

Some years later Dr. Darmstadter read that the Jesselsohn family of New York had made possible construction of a beautiful synagogue on the campus of the Technion in Haifa and it occurred to him that it would be historical justice to send the wimple there, to be used on a Sefer in this institution of higher learning. Mrs. Jesselsohn had originally come from Neckarbischofsheim, so it seemed that the circle was being completed via Israel. Thus the wimple came into my hands. I was not content. Perhaps who knows, somewhere in Israel there might be a survivor of the Zirndorf family. And so I began a search, which lasted for some years. As so often happens, the answer was found right here at home.

One day while my car was being checked in Martin's garage, I engaged Martin in conversation and I learned that he had come from Germany, even before establishment of the state. I had never known the family name of this competent mechanic, who serviced most of the Technion cars, but when I heard it now a shivering tingle stole down my back.

My voice trembled as I repeated: Zirndorf? From Waibstadt? Yes, dear readers, Martin was not only a member of the family; he was the Moshe, son of Eliezer, whose name appeared on our wimple. They must be brought together again.

The other day at services in Ohel Aharon on the Technion campus, Martin Moshe Zirndorf took in his hands the strip of linen which had bound his body eight days after birth, which like him, had survived the Holocaust and which, after many wanderings, has now been restored to its holy function in the very synagogue where Moshe was now worshipping in the free and independent Jewish state of Israel.

The wimple had truly come home. Strange and unfathomable ways are the ways of the Lord.

Haifa, May 19, 1997

* The publication of this story in *Sharsheret Hadorot* is with the permission of the late Dr. Carl Alpert's family and the magazine *Hatechnion*; we extend to them our deepest thanks.